

The Living Church.

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

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WHOLE NO. 62.

New Year's Day in New York.

Dearth of Employment—Society for the Conversion of the Jews—Roman Catholic Propagandism in Minnesota.

From our New York Correspondent.

The old year went out like a lion, with snow and sleet, and left the side-walks in a wretched condition for New Year's calls. In the early morning, they were covered with a sheet of ice, and many a caller went down before he had fairly begun his rounds, and when he could plead no usual excuse. By noon, it was sloppy and muddy, and pedestrian exercise out of doors was altogether disagreeable. The custom of making New Year's calls in this country had its origin in this city, and has thence spread into all parts of the land, and even into Canada. All business was suspended; and, with one consent, the men devoted themselves to the social usage. Wherever they desired to have a friendship continued, or to add new friends to their list, there they paid their personal respects. If, for any reason, they wished to drop an acquaintance, the house was omitted in the New Year's rounds. If, in any instance, they had been remiss in calling, opportunity was now given to begin again, and to place themselves upon an easy footing. The ladies made ample preparations for the hospitable reception of their friends. A table was spread, covered with all manner of luxuries, and hard by was the side-board, which in our young days was loaded down with rare wines and all manner of intoxicants. You were expected to partake at every house; and if your list of friends was large, there was a great deal of danger that you would bring up before night came, at the police station, or be carried home, utterly oblivious of the day and its duties. The houses were decorated, the ladies were in their best attire; and it was hard to resist the cup, when extended by fair hands, and you were asked to drink a Happy New Year to beauty. To many, the day was the most dangerous day of all the year, and to some it always proved fatal. There is a change now in all that. The tables still groan with all that can satisfy hunger, but the wine, "that giveth his color in the cup," is banished from nearly all reputable houses. The women have given thought to the subject, and they have determined that, if men will take the downward road, it shall not be at their invitation. New Year's is to be given up to social culture, and not to making beasts of their callers. It shows the progress of the Temperance sentiment in our great cities. We are not quite sure, though, that the calling is pursued with the same zest; there are many, who, missing the cup that not only cheers but inebriates, think it hardly worth while to be at the trouble of going the rounds; they miss the object of their errand. Their absence, however, is counted as gain; and it does not affect the determination of the women never again to put the intoxicating cup to their neighbor's lips. There is another reason, however, that is seriously affecting the custom of calling. Many families, instead of receiving, place card-baskets upon their doors, for the cards of their callers, and the latter are beginning to feel that it would be a good deal less troublesome to send the cards by little negro boys. They do not see the poetry of going miles, often in a storm, to drop a card into a basket. If that way of receiving New Year's calls should be kept up, the old Knickerbocker custom will fall into desuetude, and soon become only a tradition.

We have spoken, once or twice, of the revived prosperity in the commercial world. There is, however, a dearth of employment still; and men are seeking for it at almost any wages. One of our business houses, a week or two since, advertised for a porter, at a salary of eight dollars a week—barely enough to keep body and soul together. The next morning, they had two hundred applications through the

post office; and one man had watched for the person who went for the letters, (in order that he might be the earliest applicant), and followed him to the store. The next day, there were probably two hundred letters more. Wherever there is building going on, the place seems to be surrounded with unemployed men waiting for a chance job. Some of them, doubtless, are of the class who are "constitutionally tired;" some are so worthless as to depend upon their wives for support; but many of them would be glad to get work, but are not able. How much better it would be, if they would take Mr. Greeley's advice, and "go West," and become cultivators of the soil instead of mere consumers. We hear of strikes in the Western cities; New York can supply them with all the labor they want.

Such is the success of the recent course of lectures in the interest of the Society for the Conversion of the Jews, that arrangements are making for another course. The attendance of the Jews upon these lectures was under-rated by the secular press. Where they could count but thirty, there were really present eighty; and they were worthy persons of wealth and influence. The lecturers in the last course were men of great ability and learning; and the lectures were prepared for the occasion, and not a mere make-shift as is apt often to be the case.

Bishop-elect Galleher has passed through the Standing Committees. His consecration will soon be appointed, and will undoubtedly take place in Trinity Church, New Orleans, of which he was at one time Rector. Bishop Beckwith, who was also a Rector of the parish, will probably be present, and so would Bishop Harris, who was a Rector, but for the consecration of Grace Church, Detroit, the day preceding.

In mentioning the approaching consecration of Dr. Starkey, a denominational paper says that, probably several Bishops will be present. That is a safe conjecture, as the law requires at least three. It is only our Reformed friends who believe in consecration by one Bishop.

The Church Congress will hold no session during the present year, but will give way to the General Convention. In 1881, it will meet as far South as Washington or Richmond.

An interesting table is published in the *Southern Churchman*, classifying the dioceses, according to the number of their clergy. There are forty-eight dioceses. New York comes first, with 299 clergy. Illinois is 20, with 57 clergymen. Quincy and Springfield are 42 and 45, with 24 and 20 clergymen respectively. The communicants in the several dioceses average about 100 to each clergyman.

We saw a letter from Bishop Whipple this week, which stated that the Romanists had circulated in his diocese at least one thousand copies of Arch-Bishop Gibbon's "Faith of our Forefathers," to which the work of Dr. Stearns is so complete a reply. He would be glad had he the means to scatter broad-cast Dr. Stearns' work, which he says is wonderfully effective. There must be a large demand for it, for it has already reached a third edition.

When you receive the New York Church papers this week, we hope you will believe that all our Churches duly celebrated Christmas. One of them makes no mention of the fact, another devotes a column to general remarks, and the third we have not seen. We could not but contrast them with the *LIVING CHURCH*, which reached us Friday night. It had a solid page of accounts of Christmas celebrations from all the dioceses in the Province. We stand amazed at Western push and energy.

It was not a divorce that old King Henry VIII. wanted the "Pope" to decree between himself and Catherine; but the illegality of their marriage,—a distinction with a difference.

The Church in Mexico.

Letter from Bishop Bebell.

To the Editor of the *Living Church*:

The question put in your last number concerning the movement in the Mexican Church is very pertinent. The reply to it is, however not far away. The Mexican Church is following the steps of the Church of England at the time of our Reformation, and the Roman Catholics are gradually leaving it. As they take with them a great deal of the wealth of the Church, and most of the churches, leaving few except the poor of Christ among those who choose to stand by the "old paths," it is necessary for us who sympathize with these, to help them. They should be helped to regain their churches, their school-houses, their seminaries; they should be helped in supporting their Bishops, Priests, and Deacons, in maintaining their worship and extending their Missions. They should be helped in restoring their Liturgy and Offices of Devotion. The former of these brotherly acts is being cared for by the Mexican League, of which the Rev. Abbott Brown is agent. The latter of these acts is being cared for by the Mexican Commission. And I am sure that the Mexican Church and the Mexican League greatly deserve the aid of the *LIVING CHURCH*.

G. T. BEDELL.

CLEVELAND, Dec. 28, 1879.

SEVERAL of the diocesan papers have just published the Report of the sub-committee on the Provincial System, which appeared in the *LIVING CHURCH* weeks ago. Among these we notice the *Standard of the Cross*, the diocesan paper of Ohio.

News from the Churches.

SOME CHICAGO CHURCHES.

St. Mark's Parish, Chicago, passed a very pleasant Christmas. The Church was beautifully decorated with evergreens, and appropriate texts were prominent. The cold weather materially affected the congregations on Christmas Day, but the offering for Domestic Missions was very liberal. The Festival of the Sunday School was held on the 29th ult., at 7 P. M., and was participated in by nearly 300 children. In the chancel was a beautiful Tree, filled with candy, and loaded down with gifts. Every child was remembered, and sent away happy.

The average attendance of children is almost 200. The year that has just closed has been one full of blessings to the congregation, and the Christmas song "Peace and good will" accorded well with the condition of all things.

A marked improvement in all the temporalities of the parish show, that men do not forget the Church in their prosperity, and everything promises well for the future.

The work of St. Stephen's Church, Chicago, (the Rev. J. D. Cowan, Incumbent,) continues to prosper. The congregations are large and the worship is hearty. The young people are very zealous and united in Church work, and the same is true of the older members of the Parish. The Sunday School is also in a prosperous condition, and has exactly doubled its numbers during the last six months. The Sunday School Festival was held on St. Stephen's Evening, and was quite a success.

The Christmas Services were very well attended. At 9 o'clock the Bishop of Illinois celebrated the Holy Eucharist, at which a large number partook of the holy Feast. Mattins and Sermon followed, at which the pastor officiated. The music rendered by the choir on the occasion was very good.

St. Andrew's Parish, Chicago, of which the Rev. W. H. Knowlton is Rector, lies on the "West Side," between Epiphany and Calvary parishes. The congregation meets for worship in the old church edi-

fice, at the corner of W. Washington and Robey Sts. It was formed by a coalition, in October 1876, of St. John's and the Church of the Atonement. There are 250 Communicants. The sittings are rented; but the entire revenue of the parish is derived from Voluntary Offerings. The Ladies' Aid Society and the Sunday School are both in an encouraging condition. The present Rector took charge at Easter, 1879. The district properly tributary to the parish being very extensive, a more durable and larger building is sadly needed.

Grace Church, Chicago, is full of life and health this winter. The congregations are larger than they have been since the Fire, and the finances are in excellent shape. The debt has been so reduced that the interest account, which used to be between \$4000 and \$5000 a year, (a hideous incubus,) is now only \$1400. There is no floating debt. The Holy Communion is celebrated every Sunday in the year, and on all Thursdays in Lent, and on very many of the Fasts and Festivals. The Rector is looking forward to having it on all days for which an Epistle and Gospel are provided. There is of course service now on all such days; and in Lent, daily service.

The Sunday School is in splendid condition. It has on its roll over 900 children, and there is an average attendance of about 600. About 70 persons are employed in teaching and managing the school. Then there is a Mission School on Archer Avenue, of about 120 scholars, with the teachers, making 80 persons employed in Sunday School work.

There is an Industrial School for teaching sewing and habits of industry to poor girls. This has about 120 scholars and some twenty teachers. Then comes St. Luke's Hospital Aid Society, which works for the benefit of St. Luke's Hospital, meeting every Monday at the Rectory, and numbering about forty ladies. There is also an association of fourteen ladies called "Sisters of St. Luke" who visit the Hospital in turns, and meet in the chapel on the third Thursday of each month, to receive the Holy Communion together, and pray for the benefit of the Hospital. There is an Altar Committee, who prepare and adorn the sanctuary, arrange the linen, etc. In all the great Charities of the city, members of Grace Church are busily working. A large Bible Class of young women is taught every Monday by Mrs. Locke. The Rector, the Rev. Dr. Locke, has every reason to congratulate himself on the prosperity and activity of the parish, of which he has now been for more than twenty years the Rector.

St. James parish held its holiday festival for the Sunday School on Thursday evening of last week. An immense tree was placed in front of the chancel, gaily decorated and festooned, and cart-loads of presents were piled around, arranged in order for the various classes. The seats for each class were indicated by banners, which rose like a frost of silk and gold over one-half of the great church. Bishop McLaren conducted the service, assisted by the Revs. J. Stewart Smith and C. W. Leffingwell. The Bishop made an address which held the attention of the children and of the large congregation. He said that the Christmas-tree should teach them, and he would interpret what it said. First, it is evergreen; symbolic of God, whose love is the only thing that is undying and unfading. Second, all its branches point upward; symbolic of the Church, the Word, the Ministry, the Sacraments, and all other means of Grace. Third, it is laden with gifts; symbolic of our lives, which are hung thick with God's blessings. The Superintendent, Mr. W. F. Whitehouse, made a short address and told the children a story. The singing under his direction was spirited, and the order of the school excellent. Though there were about seven hundred little folks

to be remembered, there was something for every one, and the very thing, in most cases, that each one desired. The Christmas-tree was illuminated by a calcium light, no candles being used. The effect was very brilliant. The tree being very large, the danger of fire from lighted candles would have been serious if candles had been used.

St James is holding its own, notwithstanding the long vacancy in the rectorship. Bishop McLaren officiates; on Sundays and Holy days there is a Celebration, and there is also a week day service.

TRINITY CHURCH, on the afternoon of the same day, held a grand festival. The tree was over-arched by gas jets, and surmounted by a star of light within an illuminated ring. The Church was properly decorated and the effect was magnificent. The children, to the number of four or five hundred, entered singing a processional hymn. The exercises were all beautiful, and the Superintendent, Mr. H. C. Ranney, may well be congratulated. Trinity Parish, under the new rector, the Rev. R. A. Holland, is taking a new start. The congregations are increasing, the people are united, and the old-time prosperity seems to be returning.

ASCENSION.—This is the "ritualistic" Parish of Chicago. It was founded in 1857, its first Rector being Mr. J. W. Craft. There were then 32 families and 26 Communicants. The Parish languished for six or seven years, until the Rev. Dr. Beers took charge in 1865. He brought the number of Communicants to 100, the Sunday School to 170, and the offerings to almost \$4,000 a year. Dr. Carver succeeded Dr. Beers in 1867, but only remained about one year. In 1869 the Rev. C. P. Dorset became Rector, and the sittings were made free. The Church building was destroyed in the great fire, and it was two years before the scattered congregation were able to get together again, and to build the present stone Chapel. Mr. Dorset had a Weekly and Saints' Day Eucharist, a choral Service, and an earnest, though small congregation. In 1875 his health gave way and he resigned. After some months interval, the present Pastor, the Rev. Arthur Ritchie, was elected. He found 65 Communicants and 50 Sunday School pupils, and the first year reported offerings to the amount of \$3,600. Since that time the Parish has paid off all incumbrance upon the building, some \$3,000, and is now ready to be consecrated. A fine Organ has been purchased at an expense of \$1800; a Choir Room built at an expense of \$800, and a beautiful Altar of white marble was erected almost one year ago, the gift of a parishioner. The Communicants now number 165, the Sunday School pupils 225, and the offerings during the past year were \$7,500. The present stone Chapel has in it 300 sittings, and the Parish owns a valuable lot 76x105 feet adjoining the Chapel, upon which it is hoped before long to build a Church. The lot is at present encumbered by an old mortgage for \$3500. There are frequent Services in the Parish of the Ascension, Daily Celebration and Morning and Evening Prayers, besides a Second Celebration on all the Holy Days. On Sundays there is a Celebration at 8, for Communicants, Morning Prayers at 10, Choral Celebration at 11, Sunday School at 3, and Choral Vespers at 7:30. The Parish maintains a Mission Sunday School upon Clybourne Ave., which is in a very flourishing condition, under the able superintendence of Mrs. S. O. Walker. Among the agencies for Parish work, are the Women's Guild, which meets every Friday, the St. Ambrose Society, or Choir organization, and the Altar Committee of ladies and gentlemen. The seats are all free, and the Parish is maintained by the Offertory. Especial attention is paid to Church music, and the choir is under the able training of Mr. W. R. Roney, the Choir Master.

ST. ANSGARIUS, the Swedish Episcopal Church of Chicago, has been for many years represented in our Convention. After the great Fre, Bishop Whitehouse obtained means to build a church, some \$20,000, and at any other time, by proper management, they might have erected a substantial and beautiful building. But the work was poorly done, meanly finished, and already is in bad condition. The roof leaks so that services cannot be held in rain storms, and it is cold in winter. The people are all poor, and it seems impossible for them to provide the amount needed at once for repairs. There is a day school for which shelter cannot be found, and a working society of women that has no place to work. In the past, the people themselves have done but little, not having had the pastoral care and training needed to develop their activities; but now, under the care of the Rev. John Hedman, they are showing new interest and zeal. Mr. Hedman is a native of London, well educated, zealous, and self-sacrificing. Since his coming, in June last, 23 families have been added to his congregation, and a Sunday School has been gathered, numbering 100 scholars. With a little aid from outside, the parish might go on prosperously. There is no grander field for work in the West. The city in that section, swarms with children, and is densely populated with laboring people. We are glad to learn that Grace and St. James parishes have pledged an amount for the year, in aid of the parish, but more is needed for repairs.

ST. ANSGARIUS' MISSION held its Sunday School festival on New Year's eve. This work is conducted by members of the St. James parish, and is distinct from the work that we have spoken of above. The school numbers about 400. Bishop McLaren officiated at the festival and made an address. On behalf of the school, he presented baskets of flowers to Mr. E. C. Larned, teacher of the Bible class, and to Mr. C. W. Larned, the superintendent, and Rev. J. Hedman, deacon in charge, was also present. This mission is a grand work, and is largely indebted to these gentlemen. There is an opportunity for such work in every quarter of our large cities; and there are many devoted Church people who would be glad to aid it if they were found out and directed.

ILLINOIS.—St. James' Mission, Seneca, we are pleased to hear, exhibits great promise. A good start has been made; and with the exception of the ground occupied by the Roman Catholics, the Church has the entire field to herself. All that is now needed, under the Divine Blessing, for a thoroughly prosperous work, is the labor of an active Missionary worker, who might with great profit divide his time between Seneca and Morris. The attendance at the services at the former place is always good. The Rev. F. B. Nash, Jr., of Ottawa, gives some of his Sunday evenings to this point: on which occasions, the building is full. On the last occasion (Dec. 28th) as many as 175 persons were present.

We noticed in our last issue the fact that the Chapter of the Northern Deanery will hold their ninth Convocation in Zion Church, Freeport, on Thursday and Friday, Jan. 15 and 16. We now give full particulars. On Thursday, after Evening Prayer at 7:30, Papers will be read on the following subjects:—"The Best Means of Raising Money for Church Purposes;" and—"The Deficiency of Christians in Religious Knowledge; its Cause and Remedy."

On Friday, the Litany will be said at 10 A. M., followed by a Celebration of the Holy Eucharist; after which a Paper will be read, on "Church Music." At 2 P. M. the Chapter will hold its Business Meeting. At 3 P. M., after Prayers, a Paper will be read on "The Duty of the Laity in Diocesan Missionary Work."

At the close of the Convocation, the Bishop will address the meeting upon "The Present Condition of our Diocesan Work, Its Needs, etc." At each Service there will be an offering.

The members of the Chapter are requested to notify the Dean of their intention to be present.

SPRINGFIELD.—Under the auspices of its respected Rector, the work at Carlinville goes on quietly, as usual, without anything worthy of special note. At Chesterfield, which is also under Mr. Dresser's care, some repairs and improvements in St. Peter's church are contemplated: such as the underpinning of the building, the rearrangement of the chancel, with a view of rendering it more Churchly, etc. At Carlinville, Christmas has come and gone pleasantly. Of course the church was nicely dressed for the Festival, for it always is. The services all went off well, and were well attended. The children's Christmas celebration, too, was a success; and all this, in spite of the intense cold and of the dangerous walking on the icy side-walks.

We are sorry to learn that the Rector of Trinity, Jacksonville, the Rev. John D. Easter, has been very unwell lately; indeed, scarcely equal to his work. He made a hasty visit, recently, to Southern Illinois, and held service at Carbondale. The Church has four outposts on the ex-

treme borders of the region lying south of the O. & M. Railroad. The Bishop is now making arrangements for the vigorous prosecution of the Work in that portion of his diocese. Carbondale will probably be the centre of operations. On Sunday, the 21st ult., the Bishop paid an informal visit to Jacksonville, and preached.

QUINCY.—Grace Church, Aledo, put in its foundation by its own efforts, not by public subscription. The Sunday school has fifty members, and is growing. The congregational singing, under Prof. Parker, is highly appreciated.

VERMONT.—Bishop Bissell visited the Mission at Newport the third Sunday in Advent, and confirmed three persons, two of them heads of families, and prominent men in the town. The Church has had a monthly service at Newport for about a year, under the charge of the rector of St. Johnsbury. The members of the congregation were made glad at Christmas by the gift to the Mission of a beautiful Communion Service,—Flagon, Chalice, Paten and Alms Basin, by Mrs. Emily McIlvaine Hewson, of New York. Mrs. Hewson spent a few weeks at Newport last summer, and became interested in the Mission. The congregation gratefully acknowledge this marked assurance of her continued interest. The Bishop held a three day's mission in St. Johnsbury in Ember Week in Advent, and also confirmed seven persons.

The change which has taken place within even two or three years in this part of Vermont, in the observance of Christmas, is very marked. The descendants of the Puritans must keep the day in spite of themselves; they cannot help it. And they go into it with such elaborateness, and with such expenditure of money upon refreshments and entertainments of various names and kinds, as if the blessed old Feast of eighteen hundred years standing had never been heard of before! But these people, it is to be feared, have only yet got hold of the shell of Christmas. We must go to the Church still to find the meat, the true spiritual feast to the soul, the devout commemoration of the Incarnation of the Son of God.

HINSDALE.—While the Church papers teem with news of good cheer and happy doings at the Christmas-tide, Hinsdale wishes to make a slight report. Not to tell of the Christmas-tree and Festival, (although these might make a merry tale), nor the gifts made to the pastor by his people, showing the good will which exists between them,—but a record of work done since Easter by the Sunday-school,—the fruit of which was, on this occasion, appropriate Chancel furniture,—an altar of walnut with oak panels, re-table and gilded cross, two chairs and a credence. These were formally dedicated on Christmas Day; and funds still remain to provide a prayer desk and stall outside the rail, which will be done at once. The panels of the altar will be illuminated with appropriate emblems during the winter, by a gentleman of the parish who has a reputation as an artist. These articles represent both work and sacrifice on the part of the givers, and are a promise of greater results in the future.

A class is awaiting the Bishop's promised visitation, to present themselves for Confirmation.

MARYLAND.—Here are some facts for our good friend "Aspen" to reflect upon. They were recently published by the Baltimore American. The Church there, it would seem, did not suffer from having a Bishop whose churchmanship was not of the chameleon kind. In 1869, there were 2,655 Communicants. In nine years they have increased nearly nine-fold, to 18,200; The Communion alms of 1869 were \$1,440; those of 1878, \$22,000. The contributions for all other Church purposes (exclusive of Clergymen's salaries) were, in 1869, \$12,856; in 1878, \$239,976, nearly twenty times as great. Of baptisms, in 1869, there were 728; in 1878 there were 5,515. Two hundred and ninety-nine persons were confirmed in 1869; in 1878 the Bishop reports 1,637. Sunday-school scholars are ten times as numerous as they were nine years ago, the number of them reported having been 1,393; the report of last year makes them 13,720.

INDIANA.—St. Thomas Church, Plymouth, was nicely decorated for Christmas-tide. The service on Christmas morning was participated in by a fair congregation, the storm keeping away the curiosity seekers. Nine persons—four adults—were baptized. An offering of \$26.53 was made for Diocesan Missions.

On Christmas Eve, after a service in the church, the Sunday School proceeded to the Opera House, where the play of "Mother Goose" was well brought out, the whole closing with the usual lighting of the Christmas tree, and presenting gifts in which the Rector and his family were very handsomely remembered.

Much has been said about a certain Eastern Parish being entitled to a high place on "the roll of honor" because it had done away with fairs, festivals and other like devices for raising money. St. Thomas Church, Plymouth, some eighteen months ago did the same thing. "Go up head!"

The University of the South.

Correspondence of the LIVING CHURCH.

SEWANEE, TENNESSEE,

Christmas-Tide, 1879.

DEAR LIVING CHURCH.—I write you from Sewanee, Tennessee—the site of the University of the South. And some one asks—Where is Sewanee? and what is the University of the South? Sewanee is in the State of Tennessee, ninety miles south of Nashville—via the Nashville & Chattanooga railway. It is on the plateau of the Cumberland mountains, two thousand feet above the sea level. It is a glorious place—glorious for the beauty and grandeur of its scenery—glorious for healthfulness—but above all, glorious as the location of a great Church University.

I am sure your readers would like to know something about Sewanee, and the University of the South. In 1857, the Southern and Southwestern Dioceses resolved to found a central school of learning, where Wilmington, Charleston and Savannah might shake hands with Mobile, New Orleans, Galveston, San Antonio, and Little Rock, and on which the resources and strength of a vast territory might be concentrated.

On the 4th of July, 1857, the Bishops, and clerical and lay delegates, with a great concourse of people, held a Convention on Lookout mountain. After a religious service of great solemnity, the reading of the Declaration of Independence, and the performance of some spirited National airs by an excellent band—there was a pause, during which the great crowd passed round the rock on which stood the venerable Bishop Otey, in readiness to address them. With the "Star Spangled Banner" floating above him, he spoke long, and with fervid eloquence to the multitude, explaining to them the great object which had brought them together. Day after day, meetings were held, till matters were sufficiently advanced for votes to be taken as to the choice of a site for the proposed University.

Sewanee was not selected without the maturest deliberation. Having examined personally such proposed sites, as their other duties would permit, the Committee of Location requested Col. Walter Gwynn to organize a corps of Civil Engineers, with instructions to examine minutely every locality which might desire to present its claims. This corps of engineers reported in November, 1857, laying before the Trustees accurate—because scientific—information upon all points material to a final judgment in the premises. It was resolved that no locality should be selected which did not receive a two-third vote of each order. After balloting,—not unaccompanied by prayer for Divine guidance, Sewanee was selected, as combining more advantages than any locality which had been examined. The situation is centrally and acceptably located, with reference to the coast line from North Carolina to Texas. No better place could be found for the location of an Institution of learning, where the youth of the South may grow up under the benign influence of holy Church. Not only is the material, but not less the moral atmosphere of this mountain University wholesome and bracing; as evidenced in, not alone the healthy forms, but the manners and morals of its students and graduates.

Here the Church has a magnificent domain of ten thousand acres. The scenery is unsurpassed. The late Bishop Hopkins, of Vermont, was invited to lay off the University domain. An account of his visit to Sewanee may be found on pages 313-315 of the "Life" of the first Bishop of Vermont. "He had not been there a week, before he found an extraordinary benefit to his health." When he left New York, in December, his usual winter cough was at its worst; "but he had not been more than a week at Sewanee when he found himself perfectly free from cough and cold." "He was in raptures, too, with the place in other respects. All along the outskirts of the elevated plateau, he found beautiful views of valleys and distant mountains; while the interior was filled with noble old trees, oak, hickory, walnut, chestnut, tulip-tree, etc., and would constitute, when properly improved, the finest park one could desire." "If Lake Champlain could be thrown in" he said, "it would be absolute perfection."

Now, as to the need of the University. Look at a map, and see what a vast territory is embraced from the northern boundary of North Carolina in the east, to the southern boundary of Texas in the west—think of the teeming millions of people who inhabit this territory; and for all this territory and all these people, this is the only Church College or University.

Go with me through one of these impoverished Southern Dioceses. Let us start from Luka and Corinth, on the northern boundary of the Diocese of Mississippi—we travel along the line of the Ohio and Mobile line of railway. We visit the beautiful towns of Aberdeen and Columbus, with their handsome and substantial churches—we reach Mobile, and go thence to Beloxi, on the Gulf; and in all this long line of travel there is to be found ONLY ONE CLERGYMAN OF OUR CHURCH, and he maintains himself and family by school teaching. From Pascagoula to New Orleans, there are but two clergymen, and one of these is just on the point of leaving. Turn

northward from New Orleans—stop at Osyka, the first village where there is an Episcopal Church. From this point to Jackson there is not one resident clergyman along the line of the New Orleans and Great Northern railway. The faithful Dr. Douglass, of Dry Grove, is twelve miles distant from Terry, the nearest point on the railway to his mission. From Grenada to Memphis, another hundred miles—there is not a clergyman to be found. And why? In the past ten years, thirty Communicants of the Church in Mississippi have been ordained to the ministry of the Church. Where are they? Educated at Nashotah, or Berkeley, or the General Theological Seminary—they sniffed the green pastures of a more favored land, and would not return to our stubble-fields; and today, but two of the thirty are laboring in the Diocese of Mississippi. God help the Church in the South! A. B. C.

Churches and Charities.

From our New York Correspondent.

We have mentioned the Consecration of the Church of the Redeemer in Astoria, Long Island. The secular press has made it the text of what should be considered a sermon. It comments upon it, as an event becoming increasingly rare. Many churches are built, and opened with religious services; but the solemn consecration of one, as the House of God, is something of which we are beginning to have only a traditional knowledge. The fathers built churches and paid for them, and they were fittingly offered as their free gift to the Most High; we build in the way of speculation, and with borrowed money, and cannot well make a religious offering of what is not our own. To-day, we use the costly structure as a House of Worship; to-morrow it is put up for sale, and becomes a livery stable or warehouse. The Church in Astoria, of which the Rev. Mr. Cooper is Rector, was built at a cost of more than \$50,000, and the money was given absolutely, and not loaned. Astoria is a small town comparatively, but it sets an example to large and wealthy cities; and the consecration of its church attracts attention in the marts of commerce, as an occurrence unusually rare. But besides the \$53,753, which the church cost, the other expenses since the present rector took charge in 1866, have been \$69,406, making in all \$123,159 raised in the parish. The Consecration of the Church might well attract attention, and we are not at all surprised at the comments of the press, or that there were four of the Bishops present to honor the occasion—Bishops Southgate and Scarborough, and the two whom we have mentioned. A parish like the Church of the Redeemer, Astoria, needs no words of commendation,—it may be judged by its fruits.

One of the most successful of our New York charities is St. Luke's Hospital, founded by the Rev. Dr. Muhlenburg. For one and twenty years it has lived up to its motto, *Corpus servare, animam salvare*,—to cure the body and to save the soul. The receipts during the last year were \$106,351.55, and yet such are the demands upon it, that its expenditures were greater than its receipts by \$4,073.14. Nearly one half of its receipts is derived from endowments, but for the remainder it depends upon the annual contributions of the friends of the poor. During the last year it received by bequest about \$55,000, besides a sum sufficient to make provision for the burial of the friendless poor, who may die in the Hospital. The last legacy we regard as the result of a thoughtful charity, for a cruel pang is often added to the pains of death, in the fear by the friendless poor, that their dead bodies, unclaimed by friend or relative, will be turned over to the Potter's Field, or to the dissector's table. To science it may seem but a foolish sentiment, but it is often the source of a torturing fear, and sometimes most piteous are the entreaties of the dying sufferers, that their bodies, which they are taught to believe are the temples of the Holy Ghost, may receive Christian burial. The subject is most powerfully treated by a great French writer, and he recommends the provision, which, we think, is made for the burial of the poor in St. Luke's alone of our hospitals. If we could imagine ourselves or our friends in the place of the poor victims, who fear not only death, but what, even in this world, comes after death, we should be ready to do all honor to the memory of Mrs. Mary Keese, who left the fund of which we speak. We wish that all our hospitals were as worthily endowed. Among the endowments the Hospital possesses, are sixty-four beds, some of which are children's beds. To what nobler purpose can money be put, or what more honorable and enduring memorial for departed friends or children can be imagined, than a perpetual free bed in a hospital for the sick and the dying? The total number of patients treated by the Hospital for the year was 1216, of whom 947 were charity patients; 658 were other than our own Church people, and 669 were foreigners. The Charity of the Hospital makes no distinction of race or sect, and, as long as there is a remaining bed, no applicant for treatment is ever turned from the door. It is in vain for Dr. Muhlenburg to write, "I would not live away." By his works, being dead, he yet speaketh, and his name will go down to posterity with the noble

charities he founded. He not only expounded, but he was a doer of the Word, and in his life and death exemplified the great law of Christian love.

One of the best abused men in the country is Mr. Anthony Comstock, who is engaged in a crusade against vice. The effect of his labor is seen in the anger of the classes upon whom, for many years, he has made war. Just at this time, the lottery men and the policy dealers are in a fearful rage, and all the more because the Government declines any longer to be a party to their nefarious business, by lending them the facilities of the mails. They have raised large sums to influence legislation at Washington, and to appeal to the courts. But Mr. Comstock is engaged in a war upon a worse class of people than lottery dealers and gamblers, and that is, those who are engaged in pandering to the corruption of our nature by the publication of a base literature. It has become a fearful evil, and is penetrating into every part of the land. It finds its way into schools and seminaries. By means of annual catalogues the address of the pupils is obtained, and the publications are sent to them at a venture. Some idea of the extent of the evil may be formed, when it is proven that in the seven years of the existence of the Society for the Suppression of Vice, 400 arrests have been made, and 24 tons of books, pictures, and other articles, have been seized, and this is but a fraction of the whole amount of this literature. The Government is lending efficient aid by excluding from the mails all publications of this character, and those who engage in the nefarious business are criminals in the eye of the law. We do not know that Mr. Comstock's methods are always judicious, but his is a righteous anger; if ever there was a cause that deserved the sympathy and aid of the entire community, it is here. Mr. Comstock's war is a war upon those who are aiming the deadliest blow at the moral life of the Nation, all the more dangerous because it is aimed in secrecy and in darkness. He is fighting against a subtle poison, which, like the deadly sewer gas, penetrates into our houses, working moral devastation and death.

We find it stated in the papers, on the authority of Mr. Charles Scott, of Ireland, that the Episcopal Churches of England, Scotland and Ireland, has 25,143 ministers, as against 14,186 belonging to all the various non-Episcopal bodies. One would naturally suppose, if noise were facts and arguments, that the Church was in the last stage of decrepitude and dying out, and that the non-Episcopal brethren were very anxious to be in at the death in order that they might seize upon the spoils. We are glad to see these facts given currency in our city newspapers, for they will correct many misconceptions in the public mind, and even in the minds of our own Church people. The weakness of the Church of England is not in her numbers or in her wealth, but in her connection with the State, from which she receives no little evil continually.

Speaking of the members of the Church of England, reminds us of a sermon preached some years ago by Bishop Bedell, and called, *Episcopacy a Fact*. By careful tables he proves that nine-tenths of the Christian world is now and always have been Episcopal. That is a fact which, he thinks, it behooves the other tenth to consider and explain. We were very much struck with Bishop Bedell's clear array of facts and figures, when the sermon first appeared; and, with happy effect, we tried them upon our own congregation.

In the Transvaal, the Boers are exhibiting, by isolated outbursts of lawlessness, the mutinous and unruly dispositions with which they regard the loss of the independence which they were unfit and unable to maintain. Now that the Zulu power is completely crushed, and they have been saved, by British blood and treasure, from the imminent danger of a native war, they are anxious to resume the liberty and license which—to the detriment of their neighbors and to the scandal of civilization—they enjoyed of old. To enforce a system of practical slavery over their black servants, to avoid the payment of taxes, and to dispense with law and government, are ideals of Boer existence that are impossible for the future. Submission to the inevitable, is a lesson that Sir Garnet Wolseley may be trusted to teach them. The native chiefs Secocoeni and Moirosi still hold out, too, and refuse to come to terms.

A diocese or a parish cannot be made to prosper by simply caring for its own special interests. Look wherever you will, and find a parish that is indeed flourishing, with inward spiritual growth as well as outward expansion, and you will find one that is full of interest for the missions of the church and of activity for their promotion; one which feels strongly the common life of the body and exercises the functions of that life in the way appointed by its Divine author.—Bishop Bissell.

We suspect that there are men in New York who would willingly give \$100,000 for a seat in the New York Stock Exchange, who rarely give a cent towards securing one in the heavenly kingdom.—Argus.

Church Calendar.

- 1880.
Jany. 1. Feast of the Circumcision
2. Friday. Fast.
2nd Sunday after Christmas.
6. Epiphany.
9. Friday. Fast.
11. 1st Sunday after Epiphany.
16. Friday. Fast.
18. 2nd Sunday after Epiphany.
23. Friday. Fast.
25. { Septuagesima Sunday,
Conversion of St. Paul.
30. Friday. Fast.

Behold I, even I, will both search My sheep, and seek them out.—Ev. xxxiv:11.

The Incarnation of the Son of God was a girding of Himself to go after His lost sheep. His whole life upon earth, His entire walk in the flesh, was a following of the strayed one; this was the very purpose of His coming, namely, to seek and to save that which was lost. And He sought His own, till He found it.

ABP. TRENCH.

I was a wandering sheep,
I did not love the fold;
I did not love My Shepherd's Voice,
I would not be controlled.

Jesus My Shepherd is,
'Twas He that loved my soul,
'Twas He that washed me in His Blood,
'Twas He that made me whole.

Fathers Responsible for their Sons.

A Series for the LIVING CHURCH.

I.

A great deal is said about the influence of mothers,—not too much certainly. But there is too much reason to fear that the influence of fathers, especially for their sons, is overlooked.

The first plain deduction from statistics is not generally to be taken, without many modifications. Reports are occasionally made with reference to crime and criminals. Some facts gathered within a year or two for the International Prison Congress at Stockholm, make a startling exhibit.

The number of convicts confined in the higher prisons is nearly twice as large as it was six years ago. No part of the country, it is shown, is exempt from this surprising augmentation.

They were generally the illiterate and the rough. This was the rule. And the occasional exceptions became texts for both Pulpit and Press. The matter is now altogether otherwise. Much of the most serious wrong-doing is committed by men of education and position.

The chapel of "All Saints," the new work of the Rev. J. B. Williams, will go up during the early spring; enough for the building proper has been subscribed, leaving only \$500, for pews, furnace, chancel window, chancel furniture etc., to be yet raised.

One need not wish to disparage the wonderful age through which we are passing. It is the heir, in their wisdom and experience, of all the preceding centuries.

Let me just here put in another item not strictly one of news. A missionary-box was not long since sent to a clergyman here in the East. It contained a valuable lot of underclothing. In his letter of thanks, he said he was as grateful to the

givers as a man could be expected to be who had "just been collared, cuffed, and boxed."
Christmas has passed off, as the glorious festival should, with joy of hearts, thankfulness, liberality to the poor, and hearty services. One can scarcely realize that any persons professing and calling themselves Christians, could ever have passed a law making it penal to keep this holy day of their Lord's Nativity!

"It takes some courage," writes one who represents many a bitter experience, "It takes some courage,
'To laugh in the face of fate,
When the yearning ambitions of manhood
Are blasted at twenty-eight."

And, that these words do not speak for a host still vaster, is not because the fathers of this land, as a class, have done what they could to avert the calamity.

This is certain. The tendencies among young men, which these statistics exhibit, cannot be checked except by the aid of Christian homes. By this instrumentality, the Church will have to work. Any ascendancy which she gains for her Lord over an individual is hardly maintained, unless it be strengthened by the influences at work in the home.

The report of an interview with Robert Ingersoll was recently published in a paper that never misrepresents him. His views, as there expressed, are cynical with reference to the times in which he lives.

And he eloquently defends his Faith. His aim is right. His method is fearfully wrong. And the home that is happy where he has entered, is not so because of his principles, but in spite of them.

Our Washington Letter.
To the Editor of the Living Church:

The "Monday Meetings" of the District clergy prove more and more pleasant. As a rule, our clergy do not mingle enough. The Reading Room where these brethren do congregate on "blue Monday" is amply large; and nearly all of the Magazines and a case of Church literature tempt those who may choose to nibble instead of converse.

The Rev. Dr. Paret is trying hard to encourage congregational singing at the services of his Parish church, a good move. The choir numbers eight or ten, and all the congregation are requested to join in. One trouble, however, is that so few Americans can sing.

I am reminded of a story of Bishop —. He tried three times to master singing. When a Deacon, he "took a few quarters," and the teacher said, "You may as well quit; you have voice, but no ear."

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"Where are the Nine?"
To the Editor of the Living Church:
Whenever any of our Church people are dangerously sick, word is sent to the Minister and he reads the "prayer for the sick."

Many hearts get great comfort from such prayers, and many cures are doubtless wrought by them. But how seldom have we heard used the thanksgiving prayer "for a recovery from sickness, or for a safe return from sea!"

The people do not return to give thanks, or if they do return to church, they do not mention it to the Minister. It is claimed that many new comers do not know that we have a special prayer of thanksgiving. It is to be feared that the Clergy are remiss in their duty.

Our western people would more respect the teachers of the Church, if they would be perfectly frank with them. Depend upon it, just so long as the Clergy fail fairly to represent the Church and its claims, will the Church work fall short of attaining its purpose.

The development of the country during these first nine decades of its existence under the constitutional form is aptly illustrated in the expansion of the census publication.

Ten years ago the imports of stationery into the United States were valued at \$527,465, while we exported but \$3777 in this line.

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City Missions.

The overwhelming importance of great centers as fields for the aggressive missionary work of the Church does not meet with adequate appreciation. The influence of the vast city is like the voice of a Columbiad, whose reverberations are heard miles away from the point of explosion. The remotest echo represents, too, in faithful reiteration, the character of the original sound.

For every conceivable reason, the Church ought to rally on the populated centers with increased vigor. To expend her means on isolated missions, and weak parishes in small towns, that, if not decadent, are uncertain as to their permanence, is a duty that is pressing in no such sense as that—to accomplish it—the work in the large cities should be neglected.

The Church in New York State owes much of her strength to the fact that she has always been so strong in the metropolis. The growth of the Church in Massachusetts is due largely to the marked advance made in Boston.

The history of our Church in America will confirm us in remarking that the strength in great centers has been due to vigorous work in them. God gives the increase but Paul must plant and Apollous must water, and there must be hard toil and manly self-denial and the vigorous and systematic use of wisely adapted means.

The New York City Mission is a marvellous agency for extending and consolidating the ministrations of the Church to the souls and bodies of men. The figures are not at hand, but we looked into the matter some months since, and were astonished at the volume of thorough labor in preaching the Word, and ministering to the sick, and caring for the outcast, and taking the parent's place to the orphan, and building up weak missions, which is yearly accomplished by the priests, sisters, and lay helpers of this great and beneficent organization. In Philadelphia, the City Mission carries on almost as extended a work and labor of love. There is a "Home for Consumptives", and a "Sick Diet Kitchen." During 1878, the physicians of Philadelphia made requisitions on this Kitchen for over 35,000 dishes for the sick, thus showing their appreciation of such an institution.

We are glad that the Churchmen of Cincinnati are getting aroused on this subject. There the Bishops, all the rectors, and male and female representatives of all the city parishes, are associated and organized as an executive committee for the prosecution of city missions. The plan embraces four points. 1. To economize parish forces and develop the essential unity of the Church, by combined effort. 2. To establish one or more permanent missions in needy districts, etc. 3. To do a work of Church extension by taking advantage of every opportunity for the planting of new parishes, where they may, in suburban and other places, be needed. 4. To build up gradually such charitable institutions, incidental to the general missionary work, as may be really necessary.

The city of Chicago has half a million inhabitants. It is questionable whether the Church is doing her whole duty in this great and influential center. We do not forget the dreadful calamity of 1871, which required us all to start anew in the Church as well as in secular business. We admit the force of the plea that most of our large parishes are burdened with debt. But we do not admit that those debts could not be wiped out tomorrow, if our people would resolve to do it. Why wait for a better time when it can be done now?

But whether the parochial obligations be canceled or not, we suggest that there ought to be an organized effort of some, sort and of a sort somewhat like the "City Mission" of the large Eastern cities, to foster such parishes as St. Ansgarius, and to help such Missions as that for the colored people, that at the Stock Yards, that at Wicker

Park, and others. We ought to have a spiritual *locum tenens* in the very center of the city. St. Luke's Hospital would,—we assert it in all earnestness—be better supported if we had three or four other charities under our auspices. There is simply no limit to the possibilities in this great city.

Thousands of people are added to the population every year; and yet through lack of organized effort, we are not accomplishing one tenth of the work which God demands of us. The LIVING CHURCH puts this matter plainly, and appeals to the conscience of its readers in this city. It is a subject to which we shall refer again. The Church must arise to a more faithful perception of her mission and her opportunity.

The Baltimore Inhibition.

Our latest intelligence in regard to this occurrence is that Mr. Mortimer had received a Letter Dimissory from Bishop Stevens. This in the usual form prescribed by canon would certify that he had not been justly liable to evil report for error in religion or viciousness of life, for three years last past. Bishop Pinkney could refuse to receive this letter only by reporting Mr. Mortimer back to Bishop Stevens, as a person under the tongue of such evil report as would form a proper ground of canonical inquiry and presentment.

A reporter called on Mr. Mortimer on the 30th to ask if he had received a letter, to whom Mr. M. replied:

"I deplore deeply the publicity which the matter has gained. As I have declined in Philadelphia to make any statement to the press, while thanking them for the opportunity they have so kindly offered for the expression of my case, so I must now, because I hope that, in spite of the misunderstanding which has arisen, all may still be peaceably settled; and a thorough explanation may lead to even more thorough sympathy in my relations with my diocese. I will say that, in spite of his reverent illness, Bishop Stevens very kindly gave me an interview at his house, and my letters dimissory, and that several leading clergymen in Philadelphia of somewhat different views from myself wrote letters expressive of their favorable opinion of my case."

Rev. J. S. B. Hodges, rector of St. Paul's Church, was called upon by the same reporter. The statement that Rev. Mr. Mortimer had received letters dimissory did not seem to surprise him, for he said: "As I understand it, the letters are not in the usual form, and Bishop Pinkney may not be disposed to accept them, and if he does not, I don't think he can be compelled to. To accept or reject them is entirely within his discretion, if they are not written in the usual form of letters dimissory."

"How do you know they are not written in the usual form?" asked the reporter.

"I heard a statement to that effect," replied Rev. Dr. Hodges.

Some friend has sent us a Baltimore paper containing a notice of the inhibition of Mr. Mortimer, from which we make the following extracts:

"The question is, what latitude of belief and practice does the church allow? And surely this is not so very simple a question that no two honest men can take different sides in discussing it. It has been argued in England for years, by the most consummate lawyers the world possesses, at a cost of millions of dollars, and it is unsettled still. Is it really desirable that the Church in the United States shall be purged of all but the Low Church party? Must a Jeremy Taylor, if only we could get one, be inhibited because his views on the Eucharist and to Confession are in agreement with Dr. Rankin's? Is our Standing Committee an eccumenical council, or our Bishop a Vatican Pope? Are we, on the other hand, to disinherit ourselves of the accumulated treasures of wisdom and learning of the Anglo-Catholic divines? A bishop is not the tool of a party nor of an individual, but the guardian of the church's liberties—liberties which, in their place, are as valuable as creeds, and without which the clergy soon cease to have any hold on the confidence of intellectual laymen.

It is amazing that Dr. Randolph should be able to rejoice in the prospect of endless litigation, knowing, as he does, what our Church courts are. He knows that they cannot secure substantial justice. The accused clergyman can only have one counsel—he cannot compel the appearance of witnesses—he may be condemned even to suspension (a capital offence) by a majority out of a quorum of five presbyters—and he has no appeal either on matters of law or fact. A court of this kind, for trying without appeal questions such as have occupied the Arches Court of Canterbury and every ecclesiastical court of appeal in England for years, aided by the best counsel that enthusiasm and money could obtain—is a mere farce.

THE Thanksgiving day offering of the churches in the Diocese of Pennsylvania, amounting to about \$15,000, were devoted to the support of our hospital in Philadelphia.

Cathedrals.

It is not singular, but it is worthy of observation, that the great interest upon the subject of Cathedrals, which has for some time found expression in various ways in our American Church, is coincident with such a movement in the Mother Church, as has had no parallel, since the era which is known as "The Reformation." By recent statutes, six new sees have been established in England; involving, of course, the erection, sooner or later, of as many more cathedrals.

But nothing, perhaps, in the whole Cathedral movement is so remarkable and significant as the erection, in the very heart and centre of Presbyterian Scotland, of St. Mary's Cathedral, Edinburgh, the consecration of which was recently chronicled. Less than two hundred and fifty years ago, in St. Giles' Cathedral in that very city, the beldam—Jennie Geddes—threw a stool at the head of the Dean, when he first attempted to use the Prayer Book in public. No longer ago than in the last century, legislation of the most narrow and persecuting character was adopted, by which it was sought to stamp out the very existence of the "Episcopal" Church in Scotland; and now behold the contrast! At the consecration of St. Mary's Cathedral, not only was there a large and imposing gathering of bishops and other clergy, English, Irish and Scotch, but the entire community of that Presbyterian capital, headed by its Presbyterian Lord Provost, cordially entered into the spirit of the occasion, and took part in the proceedings.

The history of the origin of this new cathedral, as given by an English journal, is curious and interesting:

"An old maiden lady, the survivor of two sisters, Miss Mary Walker by name, went on living in a quaint old manor-house of the antique Scottish type, which continued standing in the neighborhood of Edinburgh until the town overlapped its 'close.' She was rich and frugal, and on her land becoming increasingly available for building, the world presumed that her representatives would in all probability become still more wealthy, while nobody knew to whom or for what object she destined her possessions to descend. At last she died, some eight or nine years ago, and her will was opened, and then, to the universal amazement of Edinburgh, it was announced that Miss Walker's accumulated money, her house and land, with its improvable value, were all to be conveyed to trustees for the construction and maintenance of a Cathedral of St. Mary. There was a strong Presbyterian element, we believe, in the appointed trustees; but they were men of honor and business, and religiously fulfilled the obligation imposed upon them. The grounds surrounding Miss Walker's residence provided the site, while the larger portion of the estate, with its increasing value as building land in a very favorite new quarter of the town, came in by way of endowment."

Co-operative Education Again.

It was announced in last week's LIVING CHURCH that a conference of Bishops is to take place to-day (the 8th) at Gambier, in connection with the service of matriculation in Bexley Hall, which is, we believe, the building occupied for a Theological Seminary. The diocesan paper of Ohio informs us that the Bishop of Western New York will make the address, and that the Bishops of Pittsburgh, Kentucky, (Assistant,) Western Virginia, and Michigan, are to be present to engage in the exercises. That the Bishops of Ohio and Southern Ohio are not mentioned, is doubtless a blunder of the organ.

We are truly rejoiced to note this movement, and we wish for it all possible harmony and success. There is no reason why the Bishops of the extreme North-West should unite on Faribault andavenport, and the Southern Bishops on Seawance, and the Bishops of the great center of the Continent on Racine and Nashotah; that will not justify the Bishops bordering on Lake Erie and clustered around Ohio, in inaugurating this movement. The influence of geographical, if not theological, affinity, is stronger than arbitrary lines, and tells with great power in these groupings.

So far as the question of theological affinity is concerned, but little account should be made of it; for men change, as we have seen, in their views and ways while living; and as those of a particular type pass away, there is no assurance that the succession will represent their peculiarities of churchmanship.

The presence of such Bishops as those of Western New York and Pittsburgh, long and distinctly known as representing the High Church School, is significant. For the first time in the history of Gambier, the broader spirit of the times seems to make itself felt there. To some it will be a trial and a grief, but to the vast majority it cannot but seem to be an auspicious era. To the class of minds that cling idolatrously to a narrow past, it will be Gambier no longer; but to the Church at large, rising as she is to her own truly Catholic life, it will be the harbinger of the grander day, when we can all work together without any of the meanness of party to distract us, or the littleness that would make us a company of Protestant Episcopal sects, to impede our progress and chill our ardor.

The *Kalendar* (Bishop Coxe's organ) says of the institution at Gambier: "They are generously recalled to the Church's mind by Bishop Bedell, and his resolution to make them not the narrow *Propaganda* of local ideas, but rather true schools of a liberal and yet genuine orthodoxy, has been apparent in his whole career as bishop of Ohio."

The General Seminary.

Thanks to Dean Hoffman for the catalogue for the current seminary year. An institution which has done so much for the Church deserves to be kept in continual remembrance, especially in view of the gratifying fact that it has never been in more prosperous and efficient condition than it is to-day.

The name of the new Dean stands at the head of the officers, and Dr. Thomas Richey appears for the first time among the professors. Five lecturers on special topics are announced. These topics are "Preaching," "The Septuagint Version of the Old Testament," "Relations of Science and Religion," "The Vulgate Translation of the Bible," and "Harmony and Science of Music."

There are twenty-two students in the Senior class, twenty-six in the Middle, and forty-six in the Junior. Western dioceses are represented as follows: Illinois, 4; Springfield, 7; Quincy, 2; Missouri, 1.

The number of volumes in the library is 15,896; pamphlets, 9,837. There are thirty one endowed scholarships, furnishing an income to aid students of about \$4,000.

The oldest living alumnus is Dr. Shelton, of Buffalo, class of 1823. Next to him stands our old friend, Rev. Benjamin Hutchins, rector of St. John's Church, Albion, Diocese of Springfield, class of 1826. Drs. Samuel Fuller and E. W. Peet, are the next survivors, followed by Rev. Ephraim Punderson, of Cleveland, O., class of 1828. Dr. Bolles, also of Cleveland, is one of the elder alumni. Rev. Oliver Hopson, formerly of Waverly, Ill., still lives to represent the same class, that of 1833.

The eldest of the alumni west of Ohio are Bishop Kip, of California, and Bishop Vail, of Kansas. Dr. Ashley, of Milwaukee, (class of 1838) is the eldest presbyter living west, except Mr. Hutchins. Next comes Dr. Boyd, of Waukesha, Wis., class of 1839. Dr. Pitkin, of Detroit, was in the same class. Bishop Gillespie graduated in 1840, and was followed in 1841 by Bishop Burgess, and Drs. Adams and Cole, of Nashotah, and Dr. Kidney, of Faribault. The whole number of the alumni is 906, of whom 213 are deceased. The number of students matriculated, 1,306.

We are interested to learn that the late Dean, the Bishop of Springfield, has prepared a brief, biographical outline of the career of the alumni, subsequent to ordination. When \$300 are subscribed this valuable paper will be published.

The Presiding Bishop has taken order for the consecration of the Rev. Thomas Alfred Starkey, D.D., Bishop Elect of Northern New Jersey as follows: The service will be held in Grace Church, Newark, N. J., on Thursday the 8th of January, commencing at 10½ A. M. The Consecrator will be the Rt. Rev. John Williams, D.D., LL.D., Bishop of Connecticut; the Preacher, Rt. Rev. A. N. Littlejohn, D.D., Bishop of Long Island; Bishops presenting, the Rt. Rev. John Scarborough, D.D., Bishop of New Jersey, and the Rt. Rev. George T. Seymour, D.D., LL.D., Bishop of Springfield; other Bishops present and assisting, the Rt. Rev. Thos. M. Clark, D.D., LL.D., Bishop of Rhode Island, and the Rt. Rev. Dr. Howe, Bishop of Central Pennsylvania.

Brief Mention.

"A certain Church journal" thinks that our phrase, "Bible revision," is "a little dangerous;" it prefers to say, "The work of revising the Authorized Version of the Holy Scriptures!"—Dr. Warring, whose articles on Genesis attracted so much attention last summer, will have a contribution in our next number.—The consecration of the Rev. Dr. Starkey will take place in Grace Church, Newark, to-day, 8th of January.—Archbishop Leighton once wrote: "A man though he err, if he do it calmly and meekly, may be a better man than he who is strong and furiously orthodox."—Joseph Cook says, "A cool recital of facts authenticated by official documents, is all that is needed now to run a red, zig-zag thunder-bolt through American infidelity." We can understand that, and we hope he will let loose the zig-zag thunder-bolt. But what *does* he mean by "expounding agony into renovation?" Has a zig-zag thunder-bolt been run through his rhetoric?—A story is going the rounds of the papers, of a man who sang fervently, while the alms plate was passing; "Love so amazing, so divine, demands my life, my soul, my all." He held his handsome Hymn Book in his left hand, and with his right pulled out of his pocket a five cent piece! Somebody asks, how much was that man's soul worth?—We are always glad to receive suggestions from the brethren, about the improvement of the paper. Kindly criticism never annoys us.—We respectfully call the attention of the clergy to the fact that the present month is the best time in all the year to aid the circulation of Church papers in their parishes. Lent will soon be here, and summer will follow, and in these seasons but little of such work can be done.—Since our Anniversary number, paper has advanced fully one-third in price. Some of our exchanges announce an increase in rates of subscription. We have no idea of doing this, but hope that our rapidly growing circulation will more than compensate for increased expenses.—Dr. Hopkins has an article in an Eastern Church journal, on the Provincial system. He advocates the grouping of dioceses within a State. This plan, however, seems to have met with very little favor, so far, in the American Church. The Rev. D. D. Chapin has also a thoughtful article to which we mean to refer.—Are we doing anything this Epiphany season, for Missions? The kindly light of the Epiphany star leads us to Bethlehem, but there are many who sit in darkness and have no light. The offerings of gold, frankincense, and myrrh must be laid beside the manger-cradle, if we would go our way with joy.—Good words continue to come from the brethren in all directions, with cash in advance. We feel thankful and encouraged.

The monthly paper *The Province*, which has done such good service during the past year has turned over to the LIVING CHURCH, without charge, its large subscription list. The Editor, the Rev. Geo. H. Higgins, will conduct one of the departments of this paper. *The Province* was a complete success, financially and otherwise, and was relinquished only because it was thought that the Church would be better served by combining the forces. The Valedictory contains the following:

During the past year the publishers have issued gratuitously throughout the State of Illinois, numbers of *The Province* equal to one-half of the paid subscription. Coupling this fact with the low price of the paper, we are glad to announce the deficit considerable. The work has been a labor of love. We are thankful for the assistance we have received from the brethren, although truth compels us to record, that a possible speck in a rubric, or a prodigal comma, seems to have more interest than the events of the working life of the Church. We are thankful to the faithful laity for their interest and material assistance. A year of loving labor ends as we say—Farewell.

OUR space is again so much occupied by Church News that we are compelled to omit the current number of the Series, "What Answer Shall I Give?" It will be resumed next week.

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.

"By Their Fruits."

We read a good deal in the religious and secular press of the growing infidelity of the age; the scientists make a great cry. But side by side with the unbelief, we notice the fruits of faith, showing that it is a living power. Never was the Christian Church more liberal than it is now; year by year points to a large increase in offerings for religious and charitable uses; never were the poor so well cared for. Its march is onward all the time, and the army of the Lord of Hosts is receiving constant recruits. It is so in our own Church; its General Convention is becoming unwieldy by its numbers, and the Church's alms are well up in the millions. In England, we are told, in the last twenty-five years every cathedral in the country, and nearly every parish church has undergone restoration. In fifteen years, the Bishop of Gloucester and Bristol has been present in his diocese in one hundred and seventy-five restored Churches and has consecrated twenty-five. In Devonshire, \$600,000 has been contributed, besides the titles and endowments. A tree that bears such fruit is not dead at the root, and need not be afraid of our Lord's test, "by their fruits ye shall know them." Infidelity may abound; but Christian faith much more abounds.

The Provincial System.

The Omaha *Church Guardian* copies a portion of the Report of the Sub-Committee, from the LIVING CHURCH, and makes the following editorial comment.

We think the subject is now in such shape as to invite free discussion in the press and in our Diocesan Conventions, and convocations of the clergy, so that our delegates to the next General Convention may be prepared to give an intelligent vote for or against it when it comes up for the consideration of that body. We have more than once in these columns expressed our opinion on the subject, and with the majority of the Bishops, who have done so in answer to the queries of the committee, we believe the adoption of the system is inevitable, and only a question of time.

THE last of the great New York dailies, the *Tribune*, has yielded to the pressure, and has commenced a Sunday issue. It pleads in its behalf the example of its contemporaries and the fact that men of respectability and character, (it names Gen. Morgan), will have a Sunday paper. If they will, why should they not have a *Tribune*? It has resisted what it deems an evil, until its moral stamina is all gone, and finally consents with a great deal of Pecksniffian eloquence. It must, because others do, violate what it admits to be God's law, but it is going to do it in a respectable way, and publish a Sunday paper of high character. It will hurt its subscribers to read the *Sunday Times* or the *Herald*; and, if they will do such a naughty thing, it prefers to furnish them the means from its own office. There is a great deal of this kind of cant in the world. A man once saw some young men about to enter a saloon to take a drink. He stood in their way and reasoned and expostulated with them. He set before them the evils of intemperance, how it would beggar themselves and their families, he pictured the downward course of the dram-drinker toward the gutter and the drunkard's grave. He besought them, then and there, to turn away from the wine that was red in the cup, and to register a solemn vow never again to touch the unclean thing. He was really eloquent, but finding his words produced no effect upon the scape-graces, he concluded his harangue with, "Well if I can not persuade you, I will join you." The eloquence of the *Tribune* has the same kind of peroration.

AN esteemed correspondent in Pittsburg asks us to define our position on the "Mexican matter," and seems to infer that we advocate the view, that where the corrupt Roman Church holds the ground, a body of reformers within that church has no right to throw off its errors and yoke. We can't imagine what we have said to awaken such a suspicion. We certainly do not advocate any such principle.

We print, in this issue, the contents of Nos. 1853 and 1854 of that most excellent of Magazines, *Littell's Living Age*, and gladly call attention to its inviting summary.

A Touching Christmas Story.

From our New York Correspondent.

We are very glad that Christmas reaches to Epiphany, for we desire to tell your readers of one of the incidents of the season, which illustrates the power of its teachings. Its general influence softens the heart and opens the hand; and acts of charity are sometimes done in this great and wicked city, which, like Lot in Sodom, may well serve to preserve it from destruction. All is not selfishness and sin; but side by side with them grow the noblest virtues. On Christmas morning, a wretched man broke into a window of a store, and took from it some of the goods displayed there. He was taken in the act, was hurried before the Judge, and (by a sort of rapid transit) was sentenced to imprisonment. As the officer was taking him from the Court-room, he broke down; and, putting his hands to his eyes, said, "What will become of my poor wife and children?" The Judge—it was Christmas Day—heard the cry of anguish, and called to the officer to bring the man back; and then asked him what he meant. The man said he had at home a starving wife and children, without food and without fire; that his wife was sick and unable to care for herself or for her children, not even for the infant just born to them. He could get no work, he had no money, and, in his desperation, he had for the first time in his life stolen, that he might give food to the famishing. When he thought of what was to become of his loved ones, while he was in jail, his anguish overcame him, and hence his outcry. The Judge was moved by a tale so piteous, on such a day; there were many moistened eyes in Court-room, though it was filled with hardened criminals. The Judge sent the officer with the prisoner to the house of the latter, in order to test the truth of the story. It was even so. In the midst of a city abounding in wealth, and at a time when love was lavishing its gifts on every side, within a stone's throw of Christian churches, lived a family ready to perish with hunger and cold, a man without work, a sick and helpless wife, children crying for food. Steps were taken to relieve their immediate wants; and the man was taken back to the Court-room, and thence to the jail. In the morning, the city read the painful story in the papers. The Reporters had simply narrated the naked facts; and we might almost say that the whole city was moved. When the Court sat, there were found upon the desk, letters to the Judge, enclosing drafts and money for the relief of the suffering family, to be disbursed, at his discretion. Through the day, carriages with servants in livery, representing the city's fashion and wealth, were at the poor man's door, with hampers of provision and bundles of clothing. Physicians called and offered their services, and not only prescribed for the sick woman, but made their prescriptions effectual, by bringing with them medicines, jellies, wine, and all such things as a woman, who had so recently been through the pangs and perils of childbirth, might need. Lawyers interested themselves in the case of the poor man, to rescue him from jail, and to restore him to his family. Men of property called to offer themselves as bail for his appearance. The Attorney for the State had a heart, and bade the man go, though his conviction and the subsequent fee were sure. Down on 'Change, "the bulls and bears" desisted from their pastime, and sent their contribution. A man from one of our theatres, (we wish it had been from one of our churches) came, not only to offer money, but what was better, work. By night-fall, the man's wife had a bed to lie on, a fire burned in the stove, the children were fed, and measures were taken to remove the family from the dark and unventilated room, to which health could never come. It was Christmas; the man was like Joseph, a carpenter. The woman, like Mary, was the mother of a young child, and we saw ourselves, men and women miles away, filled with their own happiness, break down and weep, in the early morn, as they read the story of suffering so dire. Their thoughts, it may be, went back to Bethlehem—to the manger and to the inn, where there was no room for the Virgin Mother. But there is a sunny side to the incident. The spirit of Charity seemed to be everywhere diffused,—the case of distress was no sooner heard, than it was relieved. No sollicita-

tion was required; all hearts were softened, all purses were open. There is much evil in great cities; long and dreadful is the daily record of crimes. Men have selfish and hard hearts; they are often grasping and penurious. But there is charity and generosity too; and it should soften our judgment and censure. It may be that Dives does not always know—he ought to know—that Lazarus is lying at his gate. Perhaps he makes the Church his almoner, and looks to her to relieve suffering and want. The case of which we speak was hard by one of our own Missions to the poor. But the poor are often as sensitive as the rich; they do not like to make their wants known. In this case everything had been sold that could be, even the bed from under the sick wife, and at the last, it was only despair that spoke out. What a picture it is, not only of the night-side of nature, but of that charity, which lends to it a halo of glory.

All Around the World.

Compiled for the LIVING CHURCH.

King Mtesa, of Central Africa, has liberated his slaves and commanded the observance of the Christian Sunday.—Marshall Wood, the English sculptor, is visiting in Boston, where his model of a statue of Senator Sumner is much admired.—It is said that King John rises every morning at three o'clock, and reads the Psalms of David for two hours.—Coke costs \$6 per ton in Trinidad, Colorado, and \$50 in Leadville.—Western papers are now busy retracting their inferences of a mild winter, from the thin corn husks and scarcity of honey provided by the bees.—At last the British have defeated and scattered the natives at Cabul in Afghanistan.—King Humbert of Italy was fired up on the other day, though this time the attempt at king killing seems to have been a mistake.—The French Government, has a new cabinet.—Geronimo, the Apache chief, and eighty three members of his band have surrendered at Camp Rucker and will be sent to a Reservation.—Western Africa is just opening up a field for geographical exploration and commerce. The French are preparing an expedition, to survey for a railway the country near the head quarters of the Niger.—A lawsuit has grown out of the use of a telephone in Cincinnati. A young woman employed in the Telephone Exchange reported that shockingly profane language had been sent from a leading business house; the telephone was at once removed, and the injured firm have instituted a suit for damages.—Governor Van Zandt, of Rhode Island, has been tendered the mission to Russia and will probably accept. The Queen of England has given \$2,000 for the suffering Irish.—The French assembly has voted fifty nine million francs for education; this is twice the appropriation in 1870 or four times that in 1850.—A manuscript of Cardinal Richelieu has been discovered. It dates from 1609 and is entitled "Maxims that I have adopted for my conduct at court."—The Gothard tunnel, which has been literally a *got hard* tunnel, is now within less than five hundred metres of completion. It is hoped to join the two galleries in less than a month.—Virginia has six hundred and seventy-five colored schools, taught by four hundred and fifteen colored teachers.—The Secretary of the treasury has received from an unknown person at New York, the sum of \$878 75 for the "conscience fund."—Two suits, one for \$1,000 and the other for \$8,000, have just been brought in Cincinnati against Archbishop Purcell.—The Ohio river is rising rapidly; the wharves and boats are up to the side walks all along the shore, and fears are entertained for houses near the river and for boats and cargoes.—The Poles of Chicago, who are for the most part quite poor, have raised \$500 for the Irish Relief Fund.—William Hepworth Dixon, an extensive traveler and a popular writer, and for many years the editor of the *London Athenaeum*, is dead.—In the month of December, nearly 8,000 immigrants landed at New York; the year's total is about 140,000.—Six Central Pacific railroad-cars arrived at New York last week, from San Francisco, with \$840,000 worth of silk-worm eggs from Japan, for parties in New York and Paris.—A remarkable gathering of old people took place at Granville, Mass., the other day. Twenty four were present whose ages ranged from 73 to 88; twelve others were invited, the oldest of whom is 100. The average age of the thirty six is 79 1/2 years.—Mr. Tennyson's new play—"The Falcon"—was recently performed in London, and proved to be a complete dramatic failure.—Mrs. Oliphant lives at Windsor, England, and is famous for her charming reviews. She reviews works—so the critics say—as well as she writes them, and hers is one of the most caustic pens on the Saturday Review.—The famous Tichborne case is up again in London, not this time with reference to his identity but with regard to the construction of his sentence.—Mrs. James, the widow of G. P. R. James, the novelist, is now living at Eau Claire, Wis. She is eighty years of age, and is cared for by her sons.—In a colliery explosion, near Bolton, (Eng.) on the 25th, eleven men were injured; most of them fatally.—Secoceni, the South African savage, who has resisted the British since the fall of Cetewayo, has been captured, and is now on the way to Cape Town—a prisoner.

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OUR NEW VICAR.

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

VI.

That concerning which you wish me to write to you, namely, the Holy Communion, is the gravest and most important subject on which we can muse; and I pray to God that we may do so with reverence and godly fear. Indeed, so awful is it, that I deprecate all discussion, and would rather wonder, meditate, and adore, than attempt to explain even my own feelings about the mystery.

First, it is a mystery; and being such, I cannot explain it. I can only tell you what I believe. I believe that, in the celebration of that Holy Sacrament, the priest, when he consecrates the elements of bread and wine, fulfills one great part of his office; he presents and pleads before God, on behalf of His Church below, the one "perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," not then offered up, though pleaded as a sacrifice; but having been, once for all, offered up by Christ Himself; and now rising with its incense before the throne on high. And then, having so pleaded with God the great Atonement, as the only plea for man's pardon, he turns round to those kneeling at the altar, and offers to them a portion of that great Sacrifice as their spiritual food,—the Body and Blood of Christ,—to be the life and renewing of their souls.

The mystic food is there, at that great feast, but where no human eye can see, or thought imagine, or tongue or pen define. It is offered to all, but received only by the faithful—for being not a carnal, but a spiritual food, it can only be received by that power which apprehends and receives spiritual things. Faith is our spiritual sense, and it alone perceives and partakes of spiritual things. Thus the soul which discerns the Lord's Body, so discerns by faith. And they, to whom those awful words,— "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you,"—have a meaning, find what they desire, by faith, in the banquet of that most heavenly food.

To celebrate the Holy Eucharist is the highest act of spiritual worship and adoration which man can render to God. It is not a sacrifice in itself, but it is the pleading of THE SACRIFICE. It is the Church's utterance in act of that which she had said before in word, "I believe in Jesus Christ our Lord." It is the Church's highest adoration of that Lord, that God man present in the Sacrament, before whom we bow, as bowed the Jews of old, when the cloud rested on the Ark. He is in a cloud still; we cannot see, or handle, or perceive where. But His Presence is with us in that mystery, and we adore, not the Sacrament, but the Lord of the Sacrament, as, by His own covenant, nearer to us than that on any other occasion. *The two or three met together in His Name feel that He is in the midst.*

Such is the Holy Eucharist in its Godward aspect. In its man-ward blessings it is no less awful and mysterious. It offers food—"the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." What the nature of that food is, it is not for us to say. We know no more of it than that it is called in Scripture His flesh and blood—and that it is the means He has ordained by which to impart to us Himself, and daily renew in us the Life Divine.

This only we know, that without it we cannot live:—"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." It is soul-food, and the only soul-food of which we read in Scripture:—"My flesh is meat indeed, and My blood is drink indeed." And the partaking of it is the mysterious union and communion of us with Christ, and Christ with us:—"He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him."

How this is done we know not, no more than we know how natural food works itself mysteriously into our whole system, and, being different from our bodies before its consumption, becomes a part of our bodies afterwards. If we cannot understand the secrets of natural things which our hands can handle and our eyes see, why wonder if a more intelligible grasp of spiritual things be not given us?

This only we must feel assured of—that its spirituality does not lessen its reality; that as the soul is as real as the body, so the food of the soul is as real as a real thing requires to sustain it; with this difference, that the body is mortal, and lives by mortal food, and dies;—the soul is immortal, is fed with immortal food, and lives forever.

In fact, all our life below is but the shadow of the life which is above, and the true realities are in the eternal things themselves, and not in the shadows which they cast.

This thought will remind us that reality does not necessarily imply materiality. That very materiality which we deem so essential to everything, and down to the

level of which we would reduce some of heaven's highest mysteries, belongs, so far as we know, only to this present imperfect and limited life. It is the coil which we shall put off when, out of the chrysalis of our mortality, we wing our way into the empyreal air. Our bodies are but shadows of our souls; the bread of which they partake, but a shadow of the Bread Divine; our lips but shadows of the faith which perceives and feeds on heavenly food; and all the outward visible show but a shadow of the processes in our inward spiritual life.

It is all, then, one great act of faith—this feeding upon the Body and Blood of Christ in the Holy Sacrament; and by faith, remember, I do not mean that cold shadowy thing which some account it; a belief that such and such things will be; as vague and unsatisfying as a dream, and from which oftentimes, as out of a dream, we waken, to find that what we grasped at, as a reality, is no reality at all.

But by faith, I mean a warm, living, present possession of that which it apprehends. By faith I mean what the Apostle means when he calls it, not a shadow, but a "substance" of the things we hope;—not an imagination, or a guess in the dark, but the "evidence" of things not seen. By it we see Him who is invisible. By it we touch Him who is intangible. We eat and drink immortal, and to sense indiscernible food—our material lips pressing the shadow, our immaterial souls feeding on the substance—our mortal eyes seeing only the cloud, our immortal vision discerning the Lord's Body.

Beyond this I cannot, dare not go. Perhaps even thus I have gone too far, prying with too curious eyes into that which is behind the veil. In the cleft of the Rock,—covered with His hand, while he passes by,—let me hide myself; hearing from afar the rush and dash of the rude spirits of controversy, that fret and foam themselves into nothingness at Its base. His voice, clear above the tumult, warning off the intruder—"Hitherto shalt thou come, but no further, and here let thy proud waves be stayed;" but the same Voice, "still and small," comforting the believer with all he wants to know,— "I in them, and Thou in Me."

I am hardly in a mood just now to dwell upon a matter so slight as the dress of him whom God so honors as to make him the appointed means for conveying these blessings to His Church. But as you ask me to give you my views about wearing the surplice in the pulpit, I shall in a few words dismiss the subject.

The gown is not an ecclesiastical dress; it is as much the dress of every lay as of every clerical graduate; but it is his academical dress only. The clergyman might just as well appear in the pulpit with his ordinary every-day clothes only upon him, as with the black gown, which is a part of his collegiate, not clerical costume. The use, therefore, of a gown at any time during the Church service is incorrect; but especially during any portion of the Communion Office, of which the sermon is a part. And even the convenience and fitness of always wearing the surplice is evident, where there is but one officiating minister, as is often the case; for, as on all occasions, whether there be Holy Communion or not, the clergyman should return after the sermon to the chancel, and read at least one Offertory Sentence, and the prayer for the Church Militant (for so the first rubric at the close of the Communion Office enjoins), the change of dress from white to black, and then again from black to white, causes an unseemly break in the services—nay, goes far to make it appear as if there were two services when there is only one; and almost suggests to persons that they ought to leave the church when the sermon is over, instead of keeping up such a semblance of unity throughout, as would make a departure before the celebration appear, what it is, an unseemly thing. The use of the gown does more in this way than people imagine, to lessen the number of our communicants; and therefore I am sure your Vicar has done a wise thing, in making the surplice at once and at all times his settled clerical garb.

You speak of it as a thing immaterial. From your point of view it is so, and therefore can be borne with more easily. As I look upon it, I consider it a matter of some importance; and therefore, as I am sure your Vicar feels about it in the same way, it is more natural that you should yield to him that which, except so far as it may be thought a badge of party, has no particular meaning for you; than that he should yield to you in that which he looks upon as affecting his people in a matter so important as their more frequent attendance at the table of the Lord.

In my chapel of ease, where a gown was never seen (for having built it myself, I at once arranged all its services as I felt right, and in accordance with the Book of Common Prayer), the surplice never seems out of place, and I verily believe the congregation would now object as much to the innovation of a gown, as the parish church flock would object to the introduction of a surplice.

But there are certain things in our own hands, and with which they have no right to interfere, inasmuch as their own conduct and customs need not be altered thereby. Such, for example, as this mat-

ter of dress, and the manner and frequency of celebrating the Lord's Supper, and daily prayer, and festival services, and the introduction of the baptismal service into that of the day, and the use of the prayer for the Church Militant, and, indeed, I might also add the introduction of the Offertory. No one need be either devout, or charitable at this portion of the service, if he has any conscientious objections; he has these duties simply suggested to him, but is not compelled to yield to the suggestion; while the clergyman has his vows to conform to the rubric, and his conscience to bind him to such conformity—though they too often are both esteemed of small moment, when set against the prejudices and wish of his people.

The true way in which each should act, is that of mutual forbearance. Let us give each other equal credit for a desire to do what is right, and show by our tempers and lives that we seek, not the triumph of our own opinions and ways, but of truth and Christ. Then all will go well.

(To be Continued.)

A Tribute to Bishop Potter.

(From the New York Tribune.)

Bishop Potter has been temperate when rashness would have been easy, and conciliatory when he might have been offensive. Though sometimes sorely tried, either by those of his clergy who went too far, or by those who did not go far enough in their ideas of priestly duty, he has been sparing and tenderly paternal in his rebukes. Patient under occasional provocation, he has steered his way between Tractarian and Tepidarean, without scandalous collision.

Far be it from us to intimate that Bishop Potter has been, in any offensive sense of the word, a trimmer. The most minute inspection of his record will discover no great principle neglected, no true position abandoned, no rule of the Church conveniently disregarded. At the same time he has not been a fretful disciplinarian, scolding from the rising of the sun until the going down of the same; infusing all the affairs of the Diocese with a polemic spirit; eagerly hunting for eccentricities and irregularities of ritual; putting himself perpetually upon his Episcopal dignity. He has not acted as if a true soldier of the Cross must be, like some military martinet, a monomaniac upon the subject of pipe-clay and buttons; forever brandishing his crook, as if it were a drill-sergeant's baton, at the high who were too high, at the broad who were too broad, and at the low who would not come up an inch higher, and were by no means averse to a little comfortable martyrdom. If he had pleased he might have made the history of his administration one long series of Celebrated Cases of the ecclesiastical sort. He might have resolutely refused to set foot in certain sacred edifices until there had been a complete re-arrangement of their altars. He might have absented himself until all the candles had been extinguished, the crucifixes taken down, and the vestments reduced to a plain uniformity of white and black. He might have denounced an intonation of the service, the employment of incense, and the frequent use of the sign of the Cross. Indeed, he might have been so afraid of Rome, and so sharp in the expression of his fear, as to send more than one of his churches, rector, wardens, and all, in that direction. On the other hand, he might have made matters exceedingly unpleasant for such of his clergy and of their congregations as care for none of these things; for those who minister wherever they can find a chance—in Methodist chapels or in Baptist meeting-houses—and who are as ostentatiously low as others are ostentatiously high. Fortunately he has been so uniformly amiable, and has brought to the discharge of his duties such an uncommon common sense, that at the end of twenty-five years remarkable for new views and much religious speculation, he does not stand responsible for a single schism, and has had hardly one important desertion. If there are those who think that this has been an easy thing to do, it is because they know nothing about the matter.

It is for his own people to extend to Bishop Potter their particular congratulations; but all who desire decency and order, who are scandalized by the spectacle of Church quarrels, who love to see men consistent in creed and conduct, and who think peacemakers to be indeed blessed, will also remember in a kindly spirit this amiable prelate. We will not say that after him will come the deluge, but when at last he is called to his great reward—distant be the day!—we do think that his place will be a hard one to refill. He will, however, leave the legacy of his example. He has shown that to patience, to wisdom, and to Christian love nothing is impossible. He has made the way of his successor easy, if only that successor shall find grace to follow it.

The Poncas' title to the land which has been forcibly taken from them is exactly the same as that by which the Pacific Railroad holds its grants of land.

Remarkable as it may seem, yet it is an established fact, that the United States was the first nation to make a periodical census of its population and wealth.

Christmas.

An Old and Curious Letter on the Subject,

To the Editor of the LIVING CHURCH.

Every year the question comes up as to the actual Birth-Day of our Blessed Lord. All the objections to the celebration of Christmas, are based upon the following considerations: 1st. That it is Popish. 2d. That it originated in the Roman Saturnalia. 3d. That the actual Birth-day is unknown, could not have been on the 25th of December, and if important and intended to be commemorated, would have been recorded.

Now, it is not my intention in this article to reply to these objections; for most persons have come to the conclusion, that the event should be commemorated, no matter how it originated or when was the actual Day. However, the more the subject is investigated, the stronger is the proof, that the twenty-fifth day of December was the Birth-Day. The *Churchman* quotes Old Selden as maintaining, in his celebrated Treatise on the Nativity, 1661, that "the date of our Lord's Nativity, on the 25th of December, is a clearer matter of historical acceptance and acknowledgment than our computation of time by *Anno Domini*." But his argument was based mainly upon the testimony of the universal Church, as to the Day, though uncertain as to the year. The Rev. Dr. Jarvis, in his *Chronology*, has settled the question mainly from the Roman Archives. The Rev. Dr. Mahan, by the science of Numbers.

But herewith I send you a letter on the subject, written in 1779, by the Rev. Dr. William Smith—the same man who presided over the first Convention held to organize the Church in this country, in 1784. In this letter, the question is settled altogether on the testimony of Scripture alone, and in a way to interest your mathematical readers.

JAMES A. BOLLES.

A LETTER FROM CONNECTICUT TO ELDER ELIAS LEE, AN ABAPTIST TEACHER IN THE VICINITY OF BALLSTOWN, STATE OF NEW YORK.

Norwalk, November 16th, 1799.

Sir,—A controversy between you and Mr. Rogers, the Episcopal minister of Ballstown, having lately fallen into my hands, wherein you are pleased to treat the Episcopalians of these States in a very ungentlemanly manner, I shall at present only advert to your assertions, that no man can ascertain the precise day of the Nativity of our LORD, and of consequence that Episcopalians are superstitious and absurd in their observance of the 25th of December as the anniversary of Christmas. Hereafter, I shall do myself the pleasure of addressing you on the other observances and doctrines sacred to Episcopalians, with which you have taken, in my judgment, very unwarrantable freedoms.

To a man so conversant with the sacred Scriptures, and so replenished with the plenitude of the Holy Spirit, as you profess to be, the circumstance of St. Luke's beginning his Gospel with a chronological account of an event immediately connected with our Saviour's Incarnation, and a virtual repetition of the same thing by the Holy Angel as the time of the Annunciation, can hardly be supposed matters of indifference: And yet it is evident that you have either overlooked or mistaken the meaning of both; for you say it is a matter of indifference whether the day can be ascertained or not: The which I deny, and think it a matter of great consequence to Christianity that the day of our LORD'S Nativity should be chronologically ascertained. I will therefore present you, and the candid public, a calculation of the precise day of the Nativity founded upon two data, viz.: the Old and New Testament.

1 Chron. ch. 24, v. 7 to v. 20,—we find the twenty-four courses of the Jewish priests established by David, who was "a prophet and man after God's own heart," and knew perfectly what he was about when he made this establishment. Of these 24 courses, the 8th at the institution, fell by lot to Abijah or Abias, to which course Zacharias the father of the Baptist belonged. One course attended upon the service of the Temple, eight days, from Sabbath to Sabbath. The ministry of each course began at the morning service of the first, and ended at the morning service of the next Sabbath; the High Priest entered into the Temple with the course which succeeded, blessed and dismissed the course which had fulfilled their ministrations, the priests of which then departed to their own city. And both these facts are authenticated both by Josephus and the Jewish Liturgy. The Jewish historian (book 6) says, "The High Priest went into the Temple with the other priests, not every day, but only every Sabbath day, the calends of every month, and the anniversary feasts." And in the Jewish Liturgy we read, "On the Sabbath the High Priest added one benediction upon that course, which then went out of their ministrations."

Therefore, as the ministry of one course is 7 complete days, and the number of courses 24:—the complete cycle or period of time, wherein the 24 courses return to the same day and hour wherein they first ministered, is 224 years. But as the above cycle is somewhat unwieldy for calculation, a smaller cycle becomes necessary, and

there is one of 50 revolutions, concluding at the end of 23 years after their first institution, or any revolution of the great cycle of 224 years, with an overplus of 18 hours.

From the dedication of the Second Temple, in the 6th year of Darius Nothus, on the 3d day of the Heb. month Adas, that is on the 19th of February, to the destruction thereof, (according to Eusebius' Chron: of Daniel's 70 weeks, chap. 9.) are exactly 490 years.

From our Saviour's birth to the destruction of Jerusalem, and just 71 years, (according to Scaliger and others,) and from the 15th of Tiberius to the destruction of Jerusalem by Titus Vespasian, are 40 years.

From these data, the calculation of the time of Zacharias' ministrations (which St. Luke mentions so particularly) may be calculated thus:

In the 490 years that the Temple stood, there are two complete great sacerdotal cycles ending with the year 448. There remains till the fall of the Temple 42 years: which subtract from the year of our LORD 71, in which the Temple fell, and there remains 29, the year of CHRIST, when the second great sacerdotal cycle ended and the third began, out of which deduct the imperfect cycle of 50 revolutions, or 23 years, the remaining 6 denote the year of CHRIST, when the course began precisely on the same day on which they originally commenced, with an overplus of 18 hours.

Therefore in these 6 years previous to the Nativity of our LORD, the sacerdotal courses stand thus, viz:

In the 6th year, the first course, that of Jehoiarib began,	Feb. 19
In the 5th year, the first, &c.	Jan. 19
In the 4th year, the first, &c.	Dec. 19
In the 3d year, the first, &c.	Nov. 19
In the 2d year, the first, &c.	Oct. 19
In the 1st year, the first, &c.	Sept. 19

Therefore the first course in the year of CHRIST'S Conception began on the 19th of August; from whence, if we reckon to the 8th week, we come to the 8th course, the course of Abijah, or Abias, which commences on the 7th of October, and ends on the 14th of the same month. On the 14th of October Zacharias having fulfilled his week's ministry, returned home on the 15th, when his wife conceived, precisely 5 months and 3 days before the Annunciation.

Now from the 15th of Oct. to the Annunciation, March 25th, are 5m. 3w. 1d.—and just so long was Elizabeth advanced in her pregnancy at the time of the Angel's Salutation to the Virgin Mother—"This is the sixth month with her who was called barren." This circumstance is hinted at afterwards by the Evangelist, when he says—(ch. i. v. 56,) "Mary abode with her about three months," that is, until the 24th of June, the day which the Church celebrates as the Nativity of the Baptist.

If then, the Baptist was conceived on the 15th of October, and was advanced five months, three weeks and one day, at the time of the Conception of our LORD, that is, the 25th of March, the day celebrated by the Church in commemoration of so signal a mercy; it follows, that the 25th of December is the true day of the Nativity of the Son of God.

And hence it is evident, that the time of the Nativity of our LORD hath been transmitted down to us by our forefathers, and that the Christian Church is a faithful guardian of so inestimable a piece of chronology. GOD saw proper to conceal the burial place of the body of Moses, lest it should in future time become an object of adoration;—but on the body of CHRIST he bestowed such honor, that all the Angels of GOD and the sons of men worship it;—and as the Law and the Prophets, with the divine Shekina, pointed to the birth place of the Son of GOD; so the courses of the priests offered an infallible calculation to point out the precise time, when the Word became incarnate, and took delight to be with the sons of men.

Yours, &c.
WILLIAM SMITH.

A bit of young love's coyness in bucolic guise, as told by *The Ithaca Journal*: "It was at the postoffice in this village. The demoiselle was buxom, bashful, aged 18, and hailed from Berrytown. She wanted a dollar's worth of stamps. 'One dollars' worth,' repeated the smiling assistant, 'what denomination?' The damsel showed symptoms of embarrassment and hesitated to reply. She twirled her shawl fringe nervously, moved a little closer to the window, and finally asked in a timorous voice: 'Do you hef to write it down?' 'By no means,' answered the courteous assistant; 'that is not necessary, but I presume you have some preference as to the denomination?' 'Ah—well—yes,' replied the stranger, her face turning scarlet, 'I hev some, I generally go to the 'Piscopal Methodist myself, but the fellow I'm buyin' the stamps for, he's a Universal Orthodox.'"

Rev. John Wesley says: "I believe there is no liturgy in the world which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England—its language is not only pure, but strong and elegant in the highest degree."

A music seller announces in his window a sentimental song, "Thou hast loved and left me," for three cents.

The Sunday School.

Teachers' Helps.

First Sunday after Epiphany.

LESSON, ST. JOHN iv. 5-14.

V. 5. "Cometh unto" (Came as far as): "of Samaria" 1 Kings xvi:23,24 (that portion of Palestine formerly occupied by the tribe of Ephraim and the half tribe of Manasseh.)—After the dispersion of the ten tribes, it was re-peopled by Esar-haddon, King of Assyria, as is related 2 Kings xvii:24. They were originally idolaters; afterwards, they learned of the religion of Jehovah, Whom they worshipped in connection with other deities.—About 400 B. C., Manasseh—an apostate priest—built a temple on Mt. Gerizim for the Samaritans, and their religion henceforth became a Judaism, schismatic and heretical.

Sychar is an unusual form, the city is Sichem, Gen. xii:6; Gen. xxxv:4; Gen. xxxiv; xlix:5-7; Gen. xxxvii:12; Joshua xiv:32. It was at one time the centre of the Jewish power. Jos. xxiv:1. It witnessed the schism of the kingdom (1 Kings xii:1-25), until the capital was removed by Omri to the new city—Samaria—1 Kings xvi:14.

When the temple was built on Mt. Gerizim, Shechem became the chief ecclesiastical city of the Samaritans, and the centre of their worship. Under the name of Nablus (a corruption of Neapolis), it remains until today.

Sychar is identified with Shechem. Sychar is supposed to be used by the Jews by way of reproach, to denote the drunkenness or idolatry, the deceit or fraud of the inhabitants and their religion.

—"Near to the parcel of ground." Gen. xxxiii:19. xlviii:22. Josh. xxiv:32.

—It lies at the opening of the valley between Mts. Gerizim and Ebal, very fertile; a proper inheritance of the "fruitful bough by the well."

—"Jesus being wearied," a declaration of the reality of our Lord's human nature.

"It was about the sixth hour." It is a question whether St. John uses the Roman or Jewish computation; if Roman, it would be six in the evening; if Jewish, it would be noon, the time of greatest heat.

Notice the associations connected with the well. The devout servant of Abraham meets Rebecca at a well. Jacob—outcast and weary—meets Rachel at the well. Moses, fleeing from the face of Pharaoh, sat by the well and there met his alien Midianitish wife.

V. 7. "A woman of the country." Acts viii:5—the city was six miles distant. She is known in the Roman martyrology as Photina.

"Give Me to drink." Notice, (1), The truth of Christ's thirst. (2) the freedom of His intercourse—with a Samaritan and a woman. There is no room for the Docetic doctrine of a phantom Christ, in the reality of this bodily need; but, the physical truth is but an introduction to the thirst for the salvation of the woman." In this request of His, and in the discourse to which it is the prelude, there was a three-fold testimony against the narrow-heartedness of his age and people; against that of the Jew, who hated the Samaritan; of the Rabbi, who would have thought scorn to hold this familiar intercourse with a woman (see v. 27); of the Pharisee, who would have shrunk from this near contact with a sinner. Luke vii:39.

V. 8. "For His disciples."—The usual interpretation, they had gone towards the city to buy food. It is thought by some, that the Lord had by intention made this solitude for Himself in order that He might the easier win to repentance and confession of sin, the poor sinner for whom He had appointed this meeting, though she knew it not.

V. 9. "Thou being a Jew, askest."—She infers His race, from His dress and language. (The Samaritan dialect differed from the rest of Israel, as the Galilean from the rest of Judea.) She expresses wonder at any favor, however small, being asked by a Jew of a Samaritan. The Gloss of Raschi says "It is an abomination to eat the bread or drink the wine of a Samaritan." The reason why the woman asks the question, is explained by St. John,—"the Jews had no dealings with the Samaritans;" this word "dealings" must be understood as familiar intercourse and society. The intercourse of buying and selling was allowed; the word that is translated "dealings," means—to use anything in common with another. The intensity of the feeling between the two races, is noticed, if we recollect that hospitality is the virtue of the East; the only reply of the woman to the weary traveller, is—"How is it, that thou being a Jew, etc."

V. 10. "If thou knewest the gift of God." This has been understood (John iii:16; Is. ix:5) of Christ; Of the Holy Ghost. (John vii:38,39.) Of Eternal Life; (Rom. vi:23; Is. lv:1; Rev. xxii:17;) but this verse is itself sufficient. Having asked for water, He sets forth "the Gift" under the image of water; as at St. John vi:48-51, to hungry men He sets forth the same under that of bread. For the strength of the symbol see Ezekiel xlvii:1-9; Rev. xxii:1; Joel iii:18; Zach. xiv:8. Perhaps it is a sort of dogma, that no one who asks not can receive a Divine gift. Thus the Father exhorts the Saviour Himself in the

Psalm, to ask, in order that He may receive. Ps. ii:7,8. The Saviour says, "Ask, and ye shall receive, for every one that asketh receiveth." (Origen.) We notice this principle in our Lord's dealing with the woman of Samaria. He draws her on to ask, in order that He may give. Notice the force of the words which are much weakened in the English. The woman says "How is it that thou askest?" equivalent to a petition or asking a favor. The Lord, in His reply, does not allow the force of her words. He says—"Who it is that saith to thee;" He shows that asking is her proper attitude; "thou wouldst have asked of Him."

V. 11,12. St. Chrysostom supposes that she had already a sort of suspicion of something higher than the water of which Jacob and his cattle drank, and that she was already apprehending our Lord to be greater than He appeared; and her erroneous conception of His spiritual meaning is not greater than that of Nicodemus, "How can these things be?"

Our Lord does not entangle himself in a direct reply to the question, "Art thou greater?" etc., but he implies the superiority, as in John vi:49,50—"Whosoever drinketh of this water shall thirst again."

V. 14. "But whosoever drinketh of the water that I shall give him, shall never thirst." All human appliances for satisfying the cravings of soul or body do not satisfy forever; they only dull the present sense of want, do not remove it. But the water which Christ gives, slakes the spirit's thirst; so that he who drinks and continues to drink, thirsts no more. Mark the fulfilment of promises: Is. lv:1; xli:18; xlviii:21; xlix:10; Deut. xxxiii:28; Jer. ii:13; xvii:13; Ps. xxxvi:9. "With Thee is the well of Life." Of those that shall be with Him, it is said, "they shall thirst no more;" they shall drink of Thy pleasures as out of a river." This Living Water, Christ giveth. He that believeth in Him shall never thirst. We, labouring and heavy laden, are daily drawing water that satisfies not; and to such, Christ says, "Come unto Me and I will refresh you."

"Ho! every one that thirsteth, and he that hath no money, Come ye to the waters." Do we know this gift of God? Do we with thanksgiving pray for its continuance, that Christ may evermore dwell in us, refreshing us with His blessed refreshments until we come to the paradise of God, there to drink of the pure Water of Life proceeding out of the throne of God and of the Lamb. (Rev. xxii:1?)

New York Diocese and "Old Trinity."

From our New York Correspondent.

The Journal of the New York Convention is published, and we give you some of the statistics of the Diocese, as found in a table in the Appendix:—Clergymen are 299, Parishes 200, which would show a hundred clergymen apparently without parochial connection. We say apparently, for many of them are assistant ministers, and others of them are engaged in educational institutions or upon the press, so that the number of unemployed clergymen is much less than it appears, though still much larger than it ought to be. Except hindered by infirmity or age, the Church ought to be no place for them. There were—during the year—28 Ordinations, of which 16 were to the Diaconate. There are 49 Candidates for Holy Orders, a number the larger because of the presence of the General Seminary and the greater facility offered for the support of the Candidates, while pursuing their studies in the metropolitan diocese. Many of them are licensed as lay readers; and, as Superintendents of Sunday Schools, they receive a small remuneration, which, added to the scholarships they obtain, provides them with food and raiment. The Baptisms reported were 5,387, of which 617 were adults. The Confirmations were 3,600, the Sunday School scholars 29,607, and the number of Communicants is 35,019. The contributions from 151 parishes were \$746,792.13. There were 23 parishes, (including some of the largest), from which no reports were received, a state of things which ought not to be suffered to exist. Their duty should be brought home to them, at first with "tufts of grass," and, if that be not effectual, severer measures might well be adopted. It is a duty they owe to the Church to make regular reports; it is necessary to her statistical history, to say nothing of the fact, that while they neglect it they are law breakers. There is in the Journal a list of thirty parishes that seem to have only a paper existence; they neither make reports nor sustain services. They give to the diocese, which does not need it, a fictitious strength, and might well be excised. In considering these statistics, it must be borne in mind that the Diocese of New York is only one of five within the State. After being five times divided within a generation, she is still the chief diocese of our Church in numbers and wealth; and she gives nearly one sixth part of all the money for religious and charitable uses, that is reported to the General Convention. In this connection, it may be well to give a summary of the contributions of Trinity Parish, with its seven churches and chapels. They realized the sum of \$37,221.07, of which \$15,808.23 came from Trinity Chapel, and \$10,048.97 from Trinity Church. The appropriations by the corporation for various

objects not including salaries, were \$78,015.40. Among the appropriations by the vestry, are \$3000 for a Communion Fund. The alms at Holy Communion in the church and chapels are disbursed at the discretion of the Rector, and this sum of \$3000 is a fund to take the place of the alms of the chapels, and to be given to their poor. Thus the contributions of the parish during the last conventional year, were \$93,823.63. The Baptisms were 1164, of which 92 were adults, the Confirmations were 545, and the number of communicants is 3,826. It will thus be seen that the interests of Trinity Parish are more important than those of many of our dioceses. We think the offerings at Trinity Church proper will surprise a good many by their large amount. The congregation is made up largely of strangers, who are attracted by the fame of the old church, and by its ornate services; and it would seem that they do not go up to the house of the Lord empty handed, but like the sons of the patriarch, take "a blessing" with them that they may receive a blessing in return. The general impression is that the offerings do not support the services. We think years ago we heard the Rector say so; but they reach nevertheless no inconsiderable sum, and we are glad to chronicle the fact to the credit of the worshippers.

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A PHYSICIAN'S BONFUME CIGARETTES, NOT TOBACCO;

For ladies and gents; for Catarrh, Asthma, Colds, bad breath, diseases of nose and throat. A ton sold first ten months! By mail, 1 Box, 16 cts.; 12 Boxes, \$1.25. Rev. DR. SHEARS, New Haven, Conn.

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NASAL BRONCHIAL CATARRH

EFFECTS OF CATARRH ON THE SYSTEM.

Catarrh, in ordinary circumstances, whether brought on by climate or accidental causes, is not by any means difficult to cure in healthy persons, provided proper treatment is commenced before the disease has obtained a firm hold. But in cases where the patient has, either from hereditary predisposition or direct irregularity, a tainted diathesis, Catarrh appears in its worst form and assumes a phase of the most dangerous character, requiring the most careful and scientific management. In these cases the disease is not confined to the linings of the interior of the Nose, but extends to the Ethmoid bones, which, forming the Nose, are like flagree in their delicate construction, and as thin as an egg-shell. The decomposition of these bones, and consequent falling in of the nose, is one of the most painful and hideous pictures that humanity can show as the result of neglecting this repulsive disease. The membranous lining of the Nose lies close to the Ethmoid bones with all their network of nerves and vessels, and when inflamed such is the vitality that the circulation of blood is increased to three times its normal condition, the inflammation extending to the Ethmoid bones, ulcers are formed that penetrate through the entire cartilages, the bone becoming necrosed, the acrid discharges assume a frightful fetid character, and in scrofulous cases, almost unbearable, the patient often, from injury of his own sense of smell, being unable to comprehend the terrible extent of this effluvia in its loathsomeness to others. The membrane then becomes thickened by continuous inflammation, albuminous deposits become mixed with the discharge, resulting in destruction and absorption of the Nasal Bones.

BRONCHITIS, OR INFLAMMATION OF THE BRONCHIAL TUBES.

This disease is so closely connected with Catarrh that it may be truly described as a branch of that disease, only modified and changed by the nature and organization of the parts affected, Catarrh being confined to the interior of the Nose, while Bronchitis affects the small pipes entering into the lungs, known as the Bronchial Tubes. In severe cases obtain a firm hold, and when inflamed such is the vitality that the circulation of blood is increased to three times its normal condition, the inflammation extending to the Ethmoid bones, ulcers are formed that penetrate through the entire cartilages, the bone becoming necrosed, the acrid discharges assume a frightful fetid character, and in scrofulous cases, almost unbearable, the patient often, from injury of his own sense of smell, being unable to comprehend the terrible extent of this effluvia in its loathsomeness to others. The membrane then becomes thickened by continuous inflammation, albuminous deposits become mixed with the discharge, resulting in destruction and absorption of the Nasal Bones.

THE THROAT TO THE READER.

Can you comprehend in its terrible significance that this disease is more fatal to mankind than all the fevers and other ailments we know of? or the millions of people that labor under it? Many often are unconscious of its ravages until the discharge from the nose and throat bring it painfully home to them, in the ineffective efforts to cough and expectorate the offensive matter. Can anything be more disgusting to the on-looker than this spectacle! Yet none are so frequent. You will find it in every street-car, in every public conveyance. This is only the beginning of the disease. It requires instant treatment. From the delicate organization of the parts affected, there is no time to lose; nothing but the most decided measures will arrest the silent progress of this cruel malady. There must be no neglect.

CATARRH AND AMERICANS

There are few among Americans who do not know by experience some of the symptoms of this disease, and upon many it has fastened itself with a tenacity which defies the skill of the ordinary physician. The "hawking" and spitting for which Americans are sometimes ridiculed by foreigners, are due to this disease, produced by the peculiarly changeable nature of our climate on account of which contracted, and settle in the head, and pass thence to the throat and lungs.

Advice That Should Be Heeded. Do Not Use Nostrums.

Rev. Wm. Anderson, Fordham, New York, writing to a friend in Andover, Mass., says of Child's Catarrh Treatment: "I would advise you to write to Rev. T. P. Childs, Troy, Ohio. His remedy you can rely on; and, if you can be relieved by medication, his remedy will afford you certain relief. It is the only reliable treatment for catarrh I have known. Do not use those nostrums advertised unless your physician can recommend them. They seriously injure the healthy parts." Rev. T. P. Childs' remedy is indorsed by three physicians in his town.

THE ENTIRE FAMILY OF A MISSIONARY CURED.

Childs' Treatment all it Professes to be. Rev. Thomas Allen, now residing in Dayton, Ohio, after twenty years' service in India, accepted the position of District Secretary of the American Baptist Missionary Union for Ohio and West Virginia. The entire family contracted catarrh in its worst form while in India. Their wonderful cure Mr. Allen relates himself. Mr. Allen has a wide reputation, and of the cure of such prominent men is worthy the attention of all the afflicted.

Rev. Thomas Allen, District Secretary of the American Baptist Missionary Union, sends us the following: "Dear Brother: This is to certify that I have used your Catarrh Specific and Cold Air Inhalant Balm in my family with the most beneficial results. My son, now in Madison University, New York, was so badly afflicted with Catarrh I feared for a time that he was incurable, and when I applied to you for medicine my hope was faint. It acted speedily and efficiently, and I believe saved him from an early grave. He is now perfectly cured. My wife, who had been very much reduced by a residence in Farther India, as a missionary, had derived great benefit from your Inhalant Balm. I can most heartily commend these medicines to the afflicted, believing they are all they profess to be." Truly your brother, THOMAS ALLEN.

The Chancellor of the University of Nebraska Cured!

Too much stress can not be laid upon the following testimonial. Dr. Fairfield is well known all over the United States as a man of high standing, learning, and great eloquence in the pulpit. He is at present the Chancellor of the University of Nebraska, Lincoln, Neb. Prior to the use of Childs' Catarrh Specific he had entirely lost the use of his voice, and was compelled to suspend his daily lectures. The fact that Childs' Catarrh Specific restored so prominent a man to usefulness and health, should convince the most skeptical that their cases are not hopeless.

CAN LECTURE DAILY. CHILD'S CATARRH TREATMENT THE TRUE THEORY. Rev. T. P. Childs—Dear Sir: I think you have the true theory and practice for the cure of Nasal Catarrh, and also for the treatment of the respiratory organs. My throat is now so well restored that I lecture daily without any difficulty, and find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others. Yours very truly, H. FAIRFIELD, D.D., LL.D.

A LEADING OHIO JUDGE CURED. A THOUSAND THANKS FOR CHILD'S TREATMENT. Judge J. Collett, of Lima, O., writes: "You will remember how terribly Catarrh had taken hold upon me. Now I am cured; head free, air passages all open, and breathing natural. I express to you again what I said in a recent letter, 'A thousand thanks for so sure a remedy and so very cheap.'"

Childs Catarrh Treatment HAS STOOD THE TEST OF YEARS.

In twelve years' practice 45,000 Catarrh Sufferers have applied for relief, and thousands of testimonials have been received from all parts of the country.

My Experience with Catarrh.

Eighteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night sweats, incapacitating me for my professional duties, and bringing me to the verge of the grave—ALL were caused by, and the results of NASAL CATARRH. After spending hundreds of dollars and obtaining no relief, I compounded my CATARRH SPECIFIC and COLD AIR INHALANT BALM and wrought upon myself a wonderful cure. Now I can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and there are thousands of happy men and women whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by EVERY PHYSICIAN who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and others, I shall be satisfied, and feel that I have done my little towards relieving the ills of mankind. T. P. CHILDS.

A Lady in Massachusetts Cured.

REV. T. P. CHILDS—Dear Sir: I have suffered from a severe cough most of the time for the past four years. Physicicians have told me it was caused by chronic inflammation of the bronchial tubes. I procured some of your Cold Air Inhalant Balm, with other medicines, about the middle of last January, and have used it since with most satisfactory results. I have not been so nearly free from a cough during the past four years as I am at the present time, and the result is wholly due to the use of your balm. I heartily recommend to that large class of invalids who have consumptive tendencies, no food but spoon victuals. I know of no remedy, and the doctors could give me no relief or advice. My sufferings were intense, and distraction of mind was added to my physical sufferings. After three months' use of your treatment he reported a radical change for the better, and again in a recent letter he says: "I AM ENTIRELY CURED; all the horrible disease entirely removed."

HORRIBLE SUFFERING OF A RESIDENT OF TEXAS.

One of the most terrible cases of Catarrh we have had in our practice was that of W. F. Sandel, of Willis, Montgomery County, Texas. He says: "In 1877 I was attacked with Catarrh, slight at first, but it gradually grew worse and worse. In the spring of 1877 the disease assumed a new form; my mouth and throat were attacked, ulcers were formed, and soon the ulcers had all eaten away, and large sores through the posterior nares. My condition was now not only deplorable, but apparently hopeless. Large quantities of very offensive matter were discharged from the nose and throat; and for days together I could take no food but spoon victuals. I knew of no remedy, and the doctors could give me no relief or advice. My sufferings were intense, and distraction of mind was added to my physical sufferings. After three months' use of your treatment he reported a radical change for the better, and again in a recent letter he says: "I AM ENTIRELY CURED; all the horrible disease entirely removed."

A Lady in Defiance, Ohio.

More than a year ago I used your Catarrh remedies with almost untold benefit to myself. I prize your remedies more than I can tell you, and can with all my heart endorse your treatment. I would not for worlds go back to the discomfort and misery and dismal prospects for the future with which I was surrounded before I tried your treatment. Respectfully yours, Mrs. E. P. HOOKER, Defiance, Ohio.

Pastor in New Jersey Does Not Regret the Cost.

I do not regret the money it cost in using your medicine. I can heartily recommend your treatment. Yours, E. J. LIVINGCOTT, Clarkboro, Gloucester County, N. J.

Pastor of Methodist Church Cured.

Your treatment cured me; your inhalers are excellent. This is the only radical cure I have ever found. E. P. MARTIN, Pastor M. E. Church, Port Carbon, Pa.

WOMEN THE MOST GRATEFUL.

I have several thousand letters from grateful women all over the country. Their sedentary habits and close confinement in our heated houses make them very susceptible to this disease. Foul breath in a woman is dreadful, and it almost always arises from Catarrh or its baneful attendants. But pure, sweet breath can be obtained by the cure of the Catarrh that causes it.

MINISTERS, LAWYERS, TEACHERS,

Who are constantly using their voice, should be watchful of the first approaches of Catarrh. After the dreadful suffering through which I passed, I can not too strongly urge upon my brother speakers the necessity of care. If Catarrh has obtained a hold, set at once and obtain my CATARRH SPECIFIC, and commence the treatment at once. You may save yourself years of agony.

HOME TREATMENT

Unlike a patent medicine, or the many so-called Catarrh cures advertised, CHILD'S CATARRH TREATMENT must be adapted to the wants and constitutional needs of each individual patient. A knowledge of this is of the first importance, and of this we make a special study. We use in our treatment the best instruments, nicely adapted to the skillful treatment of this disease, and yet so simple that the patient can use them with perfect safety and without pain. Childs' Treatment for Catarrh, or for the diseases of the Bronchial Tubes, can be taken at home with perfect ease and safety by the patient. No expense need be entailed beyond the cost of the medicine. J. H. Green, M. D., a physician of twenty years' general and special practice is now associated in the business, and will pay special attention to all diseases of the Upper Air Passages and to Affections of the Ears, and will prescribe where constitutional treatment is necessary. Send a three-cent stamp and obtain the facts and expense of this treatment. Say you saw this in the Living Church. Address T. P. CHILDS & CO., Proprietors, Troy, Ohio.

Personal.

Rev. A. J. Yeater has resigned All Saints Church, Northfield, to return to his family in Corsicana, Texas. The Rev. Geo. R. Van De Water has accepted a unanimous call to the rectory of St. Luke's, Brooklyn, vice Dr. Diller resigned Sexagesima. He will assume charge Feb. 1. The Rev. G. T. Le Boutillier has accepted a call to Grace Church, Colorado Springs, and expects to enter upon the duties of the parish on Sunday, Jan. 11th, 1880. Rev. H. M. Green has resigned St. Luke's, Mazomanie, Wis., and accepted an election to Kemper Mission, Darlington, Lafayette Co., Wis. The Rev. William Brittain, of Iona, Mich., has been re-elected to the rectory of Trinity parish, Tiffin, Ohio, after an absence of thirteen years. At St. Mark's Church, Philadelphia, the Rev. Isaac L. Nicholson has been instituted. The Rev. Dr. Morton, Rector of St. James', at the request of Bishop Stevens, officiated. The Rev. H. L. Yewens, late Rural Dean of the Diocese of Niagara, has become Rector of St. John's Church, Franklin, Pa. A local paper says of him: "He is a vigorous, earnest Divine, who will be certain to build up his charge rapidly." Bishop Elliott's address is San Antonio, Texas.

The Rev. F. G. Scott has accepted a call to the parish at Eatawville, S. C. The Rev. Thomas Cain (colored), ordained last month, has taken charge of St. Philip's church, Richmond. The Bishop of Pennsylvania has so far recovered as to be able to ride out. He has announced his appointments for February, March and April. May God give him strength to keep them. Mr. Edward Fake, one of the wardens of St. James church, Clinton, N. Y., died suddenly Dec. 31. Mr. F. was a brother of Mrs. McLaren. Dr. Hinsdale, president of Hobart College, is still in Europe and improving in health. He preached in Paris the last of November. Rev. Dr. Massey of Alabama has settled at Mt. Morris, W. N. Y. Dr. Shelton, of Buffalo, one Sunday lately, celebrated Holy Communion, baptized a person, took part in two other services and preached a sermon. A Rochester paper mentions Dr. John Cotton Smith in its necrology for the past year. But the Dr. "still lives" and long may he live! The Rev. Sidney Corbett, D.D., has resigned the Rectorship of St. Mark's Church, Minneapolis, Minn., to take effect Jan. 4, 1880: Dr. Corbett to remain as Minister-in-charge until Easter Day. Address unchanged. Father Benson, founder of the Society of St. John the Evangelist, is visiting this country, and is now at St. Clement's, Philadelphia. It is reported that he is writing a book descriptive of his work in England. Bishop Seymour, who was reported all over the country as very ill, has not been sick at all. He was making visitations at the very time the report was in the papers. Mr. J. Francis Lee, late Assistant General Passenger Agent, Grand Trunk Railway, is appointed Canadian Passenger Agent of the C. R. I. & P. Railroad, with headquarters at Toronto, Ont. Mr. A. B. Farnsworth, heretofore Northeastern Passenger Agent of this Company, will assume the duties of New York State Passenger Agent, with headquarters at Syracuse, N. Y.

Died.

In Bozeman, Montana Territory, Dec. 5th, Giles Deshon, second son of the Rev. Frank B. and Georgia F. Lewis, aged six and a half years.

Current Literature.

Harper's Young People. An Illustrated Weekly. \$1.50 a year.

The Canticles set to Gregorian Tones. Compiled by one of the Mission Priests of the Society of St. John the Evangelist, Mission House, Staniford Street, Boston. Paper cover, 40 cents; Boards, 50 cents; Cloth gilt lettered, 75 cents.

Littell's Living Age enters upon its one hundred and forty-fourth volume in January. The recent decided improvement in foreign periodical literature, caused by the establishment of the "Nineteenth Century" and other reviews, is to be carried still further by the founding of new periodicals in England in 1880; and in the ablest minds of the time will more than ever find expression in this literature. The Living Age gives their important and indispensable productions with a completeness attempted by no other publication.

The publishers present to new subscribers for 1880 the six numbers of 1879 which contain the opening chapters of the two new series. The present is therefore a favorable time for beginning a subscription. For fifty-two numbers (besides the free numbers) of sixty-four large pages each (or over 3,300 pages a year), the subscription price (\$8) is low. LITTELL & CO., Boston, are the publishers.

The Complete Home. An Encyclopedia of Domestic Life and Affairs. By Mrs. Julia McNair Wright. J. C. McCurdy & Co., Philadelphia.

This book is sold only by subscription; contains nearly 600 pages; is full of practical information for making home attractive and happy. It is not a mere collection of receipts, but a work of literary merit and general interest, such as would be a benefit to any household. It covers a wide range of subjects, from cooking to religion, (and the two are not so wide apart as might seem!) There is a good deal of wisdom bound up, and handsomely bound up, in this book. The good woman that wrote it should have the thanks of all mothers and housekeepers.

Vick's Floral Guide. For Spring, 1880. James Vick, Rochester, N. Y.

This beautiful quarterly, Mr. Vick has, for a quarter of a century, furnished to his patrons. He publishes also an illustrated monthly, at \$1.25 a year.

Littell's Living Age. No. 1853, Dec. 20, 1879.

CONTENTS:—I. The History of Money. II. He that will not when he may. By Mrs. Oliphant

Pt. 5. III. Galileo and the Application of Mathematics to Physics. Part II. IV. Adam and Eve. By the author of "Dorothy Fox." V. An American Princess. VI. History and Politics. By Prof. Seeley. VII. The Criminal Code of the Jews. Pt. 3. VIII. Madame de Remusat's Memoirs. IX. Trappers and The Fur-Trappers. X. Certain Animal Poisons.

POETRY:—A Life's Love. A Year Ago. By The Stream. "Every Morn." No. 1855. Dec. 27, 1879.

CONTENTS:—I. The Family of Mirabeau. II. Continuation of Mrs. Oliphant's Story. III. The Works and Faith of Pheidias. IV. Adam and Eve, Pt. 2. V. My Life in Paris During and Following the Commune. By Count Orsi. VI. Criticism Past and Present. By Lady Pollock. VII. A Pen and Ink View of Dovedale. VIII. An Interview with Cetewayo.

POETRY:—Winter-Green. A Sunset. During Long Absence. Firelight Thoughts.

Notices.

Wanted.

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

The following sums have been received at this office, for the Colored Mission in this city: Christ Church, Waukegan, Mr. Steele, \$5.00; Calvary, Chicago, Rev. L. Pardee, 2.50; A well wisher, 1.00; C. W. L., 1.00.

Acknowledgment.

The Rev. Matthew Henry, Missionary in charge of St. John's Church, Nemaha City, Nebraska, wishes to acknowledge, with many thanks, the receipt of the following amounts, in answer to an appeal for \$300 made by him, 3 months ago, (and endorsed by the Rt. Rev. Bp. Clarkson), to aid in building a small parsonage, in connection with his Mission: Chas. Platte, Esq., Phila. \$30.00; Mrs. I. C. L., Phila. (through Bp. Clarkson), 10.00.

Further contributions will be thankfully received, and may be sent either to the Bishop, or the Missionary.

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.

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.

St. Luke's Hospital.

CHICAGO, Jan. 3, 1880. The Treasurer of the Fund for the "Incurable Cot," of St. Luke's Hospital, acknowledges the following sums:

Dec. 22, Edward H. Swayze, Evans, Ill., \$2.00; L. B. H., 1.00; A friend, through Mrs. Douthitt, 5.00; Christmas offering from Trinity Parish, Danville, Ill., 6.30; Mrs. C. W. Swayze, Evans, Ill., 1.00; Mrs. Dr. Perry, " " 1.00; Avails of work, M. S. L., .35.

Previously acknowledged, 16.85; Total, \$37.11.

CHICAGO, Jan. 3, 1880. The Treasurer of the "Incurable Cot" Fund acknowledges:

Dec. 31, Miss Clara Morgan, \$5.00; Jan. 1, Eddi M. Johnston, Rockford, Ill., 1.00; Jan. 2, Helen and Eliza Denham, Flint, Mich., 2.15; Industrial School, Grace Church, Chicago, E. R., 1.25; Interest on Bonds, 2.50; Total, 14.90.

Previously acknowledged, 356.21; Total, \$371.11.

MISS OLIVE LAY, Treasurer.

The Audiphone.

The wonder is that the world has been so long, with deaf people wanting to hear and without any AUDIPHONES! It is the simplest contrivance imaginable, no more trouble to carry than a fan, can't get out of order or break down just when most needed. Messrs. Rhodes and McClure, of Chicago, are entitled to the gratitude of mankind and they will have it. They are also entitled to a large patronage and they are getting it. Deaf people in all directions are sending in orders and testimonials. The Audiphone works wonders. People who never heard a sound are transported with delight as strains of music are borne in upon the brain by the vibrations of this delicate, but durable instrument. It is being used with great success in the Institutes for Deaf Mutes at Washington Heights, New York, at Philadelphia, at St. Josephs, Fordham, N. Y., at Hartford, Conn., at the Clarke Institute, Northampton, Mass. Some of these deaf mutes are learning to talk! They have to go through the process of vocal training like little children, for of course the sounds which they get for the first time by means of the audiphone, mean nothing to them. Parlors have been opened in all the principal cities, where the audiphone may be tested.

One benefit from the use of the Audiphone which is being more and more experienced, is the toning up of the auditory nerve by means of the activity imparted to it, so that the natural hearing improves all the time.

The following letter from the Hon. George W. Carter, Judge of the Supreme Court of the District of Columbia, under date of Nov. 28, 1879, has been received by Messrs. Rhodes & McClure:

GENTLEMEN:—Some days ago my wife ordered for me your new invention, "The Audiphone;" and the same was sent by express to me at this place, care of J. McKee Borden, 915 E. St. My deafness is of long standing, having originated from an attack of Scarlet Fever, more than thirty years ago. The hearing in each ear is defective,

and in one almost completely impaired. The Audiphone forwarded has been tested in ordinary conversation, and also by attendance upon the Opera, and perfectly serves the purpose for which it was intended. My hearing, when using the instrument is as accurate as though no infirmity existed; and the effect of the use of the instrument has appreciably toned up and improved the auditory organs, so much so, as to have attracted the attention of my family. I have exhibited the instrument to several friends afflicted with deafness; and they will order the invention for their own use. Among the parties who have determined to use your invention, are Judge McCorkle, of California; Gen'l Boynton, of the Cincinnati Gazette; and Gen. Markem, of this city. All these gentlemen are afflicted with defective hearing.

I propose to test the instrument upon the inmates of the Deaf and Dumb Asylum of this city, and will give you the result of the experience. If you will send me a few of your descriptive circulars, I will take great pleasure in distributing them, and may serve both you and afflicted parties thereby.

Grateful for the benefits received through you, I make this statement of facts, for such uses as may be pleased to make of it.

GEO. W. CARTER.

The Tortures of Neuralgia.

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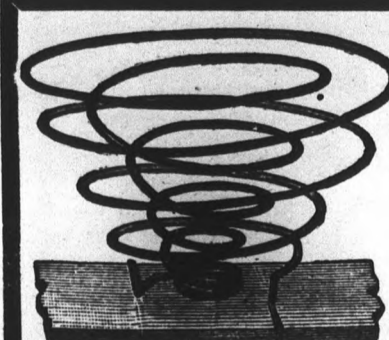
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