

The Living Church.

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

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WHOLE No. 115.

A Peep at the Old World.

By a Stay-at-Home Traveller.

Excelsior—Greece vs. Turkey—Corica—The Russian Army—An Emperor in advance of his time—A Bishop in the Dock.

They have lately been celebrating, in Vienna, the centenary of Joseph the Second, the man who had the greatest desire in the world to do good and to improve his people, and yet was hated by them, and accomplished nothing. He was over-hasty. He wanted people to do things for which they were not at all ready. Now, after a hundred years, things have changed. When he was asked to sanction the erection of a statue in his honor, he replied that the time to erect such a statue would only have come when law and religion worked together, and the people had been made happy. Instead of a statue, he has a centenary festival; and, could he see what is now going on, he might be content to own that the time he anticipated had arrived, and that Austria had in a hundred years got most of the good things which he had tried to force on her in ten.

Now it comes out, that neither Greece nor Turkey wants arbitration. They want to negotiate with each other directly; and for the rest of the world to let them alone, until they see what they can do without any third party. The Greeks have sharpened all their swords, and they want to be fighting, and mean business, and will listen to nobody. Greece will either beat Turkey, or will itself get beaten, till England and Russia, allies for once, and other governments, probably, interfere in its behalf. If war ensues, Greece will get by it not only what it now claims, but what it claimed at Berlin, the whole of Thessaly, Epirus, and Crete. Yet the Sultan cannot yield except to force without practically abdicating all his sovereignty in Europe. This does not open up a very cheerful prospect for European governments. No one of them is willing to let any other one have Constantinople, and a general fight seems imminent.

Corica is a place but little known. Our streets play the "Corsican Brothers" but that does not give one a very clear idea of the country. It is a small island, and as she and two other women travelled alone all over it, we must give up the brigands which we have always associated with it. There are no beggars either; and the people do not cheat. They are very polite, excepting the street boys; but then, we do not consider three English old maids very good judges of boy-manners. The hotels are poor. One good meal a day can be got, our author says, even in the tiniest village—namely, a dinner at sunset; but for breakfast the traveller can get nothing but sour bread and coffee, and for lunch, sour bread and cheese. Neither tea-spoons nor saucers are supplied; but, on the other hand, in the poorest inns there are perfectly clean napkins. We wish the same could be said of every Chicago eating-house. When dinner is finished, it is always the custom in the smaller inns for the guest to have a friendly chat with the landlord and his wife. "The reserved Briton who would decline the after-dinner chat with his host or hostess, would be considered a very churlish individual."

One of our American army officers has been writing a very readable book about army life in Russia. He likes Russians, as all Americans do; one great reason probably being that Englishmen dislike them. He confirms the generally received idea of the Russian soldier, both as to his good qualities and his defects. He has great tenacity and endurance, but very little *elan*. He has neither capacity of initiative nor self-reliance. It is but slowly and by deadly experience that he learns the elementary principles of his business, such as taking advantage of any point of shelter when moving forward against the enemy in open order. But he goes into battle with genuine enthusiasm, and is slow to realize when he is beaten and must retreat. Our author paints a very lifelike portrait of Gen. Skobelev, whom he considers a great military genius, and he says about him: "I firmly believe that, should he live twenty years more, he will be commander-in-chief in the next war about the Eastern question; and history will then speak of him as one of the great soldiers of the century, side by side with Napoleon, Wellington, Grant, and Moltke." It may be said that, with Skobelev's practice of risking his life, the odds are against his surviving, should he continue to see much service in the field. In the meantime we may anticipate that his talents, with his energy, will go far towards deciding in favor of Russia his coming campaign against the *Teké-Turkomans*.

Mr. Whymper, the great climber, has been stretching his legs up the slope of Chimborazo, a peak which hitherto has escaped the climbing fiend. It took much longer time than ordinary Alpine excursions. Nine days in all were consumed in the task, and the party suffered very greatly from the rarity of the air. The reaching the summit had better be told in his own words. He says: "At 11 A. M. we were nearly 20,000 feet high, and up to that time had experienced fine weather, with a good deal of sunshine. The sky now became clouded all over, the wind rose, and we entered upon a large tract of exceedingly soft

snow which could not be traversed in the ordinary way; and it was found necessary to flog every yard of it down and then to crawl over it on all fours. The ascent of the last 1,000 feet occupied more than five hours, and it was 5 P. M. before we reached the summit of the higher of the two domes of Chimborazo (21,424 feet). On the immediate summit the snow was not so extremely soft, and it was possible to stand up upon it. The wind, however, was furious, and the temperature fell to 21 deg. Fahr. We remained only long enough to read the barometers, and left at 5:20 P. M.; by great exertions succeeding in crossing the most difficult rocks, which had to be passed over just as the last gleam of daylight disappeared; but we were then benighted, and took more than two hours in descending the last 1,000 feet—arriving at the camp about 9 P. M.

The Paris Police Court saw a queer sight, the other day; a Bishop was in the dock, indicted for giving impudence to the Minister of Public Worship. The Bishop was Menseigneur Cotton, Bishop of Valence. He disclaimed any intention of insulting, and said that he never expected that the Minister would see his letters. This was considered by all parties to be what our street boys call in their vernacular "a stiff;" and the President of the Court told the Bishop so. The Bishop had been directed to dismiss his Jesuit professors, and was told that unless he did so, the allowances to the Universities would be stopped. Menseigneur wrote back that he did not care, that he could not be bought nor bribed: "Let you and your friends gorge themselves with money," and so on, in that polite way. He was acquitted, on the ground that he had no offensive intentions.

Bishop Dunlop's Experiences.

Las Vegas—Sante Fé—Albuquerque—Socorro—The Mesilla Valley—Las Cruces—The Ups and Downs of Travelling in New Mexico—The First Stages in the Life of a Missionary Bishop.

Correspondence of the Living Church.

LAS VEGAS, NEW MEXICO, JAN. 4, 1881.

Bishop Dunlop has made a partial visitation

of the diocese, and he was in Las Vegas in the night of Wednesday, Dec. 2d, and remained until the following Monday. Most of the Church families, and some others, were visited, and a number of persons paid their respects to the Bishop at the parsonage, on Friday. On that day there was a Communicants' meeting, which was reasonably well attended, and the Bishop spoke a few earnest words of encouragement and counsel. On Saturday, he visited the Hot Springs, six miles distant. It was one of the windiest days ever seen even in this windy region. It seemed, at one time, as if the buggy must be blown over, and only the letting down of the top prevented it. The Bishop thought himself well repaid for the exposure, however, by a view of the Springs and the improvements going on there. On Sunday, two Services were held and the Sunday School was visited. The Holy Communion was administered in the morning. The Rev. F. B. Cossitt, of Central New York—who is suffering from throat trouble, and is in the employ of the Railroad Co. here—and the Missionary in charge, took part in the Services. The Bishop preached, both morning and evening, without notes, and most acceptably.

On Monday, the Bishop went to Santa Fé, where he was met by the Rev. Mr. Sanford, who introduced him to the people there. He was the guest of the Hon. W. G. Ritch, Secretary of the Territory, at whose house a very pleasant reception was given. A Service was held on Tuesday evening, which was very well attended.

On Thursday, the Bishop went to Albuquerque, the Missionary in charge there meeting him at Galisteo Junction. Friday and Saturday were spent in calling on the people, a number of whom paid their respects to the Bishop, at the residence of Judge Hazledine, on Friday evening. The little Service-room was well filled on Sunday morning, and many had to go away in the evening, because there was no room for them. The Holy Communion was administered. The Bishop preached without notes, as at Las Vegas. The Mission has increased so much in strength since last summer, that it was deemed advisable to have a Mission organization at once. A number of gentlemen interested, met at the Bishop's call, and, after due consideration, a Committee was appointed to take the necessary canonical steps, and to inquire into the expediency of building a chapel. The Bishop was delighted with the prospect at Albuquerque, and has great hopes for the future of the Church there.

On Monday night, the Bishop and the Missionary in charge took the train for Socorro, where the next day was spent in looking about, and making some calls. In the evening, an informal Service—a sort of Cottage-Lecture—was held at the Hotel. Some twenty-five persons were present, and the Bishop expounded to them the parable of the Sower. About midnight, the train was taken again for San Marcial, some 30 miles south, but as passengers are privileged to occupy their sleeping berths till morning, there was not much hardship to be encountered. On Wednesday morning, after a very nice

breakfast at a railroad restaurant, costing only 35 cents each, the construction train was taken for the end of the track. The "bob-tail," as the half passenger and half baggage car that runs on the construction train is called, was quite a different thing from the regular passenger car—to say nothing of the Pullman—but it was not uncomfortable, and the journey was made in a short time. It was found, however, that the train did not run to the end of the track, but dropped its passengers at a switch six miles north of the celebrated "Martine's Well" or "Aleman." There the coach was in waiting; and after what appeared to be the impossible feat of loading all the passengers and all the baggage had been successfully accomplished, it did not take long to reach the "oasis" of the once formidable Jornada del Muerto, where a kind welcome and a good dinner awaited the now hungry travellers.

After dinner, there was a re-packing for the twelve hours journey to Mesilla, sixty miles distant. The track-layers, on the railroad, were passed some fourteen miles farther on, and the supper station, nineteen miles from Mesilla, was reached in good time. A little rain began to fall about this time, but even the "outsides" were not uneasy about it, in this dry country. Supper broke the monotony of the ride, and the rest of the journey was being rapidly shortened, when suddenly there was a tremendous jolt, confused talking outside, and a stop. The lead-bars were broken, and the lead-mules gone! The mules were caught and brought back, after a time, but they could not be hitched to the coach; and, as the other two mules could not pull everything, the passengers had to walk. That, though not pleasant, was not very serious, as it was only five miles to Las Cruces, where the damage could be repaired. The passengers trudged cheerily along in the sand, but it was not many minutes before the rain began to fall again. This was "a damper," and it got worse and worse, until soon the earth became slippery, and then muddy. Some of the passengers began to manifest a most earnest desire to know how much farther it was to Las Cruces. There were various opinions on that subject, some of them extravagant.

The Bishop was a new man on the road, and knew as little as anybody else. One old stager, who had often been over, the road, said, "Gentlemen, it is four miles." They did not want to believe that, so it was decided that he must be mistaken. When half the distance was completed, an enthusiast cried that they were close to town. "Two miles more," said the old stager. "It can't be, we have come five miles now," said somebody. "You will see," was the reply; and they did see. Some determined to push on ahead, and among them was the Bishop. Others thought it safest to stay with the coach, and it was well they did; for shouldered had to be put to the wheels two or three times, and once the coach would certainly have been upset, had there been nobody but the driver, and the lady who was inside. "All things come to an end," and so did that walk. Las Cruces was, indeed, a haven of refuge. The advance party reached there about ten minutes before the coach, but they had not succeeded in getting anybody up. The passengers were all wet to the skin, and most of them determined to remain in Las Cruces till morning, rather than risk an attack of pneumonia by riding three miles farther in that condition. A good fire, a thorough rubbing, and a change of clothes, made the world look brighter; and three or four hours of sleep did much to recruit exhausted energies. Friends in Mesilla, learning in the morning, of the events of the night, sent a carriage for the Bishop, and so the journey ended, on Thursday morning.

The Bishop was very much pleased with the Mesilla valley, and with the condition of Church matters at Mesilla. The Mission property especially pleased him, as did also the faithful lay-work that has been carried on there for nearly four years past. All the families, and most of the business men were called on; Las Cruces was visited; and on Sunday, two Services were held in the little chapel fitted up in the Mission-house. They were both very well attended. The Holy Communion was celebrated in the morning. The Bishop's sermons were without notes, and made a good impression. There was found to be no need, as yet, of an organization at Mesilla, but the people were called upon to pledge something toward the support of a minister who should give them regular Services as soon as the railroad reaches there, which will probably be some time in February.

On Monday evening, about half-past six o'clock, the coach drove up to Col. Jones', where the Bishop and his companion had been entertained. It was full, inside, but there were two vacant seats beside the driver. The evening was dark, as the moon had not risen. The Bishop was given the middle seat, and the journey northward was begun. A half-mile from Mesilla is the old river bed, and just on the other side is a ditch for irrigating purposes, having quite a high embankment. As the coach pulled up out of the river, it got up on that embankment, and was felt to be about to turn over. The "outsides" shouted "stop!" and jumped. Fortunately it was stopped in time, and the passengers were

gotten out. The upset was not prevented, however, for as soon as the mules moved, over went the coach. It came uncoupled (being constructed with a view to that end), and the mules went off with the fore-wheels. The driver held on to the reins, like a man, shouting for somebody to help him. When he was overtaken, he was found flat on his back with his arms over his head, holding fast to the lines; one wheel on the ground and the other up in the air, and the lead-mules with a tree between them. After he was released and found to be unhurt, and the mules were unhitched, the next thing was to unload and right the coach, get the front wheels under it, and load up again. The Bishop, as the ranking officer, took command, and in an hour everything was ready for another start. The passengers resumed their places, the whip cracked, and—before a hundred yards had been made the coach was on that bank again! The passengers, two of whom were ladies, began to complain of the driver, and he blamed the darkness and the mules. Everyone got out, and the coach was put in the road again, but in a muddy place, so they had to walk a short distance to dry ground. Before the coach got that far, that fatal bank, seeming to have a magnetic power, attracted it the third time, and the passengers broke out into open war. Some were for going back to Mesilla, at once, on foot, but as there was a competent driver in the party, and also a man familiar with the road, it was determined to depose the driver and go on. The driver objected, of course, but was soon made to see that it was useless and would be worse for him, so he submitted with as good a grace as could be expected. Las Cruces was reached in a short time, and, as the old driver seemed to have recovered his senses, and the moon was getting up, he was permitted to drive into town and out again. The crushed lamp on one side told a story, but the passengers evaded questions, and the Cruces people did not find out what had occurred. The driver did so well, and took everything in so good a spirit that he was permitted to keep the lines, and everything went right during the rest of the journey. The construction train was duly boarded, next morning, and late in the evening, the Bishop received a merry party.

The Bishop went to Santa Fé, where he spent Christmas Day and the Sunday following. On Monday, he took the train for Kirkwood, Mo., where he left his family, which he expects to bring back with him early in February. He will make Santa Fé his home for the present, but will, himself, be absent the greater part of the time. He expects to make a visitation of Arizona in March. It has been decided that the Rev. H. Forrester shall have charge of the Rio Grande valley, from Albuquerque to the Texas line. Whether he will reside at that place or at Mesilla has not yet been determined. A good man will be placed at Las Vegas, to work that place and Santa Fé, with the Bishop's help when he is at home.

Bishop Dunlop made a most favorable impression in his new field. There is no doubt, here, that he is "the right man in the right place." He is a very good extempore preacher, is able to meet and mix with our people in the right manner; can stand the discomforts and hardships of the work in a manly way; is large-hearted, broad-minded, wise, and practical; and it may be safely predicted, that, with the blessing of God, he will do a great work in this jurisdiction. *Laus Deo!*
N. M.

MINNESOTA.—The Rev. E. S. Peake, of Detroit, in this diocese, writing Jan. 7th, says: "Yesterday (the Feast of the Epiphany) I visited the new Station of Perham, and celebrated Divine Service, with Baptism and the Holy Communion, at the residence of Dr. D. Newcomb, formerly of Chicago and Kenosha. The child baptized was brought seven miles, and five communicants were present.

Though the thermometer indicated 16 below zero at 4 P. M., the heartiness of the Service and the warm hospitality of the good Doctor and his estimable wife made us forget the cold without.

A visit for a week day Service will now be made to this point, by the Missionary, once a month.

CENTRAL NEW YORK.—Christmas Day was celebrated in St. James' Church, Pulaski, with the usual festival Services and music. Large congregations were present both morning and evening, it being found necessary to place seats in the aisle for their accommodation at the children's Service. Among the presents at the Christmas tree, was a remembrance for the Rector, the Rev. Robt. Paul, in the shape of Webster's Unabridged Dictionary. The decoration of the interior of the church—the work of the ladies under the superintendence of Capt. Molther—was very tasteful and elaborate; in fact, it is spoken of as unprecedentedly fine.

SPRINGFIELD.—Rev. Thos. W. Haskins has accepted the call to the Rectorship of St. Paul's, Alton, and preached his first sermon as rector of the parish, on Sunday 8th inst. Church people here feel greatly indebted to our noble Bishop for his successful efforts in placing a man of marked ability and earnestness at this point.

Our New York Letter.

Deaf Mutes.—A new Santa Claus.—New Year's Calls.—New Year's Eve at St. Ann's, Brooklyn.—New York Bible Society.—Another Sermon from Dr. Ewer.

Correspondence of the Living Church.

NEW YORK, Jan. 5, 1881.

The Rev. Dr. Gallaudet, manager of the Church Mission to Deaf-mutes, whose kindly and earnest face is known in your Western cities only less familiarly than here, where he calls it "home," has just returned from an absence of several months in Europe, during which he attended an International Congress of teachers of deaf-mutes, at Milan, Italy. Last Thursday evening, his deaf-mute friends here gave him a quiet complimentary dinner and reception. John Carlin, the artist, presided as Master of Ceremonies, and Bishop Potter was present and said grace. Letters of regret were read from Senator Conkling and others.

During Dr. Gallaudet's absence, St. Ann's Church for Deaf-mutes, in Eighteenth Street, near Fifth Avenue, has been under the charge of the two assistants, the Rev. Messrs. Chamberlain and Kraus. Service is said there twice daily, some deaf-mutes always being present. The whole work, as a parish and a Mission in the Church, has grown out of a deaf-mute Bible class, begun when Dr. Gallaudet was a deacon.

The Rev. Y. Peyton Morgan, for some time pastor of the Reformed Episcopal Church of the Atonement, Brooklyn, has just resigned, and it is understood, intends entering the Church. Your readers will join us in bidding him a welcome home.

Something new has turned up in New Jersey. The children of various Sunday schools, at Orange, were asked, during Christmas week, to contribute discarded toys, garments, edibles, etc., to "give away" trees, which were to be sent to orphan asylums, hospitals, and charitable societies, for distribution among the poor. There were about fifteen of these "give away" trees, the children—with some assistance from their elders—furnishing thousands of packages which were piled up around their base. Some of these groupings presented a motley appearance—chickens, turkeys, canned fruits, dilapidated and new tops, flowers and garments. The notion is not bad—this turning the little folks themselves into Santa Claus.

New Year's day seems to have been less generally observed than usual. The custom of mailing cards instead of calling in person obtained to an exceptional degree. We know of one lady who received 185 calls by such proxy. The actual calling began late and ended early. The clergy, as is customary, remained at home and received.

In Brooklyn, the annual New Year's Eve Service at St. Ann's was attended by a large congregation. The chimes began ringing at 11 P. M.; among the airs rendered being "O God our help in ages past," and "While with ceaseless course the sun." After a processional by Lambellotte, special opening sentences were read, followed by the Creed, Confession, Absolution and Lord's Prayer, Anthems and Collects. Hymn 258, "Lord let me know my end," was then sung, followed by a brief and very impressive period of silent prayer. Slowly the bells in the tower struck twelve, and then, instantly, rang out upon the night air a merry peal. The Rector, the Rev. Dr. Schenck, made a short and earnest New Year's Salutation, after which, the congregation joined in the *Gloria in Excelsis*. Collects were said and the blessings given.

The forty-sixth annual meeting of the New York Bible Society was held Sunday evening, at the Church of the Holy Trinity. Several addresses were made. Dr. Tyng said that during the year the Society had distributed 116,388 Bibles, an increase of 16,000 over the previous year. An important department of the work is among the immigrants arriving at Castle Garden, and the sailors of the port.

Dr. Ewer has spoken out again in defence of the imprisoned clergy of England; this time from the pulpit, not of his own parish, but of Trinity Chapel. That "the policy of imprisonment" won't work, is clear enough. We can't help risking a possible encroachment upon the domain of your English correspondent, to give your readers a squib which has come to us from over the sea, creating some merriment here. It is a mock advertisement, originally put by some wag into an English paper under the heading: "Tenders for a new jail for the clergy," and reads as follows:

"By the advice of Lord Penzance, the new Protestant Pope, the judicial authorities are about to issue a precept for tenders for ground space, and also for architectural plans for the new Ecclesiastical prison for obstinate clergymen. Accommodation required for not less than 500. Competitors should visit cells at the Lollard's Tower, Lambeth Palace; and also at the Tower of London. At the latter place, may be seen specimens of the rack and other ancient instruments of torture about to be revived, with modern improvements, and for which a large order has been committed by the Government to an eminent Birmingham firm. Apply at the Architect's office, Whitehall, S. W., for further information."

Christmas at St. Ann's, Brooklyn.

The Christmas festival of the Sundays School of St. Ann's Church, Brooklyn, was held on the evening of the Feast of the Holy Innocents. The attendance was very large. Several Christmas hymns and carols were sung by the children, and appropriate addresses made by the Rector, the Rev. Dr. Schenck, by the assistant minister, the Rev. W. A. Holbrook, and by Mr. Seth Low. A magnificent banner, made by Geissler, of New York, was presented to the Infant Class, by Mrs. Waterbury. The Rector, in the course of the presentation address, paid a very high compliment to Mr. and Mrs. Joseph Camp, who have had charge of the class, since its formation in 1869. A large number of books were presented to scholars who had earned them in various ways. In the school-room below, fine Christmas trees were prepared, laden with presents; and the children were more delighted than frightened to see Mr. Camp, personifying Santa Claus, emerge from the fire-place, bearing with him sleigh-loads of gifts, which were speedily distributed among the little ones. Neither the assistant minister nor the talented young organist of the church (Mr. Archibald Archer) was forgotten. After a very pleasant evening, the happy gathering was dismissed with the benediction of the Rector.

At the Service on Christmas day, at St. Ann's, Dr. Schenck mentioned two magnificent gifts which had been made to the church that morning. One was a massive silver alms-bason, presented by Mrs. Chauncey Waterbury, in memory of her late husband. The other was an envelope from a parishioner who was unable to be present, enclosing a cheque for \$500 for the general purposes of the church. The reverend doctor spoke in terms of great encouragement of the prospects of the parish, and of the active religious spirit which was increasingly manifested by his flock. He referred to the good work accomplished by the Brotherhood connected with the church. On Christmas eve sixty Christmas dinners were given out in baskets, to the poor of the parish and neighborhood.

Christmas Among the Missions.

Correspondence of the Living Church.
SPRINGFIELD, ILL.

To be in love with Mission-work, one must visit the missions on the outskirts of Springfield. At the junction of the Wabash, and the Chicago & Alton roads, about two miles south of town, hard by what is called the South shaft, work has for several years been carried on among the coal miners and their children.

The Mission is not easy of access; and oftentimes in bad weather can only be reached by a long cold walk on the railroad ties. Nevertheless a faithful band of teachers (with one exception, women), carry on a Sunday School at this point the whole year round. A school house which stands in the midst of a group of miners' cabins is used for the purpose. On the evening of Christmas Day itself, the children of the South Mission had their festival. Ordinarily, a stranger would have difficulty in finding his way, without the aid of gas-lights, over railroad tracks, ditches and "slack" to the not pretentious school house. But, on this night there could be no mistake. Mr. E. H. Ayer, the superintendent, with his faithful assistants, had been engaged during the afternoon in putting things in readiness. When all was prepared, the signal was given, by lighting the candles which had been grouped in each window. And, as the rays spread out with cheer in every direction from the little school house, one must have thought of Bethlehem and the light which guided the Magi.

It was well worth a long walk, to hear the genuine carol-singing, and to see the sweet bright faces of these miners' children; to watch the silent and open-eyed wonder of some little girl, as the prettily dressed dolly with real hair came down from the tree and was put in her hand. Above all, it was worth many a long and cold walk, to see what had been done for these children by the gentle and refining influence of these women. One would have looked in vain for any sign of roughness or ill behavior. Gentle and well behaved lads, simple and unconscious girls, are the reward and the result of Church teaching at the South shaft.

ST. JOHN'S MISSION CHAPEL.

On the evening of St. Stephen's Day, the children of St. Stephen's Chapel, at the North coal-shaft, had their festival. The chapel was well filled notwithstanding the bitterly cold night. Some of the boys were obliged to be at work in the shaft; but, though they missed the joy of the evening, they were not forgotten, and their Christmas presents were laid by for them.

The Service was entirely choral. It is not often that one hears anything sweeter than the Christmas carols, as sung by the children at St. John's. A strain taken up as a solo by some rich young girl's voice, is carried through with feeling (rare for its very naturalness), until all unite with a will in the hearty chorus.

Since last Sept., Mr. R. P. Johnson, who has long had charge of this work has been assisted by Mr. Clendenin. The chapel is filled every Sunday, for Even-song; and the faithful workers, who, in the face of many discouragements, have sustained Services here every Sunday, see already abundant fruit of their labors and prayers, and the promise of even better things in the near future.

In a few beautiful and loving words, Mr. Clendenin, on behalf of the Mission Congregation, requested the superintendent to present to the Bishop, the Rector of the parish, and the workers in the Mission, the presents with which each had been remembered, and finally to accept for himself a very handsome Reference Bible, as a token of the love and esteem with which he is regarded throughout the Mission district.

The Bishop spoke to the children a few words, which were well calculated to win the love of every boy and girl present. He assured them of the joy it was to be with them, that evening, and said that as he looked around upon the happy faces of children, and saw before him those who were devoting themselves so faithfully to the work, he felt that in all he saw he had a real Christmas present. Col. G. H. Harlan and others present made brief addresses, and the evening closed merrily, in the distribution of gifts among the scholars.

AT THE WEST MISSION (ST. MARKS).

The Children's festival was held on the afternoon of Christmas Eve. About forty-five children receive Church teaching at this point, through the unflagging devotion and the faithful and persevering efforts of Mr. John Richardson. The Rev. Mr. Waldo is, so far as the infirmities of age will allow, a most valued and willing helper in this work; and the Sunday school is maintained throughout the year. A happy lot of children met in the school room, on Christmas Eve. After a brief welcome from the Rev. Mr. Waldo, the children sang their carols, in which they were kindly assisted by Mr. H. D. Moss, the organist of St. John's chapel. The Christmas gifts were then distributed, every child being remembered; after which the merry company was dismissed.

Work at the East Mission is still carried on in the waiting-room of the Wabash depot. We have no detailed account of the Christmas festival, but the goodness of heart of the superintendent, Mr. J. H. H. Bennett, is assurance enough that the children under his charge came nothing short of a very merry Christmas.

Christmas at Mankato, Minn.

Correspondence of the Living Church.
The Services at St. John's Church, Mankato, during Christmas tide, were very bright and interesting. On Christmas eve, the Sunday School assembled for their usual Christmas tree, which was loaded with presents for scholars and teachers; the Rector and his wife not being forgotten. Several weeks had been spent in practicing carols for the occasion, which were sung with great spirit and accuracy, and listened to with intense interest by the large numbers assembled to witness the happiness of the children. The music on Christmas day, and on the following Sunday, was of a high order and well rendered. We must particularly notice the *Te Deum*, by Guttererson; the *Benedictus*, by Millard; the hymn—"Hark the Herald Angels Sing," by Ryder; and the anthem—"And there were Shepherds, etc.," by Danks; the several solos being extremely well carried by very sweet young voices. This choir has long labored under disadvantages, from the lack of a good organist, and the full amount of voices; a defect which is now happily removed by the addition of an excellent bass, and a good tenor, and last, though by no means least, an organist who is without a rival in the city.

Ladies at Deanery Meetings.

To the Editor of the Living Church:

All interested in the Bloomington Deanery do well to remember that at the last meeting it was the unanimous sentiment that the women of the Church have as good a right as the men to be members at Deanery meetings. The clergy present then proposed to encourage such attendance on the part of the women. The Bishop has sanctioned this move, and also approves the proposal that the women at the Deanery meetings should consult together with a view of bringing together to our Diocesan Convention in May a good representation of the women of the entire diocese, in order to organize a diocesan branch of the Woman's Auxiliary Missionary Society. Vermont and Long Island have done such noble work by their diocesan organizations. We have many persons admirably qualified to work up and sustain such an enterprise. It is hoped that the three deaneries will act in concert in this direction, and that next May our Convention will be supplemented by a worthy representation from the daughters of the Church. Such a work would sympathetically harmonize with the Sisterhood already planted in Springfield, and open up new and widening avenues for zeal in every direction. X.

To the Editor of the Living Church:

The list of contributing parishes, on page 526 of the Spirit of Missions for November and December, reports not one cent from the seven largest parishes in this diocese, and yet those parishes all gave to objects called "general," according to the summary of reports in the last Convention journals. The explanation might be, that the objects called "general" were other than our general missions. But it seems hardly likely that so many of the stronger congregations ignored the claims of this latter cause.

There is at the best, however, but a small sum reported so "general," in the convention summary, viz. \$102. This, however, is not quite correct. The mission at — is not credited in the journal with any "general" contribution, while in the Spirit of Missions, as above, it is set down for \$28 (over one-third of the sum there given as from the entire diocese).

If all the rest had given in proportion to the whole amount raised, this diocese would have given \$1,448.07 to the General Missions, instead of the \$87.51 credited in the Spirit of Missions, or the \$182 reported in the Convention Journal. Could this have been done? We believe it could; because where Bishop Neely's plan of systematic subscription is worked, that proportion is reached. With mite chests for the General Domestic Missions, and two subscriptions, one for General and one for Diocesan Missions, and a committee of one for each of these three departments, reporting at a quarterly missionary meeting of the

congregation, the contribution for the most important part of our Church work would be greatly increased, with but very little trouble on the part of the clergy. Is it not worth while to try that plan? Taking the Convention Journal's figures, this might have increased the general missionary contribution about *ninefold*, and if the figures in the Spirit of Missions be correct, we might have raised upwards of *sixteen* dollars where we raised one! The clergy need only adopt this simple plan everywhere, and at the less figure, raise \$2,946,213. Or, at the greater figure, raise \$4,582,998, instead of the \$327,357 that we did raise last year for the two departments of the general work. Think of it! An annual loss to the mission cause of either \$2,618,856, or \$4,255,641, or thereabouts, merely from the lack of systematic, personal subscriptions. What clergyman would wish to bear his share of responsibility for this loss? ANON.

Ordinations in New Jersey.

Correspondence of the Living Church.

In St. Mary's Church, Keyport, on the 16th ultimo, being Thursday in Ember-week, the Rev. C. J. Peace was advanced to the Holy Order of Priests, by the Right Rev. John Scarborough, Bishop of New Jersey. Many clergymen had been invited; but owing to the fact that this was Ember-week, the sacred duty of their Office prevented most of them from taking trains early enough to be present.

The sermon was by the Bishop, who, taking as a text the words in reference to John Baptist that "he did no miracle," drew a contrast between the ministry of John, which was chiefly a ministry of warning to repentance, and that of the Christian Priesthood, which is a supernatural ministry. The mission of John was to cry "prepare ye the way of the Lord!" The ministry of the Priesthood is by the power of the Holy Ghost to bring a Christ present to the people—present in Baptism, in the Holy Eucharist, in all the Sacraments and Sacramental Rites of Holy Church. The mission, then, of the Christian priest, is not to discuss Darwinism and systems of science, and schools of philosophy, but to declare Christ, above all, through all, and in you all; not a historic Christ of eighteen hundred years ago, but Christ present in an Apostolically-ordained Ministry, fulfilling His promise "Lo! I am with you, always, even to the end of the world."

The candidate was presented by the Rev. Dr. Franklin, of Christ Church, Shrewsbury; and afterwards, by the imposition of the Bishop's hands, received the Holy Ghost for the Office and Work of a Priest in the Church of God. At the Holy Communion, the Bishop was the Celebrant, the Rev. Dr. Franklin, Deacon, and the Rev. T. H. Cullen, of St. Peter's Church, Freehold, the *lectors*.

The music was well and spiritedly rendered by the choir; among whom were some ladies and a gentleman from Trinity Church, Matawan.

The Altar was vested in white, and bright with flowers and the Eucharistic tapers. The ceremony was very solemn, and remarkable, as being the only Ordination to the Priesthood that has ever taken place in Keyport.

SANTA FE, NEW MEXICO, Dec. 24th, 1880.

To the Editor of the Living Church:

New Mexico having at last a resident Bishop, who naturally will live in Santa Fe, makes it even more important than before that the church building at this place should be immediately erected, and that it should be creditable in its appearance as the representative of the American Church in this great Territory.

Through the help of friends abroad, and by the efforts of the few Church-people here, we have raised for this purpose, about \$2,700, besides having purchased a very eligible plot of land. This would suffice to build an *adobe* church sufficient perhaps for present purposes of worship; but to be such as will be creditable to the Church at large, and make any proper impression on the public, it should not cost less than \$5,000. This is not a very enormous sum, and a well-known gentleman of Philadelphia has promised the last \$250 when \$4,750 is raised. So we propose to make one more effort and hope for generous aid. This is not unreasonably, as most of our people here are temporary residents, while the church will remain for those who come after. As there are many who would be glad to aid, but cannot afford to send money, the ladies propose to hold a bazaar late in February, at which all kinds of goods will be sold, and for this, contributions of articles of suitable character, purchased or home-made, are earnestly asked. Will not the faithful women of the Church send of the work of their hands, and will you not, Messrs. Editors, kindly give place to this application for their aid. Articles can be directed to Mrs. L. B. Torrey.

L. BRADFORD PRINCE.

Another Note on Genesis 49. 10.

To the Editor of the Living Church:

I would like to call attention to the remarks of Canon Liddon on this passage of Holy Scripture. He says, "The characteristics of this personal Messiah emerge gradually in successive predictions. The dying Jacob looks forward to a Shiloh as One to whom of right belongs the legal and legislative authority, and to whom the obedient nations will be gathered."

"On the reading 'Shiloh,' see Pusey, Daniel the Prophet, p. 252. The sense given in the text is supported by Targum Onkelos, Jerusalem Targum, the Syriac and Arabic versions, those of Aquila and Symmachus, and substantially by the LXX, and Vulgate."—Bampton Lectures, 1866, page 78.

T. J. BROOKES.

POINTIAC, MICH., Jan. 1, 1881.

The Rev. George Patterson, D. D., is agent for the University of the South. He may be addressed at Wilmington, N. C.

Enrichment of the Liturgy.

To the Editor of the Living Church:

In these days, in which the enrichment of our Service-Book is at last mooted, and not unlikely, thank God, to be carried into effect before many years, it may interest a large circle of the readers of the LIVING CHURCH, perhaps, to have some account of a curious book, nearly 150 years old, which I met with last summer, while on my travels. I subjoin a transcript of its Title-page:

"A Compleat Collection of Devotions, both Publick and Private: Taken from the Apostolical Constitutions, the Ancient Liturgies, and the Common Prayer Book of the Church of England. In two parts.

Part 1. Comprehending the Publick Offices of the Church, Humbly offered to the consideration of the present Churches of Christendom, Greek, Roman, English, and all others.

Part 2. Being a Primitive Method of daily private prayer, containing devotions for the morning and evening, and for the Ancient hours of Prayer (nine, twelve, and three); together with Hymns and Thanksgivings for the Lord's Day and Sabbath, and Prayers for Fasting Days; as also Devotions for the Altar, and Graces before and after Meat: All taken from the Apostolical Constitutions and the Ancient Liturgies, with some additions: And recommended to the practice of all private Christians of every communion. To which is added, an appendix in justification of this undertaking, consisting of extracts and observations, taken from the writings of very eminent and learned Divines of different communions. And to all is subjoined, in a supplement, an Essay to procure Catholic communion upon Catholic principles.

London: Printed for the Author; and sold by the booksellers of London and Westminster. 1734. Price, bound in calf, 6s.

In the preface to the reader, we are informed that the work is founded upon two principles.

1st. The adoption of all the doctrines, practices, worship, and discipline of the Ancient and Universal Church of Christ, to the end of the Fourth Century.

2d. That the Liturgy in the Apostolical Constitutions is the most Ancient Christian Liturgy extant; pure, and free from interpolation; and that the book itself, for divers reasons which are adduced, "ought to be received, submitted to, and allowed its due authority," wherever, at least, "it does not disagree with the Tradition of the primitive Catholic Church."

These two principles are asserted, in the interest of the restoration of "a truly Catholic union among all Christian Churches."

The author says that, in the course of his researches, he has "omitted no practice or ceremony that appears to be supported by Antiquity, Universality, and Consent." At the same time, he says that he has herein "included such parts of the Common Prayer Book of the Church of England, as were necessary to complete the design."

The above is a mere summary of the preface, but contains all that is essential to my present purpose.

The "General Rubrics" which follow, are of considerable interest, especially at the present crisis. I will refer to the most important of them:

1. The now celebrated "Ornaments Rubric" finds a place.

2. "The posture for the Faithful in prayer, and at the reception of the Eucharist, is Kneeling, on all days but the Lord's Days, and all the days between Easter and Pentecost; on which it is Standing, in respect to and remembrance of our Saviour's Resurrection."

3. The people, during Divine Service, "always to have their faces turned towards the Altar; the same is supposed of the Priest and Deacon whenever they kneel, and likewise when they stand, except when it is otherwise ordered."

4. "The men and women are to sit separate in the public assemblies."

5. Daily public Morning and Evening Prayers are ordered. "The time for the Holy Liturgy or solemn Communion Service is between nine in the morning and noon, except those days on which the Penitential office is appointed, which is to be used about that time; and the Communion Service (if the Eucharist be celebrated), about 2 of the clock."

6. On Mondays, the Bishop, with as many of the Clergy as conveniently can, are to meet together for the exercise of discipline, according to the laws of the gospel and the ecclesiastical canons. Any of the Faithful may also be present, if they please.

By the last "Rubric," doubts or diversities that may arise concerning matters of use and practice, are to be referred to the Bishop of the Diocese. And if he "be in doubt, he must apply to the Metropolitan and College of Bishops in Provincial Synod assembled."

As the task that I have undertaken, will involve a considerable amount of labor, in the transcription, I shall not proceed with it, unless I have reason to believe that there are many of your readers, to whom it will afford interest. A postal card addressed to you by those who desire to learn something of the various Offices (involving a great deal of "Enrichment"), and of the exercises for Catechumens, Emergents, and Penitents, will suffice. But it must be a general and not a partial response, in order to induce me to undertake the necessary labor. If such a response should come, the labor will be cheerfully given, by

FRATER FIDELIUM.

The year 1881 will be a mathematical curiosity. From left to right and from right to left it reads the same; 18 divided by 2 gives 9 as a quotient; 81 divided by 9 gives 9; if divided by 9, the quotient contains a 9; if multiplied by 9, the product contains two 9s; 1 and 8 are 9; 8 and 1 are 9. If the 18 be placed under the 81 and added, the sum is 99. If the figures be added thus, 1, 8, 8, 1, it will give 18, and reading from left to right it is 18, and reading from right to left it is 18, and 18 is two-ninths of 81. By adding, dividing, and multiplying, 19 9s are produced; being one for each year required to complete the century.—*Literary News*.

The Doctrine of Intention.

Correspondence of the Living Church.

The following letter, with reference to Dr. Ewer's recently published article upon the Tridentine dogma named above, was addressed to me by a gentleman, who, until within a few years, was a Priest of the Church of Rome. Thinking that it may be of interest to your readers, I place it at your service.

A CONSTANT READER.

REVEREND SIR:—I have devoted a few hours of leisure to a careful perusal of the critical Paper to which you called my attention a few weeks since. And I found it to be in strict accordance with the letter, but totally at variance with the spirit of the doctrine of "Intention," as defined by the Council of Trent. For example: the words of the Tridentine definition do, seemingly, imply that "the minister must intend to baptize, when he christens an infant, or the child remains unbaptized; and intend to absolve, in Penance, or the penitent arises unabsolved; and that, in the Sacrament of Orders, there must be an Intention to Ordain or to Consecrate, otherwise, no Ordination or Consecration has occurred." Yet, such pernicious errors have never found their way into the Faith of the R. C. Church. Nay, they have been repeatedly repudiated and condemned by the vast majority of her theologians, from St. Thomas, Suarez, and Liguori, down to Liebermann, Schoupe, and Perrone. That such was not the meaning which the Fathers of Trent intended to convey, through the vexatious phraseology of their dogmatic decisions on that point—we have positive and irrefragable evidence. Pellaricini, whose "History of the Council of Trent" was written, as is well known, under Papal inspiration, avers that the sole aim of the aforesaid council, in defining the doctrine of Intention, was—to teach, that (a) the Minister should make use, with at least outward seriousness, of the Sacramental Matter and Form instituted by our Blessed Saviour, and (b) refrain meanwhile from betraying, by any word, sign, or act of his, any intention hostile to that of the Church. (See Pellaricini's *Hist. Conc. Trid. Lib. ix. cap. 7. No. 3, 4.*)

These two essential conditions being complied with, no amount of dishonesty, or infidelity, or even downright Atheism, coupled with bad personal intention, on the part of the minister, can—in any least way—affect the validity of the Sacrament.

The learned Jesuit theologian, Salmeron, testifies that the above is the correct interpretation of the Tridentine decree, and the fact that he was present at the famous council, imparts great weight to his testimony. See "Salmeron's Comment in Paul's epist. 111 parte part 2.)

Moreover, the constant practice of the Roman Church, in these matters, is her best and most reliable interpreter. She forbids, under pain of anathema, the re-baptizing, as previously invalid, of any Sacrament, the administration of which—by the proper minister, of course—has been accompanied by the two conditions already mentioned. For instance; Rome would consider it a sacrilege to re-baptize a child already christened by an infidel, a Jew, an idolator, or even an atheist; provided these had acquitted themselves seriously of the Sacramental rites prescribed by our Lord.

In a word, no truly-ordained priest, however destitute of faith, can fail to effect the Sacrament, if he will only perform, in an outwardly serious manner, the Sacramental Ordinance; and abstain, meanwhile, from manifesting opposition to the Intention of the Church. Bossuet has thrown the dazzling light of his own wonderful genius on that vexed question, and vouchsafed the luminous exposition which follows; I quote the Latin text:

"Ea controversia non modo facile componi potest; verum etiam composita jam est, cum sit communissima sententia inter Catholicos, etiam intentionem que sit necessaria ad valorem Sacramenti, ea in re consistere, ut Minister velit actus externos, ab ecclesia prescriptos, serio peragere, nec quidquam facere, quod contrarium intentionem producat, quam intentionem nea ipse irritam facere, quacunque secreta intentione possit."

Such is what Bossuet aptly terms the "communissima sententia," among R. C. theologians. It is not to be denied, however, that a certain class of Divines, known as "Rigorists," put upon the language of the council a most rigorous construction, which, if adopted in practice, would plunge the minds of the faithful into a chronic state of scepticism, as regards the validity of their Sacraments. Fortunately, the sentiment of that Puritanical school of Theology is practically ignored.

From what precedes, you will conclude, with me, I dare say, that it is a mistake to affirm, that the Doctrine of Intention is "something about which no layman can satisfy himself as to whether it is in the Minister or not." Nor does Rome teach, that the priest is the efficient cause of the Sacrament he confers. She simply regards him as the instrumental cause of these channels of grace.

The Catechism of the Council of Trent declares, with remarkable emphasis, that God alone, through Christ, is manifestly the author of the Sacrament.

"That they are interiorly dispensed by Him," says the same authority, "is also matter of Faith." (See Cath. Conc. Trid. Part II. On the Sacraments.)

Hoping that the foregoing remarks, however brief and incomplete, will answer, in a measure, the purpose that I had in view in writing these lines, I remain,

Yours in the bonds of Catholic Truth,

A CATHOLIC PRIEST.

Michigan is now the third ship-building State in the country, having built 65 vessels last year to 96 built in Maine and 110 in New York. The tonnage built in the whole country in 1880 is 157,409, or 426,000 tons less than the total built in 1855.

A Pious Memorial.

From the Freeport, (Ill.) Journal. On Christmas Day, immediately after Morning Prayer, and before the celebration of the Lord's Supper, an interesting ceremony took place, in the benediction of a beautiful brass memorial cross, presented by Mr. Frederick Bartlett, for the altar of Zion Church.

The cross is intended as a memorial of Mr. Thomas Robinson, the father of Mrs. Bartlett, and bears the following inscription: "In memoriam; Thomas Robinson, died November 10th, 1867. Blessed are the dead who die in the Lord."

FROM MR. BARTLETT. FREEPORT, Dec. 24, 1880. To the Rector, Wardens and Vestrymen of Zion Parish, Freeport, Ill.:

GENTLEMEN:—Being desirous of perpetuating the memory of my Father-in-law, Mr. Thomas Robinson, who was for many years a Vestryman of this Church, I hereby ask your acceptance of the accompanying cross, as a memorial, for the use of Zion Parish forever.

Very respectfully, F. BARTLETT.

RESOLUTIONS BY THE VESTRY.

WHEREAS, Mr. Frederic Bartlett, by a letter to the Rector, Wardens and Vestrymen of Zion Parish, Freeport, Illinois, has presented, in perpetuation of the memory of Mr. Thomas Robinson, who was many years a member of said Church and a Vestryman, a memorial Altar Cross:

Resolved, By the Vestry, in proper meeting assembled, that said memorial Altar Cross be duly accepted as the property of Zion Parish, forever.

Resolved, Further, that the thanks of the Vestry and Parish be extended to Mr. Bartlett for the presentation aforesaid.

S. D. ATKINS, Sec. Pro Tem. Friday, Dec. 24, 1880.

The Christian Man's Money.

Written for the Living Church.

Money is accumulated labor. Labor is a Divine ordinance. Before man sinned, he was placed in a garden to dress and to keep it. Only the laboriousness of labor is burdensome, and this did not exist before the fall.

In time, communities arose; what we call society was gradually built up; man's relations, both social and financial, became less simple than they had been; and, as a result, money, as a representative of values, and result of accumulated labor, came into use.

On the next evening, we had the pleasure of attending a similar entertainment at the Sunday school of the small rural parish known as "Claymount." One of the heaviest snow-storms of the season was raging at the time, but nevertheless, the attendance was very good.

From a local paper, we gather that Mr. Adams has rendered himself very popular in the locality in which he has been residing, and that he will be followed to his new home with the hearty prayers and good wishes of those whom he will leave behind him.

And when we come to take a more detailed view of this righteous thing—money, and its use and uses, one calls to mind the remark of Froude, that there are but three ways in which men may get a living; one is to inherit it; one, to steal it, and the third, to earn it.

Of inheriting, we may say that this is a pleasant and very popular mode of getting one's living, and is rarely refused by those to whom the good fortune of a legacy or estate may come; but, at the same time we do not believe that there is the same personal and spiritual benefit derived by reaching forth to labor accumulated for us, as by steadily and honestly accumulating it for ourselves.

Of stealing, we may say, in passing to our more immediate object in writing these lines, that, among thefts we must class, as a rule, those very rapid accumulations of money by which large fortunes are laid up in a very short time.

And so it comes, that the question of money has a Christian side. Wealth is a good, and a means of good in its accumulation even; to say nothing of its utility and holiness, in a wise and judicious expenditure for the support of those dependent on us, in the maintenance of our civil and ecclesiastical institutions, in that of the benevolent enterprises of the day and all other righteous ways.

It may be made even a means of grace. The liberal giver may find it thus. He who sets aside of his means as God hath prospered him, may and assuredly will. He who learns patience, he who resists temptation to take more than his due, he who sees God's hand in the storing up of what he has, he whose heart is touch to the beautiful virtue of gratitude for the power to get wealth, these men, and others of like sort, will find the pursuit of wealth, if a pursuit followed not for the end's sake but for that of the means which money affords, an ennobling pursuit, a means of grace—a help to the life spiritual.

Paris, in the course of its history, has been besieged ten times. The first time in 50 B. C., and the last in 1870. It was fortified until the time of Louis XIV., who razed the defenses, as in his day, the idea of a foreign army reaching the heart of France was laughed at. Napoleon I. did not fortify Paris, and the allies, in 1814, found only a few hastily-built redoubts in their way.

Church News.

NEBRASKA.—The Rt. Rev. the Bishop of Neb., admitted to Deacons Orders in St. Mark's Church, Omaha, on the second Sunday after Christmas. Mr. Percy Barnes and Mr. George Greene. The candidates were presented by the Rev. James Paterson, and the sermon was preached by the Rev. Dr. Oliver.

Mr. John G. Whitier was 73 years old on the 17th ult. He bears his years well and has excellent health. He wrote to the pupils of the Worcester High School, who celebrated the occasion: "The compliment proposed by the Worcester High School is a very great one, but I fear undeserved on my part."

DELAWARE.—A very enjoyable entertainment for the large Sunday school of St. John's Church, Wilmington, took place in the Sunday school room, on the evening of Holy Innocents' Day. After a very pleasant Carol Service in the church, all adjourned to the Sunday school room where, notwithstanding the jam, everything passed off pleasantly.

MASSACHUSETTS.—We learn that the Rev. C. Colvard Adams, who, for four years, was Rector of St. Luke's Church, Lanesboro, and more recently has had charge of St. George's Church, Lee, has been invited to assume the pastoral charge of the Church at Escanaba, Michigan.

Help for the Great Army of Convalescents, who, after an attack of disease, got so far back on the returning way to health and no farther. One of the most serious impediments which the medical profession has to encounter is the tendency in all diseases, whether acute or chronic, towards the debility and loss of vital force.

NORTHERN NEW JERSEY.—Paterson: The Christmas celebrations at St. Paul's, the Holy Communion, and the prosperous Mission of St. Paul's at Totowa, were very bright this year. At the Church of the Holy Communion, the Rector, the Rev. Mr. Pelletreau, put some \$2,000 on the plate for the reduction of the church debt.

Current Events.

The Grecian premier says that his government will not recede an inch from the provisions of the Berlin Treaty.

Harvard has succeeded in raising the necessary \$130,000 to endow its Divinity School.

Mr. Thomas Carlyle has just completed his 85th year. His friends show much anxiety about the state of his health.

Sir Francis Wyatt Truscott, the late lord mayor of London, entertained twelve thousand visitors during his year of office at breakfast, luncheons, and dinners, and five thousand others at receptions, conversations, and the like.

The entire loss of the German armies in 1870-71 was fifty-three thousand men.

Fifty-one fatal cases of diphtheria were reported in Brooklyn for the week ending on Dec. 25th.

Lands in Montgomery county, Alabama, have more than doubled in price within five or six years.

The "royal Irish constabulary," a civil force in form, constituting a standing army in reality, costs \$5,500,000 a year, and still cannot keep the peace in Ireland.

The British government has entered into contract with the Gower-Bell company for a million dollars' worth of telephones.

Lord Beaconsfield has received one hundred and thirty-three offers to translate "Endymion" into French—ninety-four from ladies and thirty-nine from gentlemen.

Gambetta, as he rises to speak in the tribune, is described as a clumsy, dull-visaged man, dressed in ill-fitting and shabby clothes. But after a few minutes speaking, he seems another being, his face lights up, his gestures are telling, and his voice has the resonant tones of a man of power.

Mr. Longfellow has Coleridge's inkstand and a volume of his poems, owned and used by himself. Along the margin of the work are notes in the author's own handwriting, corroborating Lamb's statement that when you loaned a book to Coleridge, it returned with an additional value.

A few years ago a Japanese publisher brought out a life of Washington in forty-five volumes, with illustrations in which the father of his country is represented in modern dress, wearing a heavy moustache, carrying a cane, and accompanied by a sky-terrier.

The future of the New York Exposition, Rufus Hatch says, now hangs on Vanderbilt's subscription. If he puts up \$2,500,000 in behalf of the New York Central, the exhibition will have ample means, as the other transportation companies will follow his example.

Emile de Girardin, the editor of La France, a leading French paper, has a practice of carefully collecting all the facts which come to his knowledge relating to the lives of public men. He docks these memoranda and places them in pigeon-holes, where they remain like so many Krupp guns loaded. When an enemy appears out comes the gun and shatters him all to pieces with every profane, date, and awkward truth that can be brought to bear against him.

One of the advantages pertaining to the new method of engraving by electricity—an electric spark pen having been invented for the purpose in Paris—is that the artist does all parts of his work, and with no more trouble than working with an ordinary pencil, and can even operate in a dark room, without any other light than the glare from the induction spark.

A rapid penman can write thirty words in a minute. To do this he must draw his pen through the space of a rod, sixteen and a half feet. In forty minutes his pen travels a furlong. We make on an average sixteen curves or turns of the pen in writing each word. Writing thirty words in a minute, we must make 480 to each minute; in an hour, 28,800; in a day of only five hours, 144,000; in a year or 300 days, 42,200,000. The man who made 1,000,000 strokes with his pen was not at all remarkable. Many newspaper writers, for instance—make 4,000,000. Here we have in the aggregate a mark of 300 miles long to be traced on paper by such a writer in a year.

A scientific newspaper gives some illustrations of depraved tastes in animals. An instance occurred in a sheep on a British mail and passenger steamer, which while fattening for the table developed a marvelous taste for tobacco, which it ate greedily. This habit was a most conservative measure, since the cook was afraid to kill the animal lest the mutton might be flavored with tobacco.

Help for the Great Army of Convalescents, who, after an attack of disease, got so far back on the returning way to health and no farther. One of the most serious impediments which the medical profession has to encounter is the tendency in all diseases, whether acute or chronic, towards the debility and loss of vital force.

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Educational.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

Founded, 1868; Enlarged, 1872 and 1880.

FIRST CLASS IN ALL RESPECTS.

TOTAL CHARGES, \$320 PER YEAR.

The next Term opens Tuesday, Jan. 4, 1881.

C. W. Leffingwell, D. D., Rector.

School of St. John The Evangelist.

BOSTON, MASS.

A Boarding School for Boys. Visitor, Rev. C. G. Grafton, S. S. T. R., Rector of the Church of the Advent. Head Master, Charles Hill. Prepares boys for college or mercantile life. For terms address the Head Master, 69 Pineckey 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.

The Selleck School, Norwalk, Conn.

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

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 instruction is combined with true discipline, religious care, and high culture.

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.

Brook Hall Female Seminary, Media, Pa.

Will open on Wednesday, Sept. 15th. The high reputation of this school will be sustained by increased advantages during the coming year. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to M. L. EASTMAN, Principal.

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

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The Living Church.

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Important Announcement!

The LIVING CHURCH will shortly begin the publication of an original and valuable series of papers on Genesis and Modern Science, by C. B. Warring, Ph. D., of Poughkeepsie, N. Y. It is probably the most satisfactory and exhaustive argument ever produced, in vindication of the astonishing accuracy of the Mosaic account of Creation, as tested by the latest discoveries and methods of modern science. A series of letters was written for this paper by Dr. Warring, more than a year ago, which attracted attention in all parts of the country. The work now secured for our columns is the result of many years investigation in Natural Science, and is sure to be one of the most popular that has ever appeared in this department of literature. It will probably run through a whole year, appearing weekly in the LIVING CHURCH, and in no other paper, being copyrighted. This Series will not begin before the first of February, so that all subscribers entered this month will have the series entire.

The Death of Bishop Atkinson.

We noticed briefly in our last issue, just as we were going to press, the sad news which had reached us by telegraph, of the death of the Bishop of North Carolina, on Tuesday evening, the fourth instant. This result, while anticipated in consequence of the decline of health under which the venerable prelate has been suffering, comes sooner than his anxious friends had expected. One of our noblest bishops has gone, and the loss of the whole Church is great.

The Rt. Rev. Thomas Atkinson, S. T. D., LL. D., was born in Dinwiddie County, Virginia, on the sixth day of August, 1807. He entered Yale College, but in his junior year was transferred to Hampden—Sidney College, Va., where he graduated in 1825. He at once entered upon a course of preparation for the legal profession, which he duly entered and continued in its practice with much success for nine years. After a short preparation in theology, he was Ordered deacon, December 18, 1836, in Christ Church, Norfolk, by Bishop Meade, and was advanced to the priesthood, May 7, 1837, in St. Paul's Church, Norfolk, by Bishop Moore. While in deacon's Orders, he acted as assistant in the church where he was made deacon, but was soon after elected rector of the church in which he was made priest. In 1838, he became rector of St. Paul's, Lynchburg. In 1843, he accepted St. Peter's, Baltimore. In all these charges, he served with uniform ability and success.

In 1852, he was transferred from St. Peter's to Grace, Baltimore, and in the next year he was elected Bishop of North Carolina, to succeed Bishop Ives, who had been deposed in consequence of his desertion to Roman error and corruption. The Consecration took place in St. John's Chapel (of Trinity Church parish) New York, the then "primate" Bishop Brownell, being Consecrator. Among the Bishops who took part were the Most Rev. John Medley, D. D., Lord Bishop of Frederick and Metropolitan of Canada, and the Rt. Rev. George Trevor Spencer, D. D., some time Bishop of Madras, India. Bishop Atkinson received the Doctor's degree in sacred theology from Trinity College, and that in Laws from the University of Cambridge, England.

He was a man of decided scholarship, clear mind, great executive capacity, and an amiable disposition. He had that fine equipoise of character, which always commands respect and insures great influence. He was wise, prudent, and, in a good sense, broad. In him, there was all the conservatism of sound judgment, without harshness toward those who were more precipitate. It is understood that this

quality was strikingly illustrated during the war which for a time separated us from our fellow Churchmen in the South. In the Counsels of the American Church, he was a leader without ostentation, and one whose influence was always cast on the side of Churchly principles and progress.

The LIVING CHURCH sends its word of sympathy to the bereaved diocese, and rejoices with it that it has so precious a heritage, in the memory of a life well spent in the service of its ever-living Head.

The present assistant Bishop, the Rt. Rev. T. B. Lyman, D. D., succeeds to the vacant See.

Worried out of the World.

In its obituary of the late Dr. Chapin, the eminent Universalist preacher, the New York *Evening Post* says: "One of his parishioners, who knew him intimately, said to a reporter of the *Evening Post*, that Dr. Chapin fretted himself first into illness and then into death. If he noticed that any prominent members of the Church were not regularly in their pews, he would attribute their absence to his own short-comings, and make himself miserable."

The case of Dr. Chapin was not so exceptional as to be very remarkable. That there have been hundreds of instances of the kind there is no doubt. Many of us have helped to bury clergymen who were thus worried out of the world; yes, and were assisted in it by the very people who did it. They were all sympathy and tenderness, when it was too late for either to be of any very practical value. It seems a hard thing to say, but it is within the knowledge of almost every middle-aged clergyman in the land. How many a parish has the reputation of having been a Waterloo to every clergyman that has ever been in it! But when you meet the people who are members of it, you may find them pleasant and not uncultivated people. They would not for the world inflict bodily injury. They would be quick to relieve the destitute or the suffering; but they have decided notions as to what they like and what they do not like, and they know how to make it uncomfortable for their dear pastor. Perhaps they never stop to think of what they say or do; never think of what their course of action may involve for one man and his family, and his standing in his sacred calling. True, clergymen are often much too sensitive; too quick to think that the carelessness and irreligion of people implies personal dislike on their part, or inefficiency on the part of the clergyman. It is an easy thing to say that a clergyman should be so strong in himself and in his faith, as to go about his work without thought of what men may think, and mindful of God only. That is true. Still, clergymen are human, and their relations to their people are such that they have reason to expect sympathetic interest and assistance in their work.

The clergyman of the right sort does not want to be coddled and flattered. He wants to be treated in a fair, honest, manly way; he wants to feel that he is doing good; that, by the blessing of God, he is helping his people to live "soberly, righteously, godly, in this present world." He has a right to expect that men and women who have pledged themselves over and over again to God and to His service, will live a godly and Christian life; has a right to look for them at the appointed Services of the Lord's house; has a right to expect of them willingness to do whatever they can, to help in the work of the world's conversion.

Many a clergyman has suffered serious wrong at the hands of people who little imagined what they were doing.

A vestry extends a "call," a salary is pledged, and much is said about the possibilities of the field. Great are the possibilities, it may be; but the probabilities are quite another matter. There is a church edifice perhaps, but as to everything else, the whole matter rests with him. If he succeed, well; if he fail, he fails, that's all; it is a matter of ten times more moment to him than anyone else. If he does fail, then there is talk about "the right man in the right place." We never hear about the right people in the right place.

A clergyman is strong in his people. If a parish has in it the right people, it will prosper in any event. Of course, the clergyman must expect difficulties of some sort in any work. He must not expect exemption from the trials of life. It will be well for his sake and for his work's sake, if he

learns more and more to do it as unto God, and not unto men. Let him try to do his part faithfully and prayerfully, and leave results to God. If he will only do that, he will not worry himself out of the world, nor yet be worried out of it by other people. Not one man out of ten would seem ever to have thought what a strength and comfort he could be to his pastor, if only he would. Not one Christian in ten appreciates how much he might do to the greater glory of God, if only he would.

We hear not a few saying: "The Sermon on the Mount is my religion." They seem oblivious of the fact that the Sermon on the Mount is not Christianity; it is not Christ. Our Lord's words are not our Lord. To accept this or that passage or verse or chapter out of Scripture, is not to accept Christ. A man may go to the Bible (as indeed many do) and pick out this or that teaching or sentiment, and say, "That is my religion." It may be his religion, but not Christ's religion. Be it known and not forgotten, that Christ and His religion are inseparable, or rather that He is His religion. Apart from Him, Christianity does not and cannot exist. To believe in Christianity is to believe in Christ; to receive Christianity is to receive Him; and if He is to be received at all, it must be as He is, God and man, divine and human, one Person. The Christian observance of this time of the Christian Year is witness to the Christian doctrine of the Incarnation. All believe that there was such a man as Jesus of Nazareth and that He was born in Bethlehem eighteen hundred years ago. But Christians believe concerning Him that which alone invests the fact of His Nativity with such supreme moment to the sons of men. Belief in the Incarnation is a crucial test. To reject it is to reject Christianity itself. To deny the fact that Jesus is "God with us," is to deny Him. To preach the Gospel is to preach Him and those facts relating to Him that are set forth in the Creed of Christendom.

To deliver an oration or moral essay, prefaced with a Scripture text, does not necessarily have any more relation to Christ than to Confucius. Not a little of the popular preaching of our day is of this sort. Men need to have it constantly brought home to them that if they reject the Christian doctrine of an incarnate Lord, they in fact reject Christianity. Men may say "this is my religion" or "that is my religion." Just because it is their religion it is no religion at all; certainly not the one true religion. That is from God, revealed to men in Christ, the present living Lord and Saviour.

Invidious comparisons are frequently made, by men of the world, between the interest excited by the preaching in churches on the Lord's Day, and the "stump-speaking" during a political campaign. The comparison is unfair. When politics are at fever heat, a very ordinary speaker can draw a crowd, and it needs only the talent of an auctioneer to hold it. But the gospel of righteousness, with its call to repentance and self-denial, is a very different theme. The election of a President must be decided in a few weeks, but men think they have all life before them to make their eternal calling and election sure. Let the political meeting be held once a week for a term of years, and let a speaker be called to address the same audience every time, and see how the crowd would dwindle! Considering the eagerness of human nature for excitement, and the lust of power, and the pride of life, that magnify the present and blind the eyes of men to the future, the showing of numbers in the churches is not bad.

The Rev. Dr. Bolles, of Cleveland, recently had an able letter in the *Leader*, showing the absurdity of the Erastian arguments in the Dale imprisonment case. The editor, in his reply, endeavored to prove that English Churchmen have no rights that the State is bound to respect. He can't understand why they don't leave the Church and join the dissenters, if they are not pleased with the appointments of Parliament. On the denominational theory that one Church is as good as another, and that all are made by human agencies, governmental or individual, that would be quite the thing for Mr. Dale to do. But believing in the Church as the Kingdom of God, it is hardly to be expected that he will leave it to please Cæsar.

Having a Good Time.

The Declaration of Independence places the pursuit of happiness as the climax in its enumeration of man's "inalienable rights." An attempt to controvert any statement of that immortal document were perhaps high treason; yet we hold that the pursuit of happiness as set forth in the expression, "Having a good time," is one cause of the degeneracy of the grandchildren of our grandmothers.

Children must have a good time; so thinks the fond mother, and straightway she proceeds to provide for her nurselings—not the simple joys of home, sweet home, but the artificial pleasures of "society." The girl, scarcely yet in her teens, has her beaux—whom she entertains, too, with her mother's help—and goes to parties tricked out in all the extravagance of the latest fashion, dances till the small hours of the morning, and wakes to languid animation sometime the next day, to read in the morning paper the description of her toilet. A pity, do you think? But she must have "a good time."

A children's party! Who such a cynic as not to exclaim,

I love to look on a scene like this
Of wild and careless play?

Wild and careless, indeed! That was all very well for the days when a white muslin slip and simple sash was a child's modest adornment. The little lady of the day is quite too much dressed for merry romping; late suppers take the place of afternoon treat; dancing and flirtation, the place of the games of the childhood of long-ago. There are few pages of sadder significance in the daily papers, than those which describe a murder of the innocents, under the heading of a brilliant reception given by Miss—*ie*—, at her father's residence, to some hundred or two of her young friends between the ages of six and twelve. Think of the whirl of the child brain in such a scene of giddy excitement! But then, children must have "a good time."

Merry, dancing childhood! what a charm is thine! By all means let the little ones enjoy the rehythm of motion; but what is a modern dancing-school for children? Is it a school-exercise in neat, unpretending school dress? No: the ingenuity of mother and dress-maker is taxed to the uttermost, that the little one's enjoyment be not marred by finding that another child is in costlier array.

The girl, intent on securing her inalienable right to the pursuit of happiness, too often goes home from boarding-school, not to renew the dear home joys, all the sweeter for months of privation. No; the Holidays are a round of continual dissipation; she must "make up for lost time."

Young people must have a good time; but what is left for them after a childhood of premature pleasure seeking? The maiden standing with reluctant feet where the brook and river meet, &c., has become a poetical myth. The girl of the day is old in experience. She has had her lovers and flirtations; her love-letters and engagement-rings; for years she has worn the jewels, velvets and laces of a dowager. What remains? Often a plunge into greater extravagances, to the evil influences of which may be traced some of the corruption in "life, liberty, and the pursuit of happiness." Were it not well to consider that the best happiness of this life is not caught by pursuit—that there is joy more enduring than that which is implied in the expression, "Having a good time?"

The (Roman) *Catholic World*, commenting upon our General Church, says: "There is no man living, however acute his logic, who can tell precisely what the Protestant Episcopal Church believes." Of course, the acute logic would not help a man much, if he were ignorant of the facts. That there are differences of opinion is true, and we would not have it otherwise. We would not have a dead uniformity of thought, nor does it exist in the Roman Church, notwithstanding the efforts of popes and councils to fetter the free thought of priest and people with iron bands. But when a Roman Catholic organ charges that there are "admitted contradictions of Faith" among us, it must be set down as either ignorant or untruthful. "There is not a man living," whatever his logical acumen may be, if he is possessed of ordinary intelligence, who cannot ascertain precisely what we believe as *de fide*. We hold the Catholic Faith as contained in the ancient Creeds of undi-

vided Christendom. That Faith is professed in Baptism, is reaffirmed at Confirmation, is rehearsed continually and publicly, by priest and people in the Lord's House. This ought to be known to the *Catholic World*; but it is so given to condemning at wholesale everything that is at variance with the Vatican, that it probably never gave the subject very serious attention. Some allowance should also be made for our able contemporary, in consideration of the fact that our standard theology, of which the Prayer Book is the exponent and summary, is on the Index at Rome, and is consequently forever sealed to Roman Catholic readers.

We have received the Year Book of Trinity Church, Omaha, published in the Advent season just past, and proposed, we observe, to be issued annually, at the beginning of the Ecclesiastical Year. It is gotten up very neatly, and with admirable taste, and contains a list of the Clergy connected with the Cathedral, a record of its work, and other matter of local interest. We learn from it, that the Cathedral structure is in course of erection, and that the subscription for it has reached \$26,397.65, of which \$14,246 85 is already in hand.

The Rev. Dr. Locke, Rector of Grace Church, Chicago, kindly allows us to publish the following, addressed by him to his parishioners: "I wish to commend very heartily to the attention of my parishioners the LIVING CHURCH. It is a live Church paper, full of Church news, not afraid to discuss the issues of the day, and cannot fail to be a help in imparting knowledge of the doings of the Church, and awakening greater interest in her several missions. I hope it may find many subscribers among my people."

Our eastern subscribers, whose name is legion, will please bear with irregularity in receipt of their paper for a week or two longer. The trouble has not been with our office, but with the post office in this city. The mails going out of the city on publishing days are so numerous that they cannot always be handled in time for the trains. We are now making arrangements to put our entire issue on the trains, without need of assorting at the post office, so that all New England subscribers should receive their papers on or before Saturday.

The *Church Eclectic* is a monthly Magazine of Church Literature and Church Work, conducted by the former editor of the "Gospel Messenger," the Rev. Dr. Gibson, who is one of the ablest writers in the Church. Its aim is to sustain the Theology of the Incarnation, and to justify the ways of religion to the spirit of modern Science. Besides selections from foreign Church literature, it contains original articles from our representative writers, and a valuable resume of Church work, with able reviews of current literature. It is a magazine that we can heartily commend to the more thoughtful of our clergy and laity. There is nothing in all the range of periodical literature that can take its place. For eight years Dr. Gibson has carried it on as a labor of love, sometimes at a loss. We trust that a large number of our readers will give it a trial and forward their subscriptions, price \$3.00 a year. Address, Rev. W. T. Gibson, D. D., Utica, N. Y.

The *Pacific Churchman*, (which is a semi-monthly, and not a monthly publication as lately represented in our columns), gives the following hearty praise of the LIVING CHURCH:

It is not uncommon to meet with small things staggering under names of overpowering magnitude. Once in a while we are refreshed with the sight of a real correspondence between the name and the thing. The LIVING CHURCH shows more vitality than any Church paper on our list—enterprising, painstaking, with capable correspondents at home and abroad—generally accurate in information and sound in judgment—it is entitled to name itself the Living Church.

Such words help us to bear the strain of work and anxiety and expense that must be incurred in bringing such an enterprise to a successful issue. Dr. Beers, the editor, has our sincere thanks.

The Church League Tracts, advertised in another column, are worthy the attention of our clergy and people. We consider many of them especially valuable and worthy of wide distribution. Of course every clergyman will decide for himself what are most likely to be of use in his own field. We would mention, as being adapted to all kinds of parishes, and to all kinds of Churchmen: One Religion as good as Another, by Baring-Gould; Catholics and Roman Catholics; Anglican Orders and Jurisdiction; What Church Service must I attend? by the Rev. James S. Pollock; Plain Words on Confirmation; Our own Advantages; Baptism, Scripturally and Historically considered; The Scriptural View of Episcopacy; The Holy Ghost the Life of the Church, by Bishop Quintard; Why the Anglican Church rejects Transubstantiation, by Dr. Ewer; The Necessity and Nature of Public Worship; I have no Time, I have Tried, I am no worse than Others, by Rev. Geo. A. Leakin.

The Churches of Chicago.

Reported for the Living Church.

III.

Last Sunday was an ideal winter day, in Chicago, though not exactly the day that best suits the average church-goer. Over the quiet city the air was almost motionless, scarcely swaying the smoke-wreaths as they lazily floated up in vertical lines and expanded into the form of inverted funnels. The air was full of fine snowflakes that seemed too dainty to touch the earth, but hovered near it, hesitating to alight lest they should soil their delicate plumage. Through the frosty haze the trees and houses loomed up as in a dream, and the mellow tones of the church bells seemed to float down from the sky, like the last echoes of the angel-hymn of the Nativity. It may be true in summer that "man made the city, God made the country;" but during the winter there are times when nature prevails over art, in the city; when the works of man, and the unsightly things of trade, and the soil of much travel and traffic are clothed with robes of white, and the very air is a matter of purity, and like a delicate veil, softens all that is deformed and harsh.

On such a morning we wandered over to the West Side, to the Church of the Epiphany. It is a frame building, not very imposing nor attractive, but beautiful for situation, facing a pleasant park. A fair congregation gathered reverently and almost noiselessly, as though imbued with the spirit of the scene without, and conscious of the sacred character of the place. The Rector, the Rev. T. N. Morrison, Jr., was absent, for the day, his only vacation for a year, and the Services were conducted by another. Mr. Morrison is the son of the Rev. Dr. Morrison, long connected with this diocese, and held in favor by all. He was for many years rector of the parish in Bloomington. The Rector of the Epiphany is one of our younger and most promising clergy. His work has been eminently successful, and the future is most hopeful. As a preacher, he is regarded with great favor. In the morning he usually preaches from manuscript, and in the evening extemporaneously, being equally successful in both methods. As a parish priest he is energetic, able and sensible, giving himself with great enthusiasm to his work, and having the affection and confidence of all his people.

The first meeting for the organization of the parish was held on March 21st, 1868, and the first Service was held at the residence of Mr. D. W. Page, on the fifth of April, the late Dr. H. M. Bishop, then Rector of St. John's, officiating. The vestry were elected on Monday in Easter-week, twenty votes being cast. Mr. D. W. Page and Hon. Geo. Gardiner were elected Wardens, and have held that position of trust and honor ever since. The Vestrymen were: Cyrus B. Cobb, R. W. Rathbone, C. E. Chase, E. S. Boynton, P. S. Meserole, Charles Hopkinson, and D. G. Rush.

The congregation worshipped for a time in a Presbyterian chapel. During the summer of 1868, the present church was erected, at a cost of \$19,000, about one-half being paid. The first rector was the Rev. R. F. Sweet, now at Freeport, who continued in charge till Jan. 1871. He was succeeded by Rev. Chas. M. Fox, whose sudden death left the parish again destitute, after a few months. He is still remembered as a preacher of great power. The Rev. Dr. C. H. W. Stocking was called after the great fire, and entered upon his work early in 1872, coming to this city from Rochester, N. Y. He was called from the Epiphany to an important parish in Detroit, in June, 1875. The Rev. Benj. A. Rogers, of Texas, succeeded him, but not being able to endure the northern winter, he remained only a year. Mr. Morrison came in 1876, and we trust he may be spared many years to minister to the faithful in Epiphany parish. During his administration the debt has been reduced from \$12,000 to less than \$7,000, and his salary has been twice increased; once on the occasion of his marriage, and again at the birth of his first child. Epiphany parish, in this, has set a good example.

The arduous pastoral work of the Rector is efficiently seconded by two ladies' aid societies, and by a Guild of ladies and gentlemen. On the evening of Epiphany Day last, the Guild held its annual meeting in the church. After the Service, Mr. Charles H. Strong, President, read the report, showing the work and growth of the Guild, during the past five years. It carries on a night school for boys, an industrial school for girls, and a parish paper, besides the work of various committees in the church and among the poor. The death of the late Robert H. Walker, an active brother in the Guild, was alluded to. In conclusion, Mr. Strong trusted that under the favorable auspices under which they had commenced their sixth year, they would be able to work still more earnestly and effectually. An address by the Rev. Frederick Courtney, Rector of St. James', on visiting the sick and poor, was most appropriate to the occasion. At the ensuing election, Mr. Strong was again chosen President; W. G. Oliver, Vice President; E. J. Warren, Secretary; Wm. H. Blackmer, Treasurer.

The Music at the Epiphany is led by a double quartette choir of volunteers from the congregation, of whom many join in the singing. The responses at the Services last Sunday were good, and the decorations of Christmas-tide appropriate and tasteful. The Sunday School numbers about 200, and is superintended by Mr. Gardner, who is the lay-reader of the parish. The Holy Communion is celebrated on all Sundays, Thursdays, and Holy Days. The Rector meets a class for the study of Holy Scripture, on Wednesday evenings. The constant, faithful church work carried on by priest and people at the Epiphany, Chicago, is a blessing to the city and an honor to the Church and to them.

By the appointment of the Bishop of Northern New Jersey, the Rev. Samuel Hall has taken charge of the Church of the Good Shepherd, Hamburg, and of St. Thomas' Church, Vernon, Sussex Co.

Bishop Brown's Fifth Anniversary.

The Bishop of Fond du Lac completed the first five years of his episcopate on the 15th of December. During that period the number of communicants in the Diocese has doubled, and nearly eleven hundred persons have been confirmed. No diocese in the land is more faithfully administered. The Bishop, in speaking of difficulties, says: "The Bishop is so far parted from the mass of the clergy and laity, that it is not easy for them to understand how the demands for missionary help, for aid to young men in training for the sacred ministry, for the support and relief of aged and feeble clergymen, and for widows and orphans, and for the education of all the lambs of Christ's flock, pour down upon, and almost crush his heart. He does not say here, how scanty and insufficient are the means put into his hands each year, to provide for these great needs, because he would be ashamed that the world should know. But One greater than the world does know. And this Advent-tide makes us face that awful Day when the secrets of all hearts shall be revealed. In brief, as the Bishop enters on a new year of holy labor, he reminds the clergy and people, that the work of the diocese is all one, and with, and for, one great Head and Master. And to all his beloved people, both of the clergy and laity, he sends most lovingly that ancient benediction, "Grace, mercy and peace, from God the Father, and our Lord Jesus Christ."

The Rev. James A. McGlone, formerly of the Roman Obedience, is now rector of St. Mark's, Waukegan. The Rev. Fayette Durlin, of Ripon, has declined a call to Madison. The Rev. Arthur Piper, rector of St. Luke's, Racine, and long connected with Racine College, has been elected senior canon of the Cathedral of Fond du Lac. This will be a great loss to Racine. Mr. John Amory, of the Cathedral, has lately deceased, much lamented. The Cathedral School is in a flourishing condition.

Bishop Brown, in his diary, which appears in the Calendar, publishes the following in regard to the institutions of the Church which are located in Wisconsin: Dec. 1st, Wednesday, the 25th Anniversary of his Ordination as priest, the Bishop spent at Nashotah, with the Trustees of Nashotah House. The Rev. Dr. Egar, the able Professor of Ecclesiastical History resigned his post. It will be difficult to provide a successor. The prospects of Nashotah are encouraging, although time and patience are needed before she will be free from all difficulties. Dec. 3rd, attended a meeting of the Trustees of Kenner Hall. The Sisters of St. Mary are gradually bringing back prosperity to this fine school. Everything seemed in the best of order there. Dec. 4th, met the Executive Committee of Racine College. Was glad to find the finances of the Institution in hopeful shape, and the Warden encouraged as to the outlook for the future.

The General Seminary, New York.

The Catalogue for 1880-1 has been received. For nearly sixty years this institution has been before the Church, and has earned the prosperity which it now enjoys. There are more students in this General Seminary of the Church now, than at any previous period of its existence. The total number is 87, of whom we notice that 67 are College graduates. One class alone numbers 41. It seems that the painstaking labor of Bishop Seymour, and his unsparing use of (his own) money, is now working its perfect work. To him we are indebted for a Churchly chapel, a well-appointed library, three stories high, and many sanitary improvements that have made the stone halls habitable. "Honor to whom honor." The Faculty is full. And where in the Church can be found abler men—men more competent to train our young theologians to meet the wants of to-day—than Oliver, and Buel, and Richey, and Hoffman, and Hall? How many know that the last named has filled the Hebrew chair (one of the most important professorships in the Seminary) for years, without the salary of a single dollar?

Much prominence is given to the list of Lectures for 1881—a good feature of the new regime. Bishops Williams and McLaren, Drs. Smith and Washburne, Drisler and Short, are the lecturers. Their subjects are, respectively: The Reformation, Dogma and Doubt, Christian Philosophy, Hooker, The Septuagint, and The Vulgate.

The McVicker prizes, and the Seymour prize for extemporaneous preaching, are the only prizes offered. A Lectureship Fund and a Fellowship Fund, of \$10,000 each, have been founded during the past year. Only \$380,000 are asked for endowment. It could be raised if the Seminary were made, in re, what it is in nomine, General.

The Alumni number 926—22 of whom have been made Bishops, including the newly consecrated Brewer and Paddock. We must not forget to mention the Commons and Scholarships, by means of which worthy, and needy students are enabled to live and study. The Church needs more men—the Seminary, more money. G. W. W.

Attendance at the Evening Service.

Early in my ministry the problem "How to Secure a good attendance at the Sunday evening Service" gave me the same concern that it has so many of my brethren in the ministry. I soon came to the conclusion that something more was needed than the appeals from the chancel. The improvement consequent upon such appeals was at best only temporary. I soon found that the bulk of the morning congregation would not attend both Services. Then, I bethought myself "ought I to expect them to do so?" How many are there in every congregation who need physical as well as spiritual rest and change once a week! The average working man (and I consider every man who earns his living by honest

toil, whether of hand or brain, a working man), laboring daily from early morning till night, may fairly claim a right, I think, to spend a portion of the Lord's day with his family at home. He and they are regular in attendance at the Sanctuary once a day, you can not easily make them feel that they are guilty of a grievous offense, if they do not always attend both Services.

Then again, I bethought myself of the Romanists, with their Services at different hours, each attended by entirely different congregations, and—"Why," thought I, "cannot the same result be brought about in our Church?" So I set myself to work, to secure the attendance at the evening Service, if possible, of a different congregation, the "strangers to the Covenant and aliens from the Commonwealth," as well as those of the congregation who might be willing to attend both Services, and those who should find it more convenient to come out at night than in the morning. For this purpose, the night Services at our Church are made specially attractive, using that word in its legitimate sense. Instead of proceeding upon the principle that "anything is good enough for Evening Service, for there won't be anybody there, anyway," nothing is overlooked that can consistently be done, to make the Service helpful and edifying to all who attend. Both in the choir and pulpit, it is apparent, that if there is any difference, it is in favor of the Evening Service.

I have pursued this method for several years, and the results have been most satisfactory. Its effects have been most happy, not only upon strangers, many of whom have in this way learned to love the Church, and are now "no more strangers and foreigners, but fellow citizens of the Saints, and of the Household of God," but also upon the membership generally, a large proportion of whom, I find, are generally in their place with as much promptitude and regularity as at the Morning Service. W. N. WEBBE.

Our Washington Letter.

To the Editor of the Living Church: Bishop Morris, of Oregon, is to preach at St. John's Church, January 9th, and will meet the District Board of the Woman's Auxiliary, perhaps the same day. It will be a pleasure to welcome his Right Reverence to one of the parishes of our city which helped to give him, at the time of his Consecration, a goodly "send off" to his distant missionary field.

Rev. Mr. Phillips is supplying the vacant parish of St. Paul's, and Rev. Mr. Keith that of St. John's.

The recent "Loan Art" has contributed somewhat to the reduction of the debt on the parish of the Incarnation, the expenses having been necessarily great.

An organ, formerly used by the congregation of Christ Church, near the Navy Yard, has been generously presented to the congregation of Grace Church, by the rector and vestry of the former parish, and its thankful acceptance gratefully acknowledged by the rector and vestry of the latter.

It is with deep regret that I record that the physicians of the Rev. F. L. Norton, so lately become Rector of St. John's, in this city, have recommended him an entire suspension from official duty, for the period of one year. His resignation took place in Advent. Rev. Dr. Vibbert, of Germantown, has been called, and was to officiate on the first Sunday of the New Year. Rev. Mr. Barker, chaplain to Rev. Mr. Norton, left, together with the late Rector of St. John's. Both Mr. Norton and Mr. Barker had made many friends; and their departure is widely regretted.

There is, among the district clergy, an unusual experience. Three aged and infirm clergy, and no less than five of the younger and less aged are now on the sick list. It must be said, to the abounding credit of all, that the precept has not been forgotten—"Do good unto all men, especially unto them that are of the Household of Faith;" and that provision is made, according to necessity.

The Bishop of the Diocese seems determined to be among the leading missionaries of his own diocese. Not only is he indefatigable in his strictly Episcopal duties, but, at such times and places as his engagements allow, organizes "Episcopal Missions," lasting through several days, with from one to three Services, sermons or addresses each day. He selects the clergy for the occasions, and assigns them their duties, and the intention is always to make the Services as effective as the combined effort will allow. This is as it should be. The Bishop is pre-eminently the missionary; his Order is the Order of the Ministry. It was so of old; and the example of St. Paul is a standing lesson to the Church. The next Mission to be conducted by the Bishop and his helpers, will be from January 12th to 15th, in Baltimore.

It is stated in the public print, that one of our Churchmen, Mr. W. W. Corcoran, has contributed \$3,000,000 to public benevolences. Mr. Corcoran has lived to reach the ripe age of 81 years. He is a member of the congregation of the Ascension—the church of which the Bishop of Maryland is the honorary Rector, and the Rev. Dr. Elliott, the Associate Rector, and one to which Mr. Corcoran has, in the past, very largely contributed.

CONNECTICUT.—The Rev. W. G. Andrews, of the Church of the Ascension, New Haven, Ct., resigned some months since, and the Rev. E. M. Babcock, late assistant in St. Andrews' Church, Meriden, Ct., has succeeded him, and entered upon his duties in September, on his return from a visit to Europe. Rev. L. T. Bennett D. D. has resigned his parish of Christ's Church, Guilford, Ct., and the parish is now without a rector.

The famous old parish of St. Paul's, New Haven, Ct., from which so many clergymen have risen to eminence, is in a most flourishing condition, under the rectorship of the Rev. E. S. Lewis, formerly of West Haven. There are said to be from five to six hundred communicants, and about three hundred Sunday school children. The Christmas Festival and handsome tree, passed off in its usual happy manner, and with satisfaction to all. It is one of the most efficient and active parishes in the country.

Among the good Congregationalists of dear old Connecticut, some, who 50 years ago, did not know when Christmas came, or what it was, have this year been busily occupied in bringing into their houses of worship, on the Day of their Saviour's Nativity, the fir-tree, the pine-tree and the box together. In that edifice, once worshipped, as one of their number, A. B. Chapin, the author of Chapin's Primitive Church. So they advance.

WESTERN MICHIGAN.—Quite an anomaly existed in the Church in Grand Rapids, Michigan, during a few weeks in October and November. The three parishes and the chapel of the Good Shepherd were all vacant at the same time. Bishop Gillespie, who resides here, was absent, attending to his duties in the General Convention; so that there was neither Bishop, Priest, nor Deacon here, to read the Burial Service, or pronounce the twain "one flesh."

Once more, however, each parish has its pastor. The Rev. S. Burford is rector of St. Mark's Church; the Rev. A. Wetherbee, of St. Paul's Memorial; and the Rev. F. C. Coolbaugh, of Grace.

We wish to call special attention to the notice which appears in our advertising columns, calling for the services of a young unmarried clergyman, to take charge of a prosperous Mission Chapel, at Cedar Rapids, Ia.

Notices.

Grace Church, Cedar Rapids, Iowa, having just built and paid for a handsome Mission Chapel, at a cost of \$5,000, in which are already gathered a Sunday School of 150 scholars, and a good congregation, desires to secure the services of a young unmarried clergyman, as an Assistant to the Rector. For particulars, as to salary, etc., address the Rector, REV. SAMUEL RINGGOLD.

A Bed for Incurables.

Contributions are solicited for the endowment of a bed for incurables in 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 want of proper care. One bed at least in St. Luke's will be set apart for that class, for which purpose \$5,000 is absolutely necessary; on its being obtained the income of that amount will be used for its support. Any sum will be acceptable, and acknowledged. It will be made in this paper. Rev. Clinton Locke 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.

Table with 2 columns: Name and Amount. Includes S.S. Zion Church, Freeport, Ill. \$4.30; A Christmas Offering, 10.00; Miss Low's S. S. Class, 7.11; Mrs. Foote, Chicago, 2.00; Miss Jennie Hurbit, 20.00; St. Peter's Church, Sycamore, Ill., 8.50; Mr. A. L. Pease, 10.00; Anonymous, 5.00; S. S. Lockport, Ill., 12.57; A Friend, 10.00; S. S. Church of the Epiphany, Chicago, 25.11; Interest on Bonds, 4.00; Contents of "Slang Bank" from September 20th, 1880, to January 9th, 1881, 40.00; A Friend, .51; Avails of work, Lulu V., .25; St. Luke's Penny, .94; Weston Kinsley, .25; H. M. L., 1.50; Balance of donation from S. S. of Cathedral S. S. Church, Chicago, 60.00; St. Luke's Penny, .89.

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Church Calendar.

JANUARY, 1881.

1. Feast of Circumcision.
2. 2d Sunday after Christmas.
6. Feast of the Epiphany.
9. 1st Sunday after Epiphany.
14. Friday, Fast.
16. 2d Sunday after Epiphany.
21. Friday, Fast.
28. 3d Sunday after Epiphany.
29. Conversion of St. Paul.
30. Friday, Fast.
30. 4th Sunday after Epiphany.

Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast.

S. JOHN II:7.

Very beautiful is it to observe the facility with which our Lord yields Himself to the supply, not of the absolute wants merely, but of the superfluities of others. The gracious Lord has sympathy with all needs, with the finer as well as the commoner needs of our life. For all the grace and beauty and courtesy of life are taken account of in Christianity, as well as life's stern realities; and the Spirit of Christ, in Himself, and in His disciples, does not slight nor despise those any more than these. Contrast His readiness to help others with His refusal to help His own needs. He Who made wine out of water, might have made bread out of stones. But He will do nothing at the suggestion of Satan, though all at the suggestion of love.

ARCHBISHOP TRENCH.

What is this silent might,
Making our darkness light,
New wine our waters, heavenly Blood our wine?
Christ with His mother dear,
And all His saints, is here,
And where they dwell is heaven, and what they
touch divine.

JOHN KEBLE.

Turning to the East.

"And the glory of the Lord came into the House, by the way of the gate whose prospect is toward the East."

EZEK. 43:4.

I turn to the East when I say the Creed,
And this for reasons three:
First, Holy Church has practised it,
And she's a guide for me.
I turn to the East when I say the Creed,
For thence the rising sun,
Through thousand circling months and years,
His ceaseless course has run.
I turn to the East when I say the Creed,
And my Redeemer bless,
Who rose o'er this benighted earth—
"The Sun of Righteousness."
I turn to the East when I say the Creed,
And look for my final doom;
For thence the written word declared,
The "Righteous Judge" shall come.
I turn to the East when I say the Creed,
My reasons I have given;
But not my eye alone, my heart
Must turn itself toward Heaven.
So I turn to the East when I say the Creed;
And tell me now, I pray,
Why any humble Christian need
To turn the other way?

THE CHRISTIAN YEAR.

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The Galilean Marriage.

Written for the Living Church.

How many hundreds of years have passed, since our Blessed Lord, in His human form, stood among the guests at the wedding in Cana of Galilee!

And, since that event, how often has His first public gracious miracle been rehearsed by His Church. Yet, everytime we listen to the recital of His presence at the feast, and of the mighty deed wrought by Him there, it seems a fresh sweet story of the good things that Jesus has in reserve for us, and of His tender sympathy in all our wants and needs.

On this second Sunday after the Epiphany, I wish especially to think of our Lord and Saviour in His regard for our social joys.

Some people seem to feel that there is an incongruity between festivity, and Christianity; but whoever carefully reads the life of Him Who was without spot of sin, must come to the conclusion that all innocent enjoyment meets the approbation of the Christ.

He was not an austere man. He mingled with the race, to bless, to cheer, and hallow; and, just as surely as He went to the wedding in that little oriental village, does He enter the places of our assembling for the sacred nuptial tie, and also for pleasant social communion. Without a sense of His presence, there is always a lack which nothing else can supply; and when we know and feel Him near, we look for such a miracle as changes otherwise insipid pleasures into the most inspiring and tasteful joys.

There are two "Canas" mentioned in Holy Scripture; one, "Cana Major" in the territory of the tribe of Asher; and the other, "Cana Minor," which St. Jerome speaks of as near to Nazareth. This last is the village where our Lord Jesus was pleased to manifest His divine power.

A traveller in the Holy Land says "It is a small village, situated on a gentle eminence." With the horses at a foot pace, the pilgrims were two and a half hours in reaching it from Nazareth. About a quarter of a mile from Cana, is a spring of delicious water, said to be the source whence the "Water pots" were filled. There travellers often halt to rest or to drink, and to refresh their beasts. The ruins of a church were upon the spot designated as the site of the house where the marriage feast was celebrated.

"There," says our historian, "walking

among these ruins, we saw large mossy stone water pots, answering the description given of the ancient vessels of the country; not preserved, nor exhibited as relics, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From the appearance and number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country."

It is pleasant to see all these things, which travellers observe and convey to us; and it must be a precious privilege to go and stand in the very places where the feet of our Saviour have trodden. But what we must try to gather from the rich provision of wine at the Galilean Marriage, is the infinite ability of our Lord Jesus, and His Infinite love toward us, and eagerness to help and bless in every time of need.

Besides this, let us always invite Him for our guest, when we ask our earthly friends. Then we may be sure of real joy.

F. B. S.

Stories on the Catechism.

By A. C. Jones.

And I heartily thank our Heavenly Father that He has called me to this state of Salvation.

THIS WORK-A-DAY WORLD.

A dirty alley, leading into a still more dirty street; a house fast falling into ruin; a cellar in that house, all damp, and cold, and miserable in the winter months; all steaming and close, almost pestilential, in the summer days; and here lived three children, little ones who had been made members of Christ, children of God, and inheritors of the Kingdom of Heaven, and who had been left all alone in the world, knowing no father's nor mother's love; going on in their own way, with no gleam of childish sunshine coming into their poor little lives. Maggie and Ruth and Jemmie Brown, these three little children were called; and when they were first known in the alley, they were respectively six, four, and two years old; small, bright, chubby things; strangely unlike the little puny children who were generally to be seen standing about the doors or playing in the gutter. They came there with an old woman, who said she was their grandmother. Anyhow she had taken care of them all since their mother died, and their father had gone away to Australia. She was kind to them in her own rough way; and when, six years after their arrival in London, "Granny died," the neighbors wondered what the little ones would do, and questioned Maggie as to the future.

"They'll take you and the little 'uns to the House, of course?" suggested one big brawny woman; "what else could they do with little chits like you?"

Maggie drew herself up to her full height—a very little height indeed it was—and said: "No, we ain't a going to the House. Granny has left us some money, thirty whole shillings, in the old desk; and I've got a place."

There was a burst of laughter; not unkind laughter, but the child looked so comical, it was almost impossible to help it; and then Carrie, a sickly-looking girl said: "You'll never be able to leave Ruth and Jemmie, and he so ill and helpless?"

"No; I ain't going to leave them; least-a-ways not in the day time."

"Why, Maggie, you're not going to do any work of nights?"

"Yes, I am; I'm going to buy a clock with the thirty whole shillings."

"What for?"

"To see the time, of course; what else are clocks for? You know Mrs. Ranken, as lived five doors off, she was buried yesterday; well, she earned her living by calling up the folks for market; I'm going to call them now."

"But, child, you don't know what it is? You'll have to begin about three in the morning, and you'll never be able to stand it."

"Yes, I shall. You see I've got Ruth and Jemmie at home, and they're too young to work."

"Take care of yourself, little 'un," said Carrie lovingly. "Don't let Ruth and Jemmie kill you outright."

"Carrie," and look and tone were alike indignant. "Carrie, they're my own little brother and sister; I ought to work for them until I died."

Carrie Davis could not understand why it was that such a strange choky feeling came into her throat as Maggie spoke.

"Don't die," was all she said. And as the child walked away the girl muttered to herself: "She's the best little 'un in all the alley. I only wish she could be happy some day."

Down the cellar-steps, into the hot, close cellar itself, went our Maggie. Ruth and Jemmie brightened up at her entrance; Ruth lively and active; Jemmie, a poor little deformed fellow, with great brown eyes, and a sweet pale face.

"My dears, here's a little loaf for you, and a ha'porth of milk."

"That ain't much," said Ruth.

"No, I know it ain't; but I've had my tea (Maggie did not say that her tea had consisted of a crust picked up in the gutter), so you two can have all this, and tonight I'm going to my place, and I shall have lots of money come Sunday; I will buy you a sausage each."

"A real sausage?"

"Yes; a real sausage, fried in a bit of lard, such as granny fried on Christmas Day."

"And shall we have plum-pudding, too?"

"I don't know, my dears; I'll see if I can afford it."

"There's all the shillings in the box," said Ruth.

"Yes, I know; but there's two or three little bills my dears. I'm going to buy a clock, to see the time of nights, and to go and call the people to Covent Garden; it's that that will bring us in the money."

"All right, Maggie; it will be very jolly," said the children; never thinking, poor things, of the hard life the little elder sister was going to enter upon for their sakes.

The "little bills" were paid, the clock was bought, and the child's work begun. It was bright enough at first, when the harvest moon was shining on those August nights. Maggie's voice sounded shrill and cheery as she walked through the silent streets, rousing some heavy sleepers at three o'clock, some at four, and some at five; and then when all was done, she would go into the Market, and her friends there gave her some cresses and some fruit, and this she took home to the little ones; stopping sometimes to leave a bunch of radishes for poor sickly Carrie, who had always been so kind to her.

The children at home were very happy in those autumn days. Ruth, as bright as a little bird; Jemmie, still and contented in his own quiet way. Neither of them, poor little things, thought of the hard life Maggie was leading; neither of them knew that the work she had undertaken was more than she could stand.

Winter came—Christmas-tide with the holly and the berries, and the glad tidings of great joy.

"We'll have plum-pudding," said the two children in the cellar; "shan't we, Maggie?"

And Maggie, thinner and paler than ever, answered: "Yes; I'll try and get money enough to buy some; but times are hard now, and trade is bad."

They had the pudding, of course, and Carrie had a slice out of it, Maggie said she didn't care about it; she didn't seem to care much about anything in those dark wintry days. She went on with her work. The little voice calling outside the windows, was not as cheery as it had been, the tones were a little bit hoarse on those December mornings. And then there came a day when the snow was thick upon the ground, and the biting east wind seemed to take the life out of you; and in the dawning, Maggie stood, a little bunch of holly in her hand, waiting for some one to pay her some money, so that she might take some breakfast home to the children.

Some one brushed quickly past her. It was a Clergyman—a Parson, she would have called him—and as he passed her, she said: "Oh, please, sir." He looked round, and saw the brown eyes gazing upon him wistfully: "Oh, please, sir."

"My child, can I help you; how much for your bunch of holly?"

"Take it, please, sir, 'tain't worth nothing; but granny said that when the work-a-day world was finished there would be something better; something more beautiful, even, than the flowers. And 'twas the Parson that told her about it; maybe you could tell me."

He could not tell her then, he was on his way to see a dying woman; but he asked her address, and promised to be there by one o'clock.

He was true to his appointment. He went into the wretched cellar, and heard her story of those three little lives; and, in simple words, he told them all of the great happiness which might be theirs; of all God's love for 'em, of all the gladness He had prepared for them. For Maggie showed him in an old torn Bible the three names and the dates of their baptism; and because of that, he tried to explain to them what their great hope was.

Then came a February morning when Maggie's voice was not heard in the streets and lanes, and when possibly some of the buyers and sellers overslept themselves. She had gone on as long as she could, doing her duty in this work-a-day world, and now she lay upon a heap of straw in the cold cellar, weak and ill, and yet with a bright smile upon her face.

Carrie Davis was with her always now.

"My dear, you suffer so much, and yet you look so glad."

"Oh, Carrie, it's because I'm so thankful; because you see that long, long ago, before I knew anything about it, I was made God's own child, and so was Ruth and Jemmie; and so I can't but be glad that He has been so good to us. And Carrie, dear Carrie, you'll think all about it when I am gone away. I wish, oh, I wish, that father would come back."

Another week. And one evening, when the snow was falling fast, and the keen east wind blew into the cellar, there was a knock at the door. Maggie was laying upon her bed; the little ones were asleep; Carrie Davis was there, watching for what she knew must be the end. She opened the door, and there stood a bearded man in tidy clothes.

"I went to the old place," he said; "and they told me my wife was dead, and my children were here."

For all answer, Carrie led him to the

bed in the corner, and there he saw his child.

"Maggie, little Maggie! I have come to take you home. You're like your mother, child; I should have known you anywhere!"

"Father!—for I know it's Father—I'm so glad, because of Ruth and Jemmie; but I'm gladder still, because of the Catechism words, 'And I heartily thank our Heavenly Father that He has called me to this state of salvation.'"

Her Heavenly Father called her to His own true Home on the very next morning.

In her own little simple way she had done her work; and the dreariness of the work-a-day world had been brightened by her faith in the promise of the state of salvation—the happy state to which in her baptism she had been called. Long years before, her father had gone to Australia because he could get no work at home. And now he had come back, well to do and prosperous, to make a home for his children.

Ruth and Jemmie are very happy with him. And Carrie Davis, bright and hopeful now, because of all she has been taught, sits with them during the long winter evenings; and they talk of Maggie's thankfulness, and pray that her hope, may be their hope.

A Personal Saviour.

From Bishop Whipple's Address, 1880.

There has been a decided gain in meeting the infidelity of our time. Thoughtful men see that this warfare is not about religious dogmas. The central question at issue is this: Is there a God? Has this suffering humanity an Almighty Friend? All other questions are side issues. Deny the existence of God, and we are thrust back upon unanswered longings; then these awful problems of humanity are to be settled by human guesses. Admit that there is a living Creator of the Universe, who cares for His suffering creatures; and the Incarnation is a necessity. True scholars see that there is no ground for conflict between nature and revelation. They have one God for their author. Scholars may pledge nature to that which it does not and cannot teach; Christians may array revelation against the facts of science, and pledge God's word to that which it does not teach. This seeming conflict will compel thoughtful men to accept facts, and these facts will teach the oneness of truth in God's revelation and in His laws of the natural world.

Sin, sorrow and death are facts. Christianity is a fact; Jesus Christ the God Incarnate, is a Person. The Church is the Kingdom of God, which came down to earth with the coming of its King. Brethren, preach this personal Christ. Tell the story of God's love with all the earnestness of a forgiven heart. Let yours be the motto of St. Paul, "I know nothing among you, but Christ, and Him crucified."

I have been deeply touched this year by the blessed rewards which have come to some of you by this preaching—a personal Saviour. I have found it in the older parishes and in the feeblest missions. I recall one instance of a mission in which all had seemed hopeless; nearly every member of the church had removed. The house of prayer stood alone on the prairie, with its cross-capped turret, telling the passer-by of the faith of those who were sleeping in the acre of God beside the church's door. The missionary committee hesitated to continue the good pastor's salary. He staid to witness for God. He visited from house to house among a widely scattered population, mostly of foreign birth. I spent a Sunday at that mission. The church was thronged. A spirit not of this world pervaded the congregation. The tearful hearers sent back torrents of joy to the preacher's heart. Twelve were confirmed; thirty knelt for the Holy Communion. The little church was a Bethel to our souls. We all felt, "how solemn is this place; it is none other than the house of God, and the very gate of Heaven." I could tell you of many places where faithful pastors have waited long, going forth bearing precious seed, and weeping, and they have also come back with rejoicing, bringing their sheaves with them. No good deed is lost. No prayer of faith unanswered.

Whether you leave your own home or a house where you have been a guest, never forget to send back immediately the tidings of the safe conclusion of your journey. In these days of mysterious disappearances and accidents, a departing visitor is a source of more or less anxiety till a safe haven is known to have been reached. It is a small courtesy, but a very important one, to relieve any such fears; and it also gives an opportunity to express again the appreciation of hospitality which it is difficult to speak at parting. People who "ought to know better" are sometimes guilty of great neglect in this matter; and, even under circumstances which aggravate the annoyance, leave a host and hostess in a very disagreeable state of perturbation.

"The last, best friend which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unfortunate, warmth of heart toward the cold, philanthropy toward the misanthropic."

Study to Entertain.

Many people seem to think that the capacity to entertain people, and be entertained, comes naturally; that certain ones can make people happy, because they are gifted and have extraordinary endowments which make it possible for them to delight people. It never seems to occur to them that in order to entertain people one must give thought to it; that people are not made happy without effort—wisely directed effort.

Our observation leads us to think that half, at least, of the good companionship of the world comes from the good forethought of somebody. Somebody has planned it. The happy occurrence was not an accident; it was the result of premeditation. All the little and sweet social surprises of life; all the little domestic secrets between children and parents, which, in their unfolding, brim the household with gladness; all the larger and more stately social festivities that keep the life of the neighborhood and village buoyant, are only the natural sequence of benevolent and good-natured thought on the part of some one.

Have you invited a little company to your house of an evening, friend? Well, then, how do you propose to entertain them? Do you think that sliced tongue and escapoped oysters will suffice? These do well for the physical condition. But how shall you feed the intellects and cheer the spirits of your guests? Music? Yes, if they can sing. But perhaps of the dozen you have invited, not over one or two have voices sufficiently cultivated to sing in public. Games? Excellent. Few of us that don't like to play games—checkers, chess, whist, anything that's light, sprightly, and entertaining. Have you any pictorial books in your library or about the house? If so, be sure to place them on the center-table. We've known a single volume furnish delightful entertainment to a whole group for an hour. Have you a Chinese top? If not, purchase one. It may cost you twenty cents, and we'll warrant that the first evening after you get it, if you be rightly constructed morally, you will want no other entertainment than you will get out of spinning it yourself. Do you say, "Pshaw! tops are for boys?" All right; why not be a boy occasionally? Try it, and see how you like it. We dare say you have been a man so long you have forgotten all about being a boy. How long it is since you slid down hill? Twenty years? We are ashamed of you! Get a sled and try it to-morrow night. What a time you will have! We wish we could be with you.—*Golden Rule Magazine for January.*

The Church a Divine Body.

It seems difficult, for a man not reared in the Catholic atmosphere—or, at least, for one who has not lived for years in that atmosphere—to comprehend what the Catholic means, when he thus distinguishes between his Mother the Church, and each, or altogether, of her fallen members. "How," he says, "can the Church be holy, when its human members are none of them holy? And how can the Church be infallible, when each and every one of its fallen members is infallible? For surely no multiplication of fallibility will turn it into infallibility."

But this difficulty arises from the fact of the Protestant's conception of the Church; so different from the Catholic conception. To the Protestant, the Church is a mere voluntary association of individuals who can re-arrange themselves at will, and thus create new "Churches," at every re-arrangement. "Church-making is, to him, a renewable earthly process, similar to the organizing of new nations in place of old. But, to the Catholic, it is an unrenovable Divine art, similar to the creation of this globe. Once done by the Divine fiat, there is an end of the matter. The Protestant "Churches" are each destructible by man, like the nations. The Catholic Church is as continuous, and as indestructible by man, as is the planet, Earth. It is something which God made for man to dwell in; not—something into which men arrange themselves.—*Dr. Ewer's Conferences.*

Thirty-six years ago, a Connecticut deacon violently objected because it was proposed that a violin should be used in his church. Twenty-three years ago he said that no one but the devil could have suggested a melodeon. Nine years ago he said that he would never go to that church again, if the contralto and the tenor singers were paid one hundred dollars apiece by the year. Last week he was in New York inquiring for a boy who could pump an organ while his daughter, fresh from school, played a hymn to the tune, "When Johnny comes marching home."

Childhood is like a mirror, catching and reflecting images all around it. An impious or profane thought uttered by a parent's lips may operate on a young heart like a careless spray of water upon polished steel, staining it with rust, which no after scouring can efface.

How it must make a donkey laugh to see what an insignificant little ear a whale can boast.

Free Services.

Correspondence of the Living Church.

The Church accommodation provided by the different religious bodies in the City of New York, is only sufficient for about one-fourth of the population; and yet, in some regions a number of the churches are 'not half filled!' Five hundred thousand mechanics live in tenement houses; and many do not attend any place of worship, because they cannot pay pew-rent in addition to house-rent. Churches having attractive Services are located principally in fashionable streets and avenues; and, while the working classes are unable to pay the high pews, they are not willing to present themselves and families, fearing they may again be left by the sexton a long time in the vestibule. Neither are they willing to attend ordinary "Mission-chapels," because the Services would not interest them; and they shrink from associating with those whom they consider "Mission-chapel paupers." Unable to reach the fashion of fashionable churches, and unwilling to mingle at the adjacent Mission-chapel, with the recipients of grocery, soup and coal tickets, and cast-off clothing, a large number of respectable mechanics gradually lose all veneration for the Lord's Day, and learn to desecrate it.

In many places in New York, shops are open on Sundays; business transacted during the hours of worship; and while Churchmen pray, holding golden-clasped prayer-books, and non-churchmen sing, using gilt-edged hymn books, God is defied, and His holy Name blasphemed. While the former chant:

"We praise thee O God!
We acknowledge Thee to be the Lord."

And the latter sing:

"Come ye who love the Lord,
And let your joys be known!"

Within sound of their voices, iniquity stalks abroad; and, in some regions, pickpockets steal, swearers blaspheme, and drunkards stagger. On the Lord's Day, theatres, concert halls, and saloons are open, and crowded with patrons; while the churches that are open are not half filled. Parents are benumbed by indifference to whatever is sacred; they live a mere animal existence; and, regardless of their responsibilities, allow their children to go down into the depths of vice and ignorance!

In order to meet the spiritual wants of the industrious classes, some of our wealthy churches are gladly sharing their religious privileges with those on whom wealth has not smiled. As the churches in which they worship can accommodate no more, instead of bidding mechanics to worship God in dingy chapels, where the praise is discordant, and the preaching induces "nodding," they have provided for them comfortable chapels and attractive Services. As examples, we refer to the buildings and Services provided by St. Mark's Church, Calvary Church, Grace Church, Trinity Church down town, the Church of the Holy Trinity up town, and others. The ministers being "live" men and the Services attractive, there are in each a goodly number of worshippers, and the Sunday schools are crowded.

In addition to the Services provided by the parish of St. George, in their Mission-chapel, their capacious church in Stuyvesant Square, has been opened on Sunday evenings, for Free Services, which are under the special charge of the assistant minister, the Rev. Newton Perkins. Though the Services are specially for the working classes, they are not offered what is inferior, but, on the contrary, the best.

The clergymen who have already officiated are the Reverends Knox-Little, Arthur Brooks, John W. Shackelford, E. T. Cooper, of Astoria, A. Mackay-Smith, and Doctors Potter, Paddock, and Cotton Smith. Doctors Dix, and Schenck, and other men of prominence, have consented to preach on successive Sunday evenings; and the clergy, wardens, and vestrymen of the parish are much encouraged by the interest manifested in the inauguration of the Services.

At the Church of the Holy Trinity, Forty-second street and Madison avenue, the "People's Service," held on Sunday evenings, is well attended. The regular Church Services for week days are held in the chapel in which the House of Bishops met during the General Convention. The special evangelistic Services are held in the capacious basement of the church, in which the delegates of the Convention were substantially entertained by the parish, at noon-day, during the late session.

On Sunday evenings, during Advent, the Rector preached on Christ's glorious Epiphany; Future Reward and Punishment; The Times of Restitution, and the Present condition of the Dead.

The Rev. Knox-Little closed his series of noon-day Advent sermons, in Trinity Church, on Friday, December 17th. While the wheels of commerce vibrated as usual without, within the building solemnity reigned; and to see this "down town" church filled with prominent citizens, merchants and business-men, at the busy hour of noon, was an unusual and impressive sight. The service was specially for men, and consisted of a hymn, and two Collects before and after the sermon. Having read for his text, St. Matthew xxiii:9; and set forth its import, the preacher directed special attention to the dangers that beset our manhood, through the misuse of our influence; which he defined as the power of life passing from soul to soul, for good or for evil; and more important than time, or talents, or wealth, because we cannot control the results of an act after it is done.

Yielding to special temptations that beset the youthful and the aged, was set forth as the most awful perversion of the great gift of influence; and the fearful results, in time and in eternity, were thrillingly depicted. Earnest were the preacher's warnings, and heart-touching his appeals; and, from many, the prayer doubtless as-

ended: "Create in me a clean heart, O God, and renew a right spirit within me."

This judicious but faithful treatment of a most important subject cannot fail to be productive of good. After the closing Collects, and the Benediction, as the men passed out through the central entrance, the women, in order to hear his special address to them, entered through the side door-ways, and soon filled the church. In the evening, the Rev. Knox-Little preached in the church of the Transfiguration; and after a service at Hoboken, on Saturday, sailed for England. He is rector of a parish church in Manchester; and, when he officiates at special Services in the Cathedral there, the edifice is crowded. Some disapprove of his style of preaching; but, wherever he preaches, crowds flock to hear him. J. W. B.

Holiday Week in Philadelphia.

Correspondence of the Living Church.

PHILADELPHIA, Jan. 3.

During Holiday Week, there were several festivals, most of them for children, at which they received the usual gifts of toys and confectionery.

Thursday was a memorable day at the Almshouse. Mr. Mackie, a Church missionary, has service there regularly, and every year he collects money, from charitable people, for the purpose of giving a Christmas dinner to several hundred of the most wretched inmates of the institution. The dinner is served by ladies and gentlemen, who are interested in this good work. Long before the dinner hour, there is a lively scene in the kitchen and dining room. Nearly five hundred plates are laid, and at each one there is placed a bountiful supply of bread, pie, boiled ham, and cranberry sauce. In this dinner there is only one course. All other things being ready, the turkeys are brought in; then every one who can carve is pressed into service. When the turkey is distributed, the guests march in and take their places. They are evidently five hundred as wretched people as could be found in the whole city. There are the blind, the lame, and the very aged. Every kind of misery is represented. The scene is literally indescribable, and it haunts a sympathetic person for weeks. In all such assemblies, there is a small proportion of persons who are evidently quite superior to the others, and who must feel the cruelty of their position very keenly. One shivering old woman, to whom the writer spoke a few kind words, asked in the most beseeching way, "Haven't you come to take me away from here?" It was a pleasure to see the relish with which the dinner was eaten; but a great drawback to the enjoyment was the thought that it would be a year before most of the company would have another good dinner. Before the assembly dispersed, a few hymns were sung. Many of the guests joined in singing the most familiar of them. Then Rev. Samuel Durborow, of the City Mission, and Mr. Mackie addressed a few words of heartfelt sympathy and encouragement to the company; and the strange banquet was over. The scriptural injunction was heeded, "when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blest; for they cannot recompense thee."

On New Year's Day, the Mission Church of the Crucifixion had its holiday festival. Its congregation is composed mostly of colored people, and the majority of them are very poor. The Church has for years been doing a very important work in elevating the poor and degraded; helping them to be self supporting, and self respecting. The Christmas festival is an important occasion to these people, who have so few pleasures. Long before the hour appointed, this church was nearly filled with Sunday-School children, who waited with apparent patience till all preparations were complete. A portion of the Morning Service was read, then the rector (Rev. H. L. Phillips) wished them all "a happy New Year," and told them that one way to get it was to make other people happy. He then invited Rev. Joseph R. Moore to address the school. This clergyman was once rector of the church, and has always taken a great interest in its prosperity, and has delivered the holiday address for twenty years. He was followed by Mr. Samuel P. Godwin, who is identified with a great many philanthropic enterprises of the city. The remarks were all adapted to the understanding of children, and were evidently much enjoyed. At the conclusion of the Service, the Christmas tree was lighted, and the gifts distributed. After the children were served, those persons who were connected with the church, or whose children attended Sunday School, received substantial gifts of bread, tea, and meat. Several ladies and gentlemen who are interested in the prosperity of this church were present, and assisted in decorating the tree and distributing gifts. This, doubtless, is the last holiday festival this year.

On Christmas Eve and on New Year's Eve, it is customary for the young men of this city to masquerade in the streets, in all sorts of fantastic costumes. They provide themselves with tin horns, and other musical (?) instruments, and render life a burden to the people who want to sleep. This year the masqueraders were neither so numerous nor so noisy as usual. Some of them were very handsomely dressed. One company, numbering about seventy-five, had officers dressed in spangled suits, and their hats made of natural flowers. After them, came Indians in buffalo-ropes, and white bear skin robes. Then Chinamen and Esquimaux. A little before midnight, the masqueraders congregated at the State-House, awaiting the departure of the old year. At the first stroke of twelve, pistols were fired, whistles blown, and bells rung, till the crowd were tired of noise. In the meanwhile, watch-meetings were in progress in various parts of the city. They were once left to the Methodists; but now, they are becoming common among several denominations. There, amid song and prayer, the Old Year took its departure, and the New Year was welcomed.

Michigan Church News.

From our Detroit Correspondent.

The Detroit Churches were mostly well filled on Christmas Day. The decorations are generally meagre. The Bishop preached at Grace Church, where the choir was accompanied by a small orchestra. At St. John's, Dr. Worthington was too sick with a severe cold to preach, though he said the Prayers. On Christmas Eve, in this parish, from forty to fifty Christmas dinners, of turkeys, roast beef, and other appropriate viands, were distributed amongst the poor. The popular young rector of Emmanuel Church enjoyed a surprise on Christmas Eve, in the form of a visit from a party of thirty-odd parishioners, carrying gifts and good wishes. He has been keeping bachelor's hall in the rectory, but on the preceding evening his parents came to keep house for him. Besides a large supply of provisions, table-silver, and other articles of household use, there was a handsome set of sacred vessels for Private Communion. St. Peter's Church distributed turkeys to a number of families, and received from Mr. Maybury's Bible class, the gift of two additional stained glass windows. St. Mary's Chapel of St. John's Church, received a beautiful carved ash pulpit, from two carpenters connected with the Mission; it represented the steady work of their evenings for several weeks, and is valued at \$100.

The Sunday school children were well treated. St. Paul's had a Christmas tree and gifts for all. St. John's had a grand Union Service of its Sunday schools, on the afternoon of the Sunday after Christmas. Some twelve hundred children were present. There were addresses by the Bishop, the Rev. Dr. Harris, and the Rev. Messrs. Frisbie and Roberts. Prizes were awarded to specially deserving scholars of the various classes. Two banner classes were named by the Rector, on the ground of regular attendance and punctuality, to retain the custody of the new banners for one year. The Sunday school Offering for the day was nearly \$800. The three Sunday schools of this parish had entertainments at various places, with cake, candies, ice cream, and other refreshments for the children. Grace Church Sunday school had prizes for some; two Christmas trees, with candy, and Christmas cards for all; and an address from the Bishop. Mariners' and St. Stephen's Sunday schools had each a Christmas tree, candy and Christmas cards. St. Peter's had a Christmas tree with a large illuminated star; and, for every child, a gift, a cornucopia of candy, a bag of popcorn, and a Christmas card. In this Sunday school, the Christmas tree always has gifts from the children to the officers and teachers. Mr. Maybury's Bible class gave him an elegant and costly easy-chair. St. Mark's had candy and Christmas cards for the children.

On the first day of the new year the Christian Feast of the Circumcision of Christ was not entirely displaced by secular festivity, for in two or three of the twelve churches, the Holy Eucharist was celebrated, in memory of the Holy Child Jesus. The clergy received calls at their own homes, excepting the assistant clergy of St. John's, who received with Dr. Worthington, at St. John's Rectory. At the Episcopal Residence, the Bishop received some two hundred calls, utilizing the intervals, at his desk, by writing a dozen letters to urgent correspondents.

At Jackson, on Christmas Eve, there was a Christmas tree, at St. Paul's Church, with gifts, candy and popcorn for all the children. Eighteen Rector's prizes were awarded for constant attendance. These consisted of the Rector's autograph in elegant autograph albums. Eight Superintendent's prizes, being Prang's first prize Christmas cards, were awarded by General Withington to deserving scholars. Besides other gifts, there was a beautiful purse containing twenty half Eagles (\$100), and an elegant piece of lace, for the wife of the Rector, the Rev. M. A. Johnson, D.D. This handsome gift was from the ladies of the parish, and was accompanied by a note, which would make any clergyman proud. Good Samaritan Chapel was illuminated for its Sunday school festival, not only with the Christmas tree, but also with Chinese lanterns. There was fine music, and the addresses by Dr. Johnson and General Withington are praised in the local press. A recitation from Miss May Bull, also, was well received. At Pleasant Lake, where a Mission has been planted and fostered by Dr. Johnson, there was a grand celebration on Sunday evening. Besides the organ, there were two violins and two brass pieces, to support the choir; the musical director of the occasion being Mrs. John Shearer. The Sunday school superintendent is Mr. Charles Westren. The Christmas tree contained gifts for all. Dr. Johnson receiving \$25, and an embroidered silk handkerchief. A little foundling left with a Church family a few evenings before, was lionized to a moderate extent; and at Dr. Johnson's suggestion, in honor of the season, was named Mary.

On December 13th, Bishop Harris held a Service at Vassar, a village in Tuscola County, preached, and confirmed one person. On Sunday, December 19th, at St. Paul's Church, Detroit, he concluded his series of sermons on "Faith and its Relations to the Worldliness of Unbelief." On Monday, the 20th, he visited St. John's, in Clinton County, preached, and confirmed a class of thirteen persons, presented by the Rector, the Rev. Dr. Cross. On the next day, he visited Ovid, in the same County, and had a business conference with the vestry of the parish recently organized in that place. In the evening, he preached at Owosso, confirming a class of seven, presented by the Rector, the Rev. Mr. Matron. On the 22d, he preached in the Presbyterian house of worship at Corunna, and confirmed a class of eight, presented by the same clergyman. At both Owosso and Corunna, the work is flourishing. At the latter point, the services of a layman, Mr. George D. Wright, as

Sunday school superintendent and lay-reader, have been of great value, and a church is soon to be erected. The church people of Owosso are arranging to build a rectory.

The Rev. Joseph A. Nock has been called from the rectory of St. Stephen's Church, Brooklyn, L. I., to the parish at Alpena, and will assume charge about the middle of this month.

On Sunday, December 26th, at St. John's Church, Detroit, Bishop Harris ordained to the limited diaconate Mr. G. Mott Williams. The candidate was presented by his Rector, the Rev. Dr. Worthington. The sermon was preached by the Bishop of Vermont, on the text "We are ambassadors for Christ." Mr. Williams is a young lawyer of considerable private fortune; and, while not entirely relinquishing secular pursuits, he proposes to devote a considerable part of each day to assisting his over-worked rector, as a deacon in St. John's parish. He preached his first sermon on the evening of the same day, at St. John's Chapel. The zeal, practical wisdom, and diligence which have characterized his work as a layman, promise much for his work in the ordained ministry.

St. Stephen's, New York.

Correspondence of the Living Church.

The Sunday School festival in old St. Stephen's, in W. Forty-Sixth street, near Fifth avenue, took place on the night of Holy Innocents, and was one of unusual success. The children assembled in the Sunday school room, and then marched up into the church, singing as a procession, "Hark! the herald angels sing." The many forest trees, with wreaths and festoons, had a happy effect. The rector had put on its Christmas adorning of crimson and gold, and the marble altar Cross (the only one of its kind in this city, or elsewhere), rising from its triple garden of green and scarlet, was bordered with creeping vine, and holly berries. The floral letters, white, on a red ground, conspicuous on either side of the chancel recess, read—"Emmanuel God with us." The Services were very short and appropriate, interspersed with well selected carols, which were rendered very sweetly, and with almost the precision of a trained choir. Spectators said they had never heard children sing as well before; and asked who trained them. The children returned to the school room in regular order, accompanied by their parents and friends, and took their seats. Then the doors unfolded, and the Christmas tree in all its glory, stood before them. "Never," said they, "was such a beautiful tree seen before." It looked like a vision of fairy land. The gifts which had been selected with the greatest care, consisted of valuable books, expensive games, useful articles, and confectionery in handsome pictured boxes. These were arranged on tables convenient to the Rector; who, with the help of his assistant, distributed them (so carefully had all been planned), without the slightest mistake, hesitation or delay, as the different classes came forward, attended, each by its teacher. Pleasure and satisfaction rested on every face. These munificent gifts and the tree, were all kindly provided by one individual, who tried to remain unknown. One incident there was of sad interest. Among the presents was a handsome bound Prayer Book, intended for a little girl of unusual personal beauty and loveliness of character. She had said when consulted in regard to her wishes, that she preferred a Prayer Book to anything else. At the last practicing of the carols, she was well and happy, and her sweet voice blended with the others. On Christmas Day, just after her brother returned from the reception of the Blessed Sacrament, she peacefully entered into life eternal. She was the grand-daughter of the Rev. Dr. Reed of New York. In this admirably conducted school, a striking feature is, that the children always, after their short recitations, attend Evening Prayer in the church proper, and thus become familiar with her beautiful liturgy, and with the lessons read from the Bible. A distinguished Government officer said it was the best conducted Sunday school he had ever seen.

RIDGWAY, GALLATIN CO., ILL.,
January 4th, 1881.

J. C. Cushman Esq.,
206 Clark St., Chicago, Ill.

DEAR SIR:—I give you my testimony of the healing curative powers of the Electro Magnetic Pad in my case. I am 79 years of age, and have been, for the last two years, suffering with swimming in my head and pain in my right breast, running through to shoulder-blade, with constipation of the bowels and sick stomach, and severe chills, with very high fever after each chill. I have been treated by the best physicians of our country, with only temporary relief, until I was induced by your agent, Dr. Geo. C. Smith, to try the Electro Magnetic Pad, and I am happy to state that I have received more permanent relief from the Pad than from all other medicine I have taken before. I have worn the Pad for six weeks, and have not had a chill since I put it on, and the constipated state of my bowels is entirely cured; have no sick stomach, and have a good appetite, my food digesting and agreeing with me, and the swimming in my head has entirely left me. I applied one of your Magnetic Pasters to right shoulder-blade, and all pain is removed from that region. I have some pain yet in right breast; but nothing in comparison to what it was prior to putting on the Pad. I would recommend your Pad to all that are suffering with general debility or female weaknesses, feeling satisfied that the Pad will give relief. Before wearing the Pad I could not rest and sleep comfortably. I give this to your agent here, Dr. Geo. C. Smith, hoping it may prove the means of inducing others who are suffering to procure an Electro Magnetic Pad, and thereby get relieved of all their pains and sufferings.

CATHARINE KOLMAN.

SUITZ CITY, IND.,
Jan. 7th, 1881.

J. C. Cushman.
SIR:—After having used one of your Electro Magnetic Pads on my boy of five years, for two months past, and being satisfied with its results, I now make application for an agency; also want the "Guide to Good Luck," and directions for treatment while using the Pad.

Respectfully,
ANNA D. HUNT.BURLINGTON, N. J.,
Dec. 30, 1880.

J. C. Cushman.
DEAR SIR:—Inclosed please find order for \$2.25, for which please send me one Pad and one Plaster. The friend for which I purchased the \$3.00 Pad is improving. The one I wore benefited me much, and also the one my daughter put on has done her much good.

Yours truly,
MRS. CATHARINE MITCHELL.

JANUARY 6TH, 1881.

Electro Magnetic Co.,
DEAR SIR:—There has been an Agent here selling your Magnetic Pad, and they seem to think a great deal of them and would like more of them but the Agent has not been around in some time, therefore I thought I would write to you for terms to canvassers. Please send by return mail.

Yours Truly,
THADDEUS WARD,
Avoca, Steuben Co., N. Y.

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