

The Living Church.

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

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SUPPLEMENT.

WHOLE No. 113.

The Church of England.

Disestablishment Impending—Dr. Phillimore and Canon Liddon on the Crisis—The American Church.

From our English Correspondent.

LONDON, Dec. 9, 1880.

You will hardly be surprised to find me still harping upon a subject, about which, both on account of its present interest and its not improbable issue, Churchmen here think and talk to the exclusion of almost every other topic.

At present, the interest in the Priests' Persecution case centres in the habeas-corpus, which is under argument in the Court of Queen's Bench. There are good people who are scandalized at the spectacle of Mr. Dale pleading before the secular courts; and the enemy scoffs his bitterest at it. But, not to dwell on such obvious considerations as, that St. Paul never hesitated to place his privilege as a Roman citizen between himself and suffering, when he could fairly do so; or, that it is a characteristic of the Christian scheme,

"The multifarious deceivers

Art by art to overthrow—"

the boldest might well hesitate, before deliberately bringing on the battle of "Disestablishment," or contributing, in any way, to the wholesale sacrilege, for which that phrase is a mere euphemism.

Dr. Phillimore, the son of the late Sir Robert Phillimore, the former, or as we should now say, the last Dean of the Arches, and himself Chancellor of the diocese of Lincoln, boldly asserted, the other day, that "the freedom of the Church could not be bought at too great a price;" and this seems to be the general impression. Indeed, no less a personage than Dr. Liddon, who happens this week to be the canon in residence at St. Paul's, and therefore responsible for the Sunday afternoon's sermon, electrified a vast congregation which had gathered to hear his eloquent discourse, by the burning words in which he repudiated the extraordinary notion, that English Churchmen are so enamored of their connection with the State, that they are ready to sacrifice everything for the sake of maintaining it. I am sure that the brethren on your side of the Atlantic will like to see what our English Christians say about this matter, and therefore I make no apology for transcribing it here.

Referring to the Fall of the Roman Empire, he said: Amidst the general collapse of the old society, the Church remained as the single institution that stood erect in a world of ruins; and her chief pastors, though styling themselves "servants of the servants of God," became in the natural course, and by pressure of events, temporal princes ruling the bodies as well as the souls of men. Her bishops took their seats in earthly Legislatures; and her public action commingled with that of the powers of this world, and attracted at least an equal share of human observation. And then, even Christian men brought themselves to think that the Kingdom of God could somehow be made to come, with great "observation," by the mere manipulation of physical force; that it would come in the wake of conquering armies, or at the dictates of earthly magistrates, or in obedience to the sword not of the Spirit, but of the soldier or policeman. Now, this gigantic and degrading misconception was undoubtedly in its origin due to a particular kind of intimacy between the Divine Kingdom and the powers of this world—an intimacy of such a sort and character, that the received methods for extending and guarding an earthly empire seemed to be immediately applicable to the work of protecting and enlarging the Kingdom of God. The days of that old intimacy are, as it would seem, passing away all over Christendom; and if, as we look back on them, we must as Christians regret the loss of that public honor which was assigned by our forefathers to religion, among the other concerns of life; still we may repeat that the true strength of Christianity lies, not in the outward symbols of its empire, but in the reality of its empire over hearts and wills; that the Kingdom of God, which "cometh not with observation," does not really need contrivances for causing it to be observed; and that a possible future of the Church, which may seem to worldly eyes sheer poverty and failure, may yet contain within itself the springs of a renovating moral force—a force intense and concentrated—whereby she may win back, to the faith and love of the early ages, the worn-out and decaying energies of a jaded and heart-sick world.

I think most people will be of opinion that, when men like Canon Liddon begin to speak thus, Disestablishment is "in the air;" and that it will be absolute madness on the part of any one, to suppose that the present state of things "will last our time." In all human probability, it will do nothing of the kind; and hence, the American Church may expect soon to be regarded with a very special interest. As the eldest and most important of her non-established sisters, the Church of England is sure to turn to her with avidity, for instruction and encouragement. This consideration, by-the-by, ought to be a powerful incentive to you, to set your own house in order, so as to present to us as fair as possible an example, when our troubles shall come upon us.

Yesterday afternoon, one of the most remarkable meetings ever held, took place at Birmingham. This is the borough, in which John Bright and Mr. Chamberlain are supreme; and in which the School Board took the line—happily, not followed in many other places—of striking religion out of its programme, altogether. Nevertheless, the demonstration on behalf of

the Rev. Mr. Earaght, far exceeded, in weight and importance (chiefly, it must be allowed, because a much larger Hall was available), that held in London, on behalf of Mr. Dale. Yet the Bishop of Manchester actually talks of the English Church Union, as "a small sect."

Bishop Littlejohn at Cambridge.

From the London Record.

The most interesting event of the past fortnight, from a Christian point of view, has been the appearance in the University pulpit of a Bishop of the Protestant Episcopal Church in the United States. The Bishop's theme has been, in one word, "Individualism." Whether the word is of his own coining or no, I cannot be certain, but it is expressive as a term for that state of thought and life whose main result and phenomenon is, that the individual views himself rather as the centre of his world than as a part of it, and rather as a law and a God to himself than as a subject to the laws of God. Individualism may be described as the spirit which makes life consist rather in the assertion of rights than in the performance of duties.

Bishop Littlejohn's first sermon was a singular masterly sketch of the historic growth of this feeling up to the present time, when, as he maintains, it is the predominant power in the modern world. He showed with admirable clearness that there is an element of truth in this, as in almost all influential errors; indeed, that it was the Gospel which gave individualism the opportunity for development, by laying down at once and forever the position that the individual soul stands in direct relations to the personal and eternal God, and that His tender mercies are, in a sense most special and sacred, over all His works. The religion which could bring in the thought that "for him Christ died" with regard to the most insignificant individual, had in it from the very first all that is true in individualism. With equal force, the Bishop sketched the working of the influences which have exaggerated this truth into what threatens to be a terrible risk for the future, and is already an eyesore and a problem in the midst of modern culture and intercourse. The preacher's testimony to practical developments of the mischief in America was very striking. Words, very well worth hearing all over England, were spoken of the working of religious education, and of the effects of a state-manship whose main method is, "if not flattery of the people, at least implicit submission to their will."

Last Sunday the subject was pursued, in reference specially to the mode of Christian action in view of this inevitable development. Very positively the Church of Rome was dismissed as utterly unable to meet this need of the world. And the sects of Nonconformity, taken as a whole, were pronounced to be also unable to meet the crisis, being, in fact, themselves, in no small measure, results of individualism pushed in the direction of religion. The great Anglican brotherhood of churches, avoiding the opposite defects of Rome and of Nonconformity, has a great work to do in the future, in "holding up the mirror of truth to the diseased individualism of the age."

I cannot offer more than the most meagre account of these very remarkable sermons. We are much disappointed by failing to find them printed, as usual in the Review. It appears that an "enterprising publisher" in America, certainly tainted with individualism, secured the copyright of the Bishop's sermons before he sailed for England. We shall be glad to have them, in due time, in our hands. But we shall miss the dignity and force of the Bishop's personal presence and delivery, when we read the printed page. There is nothing specially Transatlantic about him, unless it be the freshness of his thought and a certain grave sonority of measured utterance not quite like that of most University preachers. The length of the sermons has been for us extraordinary. In each sermon we were given to understand that much of the MS. was omitted, yet the first lasted a long hour, and the second nearly an hour and a half. The church was very full, and it was noticeable that the M. A. pews were much better filled on the second occasion.

In concluding last Sunday the Bishop made a brief but eloquent allusion to the death of the late Master of Pembroke, Dr. Power, who has just passed away in peace, after a long struggle with illness, and, indeed, with death.

The French newspapers are trying to console themselves for the hot water into which the expulsion of the Monks has plunged them, by pointing out, that, in all other European countries, the water is at the same high temperature. To say nothing of Dulcigno and the Turks (they dolorously cheat) there are everywhere questions of every kind, religious, political, social, economic, which are keeping Governments in a state of ferment. England has her Ireland, Russia has her Nihilism. Austria has her quarrels of race, disputing for supremacy in the Empire; her little Belgium is torn in two by clerical and liberal agitators. And now, cry the French with rapture, Germany is going to have her turn. The Jew business is going to heat the Teutonic water just as hot as the expulsion business has ours, and we are so delighted!

Advent Lectures in Detroit.

From our Detroit Correspondent.

The second lecture, by Rev. Edward A. Bradley, of Indianapolis, was not unworthy to follow the first. Beginning with an impressive reading of the twentieth chapter of the Revelation, and of the beautiful passage about the New Jerusalem, immediately following it, the lecturer's view of those obscure references, in the prophecy of Ezekiel, and in the book of Revelation, to the great struggle with Gog and Magog, was given in most vivid pictures. Mr. Bradley's style is highly emotional and imaginative; and he pictured before his audience Satan bound in the bottomless pit; the Saints reigning with Christ a thousand years; the last terrible conflict with the powers of darkness; the camp of the Saints encompassed, and the beloved city besieged; the glorious victory over evil; Satan and the false prophet cast into the lake of fire and brimstone; the horrors of the second death; and the glories of the second resurrection.

The lecturer showed that the early Christians, from Justin Martyr and Irenaeus to Lactantius, and most of the fathers of the Nicene period, took a literal view of those passages. Origen was responsible for depriving them of their manifest significance, and for making them all but meaningless, by his ingenious and elaborate allegorizing. The profoundest and most devout theologians in all ages have been fascinated with these pictures of final things, and have preferred to take them, just as the pen of inspiration sketched them.

The familiar chronological arguments were advanced, pointing to the immediate or very near future as a great spiritual epoch, and probably the beginning of the thousand years; the lecture pointed out certain facts in daily life, as prophetic signs of the Lord's coming. The lecturer closed with a stirring practical appeal. The scales of judgment were set in the sight of all. The indifferent and unfaithful were warned against the "wrath of the Lamb;" and the earnest disciple was exhorted to labor and wait, with cheerful zeal and expectant longing. Notwithstanding the extremely cold weather, about three hundred and fifty persons were present at this Advent Service, on a week-day evening.

The third lecture was delivered by Bishop Huntington, of Central New York, on Wednesday evening, December 15. More than six hundred persons were present. His text was St. Matt. xxiv. 26-27: "Wherefore, if they shall say unto you, Behold, He is in the desert, go not forth; behold, He is in the secret chambers, believe it not. For, as the lightning cometh out of the East, and shineth even unto the West; so shall also the Coming of the Son of Man be." The Bishop remarked that the subject of the Second Coming had always excited interest among Christians, and had never been divested of certain obscurities with which Holy Scripture had left it veiled. He then referred to the following essential and undeniable parts of the doctrine which now obtained: 1. That, our Lord is to come in some way, distinct in time and in fact from his First Coming. 2. That this Second Coming will be personal and literal. 3. That it will effect a separation between the good and evil, and bring to a close the probation of men, according to the choice they shall have previously made. 4. That this Coming will be no mere development and natural outcome from human events; but will be a distinct and independent manifestation of Divine Power exerted from without, and working some mighty physical change, as wonderful as any which the natural universe has yet seen. Touching briefly upon popular and individual errors, in conflict with the above essential parts of the Catholic doctrine, the lecturer remarked, that while, in one point of view, the successive stages of progress made by the Christian religion and by Christian morals might be esteemed as Comings of the Son of Man, yet it is plain from Scripture that something more than this impersonal coming of a System was spoken of by Christ and His apostles. Certain great events in Christian History are logically associated with our Lord's Person, and—in a measure—with both Comings. But the manifest meaning must be preferred to inferential; and—manifestly—our Lord is frequently mentioned as coming again, with never a suggestion of the Second Advent's being any less personal than the First. A curious, yet popular, perversion of the doctrine contradicts the manifest sense, by making His Coming identical with our going; the Second Advent of Christ, coincident with each individual's departure from this world. Whatever may be the practical effect of death on each individual, unquestionably Christ is coming at some distinct and plainly marked epoch, to the world as a whole, the living and the dead.

The mistake of some, at least, of the apostles, in supposing our Lord's Second Coming to be very near, so near, indeed, as to come within their own lifetime, was explained partly on the principle of "historical perspective;" and partly, by supposing, in the fervor of religious feeling, and in the intensity of the gaze on eternal things and eternity itself, an elimination of the conception of measured time. The lecturer was very happy in his attempt to make his audience con-

ceive the smallness of all time, in comparison with the eternity of God. And, if the apostolic writings—here and there—convey the idea that the Second Advent was very near, then we may simply infer that the exact time of that expected event was one of the minor and non-essential details of the doctrine, on which no revelation had been made to the writer, and over which inspiration did not extend.

The objection, that no such mighty change was betokened in the universe by the ascertained course of this world in the past, was met by the testimony of physical science; which, without religious bias, or with one unfavorable to Christianity, was arguing that the great solar clock-work was running down, and the grand planetary machine was losing energy of motion by its own friction. The lecturer said, that, from the stand-point of the positivist, men were obliged to foresee the "wreck of ages and the crash of worlds;" and he proceeded to paint, in a few masterly touches, the vision of the end, as seen by modern scientists; which he showed to be almost identical with that of St. Peter, who described the passing away of the heavens with a great noise, the melting of the elements with fervent heat, the burning of the earth and the works that are therein. The Right Reverend Speaker could see, in history and present facts, no argument for a probable long continuance of things as at present established; and the thoughtful and observant would have little reason to be surprised, if, by some mighty convulsion, Almighty Power should interfere to end the reign of evil, creating "new heavens and a new earth wherein dwelleth righteousness."

The beautiful dream of the restoration of the Jews as a nation, the Bishop spoke of, as having a preponderance of devout opinions, as well as Scriptural arguments, in its favor; and he spoke with but little favor of mathematical and chronological arguments advanced by extreme Adventists.

The audience was warned on the one hand against fixing a time, and on the other, against presumptuous challenging of the possibility or probability of our Lord's coming now, or in any particular age. Returning to the text, the Bishop warned against the fascinations of novelty in religious things. The Lord could be found in their own homes, their daily vocations, the sober teaching and solemn Sacraments of the old Church, they would do well to be found waiting; and the darkness of the most sombre sky would at length be found illumined, by the light shining from the East even to the West.

San Domingo.

Written for the Living Church.

The following extracts are from a letter written (under date of Nov. 15, 1880) by a New York gentleman, who went out to San Domingo, some months ago, with the U. S. & D. Mining Company. He went for his health, and, having been licensed by Bishop Smith, is now engaged as lay reader among the miners and others at Boca de Magua, where the letter in question was written.

"Your welcome letter and other papers reached me on the 13th, and our messenger starts back to-morrow, to meet the returning steamer. Thanks for the books you have kindly sent to help me in my work. They will come up from Puerto Plata, by the next cargo train. One of our first wants is the 'A B C Primers,' for those beginning to learn our language; as very few know anything of it, and none of the children. There is, in prospect, a change to take place here, the effects of which will be very sad. It is the running of the works day and night without intermission, *Sundays included*. Palmer Smith, the engineer-in-chief, is now in New York, calling miners by telegraph from California and the Black Hills, to come out with him in the December steamer, to project extended works. We are now building a half-mile flume, to run mills to cut lumber for the building of a nine-mile flume which is to reach a point containing seven years work at hydraulic mining, after the flume reaches it. There is believed to be 'millions in it,' and capital is plenty to go ahead with. What an example to carry from a *Christian Nation*, to a heathen country, portions of which are already ridden down by Popery and superstition to so low a point, that they divide up Sundays into high festivals, and elaborate Church-Services, or no Service at all, with the gambling table, cock-fighting, and the vilest of masked balls for the evening, or to continue all night. But, among these people, there are adults and children who are active and intelligent; and I cannot help being greatly interested in their welfare." S. M. P.

The Committee on the Enrichment of the Liturgy, appointed by the General Convention, consists of Bishop Williams, of Connecticut; Bishop Lay, of Easton; Bishop Stephens, of Pennsylvania; Bishop Coxe, of Western New York; Bishop Young, of Florida; Bishop Huntington, of Central New York; Bishop Doan, of Albany; Dr. W. R. Huntington, Dr. Dix, Dr. Dalrymple, Dr. Goodwin, Dr. Garrison. Dr. Francis Harrison, Dr. Harwood, Hon. H. Fish, Dr. H. Coppee, Hill Burgwin, Esq., Hon. Wm. Wilbard, Judge Smith, of Western New York; Hon. H. W. Sheffield, of Virginia.

Our Washington Letter.

Semi-Annual Meeting of Convocation. Correspondence of the Living Church.

The Monday Meetings of the clergy of the District of Columbia have been resumed, at the Reading-Room of the Church of the Epiphany, a commodious and convenient place of clerical resort. On one Monday of each month, the meeting is specially devoted to more definite business.

The Rev. E. H. Ingle, of Georgia, has been elected to, and thinks seriously of accepting, the rectorship of Grace Church, South Washington; a Parish which has been already too long vacant. Mr. Ingle is a former Washingtonian; and it is hoped, will accept. The three Ingles, all of whom are in Holy Orders, are sometimes familiarly known as the Tri-Ingles.

The Diocese has lost, from among the members of the Convocation of Washington, the beloved and venerable Rev. Dr. McKenney. By his Will he leaves numerous bequests to certain Charities; among them, \$6,000 to the Trustees of the Fund for disabled and superannuated clergy. In all, the amount named in his Will, will foot up, I learn, the sum of \$30,000.

The semi-annual meeting of the Convocation of Washington is now being held. By appointment of the Dean (the Rev. Meyer Lewin, D.D., of Upper Marlboro, Maryland), the first session was held at the Church of the Ascension, Washington, on Tuesday evening, December 7th. The Convocation Sermon was delivered by the Rev. J. L. Lindsay, of Georgetown, D. C. That gentleman came from Warrenton, Virginia, about a year ago, and became Rector of St. John's, Georgetown. He has taken a prominent place already, as a preacher and as a parish priest, among the District Clergy. His style of preaching is said to be direct, pointed and effective. His Sermon of Tuesday evening, is spoken of as being capital, though possibly a trifle *ex-cathedra* in style. "The ground taken, was, obedience to authority; under law, the best mode of preserving the unity of the spirit in the bond of peace."

It is the custom of the Convocation to hold Services at various points, both before and after the more formal Convocational Meeting; and accordingly, on Monday, the 6th, such a Service was held at Grace, at which, after Evening Prayer, conducted by the Dean and Rector-elect, addresses were made by the Rev. Dr. Forrest and the Rev. Chas. A. Andrews, which were characteristic of those two earnest and energetic workmen.

On Monday, the 8th, at 11 o'clock A. M., Morning Prayer was said; a number of the clergy participating in the conduct of it, and a fair congregation being in attendance. The Holy Communion was celebrated. The Bishop of the Diocese delivered the sermon, which is pronounced to have been unusually interesting. He paid a glowing tribute to the memory of the late Rev. Dr. McKenney.

After the Service, refreshments were served, and the Convocation then assembled for its regular business. The Dean presided; and the secretary, the Rev. C. D. Andrews, declared that a quorum was present. Each clergyman within convocational limits, who is also a member of the Convocation, is a member of the Convocation; and each parish is entitled to one lay-delegate. Courtesy and equity would seem to dictate, that a priest should have some *ex-officio* rights in convocational assembly of his brother clergy, held for consultation about a cause, in which (even though he be not in active duty), he may fairly be presumed to have some interest, and in which he may have had many years of personal and by no means unsuccessful experience. But such an idea as the *ex-officio* rights of a Priest, does not seem to have yet entered the minds of the framers of the Diocesan Canon, under which our Convocation meet. Though the Priest may have given the best years of his life to the work of the Church, and given it in this Diocese, he is a cipher to Convention and to Convocation; while the stripling in Orders, if he be elected by a vestry to an assistant-ministry even, has a voice and vote in both. On sound general principles, the writer can not help thinking this a violation of the very fundamental ideas of Holy Orders. A Priest should have an *ex-officio* seat in the Diocesan Councils.

The question raised, as to whether the Dean had been confirmed by the Diocesan, after his election by the Convocation, was settled by the Bishop, who, being called from the vestry by the presiding officer, stated that he had so confirmed the nomination.

The Rev. Messrs. Steele, Williams and Forest all reported activity of church-work. The Rev. Dr. Paret and Hon. M. Blair were appointed a committee on St. Luke's (colored) Church. Some warmth of debate followed the question of the financial report required of the Dean.

Wednesday evening, the Rev. Dr. Elliot, at Trinity Church, repeated by request his sermon on the late General Convocation.

On Thursday evening, service was held at St. Marks', Capitol Hill, Rev. A. F. Steele, Rector, and addresses were made.

The Convocation will hold its next sessions on or about June, 1881. The clerical attendance was good; that of the laity meagre.

The Living Church

SUPPLEMENT.

The Verger of the Cathedral.

Few are the Churchmen of Chicago who are unfamiliar with the face of Mr. Cundell. At the age of seventy he has resigned his position at the Cathedral and retired to private life. Having spent thirty years in showing people to pews, he will easily find one for himself, even if it will seem hard for him to sit long. We have no doubt his reminiscences are interesting.

"Yes," said he, in reply to a remark to that effect, "It was in the fall of 1850 that I came to this country, and my wife said one day when we were walking on Lake Street near what is now Union Park, 'Well, you've brought me out of the world, and I can't stay here!' But I told her not to mind that; there would be houses and people there by-and-by. Then I took a cottage, the only one on Lake Street, and we had to go away to Reuben Taylor's well to get water. One day I got to talking with Reuben Taylor about the Church. I was laying out a nursery for Job Carpenter, and Mr. Taylor asked me to go down and do some work at the church they were building, down on Washington Street. I went down there, and saw Dudley Chase. He asked me if I was a Churchman. 'Yes,' said I. 'Have you a Prayer Book?' 'O, yes, two or three that I brought from England.' Next, he asked me if I would come and be his sexton. I said 'Yes if I could be of any use.' So I came, and have been here ever since; and it all came from going to Reuben Taylor's well for water. The Church was built in 1852. Dudley Chase thought it was too far out of the city. There were corn-fields all around. But he was overruled. He said it would be all the church that was wanted on the West Side for twenty years. There was only one little cottage on the whole square, beside the church. Some big changes since then! Here Reuben Taylor and I are, still living, and we have six or seven churches on the West Side, and ought to have more. Do I remember the first service? 'O, very well I do! It was on the twelfth day of December, 1852. I am also sure the text was 'Strength and beauty are in Thy sanctuary.' The church was full, but what do you think? There was no Communion! We did not use to have it very often in those days. The music was a melodeon and a quartette choir. Just before the great fire, the melodeon was sent to the South Side, to be repaired. They sent it to Buffalo, to a man by the name of Prince, and so it was not burned. We got it again, and have it still. In those days crosses were not so plenty as now. They thought it was popery. Well I remember—it was one Christmas—the ladies were decorating the church, and some one said, 'Let's put a green cross up somewhere.' They all wanted it, but they were afraid. So finally they made a little one, and hung it up on the front of the pulpit; and, do you believe? then they sort of covered it with flowers so that you could not see it was a cross, but the cross was there! Yes, there have been a great many good people that have come to Church here; and I have seen a great many beautiful Services, and great improvements in all these years. I love the old Cathedral, and I always shall. It's many a funeral I've attended here now these thirty years; and, please God, I hope when I die to be buried from here myself."

A Holiday Letter.

Written for the Living Church.

PHILADELPHIA, Dec. 27, 1880.

During the past week, this city has been in its brightest attire for the holidays. Most of the stores were open till ten o'clock at night. Day and evening they were thronged with customers. There is a curious fascination about delaying Christmas purchases till the last moment. A Christmas bell, of gay colored silk handkerchiefs was the most unique decoration in one of the large stores. The counters where Christmas cards are displayed are the centres of attraction. There must be literally thousands of different designs; prices range from a penny to two dollars. The most expensive are sachet cards with delicate perfumes. Some of the dealers report that there is a general feeling of disappointment in Prang's prize cards. There were four prizes offered, the highest of a thousand dollars. The design which secured this has in the centre five choir boys singing, presumably, "Glory to God in the highest, and on earth peace good will toward men." This sentence is printed beneath the group. It is stated that Mr. Prang will offer two thousand dollars next year as the first prize.

Wood mosses of neutral tints are combined with greens and make very effective decorations. Some one who has been gathering statistics reports that 15,000 Christmas trees are brought here and sold at an average of at least \$1.50, making a total of \$22,500; half a million yards (284 miles) of laurel, running vine, and other shrubs, at 6 cents per yard, \$30,000; 1,000 barrels of moss, at \$1.25, \$1,250. Here is an aggregate of \$54,000, taking no account of the holly, wild flowers, and other ornaments, which some folks consider indispensable to a proper decoration of the Christmas home.

As usual, all sorts of devices are resorted to for earning and begging "Christmas money." Men, women, and children go around the streets selling small articles, and begging people to buy, as they have no other means of getting Christmas money. Obliging people are tempted to invest in many things for which they have no use. "Artificial snow for Christmas trees" is one article of merchandise. It is made of white tissue paper cut in feathery devices, that are a very good imitation of the real article. Beggar boys hold out boxes to the passers-by, and solicit "just one penny for Christmas."

Several of the Church institutions have festivals this week. The "City Mission" had a distribution of toys on Christmas morning at nine o'clock. A quarter of an hour before the time appointed, about fifty children were assembled in the room where the gifts were arranged. Fifty pairs of eyes were fixed on the toys, and each child was deciding what it would like best, when Dr. Durborow, the superintendent, asked "Have you thought what you would like for Christmas?" There was a concerted exclamation from the little girls "Doll babies!" The boys said nothing, but thought of steam engines, wagons, tool chests and tin trumpets. At nine o'clock, a Christmas hymn was sung, after which prayers were read, then the distribution began. There were dolls enough for nearly all the little girls, and they, as well as the boys, received a doughnut and a cake in addition to the toys. For an hour after the first comers were served, children kept coming, singly and in groups, and received toys and cakes. At least a hundred children were made happy. Toys were also sent to children at the almshouse, to sick children in their homes, and to those who receive food from the "sick diet kitchens" in different parts of the city.

St. Paul's, Paris Hill, N. Y.

Correspondence of the Living Church.

This dear old mother of parishes, the oldest in the diocese of Central New York, is a source of unending interest to all Churchmen who have knowledge of her, and as an instance of that faith and true devotion will accomplish, may well be cited. It is now more than eighty-three years since upon a general militia training-day, a few pioneers of this then wild region resolved upon an organization for the building of a church to the honor and glory of God, and for their own spiritual comfort and happiness. There was no upper chamber here, however small, in which to assemble, but an ox-cart stood near, into which jumped these men of high resolve, and preliminary measures were taken for the calling of a meeting of all persons in the settlement who might desire to co-operate in the movement.

On the 13th day of February, 1797, a parish was formed under the name and title of St. Paul's, Paris Hill. Eli Blakeslee, Gideon and Selah Seymour, and Capt. Doolittle, officers of the Revolution, are prominent names in this early history; the two former holding the positions respectively of chairman and secretary, Eli Blakeslee and Gideon Seymour, Jr., having been chosen, the former senior, the latter junior warden. The eight vestrymen elected were Capt. Doolittle, Benjamin Graves, Peter Selleck, Ephraim Bly, Selah Seymour, Thomas Stelins, Geo. Harden, Noah Hennaston and Silas Judd. It is seen that instead of eight, as originally intended, the Vestry was enlarged to nine in number, and the fact is accounted for by the following incident, as given the writer by the present rector, the Rev. J. B. Wick, a lineal descendant of the royal line of Paris. Silas Judd, a young man, being present, having for the first time declared himself an Episcopalian, it was suggested that his name should be added to the list of Vestrymen, when Mr. Blakeslee said, that "while the law required ten, he knew of nothing in the law which forbade them making the number eleven." The name of Silas Judd was accordingly enrolled with the others of this noble band of Christian men.

The Sunday following the organization, services were instituted in the reading of them by Mr. Eli Blakeslee, and of the sermon by Mr. Selah Seymour. From that day to this, now a period of nearly a century, no Sunday has passed, on which public services of God's Church have failed to be held, even though but two or three have gathered together in His name.

A remarkable fact in this connection, is the succession, so to speak, of the office of lay-reader, maintaining throughout generations, in the history of this parish. This feature the writer desires to present as worthy of imitation by all new organizations for church worship, subject as are all parishes to like need and vicissitudes.

The Rev. Robert Griffith Wetmore is mentioned as the first clergyman known to have entered the limits of the parish, and no evidence appears that he was present on more than one occasion, the 14th of November, 1797, when the holy rite of Baptism was administered by him at the houses of Mr. Doolittle and Peter Selleck. It is of record that "the clerk paid on the 9th of November, 1798, to Mr. Peck, 28 shillings for keeping church in his house." The Rev. Philander Chase visited the parish on the 20th of November, and the 16th of December, 1798; the year of his Ordination.

An interesting incident of this history is the removal of Capt. John Wicks into the parish; rendered the more so from the fact, that in these days of small beginnings, the large-heartedness and true Christian brotherhood of these earnest Church pioneers from good old Connecticut, found illustration in their joyous greeting and tender care of the captain and his family. There being no vacant house in the settlement, he with his family were given the church as a temporary abiding place, all hands the meanwhile aiding in the construction of a permanent home. None but those having a knowledge of the difficulties and trials incident to a pioneer's life can form a correct idea of the truly Christian act. What wonder that the "gude-wife" should refer in after years, with heartfelt emotion, to early experience, and tell of her unaccustomed housewifely duties, as, on Sunday mornings, she puts away literally the things of this life, in preparation for the assembling of God's worshippers! Signal, indeed, has been the return for this act of brotherly love, for the captain and his descendants, have proven loyal among the most loyal of Churchmen, sustaining in thought, word and deed the interests of the church and parish, until the "bread cast upon the waters" has after many days come back to them in fullness, his grandson being now the

loving and beloved pastor of this people, standing in this very place of shelter, and dispensing the Bread of Life to their descendants.

Mention is made of the election, upon two occasions, of Capt. Gideon Seymour as delegate to the Convention, and of his death as occurring while senior warden in 1803. Darius Scovill, a half brother of the Rev. James Scovill, well known for his faithful work as one of the Missionaries of the ante-revolution times of "the Society for the Propagation of the Gospel," in and about Watertown and Waterbury, Connecticut, moved into the parish in 1804. Now, as then, the name of Scovill is prominent among the supporters of the church. The Rev. Father Gear, finds, placed as missionary here in 1815. Following that of the faithful pioneer of the Cross, the Rev. Mr. Wetmore, appear the names of Father Nash, as visiting the parish on the 10th of December, 1798, and that of the Rev. Philander Chase, on the 16th of the same month; Father Nash in after years having visited the parish very often. Within the next seven years, the names of Rev. Jno. Urquhart, Rev. Mr. Thatcher, and Rev. Mr. Judd found place of record; while those of Rev. Messrs. Beardsley, Lacy, Treadway, Huse, Wilcox, Perry, Pardee, Thomson, Shaw, Wheeler, Batten, Sunderland, Northrup, Stout, Hollister, Toddridge, Smith, Peck, Hughes, Swart, Baker, Rice, Hager, Atwell, Alger, thirty-eight in all, follow with that of the Rev. J. B. Wick, the present rector, whose term of services, happily, is not yet ended, and, as the writer hopes, will not be for many a year to come, endeared as he is to his people by the tenderest of ties earthly and spiritual.

In these days of pious ease and churchly luxury, it may not come amiss to note the fact that when the present church edifice was erected, no provision whatever was made for heating it. Not until the year 1822 did these earnest people begin to realize that the cold was too much for them, and at a meeting of the Vestry, held at the residence of Mr. Scovill, January 1st of that year, resolutions were adopted as follows:

"Resolved, that we take money out of the treasury to pay Rev. Mr. Nash.

Resolved, that we appoint three for a committee to find the expense of a stove and pipe not to exceed \$33. Resolved, that Seabury Scovill, Charles Blakeslee and Isaac Selleck be a committee for the above purpose."

For twenty-five years previous, the congregation had worshipped throughout the long cold winters without any fire in the church, and it required much effort to overcome the prevailing prejudice against stoves. Powerful evidence this, of zeal and hardness of purpose as of constitution, for there seems never to have been any postponement on account of weather, in the holding regular church service. So late as the 13th of April, 1846, the time honored custom, so worthy in observance, continued, of appointing assistants to the wardens for reading the Service when necessary; and the last minute of the kind appears on record, viz: "Resolved, that Levi Blakeslee and J. S. Scovill assist the wardens in reading the services when necessary."

Who is there that can fail to find matter of interest in the seeming slight events which mark the infancy of this parish, now grown to be the mother of many? It is a history which in its details must prove most interesting to your readers, as it has been a pleasure to your correspondent in relating it. Another opportunity offering, Paris Hill will receive further attention.

DECEMBER, 1880. HAMILTON.

Church Consecration in Michigan.

Correspondence of the Living Church.

The Consecration of St. Paul's Church, East Saginaw, took place on Tuesday, Dec. 14th. Besides the Bishop of the Diocese, and the Rev. Charles De L. Allen, Rector of the Parish, there were present, vested, and participating in the Service, the Rev. Dr. Stocking, of Detroit; the Rev. Marcus Lane, of Flint; the Rev. Messrs. Butler and Prosser, of Bay City; the Rev. Messrs. Stevens and Rafter, of Saginaw City.

The rector of the parish read and presented to the Bishop the Instrument of Donation; the Rev. L. S. Stevens read the Sentence of Consecration. Morning Prayer was said, and the Holy Communion celebrated. An earnest and able sermon, from the text, Hebrew xi:4, "By it, He, being dead, yet speaketh," was delivered by the Rev. Dr. Stocking. It was an ingenious and admirable application of the text to the occasion, and contained many scholarly illustrations; while its exhortation to men, to consecrate themselves and their gains to the Lord, and to rear enduring monuments, by which the dead, might yet speak to living men, was forcible and timely.

A class of young persons was presented for Confirmation by the rector; and the Service culminated in the Eucharistic Feast.

The music, decorations, etc., were of an appropriate character; while festal hangings being used in the Sanctuary.

A goodly congregation was present, and interested in the Services of the day, which formed a happy consummation to a work protracted through sixteen years, and through four rectorships; the work, namely, of freeing this parish from debt, and putting it in the way toward full spiritual growth and development.

St. Paul's Parish was organized by the Rev. Z. Spaulding, February 2d, 1854, with only two or three communicants. The church edifice, which, entirely completed and furnished, cost \$17,000, was begun in October, 1864, and will accommodate about four hundred persons. The present rector entered upon his charge in the early part of 1878, and has the well-deserved reputation of being an earnest worker. We heartily congratulate both him and his people upon the long step in advance which they have made, in the promotion of Christ's Holy Church in East Saginaw.

Central New York.

Correspondence of the Living Church.

On the third Sunday in Advent, interesting services were held in the Grace Church, Syracuse, it being the 10th Anniversary in the history of the Parish. During the autumn of 1870, an inexpensive chapel was built, mainly through the efforts of the Rev. Mr. Pattison, and opened for Divine Service on the second Sunday of December. The Parish was duly organized in March, 1871, and Mr. Pattison was called to the rectorship. Through the kindness of the Bishop, in enlisting the interest and liberality of others, a large sum was secured, by which, in addition to gifts from the parishioners, a handsome and substantial stone church was built on the site of the old chapel, and consecrated in February, 1877. The parish is situated in a beautiful and growing part of the city, and has a most promising future.

The Bishop was present in the morning, and took part in the Anniversary Service. The Rector gave a review of the work of the past ten years, in which he reported 1,781 public Services, of which 1,227 were on Sundays, and 554 on other days; and also a thousand sermons and addresses. There have been two hundred and forty baptisms, of which number 60 were adults. A hundred and thirty-seven persons have been presented for confirmation, a hundred and twenty-nine admitted to the Holy Communion; one hundred and sixty-five communicants have been received; one hundred and seven have removed; thirteen have died, and twenty-seven have been dropped. He also reported having solemnized forty-one marriages, and attended one hundred funerals.

The Rector said that it gave him great pleasure to state that—for the first time in the history of the parish—the Offerings of the past year have been fully sufficient to meet all the expenses. At the close of the Rector's Report, the Bishop added a few kind words, in which he congratulated both Rector and people on having never during the past ten years, and especially during times of great financial embarrassment, resorted to any questionable expedient for raising money for parish purposes. He also encouraged them to go on steadily in the good work of building up the parish, spiritually, by making a faithful use of all the means of grace given through the Church and her Worship.

A large number of ladies and gentlemen met at St. John's Rectory, Oneida, on the evening of Wednesday, December 1st, for the purpose of reorganizing a Parish Guild, of which the Rector—Rev. G. P. Hibbard—is president; Allen S. Clark, secretary, and E. C. Saunders, Jr., treasurer. Many of those present availed themselves of the privilege of joining the new organization, registering their names in a book provided for the purpose, and depositing their Offerings. Various committees were formed, and every member was assigned to some post of duty. After enjoying a very pleasant evening, the gathering broke up, all feeling encouraged and hopeful about the working of the new Guild.

The Woman's Auxiliary of Oneida furnished, for the past year, two Missionary Boxes (one Diocesan and one Domestic), together valued at \$68.50. Pledges were made, amounting to \$32.50. Total, \$101.00.

Letter from Baltimore.

Correspondence of the Living Church.

In my last letter, I made an allusion to the Mortuary Fund of the Diocese, which was commenced in 1874. As it may be interesting to your readers to know something of its plan of operation, I will give a brief statement of its object, etc. The design of its institution is, to pay a certain sum to the wife and children of every clergyman who may die while a member of the Diocese of Maryland. It is not necessary that the clergyman whose family may receive the benefit of the fund, should have himself been a subscriber during his lifetime. Those who may become subscribers to the fund, pay two dollars on giving in their names as such, and two dollars on being notified by the treasurer of the decease of a clergyman of the Diocese; and the payments are so arranged, that there is always a sum of money in bank, ready to be paid over, without delay, to whoever may be next entitled to receive it. The amount which is paid, at present, to the widow of a deceased clergyman, is about one hundred and twenty dollars; but an effort is being made to increase it to one thousand dollars.

A large audience assembled in Emmanuel Church, last evening, to hear addresses from several members of the American Committee on the revision of the Bible; the object of which was to arouse an interest in the minds of the people of Baltimore in the revised edition. Among the Church clergy present, were—the Rt. Rev. Bishop Penick, of Africa, the Rev. Dr. Fair, of Ascension Church, Rev. Dr. Grammer, of St. Peter's, Rev. Messrs. Dame of Memorial Church, Holt of Holy Innocent's, and Worth of the Church of the Messiah. The Rev. Dr. Randolph, Rector of Emmanuel Church, opened the meeting with prayer, and made an address on the subject of revision; after which, addresses were delivered by the Rev. Dr. Schaff, of the Union Theological Seminary, of New York, chairman of the committee, Rev. Dr. Packard, of the Episcopal Theological Seminary of Virginia, and the Rev. Dr. Chambers, of the Collegiate Dutch Reformed Church, of New York.

The Rev. B. F. Brown has resigned the Rectorship of St. Andrew's Church, in this city, and accepted that of St. James' Church, Mansfield, Tioga County, in the Diocese of Central Pennsylvania. He expects to enter upon his new field of labor on the second Sunday in January next. Mr. Brown is a man of decided ability, and an earnest worker. His removal from our Diocese is much to be regretted.

Your Washington correspondent made quite a

mistake in saying that "St. George's Church is cut off from the main thoroughfares in the city, by the interposition of a cemetery of the Roman Catholics." It is true that there is such a cemetery within four or five blocks of the church, and that it occupies ground which covers a space of about four city blocks. But St. George's is situated at the junction of two of our most important streets, and as there are half a dozen other streets leading to it, from as many points of the compass, the cemetery in question no more interferes with the prosperity of St. George's Church, than it does with that of any other Church in our city.

December 24, 1880.

Christmas Day in Indiana.

Correspondence of the Living Church.

Christmas at St. Paul's, Evansville, has been a very pleasant one to all concerned. The old church never put on a brighter look; I could not stop to describe the decorations; they are simply artistic and elegant—a perfect picture. And the Christmas tree was immense—both in itself and in the fruit it bore. It "came off" on Christmas Eve, to the great delight of all the little folks, and even the eyes of the big ones sparkled, while they became children again for an hour. The Service of Christmas Day was distinguished by superb music, and a goodly congregation. In the afternoon of Christmas Day, an entertainment was given the Mission School of the Good Shepherd, in Viele Hall; supplemented by a more Churchly Carol Service, on Sunday, in the neat little chapel where the school ordinarily meets. Both Sunday Schools are cared for by the congregation of St. Paul's Church, and both are in a flourishing condition.

St. Paul's was built in 1838, and is as old, or older than any church building in the diocese; but we trust its days are numbered, and that very soon a new structure will take its place. In fact, a movement in this direction has already taken place. St. Paul's people are abundantly able to build, and some who have riches are very much disposed to invest a portion of that wealth, while they live to enjoy it, in a church which shall be more worthy of the religion they profess and the God they worship. We all wait in hopes that the Spirit of God will move them to noble deeds for his sake, who laid down His life for them. When once the enterprise is started many loving hearts and willing hands will gladly add their mite to fill up the chinks and round out the corners of the new building.

Holy Innocents is another parish of our growing city, and is principally sustained by the liberality of one of the best families of St. Paul's.

I am sorry to have to tell you that the present rector of Holy Innocents, Dr. Stanley, is very ill, and fears are entertained that he may not recover. His death would be a great loss to the parish, and we still hope and pray that he may be spared to do a good work for the Master, Whom he delights to serve.

Wishing the LIVING CHURCH all prosperity and a long life I remain,

Faithfully yours, H.

A Fifteen-Year Pastorate.

Correspondence of the Living Church.

On the 3rd Sunday in last Advent, the Rev. Henry Sansom, D. D., rector of Christ Church, Vicksburg, Miss., preached a sermon upon occasion of his entrance upon the sixteenth year of his pastorate. A large congregation was in attendance, among whom were present only four of all those who welcomed Dr. Sansom when he entered upon his duties as the rector death and removals having almost entirely changed the adult membership. Of the Vestry who called him, John A. Klein, Esq., and Hon. J. W. M. Harris alone remain alive.

Under such circumstances, the sermon could hardly fall of being, as it was, affecting and impressive. It appeared that, during the fifteen years of his pastorate, Dr. Sansom has administered the Sacrament of Holy Baptism to two hundred and forty-seven adults, and to four hundred and ninety-four infants, making a total of baptisms seven hundred forty-one; and the holy rites of confirmation has been administered to three hundred and twenty persons. There are in round numbers two hundred communicants connected with this church.

The report of the Sunday School, and of its results, was peculiarly interesting, showing, as it did, that of the three hundred and ninety persons who have been confirmed, one hundred and fifteen were from the Sunday School, and of these ninety-six have become actual communicants; thirteen of these have died, thirty-three have removed to other parishes; and fifty remain, many of them now heads of families, and among the most regular and consistent communicants of the parish; showing that of the two hundred communicants, and at a low estimate, one-fourth of the number have been trained, and prepared in the Sunday School.

In expressing his gratitude to the great Head of the Church, for such a gratifying record, Dr. Sansom said that while the congregation is not a wealthy one, he must bear his testimony that it is a liberal and generous congregation; and as a result of this generous spirit, they have a neat and comfortable rectory as a home for their parish priest, and by God's blessing are able, in the language of St. Paul, to say, they "owe no man anything."

American Church Review.

The undersigned begs to announce that he has become the proprietor of the *American Church Review*, and hereafter it will appear in its old form as a Quarterly, and be issued on the first of January, April, July and October, from the office of Mr. James Fott, No. 27 Cooper Union, New York. The great Religious, Civic, Literary, Scientific and Philosophical questions of the times, will be discussed with the best attainable talent of America and Europe. The Book Department will form an important feature of the Review. New Books, including French and German, in every department of Literature will be reviewed, as far as possible, by specialists; to which will be added a selected list of all the American, English, French and German new books of the preceding quarter, with the name of author and publisher, number of pages, and price of each publication. The names of writers will be given. All communications should be addressed to the Rev. H. M. Baum, No. 27 Cooper Union, New York.

The Living Church.

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WITH SUPPLEMENT.

CHICAGO, THURSDAY, DECEMBER 30, 1880.

TEN PAGES.

WHOLE No. 113.

To my Calendar.

Written for the Living Church.
The calendar hangs in my quiet room,
Where the morn's pale light, and the evening gloom,
In softened shadows fall.
It tells the days of the Christian life,
Events, as they come and go—
The hero's birth, the martyr's strife,
The saint's repose.

Of the morning, fading hours,
How Time's dark wheel turns ceaselessly,
Amid life's brightest flowers!

I turn the page, as the morning song
Floats over the Eastern sea;
I join in the glad earth's chanting throng—
"Most Holy! One in Three!"

And when the day is worn and spent—
When midnight teachings come,
I close the leaf; I have pitched my tent
One day's march, nearer home.

Old friend! thou wilt hang on my silent wall,
Thy earthly records keep,
While morn and evening shadows fall
Upon my dreamless sleep!

May I, when loosed the silver cord,
Without one single plea
"But Thy shed Blood," say, "Here, oh Lord,
And those 'Thou gavest me!'"
NEW YEAR'S EVE.

M. M.

The Lakeside Letters.

My Dear Fabiola:

It has long been my opinion that the time is approaching, in which all the Christian forces of America, Puritan, Roman, Scotch, Lutheran, and Anglican, will be compelled to cease vexing each other, by reason of the tremendous aggressions of irreligion and infidelity. While there may be no organic fusion, nor entire surrender of distinctive principles, they will have to stand shoulder to shoulder, in order to defend to the death those features of religion which they all hold in common. In that day, old feuds, such as that unnamable vendetta which exists between Orangemen and Ribbonmen, and others less vindictive, must be surrendered. It is a pleasant thing to nurse the hope that in a temporary lull these bitternesses may sink to final oblivion, and the way be prepared for some wider inclusion of forces, that shall reduce the present scandal of division and separation. In that day, too, there shall be a development of positive charity; and men of different types, coming together by force of common peril, will discover how pleasant a thing it is for brethren to dwell together in unity.

In the conviction that perilous times are coming, is it not our duty to cultivate a broad spirit of good-will to all who love our Lord Jesus Christ in sincerity? No body of Christians has a clear conscience in this respect. The Prayer Book requires us to pray constantly, in terms of fraternal affection, for "all who profess and call themselves Christians;" but too often have our acts and words contradicted our prayers. On the other hand, we have had to contend with the almost implacable hostility of the very classes for whom the Church bids us to pray. It is all wrong. It is contrary to God's command. It simply perpetuates dissimilarity which is the cause of unbelief. A re-united Church would spread faith, like universal noonday, over the world. It will interest you to learn that our Presbyterian brethren of Chicago are mourning over

the decline of their denomination. I mention it, not to rejoice over the decadence of an ancient enemy of Episcopacy, but to mourn over it as the misfortune of a noble army who are fighting with us in the great age-conflict between secularism and spirituality; between revealed truth and the materialistic sensualism that threatens to engulf modern society. My sympathies do not convert me to Presbyterianism, any more than my agreement with many portions of the Papal Synodus (with which all supernaturalists must agree), compels me to accept also the distinctively Roman portions of that famous document. There is a common Christianity in which we all share. There is a neutral territory where no one has any right to talk of schism, heresy, anathema, or antichrist. The modern attack of materialism, atheism, and false theism, converges all its lines on this territory. We are all attacked, therefore, and have a natural relation and duty.

The Presbyterian increase in this country in 1875-6 was about six per cent. It has fallen in five years to less than three-fourths of one per cent. The increase of the Baptists, the Congregationalists, and the Methodists, last year, was in each Church about one and one-half per cent. It thus appears, that the Presbyterian increase was less than one-half of the percentage of gain of the lowest of the others. I do not know what the Roman Catholic statistics will show. Our own increase amounts to a little more than six per cent.; a proportion in our favor which affords little ground of congratulation, since the percentage is quite behind the growth of the country's population. But a paper read by the editor of the Presbyterian paper, *The Interior*, at a ministerial meeting in Chicago, follows up the statistics which I have mentioned above, by this declaration:—"Judging from the reports from the Churches, since the assembly-statistics were closed, it is probable that the downward trend continues, and that we are losing rather than gaining in membership." This is not the shriek of a pessimist. It is the judgment of a clear-eyed man of affairs, and must be accepted as the confession of an indisputable fact. Indeed, none of the ministers disputed it. With all the pathos of men who are confronted by dreadful calamity, they cry out in despair: "The very best and most anxious and devoted efforts seem to fail upon the people!"

Various were the panaceas proposed. "The week of prayer may stay the depopulating plague." "We do not care enough about our own denomination." "The machinery is complete, but of what use is it without the fire?" "These are lean years, and may become more so; but they will end." "Too much dependence in special efforts." "We ought to work our (Presbyterian) system—work it or quit it." "A thorough system of sustentation for pastors." "We must preach the truth with boldness and power."

In reading these suggestions, your mind will be painfully impressed with their disproportion to the exigency. The ministers evidently felt that they had failed to reach any adequate remedy for the spiritual collapse which they deplore so bitterly. "If the next Assembly shall find that we have held our own, it will be as much as we can, from the present outlook, reasonably hope for." The startling inquiry, how to prevent decline, remained unanswered.

It is, in my judgment, a healthful sign, that the Presbyterian ministers are willing openly to acknowledge the congested condition of their

Church. It is best to recognize the testimony of the statistics, however painful it may be; and the Presbyterian example may well be followed by all the Christian bodies. It may provoke a momentary sense of comfort, to hide the head in the sand of denominational pride; but it furnishes no protection from the arrows of atheism and immorality that descend from the atmosphere. Our common enemy is a progressive, hopeful, arrogant, and at the same time, the history of religion has that enemy as defiantly aspired to banish Revelation from the world. The tide of battle turns for a time, against us, and there is a prospect of darker days and heavier losses before us.

We must not take refuge in Millenarian consolations. It may be true that faith is disappearing from the earth because the Son of Man cometh; but we do not know the day nor the hour. On the contrary, we should be prepared for better days, as well as for darker. We should anticipate a favorable turn on the field of strife. An Age of Faith is likely to dawn, if we who hold the faith quit ourselves like men, by opening our eyes to the menacing attitude of the well-armed hosts of evil that beleaguer the citadel of truth, and by fighting them in the same way that the Apostles and Martyrs fought them.

The decline of religion is too palpable a fact to be gainsayed. The contrast between the magnificent machinery which is propelled by Christian energy, and the meagre results, presents a disproportion that it would be criminal to ignore.

It is easy to indicate what causes have brought upon Christianity these alarming results. Scarcely more difficult would it be to point out the panacea, as things look to the eye of an Anglican. It is said that the great need is "a baptism of the Holy Ghost. Very true; but that baptism must fall, upon conditions objective and subjective, which correspond with the Will of God respecting His Church. Pentecost can be re-enacted, only when the Pentecostal conditions are restored. But that is a thought which I shall not now enlarge upon. It needs to be seriously pondered. If the imperfect Churches of the Reformation have lessons to learn from it, we also; although our's and their's may not be the same lessons.

It is evident, however, that the survival of the Faith and the triumph of religion is not involved in the fate of any particular body of Christians. The utter removal of the Presbyterian candlestick from its place would not endanger Christianity for a moment. Spiritual religion did not forsake the world when the Catharists ceased to exist in the Eleventh century; nor will the decadence of Puritanism in the Nineteenth be attended by such a result. I think I may say further, that the fate of Christianity is not involved in the existence of any one branch or local portion of the historical Catholic Church. The successful paganism of the Roman Communion would be a loss, not a defeat. There are few forces more mighty in the world, than the religious energy of the Church of England, cramped as it is by civil alliances unfavorable to its integrity; but if a deluge of error should overwhelm it in destruction, the Ark of Truth would still ride the waves.

A tremendous conflict must involve loss. In the nature of things, that which has least vitality will succumb first. The less defensible presentations of Christianity will earliest feel the strain of strife.

"Our doctrinal lines," says the Presbyterian editor, "are extended and at points attenuated, and they therefore offer opportunities for the flying artillery and small arms of the assailants. They avoid the central truths, the Person and Mission of Jesus Christ, but they assail the outposts, some of which are not defensible."

It is in this way, namely—by the test of the battle-field, that error is likely to be eliminated. The decline of religion will set men at extinguishing the causes of the decline. False systems, and the falseness in true systems, will pass away; and soldiers who have loved lost banners will find better service under banners that cannot be lost. By this process, it may be, God purposes to restore unity to the divided forces of militant Christianity. But it is His work; and with Him Who presides over history, and holds the ways of men in the hollow of His Hand, we may wisely leave the task.

It is our's to stand firm in the ranks, and to fight the good fight of faith, and to be thankful for every sword drawn in defence of *defensible central truths*,—words which seem to define very happily the ancient Creeds of the Church. This is the common ground on which all may stand, and these are the common truths for which all may contend.

In your quiet eastern home, dear friend, you realize in a very nebulous way the stern fight we are having out here, with indifference, infidelity and immorality. It may sound craven to you when you hear us acknowledge the decline of religion. But here, on this lakeside, and in this metropolis of the West, here "at the front," we can no longer deceive ourselves with pleasing illusions. It is a sad thing for us all, that the Presbyterians acknowledge a loss of ten churches in Chicago, in the last ten or twelve years. If our beloved Church has gained instead of losing, our gain does not make us proud, for it is not great; nor is it certain that we have gained in spiritual earnestness and power. Of one thing I feel assured, that the clergy, and a large band of men and women among the laity, are fully aroused to the perils that threaten us, and are laboring as never before to resist the progress of evil. †

Across the Seas.

There is a rumor, at the time of this writing, that the Queen has been urging in vain, on Mr. Gladstone, the adoption of rigorous measures for the suppression of anarchy in Ireland. It seems simply astonishing, to us, that a strong Government like England could have let things come to the pass at which they have arrived, in Ireland. The Ministry have determined not to ask for any additional powers, and not to call Parliament together until the New Year; while, to everyone except Mr. Gladstone, the clearest demonstration has long since been given, by the reports that have been forthcoming, of the condition of Ireland, that the ordinary law is utterly paralyzed, and that only the immediate assumption of additional authority by the Irish Executive can prevent Ireland sinking into a state of complete social chaos. The delay to take efficacious measures for upholding law and liberty, has already been productive of the worst results. Each week of unchecked license increases the difficulties in the way of the restoration of order. It may be doubted, whether—now—the mere suspension of the Habeas Corpus Act would be in itself sufficient to enable the Government to suppress Irish anarchy. It is tolerably certain

that other and far sterner measures will in the end be imperative. It is possible that the Radical Ministry may not have long to wait, for the overt insurrection that will deprive it of all excuse for vindicating the authority of Government in Ireland.

In France, now that the Church has been humbled, the turn of the Bench has come. There is no question as to the purity, the capacity, and the faithfulness of the judges, but that is allowed by the most Radical despots. Nor is there any hold-back, in presence of the law which provides that a Judge shall hold office during good behavior. Over all these things, these so-called "Republicans" have taken a bold leap, and have put forth the programme, that the Judges must be changed simply because their politics are not in harmony with those of the Republican Government; and men must be put in office who are in perfect sympathy with Gambetta & Co. The precedent that is thus created is a dangerous one. In effect, if not avowedly, the French Republic intends to adopt the maxim that prevails in the American Republic. The spoils are to be to the victors. All offices are to be filled by those whose fidelity to the cause of French Radicalism is beyond question.

People find it hard to understand what the hubbub about the Jews, in Germany, means; for it is evidently a much more serious thing than keeping them out of hotels, or leaving them out of your list of ball invitations. The people who have taken up the fight are not mere nobodies. Dr. Stoecker is well known as a famous preacher and advocate of Christian socialism. Dr. Treitschke is a Professor of History, who is probably the most popular in Germany. Deputies of high standing have come out also against the Hebrews. They accuse them of taking advantage of commercial distress; of grabbing everything, everywhere; of displaying so much extravagance and luxury, that they are a stench in the nostrils of Christian Germany; and they demand their exclusion from certain careers, and from certain public offices. It is a very singular excitement, and we have not yet seen the end of it.

Miss Bird has been publishing a most interesting book on Japan; and she brings out a new kind of religion; one quite novel, even in Chicago, where we have a new religion once a month, or so. It is the worship of the Bear, as practised by the Ainos, who are the aborigines of Japan. There are very fine bears in this country, and they undoubtedly worship them; though their devotion does not hinder them from *killing* bears, and trading in bear meat. Miss Bird says there is no doubt that this wild beast inspires more of the feeling which prompts worship, than the inanimate forces of nature; and the Ainos may be distinguished as bear-worshippers, and their great religious festival or Saturnalia as the Festival of the Bear. Gentle and peaceable as they are, they have a great admiration for fierceness and courage; and the bear, which is the strongest, fiercest, and most courageous animal known to them, has probably in all ages inspired them with veneration. Some of their rude chants are in praise of the bear, and their highest eulogy on a man is to compare him to a bear. Thus Shinondi said of Benri the chief, "He is as strong as a bear," and the old Fate, praising Pipichari, called him "The young bear."

Guard well thy thoughts:
Thy thoughts are heard in heaven.—Young.

Diocese of Albany.

Convocation and Conference Meetings.

Correspondence of the Living Church.
It would seem, that—in all departments of Church work—there is not wanting evidence of reviving power, and aggressive progress in every step of the Christian life. It is believed to be difficult to find a parish, wherein a growing sense of solemn responsibility is not manifested by both the clergy and laity, in the work of building up the Church in the most Holy Faith, and of training the individual life into channels which lead to a Heavenly Kingdom.

This impression was deepened by attendance on the "Frontier Conference," recently held at Malone, Franklin Co., on the second week in December, and the "St. Lawrence Convocation," held at Ogdensburg, on the following week, the third in December.

The difference between these two meetings consists mainly in the names. The substantial organizations are the same in both; both aiming at the revival of interest in the most important business of life, and the more thoroughly furnishing of both clergy and laity, for the work of promoting the spirit of the Gospel in their own hearts, in the Church at large, and in the world about them.

In the Conference, it is understood that the rector of the parish in which the Conference is held, is the presiding officer for the time of meeting. The Conference aims to include the North-Eastern portion of the Diocese, bordering on Canada and Lake Champlain. At the last session, there were present, besides the Rector and the Rev. Dr. Howard, the Rev. Messrs. Pitman, Savage, Bragdon, Smyth, McElroy, Toy, and Woodbridge. The Rev. Mr. Page, of Brooklyn, was also present.

After the appropriate address of welcome, by the Rector, on the evening of Tuesday, the 7th inst., a series of edifying Services, and of sermons on the Christian Life, in logical sequence of classified subjects, followed.

"The Christian Vocation;" "The Christian's Hope;" "The Christian in Business and Pleasure;" "The Christian at Home, and in the House of God;" "The Christian's Strength;" "The Christian in Sickness;" "The Christian in Death;" and "The Christian at the Judgment." There was also a conference on "The Spiritual Life," accompanied by an essay on "Retreats;" and another conference, with an essay on "Parochial Work." The Holy Communion was celebrated on Wednesday, at 10:30, and on Thursday and Friday at 7:30 A. M. These Services were closed by two short addresses, which were well calculated to be a happy reminder, and an impressive climax to a series of deeply interesting Services. The next meeting of this Conference is to be held at Rouse's Point, and Champlain, in April next.

On the evening of Tuesday, Dec. 14th, the session of the St. Lawrence Convocation opened with the usual Services, and an address on "The Power of the Prayer Book," by the secretary of the Convocation.

The officers of this association are the Rev. J. D. Morrison, D.D., LL.D., Archdeacon; Rev. C. S. Olmstead, Secretary; and T. S. Clarkson, Esq., Treasurer.

Besides these officers, there were present—the Rev. Messrs. T. G. Clemson, Dr. Samuel Bostwick, John T. Pearce, J. N. T. Goss, and W. J. W. Findley. Of the Canadian brethren, there were present—the Rev. Messrs. Wm. Lewis, G. J. Low, A. Stunden, G. W. White, and J. H. Simpson. The Rev. Mr. Page, of Brooklyn, was also present.

On Wednesday, at 10:30 A. M., the Holy Communion was celebrated, and a sermon delivered. Then followed the usual business meeting. The Literary meeting was held on Wednesday afternoon, when there was a general discussion upon St. Paul's epistle to the Colossians. The evening of Wednesday closed the Services of the session, with addresses on the Divisions of Christendom; in which our Canadian brethren took a prominent part.

This meeting is said to be the largest ever held by this Convocation. Every parish and mission, except two, was represented by clergymen or laymen. Mission meetings have been held since the previous session, in every parish except four; and the contributions have been largely increased.

Indeed, the attendance on these meetings could not fail to show an earnest spirit in the work of the Church. Those clergymen and parishes that are not accustomed to gatherings of this kind, on organized plans, can hardly understand the reviving power of such meetings as were lately held at Malone and Ogdensburg. The presiding officers showed the earnest, prayerful spirit of those consecrated to the Work of God in the Catholic Church. The Services were organized, and planned, and prosecuted, and the discussions introduced and directed, with an ability characteristic of those only, who have their hearts and minds in the great work. Every member of the Conference and of the Convocation seemed equally to feel the impetus, and to be imbued with the spirit of the Master's work. The sermons and addresses were all able and edifying; and, without the irresponsible excitement of merely emotional revivals, they had a reviving power, that must be so felt by both clergy and laity, that a great advance will be made towards Christian excellence and religious instruction. Any parish may wisely put in a claim for a session of Convocations. If these parishes endeavor to receive the full benefit of such meetings, they will carry influences for good that must extend all along to the end of the journey.

And here, we may remark the wisdom of introducing the laity to an active part in the discussions at these meetings. This was especially manifest in the late session at Ogdensburg. Who did not feel himself heartily imbued with

a true missionary spirit, when that earnest layman, of Ogdensburg, stepped forward, and, with a rare power of condensation, presented briefly the true missionary character of the Christian Church? And who did not join in the regret, that the devoted Treasurer of the Convocation, who was expected to address us, was prevented from attendance on the first evening, by detention of the cars?

When the clergy and laity have heart and mind and soul in such a work, it cannot fail to grow apace, and to bring an abundant reward in the end.

Whenever such earnest meetings of Conference or Convocation are held, they suggest to the Church the wisdom of organizing the districts, everywhere, for the prosecution of such aggressive missionary work.

Convocation of Baltimore.

Correspondence of the Living Church.
The Convocation of Baltimore held its eighth semi-annual Services on Wednesday, December 15th, in the Memorial Church of the Holy Comforter, East Baltimore. The Services opened with Morning Prayer, by the Right Rev. Dr. Pinkney, the Bishop of the Diocese, from Second Corinthians, v:14. "For the love of Christ constraineth us." It set forth in forcible language, the duty of pastors and people to make every effort to further the missionary operations of the Church, and closed with an eloquent and loving tribute to the memory of the late Rev. Dr. McKenney. The Holy Communion was celebrated, the Bishop pronouncing the Absolution, and offering the Prayer of Humble Access, and the Prayer of Consecration. The remainder of the Office was cut up into small portions, and divided among the five priests who were with the Bishop in the sanctuary. Among those taking part in the Services were, the Rev. Dr. Rich, Dean of the Convocation; the Rev. Dr. Leakin, of Trinity Church; and the Rev. Mr. Stringfellow, of the Church of our Saviour. Some twenty or more of the clergy, and a number of the laity received the Holy Communion.

Evening Prayer was said at 7:30 o'clock, after which Colonel W. P. Craighill, U. S. A., read a paper on the duties of laymen, in which he set forth the religious training and supervision which should be exercised by the head of every family. Great care, he said, should be taken, in regard to the character of the books which children were allowed to read. Even in Sunday School libraries, books were often put into their hands which were objectionable; inasmuch as their minds were thereby made familiar with vice and crime, even though the lessons of morality which were taught were good. Parents were also warned against allowing their children to read many of the so-called Sunday-newspapers. Judge Goldsborough read a Paper on the duties of the laity in the parish; the chief of which he set forth to be the study of the Holy Scripture, the proper observance of the Lord's Day, regular attendance on the Church's Services, the adequate support of the clergy, and liberal contributions to the poor, and to the various Charities which the Church called upon her members to sustain. The Bishop expressed his warm approval of all that was said, and remarked that, if the laity would act upon the counsels which they had then received, new life and vigor would at once be given to the Church.

On Thursday morning, the Convocation again assembled; and, after Morning Prayer, a business meeting was held. The Dean read his report, which was a brief statement of the Convocational Services that had been held in some of the several parishes; and dwelt upon the fact, that many of the larger parishes had not yet sent in their contributions to the treasurer of Diocesan Missions. Considerable discussion took place, in regard to work among the colored people, and the importance of Parish Schools. The Rev. Dr. Hale read a paper on "The English and German Church Congresses," which he had attended; after which, the Convocation took a recess, and repaired to the basement of the church, where a bountiful repast was kindly provided by the ladies of the congregation.

After the recess, Mr. Joseph Packard, Jr., called the attention of the Convocation to the Mortuary Fund Society, each member of which is bound to pay two dollars to the family of every clergyman who may die while connected with the Diocese. A considerable addition was made to the Fund, by the subscriptions of new members. Reports of the several missionaries at work in the city, were then read, all of which showed encouraging results.

At 7:30 P. M., Evening Prayer was said, after which the condition and prospects of the Church in East Baltimore were discussed.

On Friday, Morning Prayer was said at 10 o'clock, after which, the Rev. Dr. Brand preached an able and eloquent sermon to the clergy, on the qualifications required for the proper discharge of the duties of the Pastoral Office; taking for his text, the last clause of the Gospel for the third Sunday in Advent, and for his model, St. John the Baptist. At the close of the Services, some further business was transacted, after which the Convocation adjourned sine die.

The Rev. Mr. Loftus, who has for some months past been doing duty as one of the assistant ministers of the Church of the Ascension, has resigned his position, in order to take work in Canada.

The Rev. B. F. Brown, of St. Andrew's Church, has accepted the Rectorship of a parish in Mansfield, Central Pennsylvania, and will soon leave for his new field of labor.

The Rev. Mr. Briscoe has resigned his position as one of the assistants of St. Luke's Church, and will give his entire care to the Mission of the Nativity, which has for several years been under his charge as a Mission of that Church.

BALTIMORE, Dec. 18, 1880.

"Free Prayer," etc.—II.

To the Editor of the Living Church:

Another objection urged against "Free," or "Extemporaneous Prayer" is, its alleged certainty to introduce unsound doctrine into the teachings of the Church. Who can answer, says the objector, for the extemporaneous prayer of any man?

The objection, if valid, is certainly important. The Church has made no mistake in accepting as a necessary part of her high mission, the preservation intact, of "The Faith once delivered to the saints." Nor does she err in assuming, that at a time like this, when the uncurbed theologizing of the sects is sowing the community broad-cast with innumerable distortions of the ancient faith, order and worship of the Church, and when everywhere there is growing up under these, a deep-seated and defiant scepticism and irreligion, the baneful growth of inculcated disputation, doubt, and uncertainty as to the truth;—at such a time as this, she cannot be faulted, if she feels it more than ever to be her duty to "contend earnestly" for that faith in its entirety. But is the objection well-taken? Does the Church look to the imposition of restraints upon the individual utterances of her ministers, for the preservation of soundness in her teachings? Is it not, and has it not always been, the calm, clear, well-ordered, and ever-present determination of essential truth in her Book of Common Prayer, upon which she fixes her chief reliance? "Who can answer for the extemporaneous prayer of any man!" Who can answer any more for his extemporaneous sermons,—or for that matter, his written ones,—or for his catechetical instructions and his personal teachings in Parish visitation? The chances for inculcating or insinuating unsound doctrine in these ways, are vastly greater than any that can possibly occur through the contemplated use of "Free Prayer." They are more numerous, more direct, and more effective. Now, if we are to guard against the danger alleged by the objector, by prohibiting in extra services, the use of all prayers save those formally set forth by authority, ought we not much more to apply the rule to the sermons, the instructions, the incidental way-side teachings of the Clergy? This would be speaking by the card with a vengeance. It cannot but be seen, that the objection is utterly invalid. It proves too much and comes too late.

Still further, in urging it, the objector overlooks two plain facts. One is, that "Free" or "Extemporaneous Prayer" can never become so common or so prominent a factor in the proposed short, or extra services, as to afford any important opportunity for inculcating false doctrine; and that from the necessarily temporary and fleeting character of its utterances, it cannot effect any permanent lodgment of dogmatic truth in the common mind. The other is, that the real ground of objection,—if any must be taken,—lies in what may be supposed to be the tendency of extemporaneous prayer to lower the standard of the reverence and decorum, which are regarded as essential to the dignity of the Regular Services. But to press even this as an objection, is in part to impeach both the value of the Prayer Book as a means of cultivating habits of "decency and order" in the services, and the fitness of the Clergy to be entrusted with the privileges and prerogatives of their holy office. Is the objector prepared to declare of any considerable body of his brother Clergy, that have neither the capacity, nor the consideration, to be trusted to their own spontaneous utterances in so incidental a function as that of "Free Prayer"? Is it not "An ill bird that fouls its own nest?"

And now for the last point made by this particular objector,—it is to be hoped by few others,—it amounts to this; that "Free Prayer" is to prove a sort of gigantic double plough-share running through the Church, and turning two immense furrows in opposite directions, lapping her to the one side, on Popery, and to the other, on Protest,—in short ending in transforming the church either "into a meeting-house or a Mass-house." Between amusement at the self-complacent coolness of the assumption, and its deliberate impugment of both the Church and her Clergy, one is really at a loss to know whether to answer it with ridicule or invective. But to take it candidly; does any one really suppose that any considerable number of Clergy, educated all their lives, as they have been, to depend on written discourse and printed prayer, are going to cork-jacket themselves either with the Roman Breviary, or with a sectarian faith in immediate inspiration, and plunge incontinently into "Free" or "Extemporaneous Prayer." Is it not far nearer the fact, that there are comparatively few who do not feel that their whole education and practice in the Church, has almost incapacitated them for the successful exercise of any such free, unwritten, or extempore exercise of their powers; and who would be deterred from its humblest attempt by fear of failure. If this be so, then there is no such danger as the objector assumes, that the lines of demarcation which distinguish the services of the Church from those of the Mass-house and the meeting-house, are to be swept away by the proposed privilege and use of "Free" or "Extemporaneous Prayer."

Regarding, then, the foregoing objections to "Free Prayer" as the only ones important, and as nevertheless utterly untenable, the following appear to me to be both safe and sound conclusions.

(a) In those short, or extra services of a practical, flexible character, demanded by much of the initiative, outside, work of the Church under her present peculiar national conditions and needs, there is room, and oftentimes a necessity, for a certain liberty in the use of "Free" or "Extemporaneous Prayer."

(b) In the use of that liberty, the restraints imposed upon the Clergy, by their loyalty, their common sense, and their education and habits

under the constant guidance of the Prayer Book, are enough to prevent the occurrence of any such serious errors or excesses in either matter or method, as might prove a reasonable ground for alarm with reference to any of the supposed tendencies of Churchmen to either Roman error or sectarian sensationalism.

(c) In the assured integrity and stability of the Church Catholic, as guaranteed by the indwelling presence of the Holy Spirit, by the immutable, Divine promise, that the gates of hell shall not prevail against her; by the sublime prophecy of her unconquered endurance of the shocks of the ages; and by the fixed and well-tryed safeguards which she has gathered around all the essentials of her Faith, Order and Worship, there is ample warrant for a prompt and manly dismissal from the heart of the Church, of all the current, spasmodic trepidation at the earnest efforts of her sons towards a vigorous life and progress, whether it be sought through a zealous re-occupation of her ancient Catholic inheritances; or through a wise and resolute adaptation of her agencies and methods to the characteristics and exigencies of the age; or through both in genial combination. Standing,—as perhaps she does,—on the Red-Sea brink of her Exodus from the bondage of her infant infancy and its sectarian environment, the one divine mandate for her is now, and only, "Speak unto the Children of Israel, that they go forward."

FRED. S. JEWELL.

The Church in and Around the Metropolis.

Christmas in New York.—Churches and Charities.—Knox-Little and the Churchwardens.—Peasants' Festival.—Rev. Dr. Maynard.

From Our New York Correspondent.

NEW YORK, Dec. 15th, 1880.

Our streets and shops are thronged with plenty of gay Christmas purchasers. In a few days the boys and girls from boarding schools will be free for the holidays; and then the merry scene will put on its merriest air. Nothing more strikingly manifests the prosperity of the past year than the unusual brilliancy and activity of the present season. We note, too, with solid satisfaction, the rapid and decided advance that has been made in almost all the articles offered for sale, both in the matter of usefulness and of artistic taste.

Last Sunday, the Rev. D. U. M. Johnson, D. D., celebrated the twenty-fifth anniversary of his rectorship of St. Mary's, Classon Av., Brooklyn. The church is free and possesses a well-trained and excellent boy-choir. Its regular Services are always crowded, and always hearty. Daily prayer is said throughout the year, with a weekly Celebration of the Holy Eucharist. Your readers must not imagine from this, that the rector is necessarily "Ritualistic." He is a hard-working, earnest and faithful clergyman; and one of the most popular, and justly popular, in the diocese.

The eighth anniversary of the "Home for Old Men and Aged Couples," of which Bishop Potter and the Rev. Dr. Isaac H. Tuttle are the heads, was held in Zion Church, Madison Av., on Sunday evening, the Rev. Dr. Schenck, of St. Ann's Free Church, Brooklyn, preached the sermon. The annual reception was held at the Home, 487 Hudson St., on Thursday. This Charity was originally, I believe, an offshoot of Dr. Tuttle's Parish, St. Luke's; a parish, by the way, of which the late Bishop Whittingham was for many years the rector.

At the reception addresses were delivered by Dr. Tuttle, the Rev. Clarence Buel, assistant at St. Luke's, the Rev. Brady E. Backus of the Holy Apostles, and the Rev. Mr. Appleton of St. Barnabas. Many pleasant things were said, including congratulations to the inmates, among whom are lawyers, doctors, and some who have in other days occupied high social positions in the city. Friends of the institution were also congratulated on its flourishing condition. Dr. Tuttle said it was the oldest distinctively Church Charity in New York City, and it had succeeded, as every other charity undertaken by St. Luke's had done, because their hearts were in the work. There had not been one failure. After the singing of "Nearer, my God to Thee!" by the choir-boys of the parish, and others, all were invited to partake of a generous collation; and every room in that beautiful Home was thrown open to the inspection of visitors.

The Rev. John William Payne has resigned the rectorship of St. Paul's, Englewood, diocese of Northern New Jersey, and will assist the Rev. Dr. E. A. Washburn, at the Calvary Church during the winter.

The Rev. Henry A. Ensworth has just accepted the rectorship of Christ Church, Portsmouth, diocese of Southern Ohio. He was formerly minister of St. Mark's Chapel in this city, and did a noble work there.

As to the possibility of the Unity of Origin of the human races, there should be no doubt. The various, and variant races could have come from one pair. Let us state it in this way for a moment. Is this possible? Yes, if Charles Darwin and Haeckel are authorities. On the authority of these men, the races of men may have come from one pair. Darwin, in his work on the Origin of Species, shows that upwards of three hundred different kinds of pigeons have been produced from the Rock Pigeon. Speaking of

Floating Hospital, and the erection of the Sea-side Nursery (both intended for summer work), their Charity Fund is almost exhausted; while, at the same time, calls are being constantly made upon it. Dr. Kramer has given up his former parish (St. John the Evangelist's), to devote himself to the work of this Guild. I see that the Parish is temporarily in charge of the Rev. B. F. De Costa, known to many of your readers, as the able editor of the new edition of Bishop White's "Memoirs of the Church."

St. Johnland, Dr. Muhlenberg's later venture of faith, is also appealing for additional help, to provide for its younger inmates.

As I write, what is called a "Peasants' Festival" is being held at the Brooklyn Academy of Music, in aid of the "Sheltering Arms Nursery." The feature of the festival is the presence, as attendants, of a large number of ladies and gentlemen dressed in the picturesque costumes of several foreign nationalities. Among the objects of interest at the fair, is a Masonic jewel, containing a stone from the base of the New York obelisk.

Mr. James Pott, who—as I wrote you recently—had retired from the well-known firm of Pott, Young & Co., and taken an office at 27 Cooper Union, will re-establish himself as a Church publisher, after the 1st of January, at 12 Astor Place, near the Bible House, which will also become the headquarters of the New York Bible and Common Prayer Book Society, the Protestant Episcopal Tract Society, and the American Church Review.

The Board of Managers of the Domestic and Foreign Missionary Society held a most important session at the Bible House this week. The attendance was large. Steps were taken to carry out the new lines of missionary activity opened up by the late General Convention.

The Bishop of Springfield has just returned to the city, from Pittsburgh, where he has been performing official duties for Bishop Kerfoot, who, your readers will be sorry to learn, continues seriously ill.

The Rev. Newland Maynard, D. D., F. R. H. S., Rector of St. Paul's, Brooklyn, E. D., is delivering a course of popular lectures at Chickering Hall in this city on topics connected with European travel, and Archaeology; Paris Past and Present; Venice; the Netherlands; Ancient and Modern Rome; Upper and Lower Egypt; the Cathedrals of England and of the Continent. Dr. Maynard is by birth an Englishman; and his investigations in these departments were rewarded some time since, by his election as a Fellow of the Royal Historical Society. He lectures for the purpose of diminishing the debt on St. Paul's Church, a debt which at one time almost crushed the parish.

Unity of Origin of the Human Race.

To the Editor of the Living Church:

In the Churchman of Nov. 20th, there was an article on the Unity of Origin of the Human Races, taken from Dr. Prichard's works. But why give so much importance to him? Have we not living Naturalists and Scientists, of the highest orders of excellence, who assert the same thing? The subject is not of so great importance that it should disturb the minds of Christians. What, though it were true that the races of men had more Adams and more Eves, than one of each? Would this make void the Word of God? Would it prove that God's statements are not correct? Not so, by any means. It might show that we have misunderstood the matter. Philosophers and scientists have made many mistakes about the earth, and its relations to the sun. Did the mistakes make the facts less real or true? We have much to lay to the charge of translators and copyists, and to the changes in languages. But, it might seem, that no fundamental, no vital truth or fact has been disturbed, by this theory or that about the origin, or origins of the human races. They may have been produced from one or more heads. But whether one or more, behind and above all theories, there stands the fact that there is but ONE GOD, and that He is the maker of all things. Errors of interpretation do not vitiate the truth of facts. And here it might be stated that too much stress is laid on this and kindred subjects. For, will not progress in the good and real and true, go on all the same, whether the races of men have come from one pair, or from several pairs? The sun will shine; the seasons will come and go; men will be born and die, whether we believe in the unity or plurality of the human races or not. We should not be so easily frightened, when scientists put forth claims that conflict with antiquity and received opinions. Science has done much for the world, both in theology and the useful arts. How many believe in the six solar days of creation? How many now believe that the whole earth was drowned with a flood of waters, in the days of Noah? The Church fought long and desperately for these ideas. But neither is believed to-day by the enlightened and educated. Did the surrender invalidate the truth. Did it do violence or damage to the cause of Christianity? Not at all. Truth can never sink to, and stay at, the bottom. It will, sooner or later, assert its rights and powers, and come to the surface again. The Christian religion is better to-day, that is, it is more influential among the people, than when we hooted the claims of science. Ignorance is weakness. Enlightenment is strength. Obstinance is nothing; truth and right are wholly different qualities.

As to the possibility of the Unity of Origin of the human races, there should be no doubt. The various, and variant races could have come from one pair. Let us state it in this way for a moment. Is this possible? Yes, if Charles Darwin and Haeckel are authorities. On the authority of these men, the races of men may have come from one pair. Darwin, in his work on the Origin of Species, shows that upwards of three hundred different kinds of pigeons have been produced from the Rock Pigeon. Speaking of

sheep, he says; "Selection enables breeders to produce different kinds, as if from models." Lord Somerville, speaking of what breeders have done for sheep, says: "It would seem as if they had chalked out upon a wall, a form perfect in itself, and then had given it existence." Added to Darwin's statements on this head, may be put Haeckel's theory of the effects of adaptation and variability. And if Haeckel be correct in his theory of the Monera, then, indeed, are the different races of men possible from one common origin, i. e. from Adam and Eve, if you please.

We have taken this low style of proof, in order to show men who are undecided in their opinions on these things, that the truth or claims of the Bible on this point are not controverted, but rather, corroborated. As stated above, let us not be afraid of resting the origin of man's claims on a unity of race, since modern scientists not only prove its possibility, but its certainty. Reverting to Dr. Prichard. See what adaptability, time, associations, climate, food and customs did, in the case of that Welsh-Indian tribe. And see what diversities have been wrought in the Digger Indians, and those around Cape Horn. Even the domestic animals illustrate that different families have been produced from the same species.

If doubters are well enough balanced in mind, if they are ready, and willing, and able, to take the statements of our modern physicists (the most radical of whom, perhaps, is Haeckel), they will see that the statements of Moses, concerning our Adam and Eve, are correct; and that, beyond all doubt, upon the testimony of Science.

One more word, and I will close. Let us not assume to despise scientists. Let us not pooh-pooh their utterances. It is folly to do so. They are not weak-minded or insane thinkers. Far from it. Neither tell them to keep within their own fields, and leave theology to the clergy. For they will not heed you, any more than the clergy heed them.

H. MACKAY, NEWTON, LOWER FALLS, MASS., November, 1880.

The Louisville (Ky.) Convocation.

Need of Work Among the Colored People.—The Assistant Bishop on Present Duty.—How the Colored People Conduct Themselves.—The Diocese at Large.—Church Papers and the New Enterprise.

Correspondence of the Living Church.

LOUISVILLE, KY., Dec., 18th, 1880.

On the evening of the Third Sunday in Advent a meeting of the Louisville Convocation was held in Calvary Church in this city. It was called in the interests of Diocesan Missions; and so far as raising money for that purpose, was a success. Addresses were made by the Dean and by Bishop Dudley, who had just returned from a visitation of the South and South-Western portions of the Diocese. The chief point urged by both speakers, was—the need of a work of magnitude among the colored people in this city and State. Christ Church, Lexington, has for years maintained, under the Superintendency of Mr. A. J. Campbell, a most successful Sunday School; and, lately, a church building has been bought, and regular Services have been begun for the colored people. In Louisville, the work of Dr. Norton is well known. He built a church and a school, and has kept both going by his own generous and personal outlay. But it is, in no way or sense, anything but a private enterprise; and it does not answer the real wants of the work.

The Church of Rome has gathered, in this city, each Sunday, two large congregations of these people, and claims to have as many communicants among them, as our Church has in the whole Diocese. Bishop Dudley said, in substance, that when the Southern Bishops were at the East, they were called upon to speak to this question; and that, for himself, he was asked to answer when so called upon. We were doing nothing; having power as a Church, to do for the Race what no others could, we were standing still, refusing to meet the demand. "If," said he, "we shall fail to do this work, others will not; and, when Priestcraft controls Ignorance, who can measure the results, not only for this Race, but for our interests and those of the State?"

We hope the day is not far distant when such a work will be begun in Louisville, as will have a wide-spreading influence. The colored people of the city are unusually intelligent; quiet, sober, and industrious. They have public schools, offered by themselves, which compare favorably with the other ward schools. In short, the politicians of all kinds, and the sects of every name, seek them; and the Church in the city stands (save and except Dr. Norton)—neutral!

The city is full of tokens of preparation for Christmas. Outside of Louisville, we have to record the election of the Rev. Samuel W. Young M. A., to the Rectorship of Trinity Church, Covington. Under him the Parish has awakened and put on a new life. Mr. Pettis, of Newport, has started a Parish paper, which will be a useful agent to him in his work. The Rev. C. L. Pindar supplies Dayton on Sundays; and Maysville has called the Rev. W. D. Powers to take charge of the Church of the Nativity.

In the southern portion of the Diocese, the Rev. E. K. Hall has entered upon the work at Owensboro. Here, a parsonage has been built since October. This is one of the most important cities in the State, with a beautiful church-building, encumbered with debt, on which they have for several years been paying 10 per cent. interest; moreover, there is but a handful of people, with small means to meet it. Mr. Hall has an immense amount of energy, for he begged the

materials, etc., to build the Parsonage; and it is not outside the range of possibilities, that he will soon have the Parish free of debt. Henderson is still without a Rector. The Diocese has no better Parish, if it can be filled by "the right man," as our present phraseology puts it. Uniontown has now regular ministrations, through the Rev. Mr. Turner; and Grace Church, Paducah, has made a stride forward, in raising a sum of money towards completing their splendid church building, which is one of the kind, "built for the glory of the architect." He is a "stunning one," for all that; and the church is the finest building in that city. Hickman is vacant; while at Columbus they are building a church.

To drop out of Diocesan talk for a while, I have just received a copy of the Church Times, published at Atlanta, Ga. I pass no judgment upon it, in its make up, tone, etc.; but simply ask what is the need? Experience has taught some of us, at least, that the time for such an enterprise is in the distant future. If we can concentrate all our strength upon the LIVING CHURCH, we shall have gained power in the direction which has been universally looked for in the past few years, in the South at least. Of the success of the LIVING CHURCH, there can be no doubt, and it is simply the question of the placing of what we have, where it will do the greatest good to the greatest number. We speak as to wise men.

This "good one" was told me of the Bishop of Louisiana. That on his arrival home from the General Convention, and preparatory to a Visitation, he found letters from his clergy, begging him to postpone his appointments, as he could not get about "for the mud." "Mudded in," is as good as "snowed in." The other night, at the Convocation-meeting, Bishop Dudley said "I heard Bishop Whipple make an address about the Indians at a missionary meeting East, in which he dwelt at some length on their 'wildness.' I had to follow him, and said that I did not know much about the Indians; but, if any or all of that congregation would come out to Kentucky, I would show them something in the way of wild white men, which would astonish them."

Current Events.

Richmond, Va., was treated to the unusual phenomenon, on the 20th, of a heavy snow storm. Rangoon, in Burma, has had a serious conflagration, causing damage to the extent of \$13,000,000. The fire engines broke down completely.

A republic has been organized at Heidelberg, in Africa, by the Boers, who number five thousand, and a detachment of colonial troops has been sent to the scene of the revolt. It is thought in London that Wolesey will be dispatched thither with a British army.

Congress adjourned for the Holidays on the 22d. Mrs. Gladstone issues an appeal for the Convalescent Home; a Charity of which she is an active manager. The Home has about one hundred patients, and is free, "which, at a time of illness succeeded by weakness," she says, "is a boon unspeakable to the sufferers."

Corpuhlen has made an end of Marie Speiz. She used to live in Brunn, where she was famous for her vast proportions and excellence of the sausages she sold in the market-place; and wearying of her life, she betook herself to Vienna, and sought a situation as a domestic servant. A short time ago, her sister-in-law received a letter from her, in which poor Marie said that all Vienna was laughing at her because of her great size, and that, having found the flesh an intolerable burden, she had determined to shuffle it off. She felt that she was too fat for this world, and consequently should leave it. A few days afterwards she dropped solidly into the beautiful blue Danube.

According to the St. Petersburg correspondent of the Cologne Gazette, "the marriage of the Princess Dolgorouki with the Czar will be declared legal, she receiving the title of Duchess of Holstein-Gottorp, and her children will be princes and princesses of that title. The Czar and his family will retire to Livadia, in the Crimea, he remaining emperor in name, the actual authority, however, residing in the czarewicz."

The Irish troubles are slow in finding a remedy. The Queen proposes to march in troops and subdue all gansayers. The ministry are at a loss, and many papers are asking for the recall of Beaconsfield to form a new cabinet.

Herr Wittendorf, the Prussian officer who undertook to reform the Turkish finances, has given up the mission as hopeless, and he will quit Constantinople shortly. Cetewayo is certainly not starved by his British captors, as appears from the following memorandum of the rations issued to him daily: For Cetewayo and women, 15 pounds beef (fresh), 9 pounds bread, 6 pounds sweet potatoes (or other kind), 1 pound coffee, 2 pounds sugar, 3 ounces salt, 2 candles (per week), 30 pounds coal or 100 pounds wood (the wood for preference), 1 bar soap (per week); for four men attendants, four ordinary native rations, viz., 4 pounds mealie meal, 6 pounds fresh meat, 2 ounces salt.

Lord Beaconsfield once said in the House of Commons that "Irish members were too much in the habit of clanking their chains on rising to speak." It might be added, that the clanking has been heard for centuries, and grows louder every year.

San Francisco has been in the habit of importing the codfish consumed on the Pacific coast. It now appears that in lieu of deriving her supply from the East, she will soon be in a condition to export the article. In 1865, seven vessels caught 539,400 fish; in 1875, seven vessels caught 504,000; while during the season of 1880, just closed, eight vessels conveyed to San Francisco the large number of 1,206,000 fish. The chief sources of the supply are the Choumagin islands and the Okhotsk sea.

A paper-manufacturing firm proposes converting 30,000 acres of timber-land in Somerset County, Pennsylvania, into paper. A large gang of workmen has been sent to the tract to begin improvements. There will be erected a shanty fifty feet in length, twelve feet in width, and eight feet high. The shanty once completed work will be begun on a large store building,

thirty dwelling-houses, and an enormous digester, for the cooking and steaming of wood in the manufacture of pulp, and a huge building to be used in the manufacture of paper-sacks and wrapping-paper. All these preparations are preliminary to reducing 30,000 acres of forest to news, book, and fine writing papers.

It is thought in England that Lord Lorne will shortly resign his position in Canada. The assessment committee of the London corporation have just completed their labors. The gross value of property in the city for 1880 is set down at £4,157,473 and the rateable value at £3,530,260, showing an increase upon the latter of £536,500. The new assessments will come into force in April next.

Southern papers say that a very large portion of the cotton crop of Texas, Arkansas, Louisiana, and Mississippi, and the corn crop of Texas remains ungathered in the field, and that this is due to scarcity of labor, unfavorable weather since the first week in November, and the unusually large acreage and the abundance of the yield. The New Orleans Democrat draws the lessons from these reports that the southern farmers and planters sow more than they are able to gather under the present supply of labor, except in the most favorable weather for harvesting.

The home of Speaker Randall, in Washington, is a bright and cozy one. In the speaker's study, close beside his desk, stands his wife's sewing machine—a fact significant of the gentle, womanly influence which brightens his life. Their eldest daughter is a tall and graceful young woman just entering society.

Sameschima, the Japanese ambassador to France, has just died in Paris of pulmonary consumption. He looked almost boyish, although approaching middle age. His manners were amiable, and his and Mme. Sameschima's receptions were a pleasant winter feature of Parisian society. In his later receptions his own countrymen were numerous, but though Mme. Sameschima appeared, they did not bring their wives. The body of the ambassador was shown to a few friends in a sitting position, and propped up with pillows, as it was when gasping for breath he died, and there was in the mortuary chambers a service according to the Buddhist ritual, which Buddhists only were invited to attend.

Eugene Lariche, who has just been received in the French academy, although known only as a playwright, is a very efficient business man. He has a large estate, which is a model farm, and which he makes pay him a handsome profit. He has established a model village near his farm, and his tastes are very rural. Writing his plays, which have brought him his reputation and the most of his fortune, has been the occupation of his winter evenings.

General Grant is grandfather again, Mrs. Sartoris is now a mother to four children.

Baron Charles De Rothschild, of Frankfurt, has lately purchased a silver gilt cup for his collection, costing \$150,000. It is the most expensive thing of the kind in existence.

The president has assigned Brevet Major General O. O. Howard to the department of West Point; Brigadier General C. C. Augur to the department of Texas; Brevet Brigadier General Henry J. Hunt to the department of the South; Brevet Brigadier General R. S. Mackenzie to a new department comprising Arkansas, Louisiana, and Indian Territory; Major General John M. Schofield to the new military division of the Gulf, and Brigadier General N. A. Miles to the department of the Columbia.

Bernhardt's engagement in Boston netted \$50,000 for the fortnight.

The Duchess of Westminster, Lady of the Robes to the Queen, is dead.

It is said that at a recent heathen festival in India, the offerings to the idol were valued at \$1,000,000.

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A Glimpse of Heaven.

The Incarnation of God was the entrance of the Divine Nature into union with Humanity. "The Lord from heaven" came down to tabernacle in the flesh. Was it not appropriate, therefore, that the door through which He passed out of the sphere of the infinite into that of the finite, should be permitted to remain open for a little season, that man might catch some glimpses of the glory of that upper world?

As we gaze upon the wonderful scene of the Nativity, our worship is directed, as our affections are drawn out, towards the supernatural Child reposing upon the bosom of the Blessed Virgin. It is a scene calculated to absorb every power of the heart and mind; but we cannot, even at this supreme moment, be unconscious of the angelic strain which fills the skies; nor can we resist a glance upward, that we may learn something of that land which is not very far away, but of which we know so little. The spiritual world, into which so many of our friends have entered, and of which we shall ere long become citizens, has a fascinating interest to every mind; and when we reflect how very limited a knowledge of its conditions we possess, we eagerly snatch at every opportunity of gaining further intelligence.

At the moment of the Incarnation, the eternal curtains are drawn aside; and the glimpse of that which is within, which is vouchsafed to our wondering eyes, is enough to fascinate us more than ever with the glories of the heavenly estate. There is a multitude of the heavenly host! It is true, then, that there is fellowship there. They are joined together in unity of purpose and service. They are supremely happy, for Song is their sacred employment. They have intelligence of the scope of the Divine purposes, and are permitted to watch the evolution of the majestic schemes whereby Almighty God accomplishes those purposes. They are privileged to draw near to the scenes of earthly life, and to enter into sympathy with the mortal race in whose behalf the love of God puts itself under contribution to assure the world of hope, salvation, and heaven. They reveal to us, by word as by act, how absolutely they are absorbed in God, and how utter is their devotion to His will and His ways; and the revelation seems to lend a new depth of meaning to the prayer, "Thy will be done on earth, as it is in heaven!"

Thank God for this Christmas glimpse of heaven! and, since He Who descended has also ascended into the heavens, may the readers of the LIVING CHURCH also in heart and mind, and finally in body thither ascend, and with Him continually dwell!

Among the canonical collections required in Illinois is one directing that an offering be taken on Thanksgiving Day for Aged and Infirm Clergy. Either the times have changed greatly in a few years or the framer of the canon feared lest the aged and infirm clergy having too much money to spend should wax fat and kick.

Anyway, Thanksgiving Day is about the poorest day in all the year, for any offering which we care to have large.

In Eastern parishes it is otherwise. But in the great majority of our Western parishes the congregation on Thanksgiving Day is very small. Very few men are of the congregation on that day. Those who carry the purse are not present. The truth of the matter is that the religious observance of the day has never very much obtained here in the West. It is the day of roast-turkey, mince pie, and family reunion. In olden times in New England, when the great majority of the people were of the Standing Order (Congregationalists) it was quite possible to have a considera-

ble congregation. Now, everywhere, the community is split into a dozen or more "societies," no one of which can muster a Thanksgiving Day congregation of more than fifty people. Half that number in many a place has made up the congregation.

Manifestly, it is the last day in all the year for an offering which we want to have a large one. Christmas would be a good day for the offering for our aged and infirm clergy. Anyway, it should not be on Thanksgiving Day. Let our canonists make a note of it and propose an amendment to the canon.

How it Happened.

In a certain parish (not in Chicago, nor near it), a very great change has taken place in the matter of attendance at the Evening Service. We met one of its vestrymen lately, and he told us of it, and how it came about. They have a large church building and a large and thriving parish. On Sunday mornings, the Services have always been well attended. But it had come to pass, that at the Sunday Evening Service the attendance was miserably meagre. Their rector has publicly spoken of it, time and again, but it made very little difference. For a Sunday or so, there would be a slight improvement, and then, soon again, the same old order of things. The Sunday Evening congregation was uncertain, irregular, and largely composed of strangers. The responsive Service on the part of the people was thin, faint, dispiriting. The rector was discouraged. The Sunday Evening Service was a constant trial. He knew not what he could do to make it anything other or better. On a certain Sunday evening, one of the vestrymen was lying on the sofa at home, when, tired of reading, he happened to hear the last ringing of the church bell. He said, "I ought to go to Church; there is no good reason for not going, but it is not too late now." Then he arose, hastily put on his coat and hat, and went. He was late. The congregation was very small, scattered through a large church. Between the clergymen and the few in attendance, there was a great space of empty pews. The responses were faint, "jerky," uncertain. The choir did not seem to care for anything so much as to get away. Over empty space, the rector addressed the far off flock, with what spirit he could; but he could not throw off the depressing effect of the lame worship, and of that rod or more of empty pews nearest to him. Here and there, in the central part of the church, there were a scattered few. They had a lonely look, but through the sermon they sat there with decorous resignation. Our vestryman being late, slipped into the first vacant pew. During the sermon, he fell into a vague reverie. The vacant space before him seemed the "clearing" near his childhood home. The backs of the scattered few were its blackened stumps, and the voice of the far-away preacher was as the rumbling of the old mill on the hill. But suddenly the stumps arose. The vision vanished. He knew he was in Church, and the sermon was over. Then they sang,

"Now from the altar of our hearts,
Let flames of love arise."

But no flames did rise. There was love, but no flames of it. How could there be? Even a Lacordaire could not have moved men under such circumstances. So that congregation hurried from church, "as people being ashamed steal away when they flee in battle." As our vestryman went his way, he resolved that this state of things should last no longer. The next day, he went to the Church wardens, and talked the matter over. They saw, first, every member of the vestry. Each one of them acknowledged his carelessness and fault in the matter. Each one of them promised that for the next three months he would not miss a Sunday evening Service if he could help it. They promised to speak quietly to everyone they could, and try to get from them a like promise. They resolved to be promptly at the church, and take especial pains to join spiritedly in the responsive worship, and at the Sunday evening Service to occupy the very front pews. The next Sunday night every vestryman was at the church, and many more besides. They were sufficiently near the clergyman to warm him, and be warmed by him. The Service was prompt, hearty, inspiring. The rector was astonished. Instead of preaching his written sermon, he made a spirited extemporaneous address, on the blessing, privilege, and power of Worship;

and on the duty and privilege of, the individual Christian, in trying to do whatever he can to make the Worship of God's House what it ought to be. Everyone was warmed, encouraged, strengthened.

Those vestrymen went from God's House that night with a quickened conscience, and with a new sense of their duty, privilege and responsibility in the work of bringing men to Christ. Their zeal did not effervesce, only to die out. They kept their word. They found pleasure in it. Their example was contagious. Their words were caught up and repeated by those who heard them. The good work has gone on. A revolution has been wrought in that parish. It is filled with a new life, in every department of its work. The strong are strengthened; the weak helped and comforted; the fallen raised up; souls are saved.

Measurably, this work might be repeated in every parish, in all the land. Would that it might be. It is possible. God's blessing is certain. Faith and patient continuance in well-doing, on our part, are wanting. And "the Lord is at hand." As to the possible, which we could do, but do not, it shall be said in that final hour which is to test the sum total of this world's work, and our small share in it—"Inasmuch as ye have done it," or, "Inasmuch as ye did it not;" and the issue of that judgment will be endless for us all.

A Bit of History.

In the recently published life of the late Rev. Dr. Hodge, of Princeton, N. J., is to be found a very singular statement. We quote it *in extenso*. "It became more and more evident that Dr. Alexander must be relieved from some portion of his onerous duties, and that the faculty must eventually be enlarged by the addition of a third professor for the Department of Biblical Literature and Exegesis. The doctor's preference was to train one of his own students for the position. He had, in the first instance, made overtures to this end to Mr. John Johns, who, having graduated from the College of New Jersey, with the first honor in 1815, had afterwards spent two years in the Theological Seminary, exhibiting the same high qualities as a scholar and a Christian. But Mr. Johns, one of whose parents was a Presbyterian and the other an Episcopalian, was at that time debating the question as to which denomination he should ultimately attach himself to. He, in the end, acting upon the advice of Dr. James P. Wilson, pastor of the first Presbyterian Church of Philadelphia, and with the assent of Drs. Alexander and Miller, decided to enter the ministry of the Protestant Episcopal Church, of which he eventually became so bright an ornament. The reason, on the part of the two Princeton Professors, for their part of the decision, was, that, in their opinion, Mr. Johns, as provisionally situated, and as characterized by his decided evangelical and Calvinistic sentiments, could do more good in the direction determined, than in the other." (Life of Dr. Hodge, pages 63 and 64.) In other words, Mr. Johns was influenced "in the direction determined," in order, that in the Episcopal Church, he might propagate freely "his decided 'Evangelical' and Calvinistic sentiments."

Now, let us suppose that Mr. Johns had been educated in a Roman Catholic College and Seminary, and that he had been of decided Romish sentiments, and that two of his Roman Catholic professors had advised him to enter our Ministry, because, in their opinion, "he could do more good in the direction determined," as characterized by his "decided sentiments;" in other words for the sake of propagating Romanism. In such case what would men think as to their course? No doubt, Drs. Wilson, Alexander, and Miller were earnest and devoted. So were Campion and Parsons of Elizabeth's day. Earnest and devoted men have often had strange notions as to what was right.

The *Northwestern* comes down on Dr. Thomas as a Universalist, and calls on him to renounce Methodism, a church which does "construct a theodicy with an endless hell," and adds, "We have long said that both Swing and Thomas are interesting to many only so long as they serve as clubs for beating the churches. When the beaters are breathless, the clubs will be cast into a fence corner. Dr. Thomas' club will probably go there first."

Believing too Much.

One of our city clergy lately preached a timely and forcible sermon upon the evil effects that have come of men being required to believe too much. There can be no doubt but that it is a chief cause of the doubtfulness, unsettlement and unrest of our day. Many have been asked to believe a great deal more than it is at all necessary that they should believe; more in fact than it is at all desirable that they should believe. They have never distinguished between the Faith, and the systems of men. Instead of being brought to Him who is the Life and the Light of men, through faith in the simple verities of His Gospel, they have dwelt under the shadow of some tower of Babel that men have builded. They have never yet been freed from the thrall of certain men and certain systems. They have been taught theories instead of a Faith. These they have identified with Christianity itself. Because compelled to give up these theories, they have thought—they must give up Christianity. If not as yet driven that far, they have at least been filled with uncertainty, undefined doubt, vague unrest, with fear, perhaps, lest they are never to find anywhere any solid ground of faith. There can be little doubt that there are thousands in such a state of mind. They have given up traditional views and opinions, and as yet have found little to take their place. Of these, many fall an easy prey to a materialistic philosophy, or to the sophistical arguments of the unbelieving and the misbelieving. The history of modern scepticism is proof of it. The very strongholds of unbelief in Europe are in nominally Roman Catholic countries. In France, Spain, Italy, and Germany, men have largely drifted from traditional teaching, or for all practical purposes it has come to have but the loosest hold upon them. Nor can we think it very strange, when we remember that with Rome it is no longer enough for a man to accept the one old Faith of Christendom. Further than this, Rome requires him to subscribe to the Tridentine additions thereto; nor that, only, but also to the additions of Pius the Ninth and the decrees of the late Vatican Council. In being required to believe all this, a man is not only asked to believe more than is necessary, but more than is desirable. Nor is it Rome, alone, that is at fault in the matter. Denominations generally have been founded on the systems of men. John Calvin, for example, set forth a polity and elaborated a complete and exhaustive theology. But in accepting it a man has to know a good deal, and accept a good deal. He must know all about the "Eternal Decrees," "Election," "Reprobation," "Effectual Calling," "The Perseverance of the Saints," and a good many other things hard to be understood, and a great deal harder yet to be believed. Thousands from their youth up have had all this drilled into them as the very essence of Christianity. What wonder if many have finally concluded that they neither can nor will believe that, of God, which violates primary conceptions of a Being of love and righteousness! But the practical danger is that when once the reaction sets in it carries them to the opposite extreme, leading them into all sorts of wild and unscriptural notions, or, as in the case of Mr. Ingersoll, making them bitter and fanatical enemies of Christianity. Our clergy will do well, then, to teach those of our day what it is necessary to believe, and how men are to find out what it is. Let them point to the law and the testimony, the law of the Kingdom and the testimony of History.

"Bishop Cheney is the pastor of Christ R. E. Church, of this city. He is an eloquent preacher, an able executive, and an earnest Christian worker. To him and to Bishop Fallows is mainly due the fact that the Episcopal Church to-day has so nearly adopted the reforms advocated by Bishop Cummins and his coadjutors, that there is a difference only in methods of work between the old Church and the new."

From what paper the above clipping was taken, we are not certain. The paragraph is a misrepresentation. The Church owes nothing to the three personages named, except her deliverance from party strife. She has not either remotely or nearly adopted the reforms advocated by Bishop Cummins and his coadjutors. She has not receded one single step from the position which was so obnoxious to him and them. On the contrary, there has been, from that day, a steady advance (all the

more decided from this deliverance from a contentious element), in all things Churchly and Catholic. "That there is a difference only in methods of work between the Old Church and the new," is so absurd and untrue, that it is difficult to conceive of the mental obliquity in which even "the wish was father to the thought." The writer must have been one of those geniuses who draw on their memory—a treacherous one at that—for their ideas; and on their imagination—a high-vaulting one withal—for these facts.

"The Episcopal Church" taking lessons from Bishop Cummins, and coming down to the level of practical assimilation with the R. E. Ch.!! Verily, the secular journals, in the matter of drawing the long bow, will have to yield to the religious papers.

Brief Mention.

The *Kansas Churchman*, gives credit to the LIVING CHURCH for the stories on the Catechism which it reprints from our columns. This is more than we deserve. As stated in an editorial note, some time ago, these stories are a reprint of an English publication. —A correspondent of the *Church Times* says, that Church journals of the North and West have not considered items of news from the South as worthy of a place in their columns. Let him try us by sending a few. —An aged divine said to his flock, "Brethren, you may desire to know how I have occupied my time during the past year. I will tell you. It took just six months of the year for me to attend to my own business, and the other six months to let other people's business alone." —The *N. Y. Observer* says: "Episcopalians are just as bad as Presbyterians about coming into prayers at the opening of their Convention. We prayed with a few of them the other morning, but the most of the members were out of the house. We thought of the Methodist presiding Bishop at the General Conference, who sent out word that 'prayers were over and the members could come in.'" —The Rev. Knox-Little's lecture in Boston is soon to be published in pamphlet form, under his personal supervision. In view of this fact, we have refrained from giving to our readers the crude and incorrect newspaper reports that have appeared. —A subscriber in Alabama writes: "Besides sending you your paper, I wish you would send us a clergyman. A minister could supply three missions in this vicinity, and could be fairly paid, though our people are all poor." —A Doctor of Medicine, in Kentucky, advertises as follows, in a local paper: "I have a pure-bred Renick Rose of Sharon bull calf, which I value at \$1,000, that I propose to present to any one who can give me an authentic and satisfactory written history of the corporate existence of either of the following church organizations from the time of the Apostles to the time of the Reformation in the 15th and 16th centuries, viz.: Presbyterian, Baptist, Methodist, or Campbellite." The challenge has not been accepted. —The *Oregon Churchman* will hereafter be known as the "Columbia Churchman." The publishers hope to make it a semi-monthly. —The *North Texas Churchman* proposes to give twenty-five per cent. of its earnings to the endowment of the Diocese. We hope the fund will grow rapidly. —A meeting of the Federate Council of Illinois is to be held at St. Paul's Church, Springfield, on Wednesday, Jan. 26th. —The miserable man who made such a sensation last winter in his annoyance of Dr. Dix, has recently died in Sing Sing prison. —From Appleton, Wis., a subscriber writes: "I am very much pleased with the paper. It is so replete with interesting matter, and so instructive in regard to the Church. In fact, it supplies a want that I have long felt. We formerly belonged to Trinity Church, Boston, and among our dearest friends were Bishops Doane and Wainwright. Bishop Chase, too, was a valued and cherished friend of my father's, who assisted him with large contributions in establishing Kenyon College." —Prof. Swing's salary has been increased from seven to ten thousand dollars. —The *Northwestern*, referring to editorial changes in the *Alliance*, says that they have not come too soon; that it has been guilty of grave sins against fairness and candor. —On Thursday, the day after the consecration of Dr. Paddock, Bishop Smith appeared in his usual health, but admitted that his effort the day before was more than he ought to have undertaken; and he said: "I shall never attend another consecration." He had just received, with evident gratification, a token of remembrance from Mrs. Hill. It was the Creed in Dakota, handsomely illuminated. The work was done by a converted Jew, in Athens. The venerable Bishop, alluding to his long life and unusually good health, repeated some lines which he said he framed on his 86th birthday, to say to his friends:

"I will praise Him for all that is past,
And trust Him for all that's to come."

The *Kansas Churchman*, in its last issue, explains the mistake to which we called attention, of using as editorial an article from the *N. Y. Times*. The Bishop, who has always edited the paper in perfectly fair dealing with its contemporaries, has been detained in New York by the serious illness of his wife, and during his absence the diocesan paper has been in temporary charge of an assistant. Mr. Brown takes all the blame, and says it was simply an oversight in making up the paper. What the LIVING CHURCH said about it was in pleasant, and was not intended to cast any suspicion or censure upon the Bishop of Kansas.

Among the Chicago Churches.

We give below the first of a series of sketches of the Churches in our city, which we trust will be found interesting to many readers outside of Chicago as well as within. They will probably appear without interruption, from week to week, until all have been noticed. We should be glad to receive statistics and interesting items from the brethren, to aid in the preparation of these sketches.

THE CATHEDRAL OF SS. PETER AND PAUL.

The Cathedral Church, in its relation to the Diocese, is the seat of the Bishop, the home of the Convention, the rallying point of the Clergy, with doors open every day for service, and pews free to all comers. Bishop McLaren, when not engaged in official duty elsewhere, is ordinarily present on Sundays at the Cathedral; as a rule, however, he devotes his Sundays to the parishes of his Diocese. Ordinations and other Episcopal acts are here conducted. The edifice, during the past few years, has been raised to the level of the street, its interior splendidly decorated in poly chrome, and a marble altar and reredos erected; which latter are regarded by many as without an equal in this country for impression, beauty and dignity. The Cathedral Choir, a voluntary organization, has achieved an enviable reputation, under the distinguished leadership of the Rev. J. H. Knowles. The services, conforming strictly to the rubrics, and musically rendered, furnish a beautiful model of worship for the Diocese. In addition to his services as Precentor, Canon Knowles does a large amount of missionary work among the dense population which surrounds the Cathedral, effective aid being rendered by a band of faithful lay helpers. Large Sunday and Industrial Schools are connected with this work. The only source of income is the Offertory, which has proved sufficient to meet the demand of an economical administration, but not to enable the Bishop to appoint other Cathedral Clergy, and so to accomplish a vast amount of work which ought to be done among the thousands of neglected people in that part of the city. There are 300 families and 531 communicants connected with the Cathedral.

ASCENSION CHURCH.

The Parish of the Ascension, on the North Side of the city, has the duty of ministering in spiritual things to about ninety families, and probably fifty other persons. The list of Communicants numbers more than two hundred. To accommodate these, there is a stone chapel capable of seating 280 worshippers. The Parish worships carried on by two Guilds, one for men, the other for women; a St. Ambrose Society; an Altar Committee; and three District Visitors. The Men's Guild supports a circulating library, and keeps a large number of tracts for free distribution, and some standard devotional books for sale. The Women's Guild meets every Friday for work, and raises a considerable amount of money by that work, for charitable and parochial objects. The St. Ambrose Society is composed of boys and men who sing in the choir, and assist in the Sanctuary. It numbers about forty members, almost all of whom are Communicants. The Altar Committee is composed of seven ladies, one of whom cares for the Altar every day. The District Visitors, each have a certain district of the Parish assigned to them, and visit regularly such persons as the Rector may assign to them in that district. The Sunday School is carried on by some eighteen teachers, under an efficient superintendent; and there are about 125 scholars.

This Parish also maintains some Mission Schools on Clybourn Avenue, about a mile northwest of the church. Here, there is a flourishing Sunday School of 130 children, and a Night School for boys, three times a week, taught by some of the young men of the Parish. This Night School numbers between forty and fifty scholars. At the Parish Church there is a daily Eucharist and Morning and Evening Prayers. On Sundays and Holy Days, there are two Celebrations. The seats are all unappropriated, and are generally well filled. The Parish is supported by the Offertory, the rector's salary being contributed in envelopes, and the rest of the Offerings being for the current expenses. Through the Offertory, in this way, is raised something over \$4,000 every year; and there are no rich people in the Parish. The congregation having cleared the present chapel of all indebtedness, is hard at work raising money to build a permanent church, of which the foundation is already in and paid for; and the land is all paid for, but about \$2,400. It is hoped to lay the corner-stone of this new church on Ascension Day next.

ST. ANSGARIUS' CHURCH.

This is one of the oldest parishes in Chicago, only St. James' and Trinity parishes antedating it. It was admitted to union with the Convention in 1850. In its early life it was the recipient of a gift of \$1,000, and a beautiful Silver Communion Service from Jenny Lind, the great Swedish singer. The parish has always been composed of Scandinavians. The Liturgy used is that of the Church of Sweden, and all the customs of that Church are religiously observed. The Rev. Gustav Unonius was the first rector. He is still canonically connected with the Diocese of Illinois, although residing in Sweden.

The Rev. Jacob Bredberg was for many years rector, but is now disabled through the infirmities of old age. During Mr. Bredberg's administration the great fire destroyed the church building, which was replaced by the present large and beautiful edifice, at a cost of about \$25,000. After his retirement, the parish fell into a depressed condition, but is now, under the blessing of God and the faithful labors of the Rev. John Hedman, Deacon, rising to renewed activity. Mr. Hedman is a young Swede, who came to this country to labor for Christ among

his countrymen. He was assisted in his preparation for Orders by the late Rev. Peter Arvedson, and will soon be advanced to the Priesthood. He gives occasional services at Jefferson and at St. Mary's Missions, Crystal Lake, where Mr. Arvedson formerly officiated. A large Swedish Sunday School, and a prosperous day school, with parochial societies, are carried on in the parish of St. Ansgarius. In the church building, mission services are conducted in English by the clergy of St. James', and a large Sunday School is superintended by Mr. W. C. Larned. Extensive repairs on the church have been made during the past Autumn. The communicants number 160, which includes only those who have been received during Mr. Hedman's pastorate. During the same time there have been sixty-four baptisms.

ST. THOMAS' CHURCH.

This is a mission for the colored people, begun in 1879, by the Bishop of the Diocese in response to an application from a number of persons of color, who were unattached communicants of the Church. The Rev. Joseph E. Thompson, formerly of St. Louis, was given the charge of the mission. Services were first held in the building formerly known as the Church of the Holy Communion, but the owners finally refused its longer use. The building on Indiana Avenue, near Twenty-ninth St., was then secured, and fitted up in a churchly manner. Forty families and 25 communicants were reported at the convention last May; 15 persons have been confirmed. Mr. Thompson is a faithful worker among his people, who seem to take kindly to the Church and profit by her ordinances. The Northeastern Deanery has adopted St. Thomas' as its special mission, and pays a large portion of Mr. Thompson's expenses. Some wealthy citizen ought to provide a church building for this promising and interesting mission. This mission has a Sunday School of 75, and an industrial school numbering 25.

ST. STEPHEN'S CHURCH.

The Rev. Edward Ritchie, deacon, has succeeded to the charge of this parish, by appointment. The Rev. Joseph Davidson Cowan, former priest in charge, having removed to Ireland, where he is now curate of the Cathedral of Down, Connor, and Dromore. Mr. Cowan founded the parish, in the Spring of 1879, very much discouraged. His devoted labors were crowned with great blessing. Many families were restored to the Church, and the number of communicants greatly increased. In May last, he reported thirty-four baptisms, and the same number of confirmations, for the conventional year. There are about 150 communicants. Mr. Ritchie is following up the labors of his predecessor with great energy.

ST. PAUL'S, HYDE PARK.

This parish is at present without a rector. The Rev. Charles Stanley Lester having removed, some months since, to Milwaukee; the church debt of about \$10,000 having been cancelled by his assiduous labors, the parish bids fair to become one of the strongest in the city. It includes many intelligent and active men. Mr. Lester was very much beloved, and his departure is severely felt. Now that the debt is paid, this parish will, under a new rector, have remarkable opportunities for missionary work in its vicinity. The grand total of its contributions during the last year, was \$12,600.

CHURCH OF THE GOOD SHEPHERD.

The Rev. Daniel Freeman Smith is in charge of this new mission at Lawndale, which is within the city limits. There are about forty communicants and a Sunday School of seventy scholars. A handsome brick church has been enclosed and will be completed during January. This little band of Church people deserve great credit, for the Chicago-like way in which they have pushed forward their work to success.

ST. LUKE'S CHURCH.

This was originally a mission of Calvary Church, but is now under the immediate care of the Bishop, Mr. T. B. Townsend, being the capable and devoted superintendent. There are about fifty families and sixty communicants, and last year sixteen persons were confirmed. The mission is located on West Taylor Street. A visit to St. Luke's would be enjoyed by those who appreciate congregational singing. The Rev. Dr. Morrison Celebrates the Holy Communion in this Mission once a month.

Among the flourishing enterprises of our Western Country, the Chicago, Burlington and Quincy Railroad is prominent. Having had occasion to travel frequently on its different branches, and several times over the entire route from Chicago to Omaha, we have found it as nearly perfect in appointment and management as is possible to human work. Its growing favor with the travelling public has taxed its energies to provide transportation, at the same time enabling it to make up its principal trains all out of new material of the most approved and elegant description. For safety, speed, and comfort, no road in the West, perhaps now in the world, is to be preferred to the C. B. & Q. Its great passenger business is between Chicago, and Omaha, and Kansas City.

"Thanks for your editorial in the issue of Dec. 16. It is a pleasure to have and to read a Church Paper which gives the truth of Church news both in England and America. Continue to give us all Church news, independent of all questions of Ritual." So writes a subscriber in Connecticut, enclosing ten new subscriptions.

The oldest postmaster in the country is John Brown, of Brownsville, Washington county, Md. He is 90 years old and was appointed in 1830 by President Jackson.

A Note on Gen. xlix:10.

To the Editor of the Living Church:
I beg leave to inform your correspondent, who enquires respecting the right interpretation of the above passage, that Mr. Brownlow Majland, in "The Argument from Prophecy," says in a footnote on page 84: "To the foregoing quotations I have foreborne to add the very obscure passage in Gen. xlix:10, from the blessing of Judah, because its reference to the Messiah seems to be extremely doubtful. It is never alluded to in the New Testament; everywhere else 'Shiloh' means simply the town in Ephraim where the tabernacle was set up; and on critical grounds we are told that the rendering, 'until Shiloh come,' must be given up for, 'until he come to Shiloh.' The Septuagint version gets rid of Shiloh altogether, and translates 'until the things laid up for him shall come.'" See Smith's Dictionary of the Bible, art. Shiloh."

This note raised a great controversy in England, and caused the withdrawal of Lord Shaftesbury from the S. P. C. R., by which the book was published, but the position taken by the author was acknowledged to be correct.
F. COURTNEY.
St. James' Church, Chicago, Dec. 24, '80.

That may be right which is not pleasant, and pleasant which is not right; but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.

Notices.

Smith's Babies, with a neat little poem, by Hall; sold only by Lovejoy, 83 State St., opposite Field, Letter & Co.

Ladies' Home Class for study of Scripture and Church History, begins work (D. V.) Advent, 1880. Address Miss I. White, 17 W. 38th St., New York.

FOR SALE.—One-half interest in a prosperous Eastern Weekly Church Newspaper. For particulars apply by letter to "Omega," Office of the Living Church, Chicago, Ill.

St. Mary's School, Knoxville, Ill., will re-open Feb. 1. The Rev. J. A. Matthews, D. D., will be at Central Depot (C. B. & Q.) Chicago, at 10 A. M., on Monday, to escort pupils. Trains leave at 10:30. He may be seen at the L. C. office on any day this week.

A lady who has been well accustomed to house-keeping on a large scale, and has excellent references, desires a position as Matron or House-keeper in a school, hospital, or Private House. Address "M," at this office.

It pays to climb one flight of stairs for Holiday Goods, in beautiful Frames, Photographs, Christmas Cards, etc., etc., at Lovejoy's, 88 State St., opp. Field, Letter & Co's.

Kenosha Water Cure, Kenosha, Wis., a quiet, home-like resort for Invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For Circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

Allen Academy, the superior and select Boarding and Day School of the South Side, being open in all its departments for Misses and Young Ladies, has been so prospered that the management have made several important additions to its corps of instructors. A few new pupils can be received after the holidays. Who will be the fortunate boys and girls?

Acknowledgment.
The Rev. J. A. Matthews, Trinity Church, Van Buren, Ark., acknowledges the receipt of the following sums for the building fund: Alfred C. Hamison, \$25.00; "Catholic," \$10.00.

The above is all that we have received in answer to our appeal, and to the donors we return our sincere thanks, and pray that God, who requires all good works, will repay them much for little, and eternal promises for earthly gifts.

The Chicago Scale Company sell 2-ton wagon scale for \$40, 3-ton, \$60, 4-ton, \$80. These are the best and cheapest scales made. Price-list free.

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Home and School.

The New Year's Bell.

Written for the Living Church.

There is a legend of the Fatherland,
Told by one Gottlieb von Ferdinand—
Told in a castle at the hour of night,
When crickets chirp and ravens wing their flight.

He said: There is a mystic Bell hung high
In the cold Azure of the winter sky,
Unseen but not unheard—a solemn bell,
That peals to highest heaven and lowest hell;

And when December's snows are strangely bright
Beneath the waning moon and stars' pale light;
And raving winds go moaning evermore,
And angry snow-flakes patter on the door;

When darkness claims the empire of all lands,
And solemn midnight like a mourner stands;
When, pale and palsied, blind, and no friend
Near,

Dies like an outcast, the infirm Old Year;—
Then 'mid the stars and clouds, that awful Bell,
Hung in a golden arch invisible,
Utters a solemn, sonorous peal of woe,
Over the dead Year lying in the snow.

It swells and vibrates like a dirge sublime,
The echoes give response from every clime;
The ice-craze crash and join the monotone,
The polar oceans roar and make their moan.

But soon the knell faints on the wintry air—
Faints far away and dies where planets glare.
Mute hangs the bell beneath its star-lit arch,
And all the list'ning clouds take up their march.

Within that silent breath of time, a Year,
Lusty and young, bright-eyed and full of cheer,
Bursts from the Future with a shout of joy,
And is the Present's king—a royal boy.

Then boreal fires set all the heavens aglow,
Red Mars shines brightly on the drifted snow.
Then from the crystal skies, and like a voice,
The Bell bids all the Universe rejoice.

Then rings loud peals of joy and merry chimes,
Fantastic, quaint, yet sweet as poets' rhymes;
And swells the psalm to the angel-band,
Walking serenely in the better land.

Men dreaming silver dreams laugh in their sleep,
And slumbering maidens, with much joyance
weep.

A new Year's born! a glorious King is crowned,
Amid a trembling universe of sound!

Then Silence comes to chase away the chime,
And drive it fainting to some nether clime.
On move the planets in their stately march,
Gone is the Bell hung in the Golden Arch.

THE CHRISTIAN YEAR.

A Series for the LIVING CHURCH.

I.

Thirty Years.

Epiphany, or Manifestation of Christ to the Gentiles.

So long, and a little while longer, was
our Blessed Saviour upon the earth, living
and walking among men; and they knew
him not. All of our life, whether longer
or shorter, he has surely been very near to
us; and do we know Him with such a close
and precious intimacy as we earnestly de-
sire?

I have been thinking of our great privi-
lege of the "Christian Year," which, if
we duly study and faithfully observe it,
will give us a better knowledge of the life
of Christ, than any other course can do.
It is a joy to dwell upon the helps given
us by our Mother the Church, in our en-
deavor to follow the footsteps of our im-
maculate Saviour. Her children ought to
attain to the highest degree of holy living,
so far above all others have they the
means to that sublime end.

For myself, and for the young readers of
these columns, I want to begin with
Epiphany, the "Gentile Christmas," and
from week to week, make some reflections
upon the sacred Seasons, continuing,
should God permit, until we shall also take
in the Advent month, which, for the sake
of co-incidence, I am obliged to defer.

It does not matter that so many wise and
good Churchmen have already been over
this rich ground and found for us pearl
after pearl of pure thought.

There are still gems innumerable, scat-
tered all along the way, and while holding
choicely those that we have, we shall gather
more and more, every time that we tread
anew the hallowed path.

Was it a miraculous star that led the
wise men to Jesus? Who of us can look
up into the heavens on any night, and not
be led to fall down and worship Him by
whom the worlds were framed. Such
glory is constantly before us. I am afraid
we grow thoughtless of its divine source,
and need awakening by some extraordi-
nary appearance, to a proper recognition
and acknowledgment.

And when we have been made to see
and know our gracious Saviour, what have
we to offer Him? Gold, frankincense, and
myrrh, would be acceptable only as the
outward expression of our heart's deep love
and adoration. Let us remember that we
ought to bring rich offerings of our world-
ly substance, if God has blessed us with
wealth; but above all gifts, let us bring to
our Lord Jesus a consecrated life.

There can be no sweeter service, than
days constantly devoted to Him and His
sublime commands; and, for our reward,
we shall surely have such manifestations of
His favor and love, as will make our so-
journ here but the forestage of the bright-
ness and joy above. F. B. S.

"When you are doing, for pure Christian
motives, a thing that makes you a great
deal of trouble, and gets you no applause,
you are trying to live just that unworldly
life that the first Christians did. They
were called a peculiar people, and who-
ever acts in the same spirit now-a-days
will be called the same."

Stories on the Catechism.

By A. G. Jones.

"That I Should Keep God's Holy Will and Com-
mandments, and Walk in the Same all the
Days of my Life."

DRUMMER PHILIP.

He will help us, teach us, crown us,
More than conquerors at the last.

Philip buttoned his old worn jacket
more closely round him, and put his bat-
tered hat upon his head, and went to the
door. "You'll tell Anna that I'll be in as
soon as I can," he said; "if she wants
anything, I shall be able to go for it."

"All right; if Mr. Pearson asks for me,
say, 'I couldn't come.'"

These two boys; Bob and Philip, were
about fourteen years of age; they were not
related, they were only great friends, lov-
ing each other with true, honest love,
which had grown up with them from their
earliest childhood. They had been next-
door neighbors during all the first years of
their lives; their fathers and mothers had
been friends before them, and when both
of them were left orphans within eight
months of each other, Bob Strainforth's
half-sister, Anna, his senior by twelve
years, took little Philip Winter into her
warm girl's heart, and vowed that he should
be as dear in her as her own Bob.

So the three had lived together in the
great manufacturing town of Warchester.
Anna worked hard at a large shop, where
she was very highly thought of; and when
the boys were old enough, they got em-
ployment at a factory; and very proud in-
deed they were when they took their first
week's earnings home, and declared that
they did not want a penny for themselves.
Anna was to do anything she liked with the
money; buy herself a dress if she wanted
one.

She was a loving, gentle girl, very proud
of her two boys, as she always called them;
very anxious that they should be good and
honest and steady, and not get amongst
bad companions. They used to go to
church on Sunday evening. Their fathers
and mothers had always done that, and it
was right, of course, that they should keep
it up; but they did not really think about
God, and all His goodness. They had
never been taught that they had promised
to be His faithful soldiers and servants
unto their life's end; and that if they kept
their Baptismal Vow of renunciation, and
faith, and obedience, their reward would
be great, their happiness greater than any
words can tell.

One autumn day a bell sounded in the
street in which Anna and her boys lived;
an old cracked bell, but which somehow
or another seemed to ask the poor people
who lived in that neighborhood to heed
its summons. Some of them responded to
the call, and went to the Mission chapel
which had just been opened, and of which
Mr. Pearson was the clergyman.

Then it was they heard truths they had
never heard before; then it was they were
called upon to lead better and holier lives
than they had ever led before; because
they had promised in their Baptism to re-
nounce all sin.

The winter that followed was the hard-
est winter that had been known in War-
chester for many a year. I am writing of
more than twenty-five years ago; there
have been many frosts and many snows
since then, but none perhaps as severe as
that one. And work was hard to get,
Poor Anna was dismissed from her shop;
good and hard-working though she was,
her employers could not keep her when
there was no work to be done. The wages
at the factory, too, were lowered, and life
was very hard for Anna and her boys.

Mr. Pearson used to tell them he knew
how hard the battle was, but he bade
them think of the victory, and the joy,
and the glory, and be patient and perse-
vering. He worked amongst his people
day and night, trying to comfort them in
sickness and in poverty. They soon learned
to love him. Bob and Philip were
amongst his most devoted admirers, and
Anna liked to listen to his words.

There was to be a Confirmation at
Warchester in the summer; and the boys
were attending classes, and both of them
seemed to be trying to do their best. But
within a few weeks of that evening on
which our story begins, a change had come
over Bob: he had left off going to the Mis-
sion Chapel; he always tried to make some
excuse to keep away from classes. Anna
asked Philip if he knew the reason of this;
and the boy answered: "I think it's only
because Jack Hunt and some of the fel-
lows have laughed at him; he'll come back
again soon, Anna, indeed he will."

Anna hoped that Philip might be right,
but there was a heavy load at her heart.
Bob was her idol; she could not bear to
think that in any way he was going wrong,
and yet she could not hide from herself the
fact that he was strangely unlike himself.

The brother and sister were sitting to-
gether in the cheerless room, from which
so many things had been taken and sold
to buy bread, when Philip came back from
Mr. Pearson's class. Anna was straining
her eyes to finish some work which had
been given her to do. She greeted Phil
with a kindly smile; the boy was very dear
to her, second only to Bob.

"What was it about to-night, Phil dear?
What did Mr. Pearson say?"
Phil was a small, pale, delicate-looking

boy; and in the days that were to come,
Anna often thought of the thin brown
face, lighted up with an expression she
could not understand.

"He didn't say much, Anna, he had
been kept with a sick person until very
late; only he said that the promise we had
made wasn't for a day, or a week, or a
month, or a year; but it was for just as
long as our life lasted; and he told us about
Lord Nelson, who won the battle of Trafal-
gar that we were reading about the other
day. And in the ship where he died—the
St. Vincent, I think the name was—you
see in printed letters Lord Nelson's own
words: 'England expects every man to do
his duty'; and he said that it is all that
God expects of us, always to do what is right;
always so long as we live to do our duty.
And, Anna (and here the boy's voice sank
in a low reverent whisper), 'and, Anna,
he went on to tell us that when we prom-
ised to keep God's holy will and command-
ments, he didn't tell us whether we should
have to do great things or little things,
only just what came in our way, what He
put there; because for many years of His
life Jesus Christ lived a quiet life in His
own home, and obeyed His parents, just
to teach us how in all things we must be
obedient until we die.'"

The days wore on as all days must,
whether they are happy, or whether they
are sad. The state of affairs in Warches-
ter did not improve: trade was at its low-
est, work was scarce, wages bad. Far
away in the Crimea our brave soldiers were
fighting the Russians, and tidings came
home of sufferings and privations, and of
noble, valiant deeds.

Anna and Philip were not happy during
that cold spring. They did not tell each
other what made them so sad; they used
to go to the Mission Chapel, and try to be
brave and hopeful; but a weight was on
their hearts; for Bob, their dear Bob,
whom they both loved so much, was never
with them now, he had left off going to the
classes, he seemed to have given up all that
was good.

Once or twice they tried to persuade
him to go with them; but he only got
very cross, and bade them mind their own
business; and all they could do was to pray
that he would come back to them, and be
their sunshine again, as he had been before
this cloud came upon them.

It was really the dread of being laughed
at, that had so changed poor Bob; he had
never been able to stand it, he liked to be
thought a man; he could not bear any one
to think that he was in the least under his
sister's influence, and when his compan-
ions at the factory accused him of being
afraid of Anna and the Parson, if he re-
fused to join in some of their "larks," he
could not stand it. Rather than that they
should think this of him, he would yield to
their wishes, and do what he knew to be
wrong; breaking the holy will and com-
mandments in which he had promised to
walk all the days of his life.

One evening, when the July sun was
sinking to its rest, and lighting up the
dark corners of the room in which Anna
and Philip were sitting, Bob appeared, his
clothes all torn, his hair dishevelled, his
face crimson with rage.

"I've come to say good-bye," he said;
"I'm going away, I don't know where,
but I've been turned away from the factory,
and I ain't going to stay at home to be a
burden to anybody; only I thought," and
the poor boy's voice trembled, and the
tears started to his eyes, "I thought I
wouldn't go without saying good-bye to
you."

"Bob, oh, Bob, my darling, what have
you done? why have they sent you away?"

All the softness had gone out of Bob's
heart now; all the angry feelings had
come back again. "Done!" he said,
"I've done nothing, except been friends
with some of the best fellows in Warches-
ter, chaps who know a little of life, and
not a set of psalm-singing idiots; a fellow
of my age has a right to choose his com-
panions, I should think; and because the
foreman found Hunt and me, and one or
two others, at the door of the Rose and
Crown, he goes straight and tells the
master; and he comes down and tells us
he has only kept us on all this time because
he didn't like to turn us away; but he called
us a set of idle young dogs, and he told
us not to show our faces at the factory
again; and he needn't fear, not one of us
would go if he doubled our wages; he
ain't going to keep us in leading strings,
he needn't think so."

"Oh, Bob, Bob!" wailed poor Anna,
"don't go away, my darling, or my heart
will break."

He did not heed her words; he went up
to her and gave her a hasty kiss, and with
a "good-bye, old fellow," to Philip, he
went out of the room as quickly as he en-
tered it two minutes before.

"Philip," said Anna, in a voice so
changed that the boy was startled,
"Philip, I promised mother when she was
dying that I would never let him go away
from me, what shall I do?"

"I don't think he'll go far away," an-
swered Philip soothingly. "I'll run after
him now, and see if I can't persuade him
to come back."

"Oh, thank you, Philip, you are always
good and kind, and he does love you de-
arly."

"You'll stay here until I come back,
Anna, won't you? I may have to go a
long way before I find him; but I'll not
come back until I either bring him with
me, or be able to tell you where he is."

To be continued.

Missionary Boxes.

Written for the Living Church.

"That was a worthy offering indeed, that
the ladies of ——— Church made to a
poor but hard working ambassador of the
Great King," said old Madam Curt to one
of her Christian neighbors, as they sat
sipping their tea in a social way.

"Everything new, and firm, and nice.
No cast off clothing for the tired wife to
spend hours in patching and mending, but
good, substantial garments, made to fit
those for whom they were intended, and
not a thing that the clergyman or his
family would have reason to blush over, as
if they were paupers in the estimation of
their far off and wealthy brethren."

"You should have seen a box that we
attempted to get in a parish where I once
lived!" said Miss Patty Lovejoy, laugh-
ing merrily, "such a heterogeneous mass
of old clothes! I verily believe there was
not an article in the whole collection that
cost the donors a sixpence. It makes me
ashamed to think of the mortification
that the earnest self-denying workers in
God's vineyard must feel, when they open
a box like that, and judge of the estimate
in which they are held by those who are
comparatively 'at ease in Zion.' As good
luck would have it, however, we had not
zeal enough to raise money to transport
the things; and, after several months of
waiting, they were distributed among the
poor of the church,—the only proper use
for them."

"I think it is an insult to give to God's
ministers what is too poor for our own
use," said Madam Curt. "We should re-
cognize the fact, that—under the old dis-
pensation—the Priests were entitled to the
very best of the offerings of the people;
and surely the Christian rule ought not to
be a whit behind. It should rather
run ahead of the Mosaic law."

"So it ought, and I agree with you
there. I wish everybody who grudged the
clergy a proper support, would read the
eighteenth chapter of Numbers, and take
particular notice of the portion that fell
by God's express command, to the Priests.
It shows, plainly enough, that His Will is
that those who preach the Gospel should
live of the Gospel," and not to have to
resort to all kinds of expedients in order
to keep soul and body together. It is
right, not only that they have enough for
present needs, but a pretty good surplus
for a rainy day, or old age, or physical
infirmity; and especially, for the many
charities that appeal constantly to them
for aid."

"You are the very person to be chair-
man of the Committee on Missionary Sup-
plies," said Madam Curt. "It is well
that 'the Dominic' appointed you. Maud
Satterlee was ridiculing the idea of our
'fidgeting,' as she expressed it, over the
food and raiment of the clergy; but I
think somebody ought to worry when it
is a patent fact that many of them are about
half starved, as well as half clad. That was
a good arrangement among the Israelites,
that those who served in holy things should
be supported by the sacred offerings; and
the New Testament command seems to me
just as strong."

"That twelfth verse of the chapter in
Numbers dwells with me," said Miss Love-
joy. "All the best of the oil, and all the
best of the wine and of the wheat, the first
fruits of them which they shall offer unto
the Lord, them have I given thee."

"I should not dare to go to church,
with my expensive garments, if my Rector
had only a rusty suit, and his family showed
signs of pinching and need. The people
are bound not only to give to the Man
of God enough for his respectable main-
tenance; but they should so value the care
which he takes of their immortal interest,
as to make the most generous and heartfelt
return, in worldly goods, for the comfort
of himself and his family. I mean to
get the very best things I can procure, for
the box that we are to send off next week,
and rejoice the spirit of one ambassador,
at least." F. B. S.

THE MINISTER'S WIFE.—The minister's
wife ought to be selected by a committee
of the church. She should be warranted
never to have the headache or neuralgia;
she should have nerves of wire, and sinews
of iron; she should never be tired or
sleepy, and should be everybody's cheer-
ful drudge; she should be cheerful, intel-
lectual, pious and domesticated; she should
be able to keep her husband's house, darn
his stockings, make his shirts, cook his
dinner, light his fire, and copy his ser-
mons; she should keep up the style of a
lady on the wages of a day laborer, and
be always at leisure for "good works," and
ready to receive morning calls; she should
be secretary to the Band of Hope, the
Dorcas Society, and the Home Mission;
she should conduct Bible classes and moth-
ers' meetings; should make clothing for
the poor, and gruel for the sick; and fi-
nally, she should be pleased with everybody
and everything, and never desire any re-
ward beyond the satisfaction of having
done her own duty and other people's too.

Avenues for Christian Talent.

Written for the Living Church.

So many have opened within a few years
past. One avenue that must be very de-
lightful to those who walk in it. I am
thinking especially of the exquisite designs
for Christmas and New Years cards. I was
looking over some of Prang's new issues
for the holidays, and it occurred to me
that the readers of the LIVING CHURCH,
particularly those who are far from any busy
centre, may like to have some of those
pretty devices described in another way
than in the general advertisements which
they may see in the secular papers, and
which really give them no definite ideas
that they can act upon in purchasing by
letters.

I suppose you will recollect the prize of
\$2,000 offered for the best designs for the
holidays, and that a woman took the first
prize of \$1,000. Rosina Emmett was the
lucky artist. Her conception is indeed
most pleasing. In the middle of the card
are white-robed choristers, singing *In Ex-
celsis Gloria*. The border is a Passion
Vine in blossom. At the base, some sheep
and lambs are lying down, while the shep-
herd sits near with his crook by his side.
An angel announces to him the "glad tid-
ings of great joy." A wondrous star is
visible among the lesser heavenly lights.

The second prize (\$500) was taken by
Alex. Sandico. The central figure is a
bright young girl, standing amid the holly,
and wafting a kiss for the "Happy Christ-
mas" and the New Year. It is not an es-
sentially Churchly picture, as is Miss Em-
mett's.

I have forgotten who took the third
prize of \$300, but the design is charming
to me. Prominent is the Holy Babe, ly-
ing upon straw in a manger that seems up-
held by a star. A white dove hovers over,
and cherubs form a suitable surrounding to
this sublime centre.

The fourth prize, of \$200, was given to
Anne G. Morse. The card represents
four children kneeling, with doves be-
tween them. Each child holds an ever-
green branch. On the right of the centre
picture are the words:

"Our God, heaven cannot hold Him,
Nor earth sustain;
Heaven and earth shall flee away,
When He comes to reign.
In the bleak mid-winter,
A stable place sufficed,
The Lord God Almighty,
Jesus Christ."

Below the picture is the verse:

"What can I give Him, poor as I am?
If I were a shepherd I would bring a lamb;
If I were a wise man, I would do my part,
But what I can I give Him—give my heart."
CHRISTINA G. HODGETT.

There is a narrow border around the
card, composed of hearts and evergreen
leaves, alternately, and at the left of the
picture is a holly branch with berries.
These prize cards will no doubt be the
great attraction this year, but there are
many gems among the smaller offerings,
that are perhaps as worthy of notice.
Some of the cabinet designs are beautiful,
and easy to preserve with their double
covers. I like 830, 834 and 836. They
come with two and four in a set. 824 is
simply floral, with verses. Children al-
ways want something that seems like ani-
mate life. They prefer the human form, or
any creature, bird, or beast, rather than
flowers alone. For the very little folks, I
should buy 827, six designs in a set. They
are admirably adapted to the babies who
are just beginning to observe intelligently.
A perfect birthday card is edged with
white silk fringe, and has on one side a
wreath of the forget-me-not, and lily of the
valley, and the words, "health, prop-
erity, and happiness attend you." On the
other, a garland of myrtle, heartsease,
and cedar, with the words, "love and con-
gratulations on your birthday." That same
Miss Emmett who took the prize for a
Christmas card this year, won the prize for
a design for a placque. It is a peculiar
idea. Among the pumpkin vines walks a
beautiful maiden, holding under one arm a
fine specimen of the golden vegetable.
Her drapery of delicate pink contrasts
well with the green leaves under her feet,
and her figure is so noble and graceful, as
she trips lightly along, one might imag-
ine her a princess, rather than a farmer's
daughter. Perhaps you will think this ef-
fort scarcely comes under the head "Chris-
tian talent"; but whatever exhibits a pure
taste seems to me a legitimate expression
of the sacred. Such a love of the works
of God as leads us to copy them, rather
than try to originate from our own weak
thoughts, is surely honoring the Master.
F. B. S.

An Oil City Irishman, having signed
the pledge, was charged soon afterward
with having drunk. "Twas me absent-
mindedness," said Pat, "an' a habit I have
of talkin' wid meself. I send to meself, sez
I, 'Pat, cumin an' have a drink.' 'No, ser,'
sez I, 'I've sworn off.' 'Thin I'll drink
alone,' sez I. 'An' whin meself cum out,
faith an' he was drinkin'."

Repentance without amendment is like
pumping out a ship without stopping the
leaks.—Palmer.

Scarlet Holland shades trimmed across the ends
with antique lace, are very pretty and serviceable
for a dining-room, giving a soft and warm light
to the apartment.—E. W. B.

Church Calendar.

JANUARY, 1881.

- 1. Feast of Circumcision.
2. 2d Sunday after Christmas.
3. Feast of the Epiphany.
4. 1st Sunday after Epiphany.
5. Friday, Fast.
6. 2d Sunday after Epiphany.
7. Friday, Fast.
8. 3d Sunday after Epiphany.
9. Conversion of St. Paul.
10. Friday, Fast.
11. 4th Sunday after Epiphany.

Circumcision of Christ.

Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel. ISAIAH VII:14.

Christ's Name came not till He became One with us in person; not till His Circumcision; not till for us and in our names He became debtor for the whole Law, principal, forfeiture, and all.

BISHOP ANDREWS.

Father of Peace and God of Consolation! The Angel of the Counsel dost Thou send To herald peace, to manifest salvation.

Thy light to pour, Thy knowledge to extend; Whence with the morning's earliest rays, Lover of men! Thy Name we praise.

'Midst Caesar's subjects Thou, at his decrees, Obey'dst and wast enrolled: our mortal race, To sin and Satan slave, from bondage freeing, Our poverty in all points didst embrace:

And by that union didst combine The earthly with the All-Divine. S. COSMAS.

Lilies on the Lord's Table.

BY ELLA M. BAKER.

Written for the Living Church.

Did lilies ever look so white, elsewhere, As next the chalice, on the linen fair? O whiteness! that doth so afflict my heart, That but with pain I look on what thou art! Ah, blessed pang of pain! beyond pain's cost He gains, who so attains that sight, soon lost.

The Household.

All communications for this Department should be addressed to THE HOUSEHOLD, 225 East 19th St., New York City.

To-day, Miss Corson, whose famous Cooking Schools are well-known in some of our largest cities, delivered her second and last lesson before the "Training School for Nurses," in Charity Hospital, Blackwell's Island. The instruction was "How to prepare food for the sick."

If possible, a large airy kitchen should be secured even if to possess it, one must relinquish some few elegancies or conveniences in the less important parts of the house. Few servants are blind to the pleasure of having everything nice and convenient in the room, that may be to them a home, perhaps for years; and no girl worth keeping will intentionally deface a well-appointed kitchen, or rob it of the little niceties and tasteful arrangements, that awakened a cheerful home feeling when she first entered it.

There is not one servant in a hundred, to whom the watchful eye of a neat, methodical mistress, is not an imperative necessity. If the kitchen is made and furnished in the best known manner, it should be carefully kept; but if small, inconvenient, and with a limited supply of utensils, the necessity for greater neatness and order is of far greater importance.

RAILROAD KNITTING.—Directions for this charming variety of knitting are sent by Mrs. C. J. S., to the New York Tribune. It is very pretty for both afghans and tidies. Cast on a number of stitches, which must be one less than some multiple of four. Thus ten fours are forty; cast on 39. Five fours are twenty; cast on 19; and so on.

1st row: Knit plain. 2d row: Purl. Repeat these two rows twice, making 6 rows in all. 7th row: Purl. 8th row: Plain.

Repeat the 7th and 8th rows twice. 12th row: Repeat from the 1st. Continue in this manner, making ridges and furrows six rows wide, till the piece is long enough, and cast off. In casting off, drop every fourth stitch entirely from the needle. When the casting off is finished, unravel these dropped stitches throughout the whole length of the knitting. The strips must be crocheted together. A beautiful afghan can be made by running ribbon through the open spaces formed by the unravelled stitches.

HOW TO ENJOY A MEAL.—Have it daintily and tastefully arranged and served, in the first place. We always mark the good housewife up a notch or two in our esteem, if we see that, however competent help she may have, she always slips out to give the "last touches" to the table, before the family or the guests sit down. Some do it for the guests, but not for the family; but that is an error. The artistic arrangement of the table furniture; the skill that avoids crowding dishes together, or leaving spaces too bare; the forethought that looks out for flowers for the dinner-table, though the centre-table go bare; the quick eye which sees that everything is in its place,—these supplement the fare wonderfully. Promptness in each member of the family, is another essential. It demoralizes the group, to have stragglers dropping in all the way through the meal, and gives a restaurant air—a suggestion of mere "feeding"—to the family meal, which it should never have.—Baldwin's Monthly.

HANGING-BASKETS, made up with new plants should be kept from the sun for a few days, and well moistened.

Church News.

ALABAMA.—Bishop Wilson visited St. Stephen's Church, Eutaw, on the 12th inst.; preaching twice, and confirmed six persons. On Tuesday, the 14th inst., he visited St. Mark's, near Boligee Station, on the great Southern railroad, and consecrated the church, which is a nice building, with open roof and recess-chancel, and is lined with pine planks, oiled and varnished. Thence, he proceeded, on Tuesday night, to Livingston, Sumter Co., and preached on Wednesday. The church at that place is without a Rector.

GEORGIA.—On the second Sunday in Advent, the Bishop of Georgia visited St. Peter's, Rome. The enlarged church was crowded to the gallery, and chairs were brought into requisition in the aisles; and this notwithstanding the very inclement weather. After an eloquent sermon by the Bishop, the Rector presented, for the Laying on of Hands, nine persons, including the Precentor and another gentleman of the Choir. The entire class made their first Communion immediately afterwards. The Offerings were \$146.15. The incessant torrents of rain induced a change of Evening Service, from 7:30, to 3:30 at which, one person (colored) was confirmed. A fair congregation attended, despite the rain.

During the week, a new furnace was put in position; and, last Sunday, the church was heated by hot air. This parish is desirous to secure an Assistant Minister, who shall teach the parish school for boys, or a first-class Lay teacher, who is also a musician, and to whom a good salary will be paid.

DELAWARE.—A Missionary meeting was held on the 12th inst., in St. John's Church, Wilmington, the Bishop of the Diocese presiding. The church was crowded with attentive hearers, to listen to the Rev. Drs. DuBois and Frost, who made very interesting "talks" on the subject of Mission Work; the former handling the general subject, as deduced from the text of St. Paul: "How shall they hear without a preacher? How shall they preach, except they be sent?" Dr. Frost took the subject of Diocesan Missions; laying special stress on Associated Mission Work. The Rev. Mr. Murphy, of Claymont, followed, with a few practical words about giving regularly and systematically to the furtherance of the Mission work of the Church, in all its forms and departments. Besides the speakers, there were present—the Rector (Rev. T. G. Littell), the Rev. Dr. Clemson, and Rev. Mr. Alcorn. We learn that Miss Scott, of Africa, is in the city; and, no doubt, she will soon be heard from, as she is asking help for the Boarding-School for girls.

WESTERN MICHIGAN.—The Rev. G. D. E. Mortimer, upon occasion of his recent resignation of the rectorship of St. Mark's Church, Grand Rapids, was the recipient of many valuable testimonials from his parishioners. Among these, was an address expressive of their attachment to him, and of their regret at parting from him, signed by about forty of his friends, and accompanied by a cheque for \$500. The reverend gentlemen made an appropriate acknowledgment of both letter and gift.

In addition to this gratifying expression on the part of his parishioners, Mr. Mortimer received also, as a parting testimonial from the Knight Templar (in which body he held a prominent position), an elegant and costly silver tea-service, consisting of six pieces and a magnificent salver. This was accompanied by a purse containing one hundred dollars in gold, also the gift of the Knights; and, further, by a most courteous and complimentary address, which was appropriately responded to.

Besides these handsome and gratifying tributes of regard, paid to Mr. Mortimer himself, his wife's friends, also, were not satisfied without presenting her with a testimonial of their esteem, and of their regret at losing her from among them. This gift was nothing less than a silver jewel case, in the form of an album, containing a purse of \$170 in gold, the gift of the ladies. "It was a fitting testimonial," says the Grand Rapids Eagle, to which we are indebted for the above information, "of their love for the lady, who—in the years during which she has made this city her home—by her refined, gentle character, has won the affection of many hearts which are loth to part with a friend whom they so highly appreciate."

The quarterly meeting of the Western Convocation of the Diocese of Michigan, which opened in St. Paul's Church, Lansing, Michigan, on December 14th, was one of much interest. The first sermon, an able and thoughtful discussion of the preparation that is being made by modern science and popular educators for the Second Coming of our Lord, was delivered by the Rev. Dr. Johnson, Dean of the Convocation. This was followed on Wednesday by a pointed and striking appeal, delivered by Rev. Mr. Dennis, of Howell, in which he urged Churchmen to follow the example of the people of God of old, and "build every man, that part of the wall that heath opposite his own door." The concluding discourse was by the Rev. Dr. Cross, of St. John's. The Holy Communion was celebrated by the Bishop; who, having received full reports of the local missionary work, added his word of cheer and advice, awakening much enthusiasm among both clergy and laity who were present. The next meeting of the Convocation is to be held at Howell.

NEW JERSEY.—The Elizabeth Daily Journal has the following complimentary notice of a sermon preached in the course of the last month, in St. John's Church, in that city, by the Rev. W. P. Ten Broeck, late rector of Christ Church, St. Paul:

"It was an extremely ingenious extemporaneous discourse in connection with the two all-embracing and great commandments given by our Saviour, viz.: 'Thou shalt love the Lord thy God, etc. The divine significance of this law, the grand intent of which is to restore moral order and harmony, to the disturbed and disordered strings of the human heart, was illustrated very happily and in an intelligent manner throughout, by an extended reference to the law of chords, discords and harmonies, so familiar to the skilled in musical science. In his development of the beautiful parallel, in which music was shown to be the natural expression of religious and devotional sentiment, even an adept in the art must have acknowledged the good taste and ability of the speaker. In the admirable plan of restoring mercy, the declamation may be regarded as a law of chords devised for the discipline and culture of the human soul, broken loose from the original harmony of the universe. Christ, the great Master from above, and embodiment of all law and moral concord, alone is able to harmonize earth with heaven, and re-attune our hearts to the oratorios of the upper temple. Whether we are truly in harmony with the universal kingdom of God, one key-note will decide, revealed by our blessed Redeemer, viz., love to our neighbor as to ourselves, which, if responsive, settles that question both for this world and for the next. In its illustrative character, the sermon might be called a lecture on music, as a venerable gentleman remarked, in coming out, but it was a profound one, and of rich, spiritual import."

WISCONSIN.—The Christmas Recess of Kemper Hall, under the charge of the Sisters of St. Mary commenced on Thursday the 23 of Dec., and the school will be open on Monday, Jan. 10. The present number of pupils is thirty-two, twenty-eight of these being residents at the Hall.

The system adopted by the Sisters, the value of which a long experience in Church education has proved, ensures for the pupils under their charge, the loving discipline of the Christian family, combined with the best advantages for mental culture. Pupils are received at any time during the term, and by application to "the Sister in charge" all necessary information can be obtained regarding the course of study and the charges for board and tuition.

The Rev. L. A. Kemper, D. D., of Nashotah Seminary, has resigned St. Paul's Church, Ashippun, Wis., of which he has been twenty-six years rector. We regret to learn that the cause is increasing physical infirmities. The Warden and Vestrymen have addressed Dr. Kemper a complimentary letter from which we take the following extract:

This seems to us a farewell of more than ordinary meaning. Many of us count your acquaintance from our childhood's early days, and received the foundation of our Christian instruction from you, and many of us cast our full burden upon you in those days when there was none other to help; we all have learned to love you and to prize your ministrations more and more as the years have gone by. And you to whom we have looked for comfort when our loved ones have been taken away, shall in person, comfort us no more. We look upon the full twenty-six years of your ministrations to us as more than matchless.

MICHIGAN.—On Tuesday afternoon, Dec. 14, Bishop Huntington, of Central New York, gave an instruction to the Society of the Royal Law, in the chapel of St. John's Church, Detroit.

The Wayne Convocation met at Mariners' Church, Detroit, on Monday, Dec. 8th. The Rev. Mr. Charles celebrated the Holy Communion, the Rev. Dr. Hawes assisting. The Rural Dean (Rev. Dr. Worthington) being detained at home by indisposition, the Rev. Dr. Pitkin was called to the chair. A set of proposed by-laws was presented by a Committee; but only one was adopted, the rest being laid over for consideration at the regular quarterly meeting on Tuesday, January 4th.

ARKANSAS.—The following is taken from the Van Buren Argus of Dec. 1st: Last Thursday, Thanksgiving Day, we attended Services at Trinity Church in this city, which were very impressive. The church was handsomely decorated with the fruits of the season, all being donations to the poor. Flour, meal, rice, etc., were among the Offerings. An Offering of money was also received for the same object. The sermon was an excellent one on the "Harvest Home." Allusion was made to the "old English" custom of always making a grand celebration on "The Harvest Home Festival" (Thanksgiving Day); and the congregation were reminded of the "Harvest at the last day, and of their 'future home.'" No other House of Worship opened its doors to celebrate the day. No stores were closed; and, Trinity Church excepted, the town showed no signs of acknowledging the day.

MINNESOTA.—Moorhead and Fargo are both still supplied with resident priests. The Bishop was to advance the Rev. George E. Swan of Fergus Falls, to the Priesthood, last Monday, the 20th. The Rev. E. S. Peake, although settled as Missionary at Detroit, Becker, County, does a large amount of missionary work at other points. He is to be at Moorhead and Glyndon on the first Sunday after Christmas. Lay-reading, we learn, will be the only resource at those two points, for the present.

INDIANA.—The Bishop of the Diocese visited Trinity Church, Ft. Wayne, on Wednesday evening, Dec. 15th, and administered the rite of Confirmation to a class of 28. This was the first class presented by the present Rector, Rev. W. N. Webbe, and is the largest ever presented in this parish.

The reign of the electric light in the streets of New York city has begun. Broadway, from Union Square to Twenty-eighth street, is now nightly lighted with electricity.

Consumption Cured.

An old physician, retired from practice, by having had placed in his hands, by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.



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Don't despair until you have tried this Sensible, Easily Applied and Radically Effective Remedy. Sold by Druggists, or sent by mail on receipt of Price, \$2.00, by

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I Arise to Say 'The only objection to your 'Common Sense Rocker' is, we all want it. They suit all sizes, from the two-year-old baby to the champion member of the Fat Men's Club. Every chair made upon honor and Warranted Perfect. Prices range from 75 cts to \$5 each. Special discount to Clergymen and Hotels. Send for Catalogue. Manufactured by F. A. SINCLAIR, West-11th N. Y.

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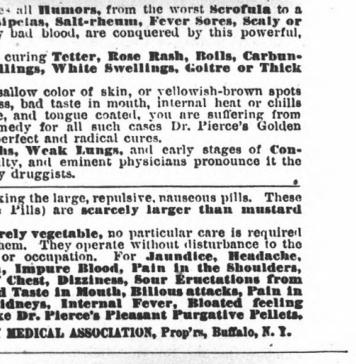
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The Battle House, long noted as one of the best hotels in the South, has, during the summer of 1880, been thoroughly refitted and newly furnished throughout. Accommodations for 400 Guests. Passenger Elevator and all Modern Conveniences. For information address ROBBINS & ST. JOHN, Prop'rs.



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WHITENESS AND PRESERVATION OF THE SKIN. Pure SWEET CREAM and GLYCERINE is a NEW COMBINATION for toilet soap. These articles have long been prized for their refreshing and healing properties. Sweet Cream Toilet Soap BRATTLE'S THE COMPLEXION, cures CHAPPED HANDS and keeps the skin SOFT and WHITE. It is a wholesome, simple, pure soap, containing no poisonous coloring or oils. Is especially prized by ladies and children, whose tender skin precludes the use of a less delicate soap.

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New York and Brooklyn.

The Sheltering Arms, and Other Charities.—The Long Island Historical Society.—The Church of the Reformation.—The Decadent R. E.—St. John's Guild and St. John's Chapel.—Grace Church Home.—Dr. Ewer's Sermon on English Church Troubles.

From our New York Correspondent.

The Sheltering Arms Nursery, of Brooklyn, has received a net sum of \$10,000 as the result of the Peasant's Festival in the Academy of Music, which I mentioned in my last letter.

On Thursday was held the forty-fifth anniversary of a somewhat similar Charity in New York, the Half Orphan Asylum. Public exercises, in which the children and the invited guests took part, were held at 4 o'clock in the afternoon, at the Asylum in Tenth street.

Speaking of Brooklyn reminds us of the completion of what will be one of the chief ornaments of that city—the new and magnificent edifice of the Long Island Historical Society. It adjoins the handsome church in the city—Holy Trinity—of which Bishop Littlejohn was once Rector; and now the Rev. Charles H. Hall, D. D. The sum of \$12,000 has been expended in the construction; and \$15,000 more will be required.

The Church of the Reformation, Brooklyn, has just been enlarged by the addition of a recessed chancel, and convenient new rooms for the Vestry, and for Bible-classes. It is located in a part of the city developing more and more as a residence quarter for the well-to-do and wealthy; and its future is thus assured.

We mentioned, in our last, the effort making to increase the charitable funds of St. John's Guild. The appeal has not been unheeded, as is made clear by the fact that the brokers of the Produce Exchange raised among themselves \$360 in a single day, this week, sending it to the Guild-Master.

We were recently privileged to look in upon old St. John's chapel, of Trinity parish—the place of meeting of the General Conventions of 1847, 1853, 1862 and 1874, and of so many Conventions of the Diocese of New York. The handsome square on which it formerly fronted is now filled by an unsightly freight depot; and the once comfortable homes surrounding it, were long since engulfed by the up town march of business.

Grace Church Home is just completed. It adjoins the Church and Rectory on Broadway, and is in the same architectural style. This is the second addition to this valuable Church property, within two years; a beautiful chantry or chapel having been finished scarcely a year and a half ago.

The Rev. Dr. Ewer, of St. Ignatius, has made himself heard again; and his voice, as usual, has no uncertain sound. On last Sunday morning, he preached a sermon on the imprisonment of clergymen in England, which has been very fully reported, and commented upon rather sympathetically in the newspapers.

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and a State Council deciding matters of the Faith, one may fairly ask, whether—whatever their views, these imprisoned priests are not a good type of the captivity of the Church herself. If the persecutions—for they are so, though I am no Ritualist who says it—be persisted in, they will most inevitably lead to an upheaval. Perhaps they are to be hailed for that sake. Dr. Ewer, making a quotation from a late utterance of Bishop Abraham, put the case in a nutshell.

Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When sleepest prayer? When desire grows cold.—St. Augustine.

Low as the grave is, only faith can climb high enough to see beyond it.

RIDGWAY, Gallatin Co., Ill., Dec. 22, 1880.

DEAR SIR,—I received your letter of Monday last, and all are glad. I am meeting with good success, and the Pads are giving entire satisfaction. Mrs. Kolman is still improving.

Electro Magnetic Co., 149 Clark St., Chicago. DEAR SIR,—Having heard of the vast amount of good your Magnetic Pads have done and are doing, I have decided to send for one.

GREAT DISTRESS is often suddenly experienced from an attack of cramp in the stomach, colic or other painful affections, for the relief of which nothing is superior to Dr. Pierce's Compound Extract of Smart-Weed, or Water-Pepper, compounded from the best French brandy, Jamaica ginger, smart-weed, or water-pepper, and anodyne gums.

Ladies, remember your Toilet is not complete without a bottle of "Champlin's Liquid Pearl." Only 50c.

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School of St. John The Evangelist, BOSTON, MASS. A Boarding School for Boys, Visitor, Rev. C. C. Grafton, S. S. T. R., Rector of the Church of the Advent.

The Misses Nisbett, 43 East 41st Street, New York. Two English ladies, the daughters and sisters of clergymen, receive a few boarding and day pupils.

The Selleck School, Norwalk, Conn. The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June.

Racine College, Racine, Wis. Will re-open Thursday, Sept. 9, 1880. The College includes a School of Letters and a Scientific School.

Brook Hall Female Seminary, Media, Pa. Will open on Wednesday, Sept. 15th. The high reputation of this School will be sustained by increased advantages the coming year.

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