

# The Living Church.

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

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WHOLE No. 1

## FOREIGN AFFAIRS.

M. GAMBETTA has now started up as the friend of England. One of the last acts of the Ferry Ministry was the rupture, or interruption, of the negotiations for a new Commercial Treaty between France and England. One of the first, if not the very first, deeds of the Gambetta Government is the renewal of the negotiations, and a treaty as the result far more favorable than the one now about to expire. Gambetta is to play in 1882 the part which the French Emperor played in 1860. And the Dictator has his English *Adus Achates*, as Napoleon III. had his. Sir Charles Dilke is the Cobden of to-day who has solved the problem, and by a secret agreement with the idol of the Democracy prepared another triumph for Mr. Gladstone. M. Gambetta's zeal for Free-trade and for the friendship of England is, however, just a little doubtful. He is for Free-trade in the abstract, but we doubt he will stumble over those specific duties on British woollen goods, about which nearly all the trouble has been, and which the French Protectionists have vowed they will never abandon. When we are told, therefore, that there are to be considerable reductions in the duties on coal, iron, machinery, and spun cotton, below the level of the 1860 treaty, we fear we must sober the sanguine estimate of optimists by suggesting that this is not enough, and as we see no sign of the French giving way in regard to other articles of British produce, the treaty is by no means out of the wood. If there is one, M. Gambetta will of course have the honors of the situation; while if a failure has to be accounted for, the burden of responsibility will be rolled upon the back of the new Minister of Commerce. In the mean time the British Government has neglected its opportunities. The history of the negotiations shows that every time the French had warning of the possibility of retaliatory duties they developed a more yielding disposition. Unfortunately the opening of the *pourparlers* was signalized by a great concession, voluntarily proffered by the English Minister, in the proposal to reduce the wine duties to sixpence a gallon. The bait was so far from being taken that it encouraged the French to ask for more; and they have gone on asking for more ever since, except when they were pulled up by indications that John Bull's patience was getting exhausted. Direct good followed at once from the indirect threat of renewing negotiations with Spain, with the view of reducing the duties on her heavy wines; but the impression that produced has passed away. The last hope of Gladstone now rests on the economic purity and personal ambition of Gambetta.

At St. Paul's, Onslow-square, a christening took place lately, sufficiently unique in character to draw together an immense congregation. Tewfik, who was imprisoned by the Turkish Government, and lay under sentence of death, for taking part in the translation of the English Prayer-book into his native language, was received into the English Church. Amidst the strains of the organ, this small dark refugee, clothed in a long black robe, with fez and turban, was brought up the aisle under the escort of his god-parents, Archdeacon Philpot, Sir William Muir, and Mrs. Webb Peopole, who placed him in a seat close to the font and immediately under the gallery. Meanwhile Dr. Kohler mounted the pulpit, and gave an interesting and impressive account of what it cost the convert to renounce Mohammedanism. At the end of the discourse, Dr. Kohler and Mr. Peopole came up the aisle to the font, in front of which stood the three sponsors. When all was over, the neophyte gravely raised the Christian hands of Dr. Kohler and Mr. Peopole, and kissed them with Christian lips, and then received the congratulations of some clergymen and friends.

In a record of travel, written by Dickens during his visit to America in 1842, which has just been published in the third volume of his *Letters*, may be found the germ of fact which developed into one of the most amusing passages in *Martin Chuzzlewit*. Dickens writes, "What do you think of this incendiary card being left at my door last night? 'General G. sends compliments to Mr. Dickens, and called with two literary ladies. As the two L. L.s are ambitious of the honor of a personal introduction to Mr. D., General G. requests the honor of an appointment for to-morrow.' No one can have forgotten how gloriously this card was utilized in the account of the Pogram levee.

MR. GLADSTONE has conferred the Deanery of Wells, vacant by the death of Dr. Johnson, upon the well-known Professor Plumtre, of King's College, London. He is the nephew of the late Dr. Frederick Charles Plumtre, Master of University College, Oxford, and grandnephew of the very Rev. John Plumtre, Dean of Gloucester from 1808 to 1825. He was born in 1821, and educated at King's College, under Bishop Lonsdale, and Archdeacon Browne, who is now the Senior Canon of Wells. He proceeded to University College, where he graduated (as a double first) in 1844, at the same time as Dr. Bradley, the new Dean of Westminster. Almost immediately afterwards he was elected Fellow of Brasenose. The degree of D. D.

(Glasgow) was conferred upon him in 1875. He was ordained by the Bishop of Oxford, Deacon in 1846, Priest in 1847.

A CROWDED and enthusiastic meeting was held in London, on Nov. 7th, to protest against the continued imprisonment of Mr. Green, and to promote his release. The chair was taken by Sir Percival Heywood, patron of Mr. Green's living, and amongst the prominent Churchmen present were Lord Edward Churchill, the Hon. C. L. Wood, Rev. Dr. Littledale, and Rev. Berdmore Compton. Letters of sympathy were read from the Bishop of Ely, Bishop Abraham (Coadjutor of Lichfield), Archdeacon Denison, the Marquis of Salisbury, Earl Nelson, the Deans of Durham and Manchester, and many others. Several resolutions were adopted expressing abhorrence of the Public Worship Regulation Act, and a hope that the Queen would order Mr. Green's release.

PRINCE BISMARCK'S threat of resignation is regarded by the German press as not likely to be carried out; but the Liberal papers, while recognizing the importance of retaining foreign affairs under the Prince's direction, maintains that his retirement from control of the domestic administration would be for the national advantage.

THERE is a remarkable spinster lady in Ajaccio, Corsica, who is well known to every English and American traveller who sets foot in the town. She is of Scotch descent and rejoices in the name of the 'Queen of Corsica,' exacting homage from all travellers who come across her path, even from so distinguished a visitor as H. R. H. Prince Leopold, who much enjoyed the joke. She has built a church at Ajaccio, and rules her chaplain with almost feudal tyranny. If the sermon is too long, a large watch is drawn out of her pocket, and held over her head until a conclusion is put to the irksome discourse, to the amusement of the congregation and the discomfort of the divine.

THE Church at the Antipodes progresses finely. The *Sydney Morning Herald*, of 26th September, observes: "It is understood that a gentleman in Hay has offered the free grant of an acre of ground in the township, most desirably situated, for the residence of the Bishop of the new diocese in Riverina, or as the site for the new Cathedral. It will be remembered that Mr. John Campbell, M. L. A., has given £10,000 towards the endowment of the new See.

THE Bishop of Rochester (Dr. Thorold) has just held his primary visitation. His Diocese includes the Southern part of London, and the Bishop gives some very interesting statistics as to the work he has accomplished during the four years that he has held the see. During that period he has consecrated 18 churches, ordained 210 candidates for the ministry, and confirmed 32,819 persons, of whom more than one-third were under 16. From the 1st of January, 1879, to the 16th of September last, the Bishop received 19,527 letters, and wrote 13,378 with his own hand. He also held 1,489 interviews. Of the 291 parishes in the diocese, he has already officiated at least once in 202, in several much oftener. The Diocese of Rochester now contains three archdeaconries, 291 parishes, 572 clergy and 1,800,000 souls. Of the parishes, 58 have daily Service, 117 weekly Communion, 79 Communion Saint's Day, and 100 evening Communion. In 1880 there were 31,468 baptisms and 9,977 marriages, while nearly \$150,000 was contributed to parochial provident institutions.

It now seems probable that the new English Bishopric will very soon be an accomplished fact. The Bishop of Durham has assured the clergy of Northumberland that all the benefices in his patronage within the limits of the new see will be transferred to the new Prelate. The Bishops of Chester and Manchester have also assented to the same arrangement, and will restore to the see of Newcastle or Lindisfarne the nomination to the benefices some years since alienated to them from the see of Durham. The new see will thus commence under more than unusually favorable auspices.

Another name must be added to the already long list of royal authors. Princess Beatrice, the youngest daughter of Queen Victoria, has prepared a Birth-Day Book which has just been issued to the British public; and which we may hope to see reproduced on this side of the water. It is not too much to say that even if this work had not appeared under royal auspices, it would have attracted general attention. In effect it is a revival of the album of half a century ago, though in a far more ornate dress than any previous production of the kind. Each day of the year has a page to itself, with a fanciful and delicately tinted bordering. For each month there are designs intended to illustrate its special characteristics, particularly in the way of flowers, and enclosing appropriate verses by some poet not unknown to fame. In the frontispiece, the most ambitious of the drawings, the whole of the botanical symbolism of the year is represented. The Princess has given \$2,500 of her profits to an asylum for sick children.

St. Andrew's Day was generally observed in the Churches of New York and Brooklyn. Several parishes with monthly Celebration most of the year, introduce a weekly Celebration of the Holy Communion during Advent.

## Missionary Conference at Utica.

Correspondence of the Living Church.

The Conference was opened in Grace Church, on Tuesday evening, the 29th inst. (a large congregation being in attendance), by a very fine Choral Service, the Rev. Drs. Huntington and Snively, and the Rt. Rev. R. H. Clarkson, Bishop of Nebraska, officiating. The sermon was preached by the Rt. Rev. Dr. Howe, Bishop of Central Pennsylvania, from Rom. xv:3, "Even Christ pleased not Himself;" and was a most eloquent and impressive plea for the cause of missions, to which no mere synopsis could possibly do justice. The Bishop was followed by the Rev. Dr. Twing, who expressed the gratification that it gave him, to see such a favorable inauguration of the Missionary Conference. After offerings had been received for the cause in hand, Bishop Paddock, of Massachusetts, dismissed the congregation with Prayer and Benediction.

At 10:30, on Wednesday morning, there was a celebration of the Holy Eucharist, in which Bishops Whipple, Clarkson, Howe, and Paddock officiated. The Bishop of the Diocese (the Rt. Rev. Dr. Huntington) was unable to take any part in the Service, as he was suffering from a severe cold. At his request, however, the Rt. Rev. Dr. Neeley, Bishop of Maine, proceeded to deliver the opening address, which took the place of the sermon. He spoke eloquent and stirring words, well calculated to strengthen the faith and kindle the hope of workers for Christ, holding out to them the certain prospect of the final triumph of the Church of the Living God, over every form of indifference and unbelief.

At the Missionary Meeting proper, the Rev. Dr. Egar, of Rome, opened the discussion on Domestic Missions in a paper which occupied about half an hour in the reading, and in which he pleaded for succor and encouragement for the Missionary work in the Great West. He was succeeded by the Rev. Dr. Twing, the veteran Secretary of the Domestic Committee, who made an encouraging record, gathered throughout his eighteen years' experience in the Missionary field, of the generous liberality of Churchmen, in the bestowal of means for Church work. He said that the need of money for Domestic Missions increases, year by year, and illustrated his statement as follows:

The year before I became connected with the Domestic Missions, \$36,500 was raised for this work. This last year there was raised \$220,000. Last year the appropriation from the Committee was \$167,000; and last year, for the first time, the receipts exceeded the appropriation. Grace Church, Brooklyn Heights, that gave but \$500 a year, now gives from \$7,000 to \$8,000 a year. Grace Church, New York, that gave but \$300 a year, now contributes from \$10,000 to \$12,000 each year. I sometimes call those churches the two Graces. I don't go to those churches any more; there is no need of it; I don't know that I shall ever visit those churches again unless it may be to thank them.

The Rev. Doctor referred to the case of a good Churchman, who, not many months ago, gave \$13,000 to Domestic Missions, and a like amount to Foreign Missions. He stated that there are about 400 missionaries in the field.

Bishop Clarkson paid a handsome tribute to each of the speakers who had preceded him, and gave some very interesting particulars regarding the region of country in which he exercises jurisdiction, concluding with an eloquent and urgent appeal for aid to Mission work in that section. He said:

My own region is thrilling with the gigantic impulse of the people. Fifteen years ago in my diocese there were less than 40,000 people in all; now there are over 600,000. The very cream of the young life of this land is pouring out there, and how proper it is the Church of God should be there. All things considered, that rich and fertile territory is a missionary field that will best repay missionary effort. Generals mass their strength at the salient points in the battle-fields, and that is what we should do in the West and North. We must be early on the ground if we are to succeed. God only knows how vast is the burden of the missionaries.

At 12:30 P. M., Bishop Whipple opened the discussion on "Indian Missions" in an address that lasted nearly an hour. Even the local papers say of it, that "it was simply unreportable; that such a story of toil, privation and patience under suffering was never before heard in Central New York." Anecdote followed anecdote in quick succession. The illustrations were fresh and the statistics eminently encouraging. Eight Indian clergymen and two of mixed blood are now laboring in the good cause. The Bishop said, that in one tribe, on a recent occasion, he had met, at the Holy Table, as many as 248 communicant Indians.

Besides the six bishops named above, more than sixty clergymen had reported up to noon on this day; among whom that devoted missionary, the Venerable Archdeacon Kirkby.

In the course of the afternoon, the Woman's Auxiliary met in the Chapel of Grace Church, which was thronged with people. After prayer and a few appropriate remarks, by the Rev. Dr. Twing, Mrs. Mary D. Barnham, of Syracuse, Director of the Woman's Auxiliary, spoke briefly, and called the rolls of the parishes, of which sixteen were represented, after which she presented to the meeting the wife of the Rev. Dr. Twing, who presented the work of the Auxiliary in a very effective manner. Mrs. Twing was succeeded by the Bishop of Massachusetts, who

made a brief address. The Lady Director read a letter from the Rev. J. B. Wicks, formerly of Paris Hill, Oneida Co., but now laboring as a missionary among the Indians. The meeting closed with an allusion by Bishop Whipple to the work in the Indian country.

A general missionary meeting was held in the evening, in Trinity Church, which was crowded. Bishop Neely having stated the object of the meeting, introduced the Rev. Wm. Huntington, D. D., Rector of All Saints', Worcester, Mass., who made an able and interesting address, in which he spoke of the absurdity and inconsistency of persons calling themselves "Christians," be-littling the cause of Missions. Despair, he said in effect, was not a word that could have any place in the Christian's vocabulary. "Despair is natural, but we Christians are supposed to be something more than natural. We are without excuse for our indifference. There are no ends of the earth to-day. All the lines are continuous—they run into each other and every mesh in the network will be gathered for our encouragement. Missionary work, I claim, is shrinking."

The Rev. Dr. Snively, Rector of Grace Church, Brooklyn Heights, called attention to the brighter side of the Church's life in connection with the missionary work. He proceeded to consider the principles underlying these labors. Since this Conference began there has not been nor will there be a single appeal for money. All that is required to bring all the money that is needed is to place the facts before the people of our Church. The specific use of these meetings is simply to translate the ideal Missionary Society of the Church into an actual Missionary Society.

The speaker referred to the generous contributions made by business men, as an encouraging fact; and another of signal significance was the readiness of laymen to engage in the personal work of spreading the Gospel. "It is a grand thing," he said, "to have laymen thus at work. Unless a layman thus engages, he will be behind the time and lose one of the best opportunities of his life." And then he proceeded to pay a high tribute of praise to the Woman's Auxiliary. His address made a deep impression upon his audience.

The Bishop of Massachusetts delivered the concluding address of the day.

The weather on Thursday morning was very unfavorable, so that Grace Church filled slowly, and that, principally with the clergy. The Rev. Mr. Hoskins, of Elmira, officiated at the opening Service, at the close of which, the Rev. Dr. Gibson, on behalf of the Managers of the State Asylum, invited the Conference to visit that institution.

The Bishop of Central Pennsylvania then introduced the Rev. G. H. McKnight, Rector of Trinity Church, Elmira, who referred to the prevalence of a wide-spread feeling against Foreign Missions. That was not according to the mind of Christ, the Great Missionary. "Go Teach the Gospel to Every Creature." "Go where? Go among the heathen, the degraded, the despised, the lowly and wicked. There was but a little band of Apostles—a mere handful—but they smote the giants of idolatry; they broke the fetters of sin, and gave the world the bright light of the blessed Gospel. If they had been faint-hearted, the world would never have received the Gospel, and we should have been without hope, bowing ourselves to idols. And yet men who call themselves Christians, intelligent men, will not give one dollar to Foreign Missions."

The extension of Christ's Kingdom is a bounden duty. The whole heathen world has been open to the missionary within the past few years comparatively. The missionary can now go from one end of the Chinese Empire to the other, alone and undefended, and preach the Gospel unmolested. The same is true of Japan. Only ten years ago not a Christian in Yokohama; to-day, some four or five thousand. The civilization of the country has been vastly elevated. We can almost say to-day that Japan is a Christian nation. Soon Africa, in its length and breadth, will be open to the missionary of the Cross. . . . We are an Apostolic Church; let us evince the Apostolic spirit.

Bishop Whipple called attention to the fact that this is the first time in the history of the world that the barriers between nations have been broken down.

The Rev. G. F. Flichtner, Rector of St. Barnabas' Church, Newark, N. J., and acting Secretary of the Foreign Committee, spoke briefly upon Mission Work in Greece, Africa and Japan, dwelling especially upon the fact that the old Japanese religion is rapidly becoming extinct. It remains for us to show them what religion truly is—to show them the ancient, historic Church of Christ in all its grandeur.

The Rev. Abbott Brown, General Secretary of, and delegate from the "Mexican League," brought forward the subject of "The Mexican Branch of the Church." A local paper says: "Mr. Brown is a young man. He was earnest in manner, but quite discursive." Mr. Brown's statements were endorsed by Bishop Bedell, a member of the Mexican Commission.

The next subject that came up was that of "Home Missions to Colored People," which was ably advocated by the Rev. Francis Harrison,

D. D., Rector of St. Paul's Church, Troy. He was followed upon the same theme by Bishops Neely and Whipple, both of whom spoke, as usual, eloquently and to the point, and expressed themselves as being very hopeful about the efforts made for the black race.

In the evening, from 5 to 7 o'clock, a social reception was tendered, at the parlors of the Butterfield House, to the Bishops, Clergy, and others, who appeared to enjoy the occasion very thoroughly.

After the reception, the concluding session of the Conference was held at Calvary Church, which was filled. As an opening anthem, "Hosanna to the Son of David," by McFarren, was sung by a chorus of twenty voices. The music throughout was exceptionally good.

From the beginning of the Conference, Bishop Huntington has been present, but has been unable to preside, owing to a throat difficulty. He has therefore called on others to act in his stead, but this evening he was happily able to preside. The Rev. Dr. Eccleston, of Newark, N. J., was the first speaker, taking as his theme the words: "Jerusalem which is above is free, which is the mother of us all."

The next speaker was the Ven. Archdeacon Kirkby, who expressed himself as amply repaid for all the long years of anxiety that he had spent in the far North, when he looked in the faces of the audience. . . . He was quite sure that there would not be so many present, if they had not an interest in the work.

The Northwest, he said, covers more square miles than there are in these United States. West of the mountains are 160,000 Indians, and east of the mountains 30,000 more. The Hudson's Bay Company placed confidence in the Indians, who never abused that confidence. On the other side, in Alaska, the people, Russians, used guns in trading with the Indians, and as a result never gained their confidence. The Church Missionary Society, to which I have belonged for the past 29 years, was established in 1793, but it was not until 1820 that the first missionary was sent to Hudson's Bay. That missionary was given two Indian boys, whom he took with him 800 miles, and made teachers and clergymen of them. All that has been done in that great country has been done in a single life time. For many years I was 1,500 miles from any missionary; for the last ten years I have been 800 miles from any missionary. We are preaching the gospel of our Lord and Saviour Jesus Christ, which is after all the chief part of the work; there is wondrous power and glory in the simple story of the cross. A few years ago I had the privilege of baptizing 13 persons, and they were the last of the heathen in that place. All the rest had been baptized. Tell an Indian what is in the good book, and he never doubts its truth. An unquestioning childlike faith becomes his immediately. We have 10,000 Indians under instruction. I would not like to say that they are all model Christians. I would not like to say that you are all model Christians. But a grand proportion of them do the work of the Lord as they understand it. The speaker showed how the Indians contributed to missionary work in all parts of the country. They do not give money, but furs. During the 27 years I was in the country I never saw any money. We were entirely free from that root of evil. But the Indians contribute furs, and sometimes a whale or a black fox-skin, which is highly prized. In closing the speaker urged all to take part in the glorious work of evangelizing the Indians.

The Right Reverend Bishop Neely, in making the closing address, alluded to the peculiar interest with which the Conference had been invested with regard to himself personally, arising from the fact that this locality was the field of his labors, 30 years ago. He said: "When I look to-night at this beautiful church, and into the faces of this large congregation, my thoughts go back to the small beginning, and I see in this illustration of the progress religion is making." The Bishop continued at some length, and wound up by addressing some wise and earnest advice in the matter of giving to the missionary work of the Church.

After a few words from Dr. Twing, representing the Board of Missions, Bishop Huntington closed with prayer and the Benediction. This occasion seems to have been one of great general interest in the community in the midst of which it was held. Several ministers of the various religious bodies have been in attendance during the meetings. A local paper speaks of the Conference as "a gathering of great influence, power, and dignity." It can hardly fail to give a powerful impetus to the interest in the general Mission-work of the Church; an interest that will by no means be confined to the section of country in which the meetings were held. Such gatherings, held at different important centres throughout the land, must bear fruit.

The Society for the Relief of the Destitute Blind, New York, is considering the desirability of erecting a new edifice. For the value of the present building, one could be erected which would hold nearly twice the number of inmates.

The corner-stone of Trinity Church, Wheaton, Ills., will be laid by the Bishop of the Diocese at 3 P. M. on Sunday, the 18th inst. (fourth Advent.)



## Diocese, Parish and Mission.

### Church News in Brief from our Correspondents and Exchanges.

**Missouri.**—The St. Louis Church News says: The Rev. Abel Leonard has resigned the rectorship of Trinity Church, Hannibal, and removed to Atchison, Kansas, where he has taken charge of the parish. This is a severe loss to the Diocese of one who was born in it, had been ordained in it, and was rising to responsible station in it.

In his announcement of St. Mary's School, Kansas City, the Rev. Mr. Jardine states that he has as his Vice Principal, Mr. A. H. Austin, formerly of King's College, London, and Principal of Trinity Chapel School in New York. He has also four other teachers. There are thirty-five scholars.

**Colorado.**—A meeting of the Denver Deanery was held at Trinity Church, Greeley, Colorado, Nov. 15th, 16th, and 17th. Of the clergymen belonging to the Deanery, besides Bishop Spalding, the following were present: Rev. H. M. Hart, Dean of the Cathedral; G. C. Rafter, of Golden, Rural Dean; J. Protheroe, of Nevada and Idaho; John Gray, of Greeley; F. Byrne, of Fort Collins; M. F. Sorenson, of Littleton. Also, from Wyoming: Rev. C. H. Seymour, of Cheyenne, and G. H. Cornwall, of Laramie. At the business meeting at 3 P. M., on Tuesday, By-laws and Rules of Order for the Deanery-meetings were discussed and adopted. After Evening Prayer at 7 P. M., Dean Rafter preached a sermon, on the text: I. Kings vi. 7. (The Building of the Temple.) On Wednesday, there was an early Celebration at 7 A. M.; and, after Morning Prayer, at 11 A. M., the Bishop delivered an instructive address (*conco ad clerum*): The Pastor in his Study; The Pastor among his People. At the afternoon session, the Rev. Mr. Protheroe read an admirable essay on the Peculiar Needs and Perils of the Minister of Christ; and Rev. Mr. Cornell read one entitled Positive Christianity One of the Needs of the Age; each followed by discussion. At a Missionary Meeting in the evening, interesting addresses were made by Dean Hart, and the Rev. Messrs. Seymour and Sorenson. On the following day, Nov. 17th, at 11 A. M., Trinity Church was duly consecrated and set apart for the worship of Almighty God. Rev. Dean Hart preached an admirable sermon on Eph. ii:20, after which the Bishop administered the Holy Communion to the brethren and a goodly number of the laity. At the afternoon session, the Rev. Father Byrne read an able essay on "The Duty and Responsibility of the Church, in Reference to the Demoralizing Influence of Intemperance in the Land," which was followed by an interesting discussion by the Clergy and Laity. The meeting closed with Evening Prayer, after which the Rev. Mr. Seymour read an able and interesting essay on "The Advantages of a Liturgy to procure True Worship."

The sermons and meetings throughout were well attended, and great interest was manifested. The good Church people of Greeley are to be congratulated on having had their beautiful church consecrated, and on possessing a neat and commodious rectory nearly completed and ready for occupancy. Spiritually and temporally the Church seems to be in a prosperous condition at this point.

**Michigan.**—Through the labors of the Rev. F. N. Luson, the church in course of erection at Lapeer, is now making good progress. The walls are up and the work of roofing is advancing, and will be completed in a few days if the weather permits. As far as the work has gone its cost has been provided for.

**Springfield.**—The Rev. F. W. Haskins, Rector of St. Paul's, Alton, has issued an Advent Pastoral to his flock, in which he earnestly and affectionately exhorts them to prepare themselves for the second coming of our Lord, by availing themselves of the many graces and privileges which Holy Church offers them.

The Rev. Mr. Davenport, rector of Cairo, who has been very ill during the past three months, at Tullahoma, Tenn., with typhoid fever, returned to his parish last week, and resumed his duties. During his prolonged absence his church has been under-going some much-needed repairs and improvements. A new and enlarged chancel has been put in; a new organ chamber and vestry room has been built. The floors have been newly carpeted throughout. New cushions have been placed in all the pews. The inside of the church has been repainted. A new furnace has been put in, and various other necessary repairs made. Mr. Davenport's safe return filled the hearts of his anxious people with unfeigned thankfulness to that Heavenly Father Who has so mercifully restored to them, and His Church, their beloved rector. His sickness has been very severe, and left him greatly reduced in strength.

**Western Michigan.**—Thanksgiving Services at St. Mark's, Grand Rapids, called out a large and devout congregation. Acting on a hint from the Rector, Rev. S. Burford, the ladies of the Church had trimmed the church and altar most beautifully and appropriately. The church never before was so appropriately prepared for a Thanksgiving Service, and the congregation fully appreciated it. The rector was inspired by his surroundings; and his sermon was timely, forcible and eloquent. The offertory will add not a little to the funds for St. Mark's Home.

**Quincy.**—St. Matthew's Church, Cambridge, was beautifully decorated by the young ladies of the congregation for the Thanksgiving Service. Grain, fruit and flowers having been used with great taste, produced an excellent effect. The Service, which was choral, commenced with Dark's arrangement of the hymn "Come Holy Spirit," Miss Maggie Welton singing the soprano solo with such expression as to produce a marked

effect on the crowded audience. An eloquent and appropriate sermon was delivered by the rector, the Rev. J. Newman, who is a licentiate of the Church of England, and has been but a few months in charge of the two congregations, Osco and Cambridge. Already, however, he is winning golden opinions, and the respect and esteem of all with whom he comes in contact. St. Matthews has been rather unfortunate of late years, owing to the absence of a resident rector, but under Mr. Newman's energetic and systematic management the congregation is fast being recruited, and will very soon be able to take its proper place in the community.

**Western New York.**—The excellent Diocesan *Kalendar* proposes to double its size. We wish it every success. Good Church work is being done in Buffalo. St. James' Parish has secured nearly the whole amount requisite to enclose the proposed new building, and hopes to begin the work early in the spring. All Saints has obtained a sum sufficient to complete the church edifice on a somewhat reduced scale, and only needs a few hundred dollars to be able to finish church and rectory so as to have a very pleasant and comfortable establishment for carrying on operations at the North end of the city.

Rev. Doty, Rector of Grace Church, Rochester, preached his fourth anniversary sermon on Sunday, November 27th. He was able to report good work. The debt has been reduced from \$8,000 to \$3,000. The total contributions during the four years were \$6,982. The standard of work has been greatly advanced, and Mr. Doty has anticipations of still greater progress. The Rev. L. B. Van Bokkelen, Rector of Trinity, Buffalo, is delivering a special course of sermons, on the Sunday evenings in Advent. The first was on ancient Nineveh and Babylon, the prophecies connected therewith, and their fulfillment. Rev. H. L. Everest, of St. James', Batavia, has returned to his parish in improved health, and resumed work. Rev. F. P. Harrington, of the Diocese of Indiana, who has been in this diocese for a year, officiating in various vacant parishes and recuperating, returns west this week with health decidedly improved. Rev. G. W. Southwell, of Christ Church, Lockport, has restored the use of Catechism and Question Books in his Sunday School, after using Lesson Leaflets for twelve years, and finding the results unsatisfactory.

**Illinois.**—Thanksgiving Day was duly celebrated at the Cathedral, Chicago, by Choral Mattins, and an appropriate sermon by Canon Knowles. The Rev. F. B. Dunham, of Indiana, read the Lessons, and the Rt. Rev. the Bishop gave the Benediction. The Services were rendered by a full choir in the usual excellent manner of the Cathedral, and included an effective Harvest anthem by Stainer, "Ye shall dwell in the land which I gave to your fathers."

On Sunday, Dec. 11, at 11 A. M., the Rev. B. F. Fleetwood, Rector of St. Mark's Church, will hold Services and administer the Holy Communion at St. Bartholomew's Mission, Masonic Hall, Cor. Wentworth Ave. and Fort Wayne Track, Englewood, Chicago.

**Nebraska.**—A Child's Hospital will soon be opened in Omaha, under the direction of a Deaconess from the Diocese of Rhode Island, who has had much experience in the management of such an institution. The Church is progressing satisfactorily in this vast diocese, and there is every reason to hope that four new churches will be erected during the coming year.

**Virginia.**—The Clergy of Richmond met together, on Nov. 21st, under the presidency of the Bishop of the Diocese, to take into consideration the proposed meeting of the Church Congress in Richmond, during October, 1882. The meeting extended a welcome to the Congress, and appointed Rev. Drs. Weddell, Miningerode and Melville Jackson, the clerical, and Messrs. P. H. Mayo, J. T. Gray and Adolphus Blair, the lay committee, to make all necessary arrangements.

**Northern New Jersey.**—Trinity Church, Newark, is undergoing extensive alterations and improvements. The chancel is deepened; on the north side of it there will be a large and convenient vestry-room; on the south side, a chamber large enough to receive the organ and accommodate the choir. The galleries have been lowered, and so arranged as to make them valuable to the congregation. When finished, and the walls and ceilings re-decorated, it will be very handsome.

**Wisconsin.**—Since early in November Bishop Welles has been engaged in visiting the St. Croix Valley and other portions of the La Crosse Convocation district. Church work throughout Western Wisconsin is very encouraging. The rector's house in Chippewa Falls is completed. Parsonages in River Falls and Menomonie have been purchased. On Monday, November 14th, the Bishop consecrated the rural Church of St. Joseph, in St. Croix County, and on Advent Sunday held an opening or dedication Service in Eau Claire. This latter church building, when entirely completed in the spring, the church lots graded and fenced and planted with trees, will be among the finest in the Diocese. The Rev. Mr. Clark, the pastor, is doing faithful work here.

**Arkansas.**—Although Hot Springs is still without a rector, the Church spirit is kept alive by the indefatigable lay-reader, Mr. J. P. Melard. On the first Sunday in Advent a hearty Service was held which was attended by a large congregation. It is hoped the new year will usher in a new rector.

**West Virginia.**—On last Thanksgiving Day, Rev. Mr. Mann assisted in conducting the usual Service at the "West Virginia Institute for the Education of Deaf-Mutes. The Superintendent, Prof. Covell, read the Service and the Sermon orally, for those present who could hear.

This Institution is located at Romney, one of the oldest towns in the State, where a good parish—St. Matthew's—flourished for many years, until compelled to go under during the late civil war, when it was sold to the town for a schoolhouse. Of late, efforts have been making towards building a new church. A fund has been raised. Prof. Covell has donated a lot, and given his services generally towards working up an interest in the Church. He has acted as lay-reader, between the occasional visits of the Missionary.

**Vermont.**—On the 21st Sunday after Trinity, a handsome altar-cross, a memorial of General Alonzo Jackman, LL. D., was presented to St. Mary's Church, Northfield, on Nov. 6th, by a former student. An appropriate sermon was preached upon the occasion by the Rev. Howard F. Hill, Rector of Christ Church, Montpelier, from Ruth i:14.

### The Church in Minnesota.

Correspondence of the Living Church.

The new stone church of St. Columba, for Ennegabowh's Indian congregations, will not be completed this fall. Through August and September there was almost constant rain, so that the work was greatly delayed. However, the masons were able to complete the walls, so that the roof could be put on, and no harm come to the building. It will be completed early in the spring.

The Parish of St. Paul's, Duluth, has ventured to undertake to establish a Cottage-Hospital, to be under the care of the Church. It is greatly needed, and under the wise management of its Rector, must prove a success. The foundation of a new building for the Cottage-Hospital of the Brotherhood of Gethsemane, has just been completed. It measures 26x70 ft., and is to be two stories in height. It will afford accommodation for 40 more patients, and will cost \$16,000. The entire structure will be built this winter, and it will be all ready for completion in the spring. Gethsemane Parish, Minneapolis, will commemorate the 25th anniversary of the opening of its church on the 2d Sunday in Advent; and the 13th anniversary of the Brotherhood will be commemorated on the evening of the same day. Rev. L. F. Cole, Rector of All Saints, is to deliver the address. The Bishop of the Diocese is expected to be present at Morning and Evening Services. All Saints Parish, Minneapolis, has recently raised \$500 for the purchase of the lot on which its church stands; the owner of the lot taking half price for it, or selling a \$1,000 lot for \$500.

The Rector of St. Paul's Church, St. Paul, has recently returned from a European trip for the benefit of his health, and resumes the charge of his Parish.

The Standing Committee of the Diocese, at a recent meeting, recommended for admission to the Priesthood, Mr. Mueller, tutor in the Divinity School. And, to be received as candidates for Holy Orders, Mr. George H. Yarnell and Mr. Hirsch; students in Seabury Divinity School. Rev. D. D. Chapin has left the Diocese, much regretted and beloved, in order to take charge of a Parish in Western Michigan.

Rev. F. B. Nash, Jr., formerly of Ottawa, Illinois, has quite recovered his health by a summer's sojourn in Minnesota, on a farm, and in active out-door life, and will soon be able to undertake parochial work again. The Bishop of Minnesota is spending the month of November in New York City.

The Parish of Rev. C. R. Plummer is engaged in enlarging the church building at a cost of several hundred dollars. It is to be completed at an early day.

A Guild has recently been established in St. Mark's parish, Chicago (of which the Rev. B. F. Fleetwood is the Rector), for the promotion of Church-work in all its branches. It comprises seven Chapters, each having its peculiar department; and it is evident, from its Articles of Constitution, that, so far as instrumentalities are concerned, a full compliance with their provisions would secure the thorough and efficient working of the parish. All the members of the Guild are expected to sign a Declaration, upon their admission to membership, pledging themselves to engage in active effort in one or more Chapters of the Guild, and to help forward the works undertaken by it.

**ENGLISH CHURCH FOR AMERICAN CHILDREN.**—A number of clergy have requested that I should publish in book form the above series. Subscriptions have already been pledged, but not enough to insure publication. The work is intended for Sunday-school Libraries and other parish uses. Rev. Dr. Abercrombie authorizes his name to the effect that it will be read with avidity, and that it is superior to any book on the subject for the uses for which it is designed. Price, 40 cents per copy; three, for \$1; \$3.00 per doz. REV. R. W. LOWRIE.

Washington, D. C.

The Church of the Redeemer, Brooklyn, maintains a Free Reading Room and Library, which has been very successful in many of its objects. A large store is occupied for the purpose, in a handsome brown stone business block on Atlantic Ave., near Fourth St., and not far from the Church. It is every way comfortable and inviting, being well lighted and furnished, and perfectly ventilated. On every day and evening of the week it is open, and although established so recently as last February, the number of readers making use of its privileges in the interval, has reached 8,000. The locality is a growing one, and the enterprise appears to meet a real public want. On Saturday evenings, from October to April, free lectures or innocent entertainments are given.

The French Government has repealed the decree forbidding the importation of American pork.

## Our Washington Letter.

Correspondence of the Living Church.

Our parishes have already returned to the active campaign of fall and winter. The Epiphany is as full of good work, as of old, and provokes the other parishes very greatly to a similar course. The Rev. Jos. Fletcher, Deacon and assistant Minister, is awaiting his advancement to the Priesthood. He has proved himself, in the lower Order of the Diaconate, worthy of the higher honors and responsibilities to which he will now shortly be advanced. The debt on the Church of the Epiphany has been very materially reduced under the able financial and general management of the Rector, Rev. Dr. Paret. The Church Home is undergoing repairs, and the rooms of the Epiphany are used for sewing-schools. They have been enlarged, and are well filled with teachers and pupils.

The debt upon St. John's, Georgetown, D. C. (Rev. Dr. J. S. Lindsay, Rector), has been reduced since the rectorship of the present incumbent began, by the sum of nearly \$3,000. A Brotherhood, a Sewing Society, and other good works abound in this old and venerable parish, once served by the late Bishop McIlvaine, in the palmy days of his young and brilliant ministry. The present Rector keeps up the reputation of this pulpit for effective preaching, and has already taken a high stand among the brethren of the District of Columbia.

The Convocation of Washington met in Christ Church, Georgetown, D. C., Nov. 15th. On the 16th, a business meeting was held, the Bishop delivering an address; and at special Services, the Rev. Dr. Elliot, the Rev. John S. Lindsay, and others, made addresses. The Dean, Rev. M. Lewin, D. D., resides at Upper Marlboro, but does active duty throughout the large Deanery. The Bishop has recovered from his attack of last summer, and leads the brethren in activity and zeal.

The Rev. J. E. Hammond, late of California, has taken charge of the Parish at Beltsville, Prince George Co., Maryland, and was present among the Presbyters at the late Convocation, and received a hearty welcome from his new associates.

The Rev. Neilson Falls, late of North Carolina, has assumed charge of St. Alban's, D. C., a parish which since December last has been without a Rector. He is comfortably settled; and a generous welcome of the most substantial sort was extended to him.

The Rev. R. W. Lowrie has been called to a work in the West, but one which was too onerous for his present health, and he has been for this reason compelled to decline it.

Grace Parish, South Washington, is improving daily under the Rev. F. Gilliat; and St. Andrew's threatens to enlarge its chapel, if the congregation continues to increase as it has of late.

### Choir Festival.

Correspondence of the Living Church.

The Third Annual Festival of the parish choirs in the Diocese of Vermont was held in Christ Church, Montpelier, Nov. 16 and 17. The following parishes were represented: Christ Church, Bethel; St. Paul's, Burlington; Immanuel, Bellows Falls; Christ, Island Pond; Christ, Montpelier; St. Mary's, Northfield; St. Andrew's, St. Johnsbury; St. Paul's, Vergennes; St. Paul's, Windsor; St. James', Woodstock; St. Stephen's, Middlebury. The chorus consisted of over seventy singers, divided into two full choirs, the *Decani* and *Cantoris*. Mr. S. B. Whitney, of Boston, acted as conductor, and performed his part of the work to the extreme satisfaction of all. Messrs. John H. Hopkins, of Burlington, and Horace H. Scribner, of Montpelier, presided at the organ, acquitting themselves with great credit. As orchestral aids they had a quartette from the Howard Opera House Orchestra, of Burlington.

Wednesday evening was devoted to a brief address of welcome from Rev. Howard F. Hill, Rector of the Parish, and to a preliminary rehearsal of the music. The Thursday afternoon Service was well attended, and was opened with the processional "We March, We March to Victory," by J. Barnby, which was sung with the finest effect by the full chorus. The psalter was chanted antiphonally, and was rendered with remarkable correctness. This was followed by the *Te Deum* in the key of F, by Henry Baker. Rev. C. L. Hutchins, of Medford, Mass., then delivered an able, exhaustive and interesting address, giving a full and complete history of the inception, growth, and development of Church Music from the earliest time and most primitive styles, up through all the ages to the present; when its grand symphonies, chants, anthems, and hymns add so much to the impressiveness of the Service, and aid in drawing the heart of the worshipper nearer to God.

On Thursday evening, after the beautiful "Te Deum," Rev. F. Weston Bartlett, of St. Mary's, Northfield, made a very brief but able address on "The Style of Music." The fine anthem *Bonum Est*, by Conductor S. B. Whitney, was then sung very admirably; after which, Rev. M. P. Stickney, of Christ Church, Bethel, gave a dissertation on "The Religious Effect of Sacred Song." The choirs then sang the Christmas anthem "Sing, O Heavens," by Berthold Tours, one of the most beautiful pieces ever written for Christmas. This was followed by the well-known "Portuguese Hymn," given with remarkable power and expression. The next piece was a Lenten anthem, "Be not Thou far from me, O Lord," by F. W. Hird, the music of which is very beautiful, and wedded closely to the words. Rev. Lucius Waterman, of Tilton, N. H., then spoke briefly on "Praise a Sacrifice, not an Indulgence."

Then followed an Easter anthem, "They have taken away my Lord," by Dr. J. Stainer, present organist of St. Paul's Cathedral London. Following this, was a beautiful song, "Come O

Come, Immanuel," which brought out the power of the male and female voices, separately, more completely than any other selection. The recessional hymn by Rev. J. B. Dyke, "O Paradise, O Paradise," was sung with great power and expression.

After the close of the Service, there was a reception for the clergy, singers and their friends, and all those who were present, at the residence of Hon. Charles Dewey, and everybody was cordially entertained. As a whole, the Festival was a marked success in every respect, and cannot fail to be productive of much good.

### The Chicago Fire and the Litany.

To the Editor of the Living Church:

No doubt many of the readers of your issue of Nov. 5th noted the illustration made use of at the Church Congress in Providence, by the Rev. Dr. Brooks, of Trinity Church, Boston, in support of the opinion, that greater liberty is needed in public worship, than is sanctioned by the Prayer-Book, and the Canons of the Church. In the course of his very eloquent address, he is reported as saying, that when the General Convention of 1871 was called upon to offer up prayers for "Chicago in flames," they had to use a form of prayer where almost every form of human woe was laid before God, except the woe of a burning city. Now this is only another instance of how different may be the impression made upon different minds by the same event. It seemed to me that the Prayer Book, as it is, stood that severe test with perfect ease, and that there was no need of Liturgical changes to meet even so extraordinary an emergency.

The Rev. Dr. Adams, of Wisconsin, moved that the business of the House of Deputies be stopped, and that prayer should be offered for the distressed inhabitants of Chicago. Two clergymen (the Rev. Drs. Beardsley, of Connecticut, and Andrews, of Virginia) were appointed by the President, to conduct the devotions. With great fervor the entire Litany was said, followed by suitable Collects, and the Prayer for "Persons under Affliction," after which, space was allowed for silent supplication. None of those who were present in the church, it seems to me can ever forget that solemn hour, and that most impressive, most heart-stirring Service! Instead of finding *nothing* in the form of prayer, relating to this woe of the burning city, it seemed to me—as it did to hundreds of others—that every petition of the Litany, either directly or indirectly, made reference to that woe!

For that hour at least, the members of the Convention, "weeping with them that wept," and "bound" with the sufferers in that deep distress, offered up their supplications as members of a Body, of which it has never been more true than then, that if one member of it suffer all the members suffer with it.

It is possible, that here and there some one might have preferred the offering up of an eloquent extemporaneous prayer on the part of some "gifted" Divine; but I am persuaded that the vast majority of all present in the Convention, felt that the widest sympathy and the deepest longing of the heart had been fully met by the language of that wonderful Litany, ever old, yet ever new, and by the petitions sent up in silence, to which inspiration and guidance had been given by the beautiful and affecting words of the Church's Prayers going just before.

Without entering upon the important subject of "Enrichment of the Liturgy," in favor of which very much may be said, I would only add by way of conclusion, that the illustration brought forward by the distinguished Preacher will fail to satisfy many minds of the need of change in the principles upon which the Public Worship of the Church has hitherto rested.

All Saint's Rectory, Torresdale, Phila.

To the Editor of the Living Church:

The comments in a recent issue of one of our Church papers, under the head of "rash utterances," do injustice I think to the remarks of Dr. Brooks before the Church Congress on Liturgical Enrichment. Is it a sufficient answer to his appeal for a prayer especially adapted to such a calamity as the Chicago fire, to say that it is already to be found among the petitions in the Litany? So too, we pray in the Litany for all Christian rulers, for all who travel by land or by water, for all sick persons, and that we may be delivered in the hour of death. Shall therefore the Special Prayer for the President, for those at sea, and for the sick and dying, be thought superfluous? Or had they been omitted would it have been thought a "rash utterance" if some speaker, invited to express his views upon Liturgical Enrichment in a Church Congress, had pleaded out of the fulness of his heart for their admission, or for permission to use them? But I admit that Dr. Brooks asks for more than this; he would encourage the disuse of set Forms of Worship on special occasions, and the more frequent use of extempore prayer. Here, those most in sympathy perhaps with his general views, might hesitate to follow him. There are doubtless those who could have fallen upon their knees and given voice in fit words to the feeling which filled all hearts in that assembly in Baltimore; and it is claimed that this was done by one of the Bishops present. But all are not so gifted; and, because of this general incapacity, the introduction of extempore prayer in the Church Services at least, though there is crying need for it at times, would seem to have been wisely interdicted.

We hear much and felicitate ourselves much upon the existing harmony and broad Catholic spirit in the Church in these days, and we have become tolerant of form and practices once unknown or forbidden, and which have in many cases been introduced in despite of such prohibition. A striking instance of this was given in your last issue. Shall we be less tolerant of those who, with deference to authority, and



prompted by the truest sympathy with human want, simply ask for larger liberty, to make these wants known unto God?

I had the good fortune to hear the eloquent speech of Dr. Brooks referred to, and feel impelled by a sense of its sincere earnestness and the respect due to one so eminent in the Church, to make this feeble protest against the flippant treatment of it in one, at least, of your contemporaries.

To the Editor of the Living Church:

I extract from a Providence paper a portion of a speech made at the late Church Congress, which alludes to the above subject. I take the extract, word for word; and I hope that you will give space in your columns for the records of our action, which I now send you.

I was a member of that Convention; and I feel that this speech, in its allusions, is hardly fair or just, and certainly is not gracious to us. It leaves the impression that the Convention showed a great degree of High Church imbecility, and of absurd and unreasoning prejudice—"a degree of bondage to forms," he says, "that places the Church in an utterly wrong position before the great reasoning world."

But to go on to my extract: "The speaker proceeded to say, 'Just exactly as authority never did its full work, only in relation to the freedom of those whom it ruled, so the liturgical principle was never going to do alone, in ministering to all classes of people, under all classes of circumstances. It had shown, again and again, its weakness and incapacity, and put the Church in a position in which it never ought to have been placed before the great reasoning world.'" As an illustration of this point, the speaker gave "the action of the General Convention (then in session) at the time the news was received of Chicago being in flames. What did they do? They knelt down together and read the Litany. It seemed to him to be a certain sign of bondage, for a Church, when it was called upon to pray for a burning city to have considered it necessary to use a form of prayer, in which almost every other form of human woe was laid before God, except the woe of a burning city (great applause)." [Report in the Providence Journal.] I make no remarks now upon the taste and temper of the above extract. I only mark the telling passages. Any one can draw the conclusions. They lie upon the surface. But I think it is only right that this Church and its Great Council should be vindicated before the world, from these insinuations, by a true answer to the question "What did they do?" And this, if the LIVING CHURCH will be pleased to give me space in its columns, I intend to give from its now recorded action.

Now, what did the General Convention of 1871 do when 'it heard that Chicago was in flames?' In the first place, it broke off all business, upon the motion of one of its members commonly reputed as belonging to the High Church School, who said: "Mr. President, I rise to ask of this House that we go to praying for the great city of Chicago, now suffering under the calamity of fire. We saw in this morning's papers, an account of the commencement of the fire; and it was enough to terrify us all. I have no apology to make for proposing this resolution; for I believe in the efficacy of prayer. I believe that this Church has a national interest in the whole country; and that our prayers should go up to Almighty God for the third city in the country, suffering under this terrible visitation."

The member then read the last telegram that had been received but a few minutes before, and moved the following resolution, which was unanimously adopted: Resolved, That this Convention stay their business for a short time, immediately, during which our President or other members appointed by him may offer up the prayers of this House in behalf of the great city of Chicago, now suffering under the calamity of fire, and of its inhabitants, who are houseless and homeless under the visitation of the Great God.

The Rev. Dr. Mead, the Father of the House, and (upon his declination, because of ill health) the Rev. Dr. Beardsley, since then our President, and Dr. Andrews of Virginia, the leader of the Low Church party, were appointed a committee to prepare a Service of Devotion for the use of the House on this occasion. And ten minutes were allowed them for that purpose. During that time we did not adjourn, but stayed quietly in our seats.

The committee came back. And, according to their recommendation, the Convention first used the Litany, then spent five minutes in silent prayer, and lastly (Dr. Shattuck has told us), "An extempore prayer was offered up by Dr. Andrews, of Virginia."

This is really and truly what we did; and the facts may be found recorded in the Journal of the General Convention of 1871, and also in the Phonographic Report of D. F. Murphy & Co., published by the Mallorys, from which I copy them.

I presume that the gentleman who said at Providence, "What did they do? They knelt down together and read the Litany," could not have been at that meeting in Baltimore. For I do not think that there was a man in that House, High or Low, that did not feel that the Litany was most appropriate as a portion of the Services. We felt that the fire was a national calamity; and that the most ample confession of sins—national and personal—that is contained in that Service, and its reiterated and in a manner pertinacious beseeching and imploring of God's mercy through Christ, were most suitable and appropriate for us, under that great calamity.

I myself looked around during a pause in the Services. I listened to the tone of the responses, and glanced at the faces of those that prayed. And I felt that in the use of that Litany, under the fearful circumstances that cast their dark shadow upon us, God the Father, God the Son, and God the Holy Ghost had mercy upon us,—and bowed our hearts as the heart of one man. This is a true record of what we did in the way of devotional Services, in regard to the Great Fire of Chicago.

And then, in the way of good works, a Virginia Layman and a Maine Layman moved to suspend the Rules of Order; and, under a Resolution then passed, a collection was made in Immanuel Church, that night, among the members of the Convention and their families, of more than two thousand dollars; the fire still raging! This was the first collection made in the United States for the sufferers by the fire in Chicago. Our Church contributions for that object, I think finally reached the sum of fifty thousand dollars.

I think, Mr. Editor, that the action of the General Convention at Baltimore in 1871, in regard to the Chicago fire, hardly deserves the contemptuous treatment that it has received from the eloquent orator at the Church Congress at Providence. WILLIAM ADAMS. Neshotah, Wisconsin, Nov. 27th 1881.

"The Clergyman's Mutual Insurance League." To the Editor of the Living Church: I see, by the Thirteenth Annual Report of the League, that it has paid to the families of the deceased members 319,000 dollars during the past thirteen years; 15,552 dollars of this has been paid to the beneficiaries during the past year.

Now, when we know that this large sum has gone directly to the widows and orphans of deceased clergymen, and that the whole expense of collecting and disbursing has been less than one half per cent., it should seem that the Society has a claim upon clergymen, which commends itself to them above those of other similar Institutions. The mortuary dues are so small (\$2 each), that no clergyman need find the assessment burdensome. The great and blessed feature of the League is its enabling act. It permits us of the Ministry to bear one another's burdens, in a manner that cheers every clergyman in his life-labor. Every two dollars from his pocket carries its thousands to the widow and orphans of a deceased brother. Who shall estimate the comfort of that help in the day of sorrow and need! Who shall measure the joy of heart that comes to every member of that League, as he traces the course of that two dollars, and contemplates the result of the combined gift to the desolated home of the widow and fatherless! Is there any other method by which two dollars can be made so fruitful in good? Is there any other treasury where two talents can so quickly be converted into ten? Is there any other benevolent Institution where the donor can be assured that every dollar will reach its object? Any other where the delicate sensitivities of the recipient shall be so guarded against all feeling of obligation? We bespeak for this League the interest of all our brethren in the Ministry who desire to provide for their own, and for others' necessities in the day of sorrow. H.

The Rev. C. W. Turner celebrated the fifth anniversary of his Rectorship at St. Matthew's Church, Brooklyn, on the Twenty-fifth Sunday after Trinity. The period has been one of rapid growth for the parish.

Had Slept Little for Forty-eight Hours. A gentleman writes: "I had an acute attack of Bronchitis and Asthma when the Compound Oxygen Treatment arrived, and had slept but little for forty-eight hours. Took treatment for twenty-four hours, and Bronchitis and Asthma about gone." Treatise on "Compound Oxygen" sent free. Drs. Starkey & Palen, 110 and 111 Gira St., Philadelphia, Pa.

Leigh Hunt was asked by a lady at dessert if he would not venture on an orange. "No, Madam, I should be very happy to do so, but I am afraid I should tumble off."

Sick headache, nervous headache, neuralgia, nervousness, paralysis, dyspepsia, sleeplessness, and brain diseases, positively cured by Benson's Celery and Chamomile Pills. They contain no opium, quinine, or other harmful drug. Sold by druggists.

The remark of an exchange that "many of our successful lawyers commence life as preachers," is gracefully corrected by one of the legal gentlemen referred to, who begs leave to state that he began life as an infant.

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility, relieved by taking Menman's Peptonized Beef Tonic, the only preparation of beef containing its entire nutritious properties. It is not a mere stimulant, like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; particularly if resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.

A funny blunder is recorded of an Ohio man who took up a Testament, and glancing at the running title, "S. Matthew," said that he always knew Stanley was smart, but didn't know he ever wrote on religious subjects.

A sudden Death has often happened to an honest endeavor to deal honestly with the public in the face of dishonest competition. Not so, however, with "Champlin's Light Pearl" for the complexion, which is fast exterminating all vile, so-called French mixtures, which leave the skin finally in a horrible state.

According to modern fashion, a soupless home without a blue china dish nailed up against the wall for the sake of style, is very much like a target company without a target.

CHRISTMAS CARDS. Elegant embossed cards at 5 cts., 10 cts., 20 cts., and 25 cts. each. Or, with perfumed blue, cardinal, white, pink, or scarlet silk fringe and tassels, in double and book form, 25 cts., 50 cts., to \$1.00 per set. Small cards 15 cts. to 40 cts. per doz. n. Liberal discount to pastors and superintendents who buy for schools. Ornaments for decorations, silk and satin tidies, cushions, toilet bottles, etc. Sample packet, with full directions, 25 cts. Free. See our Catalogue, Alex. M. Lesley, Manufacturer, 380 Sixth Avenue, New York City.

A NICE CHRISTMAS PRESENT. make the DEAF, hear and cure the MUTE, by circular Prof. S. North, 8 Monroe Block, Syracuse, N. Y.

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THE HISTORY OF A Successful Business Prosecuted Upon the Principles of Truth and Honesty.

We refer to the wonderful success that has attended the introduction of Dr. C. W. Benson's Celery and Chamomile pills into the whole country. They are prepared expressly to cure Sick Headache, Nervous Headache, Neuralgia, Nervousness, Sleeplessness, and Dyspepsia, and the facts prove that they do and will cure these diseases every time where the cause is not of an organic nature.

The secret of their success is twofold. First, the need of them is very great; and second, it is the only thing that has ever been found, in the profession or out of it, that would actually and permanently cure those diseases, so that everybody who takes them becomes a walking and talking advertisement for them. One box, taken into a neighborhood, has been followed and traced to selling \$50 worth at that one post-office.

They are indeed a valuable preparation and no nervous person ought to be without them, as they not only save from suffering, but save and prolong life by preventing paralysis, apoplexy and heart disease. Sold by all druggists. Price 50 cents a box. Depot, 106 North Eutaw Street, Baltimore, Md. By mail, two boxes for \$1, or six boxes for \$2.50, to any address.

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Don't let a day pass until you have ordered a Test Package, unless you desire to secure an exclusive privilege we assure you that delay may deprive you of it, for the applications come in to us by scores every mail—many by telegraph. "First come first served" is our rule.

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# The Living Church.

Dec. 10, A. D. 1881.

Entered at the Chicago P. O. as second-class mail matter.

Subscription, \$2.00 a Year To the Clergy, 1.50

Advertising Rates, per agate line, 15 cts. Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

C. W. LEFFINGWELL, D. D. CHICAGO. NEW YORK. 162 Washington Street. No. 40 Bible House.

THE LIVING CHURCH, during the last year, has added several thousand names to its subscription list, and now ranks at least second in circulation among the weekly newspapers of the Church in this country. Rectors desiring to introduce the paper in their parishes are cordially invited to correspond with the publisher, and to send for packages of specimen copies, which will be sent free of charge. As soon as the LIVING CHURCH Annual is published, a considerable portion of the parish news and correspondence will be set in nonpareil type, thereby enabling us to give a more full and complete representation of all parts of the vast field cultivated by the LIVING CHURCH. It will endeavor to reciprocate all favors extended by the clergy by devoting its best energies to the interests of their work.

## The Catholic Revival.

A "smart" and slangy correspondent of a respected contemporary expresses the opinion that the LIVING CHURCH is "easing off" with respect to the Catholic revival, because we had somewhat to say, not long since, against extravagances in ritual. A subscriber, in a private letter, takes the same view, though in a different spirit. The LIVING CHURCH does not propose to encroach upon its crowded columns to answer correspondents of other papers, but it takes a few lines to clear up a misapprehension that may be entertained by even one of its readers.

From the very first issue of the LIVING CHURCH under its present management, it has advocated the Catholic revival, and at the same time perfect loyalty to the Prayer Book, and submission to the rubrics, canons, and authorities of the Church. In the first number, May 15, 1879, the following editorial paragraph appeared:

Loyal to the Prayer Book and to the Catholic Faith, and ready to defend them from all enemies from without and (if there be any) from within, we propose to view and discuss all issues in a spirit of fairness and independence.

This has been the policy that this paper has pursued, or has intended all along to pursue. The ideal Church of the Prayer Book has been upheld, and extravagances in all directions have been discountenanced. The Hotspurs and the Aspens have not found in these columns any "flattering unctious." At the same time, the policy of persecution has been avoided, and the paper has simply aimed to be as tolerant and inclusive as the Church which it has tried to represent.

This position has not been, of course, altogether satisfactory to everybody. Some have found fault because we did not wage a war of extermination against the Ritualists. Others have vexed their righteous souls because we did not stand square upon the "Ornaments Rubric," and espouse everything which was in use in the 2nd year of Edward VI. in Churches just emerging from the influence of Mediaeval Papacy. Some have threatened to "discontinue" because we allowed the present legal title of the Church to be used by correspondents, and others because we did not say, "Protestant Episcopal" as often as they desired. With all this, the subscription list of the LIVING CHURCH has been gaining several thousand a year, on the business plan of payment in advance. This would seem to indicate that a large body of Churchmen in this country approve the policy of the LIVING CHURCH, and are disposed to be liberal and tolerant. It indicates that the Church in this land has outgrown the swaddling clothes of sectarianism, and is really Catholic.

A word now about the "Catholic revival." If any reader thinks we are "easing off" on this, he is greatly mistaken. Its eccentricities we have never advocated. Its expression in ritual antagonistic to the rubrics, we have never advocated. Its expression in ritual repulsive to public opinion in this land and age, we have never advocated. Its expression in word or form contrary to the "godly admonition" of the bishop, we have never advocated. But the vital principles of the "Catholic revival" we have advocated and shall continue to advocate. We do not believe that everything which the self-constituted leaders of the Catholic School claim, is essentially "Catholic revival." We owe them thanks for magnifying certain truths and reviving certain ritual observances. But we are under no obligations to adopt and defend all their personal opinions and practices. They have been greatly helpful in bringing about the Renaissance, but it is not for them or for us to dictate its limits. The common sense, the spiritual sense of the Church, must determine this.

A reckless correspondent may sneer at the "Catholic revival," and at papers which are seeking to promote the good that is in it. But it cannot be sneered down. It cannot be ruled out by secular courts in England, nor hushed up within prison walls. Debates and Joint Resolutions of General Convention cannot dispose of it. All the papers on both sides of the Atlantic cannot defeat it. The Church is the Kingdom of God,

and not a sect made by man. She has Catholicity, she has Authority, she has Holy Scriptures, Holy Orders, Holy Sacraments, and a Ritual for expressing and utilizing all these gifts. These are the "Six Points," rather than those supposed to be contained in the Ornaments Rubric, with which the Catholic revival is most chiefly concerned; these are the "points" which the LIVING CHURCH has made prominent in its teachings; and these, we think, most of the clergy desire to commend to their people.

We cannot better indicate the position and policy of the LIVING CHURCH than by quoting an editorial paragraph that appeared in one of our first issues:

The mission of this paper is to promote the cause of charity, forbearance, and good will among men of all kinds of views and sympathies. Most profoundly do we believe that our differences are less serious than many presume. As our Christian brethren of the Protestant denominations see things, a black gown is as much a rag of popery as a Chasuble, while prayers read out of a book are no less a mark of the beast than prayers intoned. They are right in assuming that one is as bad as the other; they are wrong in pronouncing either of Roman tendency. But right or wrong, they cannot appreciate our quarrels over matters that seem to them equally bad; as the LIVING CHURCH confesses, it fails to appreciate the disposition to wrangle over things that are equally good or equally indifferent.

There is a great work of planting and training for us to do in this new world. Or, to change the figure, God has sent us forth on a campaign against the enemies of the soul, and He commands us to "quit us like men." A great many of us fail to fight well because the next regiment wears a different uniform, or because that body of cavalry charges contrary to the old tactics of every so many years ago, or because hardly anybody will fight just as we want them to. What the LIVING CHURCH wants to proclaim is a *truce within the lines*, and a general advance against the world, the flesh, and the devil. The eyes that are turned on the enemy will not see any one else.

## Ireland and Gladstone.

Thirteen years ago, a man stood up before his country, and told it that Ireland was not being treated with justice—that she was laboring under cruel burdens which it was an imperative duty before God and man to relieve her of. The country listened, and gave full power to the man to do what seemed right. The country was England. The man was Gladstone.

He went to work with a will. He disestablished the Church, he reformed the land laws, he extended the franchise, he assisted the commerce of the fair Ireland whose pitiable condition had excited his sympathy. His own countrymen regarded him with admiration, the Irish with an idolatrous affection that it seemed time could never efface.

And now! This same man is hated with a perfect hatred by this same people. The mention of his name is greeted with yells of execration, and his life has to be watched over as carefully as that of the Czar of Russia!

And why? Because, having done all that he conceives to be right, having done much more for Ireland than any statesman has attempted to do since her liberties were forfeited by the fanaticism of James, he refuses to go further. Having granted the inch, he feels that he cannot give the ell.

His past services are forgotten, ignored, or belittled, and he has become a tyrant, an assassin, a traitor, in the eyes of the people whom he has served only too well. A sheet whom he in Chicago, and professing, we hope without right, to be the organ of the Roman Church in the State of Illinois, calls Gladstone, in its last issue, a "canting hypocrite."

A "canting hypocrite!" The man who, had he never tried to better Ireland's condition, would have held just as high a place in the hearts of his countrymen, just as high a position as a statesman in the eyes of the world. Truly, one sees some reason for the Duke of Wellington's belief that the only way of benefiting Ireland was to sink her under water for twenty-four hours.

The Irish people have ever been warm-hearted and courageous. They are carried away now by men of alien birth, and of alien religion; but surely they will return to better feelings, and when they do, they will recognize the integrity and the courage of him whom they now so bitterly revile.

The President's message, in dealing with foreign relations, announces that special envoys have been dispatched to Chili and Peru. As to financial policy, the Chief Magistrate recommends the early retirement of silver certificates, and only such coinage of the white metal as shall be necessary to supply the demand. He urges the abolition of all internal revenue taxes except on tobacco and liquors. The attention of Congress is called to the spread of Mormonism in the territories surrounding Utah, and the recommendation is made that the law be so modified as to make a wife competent to testify against her husband. The President asks Congress to define the inability of the executive, and provide by what tribunal it shall be ascertained.

The LIVING CHURCH ANNUAL approaches completion, and we hope soon to offer to American Churchmen the most comprehensive and useful Church Almanac that has ever been published. As was announced, Messrs E. & J. B. Young & Co., Cooper Union, New York, have undertaken the publication of the Annual, and are prepared to give it prompt and wide circulation. They report orders already received from all parts of the country.

The following advertisement which appeared in the London *Daily Telegraph*, is too good to be lost:

A gentleman (R. C.) of very respectable family, and holding a good business appointment, is anxious to acquire a LOAN for a short time, in order to enable him to settle his mind in religious matters. Kind offers, in strict confidence, to etc.

## Mendacious Twaddle.

The London *Rock* belongs to a class of "religious" journals of which, happily for the Church, we have but one representative in this country. The *Rock* is constantly absurd, fallacious, and unreasonable; but it has lately surpassed itself in all these qualities. It has been publishing a series of articles on the *Chasuble*, which, for delicious ignorance of rubrics, ritual, and history, for foolish audacity and for frank inaccuracy, have never been equalled.

The pith of the whole series is contained in the following paragraphs:

After "the Coronation" had taken place, the Queen, following the ancient custom, rose from her throne, and approaching "the Lord's Table" knelt, and gave emphasis to the whole transaction, by partaking of the signs and symbols of man's redemption. A small portion of an hour sufficed for this part of the ceremony, but in the midst of it, there was seen one new thing. The Archbishop, as is always usual, was "the principal minister" (Canon 24) and he wore, as Canon 58 directs, "a decent and comely surplice." But he was assisted, in the office, by the sub-dean of the cathedral, and this assistant had resolved to wear "a cope" or chasuble (the latter seems to be the proper name) which is a sort of cloak or robe, richly embroidered with gold. The assistant, thus, to common eyes, appeared greatly to outshine his principal.

We can hardly imagine that no communication had taken place between the two on this subject. We cannot doubt that the Archbishop, Dr. Howley, had replied that he had never worn any other dress than "a decent and comely surplice," as directed by the Canon, and that he certainly should wear no other dress now. The sub-dean, however, persevered. He had provided himself with a gorgeous cope or chasuble, and he could not bring himself to go back to the "decent and comely surplice." He came forth splendidly with embroidery. The people stared, and asked each other, "What is that he has got on?" And some one replied, "I suppose it is the proper dress of a sub-dean. I never saw it before."

This appearance, then, of the chasuble, or cope, in the Abbey Church of Westminster, on a great and special occasion, had taken place. It was an accomplished fact. Yet, had this been all, it would have been of no moment. Had this piece of embroidery appeared in 1821 at the Coronation of George IV., or in 1830, at the Coronation of William IV., it would have been a "nine days' wonder," and nothing more. But in 1838, on Queen Victoria's Coronation, it was a vastly different thing. For, just about two years preceding, there had been perceived, at Oxford, the commencement of a movement of great importance.

It was in the midst of all this important controversy that the unusual and startling action of the sub-dean of Westminster appeared. As we have said, had the whole thing been limited to an exhibition for a single quarter of an hour of a strange "vestment," no stress could have been laid upon it. But it was not so limited. The young Queen had desired a painter of high rank to perpetuate the scene. Such a picture was painted. It was exhibited in the Royal Academy. Then it was engraved. Tens of thousands had admired it as a painting; tens of thousands, also desired and obtained the engraving. And, in this way, "the chasuble," a dress unknown to the English people on the day when the Princess Victoria found herself entitled to the Crown, became almost a familiar thing to them by the constant exhibition of it in all these ways, between 1838 and 1845. The very spirit of the "Tracts for the Times" was thus made visible to many thousands of men who cared little for those publications.

Now the most profane student of ecclesiastical—say nothing of civil—history, can prove that there is not a single word of truth in the above quotation. Indeed, as a contemporary well says "there is something so complete and entire in its untruthfulness, as to suggest doubts about the mental sanity of the writer." It is truly extraordinary that, on plain matters of fact, the *Rock* should allow its imagination to run riot.

Canon 24, to which it alludes, enjoins the use of the cope by the "principal minister" in all cathedrals and collegiate Churches. (Error No. 1.)

The Coronation Office prescribes the use of the same vestment, and says it must be worn by at least three Bishops. (Error No. 2.)

*Cope* and *chasuble* are not synonymous terms. (Error No. 3.)

The Archbishop *did* wear the cope. (Error No. 4.)

So did the Dean. (Error No. 5.)

There is no record of what the sub-dean wore, nor does he figure in Mr. Hayter's celebrated figure. (Error No. 6.)

The copes (not one only) were worn for four hours, not for "a single quarter of an hour." (Error No. 7.)

The sub-dean did not provide any special vestment as a fancy of his own. All the vestments used at the Coronation were the property of the Abbey, and had been used at the Coronations of nearly all the sovereigns since the Reformation. (Error No. 8.)

Both the Dean and the Sub-dean of the time were opposed to the tractarian movement, and were never in any way counted amongst High Churchmen. (Error No. 9.)

The very picture which the *Rock* mentions, represents Archbishop Howley in the cope. (Error No. 10.)

The "piece of embroidery" *did* appear in 1827 and in 1830 (Error No. 11.)

So much for the *Rock*. And it is the authors of such mendacious twaddle who mouth about "popish legends," and "ritualistic myths."

Many of our exchanges are illustrating the curious ways of wardens and vestrymen, by quaint and sometimes amusing anecdotes; and perhaps the following will serve as our contribution to the store. The Parish was at Blissville, and for some time had contemplated the building of a church. A goodly subscription had been raised, which the senior warden headed with \$1,000. They had many meetings; there had been years of talk, and finally it was resolved that, if the minister would raise \$1,200 abroad, they would begin. He went upon his mission—it was in flush times—and in a week, such was his success, he felt authorized to guarantee the entire sum. He returned home for his Sunday duties, and on his way from the station, the first

man he met was the senior warden. He greeted him warmly, told him of his success, and asked him the home news. "Oh," says the warden, "favorable, favorable; everything going on well. We had a vestry meeting last night. Best of feeling; best of feeling." The minister passed on, encouraged, and soon met another member of the vestry. His look was downcast, and not even the minister's good news could raise a smile. "What is the trouble?" says the minister; "I just met the warden, and he reports the best of feeling at your meeting last night." "No doubt he thinks so," the vestryman said; "for he brought in a resolution to disband, and it was carried." The minister's face fell—his occupation was gone; he sent in his resignation, and for a long time "the best of feeling" became a by-word in the community, yea, even until this day. It was suspected that the warden never intended to pay the \$1,000. That probably was a mistake; he afterwards did pay it, and more; and a handsome stone church was built. He only had queer ideas of what was meant by "the best of feeling" and a favorable turn of affairs.

We must call the attention of correspondents to a rule of this office, from which we can admit no deviation, that answers to communications bearing the writer's signature, must be signed by the real name of the correspondent.

The San Francisco *Evening Post* contains a letter by one of our clergy, on Church Congresses, in which the salient points of these recent meetings in England and America are discussed. It is worthy of imitation. Our clergy might almost double their influence, in many localities, by a judicious use of the press. There is no paper of influence that would not welcome, at any time, a well written article on any of the live issues of Church life and work. It would set the Church right before the public if our clergy would thus interest themselves and use the great agency of the age which is always open to them.

## Another New Church.

Correspondence of the Living Church.

Trinity Church, Renovo, was consecrated on the 22d of November last by the Rt. Rev. M. A. De Wolfe Howe, D. D., Bishop of the Diocese. This is the twenty-sixth church that he has consecrated within the past ten years, which is certainly a sign of growth and prosperity. Besides the Bishop there were eight clergymen present on this occasion: the Rev. J. H. Black, rector, the Rev. Geo. C. Foley, the Rev. J. M. Peck, the Rev. C. R. Bonnell, the Rev. John Hewitt, the Rev. W. C. Starr, the Rev. C. E. Dobson, and Rev. E. J. Balsley. That everything might "be done decently and in order" a procession was formed at the hotel near the church. The choristers led the way, then came the Bishop and clergy, followed by the congregation. On arriving at the church, the choristers opened to the right and left to allow the Bishop and clergy to pass through. The Bishop preceded by a deacon (the Rev. Mr. Dobson,) bearing the pastoral staff, then advanced, and taking the staff from the hand of the deacon gave three raps with it on the main entrance of the church. A priest within (the only person in the building) opened the door, after formal inquiry, and the Bishop took possession of the house in the name of the Lord. Then followed the 24th Psalm, recited by the Bishop and clergy alternately, as they passed up the middle aisle to their respective places in the church. The request to consecrate was read by the Rev. J. H. Black, and the instrument of consecration by the Rev. John Hewitt. In the service that followed, including Holy Communion, a part was assigned to every clergyman present. The Bishop was the celebrant. The Rev. J. Milton Peck preached an instructive and appropriate sermon from the words—"He called the name of that place Beth-el," Gen. 28: 19.

The musical parts of the service, including proper Psalms, Kyrie, Offertorium—and an anthem, "Glorious is thy Name," from Mozart, were admirably rendered by the choir boys and organist of St. James' Church, Philadelphia, under the direction of Mr. Edward Giles, who kindly volunteered for the purpose. Many remarked that they did not know before the capabilities of the Church's service. Certainly none will forget the highly trained and beautifully modulated voices of the choir boys, nor the rich baritone of their leader as it blended sweetly with them in glorious song.

The church is a frame building, very neat, however, and well-finished throughout. It has all the appointments of a church, porch, nave, chancel, sacristy. The seats are free, and capable of receiving two hundred persons. The building is situated due East and West, fronting on Third street, with the beautiful grounds of the Renovo Hotel directly opposite. On the South, about five hundred yards distant, flows the West Branch of the Susquehanna river; and beyond it, the mountains rise aloft to the height of eleven hundred feet. On the North, too, there is a mountain chain. Indeed the little Borough of 3,600 inhabitants is girt with mountains, not high enough to be sublime, but picturesque and beautiful. At this place are the workshops of the Philadelphia and Erie Division of the Penn. R. R., employing about six hundred men, and having a pay roll of nearly \$40,000 per month. Many visitors are every summer attracted to this locality by the pure mountain air, the water flowing from the rock, and the commodious hotel, which in respect to the requirements of the table, cleanliness and solid comfort, is surpassed by no similar establishment in the State. In these circumstances a church became a necessity, and after six years of patient endeavor it was finally accomplished. The Rector resides in Williamsport, but officiates in this church every Sunday, when not called away by his other duties, as Dean of Convocation, in which capacity it devolves on him by Canon to visit all the missions within his district, embracing ten counties, at least once every year. The Rector of Trinity is to be congratulated on what he has achieved at Renovo, with the assistance of a few parishioners, and that of some valued friends abroad, who seem to take peculiar pleasure in helping him to carry on his work.

## Convocations and Confirmations.

From our Baltimore Correspondent.

Convocational Services were held in Sherwood Church, Baltimore, commencing on Thanksgiving Day, and continuing until the following Sunday. These Services were intended to celebrate the completion of the work of rebuilding the old parish church. So little of the old church was left (a portion only of the old walls) that it may very properly be called a new church. It is built of Baltimore County marble, is cruciform, with a recess chancel; and has a finely-proportioned tower with spire, which stands in one of the angles of the cross. One of the transepts is fitted up as a Sunday School room, and is shut off from the main body of the church by folding doors, by opening which the two portions of the building can be thrown into one. The interior of the edifice is ornamented with handsome, stained-glass windows. The original church was built in 1835, mainly through the liberality of one lady of the congregation, who also gave five acres of land for a churchyard and cemetery. The large stone rectory which adjoins the church was in like manner the result of the liberality of one person, a devoted layman of the parish. The first of the Convocational Services was held on the morning of Thanksgiving Day, by the Rector, the Rev. A. T. Pindell. In the evening, after Evening Prayer, addresses were delivered on some of the excuses which are often made for not being confirmed. Rev. Dr. Purcell, of Mount Washington, spoke on "Not good enough;" Rev. Mr. Hopkins, of the Church of the Holy Comforter, Baltimore, on "Not Yet;" and the Rev. Mr. Warner, of St. James' Parish, Baltimore County, on "I don't want to." Rev. Mr. Leakin, of Trinity Church, Baltimore, was also present, and took part in the Services. On Friday morning, the Dean of the Convocation (the Rev. Dr. Rich) arrived, and took charge of the Services. The sermon was preached by the Rev. Mr. Leakin, from the text, "How shall we escape," etc. At the Friday evening Service, addresses were delivered by the Rev. Messrs. Stubbs, of Waverly (on "Confirmation in reference to our duty to God"); Stokes, of Govans-town, (on "Confirmation as a Duty we owe to ourselves"); and Warner, (on Confirmation as a Duty we owe to Others.") On Saturday morning, after Morning Prayer by the Rector, and the Rev. Dr. Hammond, of St. George's Church, Baltimore, the Rev. Mr. Stokes preached from the text, "Gather up the fragments that remain," etc. At half past four p. m., Bishop Pinkney arrived for the purpose of administering Confirmation on the following day. At 7 1/2 p. m., Service was held in the church, and the Rector delivered an address on "Being Almost Persuaded," which was followed by some beautiful thoughts and earnest words from the Bishop on the subject of Confirmation. At 10 o'clock on Sunday morning, the Bishop addressed the children of the Sunday School, and at the 11 o'clock Service, he preached and administered Confirmation to a class of nine persons (five males and four females). The Sermon was on "The Raising of Lazarus," and was full of comfort to the sorrowing and the afflicted. In the evening, at 7 1/2 o'clock, addresses were made by the Rector, and the Rev. Dr. Mason, of Glencoee, on the subject of "Temperance." P.

The fourth and last Missionary Conference of the season, will take place in Calvary Church, New York, on Tuesday, Wednesday and Thursday of next week. The opening sermon will be preached by Archdeacon Kirkby, on Tuesday evening, the 13th inst. On Wednesday morning there will be a celebration of the Holy Communion, with an address by the Bishop of the Diocese, after which will follow the usual meeting for formal discussion. The general topic of Domestic Missions will be opened by the Rev. Dr. Twigg, who will be followed by the Rev. W. F. Dawson, Rector of St. Thomas' Church, Hanover, N. H. Bishop Hare is expected to open the discussion on Indian Missions. In the evening of the same day, there will be a General Missionary Meeting, when the speakers will be the Rev. Dr. Garrison, Rector of St. Paul's Church, Camden, N. J., the Rev. D. Parker Morgan, of the Church of the Heavenly Rest, in this city, and the Rev. Dr. Currie, Rector of St. Luke's Church, Philadelphia. On Thursday morning, the discussion on Foreign Missions will be opened by the Rev. S. R. Fuller, Rector of Christ Church, Corning, N. Y., followed by the Rev. Arthur Brooks, Rector of the Church of the Incarnation, New York. The discussion on the Mexican Church will be opened by the Rev. Abbott Brown, and that on Home Missions to Colored People, by the Rev. Dr. Falkner, Rector of Christ Church, Germantown, Penn., who will be followed by the Rev. C. C. Tiffany, Rector of Zion Church, New York. The Rev. Mr. Tiffany and the Rev. Mr. Brooks are appointed the speakers by the Bishop of the Diocese. The speakers at the General Missionary Meeting on Tuesday evening, will be the Rev. Dr. Addison, Rector of Trinity Church, Washington, the Rev. Y. Peyton Morgan, of St. Ann's Church, Brooklyn, and the Rt. Rev. Wm. Crosswell Doane, D. D., Bishop of Albany, who will make the closing address of the Conference.

We have to acknowledge, with many thanks, a copy of Roper's Kalendar for the People, for the Christian Year, 1882, dating from Advent to Advent. Mr. Roper deserves great credit for the style in which he brings out his Kalendar, year after year. It is not only exceedingly attractive as to its external garb, but actually overflows with information of a varied and peculiarly interesting character.

We are again compelled to have recourse to the kindness of our subscribers for back numbers. We stand in need of a few copies of the issues of Nov. 19th and 26th, Nos. 159 and 160.



The Church of the Good Shepherd, Quincy, Ill., is rejoicing in the prospect of a new organ. The late Mrs. Twambley of New York left for this purpose \$400; and others of the faithful have contributed enough to make up the needed amount. The Chancel has been enlarged, and other improvements have been made in the church. Mrs. Gilpin has promised a carved memorial altar, and it is reported that a friend in New York has forwarded to the St. Agnes Society a check for \$2,500 in aid of its work. This seems almost too good to be true; but we trust that it is so, nevertheless.

The Rev. A. C. Hall, of the Church of the Advent, Boston, has been for some time past engaged in giving Missions in the Diocese of Nova Scotia. Our esteemed contemporary, the *Church Guardian*, says of him:

For the short time that he has been with us, this worthy Missionist priest of the Society of St. John the Evangelist has endeared himself to all classes, high and low, rich and poor, Churchman and Dissenter. He has planted the seed of true holiness in our midst, which has already borne fruit plentifully.

Personal Mention.

The address of the Rev. W. T. Pise is Pasadena, Los Angeles Co., Cal.

The Rev. F. C. Eldred recently of St. Mark's Church, Mil., Wis., has been appointed by Bishop Clarkson, missionary of Madison, Antelope, Pierce, Knox, and Wayne Counties, Nebraska. P. O. address, Norfolk Madison Co., Neb.

The address of the Rev. C. M. Gray, is 37 McGavock St., Nashville, Tenn.

The address of the Rev. J. P. T. Ingraham D. D., is now 1131 Bremen Ave., St. Louis, Mo.

The Rev. B. R. Phelps has entered upon his duties as Assistant Minister of Grace Church, St. Louis, Mo.

The vestry of Zion Church of Pontiac has extended a call to Rev. Lawrence S. Stevens, of St. John's Church, Saginaw City, at a salary of \$1,200 per annum.

The Rev. Beverly W. Danchberg has taken charge of St. Paul's, Winston, N. C.

The Rev. A. Douglas Miller, of St. John's Church, Hartford, Conn., has been unanimously elected to the Rectorship of Grace Church, Jamaica, diocese of Long Island.

The Rev. A. H. Stubbs' address is Greensboro, N. C.

The Rev. William F. Hubbard's address is Syracuse, N. Y.

The Rev. Dr. Tustin has removed from Newark, N. J., to Yonkers, N. Y., and should be addressed accordingly.

The Rev. Philip McKim of East Liverpool, O., has become Rector of St. John's Church, St. Cloud, and Grace Church, Sauk Rapids, Minn.

The Rev. Dr. Carmichael, Canon of Christ Cathedral, Hamilton, Canada, preached at Calvary Church, New York, last Sunday morning.

The Rev. Merritt H. Wellman's address, is not West Dresden, Mo., as lately given in the *LIVING CHURCH*, but West Dresden, Maine.

The Rev. Dr. Martin, the new Rector of Trinity Church, Wilmington, Del., officiated for the first time in that capacity, in Trinity Chapel, on the evening of the first Sunday in Advent. A correspondent says: "He is a good and a strong man, and the parish is fortunate in such a leader."

Obituary.

INGLE.—Entered into Life on Sunday, November 19th, 1881, Annette Lewis Ingle, beloved wife of Julian E. Ingle, Rector of the Church of the Holy Innocents, Henderson, N.C., and daughter of the late George W. Bassett, Esq., of Hanover Co., Virginia. She attained her Rest in the 40th year of her pilgrimage. "So He giveth His bed of Sleep."

McKIM.—Of Cholera, at Osaka, Japan, on the 26th day of Sept., A. D. McKim, aged 11 months and 23 days. Son of the Rev. John McKim.

GELDER.—Nov. 25th, 1881, at his home in Virdeu, Ill., Capt. Thomas S. Gelder, in the 73rd year of his age. A native of Yorkshire, England; for many years a member of the Diocesan Conventions of Illinois and Springfield, and Senior Warden of St. Peter's Church, Chesterfield; a noble-hearted man, and greatly beloved Christian. He died in the communion of the Catholic Church, and in the confidence of a certain faith, may he rest in peace.

Miscellaneous.

For nearly fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

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Chicago "Advance" (Congregationalist), Aug. 25th, 1881. Send for descriptive circulars, 91 Dearborn St., Chicago.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

Geo P Sexton, 118 N. Clark St., as usual has a fine stock of elegant Books for the Holidays, Christmas Cards, etc. Children's Books in great variety.

"L'Avvenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. G. Miel, Rector of St. Sauveur, 2639 Sanson St., Philadelphia, Pa.

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The Ladies' Home Class for Study of Scripture and Church History, resumes work Advent, 1881. For circulars address Miss L. White, 17 West 38th St., New York City.

AN APPEAL.—A clergyman of Tennessee died recently, leaving a widow and four young children. For several years previous to his death, this faithful priest was almost blind; notwithstanding which, he persevered in the fulfillment of his sacred duties almost to the very last; and that too with the barest support. His widow is by no means robust, and has to support her five or six children as best she may. Contributions will be gladly received at the office of the *LIVING CHURCH*, and forwarded to their destination.

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Advertisement for the Living Church Annual Almanac and Calendar for the year of our Lord 1882. The advertisement features a decorative border with the text 'A.D. 1882.' and 'VISITAVIT NOS ORIENS EX ALTO.' The central text reads 'LIVING CHURCH ANNUAL AND CALENDAR FOR THE YEAR OF OUR LORD 1882'. Below this, it lists various feast days: ADVENT, CHRISTMAS, EPIPHANY, GOOD-FRIDAY, EASTER, ASCENSION, WHITSUNTIDE, and TRINITY. The publisher is identified as E. & J. B. YOUNG & CO., COOPER UNION, NEW YORK. The price is listed as 25 CENTS.

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Calendar.

DECEMBER, A. D. 1881.

- 4. Second Sunday in Advent.
11. Third Sunday in Advent.
14. Ember Day.
16. Ember Day.
17. Ember Day.
18. Fourth Sunday in Advent.
21. S. Thomas, Apostle.
25. Christmas Day.
26. S. Stephen, Martyr.
27. S. John, Evangelist.
28. Holy Innocents.

Verily I say unto you, They have their reward. S. MATTHEW vi. 2.
But with me it is a very small thing that I should be judged of you, or of man's judgment. I CORINTHIANS iv. 3.

They who for the sake of human applause make a display of themselves in doing well, they vainly look for a reward of their good deeds at the Hand of the Judge when he cometh; for that whereas they do them out of regard to the notoriety of praise, they have already had their reward from the lips of men. S. GREGORY.

King of dreadful majesty,
Saving souls in mercy free,
Fount of pity, save Thou me!
Judge of justice, Thee I pray,
Grant me pardon while I may,
Ere that awful reckoning day.
Full of tears the day shall prove,
When from ashes rising, move
To the judgment guilty men;
Spare, Thou God of mercy, then.
THOMAS DE CELANO.

Advent Hymns.

Written for the Living Church.

"The time draws near the Birth of Christ!"—Tennyson.

The uncultivated mountains send shouts of joy to the stars; the very rocks sing in verse; the very shrubs cry out, "A God, a God."—The Fourth Eclogue of Virgil.

From that fatal day, when the gates of Paradise were forever closed against the recreant but once happy pair, the world lived in expectation of the Advent of the Promised Messiah. The inspired Prophets foretold the coming of One, Who, by the mystery of His Glorious Incarnation, Death, and Resurrection, should save a lost world, which for centuries had lain in the darkness of sin. A rest from the tumult of war was granted to the nations, as a preparation for the Greatest Event in the history of Time; and a hallowed hush seemed to have fallen on the people, broken only at intervals by the voice of him who was sent to make ready the hearts of men to receive their Lord. It is this solemn season, which the whole world should now commemorate, in grateful remembrance of the past, and in joyful anticipation of the time when Christ shall again appear among men.

As the Church appoints a time for fasting, self-examination, and meditation, before Easter, so she appoints days of preparation before the Anniversary of the Saviour's Birth; days in which all may contemplate the Eternal Glory which Christ had with the Father. "That glorious Form, that Light insufferable, and that far-beaming Blaze of Majesty, wherewith He went, at Heaven's high council-table,"

To sit, in the midst of Trinal Unity,
He laid aside; and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.

To reflect upon what He resigned for the salvation of mankind, at once elevates the soul, broadens one's view of the self-sacrifice of the Atonement, and inspires a deeper and more reverent love for the Divine Son of God. During this Season, all should meditate upon His Second Coming, which will differ from the First. For one was an Advent of Humiliation and Divine Suffering; the other will be an Advent of Exaltation and of Eternal Glory: "Behold, He cometh with clouds, and every eye shall see Him; and they also which pierced Him."

The earliest historical mention of Advent is found in the Lectionary of St. Jerome, where Collects, Epistles, and Gospels are appointed for the Sundays preceding Christmas. It was a belief of great antiquity that St. Peter recommended three weeks of prayer to be observed before the day which commemorates the Nativity. The Eastern Church keeps a fast of forty days, beginning upon the Feast of St. Martin; for, in some of the ancient liturgies, six Sundays were included in Advent instead of four, and the Season was called, "Quadragesima Sancti Martini." It was anciently observed by the clergy and members of the Monastic Orders, with the most rigorous asceticism. But such a strict rule was not general, the more common practice being, to increase the number of sacred Services; thus giving to all who were religiously inclined, an opportunity for devout meditation. "Such an observance of the season," says an eminent Divine, "still commends itself to us, as one that will form a fitting prefix to the joyous time of Christmas, and one that will also be consistent with that contemplation of our Lord's Second Coming, which it is impossible to disassociate from His First."

One of the earliest Latin hymns upon this subject is the "In Adventu Domini," written by St. Ambrose, in the Fourth Century. It is perhaps the finest among his writings. Luther's noted hymn, "An Komm der Heiden Heiland" is merely a free translation of this. The following is Mrs. Charles's rendering of the last three stanzas:

Once, from the Father came He forth;
Home to the Father rose from earth;
The depths of hell the Saviour trod,
Now seated on the Throne of God.
To God the Father equal, Word
Thy mortal vesture on Thee gird,
The weakness of our flesh at length
Sustaining by Thy changeless strength.
Thy cradle shines the darkness through,
Illuming night with lustre new,
Which never night shall hide again,
But faith in ceaseless light retain.

It was an ancient custom of the Church to sing the Great Antiphons before and after the Magnificat, during Advent. They are seven in number; the first, "O Sapientia!" was always sung on the sixteenth of December, followed by the others each day till Christmas Eve: the "O Adonai!" "O Radix Jesse!" "O Clavis David!" "O Oriens Splendor!" "O Rex Gentium!" and "O Emmanuel!" The titles by which Christ is here addressed are all taken from Scripture. These Antiphons were translated by Lord Nelson, and are now sung by the Church as one hymn:

O Wisdom! spreading mightily
From out the mouth of God most high,
All nature sweetly ordering,
Within Thy paths Thy children bring;
Draw near, O Christ! with us to dwell;
In mercy save Thine Israel!

By whom these Antiphons were written, and at what date introduced into the Services of the Church is unknown. The "Veni, Veni, Emmanuel!" of the twelfth century, is but a paraphrase of them, as will be seen by comparing the stanzas.

These hymns have always been prized by the Church, as an evidence of the early observance of Advent. That grandest of all Latin hymns, the "Dies Irae" of the thirteenth century, is appropriate for this season, as it so vividly portrays the Second Coming of Christ. Another hymn of great beauty, written by Laurenti, and translated by Borthwick, is sung in the Church to an old German melody. The following stanzas are especially fitting:

See that your lamps are burning,
Replenish them with oil;
Look now for your salvation,
The end of sin and toil.
The watches on the mountains
Proclaim the Bridegroom near;
Go, meet Him, as He cometh,
With Alleluias clear!
Our Hope and Expectation,
O Jesu, now appear!
Arise, Thou Sun so longed for,
O'er this benighted sphere!
With hearts and hands uplifted,
We plead, O Lord, to see
The day of earth's redemption,
And ever be with Thee!

According to the Sarum Rite, certain hymns were appointed to be sung every day during Advent. Some of these are very beautiful; but, unfortunately, are not in our Hymnal. Take a stanza of the "Conditor Alme Siderum:"

CREATOR of the starry height,
Thy people's everlasting Light,
Jesu, Redeemer of us all,
Hear Thou Thy servants when they call!

The "Vox Clara Ecce Intonat," appointed for Evensong, is sweet and simple:

HARK! A thrilling voice is sounding:
"Christ is nigh," it seems to say;
Cast away the dreams of darkness,
O ye children of the day.

Lo! the LAMB, so long expected,
Comes with pardon down from Heaven;
Let us haste, with tears of sorrow,
One and all to be forgiven.

That when next He comes with glory,
And the world is wrapped in fear,
With His mercy He may shield us,
And with words of love draw near.

The following is an extract from an elegant little Advent Hymn, the "Tandem Fluctus, Tandem Luctus," which Dr. Neale assigns to the fifteenth century. The name of the author, and the circumstances under which it was written, are not known. Many rare gems of Mediaeval poetry have been thus left as legacies to the Church; while little or nothing is known of the source from which they arose:

Storm and terror, grief and error,
Comes the Sun to chase away;
And the morning, fast adorning
All the sky, proclaims the day.
Earth rejoices: heavenly voices
Render praise to GOD above;
Now renewing and bedewing
Every soul with fuller love!

Modern writers have made valuable additions to the collection of Advent Hymns; among which are Dr. Doddridge's:

Hark, the glad sound! the Saviour comes,
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

And that touching hymn by Bishop How:
O, Jesu! Thou art standing
Outside the fast-closed door;
In lowly patience waiting
To pass the threshold o'er.

This touchingly portrays Christ's Advent to each heart. Another modern hymn, which ranks very high, is the one beginning:

Lo, He comes, with clouds descending,
Once for favored sinners slain;
Thousand, thousand saints attending,
Swell the triumph of His train.

These hymns are beautiful; yet there is an irresistible fascination about ancient hymns, which the modern cannot possess. For, during so many centuries, they have been loved and sung by the Church, until they have become a very part of her life. C. F. LITTLE.

It happened once in a Roman Catholic Chapel in Ireland, that during High Mass three ladies of the Church of England were obliged to take shelter from a shower. The officiating priest, knowing who they were, and wishing to be respectful to them, stooped down to his attendant, who was on his knees, and whispered, "Three chairs for the Protestant ladies." The man, who was rather ignorant, stood up and shouted, "Three cheers for the Protestant ladies!" which were given with hearty good will by the congregation.—The Palladium.

It has been a mystery to many how the iron ball inside of sleigh-bells got there, and it is said to have taken considerable thought on the part of the discoverer before the idea struck him. In making sleigh-bells the iron ball is put inside a sand-core, just the shape of the inside of the bell. This sand-core, with the jinglet inside, is placed in the mould of the outside, and the melted metal is poured in, which fills up the space between the core and the mould. The hot metal burns the core so that it can be all shaken out, leaving the ball within the shell. Ball valves, swivel joints, and many other articles are cast in the same manner.

Literary Theft.

The title of this article is perhaps a misnomer, to begin with; the theft to which we refer is not literary at all—quite unliterary, indeed. We mean the use of good English in such a way that it is no longer "English undefiled." On the contrary, it becomes English so soiled by vulgar use, as to be branded as slang, and dropped from the vocabularies of people who value the purity of their language. Who steals a purse may, perhaps, steal trash; but he who takes from the language a good word, surely takes what he cannot restore.

This kind of robbery is, doubtless, not new. At present however, we will, in tracing it, go no further back than the days of—Pinafore. All the world knows what phrase was then so over-used as to lose its place as a reputable expression for qualifying a statement. We do not need to give its name. In so ill repute, indeed, is the phrase—good, honest well-born English as it was—that we should hesitate to name it, were it necessary in order to make clear to what we refer.

Scarcely a week passes that we are not told, of some innocent word, phrase, or sentence which authors of repute have used for years, that is now—slang. We could give instances that would serve well to illustrate this wanton debasing, this unpardonable filching of good English; but we do not care to place upon our pages language soiled by bad usage. We may, however, be doing so innocently; there is no telling what may not be made reputable usage by those freebooters in the realms of language who seek to capture and to convert to unworthy uses good honest English.—The Palladium.

APPLIED SCIENCE.—According to the College Mercury, some novel and interesting application of advanced science are made at Racine:

Three boys sent up to the Head Master for punishment, were caught using an electric task-writing machine; by means of which they were able to write four hundred lines per minute.

The new electric light, which is situated in the tower of Taylor Hall, was put into good use last night. Several of the Park Hall boys were supposed to be out of bounds; and so the person who had charge of the illuminating apparatus turned the light in the direction in which the rule-breakers were thought to be. People who were on the lookout had no difficulty in identifying the boys, although they were four and a half miles distant from the grounds. The light, which has heretofore been of little use to the College, will hereafter be used exclusively for detective purposes, and thus become a practical addition to the institution.

We fancy that some of the young collegians will sigh for "the light of other days."

Still another invention, it is rumored, is likely to be applied to school purposes—an invention which, if practically successful, will go far towards ameliorating the condition of the human race. It is a practise piano, which no one can hear but the practiser! It is an application of the telephone, by which the sound produced by the keys, and so muffled as not to be overheard, is distinctly audible to the player.

We can suggest one improvement—that there be a number of ear-pieces communicating with a single set of springs. Each practiser, we take it, would hear only the result of her own efforts. May we not hope that in the good time coming, practise rooms shall be done away with, each music pupil being provided at her desk with key board and telephone.—The Palladium.

A man must know first how to use his money, before he begins to spend it. And the way to use money is not so easily discovered as some would think; for it is not one of God's ready means of doing good. The rich man as such has no reason to look upon himself as specially favored. He has reason to think himself specially tried.

Jesus, loving a certain youth, did him the greatest kindness he had in his power, telling him to give his wealth to the poor, and follow him in poverty. The first question is, not how to do good with money, but how to keep from doing harm with it. Whether rich or poor, a man must first of all do justice, love mercy, and walk humbly with his God; then, if he be rich, God will let him know how to spend. There must be ways in which, even now, a man may give the half, or even the whole of his goods to the poor, without helping the devil.—George Macdonald.

A well-known New England educator, long at the head of the schools of Boston, has just said: "For myself, I have to confess that after all experience, after all studies of the ways and means, the necessary conditions of educational success, of educational progress, I come back always, in the end, to the elementary conclusion embodied in the trite maxim, 'As is the teacher, so is the school.' For there is no conceivable substitute for competency in the teacher. Hence, the essential test of a school system is to be looked for in the quality of its teachers." And it is the most earnest and successful teachers who are least inclined to resent such a statement, or to call it trite and antiquated. Only the poor teachers are on the lookout for mechanical means and methods by which to command success.

The lake that has the highest elevation of any in the world is Green Lake, in Colorado. Its surface is 10,252 feet above the level of the sea. Pine forests surround it, and eternal snows deck the neighboring mountain tops. One of these, Gray's Peak, has an altitude of 14,341 feet. The water of Green Lake is as clear as crystal, and large rock masses and a petrified forest are distinctly visible at the bottom. The branches of the trees are of dazzling whiteness, as though cut in marble. Salmon and trout swim among them. In places the lake is 200 feet deep.

There is a place in Arizona bearing the very lugubrious name of "Tombstone." And the proprietor of a paper published there, with a grim kind of humor has given to his hebdomadical title of The Tombstone Tablet!

BOOK REVIEWS.

GOLDEN GLEAMS OF THOUGHT, from the words of leading orators, divines, philosophers, statesmen, and poets. By Rev. S. P. Linn. Chicago: Jansen, McClurg & Co. Price, \$2.50.

This is an elegant Holiday book for thoughtful readers, and for those who would become thoughtful. The author has gathered from a great variety of sources words that live because "worthy to be said." It is a mirror of wisdom, a storehouse of truth, a concentration of the intellectual rays that have lightened the pathway of mankind. Without attempting to classify subjects to any great extent, as in a dictionary of quotations, the author has arranged his selections in several divisions, to which are given such suggestive names as "Focussed Rays," "Diamond Flashes," "Live Coals," "Signal Lights," "Pulpit Torches," "Evening Lamps," etc. The book is evidently made up not at second hand, but from actual reading. The design seems to have been to make a book that would be new and fresh out of old materials, and this has been ably and well done. Many Gleams of Thought with which the reader is supposed to be familiar, are not gathered here; while gems of "purest ray serene" have been brought up from obscurity to shed their light. One is surprised to find so many things that have been well said, which the world has scarcely noticed. Not everything gathered in these inviting pages, however, will please a severe literary taste. There are, as some will think, too many quotations from sources that have little claim to prominence in the world of letters, and their intrinsic value does not always justify the distinction of such a setting. It looks queer, to say the least, to see Mr. Moody shining between Longfellow and Wordsworth. Indeed, in that position, he "gleams" but faintly. Susan B. Anthony does not appear to advantage by the side of Sir Walter Scott. This, perhaps, is only a matter of taste. There is nothing trifling or common-place in the book. It is all worth reading and re-reading. There is a complete index, which a writer will find most serviceable, and the book is beautifully bound, having gilt edges and a brilliant cover. Messrs. Jansen, McClurg & Co. have done full justice to the admirable work of the author.

THE CATACOMBS OF ROME, as Illustrating the Church of the first Three Centuries. By the Rt. Rev. Wm. Ingraham Kip, D. D., Bishop of California. New York: E. & J. B. Young & Co. Price, 75 cents.

To most readers, as the author says in his preface, this will be a new chapter in the History of the Church. No work of this kind, at the time of writing, had been published in this country. The present edition is the fourth, the first being copyrighted by Redfield in 1853. The work abounds in picturesque and historic description, in the best style of the scholarly Bishop, of whose writings the Church in America is justly proud. Some passages of this book are most impressive, both from the solemnity of the subject, and from the fidelity and vividness of the description.

The illustrations are ample, though rudely drawn, in imitation of the rude sculpture on the soft stone in which the Catacombs are made. The inscriptions quoted breathe only the spirit of trust and hope. Martyrs are laid to rest with no anathema for their persecutors, but with the simple statement that they rest in peace. The story of persecutions is not recorded in the Catacombs, for there death seems to record only victory. The symbols are palms and crowns and doves; there is no sign of mourning or resentment; all is peace and charity. In a few instances is the manner of death mentioned, and in these without bitterness or threat. One example may suffice:

Primitius in peace. A most valiant martyr, after many tortments. Aged 38. His wife raised this to her dearest, well-deserving husband.

One significant sculpture represents the baptism of Christ in Jordan. He is standing in the water, waist deep, but the Baptist is pouring water on his head. There is no suggestion here of the method of immersion adopted by Anabaptists. The fact of infant baptism is clearly deducible from the inscriptions, as also that of the three Orders of bishops, presbyters, and deacons, and the states of consecrated virginity and widowhood. While there are no indications of prayers to the Blessed Virgin or to other saints, the expressions frequently occur, "Mayest thou rest in peace," "May God refresh thee," etc. One inscription quoted by Bishop Kip throws some light on the question of a married clergy in primitive times, viz.: "Petronia, a priest's wife, the type of modesty," etc. The whole book is intensely interesting, and deserves a more expensive style of printing and binding.

THE VILLAGE PULPIT.—A complete course of 66 short sermons, or full sermon outlines, for each Sunday, and some chief Holy Days of the Christian year. By the Rev. S. Baring-Gould, M. A. Vol. I. Advent to Whitsuntide. New York: E. & J. B. Young & Co. Price, \$1.50, net.

These outlines are not mere "skeletons." Though they are very brief, they are complete, and may be read as they stand. But their chief value to the clergy would seem to be as foundations for more complete discourses. They suggest subject, outline, and illustration, and lead the thought in new lines over the oft-explored field of the Christian year. They appear to be more helpful than the "Brief Sermons" which are to be found in nearly every study, as they are more systematic, and more nearly related to the thought and life of our time. They seem to be well adapted for lay-reading.

LYRICS OF HOME-LAND.—By Eugene J. Hall. Elegantly Illustrated. Chicago: S. C. Griggs & Co.

This collection of interesting sketches in verse is brought out in superb style and with many exquisite engravings. Scenes of old days in New England are portrayed in the queer colloquial style of the rustic Yankee, pointed and pithy.

The sentiment ranges from rollicking fun to tender sadness, and the versification is excellent. The sketches are short, graphic, intense, and one does not need to skim to get cream. It is a charming book for a restful hour. Indeed, it is what the typical Yankee would call "cute."

PICTURE GALLERY FOR YOUNG FOLKS.—Bound Volume for 1881. Chicago Engraving Co. Price, 75 cts.

A charming picture book for the children, handsomely printed and bound, and very cheap. The same company issue a little book of Painting Lessons for Young Folks, the pictures being given in duplicate, and one prettily colored as a guide to the beginner in using color. All the work of the Chicago Engraving Company is excellent. The ornamental cover of the LIVING CHURCH ANNUAL is a fair specimen of their skill.

MEDICAL LEGISLATION. By Milo A. McClelland, M. D.

This Report of the Special Committee of the Illinois State Medical Society, written by Dr. McClelland, the Chairman, is a brief and interesting sketch of medical legislation chiefly in this country. In addition to the historical review a summary is given of the laws regulating medical practice in thirty of the States. Dr. McClelland is already favorably known to the profession by his valuable work on Civil Malpractice, published some years ago by Hurd & Houghton, and many will be interested to know that he is pursuing the subject of Medical Legislation with a view to another and more extensive report. Any information of interest on this subject may be forwarded to him at Knoxville, Illinois.

CHRIST THE LORD. A Sacred Cantata, by W. Williams. Boston: Oliver Ditson & Co. Chicago: Lyon & Healy. Price, 80 cts.

There is getting to be quite a demand for music for Christmas festivals and the like. Not only are the children to be pleased, but all ages are to be provided with entertainment. The cantata here mentioned is of a sacred nature, the first part only having reference to the glad time at Bethlehem. But it contains well made words, and good music, which is all easy enough to be conquered in two or three choir rehearsals.

THE GLAD YEAR ROUND. For Boys and Girls. By A. G. Plympton. Boston: James R. Osgood & Co. Chicago: Jansen, McClurg & Co. Price, \$2.50.

The daintiest, brightest, loveliest child's book that the artist and the printer ever made. It is better than "Baby's Opera," or anything of the kind the writer has examined. The figures are drawn with the grace, accuracy, and spirit of Walter Crane's work. It is a marvellous study of child form, attitude, and action; and the coloring is done with great neatness and delicacy. It will interest the whole family, and no one will be found too old or too young to admire it.

BOOKS FOR THE YOUNG.—Messrs. D. Lothrop & Co., of Boston, are this year even surpassing previous efforts in the beauty and excellence of their books for the Holidays, and in the literary and artistic quality of their well-known periodicals. The best work of artist and author has been obtained at profuse outlay. Their Magazines, "Wide Awake," "Babyland," "Little Folks Reader," and "The Pansy," are not only attractive to the young, but are pure and educational in the best sense. None enjoy greater or more deserved popularity. The motto of the firm, "Whatever is done at all, must be well done," seems to be practically demonstrated in whatever proceeds from their house. One of the most original Holiday books of the present season is "King Grimalcum and Pussyanita, or the Cats' Arabian Nights." The title gives some indication of what delights young readers are to expect from this novel and amusing book.

Mrs. Diaz was never more successful in ingenious narrative than here. The plot is very simple. King Grimalcum succeeds the aged King Tommibus in the Kingdom of the Cats. We are told that "King Grimalcum was, of course, jet black all over, without a single white hair, or he could not have been made King, and his eyes were of the true royal yellow. "The first act of this august sovereign was to decree that black, maltese, and gray were the only colors to be allowed for cats, and that all cats which had more white or yellow than dark hairs should not be allowed to live. Among the cats brought to trial for this offense, was a beautiful white kitten named Pussyanita, who, while awaiting execution, aroused the King's curiosity by a story about one of his ancestors. This led to a succession of tales regarding events and adventures in the world of cats, by which means Pussyanita won her pardon, and attained much influence at court. The volume has an appropriate emblematic binding, and is profusely illustrated. "Polly Cologne," by the same author, is the story of a pet rag doll. "A Family Flight through France, Germany, Norway, and Switzerland," by Rev. E. E. Hale, and Miss Susan Hale, is a book for older boys and girls. The narrative of the trip, personal and descriptive, is given with great freshness and animation, and is very instructive, as it could hardly fail of being. There are abundant pictures.

THE CHURCH CHORUS is published by James B. Rogers, No. 1151 Broadway, New York, at 10 cents a number. The double number before us gives an elaborate rendering of the Te Deum in D. Mr. Rogers is doing a good work in his effort to elevate the standard of Church music, and has the commendation of many clergymen and organists. His publications are used in all our Dioceses and in Canada. Mr. Rogers in his circular expresses a desire to correspond with leaders of choirs and organists, and will give all information in his power.

BETHLEHEM SONGS, published by Geo. D. Newhall & Co., Cincinnati, is an attractive and valuable collection of Christmas Carols by modern authors, which our church choirs would do well to examine. There are fifteen of these gems of song, with music, well printed, for 15 cents.



The Household.

Frederika Bremer, in "The Neighbors," in her own true and charming way, describes a family supper, at which for the first time "Ma chère Mère" sees at her table her three newly married sons, with their wives. At the conclusion of the meal, she addresses them as follows: "In an old regulation for soldiers, it was said, that only in the moment when the fight commenced, should the order be given to the troops, and the order consisted of but three words, 'Do your best.' This rule may also be of some value to the married. Books of education, the advice of fathers and mothers, the precepts of teachers, continue to the altar of hymn, but there they all pause, and merely say to the wedded pair, 'Do your best.' After this, truly, it is not an easy task to give counsel. Every marriage has its own Free Masonry, the one unlike the other, with which it is not well for the uninitiated to meddle. But some good advice, my children, you may listen to with profit, from an old lady who has seen some little of the world, and who has had some little experience in the free masonry of married life; and if you, in your married career, profit by these counsels, it will be well for you. If, my children, you would be happy, avoid sour looks and changeable humors. By these, people entice Satan into their houses. A little cloud, says the proverb, 'can hide both sun and moon.' Yes, my daughters, guard against bad weather in the house. And you, my sons, take heed that you are not the November storm that calls it there. Remember the old proverb, 'Peace mendeth, but strife rendeth.' Deceive not one another in small things nor great. One little single lie, before now, disturbed a whole married life. A small cause has often great consequences. Fold not the hands together and sit idle. 'Laziness is the devil's cushion.' Do not run much from home. 'He who is not missed, is never wanted.' Many a marriage which begins like the rosy morning, falls away like a snow wreath, because the married pair neglect to be as well-pleasing to each other after marriage as before. Endeavor always to please one another, my children, but at the same time, keep God in your thoughts. Lavish not all your love on to-day, for remember that marriage has its to-morrow likewise, and its day after to-morrow, too. Spare, as one may say, fuel for the winter. Consider, my daughters, what the word housewife expresses. The married woman is her husband's domestic faith; in her hands he must be able to confide home and family; be able to entrust to her the key of his heart, and the padlock of his store-room. And you, my sons, be faithful husbands, and good fathers of families. Act so that your wives shall love and esteem you. Read the word of God industriously; that will conduct you through storm and calm, and safely bring you to the haven of rest. And for the remainder, 'Do your best.'

How to Boil Rice.—Few cooks seem to know how to prepare this article of food properly, so a hint or two will not be out of place here. The rice must be carefully picked over, and then washed in cold water until it is free from all the loose starch which may adhere to it, or until the water looks clear. Then dry it. It can be put in a flour sieve for this purpose. In placing it over the fire, use three pints of water to a cup of rice, and a teaspoonful of salt. The water must be boiling before the rice is added. Boil precisely twelve minutes, and then pour off the water. Then place the sauceman with the rice on the back part of the stove, where it will be kept warm without burning, for ten minutes longer with the cover partly removed. In this way, it is not soggy, or too soft, and every grain is cooked separately by itself. After being cooked, if left covered, it will soften, and the grains will burst open in their delicate tenderness.

No one knows until she has tried it, says an experienced housewife to one of our contemporaries, how much she may change the aspect of things about the house by using a little varnish. On a sunny day, take the old chairs and tables out on the porch or by an open door, and after thoroughly dusting and wiping off with a damp cloth, apply a thin coat of varnish, and so cover up scratches and marred spots of all kinds. It will dry in a very short time, and you will be surprised to see how much good you have done. A flannel cloth, with a very little linseed oil, is good to rub furniture with, but the greatest care must be exercised to prevent any oil being left on the wood to attract dust. It must be rubbed until you would not know, except by the improved appearance, that any oil had been used.

If you wish to be at home in society, fill your brains with ideas. Set your mind at work. Wake it out of the sluggishness it would naturally sink into, if you were only a plodder and nothing more, by good stirring thought. Take the newspapers and read them thoroughly. Knowledge is power in more senses than one. If you go into society with something in your mind worth talking about, you will not fail to find listeners who will treat you with respect, and where you are well received, you will not fall very soon to find yourself at ease.—Country Gentleman.

SERVING AT TABLE.—The habit that obtains in many families of "heaping" food and giving a little and considerable more than is asked for, has nothing to be said in its favor, and a great deal against it. Unless one has a strong firm appetite that only an earthquake or tempest could effect, a large quantity of food is appalling. It is much pleasanter to send one's plate and have it replenished, than to be obliged to leave food upon the plate. In order to clear the plate one is prone to overeat, from an idea of "saving" the food.

One of the prettiest and newest novelties is an evening work-table, round in shape, and ornamented with slight scroll work of foliage carved in wood. Its distinctive feature is the continuation of the central support up through the table, which becomes the standard on which a carved, wooden lamp is raised or lowered, to suit the character of the work, or convenience of the worker. Pretty effects are obtained by using contrasting woods.

JOHNNYCAKE.—One cup sweet milk, one cup wheat flour, one and one-half cup of corn meal, one tablespoonful sugar, one egg, butter half the size of an egg, one teaspoonful cream tartar, one-half teaspoonful of soda, a little salt. Bake in a tin about four inches by eight inches.—N. Y. Tribune.

Economy does not signify a lack of plentifulness nor stinginess. It means enough for each and all, and nothing wasted, and when food is served in over abundance waste must be the result. Moreover, it is a comfort to get just what one asks for—if "half a cup of tea," that much and no more.

A slipper or shoe-bag may be made of striped bed-ticking. The white stripes may be herring-boned with worsted, or ornamented with strips of worsted braid; and then the whole made in the usual way, and bound with braid. The effect is pretty, and the bag is serviceable.

PRESERVING.—The temper is best kept by using as little vinegar as possible. The heart by using abundantly of the oil of grace. Treasures, by laying them up where neither moth nor rust doth corrupt.

BIBLE STUDIES.—NO. XLIV.

Written for the Living Church. A word which in the Holy Scripture is employed in a variety of meanings. In one place it is associated with a wicked person, who made it the receptacle of a sacred trust which ought to have had a broader position. Next, we read of it in connection with one who was dear to our Lord Jesus, and was the subject of His miraculous power. Then it is mentioned in the narrative of our Lord's resurrection; and lastly it is spoken of as the medium of cure to the sick, through the special mercy of God, and by the agency of one of His appointed Ministers. Among us, there is one special use for the article, but it is sometimes made to answer other purposes. It is made of cotton, silk, linen, laces and even paper.

What is it? Mention the Scripture associations. Tell me what nation has it principally manufactured of paper. F. B. S.

The Thundering Legion.

BY REV. J. M. NEALE, D. D.

A Roman army on its march through an enemy's country must have been one of the finest sights that it is possible to conceive. First went the allies of the right wing with the baggage; then came the strength of the forces, the legions themselves; and last, the allies of the left wing with the cavalry. The silver eagles gleamed above the legions; the wind played idly with the red banner of the horse; trumpets blew and drums sounded. And so, over mountains and across rivers, in the dog-days of summer, and the bitter blasts of winter, the troops that had conquered the civilized world went on to further victories.

Thus it was that Emperor Marcus Aurelius led forth a gallant army against the barbarous tribes of the Marcomanni, and the Quadi. Through pathless forests he led them, where the sun never penetrated, and the birds never sang; where the leaves of one autumn fell on those of another, till the soil became a festering and a corrupting mass of decay; over plains he led them, where there was not a bough to cool the air, and the noonday sun poured down intolerable radiance. And day after day some stout-hearted veteran, utterly worn out with the sultriness of the weather, and the weight of his armour, lay down and rose not again. Still the barbarians retreated, and still they were to be pursued; till every heart waxed sick with hope deferred, and every eye was turned mournfully southwards toward the fertile fields and blue skies of Italy.

And now there had been no water for two days in the army. Eyes grew glazed, and cheeks hollow, lips shrivelled, and hands burning. And on the third morning the sun rose more sultry than ever, and there was not a breath of air to temper his beams.

"Now the gods preserve us!" said Marcus Aurelius, as the officers met in council; "for if they fail us, we are lost indeed. Have the exploratores been again sent out, and that to a greater distance than yesterday?"

"They have, most serene Augustus," replied the Prefect of the camp; "and they report that there is neither water, nor sign of water for twenty thousand paces round us."

"Then we must of necessity, wherever we march, pass another day without drinking," returned the Emperor. "To go back is certain destruction, for we know how great is the distance to the last river that we passed; to go on is our only hope, and that, by Mars, is small enough."

"Orders have been given out," continued the Prefect, "that supplications should be made throughout the camp to Jupiter Pluvius, and they were accordingly so made last evening. But either the earth hath grown so wicked, or the gods so careless, that if yesterday were like the breath of a furnace, to-day is yet more sultry and more oppressive."

"Most gracious Emperor," cried a speculator, rushing in, "the barbarians are in front, and seem about to offer battle. The fourth legion is so utterly worn out, that the legates fear it will not fight; and six cohorts of the twenty-first are all but perishing with exhaustion."

"Our genius is deserting us," said Aurelius, "but we will not desert ourselves. Let the other legions be drawn up in three lines, and let the sick and the faint-hearted be in the fourth. And do we as Marius ever did—for never was better general than he—let the bravest troops be in the forefront of the battle."

"It shall be done as the Cæsar commanded," replied the Prefect. "And what word shall be the tessera, to-day?"

"LAR DEUS," answered Aurelius; "it is good, and it is short."

"I go then, serene Prince," said the Prefect; "the genius of Rome guard its Emperor! For my part, my battles are well-nigh over, for death is as certain as the fight."

"True, worthy Licinius," said a Tribune of the legion called the Melitene, "true; if we do battle as things now stand, it is so. But you shall know, and the ever-august Emperor himself shall also know this day, that they are no gods which are made of wood and stone, and that One only ruleth the heaven and the earth, and giveth victory where and to whom He will."

"What mean you, Tribune?" demanded the Emperor.

"I am a Christian," replied the officer, "and well-nigh all of our legion are Christians, as well as I. And, that all this host may know Who is the True God, I doubt not that He will hear the cry of His servants, and supply the need of this army."

"That passeth the power of any god," said Marcus Aurelius. "But yet, since we do not, after the example of the god Nero, and the god Domitian, think fit to restrain the sect of the

Nazarenes by fire and by sword, you have full leave from us to call upon Him Whom you worship, if, perchance, in this strait he may be able to save us."

"It shall be done," replied the Tribune. And he left the tent.

"They are a harmless race—so we learn, at least"—proceeded Aurelius to those who were standing by him, "and, as we hear, their chief distinction, besides the purity of their lives, and the love that they bear to each other, is their meeting very early on the first day of the week, and singing hymns to Christ as to God."

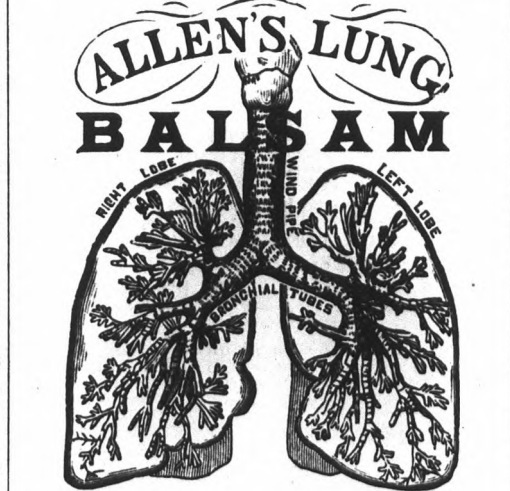
Meanwhile, the army was being arranged in line of battle. The barbarians, with their sparkling blue eyes, long yellow hair, rude armor, and discordant cries, were in the act of advancing; soldiers and centurions were in their posts—the Emperor had, in a few brief words, encouraged his men—nothing was wanting but the signal for fight. Then the Melitene legion, which, according to the later fashion of the Roman battles, occupied the greater part of the right in the first line, fell on their knees, and with outstretched hands implored the protection of the God of Battles. The Emperor, who, from his post in the centre of the army, saw clearly all that passed, delayed the watchword, and the Quadi and Marcomanni seemed awe-struck at so new and so solemn a sight.

Even as the legions were in prayer, a breeze sprang up from the southwest. It freshened every moment, the western horizon darkened, black and massy clouds hovered higher and higher above it, the sun was lost in a heavy shroud of vapor; and, in five minutes, the heaven was black with storm clouds. Slowly and solemnly the few big drops, the precursors of the tempest, fell among the host, till, presently, in driving, blinding, roaring lines, came the thunder shower. Helmets were torn off to catch the water; the parched troops drank and were satisfied; even for the beasts there was enough and to spare. And, ere they had yet made an end, forked lightnings shot forth from the clouds into the very faces of the discomfited barbarians. "The Lord also thundered out of heaven, and the Highest gave His thunder; hailstones and coals of fire." Thus, terrified by the roar of the storm, and the dazzling blue of the lightning, and the falling pieces of ice, the Marcomanni drew backward. The Melitene legion, who had hitherto knelt in thanksgiving, as at first they had knelt in prayer, rushed forth upon the enemy; and the whole strength of the Roman army, renewed and refreshed by the coolness of the air, and the copious draughts of water, followed them to victory.

So Marcus Aurelius retired in triumph to Rome; and the Melitene Legion was thenceforth known by the name of the Legio Fulminatrix—the "Thundering Legion."

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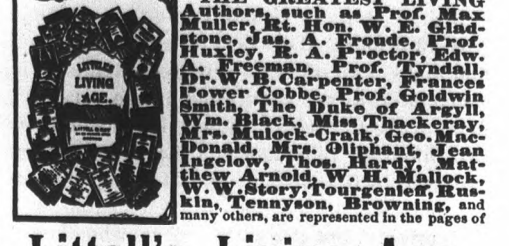
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**Bishop Burgess' Visitations.**

Correspondence of the Living Church.

Bishop Burgess visited Canton on Sunday, Nov. 13th, and held Services, morning, afternoon, and night. All of them were well attended; and much interest was manifested in the establishment of the Church in this growing city of about five hundred inhabitants. The two sermons delivered by the Bishop aroused a deep interest not only among the few Church-people who were present, but also among others who, though not belonging to us, are yet favorably disposed.

At the second Service, the Bishop baptized two children. There are other candidates here for Holy Baptism, and also, after due instruction, for Confirmation.

On Monday evening the Bishop held Services in St. James' Church, Lewiston, where a good congregation greeted him. Great good, it is hoped, may be done by his Sermon, which struck the key-note of the whole Christian Life—Inward Holiness.

On Tuesday, the 15th, the Bishop went to Rushville, and held a consultation with a few of the Church-people of that old town. There is good hope and promise for the Church in this place. Two weeks before the Bishop's visit, the Rev. Mr. Moore held Service there.

On Wednesday, the 15th, the Bishop visited Christ Church Jubilee, where he found a good congregation. The Rev. Mr. Moore, the Rector of the parish, accompanied the Bishop on all these visitations, and assisted him. Mr. Moore came here early last October; and, since that time, some work has been done for the Church, at all the places mentioned, and also at Brimfield, in Peoria County, one of the oldest parishes in the Diocese. The church-building at this point is now undergoing repairs, and will soon be occupied for Divine Service. It is hoped with God's blessing, that Zion Church, Brimfield, will take her proper place in the next Annual Convention.

Thursday, the Bishop spent in visiting Jubilee College, and the property and grounds belonging to it. He showed his interest so far as to go into the coal bank, and he came out all right, and seemed to have enjoyed his ride very much indeed. In regard to Jubilee College, the Grammar School Department could now open with not less than 20 pupils, if the building were in proper repair, and the right teacher found for the place. With the assistance and advice of the Bishop, the Rector of Christ Church, Robin's Nest, hopes soon to have the School in good working order. Jubilee College is situated in as healthy a locality as is to be found in the State of Illinois. It is a lovely spot, and just the place for parents to send their sons to be educated. It is hoped that the Church-people of Illinois, in particular, will take an interest in Jubilee College, and let it be known to the Custodian of the College, the Rev. George Moore, Robin's Nest, or the Bishop of the Diocese; so that those more immediately interested might be able to judge of the number of pupils that would be likely to attend, when the school is in good working order.

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**To the Editor of the Living Church:**

Your correspondent "R," again falls into an error as to the qualification of parish electors in the Diocese of Texas.

By Canon xi., sec. 2, it is provided that "communicants, pew holders or annual contributors to the support of the Parish in some fixed amount for more than one year next preceding any election, being males over twenty-one years residing in the Parish, and habitually attending the Church Service, are entitled to vote for Vestrymen, and upon all questions requiring the action of the Congregation."

This is quite loose enough, but not nearly so bad as the "Six months, and contributing to the support of the church" set down to us by your correspondent.

Waco, Texas, Nov. 14th, 1881.

The London Times is not often caught tripping, but the following, from its academic news, is rather puzzling:

The late Dr. Ferrers, Master of Gonville and Caius College, was to-day unanimously elected one of the electors to the Sadlerian Professorship, in the place of the late Dr. Bateson.

**An Important Communication.**

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