

# The Living Church.

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

Vol. III, No. 5.

CHICAGO, THURSDAY, DECEMBER 9, 1880.

Whole No. 110.

## Advent.

Written for the Living Church.  
Tell ye this to Zion's daughter:  
Lo! He comes—thy King.  
Winds! to every tribe and nation,  
Gladsome echoes wail!  
He, the Highest and the Holy,  
To the sin-defiled  
Comes in love; the Meek and Lowly,  
As a little Child!  
And the wise, in adoration,  
Grateful of rings bring;  
For the gift of free salvation  
Comes with Zion's King!

"PAULINA."

## A Bird's Eye View of the East.

Sketched for the Living Church.

Ireland is as turbulent as ever. Many an English statesman breathes in secret the wish which the old Duke of Wellington breathed openly; namely, "That it could be sunk for half an hour, and then pulled up and colonized." There is something very queer in Irish air, and Irish potatoes, and Irish whiskey. No matter who takes them, nor in what country they have been taken, they seem always to engender perversity, unrest, disaffection. Irish history is the most curious succession of rows and shillalah-flourishing that the world has ever seen. The island is being garrisoned from the centre to the sea; the red coats of the soldiers being observable from every point of rising ground: Boycotts, to dig whose potato crop cost the British tax payers \$50,000, has retired from his castle at Lough Mask, guarded by horse, foot, and artillery; but the policemen continue to guard his empty castle. Mr. Forster has gone to Ireland, and the Land-Leaguers are pushing their organizations, as if nothing had happened.

They have been singing a Requiem Mass in Paris, in honor of the great Lacordaire. They had a famous preacher for the occasion, and he went at the government with fire and tongue, about the enforcement of the religious decrees. Some people outside the church cheered him, and the mean officials arrested them, and this sort of thing they call "Republicanism!" The work of getting rid of the Monks goes on; and, in every important town of France, has led to scandals which the Government would gladly have avoided. Locks have had to be picked, doors broken in, and barricades demolished. Excited crowds have been brought together; and the Monks have finally departed, amidst manifestations for the most part of sympathy and goodwill from the assembled people. The Republican Government, in the action it has taken against the Religious Orders, seem rather to have yielded to passion than to have been guided by policy. The present measures are, it must be remembered, of doubtful legality. The legal questions at issue are to be argued in the course of a few days, before the Tribunal of Conflicts. It would have seemed judicious to await the decision of the Court, before proceeding to the extreme measures that have been adopted. But the opportunity of gratifying the bitter animosity with which French Radicals regard religion, could not be allowed to escape. Whatever the judgment of the Law Courts may be, it is probable that—at the meeting of the Chambers, legislation in the spirit of the measures that the Government has taken, will be introduced and probably pass into law.

They are not getting on very well in Rome. The Pope's last speech to his household was not a very happy one; and it has raised a perfect storm of comments. The Pope does not feel that he can trust anybody; and he avoids talking about political matters. It is asserted, by those most closely around him, that the Pope is from day to day becoming more irresolute and weak; in fact, the difficulties of his position are such as would make most men irresolute. He has ordered a collection to be made of all the printed comments of his speech.

Meantime, new troubles are manifesting themselves, and of a very serious sort. The commission for the collection of Peter's pence has just sent in this year's account, showing a lamentable falling off. Three causes are assigned for this. First, hard times affecting the contributors; secondly, the change of person from Pius IX. to Leo XIII.; thirdly, the new organization of the method of collecting; which, if it prevents waste and embezzlement, disgusts and alienates the collectors. Many Bishops have intimated to the Pope, that—if he wishes to collect larger supplies, he must adopt a policy of resistance, and abandon conciliation.

There has been a great deal of very wild talk about the new conquering power in Asia—the Kurds; and that they are going to knock old Persia all to pieces, and found a new dynasty. Well, the Kurds went over to try it; with Abdullah (who was to be the new Mohamet), at their head. They had a decidedly warm reception. The Persians whipped them out and out; and they departed as quickly as they came.

Feeble though the power of Persia may be, its contact with European civilization has yet given it advantages that render it secure against attack from any array of nomadic tribes. The time is past, when courage and fanaticism could make or unmake kingdoms in Asia. The equipment and organization that the Persian levies have ac-

quired with European aid, rendered them more than a match for the undisciplined valor of the badly armed host that Abdullah Sheikh brought together.

At last, the Montenegrins have got into Dulcigno, and their flag waves over the dirty little town. The Turks at last came to the scratch; and it was a scratch, and a very dry one. The Albanians fought like tigers, and hundreds were killed or wounded on both sides. The Prince of Montenegro may find that he has caught a tartar. There is a strong probability that the Dulcignotes will not prove the most submissive of subjects; and that, with the help of their countrymen, they will make at no distant period a vigorous effort to throw off the yoke that is now being imposed upon them. The subjection of this unfortunate people to a hated rule is the most shameful incident with which it has been possible for long years to reproach the foreign policy of England. Meanwhile, the Turkish Correspondent of the London Times says that the Sultan thinks himself happily rid of Duleigno, as he is free now to meet Greece on his own ground, and to force a fight with that Power, before it is fully prepared. He thinks that his army will be able to make short work of the Hellenic forces.

## News from the Mother Church.

The Pelham-Dale Case—Bishop Littlejohn in England.

From our English Correspondent.

LONDON, Nov. 18, 1880.

As touching the St. Vedast case, things are going on as well as possible. We are anything but anxious to effect the premature release of Mr. Dale; for the sermon that he is preaching, day and night, from his cell in Holloway goal, is a great deal too valuable to lose. You see that, except on some similar occasions, Catholic revivalists have rarely been able to catch the eye or the ear of those without. And, even in "the religious world," there are multitudes whom their case has never reached, except in a perverted form. But, while Mr. Dale can be kept in prison, every one will listen. They may strike, but they must hear; and, by constant iteration, we hope to make thousands who lie outside our present sphere of influence, not only understand us, but sympathize with us. It would be idle to expect that everybody will at once come to our side; and the Persecution Company have no doubt scored one or two points. Many of the secular journals still moulder over the old platitudes about obeying the law; and the Bishop of Manchester, in his Visitation Charge to his clergy, has branded Mr. Dale with playing the part of an anarchist and a bad citizen. But the right reverend prelate has been at once "stumped" by a correspondent of a newspaper published in his own city, who points out that the Purchas judgment, which forbade the parochial clergy to wear chasubles, declared that the Bishops and the Cathedral-clergy were bound to wear copes, which the Bishop in question has never done. Thus, the Bishop is himself guilty of the very act which he condemns in such strong terms; save only, that he has not been formally admonished by Lord Penzance, to obey the Canon.

Against the support which Mr. Dale's persecutors have received, there is to be set; first, the fact that the Archbishop of Canterbury disapproves of the course taken by the Church Association, and has requested them to release Mr. Dale, which they have refused to do. Secondly, that though the *Record*, after some vacillation, has thrown its vote into the scale of the persecutors; it has been obliged to insert letters from at least three of its most influential supporters, strongly denouncing the line that it has taken. Thus, its "venerated friend," the Reverend Samuel Garrett, of Ipswich, answering the Bishop of Manchester, asks what martyr or confessor, from Daniel downwards, has ever been imprisoned or put to death, without being accused of being a violator of the law? Mr. Garrett will have to ask that question a good many times before he gets an answer.

Another important fact is, that we have already two bishops on our side. In his charge, last July, the Bishop of Nova Scotia, who was consecrated as far back as 1851, after remarking that his diocese had no interest in the matter (for Privy-Council law did not extend to Canada, except as it affected the opinion they were to form of their brethren at home), went on to say, that a careful examination of the Ridsdale judgment satisfied him that it must have been "dictated rather by policy, than by the convictions of the learned Judge;" and he expresses his astonishment at the statements and arguments which their Lordships had put forth.

On Tuesday last, the Bishop of Tasmania (Doctor Bromby), another very grave and influential prelate, who was consecrated in 1864, and who has been forty-two years in Holy Orders, published a letter in the London *Times*, in which he speaks "as one who has no sympathy with the extravagances of what is called the 'ritualistic' section of the Church; but who writes thus:

My feelings are outraged by the spectacle of an earnest man vilely imprisoned in this age of liberty and toleration, for obedience to the dictates of his

conscience, his flock scattered, his vineyard laid waste, for what reason? Because he has broken the law? But they who say a man should not break the law of uniformity, by their defects and omissions do they not break the law? Let him that is without sin among them cast the first stone. Is it because his ritual involves wrong teaching? Has not the Supreme Court of Appeal justified such teaching as falling within the comprehensive limits of what we love to call the most tolerant Church in Christendom? Is it because, while he is so permitted to exercise liberty in the pulpit, for which alone he is responsible, he has no right to force his people to take part in a ritual to which they conscientiously object? On the contrary, his people accept the teaching which the law allows, and prefer the ritual with which strangers have stepped in to interfere.

Mr. Dale is represented as imprisoned by his own act. He has the power to turn the key of his cell, whenever he accepts the ruling of the court whose authority to interpret the laws of the Church he rejects, as conscientiously as the member of the Society of Friends objects to take the oath prescribed by Parliament. Every martyr has been asked to purchase his escape by cowardice, and, however wrong-headed many martyrs have been, English sympathy has rewarded them. The question is not whether Mr. Dale is right or wrong, or whether the court was right or wrong in their judgment, but whether an earnest-minded, hard-working, and greatly valued clergyman is to be permitted to lie in prison, condemned as a felon, because, in common with a large body of the clergy and laity, he believes that he is obedient to the laws and the rubrics of the Church; and this, too, when Protestantism is boasting of the liberty of conscience, and education continues to develop its natural variety. If such variety is incompatible with unity, then the Church must yield to the intolerance of wilful and opposed factions, and that means disruption.

It cannot fall, that such words as these will tell in time; especially, as we have this fact to start with, namely, that the English Church Union, and the Church of England Working-men's Society, which have been their twelfth bishops, twenty-five hundred clergy, and at least twenty thousand communicant members, are wholly on the side of the prisoner; that they form but a small portion of the High Church section; and that many of the "Evangelical" party are, as we have been scandalized and outraged by the acts of the Church Association.

We have been greatly interested and cheered by the speech of Bishop Littlejohn, at a meeting of the Venerable Society for the Propagation of the Gospel, held at Lincoln. The statistical portion of his Address is particularly striking. If the proportion of young people to the population is the same in America as it is in England, your annual tale of thirty thousand confirmed would indicate that you have either a *bona fide* Church population of a million and a half (not counting loose adherents), or else that the conversion of adults is going on at a great pace. And, after all, your Missionary effort, if not what it should be, is at least greater than ours. You raise—so the Bishop says—seven hundred thousand dollars for the work. We have at least six times as many clergy as you have; and our contributions to all our Foreign Missionary Societies last year, were only two million, two hundred and forty-nine thousand, four hundred and thirty dollars. It seems to me that what the American Church wants is a great idea; and such an idea presents itself to every one who grasps in its fulness, that Article of the Creed—"I believe in One, Holy, Catholic, and Apostolic Church."

How small and contemptible do all merely secular politics appear, when people fix their eyes upon that vast Kingdom, which came into formal existence, when Abraham left his father's house at the command of God; and of which the Jews of old, and every baptized man, from the beginning, has been a citizen. The interests of a nation such as this, its extension, its unity, the purity of its government, and the prosperity of its people—all these are objects infinitely more worthy to occupy men's minds than the squabbles of parties, or even of States. And there can be no question, that the thought of brotherhood with all the great names of Biblical and Ecclesiastical History, appeals to the imagination as nothing else can do.

## Church Building-Fund Commission.

The first meeting of the Executive Committee of this Commission was held at the Mission Rooms, in the Bible House, New York, on the 23d of November. In the absence of Bishop Doane, who was detained by sickness in his family, Bishop Elliott, of Western Texas, presided. Mr. Wm. G. Low, of Brooklyn, acted as Secretary.

The members seemed fully impressed with the magnitude and immense importance of the work of the Commission, and were confident of the ability of the Church to raise the sum of a million dollars in the next three years, without difficulty, if this were recognized as the great work to be accomplished at this time, as a Centennial Memorial, and if the leading clergymen and laymen took hold of it with the zeal and energy which its importance demanded.

As the organization of the Commission was so late in the session of the Convention that there was no time even to notify all of the members who were appointed by the Bishops, Chief Justice Prince, of New Mexico, was requested to prepare, for immediate publication, a statement, to comprise the organization, history, and objects of the Commission. The Rev. Dr. Schenck, of Long Island, laid before the meeting a number

of excellent practical suggestions as to its work, but said he did not desire action until after full consideration, and preferred that they be laid over till the next meeting. Mr. Lemuel Coffin, of Pennsylvania, produced some statistics, showing how groundless were the fears of some that it was impracticable to raise the permanent fund of a million dollars in the time specified.

A member of the Committee stated his desire to subscribe a thousand dollars each year, for three years (\$3,000 in all), but did not wish to do so publicly until some persons could be seen who would probably contribute larger amounts. He was sure that as soon as it was understood that this fund was to be a permanent one, the interest on which would assist in erecting over a hundred churches a year, money would flow in spontaneously. The Committee adjourned to meet on December 14th, at the same place.

## In and Around the Metropolis.

From our Special Correspondent.

NEW YORK, Dec. 2d, 1880.

The Rev. Dr. Dix, Rector of Trinity, narrowly escaped harm last Sunday night. He had been attending service at St. Augustine's Chapel, Houston street; returning home, the horses of his carriage took fright, and ran some distance through the crowded streets. They were stopped by a police officer, when it was found that, though much shaken, he had suffered no injury. He presided last evening at a great public meeting of the G. A. R., at Chickering Hall; Gen. N. P. Banks delivering an address.

Although it snowed, the Services here and in Brooklyn, on Thanksgiving Day, were, so far as I have heard, attended by unusually large congregations. For my own part, I rather enjoy a wintry exterior, on a festival day like this. It makes home-cheer more snug by contrast. Decorations of grasses, vegetables, and fruits, were almost universal in the churches.

Some churches retained their decorations over Advent Sunday. But is not this carrying things too far? If the Sunday after Thanksgiving were an ordinary one, it might be well enough. But the significance of Advent is so clearly marked by the Church, as a penitential season, that retrospective reminders of the festival seem out of place, if not actually subversive of the Church's teaching.

The Advent cards and parish memoranda, issued at this time, show, in many of our parishes, steady growth in good works. One wonders, as the eyes run down the lists of parish guilds, societies, and agencies, and of multiplied services, how some of our city Rectors find time to meet a tithe of the demands made upon them.

"Father Gavazzi" arrived in town on Saturday; being his third visit to the United States. Your readers will remember him as the eloquent Italian priest, who—some years ago—broke with Rome, and has since become its bitter enemy in Italy. One cannot but lament, that the "Free Italian Church," which, ten years ago, he "founded," is nothing better than a new schism, with a new "Creed." We happen to have been brought intimately into contact with religious life in Italy; and we are bound to say—in all kindness and frankness—that Gavazzi is no such hero in his own land, even among the well-wishers of Reform, as he is in America. Such movements as his make no real impression upon a people so riveted to historic antecedents. The only hope for a new light in Italy must come from a religion on the basis of the historic Creeds; and growing, in some way, out of the Historic Church. There is plenty of material which would prove of use in such reform. But the time is not yet.

Curiously enough, the ocean steamers brought to our port, last week, a number of the Monks and Nuns lately expelled from France; and also a party of German Socialists, exiled by Bismarck. The latter were met by some of our New York Communists, and their baggage conveyed up Broadway, with the red flag flying over it. Almost every steamer brings persecuted Jews from Roumania. Truly, with such a heterogeneous element as make up our population in this country, the Church has problems to solve, and opportunities to deal with, which, in all her nineteen centuries of history, she has never encountered before.

The Board of Managers of the Church Society for Promoting Christianity among the Jews met at 32 Bible House, Thursday. You will be glad to learn that provision was made for new missionaries for the Jews in the cities of Baltimore, New Orleans, Pittsburgh, Cleveland, and Louisville, and also in Iowa; bringing the present force up to eleven. Local Secretaries were appointed in nineteen additional dioceses, at the nomination of their Bishops. This is fair work for the Society's third year.

The Rev. H. C. Hovey, of St. Barnabas', Brooklyn, looks very hearty and well, as a result of his visit to Europe. He is hard at work in his mission parish.

I hear also good things of Ascension, Brooklyn; the clergyman who has been in temporary charge there having accepted the Rectorship. The Church has been long burdened by debt, but its finances are now improved. It is the only parish, in a ward having a population of 30,000, you will easily believe that there is work enough to do.

All your readers are interested, I don't doubt, in the International Exhibition which it is intended holding here in 1883. A good deal of severe disapproval is being called out just now, however, by the attempt of the Commissioners, to fix upon Central Park as a site. They have made a final appeal to the authorities, which will be decided this week. There are much better sites to be had; and a feeling exists, that the city cannot afford to surrender this park (almost its only remaining breathing place) to buildings, some of which it is desirable should remain permanently when once erected.

## Thanksgiving Day in Baltimore.

The day was universally observed by our Churches. At St. Paul's Church, the Holy Communion was celebrated at 7 A. M.; and Morning Prayer and sermon at 11 A. M., were followed by a second Celebration of the Holy Communion. The rector preached an appropriate sermon from the 116th Psalm of the Psalter, verse 11. The music, by the well-trained surpliced choir, was carefully rendered. The church was tastefully decorated with fruits and flowers. In the font, a large pyramid of fruit, plants, evergreens, etc., was erected, and the Altar-cross was adorned with stalks of grain and bunches of grapes. The Altar was brilliantly lighted.

At St. Luke's, the Services were also chorally rendered by the surpliced choir. There were two Celebrations of the Holy Communion; and the sermon at the 11 o'clock Service was preached by the Rev. James Briscoe, one of the assistants of the parish. The altar and reredos were hung in white and gold, the Altar being adorned with sheaves of wheat, and clusters of grapes, tastefully arranged at the base of the cross. The font was also beautifully ornamented with corn, wheat, fruit, and garlands of Autumn leaves.

Mount Calvary Church had also its two Celebrations of the Holy Communion, and like Services were held in its Chapel, the Church of St. Mary the Virgin, for colored people. Both churches were beautifully decorated; and their surpliced choirs rendered the Thanksgiving-music smoothly and effectively. The sermon at Mount Calvary was by the Rev. Mr. Perry, from St. James, 1: 17.

At the Church of St. Michael and All Angels, the Rector—the Rev. Wm. Kirkus—preached from Psalm CXXVII: 12-14. The Altar and font were tastefully decorated with grain, fruit, and ornamental grasses.

At Christ Church the decorations were peculiarly striking. The reading-desk and pulpit were ornamented with ferns; and, within the chancel were mounds consisting of flowers and ferns, and various kinds of fruit and vegetables. The sermon was by the Rector, the Rev. Dr. Watkins, from Nehemiah VII: 10.

At Ascension Church, Rev. Dr. Fair, Rector, in addition to the regular Thanksgiving Services, an entertainment was held in the Chapel in the evening for the children of the Sunday school. A number of recitations were given, and several solos were sung; after which, the children, and all who were present, adjourned to the basement, where a collation was provided. This was followed by various games and amusements, which occupied the remainder of the evening.

Services were also held in Grace, St. Peter's, Emmanuel, St. Barnabas, and Memorial Churches, which were well attended by their respective congregations.

At St. George's, the Holy Communion was celebrated at 7 A. M.

## St. Luke's Hospital, Chicago.

We subjoin a letter addressed by the patients of St. Luke's Hospital to the estimable Matron of that Institution, who, by her long and faithful services, has so richly earned the gratitude not only of the inmates of the hospital, but also of all who take an interest in works of mercy.

In this connection, we cannot withhold our congratulations from the indefatigable President (Rev. Dr. Locke), and others interested in St. Luke's Hospital, upon the results, so far as they have come to our knowledge, of the offerings made in the various churches on "Hospital Sunday." Those at St. James' amounted to \$2,100; and at Grace Church, to \$1,900. We hope to hear soon from the rest.

ST. LUKE'S HOSPITAL,

CHICAGO, Nov. 25, 1880.

MISS MILES.—We, the patients of this Institution, wish to express our most earnest and hearty thanks to you and the many kind friends who have so generously contributed to make this a day of thanksgiving in reality for us. We must say, during our stay here, we have met with uniform kindness from all the officers and assistants connected with this institution. Please accept this as a true sentiment of all the patients in this house.

PATIENTS OF ST. LUKE'S HOSPITAL.

The Women's Auxiliary held a meeting in Detroit, last Saturday at 3 P. M., at the Chapel of St. John's Church; on Sunday morning a general missionary meeting was held at St. Paul's Church; in the afternoon, another was held at a hall, for the colored people; in the evening, at St. John's Church, Bishop Whipple made an address at each of these meetings. On Monday afternoon, the Bishop spoke to the Church women of Detroit, on the subject of Indian Missions. He was accompanied, during his visit, by his brother, the Rev. Geo. B. Whipple. We are thankful to hear that the Bishop is able to endure such an amount of work.

## News and Notes from New York.

*The Passion Play—Meeting of the Woman's Auxiliary—Convocation in New Jersey—Holman Hunt's Picture—The Metropolitan Museum.*

From our New York Correspondent.

NEW YORK, Dec. 1, 1880.

It is understood that the Passion Play, the announcement of which has created so much excitement, will not be produced. Of course there is an instinctive and well founded dread, in the minds of every Christian, of having sacred themes introduced in any form into a place having such "environment" as the ordinary theatre. But when I say, that one of the scenes in this play, is a representation of the Last Supper, your readers will understand something of the reason for the special and earnest opposition that has manifested itself towards a piece not merely shocking to general public sentiment, but really sacrilegious. In the not over-sandy city of San Francisco, where it first appeared, a fierce contest arose as to whether to allow it, or to suppress it. Here, disapproval has been expressed from the first announcement of its coming, voicing itself in the press and pulpit in emphatic tones. A petition against it has been signed by thousands of every creed; Mr. Edwin Booth sends from England a protest against its production in a theatre which goes by his name, demanding, if the performance is persisted in, that the name of the theatre be changed; and the Board of Aldermen have taken official action looking to a prohibition of it altogether.

While I speak of the stage, let me say, that the great actress, Sara Bernhardt, while attracting crowds of the play-going public, is meeting with an unusual amount of disapproval—and rather severe at that—from the religious community. She has probably great gifts, but her grossly immoral life renders her coming something of a scandal in itself, and has drawn out denunciations from even men so sober and so little cynical as Dr. Howard Crosby.

The ninth annual meeting of the Long Island Branch of the Woman's Auxiliary of the Board of Missions, has been held in Brooklyn since I last wrote. This is one of the most stirring organizations of the kind in the Church. At the morning session the report was presented, showing \$6,260.65 raised in various ways, and distributed to the Domestic and Foreign committees. Colored Missions, Jewish Missions, Mexico, Bishop Whipple's work, city missionary work, and several special objects. Tributes of affection and appreciation were offered to Mrs. John A. Paddock, wife of the Bishop-elect of Washington Territory, who retires from her active presidency of the association to accompany her husband to his mission field. Bishop Clarkson announced a long list of speakers for the sessions of afternoon and evening, with the remark that brevity would be necessary, in order to get through. The Bishop observed that he was reminded of a saying of Sidney Smith's, who once, sending a young deacon to preach to a congregation principally composed of miners, was asked nervously, "What in the world shall I preach about?" "Oh," returned Mr. Smith, "preach about twenty minutes."

Very interesting addresses were delivered by Bishop Tuttle, of Utah, Bishop Riley, of Mexico, Bishop Vail, of Kansas, Rev. J. H. Quimby, Missionary in Japan, Rev. Joshua Kimber, Secretary of the Foreign Committee, Hon. A. Bradford Prince (in advocacy of the plan for raising a memorial fund for the centennial of the American Church, of \$1,000,000, for church building), Bishop Garrett, of Northern Texas, Bishop Morris of Oregon, and the Rev. Dr. Twing, of the Domestic Committee. Dr. Twing begged sympathy and support in the duty laid upon him of attempting to increase the funds of the Domestic Committee by about \$20,000 annually, in order to make proper provision for the three new Missionary Bishops now to be sent out. Every Churchman and Churchwoman ought to feel it a duty to aid in this effort.

The Convocation of New Brunswick, New Jersey, was held at St. John's, Elizabeth, last week. The attendance was somewhat affected by the near approach of Thanksgiving Day, but much interest was shown, and a number of appropriations were made which will materially strengthen the missionary work of the diocese. Bishop Scarborough presided, aided by Dean Bodman. The Convocations of this diocese are not mere debating societies, but very practical missionary agencies. St. John's Church, where the session was held—one of the largest and handsomest ecclesiastical edifices in the diocese—is surrounded by a "God's acre" filled with tombstones, many of them dating back to colonial days. The parish is one of the original stations of the Venerable Society for the Propagation of the Gospel in Foreign Parts; and its prosperity, with the growth of the Church in that diocese, is a good illustration of the success sure to follow missionary venture.

Your readers may have learned ere this, that the well-known Church publishing firm of Pott, Young & Co. has undergone a change. Mr. James Pott, the justly popular head of the old firm, retires. He retains his relations with the New York Bible and Common Prayer Book Society, and the Protestant Episcopal Tract Society, the office of which is removed to No. 56, Cooper Union.

The painting, "Shadow of the Cross," by the English artist, Holman Hunt, is on exhibition here. I was fortunate enough to have an invitation to the opening "private view." The art critics have given it marked attention. This artist always paints with religious feeling, and is, perhaps, a truer interpreter of the emotions of Christian faith and love and adoration, than of the severer rules of art. From a strictly technical stand-point, his works have much that is at least questionable. They will, nevertheless, al-

ways command popularity with a large mass of art-lovers, who, to art-culture, add the sympathies of Christian hearts. The picture will doubtless find its way to your city, sooner or later, so it will be unnecessary for me, as indeed I can hardly venture, to describe it.

Our growing Metropolitan Museum has had a recent addition made to its art treasures, which will prove to be an honor to the nation. Mr. Cornelius Vanderbilt has purchased in Italy and presented one of the finest collections in existence, of original drawings by the great masters, representing all schools and all nationalities. Necessarily, but few such collections are to be found in the world, and they in the famous galleries of Europe—galleries made famous by being the repositories of such works. This collection was begun in the last century by Count Maggiori, of Fermo, and additions have been made to it from time to time by others. It numbers 690 specimens, representing among the most noted names: Michael Angelo, Raphael, Leonardo da Vinci, Andrea del Santo, Benvenuto Cellini, Fra Bartolomeo, Salvator Rosa, Sodoma, Perugino, Correggio, Titian, Tintoretto, Paolo Veronese, Palma Vecchio, the Caracci, Guercino, Domenichino, Guido Reni, Nicholas Poussin, Claude Lorraine, Watteau, Valasquez, Murillo, Durer, Lucas Cranach, Rembrandt, Rubens, and Van Dyck. The arrival of such a collection marks an epoch in art-studies on this side the water.

## History of the Church in Baltimore.

Written for the Living Church.

In my last letter I gave a condensed sketch of the early history of the Church in Baltimore, in which I traced the history of St. Paul's Parish from the year 1730, in which Baltimore was first incorporated as a city. But St. Paul's Parish is a great deal older than the city of Baltimore. It embraces nearly the same extent of territory now, as it possessed in the year 1742. The first clergyman who officiated in St. Paul's Parish was the Rev. John Yeo, who settled in Baltimore County about A.D. 1682. His ministry, which was a brief one, terminated by his death in 1686. In 1692 the Parish was formally organized. According to well authenticated tradition, the original place of worship was in Patapsco Neck, several miles from the present city of Baltimore.

St. Paul's Church has always been remarkable for the number of its week-day services. During the Rectorship of the Rev. D. Bend (I wrote it Bond by mistake in my last letter), which extended from 1791 to 1812 it was open on Christmas day, and three days after the festivals of the Circumcision and Epiphany, five days in Holy Week, two days after Easter and Ascension Day, and two days after Whitsun-Day besides every Wednesday in the year. The Rev. Dr. Wyatt added to this list, all days for which the Church has appointed a Collect, Epistle, and Gospel. The old rule for the celebration of the Holy Communion was on the first Sunday in every month, and on Christmas, Easter, and Whitsun-Day. At this time St. Paul's Church rejoices in the daily service, and an almost daily celebration of the Holy Eucharist.

In the year 1800, under the Rev. Dr. Bend, a society was incorporated under the name of the "Benevolent Society" of the City and County of Baltimore, and a building erected on a large lot, which was then some distance from the city. This building, which is now in a thickly settled part of the city on Madison Avenue, is still devoted to the purpose for which it was originally built, viz.: as an orphan asylum for girls. It is still also one of the benevolent institutions of St. Paul's Parish, and under the charge of the Sisters of St. Paul, feeds, clothes, and educates some thirty-three orphan children. St. Paul's Parish also sustains St. James' Church, a Mission for colored people, on North Street, corner of Saratoga Street, and contributes largely to the support of the Mission of St. John the Baptist in the southwestern part of the city. It also contributes two thousand dollars annually to the support of the Church Home. The staff of clergy consists of a Rector and three assistants.

Among the time-honored minutes of the vestry of this venerable parish, is the following entry under date of April 4th, 1791. It will give your readers some idea of the manner in which a vestry of the olden time sought to fill a vacancy in the Rectorship of the Parish:

"The death of the late worthy Dr. Wm. West, Rector of this Parish, having occasioned a vacancy, it becomes necessary to make choice of a successor. It is therefore ordered, that public notice be given in Messrs. Godard & Angel's newspaper, that the vestry will receive applications for that purpose. Resolved, accordingly, that the following advertisement be sent for publication:

"By the death of the Rev. Dr. Wm. West, late Rector of the Episcopal Church of St. Paul's Parish in Baltimore Town, the Rectorship of said Parish becomes vacant.

"Applications to fill said vacancy will be received personally, or by letter, directed to the vestry thereof.

"There is (now finished) a commodious house, with every other necessary building, and garden, for the accommodation of a minister, who will receive a handsome salary."

The salary at that time was £300, Maryland currency, equal to about \$800. Things are rather different now from what they were then. Then vacant parishes advertised for clergymen; now vacant clergymen advertise for parishes.

Buddhism is rapidly losing its hold in Japan. Since 1873 in a single district seventy-one temples have been diverted to secular uses. It is estimated that in the empire more than seven hundred temples have been thus secularized within the past nine years.

## Missionary Work in Kentucky.

Correspondence of the Living Church.

Kentucky, notwithstanding its smallness, has occupied a prominent position in our Church's History, during the past fifty years. She hath renowned; and, once in a while, has been guilty of producing sensations, which have been felt.

In many things, Kentucky sets an example to her sisters; and chiefly, in the splendid way in which she supports her Diocesan Missions. Bishop Dudley, on coming to the Diocese, announced, that—wherever he should go in his Jurisdiction, he was to be considered as the incarnation of Diocesan Missions; and we have taken kindly to his idea. It is useless to go into the figures. Sufficient be it to say, that every missionary has had his money on the day it was due; and that over \$20,000 have been expended for Missions in the past six years. In missionary work, we have had, for the most part, patient labor in fields which seem almost barren, having been filled for—lo, these many years, but which have resulted in benefits to others, if not to us. For Kentucky sends many of her sons into the West, or to the Pacific slope.

Important work has been begun in the Southern part of the Diocese, known as the "Purchase," with its centre at Fulton; and embracing in its scope many important and growing towns. At the centre, we have built a church and established a school within the year, and have two missionaries in this important field. In the mountains, among a rude and ignorant people, we have done a work, which has won, from unbiased visitors, and especially from the mountaineers, all praise. In this centre, Proctor, Lee County, we have a flourishing Parochial School, with two teachers; and also a Missionary, who has gained and holds the respect of the whole community. Mission Stations are established, also, and Services are held, in several of these Counties, in which, before we came, there was not a single church-edifice. We began this work some six years since; and it has grown to be of such importance, that now every denomination in the State, which, previous to our entrance upon the work, had been unmindful of the people, seems to recognize the importance of coming to the rescue. This would not be a matter to be dreaded, if God would give us grace to preserve our front. For it must be admitted, frankly, that the Church in Kentucky has ever stood in the attitude of an *apologist*, begging every body's pardon for, "praying out of a Book," and wearing surplice and stole in fear and dread. Certain it is, wherever a Priest undertakes to maintain the importance of these features, there are not wanting fellow Churchmen (with a Calvinistic tinge,) who brand him as unorthodox and unworthy.

Among other missionary enterprises, we have brought to our aid an Evangelist, the Rev. R. S. Barrett, late of Richmond, Va. He comes to us, "a man well approved;" and, as an evidence of this, vacant parishes wish to call him specially to themselves. If he shall hold his own, a greater work for the Church in the Diocese may be developed, than has yet been known.

The event of the past month, was the twelfth Re-union of the Sunday Schools of Louisville, in Christ Church. Over 1,200 children were present, from 11 Schools. The occasion was a most happy one; Bishop Dudley being present, and making one of his popular addresses. Of this Sunday School Re-union, and all that have preceded it, a word should be said, as to the agency by which they are brought about. For many years, a Teacher's Association has been in existence, which meets monthly, and is full of interest. This organization plans for these Reunions; and, so far, they have been a great success. It is certainly more than a pleasing sight, this gathering of the Church's force as represented in the lambs of the Fold, twice in each year. How many cities have such an Association as this, which concentrates all the S. S. force at one-ness? Have you such an agency in Illinois?

## The Need in Arkansas.

Correspondence of the Living Church.

To the Editor of the Living Church:

CONWAY, Nov. 15, 1880.

I take pleasure in trying to get subscribers for the LIVING CHURCH. In my missionary tours, I have found much satisfaction in taking the names of subscribers for your paper. I have felt sure of doing much for the Church of the Living God. I can give or lend a copy of the paper, with the assurance it will work for the cause of practical Christianity.

In a late issue, you state that a Presbyterian paper replied with hard words, to your statement that Ingersoll is the product of American Calvinism. The same day I read the article, I heard a man say that he was made an infidel from such kind of teaching in his youth. I propose to lend the same paper to this man, and refer him to your remarks upon the subject, and it may be he will become a subscriber. At any rate this same man said he would come to Church, though he had not attended any place of worship for years. I have met with many in this part of the country, who say they have given up going to hear any one preach for the same reason.

There is certainly great need of Missionaries in Arkansas. There is Lake Village, in Chicot County, the south-east county of the Diocese. There are quite a number of very interesting families there, several truly devoted women, ready to do all in their power. There is a church-building, but it is closed; there has been no regular minister in that parish for years. There is good work for a Missionary at that place, and the people are able to do a good part for one, and would do so. If the Bishop only had ministers and means at his command, he could say to one, "Here is work, here is a field for a laborer, it has been vacant long enough." At

Laocnia, on the Mississippi River, a Missionary stopped to have services on Sunday, but there was no house or place to be found for the purpose. There were several Englishmen in the settlement, and one remarked he would be glad to have a church, where the Services would be conducted with reverence and in order. At Osceola, in Arkansas, on the Mississippi river, there are a number of earnest Church people. The Missionary visited them at the request of the Bishop. They said they had not had the Services of the Church there for six years. They gave the Missionary a kind welcome, and after the Services on Sunday, in a reading room, the expression was heard from some who had never attended the Church Services, that they had never heard such prayers and hymns and sweet music. They desired the Missionary to come at least once a month, which he has tried to do. At Conway, a new town on the Little Rock & Ft. Smith R. R., there are several families and a number of individuals, who have desired for some time, to procure the services of a clergyman. Lately, a special request was sent to the Bishop to come or send some one. The same Missionary who had been visiting on the river, was sent. We found a number of persons who desired to become members of the Church. Services were held in the Methodist and Baptist houses of worship, as they were offered. There was a choir formed, and the music was well rendered. The Minister remained for a week, holding services several evenings and visiting among the people. On the next Sunday, the Bishop was present. He preached in the Court House on Saturday night. On Sunday, at morning service, four persons were baptised by the Missionary, and in the evening seven were confirmed. In the afternoon, a Sunday School was organized, and the Bishop gave notice for the organization of a Parish. In the following week, the parish was organized, and the Vestry agreed to call the Rev. P. A. Johnson to be their minister. Mr. Johnson is staying now at Conway, doing what he can in the service of the Lord, and the people have a mind to work. The Church is new to most of the people, as the field in the town and vicinity has been mostly occupied by the Methodists and Baptists; but there is encouragement, from the attendance of young people at the Sunday School, and the desire of the people to learn. A supply of Prayer Books and Sunday School Books has been obtained. The young people seem interested in the service. The reading of Church papers is a new thing to the people, but it is hoped they will soon be interested in subscribing for a few copies of the LIVING CHURCH.

Eureka Springs is a grand place for Church work. Several weeks since, three missionaries met there. Two were there, one from Texas and one from Colorado, on a visit and for health, and one had gone at the suggestion of the Bishop of the Diocese. Services were held on two Sundays and during the week. There were quite a number of people (visitors) who were members of the Church, and the services were well attended. The Missionary from Colorado gave a special lecture, referring to the very subject in your article about Ingersoll. It was approved and well received, although by some it was not considered orthodox. If the Bishop could send some one there and help to support him, good would be done.

## The Chapel.

From the Palladium, St. Mary's School, Knoxville, Ill.

This is yet in dreamland. When will it be a reality? Now we only know that there is an admirable location awaiting it; the north wing will probably be extended to admit of one more recitation room beyond the present studio, and then—a chapel fronting on the west walk; a window on the east, and a side entrance for the school, from the end of the long hall. This would give the seclusion desirable for a chapel; for, of course, the recitation rooms would not be in use during hours of service. We please ourselves at St. Mary's in thinking how delightful it will be, until there arises in our hearts a great longing for that crowning beauty and fitness of our beloved school.

In most Church schools the chapel is the first need supplied. The Rector of St. Mary's has judged—we believe rightly—that since the study hall could serve reasonably well as a place for the daily worship of the school, what means he could command should be used in the direction of a school's "reason to be,"—education.

For Sundays, the present arrangement answers well: the school attends St. John's Church, which is in charge of the rector of St. Mary's School. Nevertheless, a chapel is very desirable, not only for week-day services, but as the place around which should cluster the holy associations of the school; the place where those who wish to be alone with God might retire from the hum and confusion of the work-a-day life; the place which loving hands would, as years went by, make beautiful in memory of happy and hallowed days at St. Mary's.

For many a school, a chapel has been built by the gifts of churchmen and churchwomen before it has been proven at all that the school would be successful; and many a school has a great chapel utterly disproportioned to the wants of the few pupils gathered within its walls, if indeed the chapel is not a melancholy monument of utter failure. Is it that Churchmen prefer to walk by faith rather than by sight, that St. Mary's, where sure foundations have been laid, receives none of their gifts?

Samuel J. Tilden has had a monument made at the granite works in Westbury, R. I. It is thirteen feet and four inches high, and nine feet and four inches by seven feet and four inches in size at the base, and made of blue granite. From the four corners rise columns, on which rest a cap surmounted by a cross. The name "Tilden" appears on one side of the base in polished letters.

## Current Events.

—Gail Hamilton is about to write the reminiscences of her girlhood.

—Mrs. Lacy, of Savannah, Ga., is cutting a new set of teeth. She is 90 years old.

—Mr. Millais, the English artist, returns his income to the commissioner at £7,000.

—Prof. Watson of Madison University, a remarkable scientist for his years, is dead.

—The new railways now under contract will increase the French lines from 13,790 to 24,855 miles.

—Bronson Alcott is said to have begun to keep a diary when he was 12 years old, and has kept it up ever since.

—Mr. A. J. Devoe, the Hackensack weather man, says there will be much rain and mild weather all winter.

—A recent visitor at Carlyle's house describes the venerable writer as lying calmly in the valley of the shadow of death.

—About nine hundred soldiers in Georgia have been supplied with artificial limbs, or their cash equivalent, at a cost of \$69,870.

—The Turks have taken Dulcigno, and now the Montenegrins have demanded a month's delay to decide if they will accept the town.

—Alessandro Gavazzi, the founder of the free church in Italy, reached New York on Sunday in time to keep three engagements to detail the spread of the gospel in his native land.

—The richest men in Germany are the Rothschilds of Frankfurt, Krupp of Essen, and Bleichbroder of Berlin; and Prince Bismarck is also reckoned among the millionaires. The number of Prussian millionaires is only 1,195.

—The Australian police have recently seized two consignments of bamboo canes sent from London to Vienna, and found them loaded in the hollow of each stick with socialistic documents.

—Mrs. Schliemann helps her husband in all his scientific labors, superintending excavations under his direction and bravely disregarding sun and dust. She wears while engaged in this work a plain, trim dress and jacket, and carries a stout umbrella.

—On Tuesday a letter was returned from the dead-letter office to the postmaster of New Orleans which had gone to England via New York, returned to America via Boston, forwarded from there to the dead-letter office, and returned to New Orleans, with nearly \$70,000 of drafts in it.

—The Princess Louise, it is again declared, will not return to Canada, and it is added that the Princess, who is frankness itself, makes no secret of the disappointment to which she has been subjected in her endeavor to throw a little refinement into the tone and manners of the Canadian Viceregal Court.

—Spain's salt fleet numbered 656 ships last year, with a combined capacity of about 200,000 tons. The principal markets are all on this continent, the Canadian and Newfoundland fisheries taking about 60,000 tons annually, Argentine Republic 65,000 tons, Brazil 23,000 tons, and the United States but 12,000 tons.

—The late "Blue Jeans" Williams believed emphatically in economy. When applied to once to aid some charitable cause, he said to the ladies who asked it: "If you would dispose of your jewelry and fine clothes and give the proceeds to this object, and dress as plainly as my wife, you would not need to solicit aid."

—Miss Edmonia Lewis, the colored sculptor, is very happy in her Roman studio. In early life her name, given to her by her Indian mother (of the Chippewa tribe), was "Wildfire," and she roamed with that tribe for fifteen years. Her father was a negro. She became a Roman Catholic. Among her best friends is Minister Marsh.

—In excavating for the St. Gothard railway near Amsteg, a magnificent glacier garden, a series of so-called giant's kettles, or enormous holes torn in the rock by the action of glacier millstones, has been laid bare. One-half of the garden lay across the railway track and had to be blasted away, but the other half has been walled round, and will be carefully preserved.

—The Baroness Burdett-Coutts is said to have expended more than \$500,000 in efforts to improve the condition of the poor and deserving fishermen of the United Kingdom. The negotiations between the Baroness and the other partners in the bank regarding her marriage are still going on. It is reported that Mr. Ashmead Bartlett's offers of assistance in the discussion were met with a refusal to talk over the affairs of the bank with a stranger.

—Mrs. Stone, the wealthy widow of Malden, Mass., is still making gifts to educational and religious institutions. She has just given the Young Men's Christian Association in Boston \$25,000 to be applied toward the erection of a new building, which the association needs. Within a few months she has presented large sums of money for specific uses to Bowdoin, Amherst, and Wellesley colleges; at the latter the Stone hall is due to her generosity.

—In the next House 202 Representatives will be old members, 184 re-elected from the present House, and eighteen members of former chambers. This leaves ninety-one Representatives who have never sat in the House at Washington. In 1874, when the Democrats gained the House, an unusual number of new members came in. Each election since has seen an increasing number of re-elections, and now that the Republicans regain the chamber, the proportion of raw men sinks to about its customary fraction.

—By the departure of the Carthusians, France will lose some \$250,000 a year in the shape of license duties, which the fathers paid on their celebrated liqueur manufactured in large quantities at La Grande Chartreuse, near Grenoble. The Order at one time owned a vast amount of property in Paris, in the neighborhood of the Luxembourg—a property which, it is said, was obtained by a pious fraud not uncommon in the middle ages. The monks having set their hearts on the chateau of Vauvert, that habitation at once became the abode of goblins and demons, who so alarmed the proprietor that he disposed of his residence for a mere trifle. The property was purchased by the Carthusians, who had little difficulty in getting rid of the evil spirits.

—WISCONSIN.—By appointment of the Bishop, the daily Eucharist is to be celebrated at All Saints Cathedral, beginning with Advent. The hour of Service is 7 A. M., except two Sundays in the month, when it will be at 10:30 A. M.

—Bishop Welles has been making visitations during the cold term, along the line of the north Wisconsin railroad. This road runs through pine forests. New towns are springing up along the line; and it is very important that the Church's missionary should be promptly on the ground. The Rev. Mr. Peabody has been appointed missionary, and is doing what he can with limited resources in that very dreary country. He needs the alms and the prayers of the faithful.

Church Calendar.

DECEMBER, 1880.

- 3. Friday. Fast.
5. 2d Sunday in Advent.
10. Friday. Fast.
12. 3d Sunday in Advent.
15. Fast. Ember-Day.
17. Fast. Ember-Day.
18. Fast. Ember-Day.
19. 4th Sunday in Advent.
21. St. Thomas' Day.
24. Friday. Fast.
25. Feast of the Nativity and St. Stephen's Day.
26. 1st Sunday after Christmas.
27. St. John the Evangelist.
28. Holy Innocents' Day.
31. Friday. Fast.

\*One of the two prayers—"For those who are to be admitted into Holy Orders," is to be used during this week, daily.

Art Thou He that should come, or do we look for another? S. MATTHEW xi:3.

Do you know the feeling of expecting a friend to come, and he delays? Do you know what it is to be in anxiety lest something should happen which may happen or may not, or to be in suspense about some important event, which makes your heart beat when you are reminded of it, and of which you think the first thing in the morning? Do you know what it is to live upon a person who is present with you that your eyes follow his, that you read his soul, that you see all the changes in his countenance, that you anticipate his wishes, that you smile in his smile, and are sad in his sadness, and are downcast when he is vexed, and rejoice in his successes? To watch for Christ is a feeling such as all these, as far as feelings of this world are fit to shadow out those of another. DR. NEWMAN.

Thou art coming; we are waiting. With a hope that cannot fail, Asking not the day or hour. Resting in Thy word of power, Anchored safe within the veil. Time appointed may be long, But the vision must be sure; Certainty shall make us strong, Joyful patience shall endure. F. H. HAVERGAL.

Free Churches Vindicated.

To the Editor of the Living Church: My attention has been called to a communication, in your issue of Nov. 4th, headed "A Free Church Faux Pas," the burden of which seems to be that the free-church system, necessitating the support of a church by Voluntary Offerings, "crowds out" the Offerings for the poor; and that this "throws to the winds" the teaching of the Holy Eucharist in regard to Alms.

May I ask your correspondent what authority he has for limiting the Offerings presented in the Eucharist, to alms for the poor? That Sacrament is our great sacrificial Rite, with which we should associate all our Offerings, "ourselves, our souls and bodies," a tithe (at least) of all we possess, all that we can give and bring to present for God's service, for the support of His Church, for the maintenance of His worship, for the extension of His Kingdom, the ministering to His sick, the relief of His poor. We should give for these latter purposes, but not for these alone. Surely, it is a very false distinction, begotten of the pew-system, and contrary to true Church-teaching, that what is given for the support of the Church is not really an Offering, but of the nature of a bargain, given for an equivalent received; that that only is a real Offering, which is given for the poor, and the latter is just as much a debt as the former; and, though an equivalent is received for what is given to the Church, that should not be the motive for the gift. All that is given should be as an act of worship; and so, should be made part of our sacrificial service. It is the way to teach men the true meaning, worth and necessity of giving. Our Offerory Sentences, including those which teach the right of them that minister at the Altar to be partakers with the Altar, and the duty of them that are taught in the Word to minister unto him that teacheth, certainly shows that "Communion Alms" are not to be limited to the poor.

And there is not the slightest necessity, under the Voluntary System, for the poor being "crowded out." Where envelopes are used, special ones should be provided for the poor. And, it is the universal experience, that the more the number of objects to which you ask people to give, the more you will get. Where the simple, unpledged Offerory is relied upon, a certain proportion of it may be set apart for this purpose. Or, if the whole be required for the Church, Alms-boxes at the doors may be relied on. And if the people neglect to use them, let the clergyman tell them from the Chancel, that, in addition to the ordinary Offerings, he needs something for the poor; that he personally knows of cases of those in want. So doing, he will get the money. There is nothing for which people respond more readily.

So far from the Free Church System conflicting with the teaching of the Eucharist, there is nothing which so brings out and emphasizes its real meaning. And there is no more reason why the Offerings for the poor should be less under it, than under the pew-system.

I may add, that the Free System has the most practical advantage of lessening the number of the poor, by restoring to them their self-respect and true dignity, and so putting them among the offerers instead of the receivers of Alms. G. WOOLSEY HODGE, Sec. Free Church Association.

"Love is an internal transport!" exclaimed an enthusiastic poet. "So is a canal boat," said a practical old forwarding-merchant.

PROMPT ACTION OF COMPOUND OXYGEN IN LUNG DISEASES.—The promptness with which Compound Oxygen acts in throat and lung diseases is very remarkable. Mrs. Alice A. Daniels, of Ramsey's Station, Alabama, sends, without solicitation, and for publication, a statement of the results of its use in her case, from which we make a single extract. She says, "In four days after commencing to inhale the Compound Oxygen, chills, fever, and night-sweats were all gone! My appetite, which before was at its lowest ebb, soon became good. My strength increased very rapidly, and improvement has been steadily going on ever since the first inhalation. My cough slowly became milder, and today I can truthfully say that I am almost a well woman." Send for our Treatise on Compound Oxygen. It will be mailed free. DRs. STARKEY & PALEN, 1109 and 111 Girard Street, Philadelphia, Pa.

—Application is to be made to the Canadian parliament for a charter for a cable to Europe, landing at Scilly Island.

Educational.

School of St. John The Evangelist, BOSTON, MASS.

A Boarding School for Boys, Visitor, Rev. C. C. Grafton, S. S. T. E., Rector of the Church of the Advent, Head Master, Charles Hill, Prep. a boys for college or mercantile life. For terms address the Head Master, 60 Pinckney St., Boston, Mass.

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. Instruction based on sound Church doctrine. Resident Parisian governess. The best professors and teachers engaged.

Christ Church Seminary, Lexington, Ky.

Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Number of boarders limited. Special attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. The Christmas term of the fifteenth year begins Sept. 13, 1880. For circulars apply to Miss HELEN L. TOTTEN, Principal.

St. Agnes' School, 717 Monroe Street, Chicago, Ill.

Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations. Any further information may be obtained by addressing the Principal.

Patapsco Institute, Ellicott City, Md.

Miss SARAH N. RANDOLPH, Principal. This well-known school for young ladies and children, so noted for the health and beauty of its situation, will open Sept. 15th, with an able and experienced corps of teachers. It offers unusual facilities for a finished education. For circulars address the Principal, Patapsco Institute, Ellicott City, Md.

The Selleck School, Normal, Conn.

The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and tuition, \$350.00 per annum.

Starr's Military Institute, Port Chester, West Chester Co., N. Y.

Twenty-five miles from New York City by the New Haven Railroad. A thorough school for boys. Established in Yonkers, N. Y., 1854. Removed to Port Chester in 1874. Houses have all the modern improvements. Every room heated by steam. Play grounds comprising five acres. Terms from \$300 to \$350 per annum. For circulars, etc., address O. WINTHROP STARR, A. M., Principal. Catalogues can be seen at the office of this paper.

Racine College, Racine, Wis.

Will re-open Thursday, Sept. 9, 1880. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year.

Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information, apply to The Rev. STEVENS PARKER, S. T. D., Racine, Wis.

Brownell Hall, Omaha, Nebraska.

Protestant Episcopal Seminary. Seventeenth year begins Sept. 1st, 1880. The school is noted for good health. Situation delightful. Home comforts provided by the matrons. For Register and particulars apply to Rev. R. DOHERTY, M. A., Rector, Omaha, Neb.

Episcopal Academy Of Connecticut.

The Rev. S. J. HORTON, D. D., Principal. Boarding School for Boys. Military drill. Five resident teachers. A Junior and Senior Department. Terms: Juniors, \$375 per annum; Seniors, \$400 per annum. Special terms for sons of the clergy. Three sessions in the year. The next session begins Sept. 13th, 1880. For circulars address the Principal, Cheshire, Conn.

Female Seminary, New Market, Virginia.

This school will open Sept. 1, 1880, and close May 31, 1881. Especial attention paid to manners, morals, and general comfort of each pupil. Terms, including all expenses for nine months, ranging from \$140 to \$200. The salubrious climate, fine church privileges and social advantages of the town render the location most desirable. For particulars, address Miss Belle T. Michie, Principal of Young Ladies' Seminary, New Market, Shenandoah County, Virginia.

St. John Baptist School, 233 East 17th St. New York.

Under the charge of the Sisters of St. John Baptist. Terms, \$375 per school year. Address the Sister Superior, as above.

ECCLIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

PHONOGRAPHY. If you wish to be taught the art of writing shorthand, you will do well to send your name and address to the oldest school in the country. Any one can learn easily and thoroughly. Address Phonographic Institute, Philadelphia, Pa.

Educational.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baier, Jr., a private pupil of Plaidy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

Bishopthorpe, Bethlehem, Pa.

A Church Boarding School for Girls, School year begins September 15, 1880. Number of boarders limited. Address Miss FANNY I. WALSH, Principal.

St. Mary's Hall, Faribault, Minn.

Rev. H. B. WHIPPLE, D. D., Rector. Miss S. P. DARLINGTON, Principal. Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The 15th year will begin September 10th, 1880. For Registers, with full details, address the RECTOR. Prices reduced.

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. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to M. L. EASTMAN, Principal.

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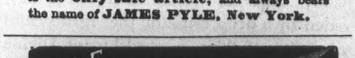
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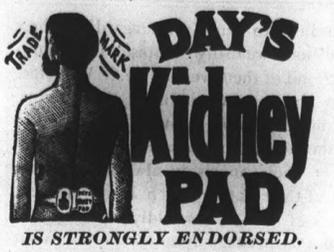
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By causing free action of these organs and restoring their power to throw off disease.

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The Living Church.

December 9, 1880.

Entered at the Chicago P. O. as 2nd class mail matter

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To the Clergy, 1.50 "

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162 Washington Street, Chicago.

Despising the Little Ones.

There is not one, perhaps, of the readers of the LIVING CHURCH, that does not love the little ones; and probably there is not one who reads the Lord's words in the eighteenth chapter of St. Matthew's Gospel, who thinks of the warning as applying to himself. Few, perhaps, have ever reflected upon the meaning of the words, "Take heed that ye despise not one of these little ones." To many it doubtless seems to refer to a state of hardness and cruelty that is possible to the human heart, only in the lowest stages of depravity.

But there is an inner meaning to the warning, that it is well for us to ponder. With all our natural affection and admiration for the little ones, it is possible that we may sometimes hold them really in contempt, as God judges. They may be to us merely interesting and attractive, serving to amuse a leisure hour, to gratify our parental vanity, and have no significance or value to us beyond the uses of this life. They may be our choicest treasures, but only earthly treasures after all.

The relations of the children to the human household and to the Kingdom of Heaven, are not well understood. They are "received," but too often not "in the name of the Lord." They are regarded as pets, as the dearest of pets; and they are, too often, petted and spoiled, without any consideration or concern for their immortal destiny, or even for their welfare in time. We may indulge them, and humor them, and provide all things needful for them, and yet really despise them.

We show a practical contempt for them, when we disregard the fact of their being immortal souls; when we make them altogether subservient to our own comfort and pleasure and pride; when we put them last, and put business or convenience first. We undervalue and despise them when we allow anything to come between us and their soul's welfare; when we seek to make ourselves comfortable and happy, without regard to its possible effect upon them.

In fact, to receive one such little one "in the name of the Lord," is to account it as the highest and choicest treasure that God has given to our keeping, and to make our stewardship in all other things subservient to this. They to whom such inestimable treasure has been given, must hold themselves ready to sacrifice all personal convenience and gain, to its keeping, and to count all things but loss, so they may present it unto the Lord without spot. What is wealth, or fame, or human achievement, compared to this divine stewardship? Failure in this is defeat of every enterprise. Infidelity here is treason to all. What shall it profit a man if he gain the whole world, and peril the souls of his children?

Think of this, O fathers and mothers, whom the pride of life allures to the forgetting or neglecting of the immortality entrusted to your keeping! The pastor and the teacher have awful responsibilities, but thine shall appear more direct and personal, in the Day of Judgment. If thy prayerful and prudent oversight shall be found wanting, it were better for thee that a mill-stone were hanged about thy neck, and that thou wert drowned in the depths of the sea.

In the management of children, the most of us have much to learn. We must begin by recognizing them as children of God. We must realize that they are human beings, and not mere playthings and pets; that their wants and woes are as real to them as ours are to us, and that the needs of their young life have the same claim upon our sympathy and attention, as the needs of our mature life. They must not be put off and put down. They must not be rebuked and repressed without consideration. They must be allowed to grow and act, according to the conditions of their life, as we claim the right to live

according to ours. Disregarding these conditions, we really "despise" them, however fond of them we may be. We refuse their claims, trample upon their rights, and make our own self-will and self-interest the measure of their privilege.

For their angels do always behold the face of their Father which is in Heaven. Think of that, ye worldly-minded, who have this heritage from the Lord! Your children are attended by the hierarchy of Heaven. Above the cradle, beside the bed, where your little ones are sleeping, angels hover with folded wings, and from thence they pass to the Throne of God. Hand in hand with the angels they go, in their games, on the street, to the school. Your ministry to them is reported to the recording angel, and every neglect is recorded in the Book of Life. Through them, it would seem, as by no other way, you are laying up treasures in store, or making a record that shall fill you with shame and confusion of face, when the Lord shall come to make up his jewels. God grant, that in that Day, you may be able to say, "Here am I, and the children whom Thou hast given me."

It is so seldom that the secular papers get a clear idea of the nature of ecclesiastical prosecutions in England, that it is pleasant to note an exception. The idea is frequently held, that clergymen like the Rev. Pelham Dale are resisting the authorities of the Church; when, in point of fact, they are simply refusing "to bow the knee to Baal." The true position in the matter seems to be well stated in the following, from the Philadelphia Times:

In the long run, the Church Association will probably help the ritualists more than it can hinder them, and the writ of Habeas Corpus granted in Mr. Dale's case, suggests a possibility that even Lord Penzance will not come out of this fight any more triumphantly than he did out of the ten years' fight with Mr. Machonochie. To the American mind, unacquainted with the position of the Church of England, it seems very absurd that a clergyman should go to prison for a matter of ritual, and very wrong that he should disobey the judgments of an ecclesiastical court. But the whole gist of the controversy lies just in this question, of what is an Ecclesiastical Court; or in other words, of the authority of an Act of Parliament in spiritual affairs. The law under which Mr. Dale, for instance, was tried and admonished, was not enacted by the Church, but by Parliament; and the Court which tried and admonished him, was purely secular. Obviously, to a clergyman who regards his National Church as something more than a mere voluntary association, and especially as something more than a creature of the secular government, an Act of Parliament or an order of Court directing him how he shall celebrate Divine Service, when the Church itself has given him no command, has just as much weight upon his conscience, as a like act of Congress or of the Pennsylvania Legislature would have upon a clergyman here. The issue involved in Mr. Dale's imprisonment is thus much broader than a matter of lights and vestments; it concerns the independence of the Church from secular control, and the right of the Church to manage its own affairs without the interference of the State.

A large number of orders have been received for Dr. Warring's article on Gen. I, and each order has been promptly filled. If any have failed to reach their destination notice should be sent to this office. A proposition is made and urged that we publish an edition of the entire series written for the LIVING CHURCH a year ago, entitled The Miracles of Moses. We propose to do this, provided we receive orders in advance for 2,000 copies, at five dollars per hundred. It will make a pamphlet of about 40 pp., and would be cheap at five cents a copy.

The Rev. Henry G. Perry, of All Saints, Chicago, officiated at Christ Church, Waukegan, last Sunday. The Rector, Rev. F. C. Coolbaugh has resigned, having been called to Grand Rapids, Mich. This call is not yet accepted. Mr. Coolbaugh has been at Waukegan for several years, and the parish has been harmonious and prosperous under his administration.

By some accident in the mails, a number of last week's papers have been broken open and returned without address. Subscribers who did not receive that copy, or any other, will please inform us promptly.

A meeting of the Federate Council of Illinois is to be held in Springfield, on the 26th of January.

Nashotah Theological Seminary.

A meeting of the Trustees of Nashotah was held at the Seminary on Dec. 1st and 2d; present, Bishops Talbot, Robertson, Wells, Brown, McLaren, Burgess, and Seymour, and five other Trustees. The Treasurer reported the finances as improving and hopeful. The legacy of Mrs. Clarissa Cook, of Davenport, Iowa, has been received, amounting to \$5,000, only the interest of which can be used for current expenses. The Rev. Dr. Egar, who, for several years has filled the Chair of Ecclesiastical History, with great learning and ability, sent in his resignation. It was accepted, and will take effect on January 1st. His successor cannot be elected until the June meeting.

Nashotah gives evidence of reviving prosperity. The hearty action of the Alumni in New York, during the session of the General Convention, has been the occasion of great encouragement to the friends of the Institution, and increased confidence is beginning to be felt in the increase of contributions. The faithful labors of the venerable President, the Rev. Dr. Cole, will be more than ever appreciated gratefully in coming years of restored prosperity. He has stood by Nashotah in her darkest days, never losing faith, nor intermitting prayer. On the first day of September last, he completed the thirty-first year of his administration as President, a term somewhat longer than he has felt that in justice to himself he should serve in that responsible work. We understand that it is his desire to be relieved, at no very distant day, of that part of his charge which concerns the management of the Institution, that he may give himself entirely to the duties of his Professorship of Pastoral Theology.

The Last Day of the Mission.

In the notice of Knox-Little's Mission in Chicago, that we gave last week, we were unable to speak of the work and incidents of Wednesday, the day of greatest interest to the clergy and people.

The Instruction to the clergy was upon the ministry of the Holy Spirit, through Whom the ministry of the priest must be sanctified and made effectual to the saving of souls. For more than an hour the fervent evangelist held the little company of brethren in almost breathless attention, while he discoursed of spiritual gifts and the means of cultivating them. There was no display of oratory, no art of elocution. It was a simple conversation, but so earnest, so loving, so reverent and tender, that every heart was touched. The Holy Spirit was truly present, to enlighten the minds and subdue the wills of all. It was an hour never to be forgotten by those who were permitted to assemble there.

The reverend speaker showed how the three great Christian Graces, Faith, Hope and Charity, were dependent on the operation of the Holy Spirit in the heart, and how the seven-fold gifts were related to these. The great value of the discourse, its lasting value, was in its practical advice, and the deepening of convictions at this opening of a new year, which will, by God's blessing, bring forth much fruit in the increased devotion of the clergy. They seemed to hear as it were the voice of one crying in the wilderness, "Repent ye, for the Kingdom of Heaven is at hand;" and the hearts of all were pervaded by a deep sense of the reality and solemnity of their stewardship of Divine Mysteries.

As on other days, the clergy were invited to partake of refreshments served by the ladies of the parish, and all had an opportunity of meeting the distinguished guest of the Rector of St. James'. As the time for his departure arrived, the subjoined resolutions were read by the Rev. Arthur Ritchie, on behalf of the clergy who had attended the Instructions, several of whom were prevented from attending the last day, by parochial duties. All hearts were touched by the loving response, and there were some who could not hold back their tears. With the simplicity of a child and the fervor of a strong, manly heart, Mr. Knox-Little expressed his gratitude for his kind reception in this country, and asked for the prayers of all that he might be faithful in his ministry to the end.

RESOLUTIONS BY THE CLERGY.

At a meeting of the Clergy, of the City of Chicago and adjacent places, held at St. James'

Church, on Wednesday, December 1st, 1880 (the Rev. Dr. Locke presiding), the following Preamble and Resolutions were unanimously adopted:

WHEREAS, We have been for the past three days, the privileged hearers of the spiritual instructions of our dear brother in Christ, the Reverend W. J. Knox-Little, of Manchester, England; therefore

Resolved, That we desire hereby to express to him our deep gratitude for the profit and instruction afforded us by his edifying words; and to thank him most heartily for his wise and loving counsels.

Resolved, That we extend to our beloved fellow-priest our hearty greetings and most affectionate good wishes, on this anniversary of his birth; and pray that God may long spare him to help and strengthen other souls in the ways of holy living, as he has so abundantly helped and strengthened us; wishing with all our hearts that every return of this day might bring to us, in Chicago, his welcome presence and his helpful words.

Resolved, That a copy of these Resolutions, signed as far as possible by all the clergy who have been present at the Instructions, be presented by the Rev. Dean Locke to the Rev. W. J. Knox-Little.

[SIGNED.]

T. N. Morrison,  
T. S. Jewell,  
D. S. Phillips,  
C. W. Leffingwell,  
Joseph Cross,  
F. N. Luson,  
A. A. Fiske,  
J. H. Knowles,  
Henry G. Perry,  
W. H. Knowlton,  
C. T. Stout.

Edward Ritchie,  
J. Milton Stephens,  
Arthur Ritchie,  
Henry C. Kinney,  
T. N. Morrison, Jr.,  
Wm. P. Ten Broeck,  
A. A. Holland,  
George C. Street,  
E. A. Larrabee,  
E. H. Rudd.

In looking over the names of the clergy who were present at the Instructions given by Mr. Knox-Little in St. James' Church, in this city, last week, we discovered that—by inadvertence—the names of several who were in attendance on one or more of the occasions, were omitted; those of the Rev. Canon Knowles, the Rev. B. F. Fleetwood, the Rev. James E. Thompson, the Rev. A. A. Fiske, of Harvard, Rev. Dr. Jewell, of Evanston, Rev. Edward Ritchie, Rev. Henderson Judd, Rev. R. A. Holland, Rev. D. S. Phillips, and Rev. Frank Clendenin. It is more than probable that, in the confusion of so large a gathering, the names of others of the brethren have been omitted.

Several Church papers at home and abroad, have noticed most favorably Bishop Burgess's first Triennial Charge, delivered before his Convention in May last. As in life, so in literature, the nearest at hand is often most overlooked; and the LIVING CHURCH comes late in its mention of this valuable document. Its title is "Church and Men," and it gives in most interesting form and emphatic English, some of the relations of the Church to Dissent and to the World. It abounds in practical advice, and sound, sensible judgment. The clergy are fortunate who have been favored with a copy, and more fortunate they who had the pleasure of hearing it.

The Church Messenger (N. C.) copies the editorial, "An Outside View," from the LIVING CHURCH, and remarks: "It is as good as anything we have seen on the dead conservatism that has so long kept the Church down in narrow limits, and on her present vigorous efforts to awaken to the responsibilities of her grander mission."

We learn that the Reverend Leigh Richmond Brewer, Missionary Bishop-elect of Montana, has accepted, and will probably be consecrated in the course of the present month.

The following is from Dr. Gibson, Utica, N. Y., Editor of the Church Electric. The LIVING CHURCH values this testimonial very highly, and believes that its subscribers will be pleased to read it.

"As former Editor of the Gospel Messenger, so largely taken in this city and diocese before its suppression in 1872, I wish most sincerely and earnestly to commend the LIVING CHURCH, of Chicago, as fully supplying in its principles and tone the place which the Messenger once filled. I have had it among my exchanges since its foundation, and I hereby express my conviction that there is now no weekly publication in our Church in this country, so full and fresh in its information and so well adapted in all respects to make intelligent and consistent Churchmen. I should like to see it in every Church family in our city."

To any Teacher in our Church Sunday Schools who is a subscriber to the LIVING CHURCH, we will send a Teacher's Assistant for one year. The application should state which Assistant is preferred—the one published by Mr. Whittaker, or the one published by Mr. Roper.

News and Notes from Iowa.

From our Davenport Correspondent.

The Rev. James L. Strong has accepted a call to St. Andrew's Church, Chariton, and has already entered upon his duties. For the past two years, Mr. Strong has been studying theology at Griswold College, where he has acquitted himself most creditably. He is a good scholar, and an earnest worker.—Mr. William A. Merrill, a graduate of Amherst, is the new tutor of Latin and Greek, at Griswold. He is very successful in his work, and is quite popular both in College and out.—The Church of Our Saviour, Clermont, has at last secured a Rector in the person of Rev. Elijah H. Downing. The lovely little stone church was built quite a number of years ago, through the generosity of a Mrs. Vinton.—The Church at Sioux City, having been for a long time without a Rector, has now secured the Rev. Abdiel Ramsey. The Church ought to prosper in this growing city.—The Bishop of Iowa returned to his diocese, Nov. 17th. Two days afterwards, he went to St. Louis, where he was one of the presenters at the Consecration of the Bishop of New Mexico and Arizona. Returning home, he visited Burlington for a day.—On Thanksgiving Day, the Bishop was at Brooklyn, Iowa, where he performed the marriage ceremony at the wedding of Dr. Boucher and the daughter of Rev. F. E. Judd, rector of the Church at Brooklyn.—On Sunday, Dec. 5th, the Bishop will be at Cedar Rapids; and on the following Sunday at Dubuque. On the Fourth Sunday in Advent, he will ordain a candidate for the Diaconate, at the Cathedral, Davenport.—Within the last two weeks the Western Church Building Society has received from the estate of the late Mrs. Elizabeth Bayard, the sum of \$5,000, to be used in making loans to aid the building of churches in this western country. The Society has also been given the promise of \$5,000 for the same purpose, by a generous Churchman of Philadelphia. This Building Society, composed as it is of so many of our western Bishops, is sure to succeed in the noble work it has undertaken. There are a great many small parishes throughout the West, which would be able, with a little help, to build a church. To give this little help, is just what the Western Church Building Society proposes to do. But, to accomplish this object, it must have funds; and we trust that those who are able to give, will not be slow in coming forward to aid this grand work.—Grace Church, Cedar Rapids, has built for its Mission, across the river, a most beautiful chapel, with a seating capacity of about three hundred. The architecture is simple but beautiful; and evinces the good taste and judgment of the Rector, under whose direction it was designed. The mission is in a flourishing condition, and presents a splendid field for good work. The Church in Cedar Rapids is one of the most prosperous in the diocese, which is due, doubtless, under God, in no small degree, to the faithfulness and efficiency of the Rector, Mr. Ringgold.—The worthy secretary of the Convention, Rev. A. C. Stillson, of St. Mary's Church, Ottumwa, has issued a call for a Mission to be held in his church, from Dec. 5th to the 12th. This parish has lately purchased a new pipe-organ.—Funds are being raised for building a church at Sheldon; and \$1,300 has already been subscribed.—Emmetsburg has now a resident rector, the Rev. Hale Townsend having removed there.—The Church of the Good Shepherd, Burlington, is still without a rector, but hopes to be able to secure one before long. It is a good field for an earnest worker. The friends of Christ Church, in the same city, are watching the progress of its affairs with great interest. A portion of the parish, consisting of the older families, are desirous of repurchasing the old church on North hill, which is the oldest "Episcopal" church building in the State; while others are in favor of keeping the church down in the valley.—The Church in Davenport continues to prosper. Large congregations are in attendance at the Cathedral, every Sunday, where the Rev. Canon Silvester is doing good work. Trinity Church has, for its Evensong, a chorus choir, which adds much to the Service. Christ Church, in the west end, can boast of a large Sunday School, where mission work is being carried on among the German population.—The magnificent Soldiers' Monument which has been erected in Main street, between the College grounds and the Cathedral, is a great ornament to this part of the city, and enhances considerably the beauty of the Church property.—The Rev. Dr. Kellogg, President of Griswold College, is in the East, actively engaged in raising funds for the endowment of the College. He will move to Davenport in the fall of '81, and enter upon his duties as President. The College is fortunate in securing for its head such an able man and earnest worker, and it will be surprising, if, under his leadership, Griswold does not become a power in the land.—The bequests made to the Church in Iowa by the late Mrs. Cook, have not yet been paid over to the different parties. The question as to whether the trustees of the different funds shall be required to give bonds, is still in litigation, and will in all probability be carried to the Supreme Court.—The Bishop of Iowa has lately been called upon to give an opinion on a point in Church Law, which has not arisen very often in this country, and on which both the Diocesan and general Canons are silent. The point in question is, whether the rector, having voted as a member of the vestry, has the right, as Chairman of the Vestry, in case of an equality of votes, to cast the deciding vote. The Bishop, by citing numerous precedents, both in England and America, shows that the Rector would have such a right. This question was once carried to the Supreme Court, in the State of New York, and there decided in the same way. This right of voting twice, under such circumstances, is not peculiar to the Rector, but to the Chairman of the Vestry, whoever he may be.

IOWA.  
DAVENPORT, Dec. 1st., 1880.

From the Diocese of Springfield.

Correspondence of the Living Church.

SPRINGFIELD, ILLS., 1880.

Sister Mary, of the Sisterhood of St. Mary, New York, and two associates of the order, have come out with Bishop Seymour to assume charge of the Orphanage and Church Home at Springfield. This Institution, which has been founded and furnished during the past year through the instrumentality of the Bishop, is now open for the reception of inmates. Its design is to afford shelter, sustenance, and education to little boys under eight years of age who are either orphans, or whose parent or parents cannot or will not provide for them. It often happens that a father or mother has a child whom they cannot keep with them, but for whose support they can provide in whole or in part; all sent will be received. Sister Mary will be obliged to return to resume her duties as head of the House of Mercy, New York, from which position she could not long be spared. The associates will remain, and in a little time another Sister will be sent out to assume charge of the Orphanage and Church Home.

On the first Sunday in Advent, Bishop Seymour visited the Church of the Redeemer, Cairo, and ordained to the Priesthood, the Rev. Joseph Carter Acomb, S. T. B., of Mound City. The candidate was presented by the Rev. D. A. Bonnar, Rector of the parish. The sermon was preached by the Bishop from I Cor. iv. 1. "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." In the course of his remarks, he laid before the candidate what he was entering upon, and how he must expect to "endure hardness;" and also to what a glorious work those are called who stand to minister to God for men, as dispensers of God's means of grace. So too, he led the laity to some high thoughts of the respect and honor, as well as the forbearance due to those, who, while men with human failings, and human passions, still came not in their own name, or as the representatives of any man or human agency; but solely as the bearers of a divine commission from the Head of the Church, even Jesus Christ himself. It was a powerful sermon; and good heed to such practical instruction would save many a parish from wrecking itself and the true spiritual interest of the souls in it, by "employing" men "by the year," and discharging the Priest of God because he earnestly teaches the way of God in truth, and loves men's souls too well to make easy their descent from the Church's standard of the Christian life.

The Rev. A. E. Wells, of Chester, Ills., was present and joined in the laying on of hands. In the evening the Bishop preached again. The Rev. Mr. Acomb is a graduate of the last class of the General Theological Seminary, and was honored by his Alma Mater with the degree of Bachelor of Sacred Theology. His field of labor is Mound City, Villa Ridge and the surrounding hamlets. The Bishop's visit was necessarily a hurried one, as he was obliged to be in Nashville on Wednesday evening, Dec. 1, to attend a meeting of the Board of Trustees of the Seminary.

A Paten and a Challice (in memoriam) were presented and used for the first time on the first Sunday in Advent, in the Church of the Redeemer, at Cairo. It has been procured through the effort of the rector as a fitting memorial of the late Rev. M. R. St. J. Dillon-Lee, Priest, who entered into rest on May 30th, 1880. The design and workmanship are both excellent, and were executed by F. W. Cooper, of 37 W. Fourteenth Street, New York City.

We regret to learn that, after a rectorship of nearly four years, the Rev. J. E. Martin is about to leave the field at Lincoln, where he has worked so faithfully and with so much success, in order to enter upon the duties of rector of St. John's, Lafayette. The Lincoln Sentinel, on behalf of the community, expresses deep regret at his departure; adding: "Under his stewardship the Church has grown rapidly, and become established upon a firm basis. Mr. Martin is an unusually able man, a finished scholar, a deep thinker, a brilliant orator and a man of irreproachable integrity; in short, a man who would achieve success, in the fullest sense, in any calling he might choose."

The Vestry of the parish has passed the following RESOLUTIONS: WHEREAS, The Rev. Joseph E. Martin has tendered to us his resignation as Rector of this Parish, and whereas we are desirous of testifying our high regard for him as an efficient pastor, and an able minister; therefore be it Resolved, By the Vestry of Trinity Church, Lincoln, Illinois, that in accepting the resignation we tender to him our earnest good wishes, and sincerely regret his departure from the parish. Resolved, That this preamble and resolutions be spread upon the record of the parish, and a copy of the same furnished to him.

H. N. DANA, Secretary of Vestry.

Church News.

MARYLAND.—Advent Mission Baltimore.—The thirteenth Anniversary of this Mission was lately celebrated in the Chapel on Battery Ave. There were two Celebrations of the Holy Communion, at 7 and 11 A. M., the Priests in charge of the Mission, the Rev. John H. Miller, and the Rev. Thomas White, being the Celebrants. At the 8 P. M. Service, a detailed report of the financial affairs of the Mission was read, which showed a debt of only \$216.94. An effort has been commenced towards building a suitable church for the congregation. A fund of \$606.00 is now in bank; and pledges have been made to the amount of \$776.00. A desirable lot for a church has been presented by Mr. George H. Williams; and it will not be long before the work of building will be commenced.

The Sunday School has seven teachers, and one hundred and fifty-three children. During the past year, thirty-two infants and one adult were baptized; and eighteen persons were confirmed. The number of families connected with

the Mission is fifty; and the number of communicants, one hundred and six. At the Sunday evening Service, after the reading of the Report, the Rev. B. I. Ives, of Bristol, England, preached an earnest and impressive sermon upon the necessity of preparation for death.

The Convocation of Annapolis held a regular session in St. Anne's Church, Annapolis, on Tuesday, October 26th. The Rev. Samuel Ridout, M. D., Dean of the convocation presided. Among the clergy present were the Rector of the parish, the Rev. Wm. S. Southgate; the Rev. C. K. Nelson, D. D., of St. John's College, and the Revs. Messrs. Gambrell, Chesley and Gardiner. Several business meetings and Church services were held during the session, which lasted two days. Before the final adjournment the clergy were invited to partake of a handsome collation given by the ladies of the parish.

St. Anne's Church is literally a working church. It sustains a mission in another part of the city, having built a handsome and commodious brick chapel in which to hold the services. It has recently purchased a building belonging to the Baptist colored congregation, which has been gathered together and organized by the indefatigable rector of St. Anne's. It has its Parish school, its Guilds, its Girl's Friendly Society, and all the machinery necessary for conducting vigorous parish work. St. Anne's is one of the oldest parishes in the Diocese, but age in no wise has impaired her vigor. On the contrary she seems to grow stronger as she grows older.

One of the Presbyterian congregations took formal possession yesterday of a church building which it recently acquired by purchase. The occasion was, of course, one of great rejoicing; and the following extract from one of our daily papers will show our readers how our Presbyterian brethren of Baltimore manifest their joy in these days of enlightenment and progress. "Yesterday the inclosed space in front of the pulpit was tastefully decorated with flowers. On the right and left were exotics, and in the centre was a cross which looked like glistening marble. On the top of it was perched a snow-white dove, and around it flowers were entwined. There was also a magnificent basket of flowers." And so, the world moves on.

The Church Almanac for 1881, published by Pott, Young & Co, New York, is now for sale by Jansen, McClurg & Co., Chicago. See advertisement in this issue. Mr. Roper's Calendar is also for sale by the same firm. Price 50 cents.

Personal.

The Post Office address of the Rev. Edwin A. Wagner, until further notice, will be Marshall, Texas.

The Rev. W. W. Steel has resigned the rectorship of St. Luke's Church, Dixon, Ills., and assumed the charge at Grace Church, Galena, in the same diocese, instead of Trinity Church, Alpena, Michigan, as stated in our last issue.

Rev. A. J. Yeater has been compelled to suspend his work in Dakota, and return to Corsicana, Texas, to attend a sick daughter. He will not be able to return for some time, if at all. Meantime, his address is Corsicana, Texas.

The Rt. Rev. the Bishop of Arizona and New Mexico, is at present making the tour of his Jurisdiction; his address is still at Kirkwood, Mo.

The Rev. Charles L. Hutchins has declined an invitation to St. Paul's Church, Buffalo.

The Rev. Dr. Harris having retired from the rectorship of Christ Church, Detroit, the Rev. Dr. Pitkin is supplying that parish during the vacancy.

The address of the Rev. Paul Zeigler has been changed to No. 221 Trumbull Avenue, Detroit.

The Rev. Wm. T. Fitch has resigned the rectorship of the Church of the Ascension, Fall River, Mass., to take effect in May, 1881; address for present, unchanged.

The Rev. W. Dndley Powers, having accepted the charge of the Church of the Nativity, Maysville, Ky., desires to be addressed accordingly.

The Rev. Clement J. Whipple, formerly of Illinois, and the Rev. Geo. B. Whipple, of Minnesota, called on us yesterday.

We have had the pleasure, on two or three occasions within the last few weeks, of seeing in our office the Rev. William P. Ten Broeck, late Rector of Christ Church, St. Paul; and we are much gratified to find that his summer's rest has completely restored his health, and that his one wish, now, is to "go work in the Vineyard." Mr. Ten Broeck's address, for the present, will be Chippewa Falls, Wis.

The Rev. Robert Wood has retired from the Mission at Escanaba, Michigan, and has taken charge of St. John's, Negaunee, which will in future be his Post Office address.

The Rev. J. E. Martin has resigned his position as Rector of Trinity Church, Lincoln, and has accepted the parish of St. John's, Lafayette. He has entered upon his new duties, and we are glad to learn, feels much encouraged by the cordial co-operation of his flock.

The Rev. Hale Townsend has removed from Charles City, Iowa, to Emmetsburg, Palo Alto County, in the same State, and desires to be addressed accordingly.

Notices.

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.

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Christ Church, Hazel Green, Wis.

The Rev. G. H. Drew, missionary in charge, returns his sincerest thanks to the faithful of the Church, by whose kind aid the new Mission Chapel has been built, and solemnly "dedicated" by the Bishop of the Diocese, on St. Matthew's Day last. He is reluctantly compelled to ask for a continuance of their assistance, to enable him to pay off a balance due, for which he is personally responsible, unforeseen expenses having been urgently required to complete the building. Total sum needed to free the chapel from debt, \$218.90. Contributions will be acknowledged in the LIVING CHURCH.

Rev. Isaac L. Nicholson, St. Mark's, Phila., \$10.00. Kenosha Water Cure, Kenosha, Wis., a quiet, home-like resort for Invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For Circulars, address N. A. Penoyer, M. D., or E. Penoyer, Proprietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

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CHURCH ALMANACS.

The Church Almanac for the year 1881. Edited by Wm. G. Farrington, D.D. .15 Roper's Church Calendar for the Christian year, 1881. .50 And CHURCH BOOKS generally, at JANSSEN, McCLURG & CO. STATE ST., CHICAGO.

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SUNDAY, for 1880.

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ST. MATTHEW IV:20.

Written for the Living Church.

They left their nets at the Saviour's call,  
And questioned not of its meaning;  
Nor sadly thought of their little all,  
Nor whether their steps might tend to thrall,  
On His promise simply leaning.

For us, as well, is the high behest  
Of the Blessed Son and Father;  
The earthing long, in his careful quest,  
For peace of God, with its soulful rest;  
But the nets he fain would gather.

"PAULINA."

### Stories on the Catechism

By A. C. Jones.

ONLY AN APPLE.

Concluded.

The father and mother waited for their son on that August evening with a troubled, anxious expression upon their usually cheery faces.

"You're early, dear," said Mrs. Warren. "Yes, I have a headache, it's so awfully hot I did not go to church."

"Come and have a bit of supper, my boy, it will do you good."

"We'd better tell him about it before supper, wife," said Jack's father; "we'll all be more comfortable like, when he's made it all square."

"Square; what is there to be made square?"

And for answer, Tom Warren said in grave, somewhat anxious tones: "The master has been here, Jack, and he has brought a charge against you."

"What is it? he's only too glad to have something to say against me."

"He wasn't glad this evening, he was very sorry. Jack, you mind those beautiful apples I gave you to take to him on Thursday?"

"Yes," and the color deepened on Jack's ruddy face, "I took them yesterday evening."

Tom Warren continued: "the Master missed one of them; Bob Jenkins had been sent on an errand by the servant, and, of course, they thought he had taken it; do you hear, Jack?"

"Yes," but Jack's head was sinking lower and lower upon his chest; and his mother's heart misgave her.

Tom Warren's voice trembled as he spoke, "and then, Jack, though I can't bear to say it, the little sick girl as you made the doll's house for in the winter, the Master's youngest child, who was sitting in the room, and heard all that was said, after Bob was gone went to her father, and made him promise not to punish him as he had really not took the apple; and he said, Jack, my lad that it was you."

Then Jack lifted up his head, and answered honestly: "It is quite true, I did take it."

"Oh, Jack," from father and mother at once; "why did you do it, my boy; you could have had as many apples as you liked at home?"

"I know that, well enough; but I had been working in the Master's garden, and it was awfully hot, and I was thirsty, and the apples were on a plate on the table; father had sent them, and I saw no harm in taking one."

Then Tom Warren spoke to his boy more angrily than he had ever spoken in his life before. "They were the Master's apples from the moment they left this cottage, sir; I shall know how to trust you again. Are you so weak that you cannot resist temptation, that because you were a little tired and a little thirsty you must lay hold upon the first thing that comes in your way? Jack, I have never said it to you before, but you have always been a greedy chap; perhaps your mother and I did not punish you enough; maybe we'd have done differently, if we had known that our boy would end by being a thief."

"Oh, Tom, Tom, please don't speak to him like that; after all, it was 'only an apple.' And the loving mother laid her hand entreatingly upon her husband's arm.

Jack winced at the words. There came to his mind the story he had heard that night—the story of the little German boy in Cologne Cathedral—and down deep in his heart was a feeling of sorrow and of shame; but the lust of pride was there, too; the fear of disgrace outweighed the remorse; and when he spoke again, it was to say: "I'm very sorry, I know it was not right; I meant to take an apple back the next morning, one off my own tree, and put it on the plate, but somehow or another, I forgot it; and now, I suppose, I'm to be disgraced before the whole school, and have Bob Jenkins crowing over me."

"Jack, I'm no scholar, but I don't think that's the way to take it; however, you needn't fear. Little May made her father promise to say nothing about it, except to us. All he wants is for you to go and tell him that what the child says is true; and then he'll tell Jenkins that he is cleared from blame. I think, my boy, you'd best go at once."

And Jack went; and the Master was very gentle and very kind; only he spoke to the lad about what he had noticed to

be his besetting sin, and told him how the indulgence of the appetite might lead to greater evil. "I should advise you to tell the Rector about it, he'll tell you how best to conquer your fault; and remember, Warren, long ago you promised to renounce all the sinful lusts of the flesh, and in another month new help and strength will be given you to keep the promise; but you must ask God to keep you from temptation, and to make you resist, bravely and honestly, as a soldier of Christ should."

We cannot tell whether John Warren took the Master's advice, and told the Rector of his temptation and his fall; but when September came, he knelt at the Altar and was confirmed; and then two days afterwards he made his first Communion.

He meant to do what was right, meant to try and lead a holier and better life than he had ever led before; and, for a time, all seemed to go well with him.

The summer came, and an imperceptible change seemed to come over the lad. He used to get home late at night, he often stayed away from Church on Sunday, he never went to Holy Communion; he always had some ready excuse to make for all this.

It was an autumn night, dull and dreary, and they sat and waited for Jack until eleven o'clock. Then with a great sigh his father said: "We'd best go to bed, wife; I think we are sure to hear his step upon the path, and I can come down and let him in."

"Oh, Tom, Tom, I wish he wouldn't be so late."

"So do I, my dear, it's fretted and worried me this many a day. Sometimes, Mary, I've thought that that same weakness as made him take the Master's apple, has made him give way now, and take what is not good for him. Did you notice his flushed cheeks and bright eyes last night?"

Yes, poor woman, she had noticed them; but she would not blame him, even to his father. "Tom, please, don't say it, you know the boy never did but one wrong thing; and that was 'only an apple.'"

"Yes, I know that; and the reason he took it was, because he saw it, and couldn't resist it. Mary, he may find it hard to resist other things, if he fights only in his own strength."

That night Jack Warren came home utterly unlike himself: not flushed and eager and excited, but half asleep. In the morning his father and mother spoke to him, and he said that he had had a hard day's work, and he had felt thirsty, and had taken a glass of beer; he did not intend to do it again, but he could not help it that evening.

The months passed on, and things grew worse and worse. The Holiwell people made no secret of saying that their old favourite had taken to drink, and was often seen in bad company. The Rector himself spoke to the lad, but it was all of no avail; there were promises of amendment made, only to be broken. The threefold vow was forgotten; the threefold blessing in danger of being forfeited.

Another year, and one night Jack did not come home at all; and in the morning a heavy, crushing sorrow fell upon his father and mother. Their boy had been found in company with a set of fellows who had been for some time suspected of robbery. They were discovered outside an old woman's house; and witnesses came forward to prove that they had been seen prowling about there for two or three days, evidently for no good purpose.

There was no evidence against him; and he was dismissed with a sharp rebuke from the magistrates for his intemperate habits. His father was there waiting to take him home; and it seemed as though ten years had been added to the poor man's life.

Jack's father and mother knew that if they wished to save their boy, he must go from his old haunts and from his old associates. They agreed that he had better try his fortune with his uncle in Australia. The parting nearly broke their hearts. But the lad had been to the Rector; and he was so humble and so penitent, that those who loved him best felt that there might be more hope for him in his disgrace than there had ever been in his prosperity.

As the months and years went on the hope was fulfilled. There was not a better, steadier youth in all the Colony. His uncle wrote thus: "Our Jack, so regular at Church, so frugal and abstemious in his way of living."

The poor old people were very thankful. Oh, if they might only be spared to see their boy again!

He came home one summer's night; and walking from the station, leaving his luggage to follow, he hurried to the little cottage. His heart sank when he reached it; the shutters were all closed; the once trim garden over-grown with weeds. He laid his head against a tree, the old apple tree of which his father had been so proud, and then a whole tide of recollections came rushing over him: "Only an apple," he murmured, "only an apple; but I remember how sad they both were on that night, when the Master told them of my sin." And then he sobbed, as he had not sobbed since he was a little child.

A hand was laid upon his shoulder; the

old Rector's kind face was looking at him, and there was a quiet smile upon it, which puzzled Jack.

"When was it, sir?" he said.

"When was what?"

"When, oh, when did they die?"

"My good fellow, they are living in a cottage in Squire Hope's park; the old place wanted repairing, and the Squire thought your father was too old for garden work, so he persuaded him to move and be lodge-keeper."

The grief had been terrible; but the joy that came into Jack's heart was almost harder to bear.

I could not tell you about the meeting if I tried, you must picture it to yourselves; but the lodge is a happier home than the cottage ever was.

Jack is the Rector's right hand; and the Master's too, for that matter. He looks after the village boys just like an old grandfather, as his mother loves to say. And he often tells them how the sin of greediness, the little sin—as they sometimes think it—nearly shipwrecked his whole life; and he bids them remember that when they promise to renounce all the sinful lusts of the flesh, the Cross was signed upon their foreheads in token that they were to be the faithful servants of Him Who for our sakes fasted forty days and forty nights, and lived the hardest, most self-denying life, that ever was lived on earth.

Do it Now.—Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is—take hold at once, and finish it up squarely and cleanly; and then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: take hold of the very first one that comes to hand, and you will find all the rest fall into file and follow after like a company of well-drilled soldiers, and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word "now."

A sailor, after having drunk to excess in a low saloon, had quarreled with the landlord, and beaten him severely with a bottle snatched from the bar.

As the case admitted of no legal defence, the sailor's lawyer, putting in a plea of guilty, addressed himself to the court in order to secure as light a sentence as possible. He urged that the prisoner had acted under the influence of liquor,—and very poor liquor at that.

"But, sir," said the court, not inclined to view this appeal with favor, "we are to consider the aggravated character of the offence. Your client admits he assaulted this man with a bottle."

"Yes, your Honor," interposed the witty lawyer, "we admit all that; but I beg you to remember that this man first assaulted my client with its contents."

The court smiled at this unexpected point, and Jack got the benefit of it in a light sentence.

BIBLE TERMS.—A day's journey was 33 1/5 miles. A Sabbath day's journey, was about 2/3 of an English mile. A cubit is 22 inches nearly. A finger's breadth is equal to one inch. A shekel is about 50 cents. A shekel of gold was \$9.07. A talent of silver was \$1,650.86. A talent of gold was \$26,448. A piece of silver or a penny, was 13 cents. A farthing was 3 cents. A gerah was 2 cents. A mite was 1/2 cent. A homer contained 75 gallons and five pints. An ephah, or bath, 7 gallons and 4 pints. A hin was 1 gallon and 2 pints. A firkin was 7 pints. A homer 6 pints. A cab was 3 pints. A log was 1/2 pint.

We cannot wonder that we find so little effect produced by our Communion, when people ordinarily have so little idea of the power which the Body of Christ therein conveyed really has for their cleansing. If they believe not, how can they receive it, and use it rightly?—The Church is not to blame for our ignorance. She bids us pray that we may "so eat the Flesh of Christ and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may," consequently, "evermore dwell in Him, and He in us."—*Rev. Fr. Benson.*

Be thankful for past mercies before you plead for new favors; this is the way to plead successfully; he that offereth praise glorifieth God.

One of the best rules in conversation is, never to say a thing which any of the company can reasonably wish had been left unsaid.

### Exercises in Pronunciation.

This little exercise in pronunciation should be carefully studied, as it contains all the English words in general use which are apt to be mispronounced. It is said by the gentleman who kindly prepared it for the readers of *The Western Magazine*, that of over thirty graduates of colleges who tried to read it, all but one failed on some words.

He was apparently a splenetic, saturnine old man, whose leisure was occupied in the details and minutiae of telegraphy and philology. The squalor in which he lived, together with his lugubrious appearance and hypochondriacal actions, not only concealed his acumen and rare precision, but often subjected him to the contumely and clangor of the hirsute and ribald rascals who properly should have adorned the gallows. Once, indeed, some of these truculent and combative ruffians returning from a midnight wassail or orgy, set upon the old misogynist, and after robbing him of his weekly stipend, daubed him with caustic, and bound his pedal extremities with a withe. They also injected, with maniacal glee, a globule of iodine into his carotid artery, and then with brutal merriment, accused him of fetishism, pretending thus to misconstrue his most severe lucubrations.

After this species of tergiversation, with many a leer and grimace, they made pretense of testing his sentient faculties and powers of ratiocination, and then, firing a bomb, by means of a pyrotechnic apparatus, which left the atmosphere in the vicinity scarcely respirable, they attached to him a placard bearing a peremptory inquiry regarding the epoch of the apotheosis. After the subsidence of the dissonance, the poor creature imagined himself the victim of a mirage, and fancied that a Python and a falcon were heinously battering his immobile contour with a bellows and a falchion. While in this condition he was discovered by one of his most exemplary patrons and withal somewhat of an aspirant for ephemeral political honors. Filled with compassion, he inveigled the unfortunate into accepting a lucrative sinecure, to the possession of which his newly-acquired buoyancy and equability were necessarily referable.

### Ancient Boston History.

Some opening chapters of the new "Memorial History of Boston:"

#### CHAPTER I.

Boston!

#### CHAPTER II.

When the gaseous elements of which the earth is composed first commenced to solidify they solidified and stratified at Boston. Boston was the first solid bit of ground in the universe.

#### CHAPTER III.

The more intelligent and highly-organized animals of the Miocene and Pliocene periods, lived at Boston. Here the Pterodactyl mused over the past, and the Mega-Therium pondered the future.

#### CHAPTER IV.

The first man was a Boston man. He was developed from spores out of Boston mud. He took out a patent for himself, so that he could not be imitated.

#### CHAPTER V.

Boston was vaguely known to the Greeks. It is the real site of the fabled Atlantis. Plato died, longing to visit the neighboring groves of Concord and hold sweet communion with the Concordians. Galileo involuntarily turned the first telescope in the direction of Boston. The Egyptians built the pyramids, hoping to see Boston from their summits. Diogenes was rolling his tub toward Boston when death overtook him.—*New York Graphic.*

Germantown, close by Philadelphia, is a demure old Quaker town. One of its peculiarities is a free public library of 10,000 volumes, from which fiction is rigidly excluded. The works of Shakespeare, Byron, Pope, Dryden, Thackeray and Kingsley are among those that are kept out.

"Have you any of Mark Twain's works here?" a Philadelphia *Times* Reporter asked. "No; his book of travels, I suppose, we hardly considered reliable enough," the librarian replied. "I don't know, though; there's some truth in them, I suppose—at least I've heard it said there was. I heard it, though," said the librarian, looking a little dubious, in a way that didn't altogether satisfy me. "We don't put any plays in, and Shakespeare stays out on that ground. Of course there are some works on general literature that contain his quotations, but we can't help that. We hold that the mind should be led to take up wholesome reading—books on travels or natural history or biography—something that will amuse and instruct together. Our idea is that in reading, a person may become dissipated, just the same as by drinking whiskey."

WHERE BANGING ORIGINATED.—It has often been a subject of wonderment to us, where our pretty girls got the notion from of combing their front hair down over their foreheads, and cutting off the ends so as to make the inch and a half of hair which they keep hanging down nearly to their eyebrows, and which is irresistibly associated in our mind with an imperfectly sheared mule's tail. The mystery we solved to our satisfaction last night as we dropped into Dr. Jackson's. The Doctor received from New Zealand, yesterday, among quite a variety of ferns and mosses, and other curiosities from that semi-barbarous land, the pictures of two Maori—natives of that country—a boy and a girl—and the latter had her back hair all looped upon the top of her head, and stuck through with white-tipped turkey feathers, and the front hair was hauled down in front, the ends mingling with the eyebrows. So, it is from the New Zealand savages, and not from the North American Indian squaws, ladies, that we copy the fashion.—*Columbia (S.C.) Register.*

### How we Spent Thanksgiving Day.

From the *Palatium*, St. Mary's School, Knoxville, Ill.

We had all wished for a "white" Thanksgiving Day; and early on that morning, might have been seen many eager faces at the windows, watching the snow-flakes as they fell gently and softly to the ground. For several hours the air was filled with those white-winged messengers, but the rest of the day was clear and bright.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine." What can be more beautiful than an offering of praise and thanksgiving to the "Giver of all good things" for the fruits of the earth! Although the Church was not decorated, we had, this year, a full Harvest-Home Service. The singing was especially good, and the little church was filled with melody. There was a ring of joy and gladness throughout the entire service.

If great events are those which occupy the longest time, surely the dinner was the greatest event of the day. Skillful hands had been busy all the morning; and, upon entering the dining room, we were astonished and delighted with the transformation that had taken place.

Indeed so great had it been, that none of the old familiar landmarks remained, except the furnaces. The dining room was soon awakened from its silence and the scene became gay and animated. The rich crimson drapery of the *portiere*, formed a brilliant contrast to the arch of golden grain which was turned around it. The columns were wreathed with maize and wheat; and here and there peeped out a yellow ear of corn or a deep-red apple. The stars and stripes were gracefully draped on one side of the room. The tables had been arranged in the form of a hollow square. In the centre of the square, "Spring" was enthroned among blooming plants and singing birds. Spring formed a striking contrast to the rest of the decorations; yet it was but natural that we should have some memorial of the seed time of our bounteous harvest. The bright young faces of the girls, smiling gaily under their fantastic caps of orange, red and blue, gave an additional variety to the scene. Some of the caps this year, were very quaint and pretty; noticeably the old-fashioned bonnets, and a crimson holly-hock. Miss Dewy, having received some flowers from her New England home, sent, soon after Grace had been sung, a beautiful little bouquet to each member of the class of '81.

As usual, "ye quips and ye cranks," were read at the close of dessert. There were not so many original rhymes as usual on Thanksgiving Day at St. Mary's; genius did not seem to burn. The Class of '81, however, was honored by an entire poem written in its praise.

Skating was in order for the afternoon, and as Jack Frost had spread a substantial coating of ice over the blue waters of Mirror Lake, there was good opportunity for such exercise. As there were quite a number of amateurs, even a looker-on was able to find plenty of amusement.

It is well known that Miss Hitchcock makes delicious coffee; and a smile of contentment stole over the face of each senior, when told that Miss Hitchcock wished them to take coffee with her at six. It was the first time we had been in her new room together, and we fully appreciated the many beauties of the room, and—the coffee.

After Evensong, we had lunch in the Study Hall. While there, a petition was handed to the Rector. This document contained a reminder of the promise he made some years ago, to give us a holiday when he should reach the age of—but perhaps we shall be telling tales out of school, if we say what age. The petition went on to state that the fifth of December would come on Sunday, this year, and to signify our willingness to take the Friday after Thanksgiving as a substitute. The request was granted—the more willingly, the Doctor said, because it had been written and signed by the Class of '81. A proud moment, that, for the *Eighty-Oners!* Great was the delight occasioned by the decision; Warring fairly clapped himself off his balance.

We then went to the drawing-room, where we spent the rest of the evening in fun and frolic. We played many games, which, no doubt, the "old girls" well remember,—such as "Fox and Geese," "Blind Man's Buff," "Stagecoach," and the "Knights of the Whistle," initiated many new members into their order.

But one may tire even of pleasure; and, few cared to stay up long after the last bell; and, as they wandered up stairs, snatches of conversations might be heard. There was one peculiarity about them—they all related to one theme—a holiday to-morrow!

It is with alarm that we notice that, as we leave our country's birthday farther and farther behind us, the negro of longevous proclivities shows a settled determination to bridge the ever-widening span of years. The aged African, whilom content with a round hundred, now thinks nothing of adding ten or twenty years thereto. We had looked forward to the time when the entire race of nurses and coachmen to the Father of his Country should become extinct. Vain hope! Age cannot wither them, though custom has somewhat staled their infinite variety. Verily, the Washington nurse and coachman shall flourish in immortal youth, unhurt amid the war of elements, the wreck of matter and the crash of worlds!—*Transcript.*

The *Harvard Register* publishes two columns of the names of women who have given to Harvard University "sums varying from the legacy of Judith Finch in 1676 of fourteen shillings, to \$140,000, the noble legacy of Mrs. Anne E. P. Sever in 1879." This does not include the many valuable gifts of collections, specimens, and books, frequently the accumulations of fathers, husbands, and sons, which women have generously placed in the museums and libraries of the University.



The Church in Baltimore, 1731-1880.

From our Baltimore Correspondent. The contrast between the present quiet of our city, and the bustle, enthusiasm, and excitement of the nine days' Sesqui-Centennial Holiday, cannot fail to impress every one who saw Baltimore resplendent with decorations, brilliant with illuminations, alive with throngs of visitors and citizens, and teeming with processions and pageants. But all these, to-day, are things of the past; and business and work, not pleasure and excitement, are now the order of the day. And yet, the remembrance of the liberality, the public spirit, the good conduct, and above all, the unbounded hospitality of our citizens, will live forever.

In connection with the events of our great festival, which are doubtless familiar to your readers through the secular papers, it may not be uninteresting to give a short history of the establishment and growth of the Church in Baltimore. The first settlement of Maryland was made by William Clayborn, of Virginia, on Kent Island, under a license of King Charles I., to explore the waters of the Chesapeake Bay, and to establish posts for trading with the Indians, anywhere within the bounds of the Virginia charter. In the colony thus founded, the Church of England was established by law. And, from that time to the period of the Revolution, the religion of the Church of England was the established religion of Maryland.

In 1730, the present city of Baltimore was founded; and, in 1731, the vestry of St. Paul's Parish (the boundaries of which had been fixed in 1728, and included the greater portion of what is now Baltimore County), was directed to purchase a lot in Baltimore town, on which to build a church, to be called St. Paul's Church. An eligible lot was selected in an elevated part of the town, by the Rev. Joseph Hooper, who was perhaps the first settled Rector of the Parish; and the work of building commenced. Mr. Hooper was succeeded by the Rev. Benedict Bourdillon, who finished the work in 1744. Upon the death of Mr. Bourdillon, the Rev. Thomas Chase was appointed to the Rectorship of the Parish, which he held for over thirty years.

In 1777, many of the clergy of the Church of England, rather than renounce their loyalty to the Crown, left the country; but Mr. Chase remained at his post, and died on the 4th of April, 1779. He was the last Rector of St. Paul's Church, who was appointed by the proprietary. The Rev. Dr. West was elected by the vestry as his successor, and a new church was built in front of the old one. In front of this building a new street was opened, under the name of New Church street. It is now called Lexington street.

In September, 1792, the Rev. Thomas Claggett was consecrated Bishop of Maryland, and the Rev. Joseph Bond succeeded Dr. West as Rector of St. Paul's Church. A few years previous to this, a lot on Saratoga street had been presented to the vestry, by Col. Howard, for a parsonage, which was finished and occupied by Dr. Bond. During the Rectorship of Dr. Bond, the vestry of St. Paul's Church purchased a building near Baltimore Street Bridge, which had been erected by some Dutch colonists, in 1785, as a place of worship. This, after some repairs and alterations had been made, was formally opened as an Episcopal Church, under the name of Christ Church. And in 1804 a steeple was added, and a chime of bells placed therein. The addition of a second church to the parish, required the services of an assistant, and accordingly the Rev. John Ireland was elected associate minister.

In 1802, the Rev. Dr. James Whitehead succeeded Mr. Ireland as associate minister of St. Paul's and Christ Church; and not long after this, the building of St. Peter's Church, on Sharp street, was commenced. Dr. Whitehead, soon after, removing from the State, was succeeded by the Rev. Dr. Ratoone, as associate minister of St. Paul's and Christ Church.

In 1806, the Rev. Dr. Frederick G. Beasley succeeded Dr. Ratoone, when a number of the members of St. Paul's Church united in building a new church, which was called Trinity Church. Dr. Beasley was succeeded by the Rev. Mr. Ralph, the Rev. Mr. Hicks, and the Rev. Mr. Barton, successively, as associate ministers of St. Paul's and Christ Churches. In September, 1812, the Rev. Dr. Bond (who had been Rector of St. Paul's Parish for more than twenty years) died, and was succeeded by the Rev. Dr. James Kemp, who, in 1814, was consecrated Assistant Bishop of Maryland. About this time, the Rev. Dr. Wyatt was chosen associate minister of St. Paul's and Christ Church, and the Rev. Dr. Henshaw (afterwards Bishop of Rhode Island) was elected Rector of St. Peter's Church on Sharp street. On the 11th of March, 1817, the new St. Paul's, which had been erected on the corner of Charles and Saratoga streets, was consecrated by Bishop Kemp. On the death of that prelate, which resulted from an accident that occurred on the 26th of October, 1827, Dr. Wyatt became Rector of St. Paul's, and the Rev. John Joins, afterwards Bishop of Virginia, was called to the Rectorship of Christ Church, which had become an independent Parish.

The first century of Baltimore's existence witnessed the organization of but four Churches; the last half century has added some thirty regularly organized Churches alone, to say nothing of Missions.

Up to the time of the Consecration of the Rev. Dr. William Rollinson Whittingham, as Bishop of Maryland (which took place in 1840), the Church in Maryland made but little progress; but, under the Episcopate of that eminent Prelate, distinguished alike for learning, for holiness of life, and for energy of character, the Church awoke to a new existence; and to-day, through the earnestness and zeal of her lay members, and the untiring labors and self-denial of her clergy, is making her influence felt in every part of our extensive city.

La Crosse Convocation.

Correspondence of the Living Church.

There were present, at this Convocation, in session at Zion Church, Chippewa Falls, on Tuesday, Wednesday, and Thursday, Nov. 9th, 10th, and 11th, in addition to the Bishop of the Diocese and the Rector of the Parish, the Rev. Messrs. Peabody, Kern, Ross, Sweetland, Langlois, Ten Broeck, and Clarke. Instructive sermons were preached by Messrs. Langlois, Ross, Clarke, and Peabody. A most interesting Missionary meeting was held, and Addresses were made by Messrs. Kern, Sweetland, and Clarke, and also by the Bishop. A business meeting of a very important character was held. There has not been, in the history of the District, a Convocation so interesting and so useful as this one.

The section of the Diocese of Wisconsin embraced in the limits of this Convocation District, is rapidly developing. The speedy extension of the Northern Pacific and Superior City, the opening of the branch road from Wyoming to St. Croix Falls, and from Chippewa Falls to Abbottsford, and the completion of the North Wisconsin, to Chandler, are matters of great interest as regards the work of the Church in this vast missionary field.

After the Convocation, the Bishop visited many of the Missions in that District. Sunday, Nov. 14, was spent at Superior City; Tuesday, at St. Croix Falls; Wednesday, Thursday, and Friday, at Star Prairie and the line of the North Wisconsin Railway. For years past, notwithstanding great business depressions and discouragements, the faithful few at Superior have been able, through the kindness of the Rectors at Duluth, Minnesota, to maintain Services in their little church. If prosperity should come with the railway, the Mission will feel the good effects of restored business.

At St. Croix Falls, plans are considering for the building of a chapel. All religious Services in the past have been in the School-house. Now, the members of the Mission feel, that—in view of the fact that new life will be given to all interests, by the new railway facilities—the time has come to move in the matter of a church-building.

The Rev. Mr. Peabody (whose faithful missionary labors, in the valley of the St. Croix, date from the days of Bishop Kemper), has been appointed Missionary on the line of the North Wisconsin Railway, now building from St. Paul to Byfield, on Lake Superior. His Mission will extend from Deer Park, northward; any Offerings sent him will be used wisely and judiciously for Church extension in this interesting portion of the North West.

A Correction.

Correspondence of the Living Church.

The LIVING CHURCH, of Nov. 4th, was sent me by a friend, who called my attention to the letter from your Baltimore correspondent, headed, "Church of the Advent, Boston." I write to correct a mistake in it; as the Rev. M. P. Stickney, though greatly beloved and honored in the parish, was never its Rector. He was Assistant Minister for many years, and acted for a short time as such, sharing a portion of the interval between Dr. Bolles' resignation and Rev. C. C. Grafton's election, with the Rev. Mr. Richey as Assistant. He then resigned, and removed to Vermont, where he is the Rector of Christ Church, Bethel. The Rev. Dr. Bolles established the Weekly Eucharist, and supplied the choir; besides conferring other benefits on the parish, for which he is gratefully remembered.

A Bed for Incurables.

Contributions are solicited for the endowment of a bed for incurables at St. Luke's Hospital, Chicago. No hospital receives incurables, except in very rare instances; and the unfortunate people who cannot recover, are often reduced to great suffering for the want of proper care. One bed at least in St. Luke's will be set apart for that class, for which purpose \$3,000 is absolutely necessary; on its being obtained the income of that amount will be used for its support. Any sum will be acceptable, and acknowledgments will be made in this paper. Rev. Clinton Lock requests that all who feel inclined to aid in the good work will inclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund.

Mary A. Allen, Toulon, Ill., \$1.00  
Fanny Willing, 1.00  
A Friend, 1.00  
Rev. Mr. Arvedson's last gift, 9.88  
Employes Ill. Central R. Co., 44.85  
R. T. Hiven's Mills P. O., Ill., 10.00  
Anonymous, Chicago, .80  
St. Luke's Penny, .80  
Mrs. F. S. Eames, Chicago, 10.00

Previous contributions, \$80.63  
Total, \$2,323.09  
Wm. A. Harris, Treasurer.

Important testimony from the Hon. W. A. Harris, Sec'y of the Georgia State Senate, to the value of the Electro Magnetic Pads.

SENATE CHAMBER, ATLANTA GA., Nov. 27, 1880.  
I was attacked with violent congestion of lungs and bowels, at the opening of the Legislature, and suffered severely for three days. All medicine prescribed failed to afford any relief. Dr. Robert Kemper, an old friend of thirty years, called to pay me a friendly visit, and, seeing my condition, prevailed on me to allow him to put on me one of the Electro Magnetic Pads. He did so, and in a very few moments thereafter I was nauseated, and commenced perspiring freely, my whole body commenced itching, and I was soon relieved, and returned two days after to my post of duty. I make this an act of justice to my old friend. In my case it was a sine qua non, for at the time I was pretty much of a drug store. I truly hope others may derive like benefit.

Wm. A. Harris, Sec'y Senate of Ga., General Office Electro Magnetic Co., 149 Clark St., Chicago.

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WABEKA, Minn., April 5th, 1879.  
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I remain, gratefully yours,  
Mrs. E. B. PARMALEE.

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