

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

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WHOLE NO. 63.

Bishop Starkey Consecrated.

Impressive Service in Grace Church, Newark.—Six Bishops Present.

The consecration of the Rev. Dr. Starkey, as was announced, took place in Grace Church, Newark, on the 9th of January. The day was beautiful, warm in spring, and with a cloudless sky. Grace Church is a handsome structure of stone, cruciform, and connected with it are capacious school and other rooms, which were found very convenient for the robing of so large a body of Bishops and Clergy as were in attendance. The Church is highly decorated, with a deep chancel well lighted. The handsome altar was of stone, and the reredos reached to the very apex of the Church roof. Bishop Clark of Rhode Island was the Consecrator, and there were also in attendance, Bishops Vail, Littlejohn, Howe of Pennsylvania, Scarborough and Seymour, and about a hundred clergymen. Morning Prayer was held at 9 o'clock A.M., and at that hour the church was well nigh full. At 10:30, when the consecration took place, at least fifteen hundred people occupied every vacant place. The procession entered the church, preceded by a cross bearer and the choir. The Rt. Rev. Bishops took seats in the Chancel; Bishops Scarborough and Seymour, who presented Dr. Starkey, sitting without the rail, as did also, the Bishop-elect and his attending Presbyters, the Rev. J. H. Eccleston, D.D., and the Rev. James Cameron, both of the diocese. The members of the Standing Committee and Deputies of the General Convention occupied the stalls on the right and left of the Choir. The clergy occupied the space immediately in front of the chancel; but, owing to their numbers, the seats of many were in the transepts, where it was impossible, on account of obstructing columns and stalls, to see the chancel at all, and many of them could hear no voice. A cruciform church is ill adapted to ceremonies, where large numbers gather. The Christmas evergreens were still in the chancel, and its beauties were well set off by three large windows, and a perfect blaze of candles; there must have been fifty and more upon and about the altar. Many of the clergy wore white and richly embroidered stoles; and altogether, the effect was very imposing.

What remained of the consecrated elements was reverently consumed; and Bishop Seymour, assisted by the Rev. Mr. Merritt, proceeded to cleanse the sacred vessels. The Bishops and clergy retired from the church in the same order in which they entered, and the service of the day was over, by which one more worthy son of the Church had been added to the apostolic line; and the Rev. Thos. A. Starkey D.D. had become the 123d Bishop of the American Church. He received the congratulations of many friends; and we, who had been present at his election, took it upon ourselves to extend to him the congratulations of the LIVING CHURCH. An elegant repast was served by the ladies to the Bishops, Clergy, and invited guests; and for an hour there was an interchange of talk and thought among the brethren. The number present may well be put at a hundred, though many said 150 or 200. Among them we saw some four or five of the former clergy of Illinois. Philadelphia was well represented; but we saw no prominent clergyman from the diocese of New York. New Jersey has filled a large space in the history of the Church; its Bishops, such as Doane and Odenheimer, have been men of mark. Dr. Starkey enters upon his office with the good will of all shades of opinion in his diocese, and will doubtless find his field of labor as pleasant, as it is important.

Bishop Starkey has taken a house in Newark, and will remove to it in February. The altar was vested with a magnificent altar cloth of white satin heavily embroidered with gold, the gift of the Rev. Wy-

nant Vanderpool, and was made by the Sisters of East Grinstead, England. It was only received through the Custom House on Wednesday evening in time to be used in the Service.

Upon the altar were cut flowers; and these, added to a large variety of potted plants, (some of them rare exotics) made the chancel a scene of wonderful beauty. The Service began with the Ante-Communion Office by Bishop Howe; Bishop Vail reading the Epistle. The sermon was by Bishop Littlejohn, from the text, 11. Corinthians vi:3: "Giving no offence in anything, that the ministry be not blamed." The sermon was able and eloquent in its enumeration of the points for which the Ministry in our day, with or without reason, is blamed by the world without. He closed his sermon by an address to the Bishop-elect, who arose, vested only in his rochet. The preacher called upon the Bishop-elect to be a witness for the Scriptural and Apostolic worship of the Church, and to let his authority be no vain thing.

The sermon being ended, Dr. Starkey was presented to Bishop Clark for Consecration by Bishops Scarborough and Seymour, and the Service proceeded according to the usual manner on such occasions; Bishop Clark being Consecrator and Celebrant, and also pronouncing the Blessing of Peace. The Bishops and Clergy, and some of the laymen holding official position, received; but none else.

The Growth of Church Customs.

From our New York Correspondent.

During the Christmas season, as at Thanksgiving, appeals are made for the children in our Institutions, and indeed for the inmates of all our public asylums. Holy Charity becomes the mother to all these children; their wants are supplied; Santa Claus never passes them by. In New York, the Church, in numbers and in wealth, leads the van. She has more churches and more Sunday schools than any other religious body, and her spirit and the influence of her teachings are felt all through the city; nowhere is Christmas more generally or more zealously observed. The services in the churches are largely attended, and are elaborate with all that can add attraction to them. For days before, the musical scores are published, and everything is done to make the Nativity the queen festival of all the year. The Knickerbocker phlegm is eaten through by the genial spirit of the Church; and so general is the religious observance by all denominations, that the origin of the day might almost be forgotten. These religious bodies are claiming more and more the old formulies and customs of the Church, the Creeds and glorious hymns, the Gloria in Excelsis and Te Deum; they are imitating more and more our form of worship, keeping fast and festival, Christmas and Easter and Holy Week, so that one might almost think our Lord's prayer "that they all may be one," was soon to be answered. The old Puritans celebrated Christmas by fining and imprisoning the saints, for doing the very things which their descendants glory in; yea, in which now they surpass the children of the Kingdom. They also believe that "Christmas comes but once a year, and now's the time to have good cheer," as we read in the old poet Tusser. It is something to have made the Puritans genial; we have the more hope of their future.

The London *Church Times* says that the Papal "Congregation of Rites" has gone so far as to raise the Feast of the Immaculate Conception to the rank of what is technically termed a "Double of the First-class;" in other words, has placed it on an equality with the great Festivals of our Lord, such as Christmas Day and Easter. Even Trinity Sunday is but a Double of the *Second-class*.

News from the Churches.

NORTHERN TEXAS.—On the first Sunday after Christmas, two gentlemen were confirmed in the Cathedral at Dallas, one of whom had been a Romanist for many years.

On Sunday, Jan. 4th, in the Cathedral, Herman B. Dean was admitted to the sacred Order of Deacons. Rev. Mr. Purucker, of Sherman, preached the Sermon, and the Candidate was presented by Revs. S. H. Green, Dean, and J. F. Hamilton, Canon of the Cathedral.

Mr. Dean has been for several years a Minister among the Congregationalists. Last Spring, he applied for admission into the Church, was received as a Candidate, and immediately entered upon a brief theological course at the University of the South, Sewanee, Tenn. Here, as elsewhere, he won a host of friends by his devotion and zealous work. Mr. Dean will at once be assigned to Missionary duty by the Bishop, and will doubtless accomplish a good work for the Church.

SPRINGFIELD.—We have spoken, in a recent issue, of a handsome Font, given to Trinity Church, Lincoln, by the children of the Sunday School. It is spoken of in a local paper as being a beautiful work of art, and the following description of it is given:—It is made of Caseyville marble, of a light gray color, very pleasing to the eye. The base is octagonal, and upon it appears the Sunday school inscription. The panel bears the monogram "I. H. S." in raised letters. The height of the font is three feet; the cover is of polished ash, in style it is Gothic, and it is surmounted by a Cross. Around the top of the panels, in front, the trefoil is carved.

ILLINOIS.—The Church of our Saviour, Chicago, began as a Sunday School. For this purpose, in the Spring of 1867, the late Mr. R. Van Wagener fitted up his barn, and out of that unpretending beginning grew the present parish. The first Service was held by the Rev. Edward Porter. In the Fall of 1867, the Rev. Chas. Ritter, now, we believe, a Missionary in Texas, took charge; and in January of the following year, the parish was organized. In September of the same year, Mr. Ritter resigned, and was succeeded by Rev. Mr. Wells, who, in his turn, gave way to the Rev. W. F. B. Jackson, in September, 1869. Within three months thereafter, the congregation moved into the church building which they now occupy. In the Spring of 1871 Rev. Mr. Jackson resigned, and was succeeded in July of the same year by the present Rector, Rev. W. J. Petrie. Rev. Mr. Ritter baptized five persons, and presented four for Confirmation. Mr. Wells baptized five persons, and presented five for Confirmation. Mr. Jackson baptized twelve persons, and presented nine for Confirmation. The present Rector has baptized one hundred and thirty-four, and presented eighty for Confirmation. The parish, even at the present time, has many of the characteristics of a Missionary parish. The church is situated at the northern limits of the city, and the congregation is scattered over two or three square miles. It has been subjected to a severe strain during the few past years; but the prospect now is that it will become one of the permanent parishes of the city.

It has a very large Communicant list, in proportion to the size of the congregation. With a building holding about 260 persons, this parish has 170 Communicants. This is partly owing to the fact that the Sunday School is used entirely as a training school for the Church. It numbers as many scholars as the building will contain, making allowance for proper supervision. It has 200 scholars and 25 teachers. Since last Easter, it has become necessary to refuse admission to children whose parents do not attend the church. What vacant places there are, are kept filled by children of parents who worship there. From the Sun-

day School, the present Rector has formed a children's choir of 60 boys and girls. He superintends their rehearsals, and they have a service of their own, on the first Sunday of every month.

At the request of the Rector, the vestry decided, this year, to rely entirely on pew-rentals and subscriptions, to meet the expenses of the church; and there is no probability, so long as the present Rector remains, of the parish having recourse to dubious expedients for raising money. The parish is doing a useful work; but it must be many years before it can be considered a strong organization.

At the Services on Christmas Eve, carols, which were the Rector's own composition, were substituted for chants. The children's choir led the Sunday School, as a chorus-choir leads the congregation. The children were decorous and reverential throughout, and the singing was excellent. During the entire service, the Christmas Tree was illuminated, but not hung with presents; these were sent down by packages to each class, together with a free ticket to a Stereopticon Exhibition, to be held, the week following, in a neighboring Hall.

The interesting services of the evening were closed by a five-minutes talk by the Rector, in which he pointed out to the children that they must accustom themselves to look upon Christmas as a "Church day," as well as a "play day."

The parish at Hyde Park is exhibiting a quiet but sure progress from year to year. Within the last two years, the entire aspect of the interior of the church edifice has undergone a change; and the parish has been the recipient of some magnificent Offerings of plate, as well as of an Eagle-Lectern, brass book-rest for the altar, etc.

NEVADA.—From a local paper we learn that the Christmas decorations of St. James' Church, which were designed by the Rector, the Rev. Charles B. Crawford, were exceptionally fine.

FOREIGN.

ENGLAND.—The *Morning Post* having inserted an impudent fabrication of the secession of Mr. Wagner, Chancellor of the Chichester Cathedral, and Incumbent of St. Paul's, Brighton, the reverend gentleman forwarded to the editor the following denial:—"Sir—I have read with considerable surprise the statement in your journal of this morning, which has been kindly pointed out to me by a friend, that I have resigned my preferments and joined the Church of Rome. I feel it a duty to inform you that there is not a word of truth in the statement! We are surprised that a respectable paper like the *Post* should allow itself to be so readily imposed upon, and that not for the first time, by these inventions of the enemy."—*London Guardian*.

Many of our readers will be aware that, some months ago, a poor miserable man was induced, by a paltry bribe, actually to steal the consecrated Wafer which he received at the Holy Communion in a church at Bordesley, in order that it might be produced in evidence in a suit promoted by the persecuting "Church Association," against the Incumbent, for alleged "illegal" practices in the conduct of Divine Service. Such a step naturally excited great and wide-spread indignation, which was not by any means confined to men of the "advanced" School. And the matter was not allowed to rest, until satisfaction had been obtained. The result of the effort is recorded in the following paragraph from the *London Rock*, which is the Organ of the before-mentioned Church Association, and a strong backer of the so-called "Reformed Episcopal Church." It must have been a bitter pill for it to swallow. The *Rock* says:—

"The Bordesley case has at length been brought to a conclusion. On Friday last, on the application of the proctors for the prosecution, Lord Penzance ordered that

all the exhibits in the case, including the consecrated wafer, should be given up immediately. On the same day, the wafer was placed in the hands of the Archbishop of Canterbury, who immediately caused it to be conveyed to his grace's private chapel, where he himself reverently consumed it in accordance with the Rubric as directed by the Book of Common Prayer."

The Prince of Wales has erected in the Church of St. Mary Magdalene, at Sandringham, England, a beautiful tablet in memory of his late sister Alice. The work is a medallion portrait in marble of the Princess, with this inscription: "To the beloved memory of Alice Maud Mary, Grand Duchess of Hesse, Princess of Great Britain and Ireland, this monument is erected by her devoted and sorrowing brother, Albert Edward, Prince of Wales." Above and below the tablet are carved the texts: "Blessed are the dead which die in the Lord." "Thy will be done."

The *London Times* of Jan. 9th says "We are informed that the Bishop of London has signed Letters of Request to the Dean of Arches Court, Province of Canterbury, in a fresh suit against the Rev. A. Mackonochie, of St. Alban's, Holborn." The fight is evidently thickening; and it seems as though it will be made clear, before long, whether the Church of England will be a mere creature of the State, or retain her independence as a National branch of the Holy Catholic Church. For ourselves, we have but little doubt that now as heretofore, she will escape from "the snare of the hunters." If we can do no more, let us at least pray for her deliverance.

It may not be generally known that there are surpliced choirs in some Dissenting Places of Worship in England. Such is the case, however, if we have been rightly informed, in Mr. Newman Hall's chapel in the Westminster-Road, and in the chapel of Lady Huntingdon's College, Cheshunt. There are surpliced choirs, also, in the Dissenting chapels in Bradford, Yorkshire.

The *Church Times* says:—We recorded a few weeks since, a visit of the Suffragan Bishop of Bedford, to Hoxton. A working man passing enquired of another "What was on." "Oh, they have got a Bishop preaching." "What Bishop?" "The Bishop of *Suphrejan*." "Suphrejan! where's that?" "Well, I don't know; but it's some foreign place; all I know is, it's the Bishop of *Suphrejan*."

CANADA.—From the *Dominion Churchman* we learn that the city churches on Christmas Day were most of them decorated much better than usual, and the services were very largely attended.

We are happy to see that two of our old friends are still in harness; for we observe that at Holy Trinity, the Rev. W. Stewart Darling preached; and that, at St. Luke's, the services were conducted by the Rev. J. Langtry. It appears that the sum of seven thousand dollars has already been subscribed towards building a new church for this parish.

The early service at St. Alban's, Ottawa, was well attended on Christmas Day; and there was a large congregation at the 11 o'clock service, which was choral; the Rector, (Canon Bedford Jones), being the officiant, and leading the choir and congregation very effectively. Notwithstanding the severity of the weather, the number of communicants was quite large (about 150 during the day); and the Offerings amounted to over \$144. The Rector officiated also at a third service, at 5 P. M.

"Parochialia" says the same journal from which we have quoted above, "is the name of a little monthly paper issued by the clergy of St. John's the Evangelist in Montreal. It is a bright, newsy little sheet, and commands a ready sale among the members of the congregation and others. Already it has done something to bring into closer harmony with each other the various phases of Church thought in the city."

SPRINGFIELD.—Bishop Seymour visited St. John's Church, Decatur, on the Feast of Holy Innocents. At the Morning Service he confirmed three persons, and celebrated the Holy Eucharist. His address to the Candidates happily enforced the lessons of the day, by exhorting the newly-confirmed to glorify God by innocence of life and constancy of faith. In the afternoon he preached at the House of Prayer from the text "The Lord is my Shepherd; therefore can I lack nothing." In the evening, he preached again, at St. John's Church, upon "The Family of Heaven and Earth." It was a sermon of great power, and made a profound impression. Certainly if the Bishop is "crazy," there is great method in his madness. His visit has been a blessing to this parish.

On Tuesday, Dec. 30, Mr. J. G. Wright, of Sadorus, was ordained Deacon. Morning Prayers were said at 10 o'clock by the Revs. W. C. Hopkins and F. W. Taylor. At 11 o'clock, the Ordination services commenced. The Rev. J. D. Easter, D. D. of Jacksonville, preached the sermon; the subject was, "The Necessity of Authority to Exercise the Ministry." It was a clear and logical statement of the Catholic Faith upon this question. The Bishop was assisted in the services by the Rev. F. W. Taylor, of Danville, who acted as the Bishop's chaplain, the Rev. S. P. Simpson, of Bloomington, the Rev. W. C. Hopkins, of Champaign, and the Rev. W. H. Moore, Rector of the parish. Dean Easter acted as Deacon at the Celebration.

After the services, the clergy were entertained at the hospitable mansion of the Hon. R. J. Oglesby.

The Rev. Mr. Wright will have charge of the Mission at Sadorus, under the direction of Rev. W. C. Hopkins, of Champaign.

In the evening, the Bishop, assisted by Rev. Mr. Hopkins, held services at Maroa. Here, the Rector of Decatur has held services monthly since May. There is a prospect of obtaining a permanent foot-hold in this thriving little town. The Bishop's visit greatly cheered the hearts of the few who cling to the old paths.

VIRGINIA.—The *Southern Churchman* of January 1st, says that the descriptions of Christmas decorations and music throughout the diocese, which it has received from various sources, would almost monopolize all the columns of that issue.

From the same paper we learn that on the evening of St. Stephen's Day, the congregation of St. Mark's, Richmond, had a very delightful re-union. After an excellent supper, which all enjoyed, the tables were cleared away, and the congregation seated themselves, to hear reading and music.

W. VIRGINIA.—The Rev. Anselan Buchanan has laid out his work for the current year; he has spread his fleece of wool, and looks for the Heavenly Dew to fall on it. His programme includes—at Christ's Church, Wellsburg, two Sunday Evening Services and two week-day Evening Services, monthly; and Confirmation on Ash Wednesday. There will also be a Pre-Lenten Mission from Feb. 3d to 12th. At St. John's Church, Brooks Co., two morning services, monthly; and the Holy Communion on Easter Day. There will also be Special Services in the Autumn, preparatory to Confirmation. Of these, due notice will be given. At Trinity Church, Moundsville, there will be a Morning and Evening Sunday Service, twice in each month, and two special week day services each week, through Lent; preparatory Mid-Lent Mission Services, every night of the preceding week, and Confirmation at 7 P. M., on Palm Sunday.

Offerings will be received at every regular service; and we note that there will be a special one on Easter-Day, on behalf of the Rectory.

We heartily wish our brother success in carrying out his projected plans, and hope that, through their agency, many souls may be brought into and confirmed in their union with Christ in His Church.

The "Coloured Work" in Virginia.—We have some very agreeable recollections of Petersburg, Va., of its Church life and of its hospitality; so that it is with peculiar pleasure that we learn of the gratifying progress that has been made within the last two or three years, in one particular department of the Church work there. It appears that Christmas-tide, 1879, was a season of more than ordinary rejoicing in St. Stephen's, in that city.

This is a "coloured" Church, under the charge of the Rev. G. B. Cooke. We had the privilege of visiting his mission in May, 1877, at which time he was feeling much cast-down, but at the same time was battling most bravely with the discouragements which beset him from various quarters. We joined in his Daily Morning Prayer, and said a few words to the children of his Parish School, and did our best to cheer and encourage him in his arduous work; but with all our faith and hope, we were hardly prepared for such a speedy answer to the prayers that were offered for the success of his work, as is indicated in the following extract from the *Southern Churchman* of the 1st inst.:

Christmas, 1879, will be a landmark in the history of St. Stephen's, Petersburg. First of all, on Sunday morning, December 21st, Mr. Thos. W. Cain was ordained

deacon. Rev. Thomas Spencer preached the Ordination sermon, and the candidate was presented by the rector, Rev. G. B. Cooke. This is the third young man sent from this church and school into the sacred ministry. On Sunday night, the Bishop confirmed 9 persons (4 males and 5 females), first preaching a very impressive sermon. On Christmas Eve, the children attending the schools, together with parents and friends, assembled to take part in the Christmas tree festival. During the evening, the teachers and scholars of the first department presented Mr. Cooke with a handsome ink stand of iridescent glass, as a mark of esteem. There are now in the school five departments, besides the theological and music departments; the former in charge of Rev. Prof. Spencer, and the latter of a very accomplished teacher.

To show more clearly the character of this church and school, we will give a brief account of what has been done during the past year; the figures being furnished by the rector at our request. Three Confirmations have been held, at which 36 persons renewed their baptismal vows; 76 infants and 6 adults have been baptized; the present number of Communicants is 125; number of teachers and workers, 8 (4 white and 4 coloured); number of scholars, 250. A new school house and kitchen to the rectory have been built, and other improvements made both to the church and rectory. A splendid bell has also been mounted, the gift of a friend in New York. The course of study in the theological and normal departments embraces Hebrew, Greek, Latin, French, Mathematics, the English branches and Music. After years of hard and discouraging labor on the part of the Rev. Mr. Cooke, the Church and school is now an assured success; and, as will be seen, is doing a most important and useful work.

QUINCY.—An elegant brass Altar-Cross, a little over three feet in height, and a large new alms basin for the altar, were presented to the Cathedral on Christmas Day.

The attendance of the children at the Christmas Festival was large, and that of communicants at the earlier and later celebrations, roused gratitude and encouragement.

A meeting of Clergy and Laity, in the interests of Mission work in the Diocese, will be held at Trinity Church, Rock Island, on Tuesday, and Wednesday, January 20th and 21st. The first service will be held on Tuesday evening, with a sermon by the Bishop of Iowa or the Bishop of the Diocese, and short addresses. The Holy Communion will be celebrated on Wednesday morning, followed by the reading of an essay. On Wednesday afternoon, an informal discussion may be expected on the Rule of Giving; and, in the evening, addresses on Missionary topics, by the Rev. Dr. Leffingwell and the Rev. Messrs. Rudd and Nash.

Service will also be held at Moline. The Board of Missions will meet on Wednesday, 21st, at 2 P. M.

MINNESOTA.—Bishop Whipple visited the Mission in Houston County on the Sunday after Christmas, and confirmed 23 persons presented by the Missionary, Rev. S. B. Cowdrey.

CENTRAL PENNSYLVANIA.—On Friday in Ember Week, in Christ Cathedral, Reading, the Rev. J. P. B. Pendleton was advanced to the Priesthood. The Rev. Dr. Spalding, of York, preached the Sermon. The Candidate was presented by the Rev. Wm. Pendleton Orrick, Rector of the Bishop's Church, who, together with the preacher and Dr. Gilliat, of Pottsville, and Rev. Messrs. Long and Buck, united with the Bishop in the Laying on of Hands. The whole service was one of interest to many besides those present; the young Candidate being prepared for Priest's orders a long time previously, but hindered on account of age, he having only completed his twenty-fourth year the day before his Ordination.

The Rev. Mr. Pendleton is now the Rector of St. Luke's Church, Scranton, where he has served most acceptably since entering upon his duties on October 1st. Almost the whole of his Diaconate, extending over a period of three years, was spent in Washington, D. C., as assistant to the Rev. Dr. Paret, Rector of the Church of the Epiphany. Of him, it may be truly said—He "has used the office of a Deacon well." And now that he has been called to a wider field of usefulness, may God's blessing attend his labors as heretofore.

We are pleased to quote from the *Standard of the Cross*, the following remark on the ritualistic practices in a certain church in New York City:

"There is surely ground for congratulation that matters of this sort are not the occasion in this country, as they are in England, of political and social disturbances, of law suits and legislation, and of public rancor and riotous outbreak. And since this is a matter for such profound congratulation, must we not also be thankful that ritualism has not been subjected even to ecclesiastical persecution? The course of the Bishop of the Diocese of New York in this respect has met the cordial approval of all schools of clergymen and laymen in his Diocese.

A Letter from Bishop Vail.

To the Editor of the *LIVING CHURCH*.

Coming from the West, and stopping occasionally by the way, I find, on my arrival here, the "Vindication" written by the Officers of the Society for the Increase of the Ministry, in reply to a statement made in the Report of the Proceedings of the Conference of the Bishops of Minnesota, Kansas, Nebraska and Dakota, and of Iowa, at their recent meeting at Davenport. The statement was to the effect, that the Society for the Increase of the Ministry is doing nothing at the present time in the Dioceses represented at that Conference.

The fact referred to was one in which I, personally or as representing my Diocese, had no immediate concern; for, as I have never applied to that Society for aid, and they have never offered it, I have never received any aid from it. The Ev. Ed Society, having its head-quarters in Philadelphia, has always very promptly and generously come to my assistance, whenever I have applied to it; and it is at this moment supporting three (3) Postulants and candidates for Orders in our Kansas Theological School. I supposed, until I met my brethren at Davenport, each of us having a Theological School, that they were severally receiving aid from the S. I. M., and I was certainly surprised, when I learned from them the fact asserted in that statement in our Report. And, as my brethren deemed the fact worthy of mention in our Report, I cheerfully assented to its insertion as a *very important fact* in the setting forth of the *present needs* of the Church in those portions of the great West.

Three of my brethren, Bishops Whipple, Clarkson, and Perry, I see, have spoken for themselves, in reply to that "Vindication." If I were to remain silent, it might very naturally be inferred, that I am the Bishop responsible for those other special and peculiar charges made in the "Vindication." Those charges have no application to me. I believed my brethren then. I believe them now, and am willing to share with them the responsibility of their statement. And I am still surprised at the fact they affirm. Personally I have no grievance with the Society for the Increase of the Ministry. Having never asked them for help, I have of course not received it, and I have no complaint to make for never having received what I have not asked for. And, so far as Kansas is concerned, I exonerate the Society, for the reasons here given, from all blame in the fact alleged. But there stands the substantial stubborn fact as stated.

I suppose that the epithets "falsehood," and such like, employed in that "Vindication," are meant for me as for my other brethren in that Conference. They can not hurt us. I pray they may not injure those who have used them. And I am sure that our Episcopal brethren, whose names are signed to that "vindication," for once forgot their proverbial courtesy, or for once were very careless in the authorization of their signatures.

As I close, I must protest against the evident intention of one passage in this "vindication," to say the least, a stinging insinuation. These are the words: "In conclusion, we join issue with the trans-Mississippi Bishops in regard to the expectations of the Church at large. We believe we have ventured quite to the verge of propriety and possible forbearance, in the wide distribution of our funds hitherto. We have the best means of knowing the temper of the Church at this moment, in regard to the growth of the Ministry. It demands, as the foremost qualification, thorough education, the ripest culture which can be had in our institutions, &c." Now the paper from which this extract is taken is a "Vindication" of the S. I. M. in regard to "the wide distribution of its funds hitherto." And it states the principle which has guided it in this distribution, namely, the "demand of the Church, (as the foremost qualification), of thorough education, the ripest culture which can be had in our institutions." As to this principle, it professes to join issue with the trans-Mississippi Bishops, much to their surprise; since they have never disputed that principle, and recognize no such issue. These Bishops desire as thorough an education and as ripe a culture for the Ministry, as their brethren of the S. I. M.—that is, the highest which is possible and practicable in the circumstances of the times, and for the actual and essential means of the Church. We protest against being represented as opposed to the thorough education of the Ministry.

And, in direct connexion with the announcement of this undisputed principle, we meet the fact—that the Society ceases to aid the schools in the Dioceses represented by the Conference. Is it not the clear inference, that in regard to these, the Society has "ventured quite to the verge of propriety and possible forbearance," and—drops them? Can there be any other application of this unfortunate paragraph, in its connexion with the object and purport of the "Vindication" as a reply to a statement from these Dioceses? Many friends of the Society in both the East and the West have been deeply pained by it. Now, without referring to the humbler, although quite useful Training Schools at Topeka and at Nebraska City, I feel (and I am sure that Bishop Clarkson sympath-

zes with me in this), that the infliction in the above paragraph is certainly very unjust to the excellent Theological Schools at Davenport and at Faribault—Davenport with its three endowed professorships, and the association of its students with the classical and scientific advantages of Griswold College; and Faribault, by general acknowledgement one of the best Divinity Schools in the country, and its full corps of able Theological Professors, and from whose halls has gone forth so large a body of valuable clergymen, working through the West, some of whom are considered not unworthy of Eastern Rectorships. Let not these schools be charged, even by innuendo, with defective education or unripe culture.

Standing on one side of these Institutions, and having no Diocesan interests to warp my judgment, and having none but kindly wishes towards the S. I. M., I must, in behalf of my Episcopal brethren of Iowa and of Minnesota, repel the unjust intimation which so many regret in that "Vindication," and testify to the great worth and usefulness of those Institutions. If Nathotah and Gambier and Sewanee and Manlius and Alexandria and Philadelphia and New York and Middletown and Cambridge, have done a noble work, so are these schools at Davenport and at Faribault doing a noble work; and with the others named, and on the same high level, giving a "thorough education and the ripest culture," which the theological necessities of the country and of the Church demand.

The trans-Mississippi Bishops say to their brethren of the East: We are doing all we can—the best we can. Do not decry our efforts, nor cast a slur upon our successes. As God has owned us, so, brethren, we want you to own us. Let us all work together, as in the unity of the Church's great comprehension, so also in the unity of that brotherly love which comes from Christ our Head.

THOMAS H. VAIL,
Bishop of Kansas.

TRENTON, N. J. Dec. 29, 1879.

Central New York.

OUR FIRST DECADE.

While the subject of the division of large dioceses into smaller and more compact ones is occupying attention, it might be well to furnish the comparative statistics for its first decade, which has ended recently, of this young diocese.

It entered upon its career with 65 clergymen; there are now 96 canonically resident. Being a diocese much sought after, its vacancies are generally soon filled; yet the evil, so very generally prevalent, of frequent changes, is not altogether uncommon even among us; for, of the original band of clergymen, only 31 (less than half, and very few have died), are now in the diocese.

The fact is, though the clergy here are generally very reluctant to leave their hard working, sympathetic, and earnest Bishop; this is largely missionary ground. Out of the 106 parishes reported, 60 are missionary and dependent. That means, almost everywhere, frequent changes among parish priests. Most of these dependent parishes have yearly been growing stronger in both numbers and finances; and every now and then, one of them falls into the line of self-supporting parishes.

Thirty-one more Parishes and Missions have been added to the original number; that means work and responsibility, and care; and upon no one does the labor, in consequence of this growth, fall more heavily than upon our Bishop.

There were 41 Rectories when we began; we now have 53. We report 12,008 Communicants, against the 8,093 of ten years ago. An increase of 50 per cent. within ten years, is certainly no bad showing.

During this time, its three Diocesan schools have been established, as well as its six Church Hospitals and Homes.

These, under the blessing of God, are some of the results, since the division, of the hard, untiring, faithful work of a corps of earnest clergy and laymen, following the lead and counsel of a Bishop, who finds no one among us to surpass him in abundant and self-denying labors. L. B.

Duplicity of some Historians.

To the Editor of the *Living Church*:

The Church, just at this time especially, should let her character and claims be fully known; and every thing helping toward this end should be made much of. In these times of doctrinal looseness, brought on mainly by the creedless religious bodies by which we are surrounded, ministers and others who are conscientious, are seeking for a true and historic foundation for their Christianity. To this cause must be attributed the restlessness and impatience manifested here and there by the Clergy of the Roman Church, (a new and interesting feature that should enter into all considerations of the future of Christianity), and the large accessions to the Church, of the ministers of the other religious bodies. The ranks of the clergy are being recruited from these last. If these accessions increase in proportion to the ratio of the past few months, we can close our theological seminaries and societies for the increase of the ministry, and give

the monies contributed to them to the conversion of the heathen.

Meantime, let us do every thing to present our Church as the Catholic Kingdom of our Lord. In the minds of many of the simpler people, an effectual bar to her claim is—the lack of historical continuity. The belief respecting this is fostered by the ambiguous statements of historians who are insanely hostile to her. The statement is made by Macaulay, (who, thank fortune, is to be succeeded by Green as the authorized English historian), that the English Church was "established" by Henry the eighth. This, in one sense, is true enough. But the duplicity, amounting to downright falsehood, appears, when we remember that not one out of a thousand persons who read this statement, knows the difference between the Establishment, and the founding of the Church. On a certain occasion, a young girl whom I was preparing for Confirmation, came with tears in her eyes, saying, that her public school teacher had told her, that Henry the eighth founded the Episcopal Church. I called for her public school history, and found it stated that Elizabeth caused the Establishment of the Church. This falsehood then is being disseminated through the agency of our public schools also. The teachers, themselves, in nearly every instance are ignorant of the distinction between the origination and the "establishing" of the Church. Her origin began in the ages of the heathen persecution, more than sixteen hundred years ago; her shameless "establishment" occurred three hundred years ago.

It seems but an act of justice due to truth, that this ambiguity should be exposed, and that the public schools should be forced to teach the truth, and not manifest error. At present, the Church is a *sect*, in the opinion of the misinformed masses. Were her true relations, as a Divine Institution, known as they should be through our secular schools, the question of Religious Unity would be very much furthered. The writer, once a stalwart Presbyterian, lowered his colors, when he was confronted by a banner bearing on it the image and superscription of Mt. Calvary. The discovery of the Church's historic continuity was a very sad thing, he thought; but he bowed himself humbly, and found peace.

This is written for the benefit of others similarly situated. Examine the foundations, my brethren, and follow the Truth.

CHURCHMAN.

Which was Infallible?

The difference between Leo XIII. and Pius IX., says a writer in the *Parisian*, is more talked of than understood. Those who should feel a sympathy with the latter are loud in praises of the policy of the former; if they comprehended it clearly, they would see how far away it is from their thinking. Pius IX. was originally a true man of his century, and always retained a strong sympathy with this age of democracy. He never united with a King or an Emperor, if he could help it. He wanted the whole world to be a vast religious democracy, with the Pope at the head of all.

Leo XIII. is the reverse. He believes in the divine right of Kings, and has a horror of popular rule. The world, according to his views, should be divided between sovereigns and subjects; the Pope, by divine right, the chief sovereign. He stands more by the rights and privileges of the rulers than the ruled. He believes in strong governments and firm centralized powers. His Holiness is in earnest, too; he has no misgivings, no doubts. He has in him the spirit of the Roman Catholic Church; that spirit which has given this great religious body its strength and endurance through so many centuries, while around it other powers have constantly crumbled away.

Professor Blackie, of Edinburgh, unties the knot about God's sovereignty in the following practical manner:

"I am certain that what happens is the expression of God's will. I am equally certain that God's will is unchangeable. I have, moreover, an instinctive desire within me to pray to God for blessings. These two things seem irreconcilable. Some would say that they are inconsistent. Still I believe in both and will continue to do so, let him reconcile them who will."

We doubt whether anybody can do better than to follow the example of the distinguished Professor. God is sovereign, and there is and must be a sense in which all events come to pass according to His sovereign and immutable will. That is one fact in the case. Another fact is that men do pray to him, need to do so, want to do so, will do so, and at times can't help doing so. Whether these facts can be by human reason brought into perfect harmony with each other is practically a matter of no consequence. If they cannot be, they will still remain facts to the end of time. No one is troubled about either of them, when he actually prays and asks God to be his helper.—*N. Y. Independent*.

It is not falling in the water, but lying in water, that drowns. It is not falling into sin, but lying in sin, that destroys the soul.

Church Calendar.

- 1880.
Jan. 1. Feast of the Circumcision
Friday. Fast.
2nd Sunday after Christmas.
6. Epiphany.
9. Friday. Fast.
11. 1st Sunday after Epiphany.
16. Friday. Fast.
2nd Sunday after Epiphany.
23. Friday. Fast.
25. { Septuagesima Sunday.
Conversion of St. Paul.
30. Friday. Fast.

The Epiphany.

Lo, the Star, which they saw in the East, went before them, till it came and stood over where the young Child was.—St. Matthew ii. 9.

A new light kindled in heaven, a star never seen before. The world could not but look up at it, and ask what it meant. So the star in heaven kindled another star in earth. St. Peter calls it, the day star which riseth in the heart; that is—Faith, which shined and manifested itself by the King's labor in coming, diligence in enquiring, duty in worshipping.

BISHOP ANDREWS.

O happy band of pilgrims, Look upward to the skies, Where such a light affliction Shall win so great a prize.

The Faith by which you see Him, The Hope in which ye yearn, The Love that through all troubles— To Him alone will turn;

What are they but vain couriers, To lead you to His sight? What are they, save the effluence Of uncreated light?

EASTERN HYMN.

What Answer Shall I Give?

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH. XXXIII.

What is the harm in having many sects?

We have, at times, a pretty way of speaking of the spires of a village, as so many fingers pointing us to heaven; but do they not also point us to the wrangles of Christians? And of the music of the church bells; but does not the music of the bells call to mind the jangle of the sects?

In the village, there are not, say, 10,000 people; of whom, not 4,000 are adult and church-going folks. Half the existing church edifices would accommodate these; and half the number of clergy conduct the necessary services.

And yet the "brotherly love" of us "brethren" necessitates all that vast waste of means, waste of time and of nervous energy, which we witness all around us. Ten churches are to be kept open. Ten sermons, to be listened to, or slept through, as the case may be. Ten asthmatic melodeons wheeze forth the praises of the sanctuary. Ten pitiful offertories come creeping up the aisle. And the ten congregations break up, and go home, perfectly satisfied with the way in which they have spent the morning; perfectly willing to go on frittering away that which, if consolidated, would do ten times the good, and more; and perfectly unconscious of, or else, indifferent to, the figure which they must make in the eyes of the angels.

I believe the costliness of church privileges keeps many people from them. It is true, they may be "free," but it costs so much to maintain all these separate organizations, that what is expected of each, is often too much for some. I do not mean the very poor; I mean the business man of means, who has as much right to be careful that what he takes out of his purse for a religious purpose, goes to its best advantage, as he has that what he expends for a secular one, does. In a disunited Christendom, the yearly amount he gives, whether in the way of pew-rent, or subscription, does not, of course, go nearly as far as it would, were Christendom at unity with itself. The luxury of division stands him at a large per cent. of all he gives. In other words, a great deal of his giving is dead waste. I believe that the time will come when "the people" (who did not begin these divisions) will rise up and demand that they shall be ended; that they will be satisfied with nothing less than a re-united Christendom; as not long since, Italians rose up and demanded a united Italy.

What an impediment in the way of missions! No wonder the car of the gospel drives so heavily, with such brakes upon the wheels. Think of the cost of the conflicting and complicated machinery for carrying the words of the Gospel to the heathen, whether they be foreign or here at home! To say nothing of the reproach that it brings upon the cause of Religion. It must strike even an intelligent heathen that something is wrong when he notices the status from which the Gospel is held out to him by its propagators. Small wonder that missions drag. There is much to be accountable for in this field of responsibility.

Mark, too, how the hands of godly discipline are shackled. Of what use to exercise discipline, when its requirements may be with impunity evaded? A wicked

communicant, justly placed under the discipline of the Church to-day, may be to-morrow received as a member in good and regular standing among some other body of Christian people.

What arguments too, all this puts into the lips of skeptics! We know that their arguments are sophistry. Thousands are caught by them, for all that. The Master prayed for unity for a particular reason—"that men may believe."

What obstacles too, to the prosecution of works of piety and benevolence! Churches—what are they to-day? For the most part, mere preaching places. And, why is it? Why is it, that they are not centres of good works, too numerous to name? Why is it, that, when a humanitarian cause is to be advocated, a home for soldiers' orphans, an asylum for the deaf, and works of that sort, common consent—common "Protestant" consent, at any rate—turns to the State, or to mere individual enterprise, instead of looking to the Church, the Divinely-appointed almoner of good of every sort, material and spiritual, to mankind? Is it not because the experiment of getting half a dozen shades, or tints, of Christians, to unite like Christians, in a Christian work, has failed over and over again?

I think there is a growing desire among Christians, that these evils shall cease; and that unity is not altogether impracticable. Says Bishop Lay:

"Unity is not a lovely dream, a cloud-picture in the sky. It may be, and it must be, a blessed reality in God's good time. That which is impossible with men is possible with God. He maketh men to be of one mind in an house. It was as hard eighteen centuries ago as it is now for men to think alike and work together."

The world was no less divided then than now in its beliefs and speculations; and yet by the mighty power of God's Holy Spirit, all were won to the same confession and brought to the same communion—yes, all, in spite of their antagonisms of taste and opinion. Pharisees, who looked for a Resurrection, and Sadducees, who believed not angel or spirit; Jews, who had overlaid the law with vain traditions, and Samaritans, who rejected all Scripture, save the Pentateuch; dreamy Asiatics, subtle Greeks, self-reliant Romans, wild barbarians, with all their vain deceits of Polytheism and Pantheism and superstitions. The early missionaries of the Cross, like ourselves, "ardently longing for" unity, and how far more desperate was the outlook to them than to ourselves!

There is a movement in Germany, called the "Old Catholic." And well it is named! Would Anglican Reformers of the sixteenth century had had, in some things, the wisdom of the German Reformers of the Nineteenth. "Old Catholics!" A glorious company, a goodly fellowship, a noble army, are ye. Ye go back to the old truths. Ye would restore the ancient landmarks which the fathers have planted." Ye love the simple truths upon which all were agreed before the sword of bitter words had leaped from its scabbard.

Oh! that Christians, of all names and lands, might replant the ancient landmarks; clear themselves of complicity with present distractions; go back to the plain old truths once everywhere held; look only at the things upon which all Christendom stood firm and united, as upon a rock; waive all modern disputes; all dangerous definitions; all nice points of fanciful exegesis; and, filled only with the love of the Master, His Church, and His cause, become "old Christians," in deed and in truth.

Tenths of Means and Sevenths of Time.

To the Editor of the Living Church:

"Mr. N." is still skeptical. He advises me to "study" the matter. That all who may not have done so, may have some data to go by, I lay down four propositions, and give certain references to be looked up by them at leisure.

1. The Sabbath is older than the Mosaic dispensation. 2. Tithes are, also. 3. Both Sabbaths and Tithes were adopted by the Mosaic Law. 4. Both still continue to be binding.

In proof of the first; "Tomorrow is (not shall now, for the first time) the Sabbath."

In proof of the second: "The tithe was the custom of Gentile nations from earliest history; Arabians, Persians, Scythians, Greeks, Pelasgians and Romans acted on it."—(Jennings's Christian Treasury, p. 12).

Further proof of second proposition: "The tithe is (not, shall be, for the first time), the Lord's."—Lev. xxvii:30—33. Still further proof; Even as far back of the Mosaic date, as old as father Abram, tithes were exacted. Melchizedek "tithed" Abram; Abram recognized the tithing system, and took a tenth of the captured goods of the Sodomite king, and gave it to the Priestly Melchizedek; and the King of Sodom consented—as to something he had been used to see done all his life. Jacob, too, vowed a tenth to God, i. e., vowed that he would be more scrupulous in paying his righteous tenths than he had been. This was no new thing. Tithing was common. Some claim it to have been universal. When Israel would have a king—"take care," said the prophet, substantially, "can you afford another tithe?" Babylonish, Grecian and Roman Kings

exacted a tenth; could Israel, who was already paying two tenths, endure still another? It was a well known custom that Kings demanded tenths.

Have I now not established that both sevenths of time and tenths of means—as consecrated portions—antedated Moses?

Now, my third proposition, that Moses borrowed these sacred customs and incorporated them into the Mosaic Law. In proof of this:—Num. xvii; Deut. xii; xiv; xxvi. Lev. xxvii. Num xv, Neh. x, xii. et passim.

In conclusion, my fourth point, that both Sabbath and Tithe still continue, and bind us as Christian folk. To this, I may have to give greater attention and elaboration. Whatever was merely ceremonial passed away with the Mosaic dispensation; what was moral, remained. The former was transient; the latter, perpetual. We no longer offer sacrifices of bulls and goats; the antitype has abolished the type. But, tithes were not typical. We no longer circumcise; Baptism has set circumcision aside. What has set tithes aside? Alms-basins and fairs and suppers?

The Tithe was not provisional, but lasting. It remains for the same reason for which the Decalogue remains.

All necessity for veils and temples and ark of incense has passed away. They were as the schoolmaster to bring us to Christ. But there is still necessity for tithing our substance. Worship is to be maintained, and a priesthood fed and clothed. The tithe partakes of the nature of the moral, and not of the ceremonial. As no change from Mosaic to Christian dispensation, could alter the binding force of Thou shalt not kill, Thou shalt not steal, Thou shalt not oppress the hireling in his wages, so no such change can dispense with the binding force of the sentence, "The tithe is the Lord's." As the tithe was not distinctively a Jewish custom, it did not, of necessity, pass away when Jewry fell.

Indeed, the New Testament assumes this. It does not, indeed, say so in so many words. Neither does it say anything about Infant Baptism, in words. Both these matters depend on our construction of New Testament language, under the light of Old Testament customs.

How full the treasures of our Parishes would be, if only each of us honestly lived on our legitimate nine-tenths! But this is a picture that each can draw for himself. I think I have established my four points. L.

Is there not a Better Way?

To the Editor of the Living Church: It was not without a feeling of shame, that I read the subjoined advertisement in a recent number of one of our Church Newspapers:—

GRAND BAZAAR. IN AID OF THE BUILDING FUND OF CHRIST CHURCH CHAPEL. LUNCH ROOM ON EUROPEAN PLAN. Free Admission from 12 to 6 P. M. All the Delicacies of the Season at Moderate Prices. MAGNIFICENT FLORAL TEMPLE. Grand Concert Thursday Evening by Mr. Blank and Other First-Class Singers. Astrologer's Tent, Gypsies' Tent, Jacob's Well, Smoking-Room, Choice Brands Cigars, Milk Dairy, Art Gallery. Fancy Tables, with every Variety of Useful and Ornamental Articles Suitable for Holiday Presents. No Raffle or Importuning to buy.

Now, I believe that such things as are set forth above, are often done without due consideration. It is so much easier to secure a donation for a religious object, when we can cover the hook well with a tempting bait; when we can appeal, not to principle, not to the higher motives which alone can sanctify the gift, but to selfishness and pleasure-seeking. When will our Church people learn to recognize the inconsistency of having recourse to such expedients, for the promotion of the cause of Jesus Christ?

Not that those expedients are by any means necessarily wrong in themselves. The objection to the whole thing lies in this:—that the sanction of the Church (so far as she is represented by a single parish, headed by its pastor), seems to be given to a mode of enlisting people's liberality, which is miserably out of keeping with the true Christian principle that ought to regulate our actions. If "the children of this world" choose to adopt such expedients for the promotion of any cause that they may have at heart, well and good; they are acting consistently with their principles. And why cannot "the children of Light" act consistently with theirs? Why cannot they who have a greater degree of light, and a purer Faith, for ever leave such expedients to those who have the credit of holding that "the end sanctifies the means," and to the brethren of many names, "without," who have a lower estimate than we have, of what is meant by the Body of Christ, the Visible Church, the Kingdom of God on earth? They who have once succeeded in grasping the true idea of this great Doctrine, will not be willing to cement the living stones of the Temple with untempered mortar. S.

Most of our misery comes from our fearing and disliking things that never happen at all.

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The Living Church.

January 15, 1880.

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Notice to Subscribers.

There was a serious mistake, last week, in the mailing of the paper. We cannot yet find out how it occurred. Subscribers will please report all missing copies, and their subscriptions will be extended. The probability is, that the wrong P. O. address was put on several packages, and that they will be returned to us, unclaimed. In that case we shall be able to supply missing numbers.

Peace on Earth—Good Will to Men.

The Bishop of New Jersey has wisely said that the future possibilities of the Church in this country are very great, if we can only manage to be tolerant of one another. The remark coincides literally with opinions frequently expressed by the LIVING CHURCH. The good Lord deliver us from Hotspurs and Don Quixotes of all schools! Let breadth and wise counsels and charity rule among the bishops, the other clergy, and the laity, and the Episcopal Church will achieve marvelous things on this Continent.

But an armed toleration, with right hand always on the pistol-pocket, is one thing; and toleration grounded on Christian charity and fraternal confidence, is quite another thing. And why not come to this at once? Do gentlemen who represent the extreme wing of the High Church school dream that they are going to convert the whole Church into just what they are? Or, do the old men of the Hobart school think it possible to make everybody what they were when they were youths? Or, do the Low Churchmen imagine they will ever see the day when the Church will conform to their notions? Or, do the rationalizers nurse the tender hope that all of us will finally fall in love with smoke?

The Church of A. D. 1900 will be as none of these, but will be something to which all these elements will have contributed largely. The era of absolute homogeneity will not have arrived; but, as we read the signs of the times, twenty years are going to work wonders for us, as the policy of toleration, or rather as the power of fraternal love, tells upon us. Neither canonical legislation, episcopal inhibitions, nor other repressive expedients, will prosper, nor succeed in "putting down Ritualism." Nor will anything else, that somebody else doesn't like, be "put down" by any sort of violence. The law of force in matters of belief has had its day in the world. But what cannot be done by controversy and contention and penalty, will be done in a grander way by the law of love. We must learn to put up with each other, and commit our ways to Him Whose prerogative it is to mould all our contrarieties into harmony. God is more interested in His Church than any of us, and yet He is far more patient than we are! And are there not some so narrow and intolerant that, just because others will not accept their Shibboleths, they are ever uncorking their bottles of wrath against them? Nothing is gained by hatred and hard words. The God of truth will take care of the truth, and we shall hasten the day of its outshining victory, the more faithfully we illustrate the Christmas song of the angels—"on earth peace, to men good will."

Dr. Littledale has lately supplied the Christian Knowledge Society with a work entitled "Plain Reasons against Joining the Church of Rome." And Dr. Pusey has written a letter to the English Church Union in friendly remonstrance against some of the unhealthy features of the Catholic revival. It is no news to us to hear trenchant anti-Roman arguments from such lips, nor is this the first time that the follies and stupidities of certain men have been exposed. But it is pleasant to find our friend of the Church paper in New York, which never mentions the name of any of its contemporaries, (*its name is The Churchman,*) much impressed by the book and the letter referred to, and we are

so decidedly impressed with the following extract from that paper, that we commend it to "our 'ritualist' brethren:"

"If any of our 'ritualist' brethren are prepared heartily to accept this work of Dr. Littledale's, and to press it upon the hearts and consciences of their 'following,' and if, at the same time, accepting Dr. Pusey's rebukes, they will adopt a wiser, a less defiant, and a less venomous tone in controversy, a better day is dawning for the Church alike in England and America. It will soon be comparatively easy to harmonize the opinions and measures of all who love a genuine catholicity; and the great Catholic school, which might have been consolidated, as we lately remarked, under the leadership of the great Bishop of Maryland, may even yet be brought up to a unity of thought and action which will shape the second century of our Church life, and give it mastery over all that is most real and earnest in the religious element of the nation."

The LIVING CHURCH believes so thoroughly that our differences are much less than the Hotspurs fume and fret about, and the Aspens tremble to think of, that we are always ready to herald the hoisting of flags of truce, and to hail the dawn of charity, and the honest exhibition of "peace on earth, good will to men."

The Epiphany.

The Epiphany is the "manifestation," the shining forth of Emmanuel, God with us; the revelation of the Divine Being to humanity and through humanity. The Word was made flesh, and dwelt among us, the express image of the Father. Christ was the Epiphany of God; in his birth, His life, His miracles, His teaching, His death, His mighty Resurrection and glorious Ascension. In Christ, shone forth the Light that lighteth every man that cometh into the world; and in Him this Light became the life of men.

In the earliest age this season was observed as a part of the Christmas festival. As the nativity was the first act in the manifestation of God, the Epiphany was its continuation. It was not until the fourth century, probably, that the manifestation of Christ to the Gentiles became a prominent feature of the observance by the Gentile Church.

The appearance of the star to the wise men, with which this phase of the Epiphany was begun, is an incident that has always been regarded with interest and has called forth considerable discussion. It has been suggested that the "star in the East" was the light that shone upon the shepherds at Bethlehem, seen from afar. It is represented in some old paintings as a radiant child bearing a sceptre or cross. Others have held that it was the conjunction of two planets, known to have occurred about that time, which the Magi were led by inspiration to interpret as a sign of Christ's birth.

But neither of these hypotheses fulfills the conditions of the simple narrative. It was "His star," appearing in the East, and it went before them so that they could follow it; so near, and so apparent in its motion, that they could see when it stood over where the young child was. The wise men were doubtless directed by God's spirit to recognize and follow the star; while many others, perhaps, only regarded it with idle curiosity.

So now, many of the quiet, unobtrusive leadings of God's providence are referred to mere natural causes, or to chance, or are not observed at all. We see "His star in the East," and the Spirit whispers to us the Name that is above every other name; but we take no heed, we let it pass by, and do not dream that the wonderful Epiphany is still going on.

Many, even of those who believe the story of the Nativity and the magi, seem not to know that there is such a reality as Emmanuel, God with us, now, and that He still manifests himself to us Gentiles.

As at the first it was through the body prepared for Him, that Christ became the Epiphany of God, so now it is through the Body prepared by Him, that this Epiphany is continued among men.

The Church, in its organic and sacramental character, is a perpetual Epiphany of God—the basis and bond of union between the seen and the unseen. His Body, the Church, is, "the fullness of Him that filleth all in all."

To be worthy members of that Body implies something more than to be in a spirit of humble receptivity. Our very baptism, in which we are made members

of that Body, pledges us to be soldiers and servants,—that is, to do something in it, and not merely to get something from it.

To let our light shine before men, is one of the first of our Christian duties, and it is as binding upon us collectively as individually. Christ is still a Light to lighten the Gentiles, as well as the glory of His people Israel. But that light must shine through the missionary zeal of the Body to whose keeping it is intrusted. It is only through this activity of the Church that our light can shine afar, and manifest forth the beauty and glory of the gospel.

It is a sad season for the Church when this missionary Epiphany is eclipsed or hindered by the worldliness or indifference of its members. It is a solemn warning that Christ is not present in the temple. If so, it will not be of much avail to cry, "The temple of the Lord, the temple of the Lord are we." It is written, and God forbid that it be written of us, "Many shall come from the east and from the west and shall sit down with Abraham and Isaac in the kingdom of heaven, while the children of the kingdom shall be cast out."

Brief Mention.

Canon Ryle does not like Church Congresses. Persecution does not thrive in the days of free discussion. He says that Church Congresses are like Solomon's ships that came from Tarshish. If they brought some silver and gold, they brought lots of apes, and plenty of peacocks. Some of our correspondents seem to know how to "run a paper" so much better than we do, that we are surprised they don't try it. The editor is the only man who does not know anything about it!—It is reported that more than a thousand Jews are converted to Christianity, every year. This is only a fraction of the result that we might see, if we only did our duty to a grand, historic race.—New Haven is ahead of Chicago. They are heating the street-cars.—The Ladies of St. Paul's Mission, at Austin, Illinois, have recently presented to the organization, a handsome Communion Service, as Christmas Offering.

—A reader "down East" doesn't quite like the LIVING CHURCH, because a Baptist paper recently praised it! Really, we couldn't help it; the paper is so good that even the Baptists can't help liking it! We wish it distinctly understood that none but "Piscopals" are included in our scheme of (journalistic) salvation.—"The LIVING CHURCH is a thoroughly reliable, bright, and churchly Church paper," writes a rector in the same region. Thank you, good Brother, for that, and for the hearty letter of commendation that you gave to our agent. To such music we go marching on!—"A live, strong, Church newspaper," writes another. "One of our best newspapers, thoroughly loyal to true Church principles, and worthy of confidence in its utterances," writes a third. But we forbear, for we are modest.—The *Spirit of Missions*, among many good things, prints the sermon of Bishop Williams before the Missionary Conference in New York, last October.—The *Church Eclectic* for January, gives a 24 pp. Supplement in addition to its usual amount of valuable reading.—"Make your altar," said Bishop Whittingham, "were it possible of one solid diamond; it would not be worthy of the object for which it is proposed; but do not bedizen it."—A correspondent expresses the hope that, as the LIVING CHURCH achieves success, it will not be tempted to increase its size and expenses, and so be obliged to advance its price. Rest assured, good brother, that whatever we may add to the paper (and we hope it may be much) we shall not add to the subscription price. We are determined to make a paper for the people, and to make it as cheap as any religious paper of its size, in America.—"Send the L. C. to —: I want to make a thorough Churchman of him, and you are the best help I can get." So writes another correspondent—"Beecher's church will apply for admission to the Congregational Association. Now we will (shall) see how much back-bone New York and Brooklyn Congregationalists have."—*Central Baptist*.—The proprietors of the *Standard* (Baptist) recently presented a gold watch to the editor-in-chief, Dr. Smith, and at the same time some friends presented a purse with \$175.00. Dr. Lorimer made one of the speeches. It was, the sixtieth birth-day of the editor, and he has been

over twenty-five years in the service.—The Second Presbyterian Church of St. Louis held services on Christmas Day; and the day did not fall on the "Sabbath," either. God be praised, if we are, however slowly, getting to see more "eye to eye."—Bishop Bedell, in correcting a statement in a daily paper about the Church of England, showed that that Church, instead of being an expense to the State, supports itself, and supplies a vast amount of pastoral care to the people, without charge to them.—The English Church traces her descent through British, Saxon, Norman, and Asiatic lines of succession. She is Apostolic in spirit as well as in pedigree.—The Church's doors are never open, that she does not pray for unity among all who profess and call themselves Christians.—We give this week an interesting Letter from Dr. Warring, whose articles on the Miracles of Moses attracted so much attention last summer.—We are glad to see that in the *Alliance* the "sect idea" finds no favor. A recent article on elaborated creeds, by the Rev. W. T. Whitmarsh, one of our Cleveland clergy, we intend to reprint.—: here was a free fight in a Reformed Presbyterian church in Pittsburg, last month, if the papers are to be credited. Even "Reform" does not always make brethren dwell together in unity.—It is somewhat amusing to see the Arianism of a Mr. Weeks, characterized by *Good Company* as an "earnest and sober effort to find the truth with regard to a great matter; his method is almost wholly Scriptural!"—A New Jersey man has sued a band that serenaded him. New Jersey is a great state. [*Boston Post*.—It is reported that the officers of Christ Church at Alexandria, Va., are endeavoring to sell the Bible used by Washington to pay a debt of the church.—This is a good time for charitable feelings; and we hereby forgive all our enemies. We hope they will stay forgiven; but we warn them that they will have to behave themselves mightys harp.—*Puck*.

Fire Ordinances and Sanitary Laws.

From our New York Correspondent.
Two fires during the week have caused a good deal of speculation as to the value of our building laws, which are never enforced. Fires occur in crowded tenement houses; almost before the alarm is given, wooden stairways are in flames; and the only choice, for the poor people in the upper stories, is either to cast themselves down to the ground, (almost certain death), or to perish by the slower process of burning, if it be slower. There are no no fire-escapes, no precautions taken, and people are asking, if the Superintendent of Buildings does anything but draw his salary. A good many years ago, Punch suggested, that it would tend to prevent railway accidents, if a Director were to be securely fastened on the front of each engine. If in every case of a fire in a tenement house, where there was loss of life for want of a fire-escape, an architect or two, with the superintendent and the owner, would be hanged, it would result in a great saving of life. We remember how everybody was thrilled, a few years ago, in Chicago, when two young lads, the only sons of their mother, and she a widow, jumped, hand in hand, from a high building, to escape death by fire, and were crushed upon the sidewalks below. That precautions are not taken to prevent such cruel murders, (for they are murders), is due to the greed of gain; and it deserves a gallows higher than Haman was hanged on, for contriving the death of the subjects of the King. It was our turn this time, it may be yours next; and it is time that the whole press cried aloud and spared not. Another illustration of the sacrifice of life by defect in building occurs to us. In the upper story of one of our great store-houses, there are scores of women and men at work at telegraphing. In that room, which is without any proper means of ventilation, the elevator shafts in the building terminate, and they serve as conduits for all the vitiated air in the stories below. The operators are pale and sickly, spending their scant earnings upon physicians, and finally dying from the effect of the poisoned air. At last, public attention is called to the great sickness, and complaint is made to the telegraph company and the authorities; and it is hoped that this modern Black Hole of Calcutta will be done away. It is cheaper to get new operators, to take the place of the old, than it is to provide sufficient

ventilation. So it was charged, (not justly, we believe), upon the sugar-planters in the South, that it was cheaper to buy new hands every season or two, than it was to bestow suitable care upon those which they had. We do not care to dwell upon the subject; but your readers can imagine the effect of having a half dozen elevators end in a room, at the top of a six or seven story building, in which are a hundred telegraph operators at work, surrounded with batteries of zinc and acid, all the while giving out their malefic influence. It passes all patience, and to plead against it, if not in behalf of piety, is a plea for a corporal work of mercy.

Some of your readers may remember the account of St. John's land, printed by you last summer, the Institution on Long Island, founded by Dr. Muhlenburg. The new Board of Directors had their annual meeting during the week. It appears by the Report, that the receipts of the year were \$20,000. A new cottage has been built, and funds have been provided for five others. The number of inmates at the Institution, during the year, has been 250, of whom 20 were in the Old Man's Home. Mr. Cornelius Vanderbilt, one of the Board, now in Europe, has made provision for the erection of a substantial building for twenty orphan girls, and for the suitable endowment of the same.

Across the Seas.

Famine in Ireland.—"The Sick Man."—Nihilism.—France and Germany.

It is useless for the English papers to deny the existence of the famine in Ireland. Archbishop Lynch, of Toronto, has published a vivid account of cases he himself witnessed. The generous hearts of the sons of the Emerald Isle who are settled in America have become thoroughly aroused on the subject; and the money daily sent over plainly shows that the poor Irish people remember with affection the relatives they left behind them. One agency alone, the Irish Emigrant Society, sold recently in a week £7,000 in drafts on Ireland, bought, in most instances, by the humblest class of working people. It is not believed by those who are best acquainted with Ireland that the present condition of affairs will improve as the season advances, but rather that each recurring day will show a worse record than the preceding one. A good deal of apprehension is felt for the crisis that may come when the spring sets in. About that time it is calculated the present resources of the people will be entirely exhausted, and as no crops are ripe and fit for food till the summer of the year, the possible consequences may be appreciated.

An American gentleman who has lived for some years in the East, gives a very melancholy picture of the present condition of things in Turkey. It is no longer safe to go out after dark in Constantinople without being armed to the teeth. The people are starving, and are desperate. The upper classes, too, sorely feel the change. One of the Princesses of the reigning family recently told a Greek lady who called to visit her, that she was no longer able to offer so much as a cup of coffee to her visitors; that she had parted with all her jewels, and knew not what was to become of her when the proceeds of the sale were exhausted, as she had a household of no less than eighty persons to provide for. Some of these so-called slaves were over 80 years of age, and all had been bred and treated like members of the family. We cry, "Hurrah! the sooner it all goes under the better. The Turks have been too long already in Europe. God hasten the time when the Cross shall glisten on the minaret of St. Sophia! God pardon the Christian English for so long keeping off that happy day!"

It is hard to tell how widely the Nihilist feeling extends in Russia, or to get at exactly what they want, but if we were the Czar, we should feel rather qualmish at reading such an Address as the Revolutionary Committee has just put out. It is so cool, so deliberate, so determined, that we should feel sure that, sooner or later, they would put a bullet into us. We subjoin a few extracts:

"On the 19th of November, on the Moscow and Kursk Railway, by order of the Executive Committee, an attempt was made on the life of Alexander II., by means of an explosion. The attempt

failed. We do not find it convenient to publish at the present time the cause of the failure. We are convinced that our agents and our party will not be disheartened at the failure of the attempt, but will gain from it a new experience, a lesson of precaution, and at the same time fresh consciousness of their own power and of the possibility of a successful issue.

"We appeal to all Russian citizens to support our party in this struggle. It is no easy task to support the whole pressure of the Government forces. The failure of the attempt of the 19th of November is an instance of the many difficulties with which even separate and comparatively unimportant episodes in the struggle are attended.

The German and French papers are now bandying words with each other, as to which Empire is in the most need, and calls for the most help. It is a wonderful change from the time when they were quarrelling as to which had the largest army. The Germans have the worst of it. From various parts of Germany we hear of distress. A deputation of weavers from the Muelson district (Saxony) lately applied to the authorities for work or bread, and some cases of starvation have been discovered.

Personal.

The Rev. W. C. McCracken, of Grenada, Miss., is on a visit to the North, and spent a few days in Chicago a week or two ago. He distinguished himself in the Summer of 1878, by his devotion to his people during the prevalence of the yellow fever. He will be warmly welcomed by his brethren everywhere.

Current Literature.

An Earnest Trifler. Houghton, Osgood & Co., Boston, Jansen, McClurg & Co., Chicago. \$1.25. This is one of the books of the season and is meeting with a large sale. The Chicago house has sold nearly two thousand and has forwarded another large order.

A New Method for the Study of English Literature, by Louise Maetz. Chicago: S. C. Griggs & Co. Price \$1.00. This new text book on English Literature is made up wholly of questions to which the student is to provide answers by means of research in books of reference. The plan seems a good one.

The questions are arranged so as to bring to view not only the main features in the development of English Literature, but what is very important, and yet generally neglected—the influence of foreign contemporaneous literature, and of social and historical relations.

Every other leaf is a blank one for notes. The diligent student has thus at his option the increasing value of his own particular copy. The book was planned originally as a manual for a review with young ladies who had completed their school course.

great success. It can, we think, be used advantageously even with beginners, as the teacher can omit questions unsuited for his class. It may, if thought advisable, be used in connection with any manual of English Literature; though, if there is convenient access to books of reference, we should prefer to use it with no other text-book.

Day by Day. A Text, Meditation, Hymn and Prayer, for every day; with blank space for Memoranda. By the Rev. Campbell Fair, D. D., Baltimore. For sale at all church book stores.

This book of Devotions is dedicated to a beloved wife in Paradise, "in loving memory." The title explains the plan of work. The exercise for each day is very brief and good. We think the meditations might have been greatly enriched by quotations from ancient writers, and that many excellent collects might have been found, in place of the abrupt and incomplete prayers that are given.

Sound Words. Church Sunday School Series of Scripture Lessons, based on the Collect, Festival, or occasion of the Day. By the Rev. Campbell Fair, D. D. Rector of the Church of the Ascension, Baltimore.

Dorchester Polytechnic Academy. By the late Warden of Racine College, the Rev. James De Koven, D. D. L. H. Morehouse, Milwaukee.

This story was written for the boys at Racine, and was published about two years ago in one of our periodicals. Dr. DeKoven would probably never have thought seriously of writing a book of this kind; it was done only for his own recreation and the amusement of his boys.

The Spirit of Missions for November and December has come to hand, and contains as usual much matter of great interest to all who are watching the development of the Church at home and abroad. The Bishop of Connecticut's sermon preached at the opening of the Missionary Conference held last October, is printed in full, and a very suggestive and interesting document it is.

Old Friends and New; By Sarah O. Jewett. Houghton, Osgood & Co. The Riverside Press, Cambridge. For sale by Jansen, McClurg & Co. Chicago. Price \$1.25.

Old Friends and New is the title of a collection of short stories, some of which, "The Old Friends" have already appeared in the Atlantic. The "New Friends" deserve the good company in which they are found, and will doubtless receive from an admiring public the recognition they merit. Miss Jewett has won an enviable reputation as a writer of short stories. The seven she has collected under the title we have given, above, are, "The Lost Lover," "A Sorrowful Guest," "A Late Supper," "Mr. Bruce," "Miss Sidney's Flowers," "Lady Ferry," and "A Bit of Shore Life."

We have received from Geo. D. Newhall & Co., 50 West Fourth St., Cincinnati, the following pieces of music: The Danish Peasant Girl, (a Nocturne), by Jas. Ernest Perring; Tales of a Grandfather, being Children's Pieces for the Piano, by Robert Challoner; a Jubilate Deo, by J. R. Fairland; and one of a Series of Sacred Songs,—"Why need I Fear when Thou art near?" There is also a song and chorus for four voices,—"The Smile of my Mary." These pieces are admirably gotten up, and some of them are illustrated with excellent taste.

GOOD COMPANY, NUMBER FIVE. Good Company (\$3.00 a year, Springfield, Mass.) Number Five has four stories, as follows. A Basement Story, by Edward Eggleston, author of Hoosier Schoolmaster, etc., who has just sailed for Europe, where he will spend a year or more to recuperate his health; The Mystery of Gillyflower Inn, by Lizzie W. Champney; A Hard Bargain, by Horace E. Scudder; and Greek meets Greek. Among the sketches are Acer Saccharinum, of much attractiveness to all who are fond of maple trees or maple sugar; A Lawyer's Life, by an experienced lawyer, in which are mingled agreeable anecdote and discussion; Roman Mosaics, giving some experiences of a traveler in Rome at the time of Victor Emmanuel's and the Pope's deaths; and Impressions of Washington, by a person having excellent facilities for observation.

Geo. M. Towle has a graphic paper about Bismarck, and Rev. Dr. Hitchcock of the American chapel in Paris a valuable article on The Problems of Protestantism in France.

There are also, A Day Home for Working-women's Children; More Nooktown Gossip; verses by Rose Terry Cooke, Elaine Goodale, Sidney Lanier, and Helen E. Starrett; and the usual editorial departments.

The special offer to send without extra cost four back numbers to new yearly subscribers, is extended to February 1st, when it will be finally withdrawn.

Please send a gift to Nashotah to aid in preparing candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wis.

Obituary.

Entered into the Rest promised to the people of God, at Geneseo, Ill., Jan. 1, 1880, Charles Cameron, aged 52.

Mr. Cameron had long been a vestryman, and an efficient member of Trinity Church, Geneseo. He was for many years the highly popular agent of the R. I. & P. R. Road, and was greatly esteemed by the whole community.

In an extensive intercourse with men, rarely has it been the privilege of the writer of this notice to meet with many in whose character there was so happy a combination of gentleness and strength, the soft hand, and the nerve, the sinew and steel of high-toned manhood within. In all his social relationships, he was a model Christian man. Almost his last consciously intelligent expressions were—"The Lord reigns!"—"The Lord reigns!"

His death was a most sorrowful event to the struggling little Church of Geneseo; and indeed to the whole community. A great crowd, with every manifestation of profound grief, attended his funeral on Sunday, Jan. 4th. F. B. N.

Died, at El Paso, Ill., Dec. 26th, Robert William, son of Adam and Mary E. Barfoot, aged 3 years, 5 months, and 11 days. "Of such is the Kingdom of Heaven."

Died, at the family residence, on Fullerton Ave., in this city, on the morning of Dec. 22d, 1879, Sarah A. Hatheway, wife of Franklin Hatheway, aged 60 years and 3 months;—In the Communion of the Catholic Church. "Blessed are the dead, who die in the Lord."

Notices.

Church Tracts.

The series of tracts for parish use, proposed last summer by a correspondent of the LIVING CHURCH, is in preparation. The following are the titles: 1. What to believe; 2. Apostolic Succession; 3. Vestries and Rectors; 4. The Mother Church of England; 5. The Rule of Christian Giving; 6. In the Lord's House; 7. Churchman, with capital "C"; 8. Baptism; 9. Confirmation; 10. Holy Communion. There are now nine subscribers at two dollars each, and one more is needed. The edition is to be divided among the subscribers.

Wanted.

By the Registrar of Quincy, the following No. 5 of Spirit of Missions: January, 1861; March, 1872; March, April, May, 1874; January, 1875. Send to office of the LIVING CHURCH.

Cathedral, Chicago.

Daily Prayers at the Cathedral, corner of Peoria and Washington, West side, at 9 A. M. and 4:30 P. M. Celebration of the Holy Communion every Thursday, and on all Festivals, at 9 A. M.

Kenosha Water Cure, Kenosha, Wis.

A quiet, home-like resort for those needing rest or treatment. Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor.

Roper's Church Kalender for 1880 is more complete than ever before. For sale by Mitchell & Hathaway, (Church book-store), 56 Madison St.; price 40 cents.

Rev. F. Mansfield's New Music, adapted to selections from the Hymnal, published by J. B. Lippincott & Co., is sold at the Book Stores.

A Bed For Incubables.

Contributions are solicited for the endowment of a bed for incubables in St. Luke's Hospital. No hospital will receive incubables, except in rare instances, and the unfortunate people who cannot recover are often reduced to great suffering for want of proper care. One bed at least in St. Luke's will be set apart for that class, and the income of \$3,000 will be used for its support. The end in view is then the raising of \$3,000 for that purpose, and the accompanying list of subscriptions will show the manner of doing it, and the various sources from which it may come. Any sum will be acceptable, and at intervals an acknowledgment will be made in this paper. Rev. Clinton Locke requests that any one who sees this and who feels inclined to aid in this good work to please enclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund and manage its details.

CHICAGO, Jan. 11, 1880.

Table listing contributions to the 'Incurable Cot' fund, including names like Little George Warren, Flint, Mich., Catherine Owen, Mokena, Ill., and amounts.

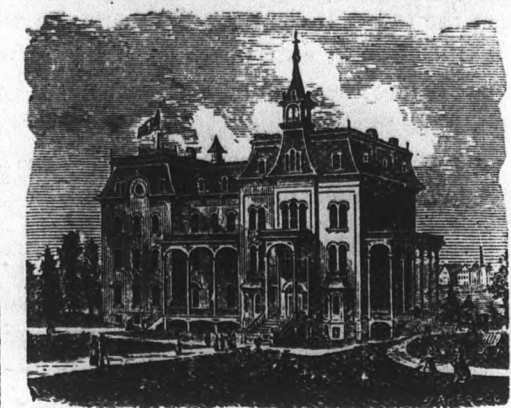
Living Church Club List.

The following periodicals will be sent with the LIVING CHURCH, at the prices named. Our subscribers who have paid may deduct amount paid us, in ordering any of the magazines through this office.

Table listing subscriptions for various periodicals like Harper's Monthly, Weekly, Bazar, Appleton's Journal, Scribner's Living Age, Scribner's Magazine, St. Nicholas, Scientific American, Church Eclectic, and Prairie Farmer.

THE STYLOGRAPHIC PEN.

Writes for days with one filling of ink. Can be carried in the pocket like a pencil. Indorsed by leading scientific professional, and business men of the country. Call and see it or send for circular. T. L. Hallworth, general agent for Indiana, Illinois, and Missouri, 56 Madison street, Chicago. 219 Olive St., St. Louis. In use by Editor of Living Church.



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A Church School for Girls. KNOXVILLE, ILLINOIS.

Founded A. D. 1868. Enlarged A. D. 1872.

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Charges, \$320 a Year.

Music and Painting are the only extras. French and German are spoken. The aim has been to provide

A FIRST CLASS EASTBLISHMENT, and first class advantages in every respect. The building and outfit are valued at \$75,000, and are equal to any for convenience and elegance.

PERSONAL ATTENTION

is given to every pupil, the discipline and instruction are adapted to the wants of each. Teachers and Officers reside with the Rector and his family in the school. It is believed that the school offers superior advantages to parents who wish to place their daughters in

A SAFE CHRISTIAN HOME,

where they will be surrounded by refining influences, and trained by competent teachers. Careful attention is given to the health and manners of the pupils, as well as to their moral and intellectual culture. They are required to take

REGULAR EXERCISE OUTDOORS.

The location is healthful, central, and easy of access, on the C. B. & Q. Railroad. St. Mary's School is favorably and widely known for the home-care given to its pupils, for the high standing of its patrons, for the beauty and comfort of its appointments, for the thoroughness and variety of its instructions, and for the spirit of order and industry that pervades it. Testimonials of patrons are given in the Annual Register, a copy of which will be sent to any who apply for it. Pupils are received at any time. The school year consists of forty weeks, beginning early in September and ending in June.

TESTIMONIALS.

From the Bishop of Illinois. "I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped, and so successfully administered, has been established upon enduring foundations. In these sad times, when the secular spirit is striving to divorce education from religion and so to paganize the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessed Lord, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils. WILLIAM EDWARD McLAREN.

From the Bishop of Indiana. "I can very sincerely express my favorable opinion of St. Mary's School, not only from testimony perfectly satisfactory to me, but also from personal knowledge. I know of no better school. J. C. TALBOT.

From the Bishop of Montana. "I have been at St. Mary's School and through its rooms, and have watched the work done. In fidelity of attention to the girls committed to its care, in observance of the laws of health, in quiet, persistent thoroughness of studies and recitations, and in the refined home tone out of which grow the peace and power of true Christian womanhood, it is not, I believe, surpassed by any other school." DANIEL S. TUTTLE.

From the Bishop of Quincy. "The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the branches, which make up much of the scholar's education so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A better seminary for girls, in the Church or out, I am confident, is not maintained in all the Western states. Our Clergy and Laity should be proud of St. Mary's."

From Hon. Judge C. L. Higbee, Pittsfield, Ill.

"I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner, and those moral and social graces which lend so great a charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this with liberty to use as you may see fit, with best wishes for your great success in your most worthy work."

From Hon. S. Corwin Judd, Chicago.

"I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior, to any other girls' school in the country. In a remarkable degree it combines ornamental and polite culture, with substantial education; with sound moral and religious training it affords ample facilities for the development of all that goes to make up cultured, accomplished and Christian young ladies."

From Hon. D. Moar, Keokuk:

"After having the experience of educating two daughters at much more expensive schools, and having watched closely the progress and culture of the one now in St. Mary's School, as well as having some personal observations by visiting the School, I can truly say that I am not only well pleased with all its methods and appointments, but also believe it equal to any school within my knowledge for thorough mental and Christian culture, and for the proper development of true womanhood."

From Hon. J. M. Woolworth, Omaha:

"Our daughter's improvement, during the two years she has been at St. Mary's, has been very gratifying; her progress in her books has been great, but her development in womanly, Christian character, has been even more marked. I know that she, as well as ourselves, will always feel grateful for what St. Mary's has done for her."

From Mr. H. A. Williamson, Quincy, Ill.:

"I regard St. Mary's School as one of the very best institutions East or West, for the education of young ladies. I think it hard to estimate the great advantages it affords young girls for becoming useful and refined Christian women. Having been a patron of the School for six years, I feel justified in commending it to all who have daughters to educate."

Educational

De Veaux College,

Suspension Bridge, Niagara Co., N. Y.

FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filled ten days previously. Rev. GEO. HERBERT PATTERSON, A.M., LL.B., Prest.

St. Margaret's

Diocesan School for Girls. Waterbury, Conn.

Fifth year will open (D. V.) Sept. 17, 1879. Limited number received. Rev. FRANCIS S. RUSSELL, M. A., Rector.

Boarding School for Boys,

Poughkeepsie, N. Y.

For Boys of all ages. Military Drill, Large Gymnasium Ample Play Grounds. Special attention to those elementary studies which lie at the foundation of all education. Boys fitted for College or for business. Circulars sent on application. Terms reduced to rates before the war. Reference to Dr. Leffingwell of this paper. Address C. B. WARRING, Principal, Poughkeepsie, N. Y.

College of St. James's

Grammar School, Washington Co., Md.

(Diocesan) re-opens on Monday, September 12th; Boys prepared for college or for active business. For circulars address Henry Onderdonk, College of St. James, Washington, Md.

St. Agnes' School,

Chicago.

Will re-open, at 717 West Monroe St., on Monday, Jan. 5, 1880. The Right Reverend, the Bishop of the Diocese, is Visitor and Patron. MRS. McREYNOLDS, Principal.

Charlier Institute,

On Central Park, New York City.

for Boys and Young Men from 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, and business. French, German, Spanish, spoken and taught thoroughly. New building erected purposely—a model of its kind—cost \$400,000. The Prospectus contains full details. Bible read every day. Pupils attend St. Thomas' Church. Twenty-fifth year will begin on September 16, next. Prof. ELIE CHARLIER, Director.

Brooke Hall Female Seminary,

Media, Delaware Co., Pa.

This well-known Church School, situated 14 miles from Philadelphia, is now in its 24th successful year. Its numbers are limited to fifty pupils, for whom the highest educational advantages are provided. Twelve able professors and teachers are employed. For circulars apply to M. L. EASTMAN, Principal.

Maplewood Musical Seminary

For Young Ladies, Maplewood, Conn.

Established 1863. A thorough graduate course, with lectures and recitals weekly. The finest location on the Connecticut River. For catalogue address (Pupils can enter at any time.) Prof. D. S. BABCOCK, CONNECTICUT, East Haddam, Middlesex Co.

St. Mary's School,

Knoxville, Ill.

Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than eleven years ago. Rates Reduced to \$320 per Year. Send for a Register.

Home School,

Brattleboro', Vermont.

Offers peculiar advantages as to care and instruction. Circulars on application to Mrs. EMMA J. IVES, Principal.

Edgeworth School,

No. 59 Franklin St., Baltimore, Md.

MRS. H. P. LEFEBVRE, Principal. Boarding and Day School for Young Ladies and Children. Practical teaching in the French and German languages. Thorough training in the English Departments, which meet all the demands for the higher education of women. References, Rev. S. H. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

Madame Clement's School

For Young Ladies and Children,

Germantown, Penn. (Established 1857.) The school will reopen Wednesday, Sept. 16, 1879. For circulars apply to Miss E. Clement.

"AMERICAN SCHOOL INSTITUTE." Established 1855. Families, Schools, Colleges promptly provided with Teachers of known caliber and character. Parents safely advised of good schools for their children. Reliable teachers represented for suitable positions. Circulars, with highest endorsements, on application. J. W. SCHERMERHORN, A. M., Sec'y., 30 E. 14th Street, Near University Place, New York.

Racine College

AND Grammar School,

FOR Boys ten years old and upward.

Next term begins Jan. 15, 1880.

Dr. STEVENS PARKER, Warden.

Kemper Hall.

Under the trusteeship of the Bishops of Wisconsin, Illinois, Fond du Lac and others, and in charge of the Sisters of St. Mary. Next term opens Jan. 5, 1880. Address SISTER MARGARET, Kenosha, Wis.

Home and School.

Lost and Found.

I had a treasure in my house,
And woke one day to find it gone;
I mourned for it from dawn till night,
From night till dawn.

I said, "Behold, I will arise
And sweep my house"—and so I found
What I had lost, and told my joy
To all around.

I had a treasure in my heart;
And scarcely knew that it had fled,
Until communion with my Lord
Grew cold and dead.

"Behold," I said, "I will arise
And sweep my heart of self and sin;
For so the peace that I have lost
May enter in."

O friends, rejoice with me! Each day
Helps my lost treasure to restore;
And sweet communion with my Lord
Is mine once more.
—Caroline A. Mason, "Good Company."

The Little Boy's Troubles.

I thought when I learned my letters,
That all of my troubles were done;
But I find myself much mistaken—
They only have just begun.

Learning to read was awful,
But nothing like learning to write;
I'd be sorry to have you tell it,
But my copy-book is a sight!

The ink gets over my fingers;
The pen cuts all sorts of shins,
And won't do at all as I bid it;
The letters won't stay on the lines,
But go up and down and all over,
As though they were dancing a jig—
They are there in all shapes and sizes,
Medium, little and big.

The tails of the g's are so contrary,
The handles get on the wrong side
Of the d's and the k's and the h's,
Though I've certainly tried and tried
To make them just right; it is dreadful,
I really don't know what to do,
I'm getting almost distracted—
My teacher says she is too.

There'd be some comfort in learning,
If one could get through; instead
Of that, there are books awaiting,
Quite enough to craze my head.

There's the multiplication table,
And grammar, and—oh, dear me,
There's no good place for stopping,
When one has begun, I see.

My teacher says, little by little
To the mountain tops we climb,
It isn't all done in a minute,
But only a step at a time;
She says that all the scholars,
All the wise and learned men,
Had each to begin as I do;
If that's so—where's my pen?
—Carlotta Perry, in "Wide Awake."

A Letter to the Children.

FROM THE EDITOR.

Christmas is "Children's Day," and the Christmas-tide is the children's season. If we keep our hearts young and pure, we shall be able to retain our part and to renew our joy in the Feast, every year, as long as we live. And we may add to our joy, as we look on the bright faces and hear the happy laughter of the children that God has given us.

The children in our house have had a merry time, these holidays. Father and mother had no need of presents to make them happy and thankful: yet they were not forgotten in the dawning of the blessed day, when the Christmas-tree was lighted up. The little folks had saved their pennies, and very secretly prepared their little gifts for each other and for us. It is very amusing to watch children who are trying to keep a secret. They have an air of such importance, and they try so hard not to tell everybody what everybody knows, that it is really quite funny!

But Christmas has gone by, and most of you have gone to your books again, and we can only linger among the echoes and memories of that blessed time. I hope you are all better as well as happier for those bright days, the glory of which still lightens up your sky, as the splendor of the northern twilight keeps the horizon a-glow, long after the sun has set.

The Christmas day, for this year, has passed, but the precious record of the childhood of Jesus remains to us, all through the year. You have rejoiced at his birth; it now remains for you to follow His example, to increase in wisdom and stature with God and man. You must be, as He was, about the Father's business, in earnest, patient, humble effort to do His will. That holy childhood teaches you that yours may be sanctified to holy uses. It was not long after the angels sang at the Nativity, that the young children of Bethlehem were called to die for Him. In some way, in some degree, you too may be called to suffer, or to endure hardship for His sake.

The lesson that you ought to learn from this revelation of God as a little child, is

that He loves you and has use for you. Childhood has held the same relation to Christ that manhood has. It has been honored by Him in the same way, it has been joined to Him just the same. It may continue to be joined to Him, and He is just as ready to dwell in the hearts of the young as the old. It is wrong to suppose that children must wait until they are grown up, before they can be Christians. It is a mistake to suppose that they can not be about the Father's business, until they are ready to enter upon the business of the world. You are members of Christ by Holy Baptism, and a ministry of blessed influence and service is given you in your earliest years. Try to find out this ministry and to do it, instead of seeking your own pleasure. Think how you may add to the happiness of others instead of seeking only your own gratification. You have rejoiced at the birth of Him who gave up all for us. So live that others may rejoice that you were born.

Parson Noble's Donation.

"I'm real glad you've come, Miss Purdy!" exclaimed Miss Betsey Marvin, opening the door to the village dress-maker. "I've been expecting you for this three weeks. My alpacas is gettin' so rusty I'm most ashamed to wear it. When'd you git home?"

"Last night," answered the little woman, shaking out the folds of the large-figured delaine before her.

"Then you haven't heard the news, maybe—about Parson Noble's leavin' us, hev you?" asked Miss Betsey, with an air of mysterious importance.

"Not a word except what I saw in the newspapers. You see I've been over to Florence, sewing, for three months; Cousin Maria's daughter was married last Tuesday. How will you have your dress cut, Miss Marvin?"

"You don't say! Well, I never! What luck she does hev marrying off her girls! Cut it polnase, Miss Purdy, and don't get it ter long behind—it's a dreadful sin to waste cloth so, I think. Well, I'm glad you didn't hear it from Sophia Jackman—she has such a habit of coloring things so. Now I al'ays tell a straightforward story, and let folks touch it up to suit themselves. How did you like Parson Noble, what you heard of him, Miss Purdy?"

"He always put me in mind of those men that St. Paul tells about 'of whom the world is not worthy,'" answered the dress-maker, measuring Miss Marvin's plump waist with her tape-measure.

"Oh, well! I s'pose most people was pleased with him at first; maybe you'll change your mind when you hear about the donation. I can't say but what he has a pleasing way with him, but I always thought he was a little loose in his doctrine. I mistrusted from the first that like as not he wouldn't stay long. Somehow his preaching wasn't strong enough; there wasn't theology enough about it."

"Possibly not," remarked Miss Purdy, basting up the lining, "but it seemed to me he preached the same gospel that Jesus Christ preached—the gospel of love—and that was good enough for me!"

"Do you think he was very spiritual?" asked Miss Betsey, waiving the contested point. "He's been seen more'n a dozen times sliding down Dragon hill with the boys on their double rippers—as they call 'em. What do you think of that?"

"I think most likely he enjoyed it, and I'm sure the boys did. I never saw a man have such a faculty for making everybody happy around him—it was really wonderful."

Miss Marvin laughed a low laugh which had in it neither mirth nor music.

"It's a real pity to spoil your good opinion of him," she said, "and I hate to do it, but I s'pose somebody else will tell you if I don't. When he came here, you know, they promised him \$700 salary, but the times is hard and everything is cheap, and they thought, mebbe, this year he'd be satisfied with six. Nobody but him and his wife, you see. Seems to me \$700 and the parsonage is a monstrous price—what do you think?"

"I suppose they have to have food and clothes, Miss Marvin; in fact, I had an idea that ministers were human."

"I begin to think so myself, Miss Purdy, dreadfully human," sighed Miss Betsey. "Well, as I was saying, they went to him—the committee did—and kindly asked him if he'd take six hundred this year, as money was so scarce, and what do you think he said?"

"I haven't the slightest idea, unless he said he would preach for nothing."

"No, indeed; he said he couldn't but just live on \$700, and thought he ought to be making some provision for the future now, if ever. Mrs. Chapin said she thought that was distrustin' Providence, and that's the way I look at it. Hasn't the Lord promised to provide? Didn't he feed Elijah and the children of Israel? And I calculate if ministers is faithful, the Lord will take care of 'em when they're too old to preach."

"Well, what did the committee do then?" inquired the dress-maker.

"It made a sight of talk, I can tell you; some was fur lettin' the parson go; but Deacon Simons got real riled up; he said he 'didn't blame the minister one mite; he thought they ought to raise his salary instead of lowerin' it, and he'd be willin' to give \$50.' The deacon meant well, but he's a dreadful unreasonable man when he gets his dander up; but Squire Lyman he put him down at once; he said 'it was a poor plan to let ministers hev their way, and if they should give Parson Noble seven hundred this year, he'd be askin' for eight hundred next, maybe.' Then the deacon got up and says he, 'I'd like to ask Squire Lyman if he could live on six hundred!' That was a real tender pint, and the deacon knew it, for Sue Lyman told round that her father gave her five hundred a year fur her clothes and to travel with, and they kept two girls, and a man to take care of the horses, but the squire only paid ten dollars minister's tax last year—but then 'twon't do to git Squire Lyman mad, for he's worth more'n a half dozen like Deacon Simons. So Justin Marvin made a motion to raise six hundred dollars, and give the minister a donation to make up the other hundred."

"That kinder pacified all round, and they agreed to meet at the vestry the next Thursday evening and give the minister and his wife a rousing donation and surprise party. They took pains to invite everybody, old and young, and when Thursday evening came, there was a big crowd I can tell you. Squire Lyman gave the word to start, and just as we got to the door, we all commenced to sing, 'Praise God from whom all blessings flow.'

"The minister and his wife both came to the door, and they *did* look surprised enough, but somehow they didn't look so cheerful as you would expect. But they was dreadfully surprised; they didn't even think to ask us in; but we didn't wait for an invitation, but kept crowdin' in, and the minister and his wife kept backin' back till the house was full up stairs and down. Squire Lyman's wife and me and some others went out into the kitchen to look after the victuals and other things that was donated; and such a sight as 'twas.

"Deacon Bates brought a bushel of potatoes, and Squire Lyman a peck of onions. Levi Norse brought a hull keg of pork; to be sure, Parson Noble or his wife never eat any, but then it showed Mr. Norse's good will. Then Mrs. Prentis brought them a chromo of a bare-headed girl pickin' flowers. You see, Mr. Noble preached a sermon one Sunday about folks making home attractive for the children—said they ought to have books, and pictures, and all such things. I s'pose Mrs. Prentis thought 'twould please him, and I think she was very thoughtful—don't you? Somebody brought a nice Bible. Bibles, you know, are always appropriate to give to a minister."

"I should think a minister was the last person who would need a Bible," interrupted Miss Purdy.

Miss Betsey did not notice the interruption, but continued:

"Then there was a peck of apples and some soft soap, four loaves of bread, a pan of doughnuts, two loaves of cake, a couple of mince-pies, and a loaf of gingerbread—that I made myself. The victuals, of course, was for refreshments, for everybody expects something to eat at a donation party. But there was one thing—it did seem as if everybody had agreed upon, for I should think that everybody that came must have brought a few links of sausages—such a pile of 'em—we just sat down and laughed; we couldn't help it when we saw 'em.

"Of course we helped ourselves to tea and sugar and such little things—we knew Mrs. Noble would be glad to furnish 'em; then nobody thought to bring any preserves; so we called Mrs. Noble out and asked her what we should do about it. She said she had a jar of quince sauce we might have. Mrs. Pierce dished it out, and she said it wouldn't go half round; she asked me if she had better get two or three cans open; but I told her it would make more trouble, and it wasn't no matter if the children didn't have any. So we made it go as far as 'twould; but it did look kinder stingy."

"Well, I never heard of anything equal to that!" cried Miss Purdy, slashing away at the cloth before her as if she had a grudge against it.

"Bless my soul! what are you doin'?" exclaimed Miss Betsey. "You've spoiled that sleeve, and I didn't get but nine yards, 'twon't do to waste any. Well as I was saying, we s'posed everybody had had something, when Mrs. Lyman came out and said there hadn't been a thing passed in the library. So we hunted 'round and found a loaf of bread, a couple of loaves of cocoanut cake, and some pies that Mrs. Noble had baked up for a company. You see she was expecting a minister to stay over Sunday. 'Twas real fortunate, for she might not have had anything in the house but for that; and she had all the next day to bake in, so we thought it would do no harm to take it. Mrs. Jones said that she found a pan of seed-cakes afterward that Mrs. Noble had hid away. We felt real worked up about it, children think so much of seed-cakes, you know; and Mrs. Jones said that she thought it looked pretty small when we was givin' 'em such a donation. But maybe 'twas just as well, for

some of the boys threw cake at each other, and it got into the carpet at times, and I don't believe in having things wasted. Use up the pieces if you can, Miss Purdy, and leave the hull piece for new sleeves."

"There was one thing I was surprised to hear; the children got to fooling up-stairs and knocked over a pitcher of water, and broke it; 'twas a pity, for it belonged to a chamber-set Mrs. Noble had given her when she was married, and was painted by hand. And Mrs. Adams said when Mrs. Noble heard of it she looked real mad. Such an example to set before children—and a minister's wife, too! Children will be children, you know, Miss Purdy."

"The place for children is at home evenings, I think," said the dressmaker, sharply.

"Well, I dunno as 'twas any worse than what Mr. Lum did; he was leaning on the fernery and the glass broke in a minute. But, then accidents will happen, and 'twas different being a donation party."

"Of course," acquiesced the little dressmaker.

"Then it was real funny," continued Miss Betsey, "the way they worked it. You see the minister's folks go home real early—by 9, certain, and I reckon they thought we should follow their example; but law sakes 'twas 11 before we got through with refreshments and"—

"Then you had all the dishes to wash," put in Miss Purdy.

"Bless you! Miss Purdy, you sipoze we washed them dishes! Why, there wasn't a clean dish in the house, and besides, Miss Noble had all the next day to wash 'em in. 'Twould have taken us half the night, and of course she didn't expect it. But, as I was saying, they kept staying, and it was past midnight before they all got away."

"Well, the next Sunday we all thought the pastor would have an extra sermon, and make some acknowledgment of the donation besides, and of course everybody went to meeting. I started early and stopped for Melissa Jones on my way. When we got most there, Melissa stopped sudden and says she, 'What on earth is the matter?' 'Why?' says I—I'd been talkin', and hadn't noticed anything 'Don't you see,' says she, 'that everybody stops and looks at the parsonage, as if something was the matter?' 'Sure enough,' says I, 'it can't be that there's crape on the door.' Well, we hurried along, and what do you think we saw festooned the hull length of the piazza a glistening in the sun? What indeed but sarsages—link on link!"

"Is it possible?" exclaimed the dressmaker, shaking all over with laughter. "I beg your pardon, Miss Betsey, but I can't help laughing, it is too funny."

"'Twant anything laughable, Miss Purdy; everybody was as indignant as could be. Of course 'twas done just to insult us. Parson Noble's sermon might have been in Greek that day for all the good it done anybody."

"And he asked for dismission did he?" asked Miss Purdy.

"Yes, he did, and got it, too, by a unanimous vote. And what do you s'pose he told Mr. Heywood? He told him he considered 'two donations equal to one fire.' And that's the hull story, Miss Purdy—what do you think of Parson Noble now? I think we are well rid of him, but I tell you my faith in ministers is dreadfully shaken."

A Warning to Card-Players!

We commend the following to some of our card playing friends, warning them not to let it fall into the clutches of those who hold up card playing as being a very device of the devil. If they get hold of it, it will make one of the prettiest stories in their repertoire. A correspondent of the *British Medical Journal* says, that "A lady, fond of a rubber of whist, for a considerable period suffered from a painful soreness of the tips of the fingers, extending to the roots of the nails; which became, in consequence, altered and misshapen. She had become convinced of the fact, that an hour or two spent in card playing increased the pain and tenderness; often so much so that she was unable to deal. This went on, and in the meantime all kinds of domestic medicines were tried without effect. A medical friend, who was one of the party seated round the table, and into whose ear Mrs. W. (the lady in question) was pouring her distress, but whose eye just then caught the bright green backs of the cards as they fell on the table, half-jokingly remarked, 'Arsenic acid cards.' He said that the painful condition of his hostess' fingers was, in his opinion, due to the arsenical pigment on the backs of the cards. Mrs. W., it appeared, had a decided preference for green-backed cards. The next day some of the pigment was scraped off a card and tested for arsenic, and an estimated quantity of arsenious acid crystals was produced. The discontinuance of the use of the cards soon led to a greatly improved state of the fingers. A pack of cards used by my children in a game of forfeits, the backs of which were of a bright green color, on being examined, turned out to be colored with arsenite of copper. Between the shuffling of the cards, and the warmth and moisture of the fingers, a considerable quantity of arsenite of copper will be detached and inhaled during the evening."

OUR NEW VICAR.

By the late Rev. J. S. B. MONSELL, LL. D.
Rector of St. Nicholas, Guildford, England.

VII.

Your views about the Holy Communion have, I must confess, taken me by surprise. I was not prepared for anything so high. Will you forgive me, if I say you seem to me to hold opinions which, though not exactly those of the Church of Rome, are very near akin to them—and would in all probability eventually lead to their adoption. Though you do not, as I perceive, hold Transubstantiation, still, were I to accept all you hold, I should almost feel it easier to go the whole way, than to stop short where you would detain me. For there is less of a mystery to my mind in supposing the elements to be changed, as the Romanist teaches, than in saying that they are not changed, and yet that a real Presence of the Body and Blood of Christ is there. If the change be effected, then all the rest becomes easy. I can see, and handle, and adore what has been converted, by the consecration of the priest, into that which may then be clearly visible, sensibly tangible, and lawfully adorable.

But while you hold that no change has been wrought in the elements, you believe that the Body and Blood of Christ are really present after the consecration, in a sense in which they were not present before; and that, though we may not adore "the sacrament of so great a thing," as I think the Article calls it, still we may and should adore the Great Thing itself—as we would have adored the Incarnate God, had we knelt to Him in the days of His humanity; and as being then nearer to us, and more awfully present, than at any other time in life.

Now this seems to me far more of a mystery than the Romish doctrine. You have only to get over the difficulty of a miracle in the one case, and then all the rest follows by a natural sequence, without any mystery. But in your case it is all mystery from beginning to end; and to me, mystery seems quite as awful as miracle. The understanding and intellect may not question, must adore. There is an awful Presence after the consecration, which was not before, and to come into that, is like coming of old near the Mount, or up into the Mount with Moses, nearer to the eternal God. How few would dare to draw near, were this generally believed! For my own part, I feel I could not venture.

I have always believed that to partake of the Holy Communion was a most solemn act of worship, the highest we can render, involving great responsibility all our lives. I have always considered careful preparation for it, and careful living after it, great duties, and among the best blessings it bestows. Indeed, it was more the awfulness of failing in either of these, that has made me from time to time dread the Holy Sacrament, above any other form in our Church, rather than any real awfulness in itself. I look upon it as the highest and holiest form of Prayer, but nothing more. And the benefits which I hope to derive from it are simply those which follow from the faithful contemplation of the great work of Christ's Atonement, and that communion with God in prayer to which it leads. I have never been able to see in it any mystery, but simply a solemn service, a kind of love-feast, commemorative of Christ's death, and of His last Supper before his crucifixion; tending, if rightly used, to draw closer all the bands of love which unite us with Him and with each other. For these reasons I asked our late Vicar to give it to us once a month, for I feel the preparation for it good, and the caution which follows after it useful; and I don't like too long time to elapse without these helps to holiness; so wearing is the tear of life with which we have to contend.

But if I held your views, I should think that to communicate once a year would be almost too frequent. For who could dare to venture suddenly into such a Presence? who may abide the day of His coming, and who may stand when He appeareth? So far from your teaching reconciling me to a weekly Celebration, it leads me to quite a different conclusion, simply from the awful reality with which it invests the whole subject. Could I feel with you, my dread would be so great, that I would stand afar off from such a mystery, believing that to come rightly once in my life could be only by a life's long labour for God. Surely these are not the simple surface views which an ordinary reader would gather from the Book of Common Prayer. Think you, are there many in our Church who hold them? Are they not rather the novelties of the Ultra-Ritualists of modern days, than the good old teaching of the times of the Reformation?

Do write at once to me on this subject, and address yourself specially to those difficulties of which I have now spoken, for I dread any departure in our Church from that sound old Protestant faith which she has held for centuries; and I must confess that many of these High Church opinions and practices seem to me only a quiet creeping back into the superstitions of the middle ages.

If what I read in the papers of the practices in some of our churches be true, there seems small difference between them and Romish churches. Their vestments, their

incense, their elevation of the Host, their whole form and manner of Celebration are all so like those of Rome, that a friend of mine, who has been a great deal abroad, and who went the other day to one of their churches, tells me that to the eye there is scarcely any difference perceptible. It was only when he followed them through our own Book of Common Prayer, as well as he could (for several hymns introduced into the service made it no easy matter), that he then felt assured that they were indeed using our Communion Office.

If our Vicar draw on to this, all my forbearance must give way. I could not stand it. No amount of personal worth or piety on his part could reconcile me to such departure from the simplicity of our reformed Church, or keep me back from the most determined opposition to everything that would lead to the introduction of even the semblance of Popery amongst us. So do, pray, in your next letter endeavour to draw clearly the line between us and Rome in these matters. I know your dislike to controversy, and the hardening influence which you feel it has upon our Christian charity. Still there is a point at which we must stand, and make it as plain as words can speak, what we hold, and what we do not hold—where truth ends, and error begins. To that point I feel we have come in this matter. Help me through it.

(To be Continued.)

Fathers Responsible for their Sons. II.

Among educators there is scarcely a higher authority than Pestalozzi. The value of the reforms that he has introduced are recognized more and more. What he insisted upon above all else, was—the importance and necessity of a thorough home education. He observed that children as a rule were neglected, not only with respect to their physical, but also to their moral needs. Natural instincts, he saw, were perverted by wrong training, and the whole nature demoralized by bad examples, within that centre of influence where their early life is passed. He concluded that efforts of reform must begin at home.

It is thus in the homes, beneath your eyes, that your children—called by Whately "the to-morrow of society"—are growing up and preparing, who will go out in the coming days, to be a blessing or a curse upon the face of the earth. Of the immense power of a rightly conducted home to preserve its inmates from wrong-doing, all that can be said is at once acknowledged. But this assertion can be made with emphasis—the fathers as well as the mothers are responsible for the homes.

"What is needed," Napoleon was once asked, "for the highest welfare of France?" "Mothers," he at once replied. It was probably true for the land of which he spoke. But his answer does not reach the deepest need of this country and age. To do that, the reply to a similar inquiry would be—"Fathers." Speaking comparatively at least, their duties to their children the mothers of our land are faithfully executing. The story of Augustine and St. Monica is not repeated afresh to generation after generation, because their mutual devotion was exceptional; in each son and mother it finds something instinctive and undying to which it appeals. And in the real life that is going on around us, it is reproduced again and again. Her influence and prayers were around him like angels, in the days when he most desired to shake them off. And thus it happened, that—thirty years after her death—he could say publicly: "Ah, the dead do not come back, for had it been possible, there is not a night when I should not have seen my mother,—she who could not live apart from me, and who in all my wanderings never forsook me." There are young men whom you meet, who are bravely withstanding the temptations that abound. And their strength, under God, is that image only which will not pass from their minds. Were the weight of the father's influence joined with this, to work in the same direction, it would bind invisibly around the inexperienced and often wilful feet, restraints from which they could not break, to step over the path of honor or virtue.

But this is more frequently the case. The example and practice of the father are often in direct antagonism to the teaching and labors and prayers of the mother. It is so, at least in what concerns religious culture. In the making of a home, if the watchfulness of the one is needed, not less is the co-operation and supervision of the other. Nor is it right that she who bears the care and anxiety of a boy's waywardness, should meet from that one who shares equally the accountability for the precious soul committed to their keeping, only indifference to her efforts to lead a child in the Way of Life.

In view of this undoubted increase of crime among young men, renewed vigilance is certainly required. It must begin in the home; and in it the father as well as the mother must bear his part. There are several directions in which this combined watchfulness is required. It is especially so in reference to the literature that is extensively published for boys to read. It was stated some time ago that there are twenty five story papers of a decidedly vicious character issued from New York City alone. Their combined circulation is 375,000. These are doing a deadly work. They

are making the boys discontented with their quiet home life; they are familiarizing them with the habits and manners and language of heroes who glory in their out-lawry and crimes; they teach them neither to fear God nor to honor their parents. Of these, they learn from their weeklies and monthlies to speak with coarse familiarity. You can scarcely measure the rapidity with which such literature perverts a disposition naturally good; you can scarcely estimate its power to undermine a character however carefully formed. In one way or another it suggests ideas which it dares not express. And if there is any employment that merits the word "devilish," it is that which has no avowed object to improve, but corrupts in the most direct method the minds and morals of the young. You keep your boys from company which you know to be evil; and yet, here is companionship which does its work more insidiously and scarcely less quickly. There is but one duty here. You are to examine the literature which your children are accustomed to read; and you are resolutely to exclude that from their hands which cannot give them healthful entertainment nor instruction; you are to supply, in place of what you take away, reading that will interest them and at the same time awaken what is best in them. And of such there is abundance. To do this demands from you only time, and this it seems to me it is criminal to withhold. The publishers of a Western paper print daily, it is said, a special issue to go into their own family. This is done that an aged mother may not peruse the references to a scandalous affair in which they are implicated. Characterized for its personal attacks and abuse, this paper has been carrying distress into homes since its foundation. It is only when the evil comes close to themselves that they stop and consider. Such a thing is a striking lesson. It emphasizes at least the suggestion that has been made. For one may feel well assured that much of what is printed for the young, neither writer or publisher would allow to pass into their own families.

Undoubtedly it is something of a labor to do as the Apostle counsels: "Ye fathers, bring up your children in the nurture and admonition of the Lord." But the reward is great. Nor is the work so burdensome as will be the consequences of neglect.

The Sunday School.

Teachers' Helps.

Second Sunday after Epiphany.

LESSON, ST. LUKE vii. 1-10.

Verse 1. "His sayings;" The sermon in the plain, as recorded in the preceding chapter.

"Capernaum"—Is not mentioned in the Old Testament, although Is. ix. 1. is referred by St. Matthew to this place. Its exact geographical position is not known certainly at this time. It was on the shore of the Sea of Galilee. It is of interest, as having been the abode of our Lord and His disciples. Capernaum was "His own city." When there, He is said to be "at Home" (Mark ii. 1). Other references to this city are Matt. ix. 9; Mark i. 29; Matt. viii. 5; Matt. xiii. 14; Matt. ix. 1; Mark i. 23; Jno. iv. 46; Mark ix. 33; John vi. 59, with synopses.

V. 2. "Servant," or slave. "Centurion"—The commander of a company of one hundred men in the Roman army; of the Roman garrison in Capernaum perhaps the commander. All the Roman centurions mentioned in the sacred narrative have honorable mention. This one, Cornelius, (Acts x. 1), the centurion by the Cross, (Matt. xxviii. 54; Luke xxiii. 47), and Julius, (Acts xxviii. 3). Possibly, in the general wreck of the moral institutions of the heathen world, the discipline of the army longest conserved the old virtues.

V. 3. "Elders of the Jews"—In the sense of age and social position; not necessarily the official elders. Remember that at this time the whole civilized world was under the military dominion of the Romans. This centurion was one of many, who, feeling the falsity of the old polytheism, had attached themselves to the congregation of Israel and the worship of Jehovah; one of those who—described as "fearing God"—became a link of communication between the Jew and the Gentile in the propagation of Christianity. He was conscious that the Gentiles were outside the Covenant; hence, in his humility, he sends messengers from among the chosen people. Heathenism is especially profligate of human life, and slavery is apt to engender inhumanity; both these were characteristic of the later Roman civilization. The love of this one for his slave, the alms of Cornelius betoken that mercy which for them filled up the measure of the Beatitude, and "obtained mercy." By the instrumentality of the Jew, the Gentile is brought in; the priests and scribes pointed the Magi to Bethlehem. In unbelief, the Jew opens the door through which the Gentiles by faith enter. Consider the character of the centurion. Loving to his slave, kind and generous to the people among whom he lived; with faith in the person of Christ;

with the ornament of a meek and quiet spirit, he certainly is accepted of God who "is no respecter of persons."

V. 4. "He is worthy." In marked contrast to the humility of the centurion is the demand of the elders; they base their claim even for another on his worthiness. Instead of asking mercy, the centurion alleges his unworthiness, and manifests his faith; thus his righteousness "exceeds the righteousness of the Scribes and Pharisees." He was merciful, and so he obtained mercy. He was poor in Spirit, and found an entrance into the Kingdom. He built a synagogue, making friends of the mammon of unrighteousness—and through these the way is opened into everlasting habitations.

V. 6. "Then Jesus went with them." "He would not go to the nobleman, that He might not seem to have respected his riches; here He goes immediately, that He might not seem to have despised the low estate of a centurion's slave; for, whether bond or free, we are all one in Christ Jesus."—St. Ambrose.

"I am not worthy." "It was not merely that he—a heathen—might claim access to the King of Israel; but beneath this and mingling with it, a deep feeling of his own unworthiness; and thus, in counting himself unworthy that Christ should enter into his doors, he was counted worthy that Christ should enter into his heart, a far better boon; for Christ sat down in the house of many, (as of the proud Pharisee), whose hearts were not the less empty of His presence. But this centurion received Him in his heart, whom he did not receive into his house."—St. Augustine.

V. 7. "Say in a word." The soldier knows the power of the word of authority; he knows what it is to obey and to be obeyed; his faith sees the Angels ready to do His pleasure, (Ps. ciii. 21; St. Matt. xxvi. 53); it sees diseases as evil spirits departing at His word. "He sees the power of God everywhere present to do His will; the thousand times ten thousand ministering spirits that hearken to the voice of His words. He did not less than believe that disease, and death, and all things were so subject to Christ as his soldiers to himself."—St. Chrysostom.

"His humility was pre-eminent, in that, though high in authority, he thought himself unworthy; his knowledge extraordinary, for he conceived rightly of a spiritual Presence. He loved Israel, he loved the slave; 'charity vaunteth not itself and is kind.'"

V. 9. "He marvelled." "He was as one that marvelled, for all such passions when they are spoken of God, are not the signs of a mind disturbed, but of a Master that teacheth."—St. Augustine.

A wondrous faith. He turned Him about; a rare and remarkable action with Him, that He may better impress His words upon His hearers. The faith of the Gentile surpasses the faith of Israel, and the first fruits of the Gentiles are coming in. (Is. li. 5).

Israel after the flesh is unbelieving. We are of the Spiritual Kingdom. Yet it may be, some heathen, lately hearing of Jesus, may have greater faith than we. He, in his consciousness of unworthiness, may be more worthy. He may have Jesus in his heart even as the Roman centurion. He may win the healing for Himself and his household. And we, the children of the Kingdom, who have sent forth our missionaries and found the Christ for them, may be at last found unbelieving. We are the children of the Kingdom, and these things are for our learning. "Because of unbelief, they were broken off, and thou standest by faith." "Be not high-minded but fear." "Grant me, O Lord! the faith of this blessed centurion, that I may have such a sense of Thy Word, and such a knowledge of Thy Presence, that I may in heart, hallow Thy Name, and that as Thy Kingdom may come to me in greater fulness than that to which I have yet attained; that I may pray for the recovery of myself and mine; and that feeling assured that Thou hearest me, I may rest in Thee; and knowing that I am not a foreigner, but a citizen of Thy Kingdom, I may not dread to knock at the door which has been closed, or seek in vain the light of Thy countenance."—Isaac Williams.

"Oh, when wilt Thou come unto me;" "I will walk in thy house with a perfect heart."

Sir. Walter Scott was once crossing a stream in a skiff. The man pulled with one oar only; "That oar's faith," said he. Then with the other oar only; "That's works," said he. Then with both oars at once; "Now, we move," said Scott. "Yes, sir, faith and works, both, sir," said the theologian at the oarlocks.

"How much truth does it take to make a minister?" asked Bishop Randall. "And how much to unmake him? Who is competent to go through a city, and say, according to this rule, who is a Minister of Christ, and who is not? Now, there must be some mode of determining. The Succession was the mode which prevailed every where for 1500 years."

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Letter from Dr. Warring.

To the Editor of the Living Church:

You say you are not tired of hearing about the Mosaic Story of Creation, and, like Oliver Twist, you ask for more! The subject is very large, perhaps too large for the Christian world, until it is educated to a better knowledge of those sciences which illustrate our earth's early history. I do not intend to send you an essay, but to give you a bit of my experience, and to offer a word of advice to any who may wish to study that most wonderful chapter. Today I had a visit from an old friend, a man of fair culture, a writer, and withal an earnest Christian. After a time, our conversation drifted around to the beginning of things, and what the Bible taught. Like most others, his idea of removing all difficulties from the sacred narrative, was some-how to get days sufficiently long to satisfy the requirements of scientists. Said he, "I listened some years ago to Gen. Mitchel's eloquent astronomical addresses, and thought out for myself a theory that has made plain to me much that was perplexing. The "nebular hypothesis" which now seems so well established, tells us that our earth was once a vast gas-like body; and of course it required far more time to turn upon its axis than it does at present. Hence, those early days may have been many ages long. As the world condensed, the motion became more rapid, and the days correspondingly shorter, until by the end of the sixth day, they measured, as now, only twenty four hours."

I did not tell my friend that his theory was not as original as he supposed, for others had hit upon the same idea; but I said, that, however it might be as to the first day, and possibly as to the second, his theory failed utterly when applied to the other days, for they referred to a world which had long passed the nebulous stage, and had become land and water, and was able to support plants and animals, just as at present. After the earth had so far cooled as to be covered with a crust, the additional contraction from that time to this, would relatively be but small, and the day but little changed.

He at once turned to that convenient refuge—some people think it a sort of bomb-proof—"the Bible was intended to teach religion and not science." You probably have noticed that those who avail themselves of this plea, are as ready as any to set forth the agreements of the account with science, until they find that what they suppose to be some scientific fact, conflicts with what they think the Bible says, and then, instead of seeing whether it is not themselves that are in error, and seeking to learn what science teaches and what the Bible says, they deprecating hold up their hands, and cry; "Oh! the Bible was not intended to teach science! Of course it can't be expected to be technically correct."

Why not? If it is a revelation, was it not at least as easy for God to tell the exact truth, as to make up a story that is "poetical, symbolical and unchronological?" What possible gain to Him, or to men, from the latter course? Is the lesson of God's creatorship any better taught by putting things last that came first? If it was worth while to tell mankind that God caused "the lights in the firmament of heaven" to be "for signs and for seasons and for days and years," why put this statement after the account of the earth's bringing forth grasses, herbs and fruit-trees, unless such was the actual order?

Why, too, put such a vegetation before "living" water and land animals, unless because the truth required it?

If our science says that such was not the true order of nature, then let us examine and see whether our science be nature's science. Possibly we are fifty years behind the little that geologists really know; and that if we occupied more advanced ground, that which now seems to us a contradiction would turn into positive corroboration.

The experiment is at least worth trying. Let any one take the story in Genesis, sentence by sentence, dropping all preconceived notions as to what it ought to mean, take it just as it says, and see if he can find any fact in the world's history to which it exactly applies.

For example, "the earth was without form and void." Now don't let him begin to philosophize and get some mystical meaning, but just ask whether the earth ever was literally without "form and void."

"And darkness covered the deep." Did it ever do so? When? Was it before or after God imparted motion? These will do as examples.

Any one who will go through the narrative in this manner—it will take time to do it—will be overwhelmed with amazement at the wealth of knowledge possessed by its author. If it be what it seems to me, it is an ever living, ever present miracle, which friend or foe can examine in the quiet of his study, as thoroughly as he will.

This question of miracle I am sorry to see many excellent men trying to soften down. There is no miracle so astounding as the Incarnation. If we believe that, and that Christ is very God, the maker and upholder of the Universe, such miracles as the crossing of the Red Sea, or the stopping of Sun and Moon at Joshua's word, are trifles, which I can with the greatest ease receive, if satisfied that He dictated the account: since they are infinitely within the limits of His power, and certainly He would not say that they occurred if it were not true.

One word of caution. The student must not accept as "Science" all that is so called in commentaries, as far, at least, as I have examined them. They contain much that is true, and much that is not. Lange's, on this subject, has an abundance of twaddle. For proof, read pp. 188-189 of the volume on Genesis, commencing at bottom of the first column. If it is possible to put more absurdities into the same space, I have yet to see it done.

C. B. WARRING.

St. Mary's School, Knoxville, Ills.

At the annual meeting of the Board of Trustees, last Monday night, the Rector reported the present year one of unusual prosperity, with a prospect of continued growth. The school is now full to the extent of its accommodations, while no especial effort has been made in the way of advertising or soliciting patronage. It is only by the occasional withdrawal of a pupil, for reasons entirely satisfactory, that room is made for a new pupil. So far, none have been refused, but the day is not far distant when the growth of the school must be checked for want of room, unless the extension of the building be accomplished. For this purpose there is now provided the sum of \$10,000, by the will of the late Hon. James Knox, on condition that an equal amount be contributed by others. This legacy is available at any time, when the condition shall be fulfilled. With the addition of another wing, the building will be architecturally complete, and one of the finest in America. It will accommodate one hundred boarding pupils, with the Rector's family and the teachers, and with ample conveniences for school and domestic purposes.

The electric light is surely coming. Whether, like gas, it will require a large outlay for machinery, and be practicable only for towns, or whether it will be adapted to use on a small scale, does not yet appear from any accounts that we have seen. But of its success in cities there can be no doubt. The lamp itself is very simple. There is a glass globe from which the air is exhausted, and into this the electric wires pass. The light is emitted from a piece of carbonized paper which connects the wires, and is incandescent by the current of electricity. The oxygen in the globe being exhausted, there is no consumption of the carbon. It is said that the lamp costs about twenty five cents.

BESIDES its endowed professorships, Harvard has a fund of \$31,500, which is yearly distributed among its students in scholarships, prizes, and in other forms. There are 112 scholarships, with an income varying from \$40 to \$350, the gifts of liberal friends of the college, and they are constantly increasing in number.

We notice the *Guardian*, by way of comment upon some facts of ours in regard to the Mexican Mission, gives a resumé of the action of the General Convention upon the subject. We had one copy of the Journal of that body a long time ago, and were not therefore especially struck with the novelty of the *Guardian's* recapitulation. We see nothing in its lucubrations that calls for any reply.

All Around the World.

Compiled for the Living Church.

Gilbert Haven, the Methodist bishop, is dead.—Reports from every county in England show that last year's crops were the poorest that have been gathered in that country for ten years.—The adoption of the central system by the New York produce exchange has been received with a great deal of dissatisfaction.—A celluloid explosion took place at Newark New Jersey, on the 5th; five persons were killed. Those having collars, cuffs or false teeth made from this substance, will take new warning.—Mr. John W. Garrett, of Baltimore, has offered to fit up at his own expense an aquarium in Druid's Hill Park; the cost will be \$10,000.—The will of the eccentric Duke of Brunswick has been declared void, greatly to the disquiet of Geneva to which his fortune was bequeathed, and which had already spent \$1,400,000 in a monument to his memory, and much more on a magnificent Opera House.—Gambetta, though thinner, is said to be looking better than ever.—Miss Alice Longfellow, daughter of the poet, has become the Massachusetts vice-regent of the Mount Vernon Ladies Association.—Paper is now used for car wheels. It has been used for tracts for a long time.—Opportunities for women to obtain an extended education as men, are rapidly increasing in this country as well as in Europe. There are now about fifty girls among the students at Cornell University, and over one hundred and thirty in the Michigan University.—Berlin owes a debt of \$26,418,008.—Wild camels are reported as being found in Arizona Territory.—San Francisco reports over one hundred citizens who are millionaires.—The number of immigrants reported at Castle Garden, New York, from Jan. 1st 1879 to Jan. 1880, is 125,000. This is 45,000 more than in 1878.—The chaplain of the Massachusetts State Prison says that "in sixty years no preacher nor lawyer nor physician nor preacher's son has been sent to that institution."—A woman 77 years old, has just starved herself to death in Marlboro, Mass. She ate nothing for nine days, under the impression that it was wicked to taste food.—The British Government has granted a pension of \$2,500 annually to the widow of Major Cavagnari, murdered at Cabul a few months since.—The city Road Wesleyan Methodist Chapel, London, Eng, was destroyed by fire last month. The building was remarkable as being Wesley's own church, one hundred years ago.—Richard Wagner, the great musical composer, is reported as being so ill that his life is despaired of.—Drift ice and high water in the Seine, are doing considerable damage in Paris.—Compulsory education of all children between the ages of six and ten has been ordered in Cuba.—There are rumors of war between Greece and Turkey.—Mr. William Bradford, the artist, for two pictures which he is to paint for Earl Grosvenor, is to receive \$18,000. One will be a Yosemite scene, and the other a view in the Arctic regions.—The vote by which the Spanish senate passed the bill abolishing slavery in Cuba was 134 to 14. None of the West Indies' members voted with the majority.—Gilbert and Sullivan's new burlesque opera, the Pirates of Penzance, has been given in New York with great success to crowded houses. Mr. Sullivan is now writing for the Leeds festival of next year, a new oratorio to be entitled "Saul and Jonathan."—The Indians engaged in the Ute massacre refuse to give themselves up after all, and so there will be no trial at Washington or anywhere else.—Large deposits of emery have been found lately in Westchester county, New York; it is reported to be fully as valuable as the imported Turkish emery.—Miss Lillie Bunce, the daughter of the Appleton's Journal editor, who married George T. Ferris the other day, painted her wedding dress of white silk with a design of lilies of the valley and shaded grasses.—Provisions were never so dear before in Naples. Milan and all the large cities in Italy are suffering from high prices.—In Switzerland, Germany and England, all the little girls are taught to sew at school.—At the close of last month there was a freshet in the Tiber at Rome, but the new works prevented the usual damage.—There has been a large fire in Grenada, in the neighborhood of the celebrated Alhambra. It raged for two days.—King Alfonso has given ten thousand marks for the famine stricken in upper Silesia.—The Chicago post office has received the new two cent postal cards of the universal postal-union; they can be sent to almost any civilized land.—The public debt statement shows a reduction during the past month of \$4,251,217.—Straw berries are reported to be in bloom at Richmond, Va.—"The largest Sunday School in the world," says the *Springfield Republican*, "is probably at Stockport, Cheshire, England; there are 90,804 names on the register." We are inclined to put an interrogation point after this statement.—Numerous arrests continue in Russia and quiet seems as far off as ever.

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My Nose!
At this season of the year, when the weather is so changeable and sudden, and severe colds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odiously disgusting disease known as catarrh of the head and throat, which in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp



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