

The Living Church.

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

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CHICAGO.

SATURDAY, DECEMBER 31, 1881.

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WHOLE No. 165.

THE SISTER.

Written for the Living Church.

A life of peace, all calm within; without,
All active duty; love's pure service given.
A faith so warm, no chilling winds of doubt
Can bar with clouds her intercourse with heaven.
A life of prayer; thus love breathes forth, to Love
Divine and boundless, every deep desire;
And each rapt soul, enraptured from above,
Mingles her incense with heaven's altar fire.
And still more precious fruit of Calvary's Tree
Is garnered in heaven's storehouse by her King;
Better than costliest sacrifice, the free
Obedience Christ's hallowed Bride doth bring.
O Blessed Jesu! teach Thy doubting Church
How rich the grace Thou hast on her bestowed.
Bid her faint heart take courage, and the torch
Of Love re-lit to clasp, and praise her God!

F. W. TAYLOR.

Kemper Hall, St. Bartholomew, 1881.

CHRISTMAS DAY.

Services and Celebrations in the Churches of the Metropolis.

The hap that Christmas came on Sunday this year furnished unusual opportunity for its religious observance by the sects. The opportunity seems to have been almost universally seized upon; and Christmas sermons and Christmas music everywhere evidenced the powerful hold which this Church Festival has come to have upon the whole mass of our American population without regard to religious lines. Not only is the day kept, but the Church's ritual mode of keeping it, is coming to be more and more copied.

The Christmas chimes were rung at midnight as usual, at Trinity Church. The chief Service on Christmas morning began with an organ voluntary, "Noel," by Gounod, followed by a processional hymn, "Christ is born, tell forth His fame," sung by the full surpliced choir. The Eucharistic Service was from Mozart's Seventh Mass. The church was impressively decorated.

At St. Paul's Chapel, Haydn's *Te Deum*, in C, was sung, Schubert's *Kyrie* and *Gloria Tibi*, and Gounod's anthem, "Angels from the realms of glory."

At the Church of the Heavenly Rest, the Rev. Dr. Howland officiated, assisted by the Rev. Mr. Morgan. The boy choir gave as processional, "Hark, the herald angels sing." Mendelssohn's Communion Service in F was rendered.

At St. Ignatius there was a choral midnight Celebration; a second Celebration at 7:30 in the morning, and a third at 10:30, with sermon by the Rev. Dr. Ewer. The music was rendered by the choir of twenty-four men and boys, the Eucharistic Service being from Mozart's Second Mass in C, with the hymn of *O Salutaris*, and the *Agnus Dei*. There was choral Evensong, with sermon, at 7:30 A. M.

At the Church of the Holy Trinity, Madison Avenue and 42d Street, the Rev. Dr. Wilbur F. Watkins, Rector, there were, at morning Service, four recitative anthems from Handel's "Messiah." The ascription, after the sermon, was sung, and was followed by an anthem, "Thus speaketh the Lord of Hosts," and part of a hymn by the Bishop of Ely. The *Nunc Dimittis* was chanted after the Holy Communion.

At Calvary Church, Bishop Dudley, of Kentucky, officiated morning and evening. The decorations were very heavy and rich.

At the Church of the Holy Spirit, Madison Avenue, Berg's *Te Deum* was sung, with Nares' setting of the responses to the Commandments, the offertory being Adams' *Cantique de Noel*. The Litany was said at 4:30 P. M., with administration of Holy Baptism.

The Bishop of Nebraska officiated at St. George's in the morning; the Hallelujah chorus, from Handel, forming a marked feature of the Services. At 4 P. M., there was a "People's Service," the Rev. Newton Perkins preaching.

At the Church of the Beloved Disciple, the Glorias were from Mozart's Twelfth Mass.

At St. Luke's, the Services were rendered by a surpliced choir of men and boys, assisted by a chorus of twenty ladies. There were two Celebrations. At the second Service, the Sunday School sang carols.

At the Church of the Annunciation, of which the Rev. Dr. Seabury is Rector, there were also two Celebrations; Handel's Hallelujah chorus being rendered at the second Service, by the boy choir.

At Grace, St. Thomas', St. Bartholomew's, Incarnation, Christ Church, Holy Apostles, St. James', the Redeemer, All Angels, St. John Evangelist's, All Saints, St. Chrysostom', St. John's, and the Church of the Transfiguration, the Services were stately and well rendered. In one or two instances the Christmas decorations and hangings were more than usually massive. The churches were crowded; the attendance being greater on account of the Feast falling on Sunday.

In Brooklyn, Christmas Eve choral Services were held at St. Paul's and St. Luke's. On Christmas morning at Grace Church on the Heights, the Rev. Dr. Snively preached, the music being rendered by a quartet and a chorus of twenty voices.

At Holy Trinity the processional was Mozart's "Hark the herald angels," and the recessional Rossini's "The God of Israel." Buck's *Te Deum* in D, was sung. At St. Peter's, the Rev. Charles A. Tibbals preached in the morning on

"The Angel's Carol," and in the evening on "The Word in the World."

At St. Paul's, corner of Clinton and Carroll Streets, there were two Celebrations, Bishop Littlejohn acting as Celebrant at the second, and preaching. The surpliced choir of men and boys rendered the music, the notable features of which were Bridgewater's *Te Deum* in A., Garbutt's "There were shepherds," sung as introit, and the Gloria from Mozart's Twelfth Mass, as offertory. The Rector, the Rev. Warren C. Hubbard, preached in the evening.

There were two Celebrations also at St. Luke's Church, the Rev. Geo. R. Van de Water preaching morning and evening. The boy choir of this Church, and that at St. Mary's, Emmanuel, and St. Paul's (E. D.), rendered very elaborate Services. At St. Ann's, Christ Church, St. John's, St. James', the Church of the Redeemer, Christ Church (C. D.), and St. Mark's, large congregations assembled. At the Church of the Good Shepherd, the processional was Geibel's "Why ring these merry bells?" The Rev. Dr. Cornwell preached, and the Ascription was chanted. At St. Stephens' a Childrens' Service was held in the evening.

Street Decorations and Church Services in Philadelphia.

It seems only yesterday that the city was draped in the emblem of woe, and every one was mourning for the dead President. To-day, all is changed, and signs of rejoicing are seen on every hand.

Most of the stores on Chestnut street, the Broadway of Philadelphia, are heavily festooned with evergreens, and the windows are rendered attractive by all manner of novel adornments. This business of window decoration is made a specialty by people who are particularly qualified for it, and it is said these artists are paid a dollar an hour for their services. One of the most striking pieces of their handiwork is a calla lily in full blossom, all made of silk handkerchiefs of appropriate colors. This year bright colored immortelles are largely mingled with the evergreens, giving a very gay effect. The proprietor of a clothing store has his name done in yellow flowers conspicuously placed among the greens, with rather startling contrast. One sign announces the "Headquarters of Santa Claus," and represents the children's patron descending a well simulated chimney, with his traditional load of toys. Greens are displayed for sale in such profusion that one would think the forests must have been robbed. Christmas trees are seen in great variety. Crosses, wreaths, stars, and all manner of devices abound; mingled with these, are the bright colored immortelles and long strings of red berries that look like coral beads; piles of narrow strips of tinsel furnish the glitter of this array. Even the street cars indulge in a bit of green.

Very elaborate Church decoration seems to have had its day, and more simplicity prevails. At St. Stephen's, where your correspondent attended Service, the chancel windows were nearly covered with a network of greens, with a blazing star in their midst, festoons of ground pine adorned the gallery, but the chief object of attraction was the wonderful "Burd Monument," said to be one of the most beautiful pieces of sculpture in the world. A cross about seven feet high is in the centre of it. At its side is a group of three figures of the Burd children, each one half reclining. On all the faces, there is the expression of sleep. This gives a wonderful effect that it would seem impossible to produce in marble. There is no suggestion of death, but the gazer sees those who have "fallen on sleep." Standing by this group is an angel lightly touching the shoulders of the girl in the centre, as though to waken her. This angel has outstretched wings, and the representation of down on them is most perfect. An alcove in the Church is devoted to this monument, and at Christmas time it is embowered in green, so that these sleepers seem to be in the midst of a forest, and the angel is half hidden behind the boughs.

Rev. Mr. McConnell, of Middletown, Ct., the recently elected Rector of St. Stephens, did not celebrate Christmas with his congregation, as he does not leave his old parish till February. Rev. C. Maurice Wines, the clergyman in charge, officiated. Haydn's *Te Deum* was among the musical gems rendered by the choir.

There were some children's festivals Sunday evening. A very pleasant one was that of St. Matthias' Sunday School, where there was an address by the Rector of the Church, and by Rev. Samuel Durborow, Superintendent of the City Mission. There was plenty of singing, and a distribution of gifts.

The City Mission has its festival Monday morning, at which time gifts are distributed to a large number of friendless little ones, who would have no share in Christmas save for the Mission. During the week there will be other festivals, so that Christmas is likely to last till the dawn of the New Year.

The Detroit *Free Press* says: "In olden times preachers used to be burned at the stake for heresy. Now they smilingly accept the verdict of the jury, start a church of their own, and catch on to popular favor like a double-grip grappling iron."

Christmas Customs and Carols.

(Continued.)

Written for the Living Church.

*** "Ring out the darkness of the land; Ring in the Christ that is to be."

The customs, legends, and superstitions in respect to Christmas, differ but little among the various Christian nations; the primary design being the observance of a joyous festival on Christmas Eve, and a Service of praise and thanksgiving on the Day itself. Many of the beautiful customs of Old England have become so obsolete as to live only in name; while others, though unobserved in the cities, are still in vogue in the rural districts of Yorkshire and Derbyshire. In Mediaeval—and, even to a slight extent, in the present times—the Waits walked through the streets on Christmas Eve, singing quaint carols, and accompanying themselves with strange musical instruments. Rude as must have been their harps and zitterns, and untrained as were their voices, yet, to one only half awakened, the sounds, as they drew near, growing louder and clearer, and then as they receded, becoming fainter and fainter, until they died away, must have been very sweet and touching—as a dim, far-off imitation of the first Christmas Carol. In private families (and this is observed in some homes in England and America to-day), the children sang at the door of each room, waking the family by their infant voices raised in praise for the return of the Blessed Day. The hospitality of Old England at Christmas-tide was proverbial. No stranger, however poor, feared lest he should be debarred from the bountifully-supplied tables and the blazing fires; for the old-fashioned Yule-log gave forth warmth for all who came within its charmed circle; and every heart overflowed with the love and charity which the blessed Season inculcates. An old custom, intended to show the unity of all, was the use of the "Wassail Bowl," for family and guests alike. It was brought in after dinner, with roasted apples floating on the surface of the spiced wines, and passed to each in turn; this typical custom gave way to each individual's having a separate bowl.

The superstitions, then current among all nobles and peasantry, are concisely summed up by Shakespeare, in these words:

Some say, that ever 'gainst that season comes
Wherein our Saviour's Birth is celebrated,
The bird of dawn singeth all night long:
And then, they say, no spirit dares stir abroad;
The nights are wholesome; there no planets strike,
No fairy takes, or witch hath power to charm,
So hallowed and so gracious is the time.

Among the superstitions, may be mentioned the fact that each year the Yule-log must be kindled from the brand of last year's fire; and under no circumstances must the fire go out during the night, for it betokened an ill omen. Christmas, in those days, was looked forward to by old and young, and no family was so poor but that a branch of holly, mistletoe, or some bright evergreen decked their home.

The Germans, also, have ever been lovers of the Christmas season; and, as in England, it was kept with uniform festivity. The children were early taught to love the Christ-Child, and to strive to obtain a glimpse of Him. For one of their beautiful legends teaches that no one who comes to Christmas morning with unkind thoughts toward any, can see the Christ-Child; but, to those who are fully at peace with every one, He may appear. It was, and is still, one of their customs to send boys around from house to house, during Advent and Christmas-tide, to sing the sweet hymns of the Nativity; and the familiar story of Luther's earning daily bread in this way is no exaggeration. The choir-boys and novices of the Monasteries were often very poor, and Christmas was hailed with pleasure, as it gave them an opportunity to earn something. At the present day it is a common thing for three or four boys to be seen bearing either a picture or an image of the Holy Family, going through the streets, stopping at any door that may open to them, singing their carols and displaying their pictures and images.

In no city at the present day is Christmas kept with such gaiety and parade as in Rome. The shops are dressed with flowers and make a brilliant display; in the churches the richest ornaments of the altar are brought out; the images of the Madonna and the saints are decked in showy and gaudy apparel. The peasantry flock from the country around; among them may be seen the Calabrian minstrels; who, coming a few days before Christmas, consider themselves as representing the Shepherds of Bethlehem. Their dress consists of a long coat or tunic of sheep's skin, and a tall, pointed cap decorated with a profusion of ornaments. They march through the streets, playing on instruments that resemble bag-pipes, and paying homage at every corner where shrines to the Blessed Virgin are erected. When the sun sets on Christmas Eve, a cannon is fired to announce that the day draws near; then, in the great churches Vespers are said with pomp and display, and the *True Holy Cradle* (?) is carried under a rich canopy, in a formal procession of cardinals, priests and acolyths, bearing lights, and waving the golden censers, while crowds of people kneel in silent awe before it.

Among the German carols a very beautiful one, beginning "Die heilige Nacht; Stille Nacht! heilige Nacht!" The translation, "Silent Night, Holy Night," is very sweet in its simplicity, and in its choice expressions. A translation of Dr. Tholuck's Nativity hymn of this century, though perhaps not adapted for singing, is too good not to be referred to; it opens with a description of the glory belonging to the King of kings, before Whom the whole choir of angels bow; and then, in a peculiarly touching manner he describes how this glory was resigned:

But ah, how strange! as near the earth
Approaching, all this sacred mirth
Grows dim, and fades away;
And palms and psalms,
And crowns of gold
And thorns—Behold!
All, all are gone!
A little child is found alone!
Martin Luther is the author of a Nativity Hymn of some merit, beginning:

All praise to Thee, eternal Lord!
Clothed in a garb of flesh and blood.
Many of the old English songs are for the festivities of Christmas, not for the religious Services of the Church, and were thus only sung at the great dinners, and need not be quoted here. The following is an old English carol of great beauty:

God help ye, merrie gentlemen!
Let nothing you dismay,
For Jesus Christ our Saviour
Was born on Christmas Day.
The Dawn rose bright on Bethlehem,
The stars shone through the grey,
When Jesus Christ our Saviour
Was born on Christmas Day!
God help ye little children!
Let nothing you affright;
For Jesus Christ our Saviour
Was born on Christmas Night.
The dawn rose, etc.
God help ye, all good Christians!
Upon this happy morn,
The Lord of all good Christians
Was of the Virgin born.
The dawn rose, etc.

A familiar and favorite carol, entitled "From far away" is worthy of comment, as it is written in such a quaint style:

From far away we come to you
The snow in the street, and the wind on the door;
To tell you of tidings strange and true,
Minstrels and Maids! stand forth on the floor.
For, as we wandered far and wide,
The snow in the street, and the wind on the door;
What hap do you deem there should us betide?
Minstrels and Maids, etc.
Under a bent, when the night was deep,
The snow on the street and the wind on the door;
There lay three Shepherds tending their sheep,
Minstrels and Maids, etc.
O ye Shepherds! what have we seen,
The snow on the street, and the wind on the door,
To slay your sorrow and heal your teen!
Minstrels and Maids, etc.

In the next stanza, the shepherds answering tell how they saw the Babe and the Maiden-Mother, within an ox-stall. Then follows this description of St. Joseph:

There was an old man there beside;
The snow on the street, and the wind on the door;
His hair was white, and his hood was wide,
Minstrels and Maids, etc.

The rest of the carol tells how they saw the Mother and the aged man kneel before the Babe, and how they then heard that which drove away all sorrow and care.

A carol of great beauty, yet not an old one, is the "Venite Adoremus," having for its chorus the last line of the "Adeste Fideles":

The snow lay on the ground, the stars shone bright,
When Christ the Lord was born on Christmas night!
Venite adoremus Dominum!

'Twas Mary, Virgin pure, of holy life,
That brought into this world the God-made man.
St. Joseph, too, was by to tend the Child,
To guard Him, and protect His Mother mild.
Venite adoremus Dominum!

And then that manger poor became a throne,
For He Who Mary bore was God the Son.
O come then, let us join the heavenly host,
To praise the Father, Son and Holy Ghost!
Venite adoremus Dominum!

This carol, sung to the sprightly music written for it, can never fail to be a favorite one for the Children's Christmas Service.

The finest hymn written by Charles Wesley is one upon the Nativity. A proof of its intrinsic merit is that the Church prizes it highly, and also that all denominations use it alike:

Hark! the herald angels sing,
Glory to the new-born King;
Bend beneath the snow;
Gather them for Jesus;
Wreath them for His shrine;
Make His temple glorious
With the box and pine!

For choice language, for refined delicacy of expression, and for the beauty of its soft, musical cadences, no modern carol excels the one entitled "The Manger Throne:"

Like silver lamps in a distant shrine,
The stars are sparkling bright;
The bells of the city of God ring out;
For the Son of Mary was born to-night;
The gloom is past, and the morn at last
Is coming with orient light!

Never fell melodies half so sweet,
As those which are filling the skies;
And never a palace shone half so fair,
As the manger where our Saviour lies;
No night in the year is half so dear
As this which has ended our sighs!

Faith sees no longer the stable floor;
The pavement of sapphire is there.
The clear light of Heaven streams out to the world,
And angels of God are crowding the air;
And heaven and earth, through the spotless Birth,
Are at peace on this night so fair!

The last stanza portrays most vividly the grandeur of the invisible world, which ever silently surrounds and touches the visible. In the line, "Angels of God are crowding the air," one is forcibly reminded of the last lines of Milton's matchless Nativity Ode:

"And all about the courtly stable
Bright harnessed angels sit in order serviceable."
Christmas Carols and Stories, Legends and Customs form an important part in the History of Literature. CAROLINE F. LITTLE.

The Late Dr. Hoff.

From our Baltimore Correspondent.

Death has taken another from the ranks of our prominent clergy. On Sunday morning last, the Rev. John F. Hoff, D. D., Rector of Trinity Church, Towson town, the county seat of Baltimore county, entered into his rest in the sixty-eighth year of his age. Dr. Hoff was born in Lancaster, Pa., graduated from the University of Pennsylvania, Philadelphia, and received his theological education partly in the New York Theological Seminary, and partly in the Theological Seminary of Virginia, at Alexandria. In 1837, he was admitted to Deacon's Orders in Philadelphia, and in 1838, took charge of Christ Church, Georgetown, D. C. In 1847 he removed to Virginia, and took charge of Christ Church, Milwood, Clark County, where he remained eleven years. In 1858 he came to Maryland, and entered upon the Rectorship of Trinity Church, Towson town, which position he filled up to the time of his decease. In 1861, he accepted the Rectorship of Sherwood Church, Cockeysville, in connection with his Church at Towson town, which he held for ten years. Dr. Hoff was a member of the Standing Committee of the Diocese, at the time of his decease, and had been elected to that position for twelve consecutive years. He was the author of several contributions to the theological literature of the day, and was regarded as an able and learned theologian. His funeral took place yesterday afternoon from Emmanuel Church, and was attended by a large number both of the clergy and laity. The officiating clergy consisted of the Rev. Dr. Randolph, Rector of the Church, Rev. Drs. Lewin and Elliott, and Rev. Mr. Holt. Among the pall-bearers was the Rt. Rev. Bishop Peterkin, of West Virginia. Immediately after the close of the Services (there was no address), the remains were conveyed to Frederick City, for burial in the family lot in Mt. Olivet Cemetery.

On yesterday evening, being the eve of St. Thomas' Day, an interesting Service was held in St. George's Church, of which the Rev. Dr. Hammond is Rector, on occasion of the erection of a Memorial altar to the late Rt. Rev. Bishop Whittingham. Evening Prayer was said by the Rector, after which the Rev. Dr. Hodges, of St. Paul's Church, delivered an interesting and forcible address from the text: "Precious in the sight of the Lord is the death of His saints."

The subject was "The Communion of Saints;" and, in the course of his remarks, Dr. Hodges paid an eloquent tribute to the memory of our sainted Bishop. After the Offertory, and immediately before the concluding Collect, the Rector, standing in front of the Altar, made the following announcement: "This Altar, which is now placed in this church, is solemnly set apart for the Eucharistic worship of the Ever Blessed and Undivided Trinity, and in memory of William Rollinson Whittingham, late Bishop of this Diocese; in the Name of the Father, and of the Son, and of the Holy Ghost, Amen." This Altar, which is of beautifully-carved yellow poplar, oiled, together with the magnificent painting which has been already described to your readers, and which virtually serves as a retdos, can hardly fail to promote devotional feeling in the mind of every person entering the church; for they tell the old, old story of the Redemption, in more vivid language than any lips can utter. Quite a beautiful little incident occurred recently in connection with this painting of "The Descent from the Cross." A little child of about four years old, on seeing the picture for the first time, burst into tears; and, on being asked the cause of his grief, replied that he did not know before how much his Saviour had suffered for him.

Baltimore, Md., Dec. 21st, 1881.

An extraordinary amount of capital is being invested in sheep and cattle-raising in Cuba. Including the horses and mules owned by the planters, it is calculated that the value of the cattle of all sorts in the Trinidad valley amounts to \$2,000,000. Great care is being bestowed upon the breeding; and the importation of sheep, cows and bulls is increasing largely; no less than a thousand head having been delivered from England and the United States at Cienfuegos alone in a single week.

American Church News.

Reported by the Correspondents of the Living Church.

Central New York.—The Episcopal Worker, published in the interest of Trinity Church, Utica, gives, in the number for December, a good report of the General Missionary Conference, which was held in that city during the last week in November. Trinity, Utica, is evidently a "live" parish, if one may judge from the record of its instrumentalities, including a Guild, which has committees in seven different departments; a Women's Auxiliary to the Board of Missions; a society of young men under the name of "Earnest Workers;" an Industrial School; the Guild of the Holy Child Jesus, a society for the promotion of purity and truthfulness and other virtues among its members; and, lastly, "St. Paul's Mission" at Deerfield. At this Mission, Mr. George M. Weaver acts as Lay-Reader and S. S. Superintendent, under the Rector of the parish, the Rev. C. H. Gardner.

Fond du Lac.—We are grieved to learn of the sorrow that has fallen upon the household of our brother, the Rev. George Gibson, Rector of Trinity Church, Marquette, in the sudden death of his half-sister, Miss Eliza Mascaraft. The Rev. Mr. Watts, too, has been called to mourn the loss of his infant daughter, being the third child that has been taken from his family circle since he came into the diocese of Fond du Lac. Our brethren may be assured of our sincere sympathy with them in their affliction.

A letter addressed to the Bishop by J. H. Perry, Esq., Treasurer, on December 1, informs him that none of the missionaries had been paid their stipend due for the quarter ending Oct. 31st last; adding that the parishes and missions for the last two quarters, had been remiss in their contributions. In bringing the matter before the people of his diocese, the Bishop spoke of the inclemency of the autumn having disappointed the business expectations of the people, and deranged their plans. In view of the pressing necessity, he called upon his flock to arouse themselves, and to endeavor to make up all arrearages by the fourth Sunday in Advent. "If the missionaries must be neglected," he said in conclusion, "let it not be in the cold, sharp winter." We hope to receive a good report of what was done by the faithful of the diocese of Fond du Lac towards the fulfillment of their duty to the missionaries.

On Thursday, Dec. 15th, the ladies of the Parish Guild of St. Paul's, Plymouth, held a Bazaar for the sale of fancy and useful articles, in the Turner Hall. The display on the tables was exceedingly creditable, and spoke well for the devotion and energy of the ladies of the Guild, who have ably given their time and skill in preparation for this event. The proceeds amounted to upwards of \$115, and will be devoted to parochial objects. Interest in all that belongs to Church work and life is steadily but surely growing in the parish; and this is largely due to the devotion and zeal and constancy of the ladies of the parish. Thank God! things look better than they did a year ago.

Georgia.—The Harvest Home services, this year, in St. Peter's Parish, Rome, were full of interest. It is a day which never loses its importance, and which the generous hearts of the congregation never tire of. For years has the kindly custom been kept up in this parish. Contributions of fruits, flowers, vegetables, flour and meal, are sent in, and the church is decorated with what is available for that purpose; such as ears of grain, flowers, fruit, and vegetables. The service, on the present occasion, under the direction of the Rector (Rev. George W. Wilson), was most earnest and heartfelt. The singing, by a full surprised choir of men and boys, was excellent; and, when the last note of the recessional had died away, and the final "Amen" was heard from the choir-room, loving hands undertook the distribution of God's good gifts, until all the needy and sick persons in the parish had been supplied, and their hearts cheered by contributions substantial and beautiful. And it was done, too, with the utmost delicacy, each parcel bearing a card simply inscribed, "Thanksgiving Day, From St. Peter's Church." What a dear Mother the Church is, who ordains such loving customs, and ever keeps in remembrance the wants of God's poor and afflicted ones, and clothes the act of beneficence with the garment of holiness, by lifting it to the Sanctuary, and giving it a high place in the Worship of God.

New York.—The Trinity Church Record, for December, contains an interesting account of what is going on in all the various departments of this great and important parish. Upon "The Altar Society," devotes the duty of keeping the altar decked with flowers every Sunday and feast-day, and of caring for the linen and other altar appointments. They acknowledge the receipt of many beautiful gifts during the past year. Among these they specify the brass vases which stand at the foot of the cross; two smaller vases; a beautiful pair of linen cloths, in memory of the late Dr. DeKoven; a chalice veil (also a memorial); and a set of coverings for the sacred vessels, suitable for each season of the Christian Year.

The Record contains also notices of "The Trinity Church Association;" and reports of "The Executive Committee;" "The Committee on the Mission House;" "The Committee on Physician and Dispensary;" "The Kindergarten Committee;" and "The Committee on Sea-side Home." There are also some observations on parochial visiting among the poor, and a notice of the Guild of St. Agnes, and of the Guild of the Good Shepherd.

Reference is made, also, to Bible Classes, Mothers' Meetings, a Day School, and an Industrial School; all going to show how nobly "Old Trinity" is discharging her obligations, and administering the very valuable Fruit which has been given to her for the good of souls.

In addition to the Rector (the Rev. Morgan Dix, S. T. D.), there are five Assistant Ministers connected with the parish.

Northern New Jersey.—The Fourth Sunday in Advent was a High Day at St. Mark's, Orange, this year; for on that day Bishop Starke advanced the Rev. Harry McDowell, M. A., to the Holy Order of the Priesthood. Morning Prayer was said at 10 o'clock, by the Rev. Samuel Buel, D. D., Professor of Systematic Divinity in the General Theological Seminary, of which Mr. McDowell was a graduate in '81. He was assisted by the Rev. Frank A. Sanborn, a Deacon of the Diocese of Springfield. The Ordination took place at eleven o'clock. Rev. Edward B. Boggs, D. D., Rector of St. Stephen's, Newark, preached an excellent practical sermon in the Priesthood. The candidate was presented by the Rev. Geo. M. Christian, Rector of Grace Church, Newark. The Rev. Wm. Richmond, of Orange, said the Litany, and acted as Sub-Deacon at the Celebration. R. v. James A. Williams, D. D., Rector of St. Mark's, Orange, was Deacon. All the priests present united in the imposition of hands. The service was very impressive, and was conducted, under the direction of Rev. Mr. Richmond, in a most decorous and dignified manner.

The young priest goes forth with the blessings and prayers of his many friends.

North Carolina.—The Messrs. C. H. Pilcher & Sons, of Louisville, Ky., have lately built an organ for St. Mark's Church, Charleston. On the evening of Tuesday, Nov. 1st, one of the firm (Mr. H. W. Pilcher, who is the organist of the Church of the Holy Communion, in that city), gave a recital on the instrument above spoken of, which developed in a very favorable manner its power and sweetness. On the 23d Sunday after Trinity, at Evansong, the choir (composed of young men and boys) which Mr. Pilcher had trained, sang for the first time.

Pennsylvania.—A pulpit of solid brass has been erected in St. Luke's Church, Philadelphia. "To the glory of God, and the loving memory of Joshua Lipincot, who died October 2, 1880."

Southern Ohio.—St. James' parish, Zanesville, is doing a good work; and its members, both men and women, lay themselves out in a variety of organizations, to promote the best interests of the Church, not only as regards the parish itself, but in the way

of Missionary work also. Besides the organizations that are met with in every parish, it has a "Bishop Melvaine Society;" Standing Committees on "Social Entertainments," and on "Church Decorations;" an "Auxiliary Missionary Society;" a "Parish Aid Society," having committees for the sick and poor, parish visitation, and other objects; "St. James' Guild," with committees on Church Mission Work, on Strangers and Young Men, on Sick and Poor, on Guild-Room and Library, and on Church Decoration. The parish boasts, moreover, of a bright little parochial monthly paper, called the St. James' Parish Messenger, of which the Rev. I. McK. Pittenger is editor.

The Cincinnati Clerical Club held its monthly meeting at Newport, Ky., at the rectory of St. Paul's Church (Rev. Mr. Pettis). An essay was read by the Rev. S. J. Melish (St. Thomas, Milford, O.), on "New Testament Symbolism." It being the annual meeting of the club, the following officers were elected for the ensuing year: Rev. Edmund Rowland (Calvary, Clifton), President; Rev. W. M. Pettis (St. Paul's, Newport), Vice President; Rev. John H. Ely (Grace, College Hill), Secretary.

Springfield.—The Bishop of Springfield visited St. Peter's Church, Chesterfield, on the 9th inst., and St. Paul's, Carlinville, on the 11th, preaching several times with his usual power; and in the latter place, confirming eight persons, one in private. In St. Peter's, Chesterfield, a neat font of alton limestone, is soon to be placed; the gift of the widow of the late Junior Warden, Hobb. Oliver, in memory of her husband.

Wisconsin.—The Ladies' Aid Society of Kemper Mission, Darlington, held its first meeting in the new home of the pastor (Rev. H. M. Green), early last month, and took the opportunity of filling the parlor with gifts of various kinds for himself and his wife; both of them being generously remembered.

Good reports come from Missions in the St. Croix Valley. At Prescott, there is a readiness and desire to revive work. At River Falls, a parsonage house has been purchased. At Hudson, the congregation is ready to make arrangements for building a chapel. At St. Joseph, the chapel is consecrated. The Mission needs Communion-plates and sacred vessels. At New Richmond, the school building is secured for a chapel; but the interior requires to be remodelled and furnished for Divine Service. At Star Prairie, the chancel furniture is about to be made and placed in the church, and the beautiful building will soon be ready for consecration.

Favorable reports of progress come from St. Croix Falls, Clear Lake, Superior, Wilmet, and other points. At the two latter places, the Rev. Messrs. Milner and Mack are respectively at work. At Menominee, efforts are making to liquidate the remaining debt upon the church building, with a view to its consecration in the Spring. Here, also, a good beginning has been made towards securing a parsonage. At Chippewa Falls, two lots, adjoining that on which the church stands, have been purchased by the vestry; and, with the lots on which the rectory is situated, there is now a noble church property for the parish. The church debt is removed; and the intention is, during the winter, to complete the Church edifice.

Faithful, patient and persistent labor is securing the completion of the beautiful church at Eau Claire. The opening Service on Advent Sunday was an occasion of great joy. The Rev. Mr. Morrison is here, taking that well-earned rest from faithful missionary labors which we are sorry to learn, the condition of his health made necessary.

In the December number of the Wisconsin Calendar, we find obituary notices of three faithful daughters of the Church, each of whom appears to have been greatly endeared to all who knew them; and whose departure has left a more than ordinary blank in the membership of their respective parishes, as well as in the social circle. The first is Mrs. George B. Hopkins, of St. Louis, daughter of the Hon. Andrew Proudfit, of Madison, Wis., who died at the early age of 32. The next is Mrs. Jewell, of St. John's parish, Star Prairie, who passed away in the ripeness of age; and the third, Mrs. W. H. Blyton, of St. John's Church, Sparta, who had been a sufferer for many years. "Blessed are the dead who die in the Lord!"

The diocesan paper has the following sensible remarks: "The News fulfills an important function in the Diocese, but it was never intended to supersede the taking and reading of the more general and larger papers and periodicals of the Church. It has never had greater ambition than to be a worthy and more modest place in our own diocesan household. It is not fitted for other work. So far as may be, our people should take one or more of the Church papers, which abound in intelligence, and enforce principles with which they should be familiar. It is something to widen the horizon of knowledge from parochial to diocesan limits; but better yet to know of the work and the thought of the Church in the country and in the world. The amount to be paid is quite within the reach of most families, and the enjoyment and improvement is worth more than the cost. We give, in another column, a list of papers and periodicals from which choice could be made. There can in a few minutes be seen in the conversation of a person whether he is abreast of the times, has read the Church papers, and is alive to the religious issues of the day, not as given forth by an irresponsible secular press, but by competent knowledge and sympathy. Take some good general Church paper, and read it. You will be a better and more useful person for it."

DOMINION OF CANADA.

Nova Scotia.—At a meeting of the parishioners of St. Luke's, Halifax, on the evening of Dec. 13th, the Rev. Frederick R. Murray, of the Cathedral, St. John's, Newfoundland, was unanimously elected Rector of the Parish. Mr. Murray will arrive in Halifax to assume the duties of his new position in January, and will receive a warm and cordial welcome.

Niagara.—A very successful choral union was held in Christ Church, West Flamboro, early last month, at which there was a large attendance of neighboring choirs, and of several of the clergy of the neighboring towns. Fully sixty members of choirs were thus gathered, whose strength, added to the voices of the large congregation of parishioners, produced a delightful effect. The organist, Mr. Humphrey, well sustained his part. The Rev. C. H. Mockridge, B. D., of Hamilton, preached a most excellent and practical sermon from Hebrews XIII. 8, "Jesus Christ the same yesterday, and to-day, and forever."

The Dominion Churchman says of Christ Church Cathedral, Hamilton, that, since the commencement of weekly celebrations of the Holy Communion at this church, the number of communicants has increased nearly two fold. The congregations are also very large, especially in the evenings, when frequently all available seats are occupied. A very active Churchwoman's Aid Society is in operation, and large sums are being raised to pay off the heavy debt upon the church. In addition to this work, we are also glad to notice that nearly sufficient funds have been collected for the purchase of a formerly M. E. building and lot, for the purpose of a mission church, very much needed in the northeast section of the parish.

A successful Mission of eight days' continuance has been held at St. Alban's, Alton, by the Rev. C. E. Whitcombe. At the close, the Church Warden and lay-representative presented an address to the Missioners, on behalf of the parishioners, conveying to him an expression of their heartfelt thanks.

Monreal.—The Rev. Dr. Sullivan, Rector of St. George's Church, Montreal, has recently preached upon the subject of the "Intermediate State," which (if having been previously announced) naturally drew a very large audience. A correspondent of the Church Guardian says that the subject was ably treated, and was very much akin in way of treatment to the sermon preached in St. Margaret's Church, London, on the same subject, and since published by the Rev. Mr. Body, the well known Missioner, among the so-called Ritualistic sections of the Church. Dr. Sullivan also alluded to the idea entertained of the general resurrection, that the souls of the departed enter immediately upon their final state, and from Scripture proved its fallacy.

A Convocation and a Silver Wedding.

From our Baltimore Correspondent.

Convocational Services were held in St. John's Church, Waverly, a suburb of this city, on Wednesday, Thursday, and Friday of last week. Services were held on each of these days, at 4 and 8 P. M. The Rev. Dr. Rich, Dean of the Convocation of Baltimore, presided, and was assisted by the Rev. Messrs. Hittingham, Stoes, Chipchase, and others. The Mission, of which mention was made in a previous communication, was held in the Church of the Ascension, commencing on Tuesday evening of last week, and continuing until the following Tuesday inclusive. Three Services were held each day, and the Bishop, as assisted by the Revs. J. B. Perry, of St. Andrew's, Washington, J. S. Lindsay, of Georgetown, J. B. Avirett, of Montgomery County, and Wm. L. Hyland, of Prince George County. The Bishop, in referring to a similar Mission held last year, said: "I feel justified in saying that its success, under God, met fully my most sanguine expectations. It was in all respects thoroughly Churchly. The speaking was earnest, positive, and direct. It was marked with signal ability on the part of my young helpers. It was preceded by weeks of prayer; for, without prayer, I felt the work must fail. I had a two-fold object in view: the reviving the work of grace in believers, and the moving those who had neglected the call of the Spirit, to thought and action. I believe in the continuous preaching of the Word. I also believe in the wisdom of working with two or three. I was rejoiced to find myself surrounded by the Vestry, who, all through the work, had warm words of cheer."

A large meeting was held in Grace Church on Thursday evening last, under the auspices of the "Church Temperance Society," in the Diocese of Maryland. Bishop Pinkney presided, and the Rev. Dr. Leeds, the pastor, and the Rev. Dr. Fair, of the Church of the Ascension, were in the chancel. In the congregation were many of the clergy, and also a number of ministers of the different denominations. The principal feature of the occasion was an address by Mr. H. Graham, Secretary of the "Church of England Temperance Society." Mr. Graham, who is a fluent and eloquent speaker, was introduced to the congregation by the Bishop, who had come from Washington especially for that purpose. Mr. Graham began his address by saying that the friendship between England and America was so strong, that he did not feel as if he were a "stranger in a strange land," but rather that he was at home. He then went on to give a history of the organization of the Society in England, which took place at a large meeting at which the Archbishop of Canterbury presided, and forcibly argued that drunkenness was a vice with which the Church ought to deal. He stated that in England 4,500 of the Clergy, and many of the Bishops, had become total abstainers; and that branch societies had been formed in all parts of Great Britain, by which much good had been unquestionably accomplished. Cambridge and Oxford and their Societies, and no one could doubt that the Society which had been formed in this country, the branches of which were already spreading far and wide; and urged upon all present the duty of employing the remaining days of the closing year in embracing every opportunity of doing good to all around them. Mr. Graham will remain for a considerable period in this country, and devote his time and energies to the Temperance cause.

The Rev. Dean of the Convocation of Baltimore celebrated his "silver wedding," in his church, at Reisterstown, on Tuesday, Nov. 29th. The sermon was preached by the Rev. D. Lewin, Dean of the Convocation of Washington (who, twenty-five years before, had assisted the late Bishop Whittingham in the performance of the marriage ceremony), on the text, "It is not good that man should be alone, I will make him a helpmeet for him." In the sacrament of the Holy Communion which followed, Dr. Lewin was the Celebrant, and was assisted by the Rev. Messrs. Stokes, Gibson, and Warren, who were groomsmen at the marriage. At the close of the Office, Dr. Rich and his wife approached the chancel; and, kneeling at the rail, received from Dr. Lewin the nuptial benediction. A large number of the clergy were present in the congregation.

On the conclusion of the Services, the clergy and congregation proceeded to the Rectory, where Dr. Rich and his wife held a reception. Many silver offerings were received from friends at home and at a distance; among which was a silver Communion Service, for private Celebrations, which was presented, with an appropriate address, by the Rev. Mr. Leakin, of Trinity Church, Baltimore. On the Chalice is the inscription, "Rev. A. J. Rich, M. D., Dean; from the Baltimore Convocation, November 29th, 1881."

Correspondence.

To the Editor of the Living Church: Several communications from various sources have lately appeared in the LIVING CHURCH, in regard to the qualifications of voters and officers in our parishes; from all of which I infer that there is a good deal of "wool-gathering" abroad upon this subject.

The writers of these communications, so far as I have observed, took it for granted that these matters are settled by the legislation of the General Convention or Diocesan Councils; and it is true that many of our Dioceses have enacted canons undertaking to regulate such things, and it is generally assumed that these bodies have full power in the premises.

Now it is plain enough that all this argues an entire misapprehension as to what sort of bodies in fact are so-called "parishes," and, from whence they derive their origin and authority, and by what laws they are governed in their internal polity and organization. It is forgotten that in so far as they are legal bodies they are purely creatures of the statute law, are civil corporations, and as such subject to the organic law under which they are created, as much as any railroad or bank, or any legal body whatever. Of course, it follows that the statute law determines who may vote or not vote, who may or may not be officers of the corporation.

In some states, the statutes provide that these matters may be regulated by the Church itself, and place the parishes in these respects under the regulation of Ecclesiastical authorities, diocesan and otherwise; when such is the case there can be no question about the matter; but in the greater part of the states and dioceses, so far as my enquiries have gone, no such provisions exist. Where such is the case it is a *brutum fulmen*, an utter absurdity, for Diocesan Councils to pass canons undertaking to regulate such matters. The "Parish" as a creature of the statute law is governed solely by that law, and by the special law under which it was organized, even though that law may have been repealed, and is no longer on the statute books. This matter, I am sure, has not been sufficiently considered by our "canon founders," and "canon tinkers," and it passes understanding to see men get up, year after year, in our Councils, and grandly propose to enact by canon law who shall and who shall not be voters at parish meetings, and who shall and shall not be officers in our parishes, as if that had not already been deter-

mined by statute law and the charter of the parish.

We may protest that this is *Erastianism*, and so it may be, perhaps; but what are we going to do about it? It is a fact. The church has put the power to choose her officers out of her own hands into the hands of bodies corporate, the creatures of State Legislatures, and now our problem is how to get it back again.

It might be well for your correspondents to consider this phase of the question, before writing more upon the subject. D. D. C.

The New Version.

To the Editor of the Living Church:

Your correspondent, Dr. Bolles, says that it seems to him that I am "greatly befogged" on the above subject. "For (to quote what seems to be his reason for thinking so) since the ventilation of the subject in our late Church Congress, as also in the English Convocation, not much can be said in favor of its adoption." Why this should prove one to be "befogged" in the matter, I fail to see. It seems rather to show a mistiness in his own intellectual atmosphere. In regard, however, to the English Convocation, I think I am not mistaken in stating that there were some who spoke strongly in favor of the New Version. I am sure that this was the case in the American Congress. Dr. Bolles has, of course, read the report of the speeches, and has not failed to note the words of the last three speakers, who alone seemed to arouse the enthusiasm of the audience on the question. The debate there has in no wise settled the question; yet it is valuable as the expression of opinion on both sides.

The two arguments presented by your correspondent as sufficiently strong to settle the matter, are open to criticism. As to the first, it may be replied briefly that it is generally acknowledged that we have much new light on the Scriptures, through the new translation. In respect to the second argument, which Dr. Bolles seems to consider of the highest importance, he says: "But the greatest loss of all would be, that of the most important and the most unchangeable standard of the English language in its best and purest state." Now, I think it may safely be denied that the New Revision tends to weaken the strength, or to destroy the beauty of the English language, either in word or expression. No one doubts but that the Authorized Version has very largely contributed to preserve its beauty and force; but there are words and phrases in it which have become obsolete. The onward march of the language has left behind much of the phraseology of the old translation. The new translation is more abreast with the changes that have been made in the meaning, spelling and pronunciation of words; it does not ignore the purity of the English tongue, but rather continues to conserve it, not exactly in the old form, but in a form increasingly useful and beautiful. We should not now think of using a translation made before 1611; simply because the language has undergone important changes, and so, since then, has continued to change, to an extent, in many instances, as great as that which necessitated former revisions.

Dec. 6th, 1881.

F. J. TASSELL.

Wanted, a Chalice and Paten.

To the Editor of the Living Church:

A former parishioner, interested in a poor Mission in the West, has applied to me to procure for it suitable vessels for the Celebration of the Blessed Sacrament. A second-hand chalice and paten would be all that is needed for the present, and would be gratefully received. A friend in the Mission, writing of their needs, says: "Last Sunday the Blessed Sacrament was administered from a china saucer and a child's china mug." Any one having Communion vessels which he is willing to give, will please address me, but not send them until their destination be given. I. L. TOWNSEND, 1418 Corcoran St., Washington, D. C., Dec. 15, 1881.

To the Editor of the Living Church:

The Rev. R. Paul, in your issue of Nov. 26th, speaks of Missions as of Divine origin, but says less of retreats. Yet have we not at least our Lord's own words, St. Mark vi: 31, 32? The Retreat at Jerusalem, before the archetypal Whitsunday, the taking of Apollon aside, St. Paul's retirement into Arabia, etc., all distinctly mentioned. How much, besides, must have been in their lives, that inspired Church history plainly could not mention. There is surely here no less than Apostolic precedent for the principle of Retreats; and this of itself suffices as truly Catholic authority.

To the Editor of the Living Church:

On the score of simple justice, will you please allow me to say that my communication to the LIVING CHURCH, which appears in the issue of the 3d inst., should have been dated Nov. 8th. And further, not to note many other typographical errors, will you permit me to add that the last two sentences should read: "If men wish to teach devotion after this fashion, let them. But let them also, at the same time, cease to call that 'narrowness,' which refuses to override well approved principles, and let them consider whether 'narrowness' may not rather consist in a failure, on their part, to recognize the real breadth and application of devotional uses already existing." SAMUEL UPJOHN, Augusta, Me., Dec. 3, 1881.

To the Editor of the Living Church:

A Mission conducted by the Right Reverend Dr. Pinkney, Bishop of Maryland, assisted by the Rev. Campbell Fair, D. D., and other priests, was begun this evening in the Church of the Ascension of which Dr. Fair is Rector. A little over two years ago, Dr. Fair, from the pulpit of his Church, denounced in language unmeasured, unjust, and unwarranted, a Mission that had just been concluded by Father Grafton in St. Paul's Church. Comment is unnecessary. Baltimore, Dec. 6, 1881. CHURCHMAN.

Here and There.

All the incoming steamers report exceptionally severe storms on the Atlantic, for the past few weeks.

A farm in Hancock, N. H., which was assessed at \$1,800, had an apple crop this year, for which the owner received \$2,500.

A fresh outbreak of the anti-Jewish agitation is feared in Russia, and the authorities are preparing to meet and cope with it.

The American Consul, at Panama, announces the prevalence of yellow fever at that port, and cautions people against going thither.

At Soudan, Algeria, a false prophet, with 1500 followers, killed the governor, and totally annihilated his force of 350 Egyptians.

It is calculated that \$5,000,000,000 of gold and silver have been extracted from the earth since the discovery of gold mines in California.

The report that the Marquis of Lorne intended to leave Canada, is denied. He has expressed a desire to fill out a full term as Governor, which will require three years more.

The Duke of Portland, said to be one of the wealthiest men in England, has an income of about \$1,000,000. His predecessor, the eccentric Duke, left him \$7,600,000 in cash.

Australia has been having a little of our experience with the English sparrow. They imported a number of these birds to destroy the worms, and found the remedy worse than the disease.

Baron Von Steuben has arrived home from his American trip. He has a new boy whom he has called "Blaine." He expresses himself as highly pleased with the courtesy shown him while in this country.

Complaint is made in England that the enormous amount of money left by the late Mr. Peabody, to be spent in providing decent and cheap dwellings for the extreme poor, has been misapplied, and that the houses that have been built have been rented to superior artisans and clerks, instead of the class for which they were intended.

Sir Moses Montefiore, the wealthy English Hebrew, on his 97th birthday, wrote a letter to Mrs. Garfield replying to one thanking him for his influence in having prayers said in behalf of the late President, at Jerusalem and elsewhere. Sir Moses, at the same time, sent his check for \$500 to a friend in Boston, requesting him to distribute the money among the charities of the city, in memory of President Garfield.

Among the English journals described by Mr. Hatton in the January Harper, is *Lloyd's Newspaper*, which has a circulation of 612,902 copies. The founder is still at its head, "a hale, hearty, middle-aged, florid complexioned, white-haired gentleman." The office of Mr. Lloyd is the room in which Richardson wrote "Pamela," and where Oliver Goldsmith worked as his "reader."

On nearly 50,000,000 acres embraced in the State of Nebraska, not over 3,500,000 are cultivated in cereals. Of live stock there are in the State 204,144 horses, 620,363 oxen, 285,935 sheep, and 1,241,624 goats. The commercial establishments number 1,377; hands employed, 7,281; capital invested, \$4,348,780; wages paid, \$1,716,273; products, \$16,670,090; and the assessed value of property is given at \$90,000,000.

It is a curious fact that in Japan, with more than 30,000,000 people, there are only about a million head of cattle, of which only 600,000 are fit for food, or two head for every hundred people. The average in America is nearly one to every inhabitant. Mutton and pork are unknown in the interior of Japan, fish being largely the food of the people; many varieties being eaten raw. Monin plants are extensively eaten, as is also an acorn which grows on a bush three or four feet high. A preparation from malted barley and rice is also much eaten.

A matter-of-fact young man from New York, during a recent visit in Boston received an invitation from a lady—an old acquaintance—who has just blossomed out into a typical specimen of the Boston aesthete, requesting his presence at her house on a certain evening, "to meet two minds." It happened that he had just accepted an invitation to dine elsewhere on the same evening, and so he replied, expressing his regrets that he could not avail himself of the opportunity "to meet two minds" owing to a previous engagement "to meet four stomachs."

The new Cabinet is the youngest that has been known in France. Its oldest minister is only 62, its youngest 35. Fifty years ago, the average age of the ministers was 65. The present ministers have an average of a little over 51 years. The average in England is higher. Mr. Gladstone is twenty-nine years older than M. Gambetta; and Mr. Chamberlain, the youngest member of the cabinet, is ten years older than the youngest holder of a portfolio in France, and two years older than the prime minister of France.

The gigantic new bell for St. Paul's, London, weighing 17½ tons, was recently cast at Loughborough. About 21 tons of metal were prepared, and when the three furnaces had been opened, the streams of molten metal poured out for 4½ minutes before the huge casting was filled. The new bell will be the largest in Great Britain, if not in Europe. To give an idea of its size the following comparisons are made: The first "Big Ben" at Westminster weighed 15 tons 8 cwt., and the second two tons less; "Great Peter" at York weighs 10½ tons; "Great Tom" at Lincoln, 5½; the former big bell at St. Paul's weighed 5 tons 15 cwt.; that at Olmutz weighs 17 tons 13 cwt.; that at Vienna, 17 tons 14 cwt.; that at Erfurt, 13 tons 15 cwt.; that at Sens, 13 tons; that at Paris, 12 tons.

There was some mistake about the awarding of diplomas at the Paris Electric Exhibition; or else our ideas of Edison and American inventors have been too exalted. Of some six hundred diplomas awarded, but twenty-nine fell to America. Diplomas of honor were awarded to the signal office, the patent office, and the Smithsonian Institute, and also to Prof. A. G. Bell and Mr. Edison as inventors. Of some seventy-five gold medals, American Exhibitors took three, the United States Electric Light Company (Maxim), Prof. Gray, and Mr. Taintor. The Brush exhibits were entered by the Anglo-American Electric Light Company, of England, and also received a gold medal. Twelve American exhibits received silver, and nine received bronze medals. There were about 150 silver and 250 bronze medals awarded.

To the Editor of the Living Church:

Please give me the name and residence of some missionary who would enjoy reading the LIVING CHURCH, and is not able to subscribe for it, and I will send him mine after a few days' delay each week. H. C. T.

To the Editor of the Living Church:

Can any reader of the LIVING CHURCH tell a "perplexed presbyter" of a good collection of hymns for a Church Sunday School, suited for young scholars, printed with and without music? The tunes such as could be easily learned. There ought to be some such collection. Is there?

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D. [Copyright, 1881.]

Now as to the physical matters involved. To discuss these understandingly requires a knowledge of many important facts in the world's history, which have only recently been brought to light by the labors of geologists and others.

Down to the Pliocene, the geological record is sufficiently clear, leaving little if any room for dispute as to any facts needed for my purpose. But the next step is into a region which Science has very partially explored.

From some cause, whatever it may have been, the earth at the end of the Pliocene, experienced a wonderful change of climate. From the first geological record down to that time, an astonishing uniformity in the plants and animals had prevailed.

"The following propositions are regarded by the mass of paleontologists and geologists, not only on the Continent, but in this country (England), as expressing some of the best established truths of paleontology.

"The population of the earth's surface was at first very similar in all its parts, and only from the middle of the Tertiary epoch onwards, began to show a distinct distribution into zones.

"The condition of the original population indicates a warmer, and upon the whole, somewhat tropical climate, which remained tolerably equable throughout the year."

After that long-continued, seasonless, and warm period, came a world-wide winter. I say "world-wide," because, although the glaciers did not cover the earth, perhaps, below Northern Virginia; yet there are unmistakable indications in the greater extent of glaciers which yet remain, and in the marks of vast local glaciers, where the snow now does not remain through the summer; as, for example, in many places in the Cordilleras,* that the general temperature was somewhat lower than at present.

The Convention, thus put in full knowledge of the facts of the case, gave to this vexed question a full and patient consideration in the "Committee of the Whole."

*The Cordilleran glaciers of our latitude were undoubtedly the local expression of the general changes of climate which elsewhere produced the great ice-fields. (P. 463, Vol. I. U. S. Exploration of the Fortieth Parallel; Clarence King.)

back to present warmth, but also for the approximate uniformity in the amount of distribution of light, in places differing as widely in latitude as do, for example, Spitzbergen and Florida.

The evidence of such a warm flora is overwhelming. Prof. Dana says that there "were no zones of climate" in the earlier day.

Dr. Cull, whose theory is to-day most prominent, thinks that the changes in temperature were due to an increase of the eccentricity of the earth's orbit; or, perhaps it would be better to say, he thinks that they were due to the winter solstice occurring in aphelion, at a time of great orbital eccentricity; thus causing, as long as that condition lasted, a succession of very cold winters in one hemisphere.

*Prof. Gray, in the Am. Journal of Science for 1872, page 294, says: "The Taxodium has been identified by Gieppert and Heer with the common cypress of the Gulf States. It has been found fossil in Spitzbergen, Greenland and Alaska. It has survived only in the U. S. States and Mexico."

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

"The question of the Scottish Episcopacy gave occasion to some warmth. That matter was struck at by certain motions which appear on its Journals, and which particularly affected two members of the body, one of whom—the Rev. Mr. Pilmore—had been ordained by Bishop Seabury; and the other, the Rev. William Smith, the younger gentleman of the Convention of that name, had been ordained by a Bishop of the Church in which Bishop Seabury had been consecrated.

"In regard to the Church in Connecticut, it had been all along an object with the author, which he never endeavored to conceal, to bring its Episcopacy within the Union. But as the Scotch succession could not be officially recognized by the English Bishops, he wished to complete the succession from England, before such a comprehension should take place.

"The Living Church has a large and exclusively paid circulation throughout the States and Territories, and this is increasing every week. Its claim as a first-class Advertising Medium is recognized by many of the best business firms of New York and Chicago.

ops, derived as well under the English as the Scots line of Episcopacy, doth now subsist within the United States of America, in the person of the Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania; the Right Rev. Samuel Provoost, D. D., Bishop of the said Church in the State of New York, and the Right Rev. Samuel Seabury, D. D., Bishop of the said Church in the State of Connecticut.

2nd. Resolved, That the three said Bishops are fully competent to every proper act and duty of the Episcopal office and character in these United States, as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the Church according to such rules, Canons, and institutions as now are, or hereafter may be, duly made and ordained by the Church in that case.

3d. Resolved, That in Christian charity, as well as of duty, necessity and expediency, the Churches represented in this Convention ought to contribute in every manner in their power, towards supplying the wants and granting every just and reasonable request of their sister Churches in these States; and therefore:

4th. Resolved, That the Right Rev. Dr. White and the Right Rev. Dr. Provoost be, and they hereby are, requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the States of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop-elect of the Churches in the said States; but, that before the said Bishops comply with the request aforesaid, it be proposed to the Churches in the New England States, to meet the Churches of these States, with the three said Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the Churches, previous to such consecration.

5th. Resolved, That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty." (Perry's Reprint of the Journals, I. 74, 75.)

These resolutions of peace, unanimously agreed upon in the Committee of the Whole, were unanimously adopted by the Convention. In a hurried note addressed to Bishop Seabury, Bishop White communicated, without a moment's loss of time, the result of the action, and the expression of his satisfaction at the prospect of a speedy union on terms such as could not fail to commend themselves to all right-minded men.

"The Clergy of this State (Massachusetts) are very desirous of seeing an union of the whole Episcopal Church in the United States take place; and it will remain with our brethren at the Southward to say whether this shall be the case or not—whether we shall be a united or divided Church. Some little difference in government may exist in different States, without affecting the essential points of union and communion."

In like spirit, the Right Rev. Dr. Seabury, Bishop of the Church in Connecticut, in his letter to the Rev. Dr. Smith, dated July 23d, writes on the subject of union, etc., as follows:

"The wish of my heart, and the wish of the Clergy and of the Church people of this State, would certainly have carried me and some of the Clergy to your General Convention, had we conceived we could have attended with propriety. The necessity of an union of all the Churches, and the disadvantages of our present disunion, we feel and lament equally with you; and I agree with you that there may be a strong and efficacious union between Churches, where the usages are different. I see not why it may not be so in the present case, as soon as you have removed those obstructions which, while they remain, must prevent any possibility of uniting. The Church of Connecticut consists, at present, of nineteen clergymen in full orders, and more than twenty thousand people, they suppose, as respectable as the Church has in any State in the Union."

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1st. Resolved, That a complete Order of Bishop, derived as well under the English as the Scots line of Episcopacy, doth now subsist within the United States of America, in the person of the Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania; the Right Rev. Samuel Provoost, D. D., Bishop of the said Church in the State of New York, and the Right Rev. Samuel Seabury, D. D., Bishop of the said Church in the State of Connecticut.

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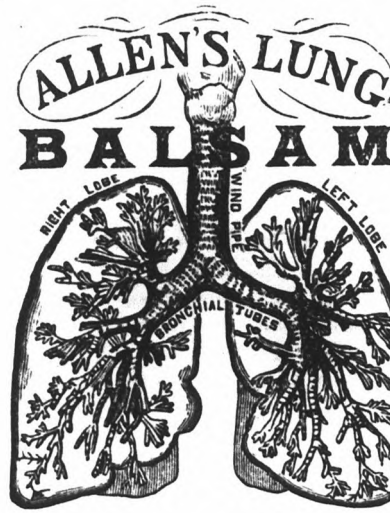
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CHICAGO, NEW YORK.
162 Washington Street. No. 40 Bible House.

The present is the most favorable time for increasing the list of subscribers to the LIVING CHURCH. The Clergy who favor its circulation in their Parishes will confer a favor by sending the names of those who might be expected to subscribe, that specimen copies (free) may be forwarded. Experience has shown that a personal application in most cases is necessary, even after an announcement in church. When this is done by the Rector or by some competent person, success always follows. Write to the publisher for terms of introduction. A little time and work given to this paper will be repaid in the increase of intelligence and zeal which it will diffuse in the parish.

The New Year.

A Happy New Year to our readers! May it bring peace and prosperity to all; deliverance from noisome pestilence, from the arrow that flieth by day, and from sickness that destroyeth in the noon-day. And if it bring the close of life to some, as we know it must, may God direct it in peace, "Christian, acceptable, sinless, shameless, and if it please Him, painless."

To the Churchman, the Civil New Year is not, of course, impressed with the solemnity of Advent. His Soul's New Year has already begun. But he is in the world; his sympathies and interests relate him to the civil and social life of the world. The civil New Year is another call to earnestness of life, another count of time and opportunity, that may well find place as supplementary to the Advent warning. He may well take note not only that the Church admonishes him of the day far spent, but also that the world acknowledges the onward march of time, and writes a new date upon the scroll of life.

It is not without significance that the Christian Year begins before the Civil Year. The spiritual should lead the secular life. The soul should apprehend the reality of passing time, with an instinct that outruns the civil calendar whereby the outer relations of life are regulated. Its balance sheet, so to speak, should be made out in advance, and its results should be scanned, before the exciting period of secular business comes.

If this shall be such a happy New Year, kind reader, as the LIVING CHURCH wishes for you, it will be because the Advent warning has been heard and heeded by the soul. Whatever it may promise of gain or loss, of success or failure in secular affairs, it can be truly "happy" only as you are conscious of God's approval of your stewardship. Does the new year promise success in your secular calling? Then ask yourself, what do you propose to do with success? Does the new year forebode disaster? Then ask yourself, what does temporal disaster signify to a soul that is made to live forever?

For a Christian man there is no discouragement. His heart is fixed, his hope is stayed, on God. The trials of this present time are not to be compared to the glory that shall be revealed. He that counteth a thousand years as one day, does not measure gains and losses by the arithmetic of this world. Your temporal loss may be eternal gain. You may fail here, as the world counts failure; but the mansion prepared for you may be as bright and beautiful as the best.

But success is more dangerous than failure. If it is a happy New Year for you, as the world goes, you have need to be seriously thoughtful. In the prospect of prosperity there is threatening of peril. If you succeed and carry out your plans, if you make money or gain the position that you seek, it may be all the worse for you. You think not? Look around you and see. The prosperous forget God. The rich are rich unto themselves. The successful are selfish and vain. Power begets pride, insolence, impatience of control, intolerance of opposition.

But, you say, must a Christian man be a failure in this world, and submit without a struggle to its weariness and poverty, in order to have a happy New Year? By no means. The Christian has promise of the life that now is; but he must learn well the uses of that life, or the possession of all that it can give will be a curse. He is not forbidden to use the mammon of this world, but he may not bow down to it. He must "make friends" of it. He must lay it up in store, "a good foundation against the time to come." To get it for himself is failure, no matter how many barns or vaults it takes to hold it. "Thou fool!" is written on the bank book of every man who deposits gain with no purpose beyond selfish use.

Would you have a happy New Year, prosperous reader? Then consecrate your gain, in advance, to the Lord. Some of it you may rightfully use to sustain yourself and those dependent on you. Some of it you may rightfully reserve against "a rainy day." But some of it, a fair proportion of it, you must pay over to the Lord who has given you the ability to get wealth. His churches, and schools, and hospitals have a claim upon you. Your credit on Change may be kept good by payment of your notes and contracts; but before God you are a swindler and a fraud if you refuse to maintain the credit and cause of His Church. This new year may be very prosperous, but it may be so much more a disgrace and a curse to you if you rob God. May God give to you all prosperity, and teach you how to use it!

The Spirit of the Holy Child.

Christmas has come and gone. Let us hope that it has made the world a little more akin; that the bond of brotherhood has been drawn closer by another view of Bethlehem and the manger-craddled Child. Would that it might be so now, as the poet described the scene in that far-off time and clime:

No war or battle's sound
Was heard, the world around.

Would that all discord were hushed, that men might hear the angels singing, "Peace on earth, good will to men;" and that hearing this, all anger, and clamor and evil speaking might be put away, with all malice; that men might be kind and tender-hearted, forgiving one another, even as God for Christ's sake has forgiven them. It is such fruits of the Spirit that the child-life of the blessed Jesus was given to exemplify. Long suffering, gentleness, meekness, are the characteristics of sanctified childhood; and to these and such as these do men indeed need to be converted.

The world groans under the impatience and arrogance of selfish and self-asserting men. There may be no "battle sound" of armies marshalled in deadly combat, but over all the earth is heard the discord of civil and domestic contention. Nay, even in the Church to which the glad tidings of peace and good will are committed, the sounds of strife and clamor are not unknown. Opinion is intolerant, prejudice is tyrannical, fanaticism is implacable. We need more of the spirit of the blessed Childhood. While in earnest to be about the Father's business, we need to learn of Him to be subject one to another, to prefer one another in love; to dwell, as it were, in Nazareth with child-like humility.

Let this be the spirit among those who profess and call themselves Christians, and again the angelic hymn will be heard on earth. It will reverberate in every clime, wherever the name of Christ is named. It will echo in every valley and sound on every hill-top, till it rises above the palpitating air of earth; and hearing it, the morning stars shall sing, and the sons of God shall shout for joy.

The Bishop of Manchester and Ritualism.

A new element has entered into the great controversy which has so long distracted the Church of England. On Friday, Nov. 25th, the Bishop of Manchester, in accordance with arrangements previously made, held a gathering of the clergy of his Diocese, under the name of a Diocesan Synod. It appears, however, to have been such in little more than in name, inasmuch as, although the clergy were summoned in order to take counsel with himself as to the measure and amount of ritual to be legitimately observed by parochial ministers, no discussion nor debate was permitted. The Bishop, however, after the delivery of his "Admonition," intimated his readiness to answer any questions which might be put to him. The *English Churchman*, a very conservative journal, and one which certainly has shown little favor to the "Ritualists," speaks out very plainly, going so far as to say that Dr. Fraser had far better never have summoned them at all, nor have caused them the inconvenience of leaving their parishes, and travelling on a vain errand to Manchester at such an inclement season of the year; for that, in thus acting, he had without occasion irritated the tempers, vexed the hearts, and trampled on the rights of the clergy. Nothing, it adds, can be plainer, nor more inalienable, than the right of the presbyters to speak, when summoned by their Bishop to meet in Diocesan Synod. The clergy are aware that by ancient prescription they have a synodical share in the Bishop's administration; and when they find that though ostentatiously called together by their Bishop in a moment of emergency, yet their mouths are to be stopped, and their hands tied, their disappointment is the greater, and their indignation the more keen.

On the other hand, the *London Guardian* says:

The Synod was not called upon to assent by any formal resolution to the Bishop's Admonition; although no one can, we presume, reasonably doubt that such assent would have been given, if not unanimously, yet by an overwhelming majority. Whether it would have been wise to a consent of not, we do not now inquire. But the object of the whole proceeding was clearly to assert, in the most solemn and weighty manner, that Episcopal authority in respect of discipline and ritual, which, by the emphatic language of the Preface to the Prayer-book, as indeed by the sanction of ancient Catholic usage, is constituted the court of appeal on all points of "diversity and doubt."

We clip from the *English Churchman* a summary of the proceedings of the Synod, at which all the clergy of the Diocese, with the exception of about fifty, were present:

After a celebration of the Holy Communion, the Synod met in the nave, and the Bishop, attended by the Chancellor of the Diocese and all the Cathedral dignitaries, was conducted to his throne. After prayers he delivered an address. He stated that he had called the Synod together in order that they might receive, and by their assent give effect to, an Episcopal admonition and judgment upon a matter of grave interest to the Church. The admonition had been carefully considered by him, with the assistance of his Diocesan Council, composed of the chief presbyters specially summoned for the purpose. The subject was the distraction from which the Church was suffering in relation to matters of ritual, and which were filling his own mind with apprehension and anxiety. He wished to advise them as to the remedy which he thought they might accept without trenching upon one principle of so-called Catholic order, or compromising one fundamental article of the Catholic Faith. He should claim the canonical obedience of the clergy, but not beyond the limits which he thought a Bishop had the right to claim it, and he should not endanger that claim by any attempt to argue or settle the question of the power of the so-called Secular Court to interfere in matters ecclesiastical, or by any strong condemnation of views and practices of which he did not approve. The issue was too serious to be dealt with in a captious spirit. It seemed to him that nothing less was involved in these unhappy contentions, and in the proportions to which they were growing, than the continuance of the Church of England in her high and responsible position as the one united and Established Church of this nation.

The Church was being shaken to her very foundations, and men, with far too light a heart, and without any real appreciation of the consequences, with a recklessness which was simply painful, said, "Let the ruin of the present system come." He believed that if such men thought that they would have more toleration under a system of disestablishment, they would find themselves very much mistaken. The famous rubric round which the heated controversy gathered was by no means so clear as it was sometimes thought to be; and it seemed to him that there was not a rubric in the Prayer-book the obligations of which were more doubtful, or upon which a Bishop could claim a juster right to interpose with his authority than those who took it diversely. It was not merely the use of questionable ornaments that was complained of and had become the fuel of controversy, but the manner in which they were used and continued, and the increasing growth of new and strange ceremonies in the Church. It was not merely that the chasuble was worn at the Holy Eucharist, but there were ministrants and sub-server's clothed and employed, sometimes to swing the censor, or to light the altar candles, or to receive the priest's biretta, and place it on the credence table. All these were matters of complaint, and were not lawful according to the Book of Common Prayer, which they had all declared they would follow. They ought not to be introduced into any church on the mere fancy of the minister or of the congregation, and of whom very probably only a minority were parishioners, the Bishop never being so much as informed or consulted about its being done. In that diocese, the churches in which this excessive ceremonial was practised, he thought he could count upon the fingers of one hand—certainly upon the fingers of both. Although there were 480 parishes in the diocese, there were very few churches which practised a ritual which he should justly brand as unlawful, and of these he suspected there were several in which the congregation was attracted by the admirable preaching or the high personal character of the minister. If they could only stop the violence of extreme ritual, Church Unionists on the one hand, and Church Associationists on the other, would be put and end to or over, without invoking the assistance of the law. Surely they did not realize their situation, else their parishes would not in many cases be half organized, or their churches half filled, while they were fighting about the shape or name of vestments; and he appealed to them to show to their fellow Churchmen elsewhere that they were not blind to the signs of the times, and that they were prepared to make some sacrifice to ensure peace. He was about to suggest a way in which this might be done, and to set before them a maximum standard of Ritualism. He did not call upon them all to rise to it, and it must not be supposed that he would sanction loose and irrelevant ways. The Bishop then read the following Admonition, which he will issue in the form of a pastoral letter:

It being a recognized principle among Churchmen that the voice of the Bishop, speaking authoritatively, with the aid of his proper diocesan advisers, should be regarded by all the clergy of his diocese as sufficient to secure from them that "due and canonical obedience," to which each one is bound by the oath which he takes when he is consecrated, of assent or admitted to a benefice; and whereas divers usages and ceremonies, which if ever generally observed at all in the Church of England had certainly been in use at least in some parts of it, and have recently been revived or introduced in certain congregations without any proper ecclesiastical sanction or authority, whereby the minds of many Christian people have been disquieted, and consequences have ensued which are of a nature to impede the true welfare of the Church at heart—Now I, James, by Divine permission Lord Bishop of Manchester, having called into counsel and deliberation the Dean and Chapter of my Cathedral Church, and the Honorable the Council of the same, and the Honorable Archdeacon, and Rural Deans of the diocese, and having duly considered with them the dangers that threaten our Church from the long continuance of a practice which is of a nature to impede the true ceremonial, do hereby make it known to the clergy of my diocese that it is my admonition to them as their Bishop that, until it shall be otherwise ordered by lawful authority, in public worship in their churches, and especially in the administration of the Holy Communion, they do not exceed the limits of the ritual now practised and allowed, or which may hereafter be allowed, in the Cathedral Church of the diocese; and inasmuch as it cannot be pretended that any essential principle or fundamental article of the faith is involved therein, I admonish and charge all who in their conduct of Divine service have gone beyond these limits to reduce their ritual to that which is allowed, and if circumstances require any alteration in or addition to the existing accustomed ritual of any church be made, except so far as may be necessary to bring such ritual within the limits prescribed by this admonition, unless and until the consent of the Bishop of the diocese has been obtained for the same. To all which admonition and direction I require my clergy to conform themselves with a glad mind and will, for the sake of the peace and unity of the Church, and in the interests of the essential principle of fundamental articles of the faith which is the true and living substance of the Christian religion, and to the glory of His own most holy name, through Jesus Christ our Lord.

The Bishop said that, although he could not allow a debate to take place, he was prepared to answer any questions that might be put to him. Several questions were successively addressed to his lordship, among them being one by the Rev. Canon Knox-Little, who asked whether a chasuble, made of material of any kind, would be permitted to be worn by the Bishop. He replied that that matter was settled by canon; and if the question was brought before him he would settle it according to the best of his judgment. He also stated that the Bishop had said there could not be any church in the diocese where for more than ten years, at all events, a higher ritual than the Cathedral ritual had been observed, and although he did not wish that ritual in those churches to be reduced, he thought it might be the easiest way for the clergyman to stand up before his congregation, and say that, on his Bishop's recommendation and for the peace of the diocese, he had made these changes in the ritual. He then stated that the Synod had been brought to a close with the Episcopal Benediction.

On the Sunday following the delivery of the Bishop's Admonition, at all the churches in the Diocese of Manchester noted for high ritual, reference was made to the action of the Bishop in regard to establishing a maximum standard of Ritualism; but there were no alterations in the observances. At St. Alban's Church the Rev. Canon Knox-Little said that if the Bishop of Manchester should think it his duty to address any notice, or advice, Encyclical letter, pastoral admonition, or anything of the sort to him, it would receive the respectful attention which was due to it as coming from a person holding so high an office; and if there was anything to be done in connection with it, the congregation would be made at once acquainted with it. He had thought it his duty to send to the Bishop a formal protest, after the meeting which was held in the Cathedral the other day, against certain proceedings which he (Mr. Knox-Little) considered irregular, wrong, and unfortunate, in disturbing the relations between them in a time of peace.

The following letter, signed by ten clergymen of the Diocese of Manchester, was forwarded to the Bishop. It requires no comment.

To the Right Reverend the Lord Bishop of Manchester:—We, the undersigned benefited clergymen, have received a summons from your lordship to attend a Synod of the clergy of the diocese, to be held in the cathedral on Friday, November 25th. We have also received a printed circular, signed by the Dean and Canon, in residence, informing us of the character of the services which is to be held on that occasion. We are told therein that a "choral celebration of the Holy Communion" is to form part of it. It is with deep regret, as Evangelical Protestants, and as loyal members of the Reformed Church

of England, that we feel it to be our duty to inform your lordship (which we desire to do most respectfully), that for our own souls' sake and that of those committed to our charge, and of whom we must hereafter give an account, we cannot be present at such service for the following reasons:—1. We conscientiously object to a "choral celebration of the Holy Communion." 2. We conscientiously object to receive the Lord's Supper in a place adorned with a material cross and vases of flowers, and altar-like table, with candles, &c., bearing in mind the words of the Homily of our Church: "We must take heed lest of a memory it be made a sacrifice." 3. We conscientiously object to thus fraternizing with the clergy who have introduced the confessional, and promulgated doctrines opposed to the Scriptural teaching of the Reformed Church of England. Deeply regretting that we have been compelled thus to address your lordship, we are most respectfully yours for Christ's sake.

Upon a review of the whole matter, we do not feel at all hopeful that any good will result from the Bishop of Manchester's autocratic manifesto. Already, men on both sides of the question are rushing into print; some, denouncing in no measured terms what they assert to be an attempt on the part of Dr. Fraser to accomplish, under ecclesiastical disguise, the submission of the clergy of his Diocese to the Judicial Committee and Lord Penzance. Others congratulate the Bishop upon his courage in taking so bold a step as to summon his Diocesan Synod, promulgate his directions to his clergy, and claim their canonical obedience. Of course, the question will arise, whether the much-talked-of "Ornaments Rubric," having been put forth by authority of a provincial Synod, can be rendered null and void by the action of an individual Bishop. If it cannot, then the Bishop of Manchester has no canonical right to expect obedience to his order; and the failure of his remedy for allaying diversities in ritual, will, it may be feared, only give rise to increased irritation and alienation.

Brooklyn Sunday-Schools.

The first Sunday-school Convocation of the present season was held in St. Luke's Church, Brooklyn, Long Island, Monday evening, Dec. 12th. After the usual service, the Rev. Mr. Carter, of St. George's, Brooklyn, read an essay on "The Christian Household in its Relation to Sunday-School work." The Sunday-school he said depended on the Christian household for scholars and material to work on, and the Christian household depended on the Sunday-school for religious education of its children. It was important that the parents should be co-workers with the teachers in their efforts to maintain discipline. The relation which the household often sustained was that of a disinterested party. If the teacher tried to bring the child to baptism or confirmation, he was told by parents that they did not wish to influence the child. It did not follow because a household was Christian, that the child was a saint—it was often far otherwise. In a case of discipline, the parents often sided with the child, or took it away. Parents were too inclined to regard the Sunday-school as an institution kindly provided to relieve them of the duty of instructing their children in holy things. The Sunday-school was after all a modern thing. It had come, however to occupy a most important relation to the parish. The nature of this relation required, he thought, that teachers should be communicants. It was better to have a small school with communicants for teachers, than a large school with teachers who were not themselves faithful to the duties they were obliged to inculcate.

Bishop Littlejohn, who entered after the essay had begun, commended the position taken, and especially urged the importance of home training for the children in addition to what they received in Sunday-school, the parents themselves living godly lives, and assuming their proper responsibility. Other addresses followed.

We have received a printed circular, signed by (Mrs.) A. T. Quinton, as "Sec'y Indian Treaty-Keeping and Protective Association, 1109 Grand St., Philadelphia, Pa." We gather from it, that the object of the Association is, to secure to the aborigines of our country the full protection of the courts, such as is enjoyed by all citizens. Beyond what we learn from the document before us, we know nothing of the Association, but we have no hesitation in saying that we are in full sympathy with its object. We are persuaded that the past policy of the Government in its dealings with the Indians, has been cruel and unjust to the poor savages, and absolutely suicidal as regards the best interests of the nation.

Late telegrams from England announce the death of the eminent architect, Mr. George Edmund Street, R. A. Mr. Street was at the head of his profession, especially in Church Architecture. He also designed and superintended the erection of the Inns of Court, near the sitelately occupied by Temple Bar, London. The structure mentioned will be one of the most magnificent in the Kingdom; and, if Mr. Street had lived to see its completion, he would doubtless have been the recipient of additional and distinguished honors.

The N. Y. *Standard* had the queerest editorial lately, on the "Catholic Revival," that we ever did read. What it all has to do with the position of the LIVING CHURCH, about which the editor started out to speak, passeth the wisdom of man to conceive. Do come to the point and say what is the matter, dear neighbor. If we have wronged anybody, we will forgive him, since it is Christmastide!

The Rev. Prof. Russell, of the General Theological Seminary, gave select readings before the Workingmen's Club, of the Church of the Holy Apostles, New York, on last Friday evening, which were greatly enjoyed by all present. During Prof. Russell's lectures on Elocution, at the Seminary, the city clergy have been allowed the privilege of attending at their option, Dean Hoffman sending out private word to that effect. These lectures are greatly appreciated by the students, and are practical and helpful to a rare degree.

Western New York.

The Journal of the Council of this Diocese has made its appearance with commendable promptness. The number of the clergy is reported as 102. Number of communicants, 10,952. On comparing the present Journal with that of 1871, we find that during the decade there has been an increase of 14 clergy and 2,685 communicants. From this it will be seen that the increase of clergy and communicants during the decade is but little in excess of losses by deaths and removals. There does not appear to have been any increase in the number of parishes and missions. The heavy assessments upon the parishes for Episcopal support seem to operate as a bar to increased offerings for missions. Consequently, the missionary funds barely suffice to enable the Church to hold the ground already occupied, without making much advance into new fields.

During the last two or three years, Lay-Services have been sustained in the village of Lancaster, Erie Co., by Mr. Cyrus P. Lee, a banker of Buffalo, and warden of the Church of the Ascension. Occasional assistance has been rendered him by the Buffalo clergy. During the past year, a beautiful Gothic brick church has been erected, seventy-five feet in length, by thirty in width. The basement, of the same dimensions, has been neatly fitted up for chapel and Sunday School purposes. The interior of the church is finished in ash; and the coloring, wood-work, and upholstery perfectly harmonize. It will be ready for consecration soon. Would that we had more such laymen! In most of our parishes, if the Rector can secure a layman competent and willing even to superintend his Sunday School, he deems himself supremely fortunate.

Bishop Coxe has been expressing himself very decidedly, in a Buffalo paper, on theatre-going persons. His views condemnatory of this custom are well put and to the point, and will doubtless have much more influence than his "Official Counsels" of last summer, on Confirmation-veils. It is not likely, however, that theatre-going on the part of the clergy is a very widespread habit. Most of them are too short of funds to spend much in this way. It is well that the laity should know the views of their Bishop in this matter; for, if it be wrong for the clergy how can it be right for the laity?

At a meeting of the Trustees of De Veaux College, held Dec. 8th, it appeared that there were two vacancies; one by death and one by resignation. The Trustees nominated to the Standing Committee for election to fill these vacancies—Messrs. B. T. Flagler, of Suspension Bridge, and J. M. Fisher, of Rochester. The College was found to be in a very flourishing condition, the number of pupils in attendance being fifty-five, and the expenses kept within the income. President Munro is giving great satisfaction.

Long Island.

The Rev. C. D. Cooper of the Church of the Redeemer, Astoria, celebrated the sixteenth anniversary of his Rectorship on the third Sunday in Advent. During the past year there were 24 baptisms, and 14 persons confirmed. There are now over 300 communicants. The Sunday-school numbers 265 scholars. Fifteen years ago, there were 17 communicants, and Services were held over a drug-store. Now, the parish has one of the prettiest stone churches in the diocese, and a fine, substantial Sunday-school building. In the fifteen years, 378 persons have been baptized, and 300 confirmed.

Mr. John D. Jones, of South Oyster Bay, is building a Rectory to be a gift to Grace parish. The Churchmen of Merrick have bought a Methodist place of worship, placing the deed in the hands of the trustees of the real estate of the diocese. Money is still needed to furnish the edifice properly for Church Services.

Trinity parish, Far Rockaway, which formerly included several towns, is to be divided. The villages of Hewlett's, Woodsburg and Lawrence will constitute Trinity parish, and the Church at Far Rockaway will have the name of St. John's.

The following, from the *Columbia Churchman*, is well worthy of dissemination:

In the list of Christmas, Easter, and Whitsunday services, now so generally published, how seldom one sees two celebrations of the Holy Communion appointed! One celebration is not ordinarily a sufficient provision for the High Festivals.

In many families there is no servant with whom the children can be left. How, then, are the father and mother both to make their Communion if there is only one celebration? How are servants to commune if their mistress is at Church? At the end of the Communion Office in the English Book of Common Prayer, we find this rubric: "And note, that every parishioner shall communicate at the least three times in the year, of which Easter is to be one." Universal usage has designated Christmas and Whitsun Day to be the other two. Now, our own Prayer Book in the preface distinctly states that it is far from the wish of the Church to depart from the English Church in any essential point of doctrine, discipline, or worship. Now, if people have not sufficient opportunity to obey this order of the Church, with whom does the responsibility rest?

A Vienna chemist has recently discovered a new variety of glass. It does not contain any silica, boric acid, potash, soda, lime, or lead, and is likely to attract the attention of all professional persons on account of its peculiar composition. Externally, it is exactly similar to glass; but its lustre is higher, and it has a greater refraction. It is of equal hardness, perfectly white, clear, transparent, can be ground and polished, is completely insoluble in water, neutral, and it is only attacked by hydrochloric or nitric acid, and is not affected by hydrofluoric acid. It is easily fusible in the flame of a candle, and can be made of any color. Its most important property is that it can be readily fused on to zinc, brass and iron. It can also be used for the glazing of articles of glass and porcelain. As hydrofluoric acid has no effect on the new glass, it is likely to find employment for many technical purposes.

Calendar.

DECEMBER, A. D. 1881.

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

I am Alpha and Omega, the Beginning and the End, the First and the Last. REVELATION xxii. 13.

God is our Last End as well as our First Cause. God possessed, our own God—that is creation's Home, our last end; there only is our rest. Another day is gone, another week is passed, another year is told. Blessed be God then, we are nearer to the end. It comes swiftly, it comes slowly too. Come it must, and then it will all be but a dream to look back upon. But there are stern things to pass through; and to the getting well through them there goes more than we can say. One thing we know, that personal love of God is the only thing which reaches God at last. F. W. FABER.

For ever with the Lord! Amen; so let it be; Life from the dead is in that word, 'Tis immortality!

Here in the body pent, Absent from Him I roam; Yet nightly pitch my moving tent A day's march nearer home. JAMES MONTGOMERY.

"Wish for a Gown of Gold, and you'll have the Sleeve o'nt."

Written for the Living Church.

I have been looking among the Jacula Prudentium of good old George Herbert, for this my favorite Proverb, but I do not find it in his collection.

I cannot remember where I first met it; but it impresses me as embracing a positive truth, which we may profitably heed. The higher our aspirations, the more earnest will be our effort; until, by dint of concentrated aim and untiring perseverance, we shall certainly at length attain at least a portion of the object upon which our mind is set. Of course, as a Christian writer, I would not advocate the reaching after the vain things of this life, which bring, with the possession, only disappointment. There are enough real and pure joys even on earth, to excite our eager endeavor; but my Proverb, is, for me, translated into the Scriptural injunction "Strive earnestly for the best gifts;" and these "best gifts," in Bible parlance, mean the things that are without dross and that do not perish with the using.

Who that has an intense and supreme yearning accompanied by an earnest effort to attain to the golden glory that shines above all else, does not know that that large desire and that persevering effort ensure to him at least some portion of the eternal blessedness. F. B. S.

Christian Burial.

The proper place for a Christian funeral is the church. The Book of Common Prayer, though in other instances it provides that certain services of a different kind may be had in private houses, never suggests the contingency of a funeral, elsewhere, than in the church and at the grave. There is a reason for this: The body of the Christian, even after the soul has departed, remains what it was made in Baptism, a member of Christ and the Temple of the Holy Ghost. (I. Cor. vi: 15, 19.) That it does so remain is the pledge indeed of its rising again in the Resurrection of the just. "Destroy this Temple, and in three days I will raise it up," said the Lord, foretelling His Own Resurrection. As members of His Body, and as Temples, therefore, of the Holy Ghost, we wait, therefore, the Resurrection, when our bodies, too, shall be raised up, when that which is corruptible shall be changed and made like unto His glorious Body.

Surely, then, it is a right which we should zealously claim for our loved departed ones, that in testimony of the Faith in which they lived, and of the hope which is theirs even in death, the body which the Holy Ghost has sanctified should be reverently borne into the Church.

The church is the House of God: the Christian is by Baptism the child of God. The church is then the Christian's home, because it is our Father's House. And when the soul has fled, the lifeless body still claims that house as its home. The venerable custom of laying the dead to rest beneath the shadow of the church we are compelled to forego, but at least we may carry the bodies of our loved ones for a last visit to their Father's House, their home.

In this light, how solemn and significant is that visit which the body makes to the House of God after the soul is in Paradise. It cannot follow the soul to that unseen place where in the nearer presence of God it waits the final consummation. It must soon be buried out of sight, to turn to corruption, and to await in the dust the dawning of the resurrection morning. Lifeless, motionless, cold, it is no longer the tenement of the soul; yet it is the Temple of the Holy Ghost. Alone it goes to the House of God. Once more it crosses the threshold of the church; once more it passes before the Font, and is borne through the aisle in the midst of the congregation of Christ's flock, into which by Baptism it was received; once more it rests for a space before the altar, and is then borne from the Father's House on earth to await the resurrection and its reception into the House not made with hands, eternal in the heavens. How eloquent is that visit, brief though it be. It seems

to put words upon the silent lips, words which are like the echo of the life which has fled. "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold and not another."—Parish Reg.

Dr. Josiah Gilbert Holland, the founder and editor of Scribner's Magazine, now The Century, and the author of many popular works of fiction, died suddenly, at his residence in New York, on the 21th ultimo. Dr. Holland was born in Belchertown, Mass., July 24th, 1819. When fitting himself for college, his health broke down, and he abandoned the project, adopting the study of medicine, graduating from the Berkshire Medical College in 1844. He went to Springfield and commenced practice as a physician; but his tastes were too literary to enable him to devote his entire time to his profession, which was subsequently abandoned. At this time he was an occasional contributor to The Knickerbocker and the American Review. In 1848 he went to Richmond, Va., where he taught school successfully for some months, subsequently going to Vicksburg, Miss., where he was elected superintendent of the public schools. In 1850 he returned to Springfield, and joined the editorial staff of the Springfield Republican, shortly becoming one of the proprietors of the journal. The Republican soon became famous, and in 1867 Dr. Holland sold his share for \$200,000. While an editor he wrote extensively, his works being of a miscellaneous nature. Among them were the "Timothy Titcomb Letters," which had a large and extensive sale. In November, 1880, the first number of Scribner's Magazine was published by the firm of Scribner & Co., which consisted of Mr. Charles Scribner, Mr. Roswell Smith, and Dr. Holland. The success of the magazine was instantaneous and its circulation has steadily increased. About a year ago the Scribners sold their interest in the firm to Mr. Smith, Dr. Holland having sold his some time previously, but still conducting the magazine. In consequence of this transaction, the name of the firm was changed to that of the Century Company, the magazine becoming The Century. Of late Dr. Holland had confined himself almost entirely to editorial writing, the make-up of the publication falling upon Mr. R. W. Gilder. The funeral of Dr. Holland took place on Friday last, the remains being carried to Springfield for interment.—The Independent.

To Please the Children.

Written for the Living Church.

This is the proposition that a Bachelor in an Eastern city makes about Santa Claus, but it is not likely that he will find anybody to agree with him:

To the Editor of the Press: Will you kindly do the young people of this nation a favor by exposing a fraud practiced on them at this season of the year. I refer to the Santa Claus delusion. To keep it up fosters superstition and has a damaging effect on the young by making them selfish, inasmuch as it gives them the idea that they should receive and not give. Suppress Santa Claus, and the younger generation will be under obligations to you forever. BACHELOR.

Santa Claus does not seem much in danger of being "suppressed" this year. Indeed, he brings a greater variety of gifts than ever before. One of the most admired new ones is "the eating doll." Then there is a doll that sings, after she is wound up. The favorite out-door dress for any of them is the Mother Hubbard cloak and the poke bonnet. Everything almost that can be bought for real people is sold for these imitations of humanity. Even to rubber overshoes and hairpins. These pets of the little ones have everything that could be desired in the way of house furnishing, too—cabinets, pianos, drawing-room sets, whitewood chamber suits upholstered with pale blue silk, dining-room furniture with extension tables, etc. Then there are hammocks, pictures, mantles with mirrors, vases, and statuettes.

For the boys, there are elephants with trunks that move in the most natural way, and building blocks representing the "Brooklyn Bridge," and the "House that Jack built." The newest wagon is the canopy topped emigrant labeled "Go West." There are savings banks, representing all kinds of animals with mouths wide open for nickels and pennies. Menageries with several wild beasts are much coveted by the little folks. Then there are theatre stages with paper dolls arranged for actors. Trains of cars that are wound up and go on quite a long journey. Indeed, there is everything that could possibly be thought of to please the children. It makes any one wonder what is left for next year; but doubtless that time will bring more novelties.

The store windows have many scenes that are arranged particularly to delight the children. One of them in the city where the "Bachelor" lives, has "Christmas Night" and "Christmas Morning." In the first scene (the bed-room), a doll as large as a little girl three years old, is standing by a mantle hanging up her stockings; near her is a dressing-case furnished with toilet articles, and a gilded crib for her repose. In the morning scene, there is a gaily decorated Christmas tree decorated with all the gifts that any children could ask. By that stands a doll with hands raised, to express surprise at all the beautiful things displayed. At a table stands another one looking over a picture book, and a third one is seated in a little phaeton behind a span of brown horses.

Anybody may look at all these wonderful toys, but it is only people with a great deal of money that can afford to buy them. A large doll's house costs twenty-five dollars. So most children will have to satisfy themselves with only a look at all these wonders, but they can console themselves, thinking that the possessors of all kinds of expensive toys get so that they do not appreciate anything, and those who have a few simple gifts have after all the most pleasure.

NEW YEAR'S EVE.

BY WILLIAM C. RICHARDS.

Come let us pause, O soul of mine, And retrospect the passing year. It is not like thyself divine, 'Twill die and never re-appear. It has been just a gasp of breath, A sharp, convulsive clutch of Time, Yet long enough for woe and death— And large, red vintages of crime. And long enough—to God be praise— For victories to e sword unknown; Wreath'd with o' garniture of bays, And registered in heaven alone. Of these I would commune with thee, O soul! the while th' Old Year dies; Have we been crowned with victory— In this year's story for the kites? Let slip the cunning strings that play The puppets of our daily mask; Earth's gains and lo-see put away— This hour befits a loftier task. We have been eager to obtain What earthly treasures we might seize, But such in our review are vain— How vain takes the least account of these. The fields we search beyond the sun, The legends in the rocks we read; The lore from exhumed cities won, Dogmas and theory and creed— All these are naught in the account We pass to-night, in close review; Vain are the streams from mythic fount, That flow in fable, old and new. Not for a name, that men should speak With false applause, have we wrought well; That we re-ambit in vain as weak— How weak, how vain, let H story tell! If self is less, if God is more, Within our aim to glorify; If so that we have not before— By grace from heaven we now do; If kindness in our bosom hides The faults of others with its veil; If love to God and man abides— Of force, when wit and wisdom fail; If smothering of the heaven above, We've gained for all of earth we've misle, And kept the Master's law by love, We have not lived in vain, I wist. G d knows how many, or how few, Of victories these were we won; We only know, that such is due— To grace he gave us through his Son. Let us not count our conquests, then, Let list they fewer than we deem; But first ourselves, O soul, again— To be the victors we may s em. So let the year in silence die, While we with humble lips implore— Our follies with its' reath may fly, And grace abound to us the m re, December, 1880. —Interior.

FAREWELL TO THE CLOSING YEAR.

The closing hour is drawing nigh; We pause—and drop a silent tear— While o'er the withered, blighted page There rests the pall of hoary age, And 'neath the sky, where worldlings dwell, Our bright hopes their story tell. The hour is near! We backward gaze And view the wreck amid its haze. The hour is near! We gladly hail The coming of a whitened sail. Unto the morrow now we give Our last fond hopes, and bid them live 'Till in the morrow's brighter day The long-sought treasures fondly lay. To cheer our path and hide the gloom Now resting o'er the old year's tomb.

THE LINE KILN CLUB.—Reports were submitted regarding the torpedo chicken, lately invented in Mobile. A specimen chicken had been procured by the committee, and its workings exhibited. The invention is not as deadly as at first supposed. It is loaded with four ounces of bird shot and two of powder, and placed on the roost. When it is reached for, a catch is thrown out of place, a powerful spring set in motion, and a hammer strikes and explodes a percussion cap. The shot are thrown out in every direction, and within ten seconds after the explosion a dark figure is seen galloping down to the alley; and a husky voice heard inquiring: "Fo' do Lawd! but what has de white folks got hold of now?" The committee closed its report as follows: "Havin' pushed de investigation an' kivered all de groun', we beg leave to be discharged from furder considerashum of de subject, an' to respectfully inqur' of our respected president: 'Kin dis torpedo chicken be suppressed?' If not, what shall we do? An' we will eber pray."

"As to suppressin' de inwenshun I see no way to accomplish it," replied Brother Gardner. "As to what we shall do, I hev bin ser'usly reflectin' fur de las' ten minits, an' it am my solemn belief dat de best thing de cull'd rake kin do am to cultivate a taste fur some oder sort o' meat."

Writing last Christmas to Mr. Heath, Lord Beaconsfield said: "Your life is occupied with two subjects which always deeply interest me—the condition of our peasantry, and trees. * * * With regard to trees, I passed part of my youth in the shade of Burnham Beeches, and have now the happiness of living amid my own 'green retreats.' I am not surprised that the ancients worshipped trees. Lakes and mountains, however glorious for a time, in time weary; sylvan scenery never palls." One of the great temptations to cut down, in England, fine oaks, viz: the high price paid for them by the Admiralty, has been removed by ironclads. There is an oak wood in Glamorganshire for which, fifty years ago, £250,000 was offered by the government. Probably now it would not fetch £50,000.

"What kind of house do you want?" asked the architect. "Oh," replied the citizen, wearily, "I don't want a house at all. I just want you to build me three tiers of closets, like jail cells, 130 closets in a tier; and put a roof over the top tier. I want to put up a house that will contain enough closets to satisfy my wife." But the architect, who was a man of broad experience, told him he would have to put a thousand closets in a tier and make the edifice six stories high, and then his wife would say when it was completed that there wasn't a closet in the house big enough for a cat to turn around in.—Bur-lington Hawk-eye.

There is but one red diamond in the world, according to Mr. Edwin Streeter, who should know. It weighs about 3grs., and is valued at £800. It is at present owned by a London connoisseur. The finest green diamond in the world—no other stone approaching it in depth of color—is in the hands of a West-end merchant. It weighs about 4grs., and is worth £1,000. Of blue diamonds the finest known is in the Hope collection; its value is no less than £30,000. There are only four or five decidedly blue diamonds known to exist.

BOOK REVIEWS.

THE WORKS OF OLIVER GOLDSMITH. Edited by Peter Cunningham, F. S. A. Harper & Brothers, Franklin Square, New York. For sale by Jansen, McClurg & Co. Chicago. 20 v. volumes. Price, \$8.

"There are few writers for whom the reader feels such personal kindness as for Oliver Goldsmith. The artless benevolence that beams throughout his works; the whimsical yet amiable views of human life and human nature; the unforced humor, blending so happily with good feeling and good sense, and singularly dashed at times with a pleasing melancholy; even the very nature of his mellow, and flowing, and softly-dated style—all seem to bespeak his moral as well as intellectual qualities, and make us love the man at the same time that we admire the author."

Thus won a Washington Irving forty years ago. The library of Sunnyside, however, could boast of no such edition of Goldsmith as this. We can fancy with what delight Goldsmith's genial biographer would have welcomed to his study table this admirable presentation of an author whose writings he says, were the delight of his childhood, and a source of enjoyment through life."

This new edition of Goldsmith claims to be the first in which his works appear together exactly as his author left them. Goldsmith—for all his shiftless habits—was a careful corrector of his own writings; and it is strange that his previous editors have not sought to present the text as finally corrected by the author. The present editor has had, however, unusual facilities in his work. The introduction of Goldsmith's letters is a new and happy feature. Not only is Goldsmith's style peculiarly adapted to graceful letter-writing, but the admirer of Goldsmith's works has a personal feeling for the "kind, artless, good-humored, excursive, sensible, whimsical, intelligent being" who was no one's enemy but his own; and the reader will be glad to know "poor Goldy" through his letters.

The first volume contains the poems, the dramas, and the Vicar of Wakefield; the second, the Inquiry into the Present State of Polite Learning in Europe, and the Citizen of the World, esteemed by the author himself as the most delightful of his works; the third contains the "Bee," and essays, including those unacknowledged, which are added by the editor on good authority, and because they have "the weight of bullion and the mint-marks of Goldsmith himself;" the fourth volume contains his biographies, reviews, selections from "Animated Nature," the "Cook Lane Ghost," the "Game of Chess," and Letters.

The edition is not what is known as a holiday edition; but the lover of good books will mark with a white stone the day which first finds on his library shelves these admirable books, well bound, well printed as they are—a credit to editor and publisher.

As we turn over the leaves, there arises before us a vision of the unweath'ered figure in the bloom-colored coat, with bag-wig and sword, strutting about in the sunshine of Temple Garden—the poor Goldy that Johnson delighted to snub and whom he patronized even when dead. "Let not his frailties be remembered," said Johnson; "he was a very great man." "Let them be remembered," says Irving, "since their tendency is to endear." "And we question," adds his biographer, "whether he himself would not feel gratified in hearing his readers, after dwelling with admiration on the proofs of his greatness, close the volume with the kind-hearted phrase, so fondly and familiarly ejaculated, of POOR GOLDSMITH!"

A dear young friend of ours, feeling for the first time the witchery of Goldsmith's fancy pen, suggested that "Poor Goldy" was a mis-reading; it must have been Pure Goldy. May she find a copy of this noble edition in her Christmas stocking!

MEMOIRS OF COUNT MIOT DE MELITO. Minister, Ambassador, Councillor of State and Member of the Institute of France, between the years 1788 and 1815. Edited by General Flicschmann. From the French by Mrs. Cashel Hoey and Mr. John Lillie. New York: Scribner's Sons, 1881, 12mo., pp. 729. Price \$2.00. The public appetite has been whetted by the Metternich and Remusat memoirs for more of the inner history of the Napoleonic period. The Memoirs of Count Miot were first published in France many years ago. That they should be brought before the English speaking public in a very good translation at this time, is matter of satisfaction. Count Miot was a prominent personage, a trusted friend of the Imperial family and a close observer of affairs, during the period in question. He had a habit of recording the facts that came within his experience at the time of their occurrence. This imparts an unusual historical value to what he says, and gives a very vivid and life-like reality to his narrative. His book does not read so easily as that of Madame de Remusat. But no one will think of accusing him of anything like dullness; the topics he touches upon are too brilliant, too dramatic to allow of that. He takes up the history of the Empire where she drops it. He is very much in earnest, and crowds his page very full with facts. We have life portraits of Danton, Robespierre and Desmoulins; interesting conversations with Napoleon, and the record of leading events of the time. The book is especially valuable for the facts it details concerning Joseph Bonaparte, whom M. de Melito followed to Naples and to Spain, and visited in exile in the United States. The Spanish scenes are new light thrown upon it, revealing much inner history not heretofore accessible to English readers.

We greatly regret that the visit to America, a narrative of which formed part of the original MS, is omitted; the translators giving as a reason for this, that since his account was written, "So many excellent works have been published on America, its institutions, and the political government of the United States, and even the manners of the inhabitants have so greatly changed, that what was novel and accurate in 1825 might appear at the present time antiquated and incorrect." Notwithstanding the truthfulness of this, there will be, we believe, a very general disappointment at the omission.

The book is sure of a wide reading. We should be glad, if space allowed, to make many quotations from it. We cannot forbear giving the following account of the last interview with Napoleon, just before the battle of Waterloo: "After a moment's silence, he resumed, 'What is the state of public feeling in those departments?' 'It is my duty to tell your Majesty the truth,' I replied, 'and I will not attempt to disguise it.' With the exception of some parts of La Vendee, where there was entirely against the Bourbons, and almost revolutionary in other places, and especially among the higher classes, it is, if not hostile, at least cold and indifferent. As for the lower classes, they seem actuated rather by a return to Republican maxims than by any other sentiments, and if they attach themselves to the name of your Majesty, it is because they take it as a guarantee of the liberties which they claim, and which you have promised to restore. But I must not conceal that nearly everywhere, women are your declared enemies; and in France they are adversaries not to be despised.' 'O, I know that,' he exclaimed, 'I am told of it on all sides. I never admitted women into my cabinet secrets; I never suffered them to meddle with the Government, and they are now avenging themselves.' The conversation, during which, as his custom was, he had never ceased walking up and down the room, dropped, and after a silence of a few minutes I was dismissed. I left the audience chamber with an unsatisfactory impression. The Emperor was no longer what I had seen him formerly. He was moody. The confidence that of old had manifested itself in his speech, the tone of command, the lofty ideas that directed his words and gestures had disappeared; he seemed already to feel the hand of adversity that was soon to weigh so heavily upon him; he had already ceased to reckon on his destiny."

The leading article in the North American Review for January, contains the judgments of five of the most distinguished American authorities upon "The Moral Responsibility of the Insane." Just at present this subject occupies a very prominent place in the minds of the American people; but quite apart from its momentary interest, as connected with the extraordinary trial now in progress in Washington, the problem of determining the fact of insanity, and fixing the limit of responsibility of the insane, is one that in half possesses an irresistible attraction

for every generous mind. The wreck and ruin of intellect appeals at once to our highest sympathies, and to whatever is noblest in human curiosity. The authors selected for the discussion of this subject are Drs. Beard and Seguin, of New York, Dr. Eliwell, of Cleveland, Dr. Jewell, of Chicago, and Dr. Folsom, of Boston. The announcement is made that the February number of the Review, to be issued January 15th, will contain Part III. of the "Christian Religion" series of articles, and that it is to be a very able defence of the Christian Faith.

HARPER'S POPULAR CYCLOPEDIA OF UNITED STATES HISTORY. From the Aboriginal period to 1876. Containing brief sketches of important events and conspicuous actors. By Benson J. Lossing, LL.D. Illustrated by over 1,000 engravings. Two volumes. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price, \$12.00.

These two magnificent volumes are the coming work of the author whose name has come to be so honorably linked with the history of his country. They are, too, a worthy witness of the enterprise and patriotism of the great publishing firm that has done so much to reflect credit upon American letters and book-making. The books are expensive, but are worth more than their price. The information gathered in them would seem to be the result of a life work, as indeed it probably is. Dr. Lossing began his investigations and writings upon the history of this country, when most of the active men of this generation were boys, and has pursued his work with patient energy for many years. Most of the important scenes of American history he has sketched with his own pencil, and some, we believe, he has engraved with his own hand. His pictorial Field Book of the Revolution will never lose its interest and popularity. His countrymen are justly proud of him as an author and as an American citizen of ability and character universally respected. The work above described is a full encyclopedia, arranged alphabetically. It is a dictionary of history, presenting all information that can be desired, in most convenient and attractive form, in pleasant and readable style, and lavishly illustrated.

SABBATH HOME READINGS. A Series of Meditations for the Lord's Day, upon vital Themes of Spiritual Thought, Experience and Duty. By J. W. Corneilus. Second Edition. Philadelphia: J. B. Lippincott & Co. Chicago: Jansen, McClurg & Co. Price, \$50.

As indicated in the title, this is not a Church book, for the Lord's Day is not called "Sabbath" by Churchmen. In the preface the author informs us that he has endeavored to adapt it to all "Evangelical Christians." We may be thankful that there is any Gospel left, after eliminating what is in dispute among these various bodies. The fact is, however, that a great many truths are set forth here which evangelical Christians of one name or another deny, and the book is all the better for it. The Sacraments are treated reverently, and that is more than can be said of some books written for Churchmen. The Spiritual Life and the ministry of the Holy Spirit are presented with attractive earnestness.

MANUAL OF OBJECT-TEACHING, with Illustrative Lessons in Methods and the Science of Education. By N. A. Calkins. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co.

It is twenty years since the author's "Primary Object-Lessons" were published, a book which has reached its fortieth edition. This new work covers a wider field and includes subjects for more advanced teaching. There is much valuable suggestion to the teacher, relative to the development of the mental, moral, and physical powers of pupils. Every teacher can afford to buy and read such a book, even if he already knows much that it contains. He will be sure to find in this much that he does not know.

ANTONY AND CLEOPATRA. Edited, with Notes, by William J. Rolfe. With Engravings. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co.

We gladly welcome another volume of this beautiful series of Shakespeare's works. The introduction is able and attractive, the text is carefully edited, the notes are abundant and accurate. An index of words and phrases explained adds to the value of the book.

The Quebec correspondent of the Halifax (N.S.) Church Guardian tells a rather amusing and suggestive story upon the authority of the Rev. Albert Stevens, M. A., now incumbent of Hatley. It is to the following effect: "One day, Mr. Stevens met a Dixville man, whose family—not himself—had begun to attend with increasing regularity upon his ministry; and, as they were passing one another with a salutation, the farmer pulled up and said: 'Elder, they call all ministers of religion Elders therabouts.' 'Elder, I want to speak to you. I've been thinking that I ought to pay something to you.' 'Yes,' said Mr. Stevens, 'that's very kind of you.' 'Yes,' said he, 'I've made up my mind to pay four dollars.' 'That's very good of you,' said Mr. Stevens. 'But, I guess you don't know,' added his friend, 'what I'm going to pay it for.' 'Well, perhaps not,' said Mr. Stevens. 'Well, I'll tell you then,' said the farmer, with the greatest gravity, 'Two dollars is because you mind your own business, and two dollars is because you let other people mind theirs.' And then, while the clergyman listened with mingled amazement and amusement, he added, 'I've been notified things since you've been among us, Elder; we've had a good many ministers of various kinds, and they've all mixed themselves up with other people's business, and made trouble; but you've kept right along minding your own business. Now, I don't go to your Church, nor to any other, but I've made up my mind to pay towards yours.' Accordingly he handed over to the 'Elder' four dollars."

North and South.

There is no boundary line for separating us, without cordons of Custom-houses and garrisons of standing armies, which would change the whole character of our Institutions. We are one, by the configuration of nature and by the strong impress of art; inextricably intertwined by the lay of our land, the run of our rivers, the chain of our lakes, and the iron network of our crossing and recrossing and ever multiplying and still advancing tracks of trade and travel. We are one, by the memories of our fathers. We are one, by the hopes of our children. We are one, by a Constitution and a Union which have not only survived the shock of foreign and of civil war, but have stood the abeyance of almost all administration, while the whole people were waiting breathless, in alternate hope and fear, for the issues of an execrable crime. We are one, bound together afresh by the electric chords of sympathy and sorrow, vibrating and thrilling day by day of the livelong Summer, through every one of our hearts, for our basely-wounded and bravely-suffering President, bringing us all down on our knees together in common supplication for his life, and involving us all at last in a common flood of grief at his death.—R. C. Winthrop, at Yorktown.

THE SONG OF THE BELL.—As all roads lead to Rome, so everybody comes to Troy for bells. Yesterday the Clinton E. Meneely Bell Company received orders for the shipment of bells to California, Dakota, Canada, western and southern New York, Massachusetts and Central America. If all who hear the sound of the inviting church bell should respond to its call, what immense congregations would assemble for worship the world over.

The Household.

It is held to be true that "Heaven helps those who help themselves," and this wise saying has been well supplemented by the phrase "and one another."

A great deal of time may be saved, if kneecaps are made for children who creep, or who, in playing, are upon their knees much. Take pieces of heavy cloth; cut them to fit the knee; make them as thick as you please; tie them on with tapes, or fasten them with rubber bands.

Boiling water should be poured all over and inside of a goose or duck before preparing it for cooking, to take out the strong, oily taste. If a lemon that has been carefully pared without bruising the inner white skin, be placed inside a wild duck, and kept there forty-eight hours before cooking, it will remove all traces of fishy flavor.

Pink cream, which is very ornamental for dessert or for tea, is easily prepared, and well repays one's efforts. Take the juice of red raspberries, or of strawberries, or of currants; sweeten to suit your taste; beat sweet cream until it is like froth; mix with the juice of the fruit. Serve in a glass dish or in wine glasses. The proportion of cream to juice is a matter of taste; enough juice should be used to color and flavor the cream.

Everybody knows that food digests better when in agreeable company. It was something more than a pleasant which made a friend remark that he could not have his wife and child pass the summer vacation away from him, as it gave him the dyspepsia. The poor child, who comes to grief at the table, and is sent away from it with his dinner half eaten, and who suffers the whole afternoon with an undigested lump of food in his stomach, is to be pitied.

Where there is a lack of warm clothing, there is always a drain upon the vital energies which tends to break down the health; and this sometimes takes place when the victim has such a good constitution and such excellent health, as to be able to bear with seeming impunity much neglect and exposure. We should all be so warmly clad, that we can enter a cold room without feeling a sudden chill; should be dressed warmly enough to sit and play or work in rooms moderately warmed and well ventilated.

RELIEF FOR BURNING FEET.—To relieve burning feet, first discard tight boots. Take one pint of bran and one ounce of bicarbonate of soda; put in a foot-bath, and add one gallon of hot water. When cool enough, soak your feet in this mixture for fifteen minutes. The relief is instantaneous. This must be repeated every night for a week, or perhaps more. The bran and bicarbonate should be made fresh after a week's use. Bicarbonate of soda can be bought for a small price per pound, from wholesale druggists. The burning sensation is produced by the pores of the skin being closed, so that the feet do not perspire.

A new contrivance for saving soap consists of two cups of wire gauze, each at the end of a spring handle. Left to themselves, these cups spring apart by the elasticity of the handle; but they are brought together and held in close contact by means of a simple catch. In the use of soap, the pieces become, after a while, too small to be convenient. This affair is intended to hold the small bits of soap, which are put in the cage formed by the two cups. The handle allows the soap to be used in the water for washing dishes, or for other purposes. By shaking the cage in the water, the soap is utilized to the last fragments. These useful articles may be found at almost any notion or furnishing store.

Teachers should insist that pupils who are dully, if not ho-rly, using their eyes, should receive a proper degree of light from the right direction. They should never face the light so that it may shine directly into their eyes. Surely, they can keep in mind that daylight is always better for the eyes than gaslight; that direct light is always more injurious than reflected light; that the best light, the easiest to the eyes, comes from some point above their level, and from a northern aspect; that artificial light is always to be avoided as much as possible; that the source of artificial light should be so high as not to compel children, or adults, to bend over their work or books, in order to make use of it.

To find good places for things is one of the tasks with which a young housewife is confronted. She may have from one to five servants, but the probability is that if she has a well ordered house, she will have to determine where things shall be kept. For instance, after a good many flat-irons have been spoiled by being allowed to rust, she will decide that the best place to keep them is in the kitchen, where they should be hung on nails. They are then always ready for use. A good way to dispose of pots and kettles, even where a closet is provided for them, is to screw stout hooks in the under side of a shelf on which they may be hung. The shelf should be so far from the floor that the bottom of the kettles will not touch it. In this way the floor may be kept spotless, and a great deal of scrubbing be done away with.

A tidy which is not only pretty, but original in design, has for foundation a square of black satin or velvet. Trim the edge with lace. Languedoc, Breton, or the soft cashmere lace so much used a year ago, will be pretty. Then, from some plain, light-colored silk cut a figure in shape like a palette. On this work in outline stitch some designs. Put a tiny bow of very narrow ribbon at the thumb hole, and catch it finely to the velvet or satin foundation. Do not give it a stiff look, but let it appear as if the palette were really tied there. Then work the edge of the palette with silk, either with the button-hole stitch or feather stitch. If you wish to put on still more embroidery, in each corner of the foundation some small figures may be placed. Do not make any two alike. For instance, in one corner put a fan, in another a spider's web. At the lower left-hand corner, one or two peacock's feathers, gracefully arranged, will be very pretty.

After keeping house a year, I ventured to ask an old housekeeper what she used for a mop, and found to my dismay that it was a question open to much discussion. After various experiments, I find that the best material is old knit wrappers, cut in convenient strips. It is best not to make the mop very large, as it is then so heavy when wet that it is burdensome; and although you would get along faster, you would be more tired, and very likely strain your hands in wringing it. Have as little space left to mop as possible; carpet just as much of your kitchen floor as is consistent with perfect neatness, or better still, use oilcloth—it is so much more easily cleaned; grease does not sink into it to render you desperate. The happy law of compensation may hold good here, but I do not see in what way (commensurate with the expenditure of time and strength) a woman can be repaid or have it made good to her, for having scrubbed away so many hours of her youth and middle age. There is something hopeless about it; after everything else is done, there is always the kitchen floor to clean; it is dangerous to dwell upon; it needs, as Mr. Emerson says, "all the force of an idea" to lift the load from off your mind. E. W. B.

"NOBODY'S LITTLE JIM."

Written for the Living Church.

"Something for Christmas, my little lad, And the speaker hastened away From the piteous look in the wistful eyes; 'Something for what, did he say?' sobbed Jim, 'It was Christmas Eve, and through hurried by; Hundreds had passed that day; But no he it was touch d by that was pinched face Save there one that had paused on his way. To give to the lattered at rving child Out of his slender store.

"There was little to earn, and many to keep," But the poor can feel for the poor; Lost in thought he was hurrying on, When there fell on his ear deep sighs, And out came the snow-flakes and night there burned The paths of hungry eyes; A tiny figure in fluttering rags, Tangled curls neath an old hat brim, Thin little hands with his ragged knees, Sat "Nobody's little Jim."

"I did not see you," the man's voice said, And he smiled in the face so white; "Something for Christmas, my little lad, Run out of the cold now, Good-night!" "Good-night!" cried the tremulous voice; and then, Down went the wee head on the snow; "Something for what, did he say?" sobbed Jim, "Something for who? I don't know! I can't take it to her, for it is not me."

To and fro swayed the child's thin form, As the chill blast swept up the lonely street, And wild and bleak raised the storm! "She struck me 'uch dreadful blows; and she said: 'Don't show your lean face here to-day; Be off and get something (I don't care how), To pay me for letting you stay!" "You are nobody's child, and you need not think 'A woman that's poor can keep 'A lot of where beggars can always come For something to eat, and to sleep."

"No, I cannot take it," "was not for me; "But oh! if he only knew "How old and hungry I've been all day, "He'd have given me something too! "I'll just sit here till he comes again. "For there's now ere that I can go. "I am afraid to creep back to my bed to-night, "I must stay out here in the snow." On the curbstone rsted the little head, (The torn rag had been whirled away) And so fluffy the white flakes covered him o'er In the little heap where he lay.

The snow drifted down, and the city slept; And when morning dawned bright and clear, At the crossing still sat the tiny form, But poor little Jim was not there! They lifted him up in his tattered rags, One slender hand held in his tiny fist, And a clear sweet smile on the baby mouth, That told of an exquisite rest.

Ten pitiful cents in the frozen hand, Loss and gain to him by whom given, And temp a lion soe for a little child; Then, the gateway from earth to heaven, O God! in Thy mercy touch thy ears Of those who could drive away The hunger, and cold and wretchedness, Haunting Thy poor night and day. Let a ray of light on the twilight break (Of the sun that will not set) "In as much as ye do for the least of these Ye do it unto Me!"

NEW YEAR'S BELLS.

Hear the story of the bells, The New Year's bells! Hark! how their music sways and swells From out the old city, dark and blab, Now down through the valley, now up to the sky; Swinging and chiming, And ringing and chiming, And this is the story their melody tells, In quaintest, softest rhymes: "Listen, children, to our chimes, Our merry chimes! We will sing in your ears some pleasant rhymes, Of a New Year fresh from the land of light, Laden with treasures rich and bright: Wining and smiling, And singing and smiling, And scattering his gifts for the coming times With looks of arch beguiling!"

Listen, children, to his song, His merry song! "Have good cheer, friends, it will not be long Before the sleet, and the ice, and the snow Will melt in the spring-time warmth and glow; An I winking and springing, And singing and chiming, The roses, and birds, and streamlet's flow, Your New Year's joy's stars bringing!"

Presidents of the U. S.

First sits the lofty Washington, That nobly great, immortal one; The elder Adams, next we see, And Jefferson comes a number three; The fourth is Madison, you know, The fifth one on the list, Mon-ro-e; The sixth an Adams comes again, And Jackson seventh in the train; Van Buren eighth upon the line, And Harrison comes number nine; The tenth is Tyler in his turn, And Polk eleventh as we learn; The twelfth is Taylor that appears, The thirteenth, Fillmore fills his years; Then Pie-o-e comes fourteenth into view; Buchanan is the fifteenth, you see; Now Lincoln comes two turns to fill, Obedient to the people's will, Then Johnson, Grant and Hayes, in turn, A country's favor fairly earn, Next Garfield held the power to reign, Till by the assassin's hand was slain, Then Arthur took the reign of power, And safely holds it to this hour.

English Sovereigns.

First, Will am the Norman, Then William his son; Henry, Stephen and Henry, Then Richard and John, Next Henry the Third, Edward, one, two, and three; And again, after Richard, The Henrys we see, Two Edwards, third Richard, If rightly I guess; Two Henrys, sixth Edward, Que n Mary, Queen Hess, Then James, the Scotchman, Then Charles when they slew, Yet received after Cromwell Another Charles too, Next James the Second Ascended the throne, Then William and Mary Toge her came on, Till Annie, four Georges, And William fourth past, God sent Queen Victoria; May she long be our last!

Games of Greek and Roman Youths.

The first playthings of the little children were a variety of small metal objects, such as swords, axes, clasped hands, gold or silver moons, etc., fastened to strings and hung around their necks; besides, they were given rattles in their hands. Larger children received painted dolls of clay, which were full of grace and beauty; also clay figures of animals. About Christmas-time, old Rome had a special doll-feast, in which children received such gifts. Small wagons were made of wood and leather for the boys, and the girls received small bedsteads for their dolls. Horace mentions a juvenile game of chance, "odd or even;" one of the children took a number of almonds in his hand, and the other guessed whether the number was odd or even; sometimes dice made of bone were used for the same purpose. This game is very old, for Homer relates that Patroclus when a boy killed a playmate in this game. The favorite games of riper youth were played with nuts: a nut was to be split by a skillful blow, or thrown upon three others so as to remain at rest, etc. Another game was hoop-rolling; an iron hoop

furnished with many small rings was set and kept in motion with an iron rod. The whipping top was common in Greece and Rome.

Blind man's buff among the Greeks is described as follows: A child has his eyes blind-folded; it turns around and exclaims: "I shall hunt an iron fly." The others reply, "You will hunt, but not catch it." At the same time, they beat the blind-folded child with leather straps until he succeeds in catching one of his tormentors, who then takes his place.

In playing king, the boys fought each other in two sets; the leader of the victorious party was king.

Ball games occupied an important place both in Greece and Rome. Children played it in the streets of Rome. Whoever made a mistake, received a blow on the calf of his leg.

In the heroic age, even girls played it; but in later times, it was improper for girls to play ball in Greece. In Rome, however, especially under the emperors, girls and women took part in the game.

Galenus wrote a treatise on the advantages of ball-playing, and the gymnasia gave instructions in it. Alexander the Great, the Antonines, and Alexander Severus were passionately fond of the game. In throwing the ball, the hands were not to be raised higher than the shoulder; the opposed party had to catch the ball and throw it back. Sometimes the ball was thrown against the wall and caught; the one who could do this ofttest was king. Large balls filled with air were parried with the arm and thrown back. The commonest play was for three players to stand in the corners of a triangle, and to throw a small, hard ball to each other. In one of these games a ball was thrown, and all the players had to try and catch it. This game, full of noise, blows, and dust, was, however, played more particularly by slaves for the amusement of their masters.

BIBLE STUDIES.—NO. XLVII.

Written for the Living Church.

A great Queen, whose retinue is more brilliant than that of any other monarch. She is of exceeding beauty and benignity, and is the object of highest regard in India, Assyria, Phoenicia, Greece, and other lands. The Israelites were not proof against her sway, and sometimes made vows to her, and gave her offerings. There is scarcely a nation on the earth that does not render her homage in some way or other. Though beautiful, she is a capricious Queen, now revealing her face in its true loveliness, and bestowing her sweetest influence, and then refusing us the least glimpse of her beauty, and the simplest mark of her favor. Among the Hebrews there was a divinely appointed feast that bore her name, yet was sometimes so abused that the anger of God was kindled. This Queen once beheld the saddest of sights. She looks as often upon sorrow as upon joy. She never commits evil, though she cannot avert it.

Who is she? What is her retinue? What feast bore her name? How was it abused? What sad sight did she once behold? F. B. S.

The Crow and the Cat.

In some parts of Eastern Europe there is a big black bird. It looks like a crow, and makes a loud cawing, much as crows do. Great flocks of them fly together, and when they alight, the roofs, or trees, or fields, look black with them. One day, some of them flew into a missionary's yard. There was Miss Pussy, eating something. Our Mr. Crow was hungry. He watched puss, and flew about her, cawing. She went on eating, and minded him not at all. He bore it as long as he could. Then he came down, stepped up behind Miss Puss, and pulled her tail with his bill. She turned around, as he knew she would, and Mr. Crow snapped up the rest of her dinner and flew away with it.

Arresting Disease.

What we would particularly impress upon invalids and their friends, is the value of Compound Oxygen in arresting disease in its early stages and before chronic conditions have been established. It must be evident to the common sense of every one, that an agent which acts so potently in breaking the force of diseases which have been at work upon the system and have been exhausting their years, can scarcely fail to arrest like diseases in their beginning, and when the vitality of the body has not been wasted. If, therefore, you have the early symptoms of Consumption, Catarrh, Bronchitis, Neuralgia, or the indications of any other disease which may keep its hold upon you until it becomes chronic, do not neglect the warning indications. Meet the enemy upon the very threshold, and while your vitality is yet unimpaired, if your regular physician fails to reach the case, then we offer you, in Compound Oxygen, an almost certain means of restoration—the way back to health—the agent that may save you from a life of invalidism, or from premature death. Our remedy is Compound Oxygen, with large reports of cases and full information, sent free. Drs. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

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.

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AUTHORS & PUBLISHERS

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Earphones

The Woman's Auxiliary of New York.

The December meetings of this admirable society were all well attended, and each had points of special interest.

That of the Niobrara League, on the 1st inst., in the school room of the Transfiguration, although occurring on a very stormy day, showed, by the numbers present, how deep was the interest in the Indian Mission. A letter was read from Bishop Hare, and a paper from the President, Mrs. John Jacob Astor, expressive of her own views regarding the adoption, by the League, of mission work in a special agency in Niobrara; which subject will be again introduced at the next meeting.

At the November meeting (the first of the season), the Rev. Joseph W. Cook, of the Yannton Indian Agency, and, next to Mr. Hinman, the oldest missionary of our Church to the Dakotas, was present and made a most interesting address. Bishop Hare is expected in town on the 10th of the present month.

The meeting of the Committee on Work for Foreign Missions, of which Miss Cornelia Jay is President, was held on the 5th inst., in the school building connected with Trinity Chapel. A large number were present. Among the letters read from our workers in the foreign field, was one from Bishop Holly, and another from Mrs. Hill, of Athens, from which the following extracts are made:

"The post has just come in, bringing copies of the large sized Prayer Books. Miss Muir and Miss Bessie Masson appreciate those directed to them, for which please accept their thanks. The others I shall make use of as opportunity may offer, to make our Church better known through her Liturgy. The Prayer Books sent in the spring are just what I wished for, and they are used at our own domestic Service on Sunday Evenings. Please give my thanks to the Sunday School of St. Stephen for their very valuable gift. While reading your letter, I thought I should like to send you a copy of a Catechism on the Baptismal vows, for young children, which I compiled for the benefit of the younger pupils. I wish you could witness the deep interest evinced by the children, when reciting it before the Archbishop, at the examination.

Bishop Smith's farewell letter, which you had the kindness to forward, affected us very much. It was answered immediately. We have more recently had the satisfaction of forwarding him a document which will interest him more than any other individual in the Church. I trust it will lead the Board of Missions to a serious consideration of the future of this Mission. We cannot bring ourselves to think that it will be permitted to die, when the aged laborers shall have entered into rest.

The portrait, enlarged from a photograph of Bishop Smith, which you wrote me about, reminds me to say that the same has been done with ours. When my husband was in the United States in 1871, a photograph was taken of him which pleased me very much. It has been enlarged in crayon by a self-taught artist, who has succeeded in making the only picture of him that has ever satisfied me. All other resemblances of him have a very grave expression (which I know he has). This has his social domestic look, so loving and cheerful, which will bring to the dear ones who look upon it when he is gone, none but pleasant associations.

Your aged friends are well. Mr. Hill has not complained of a pain or ache for the last three months. He has felt the heat oppressive at times. It has been nothing like that which you have experienced in the United States.

Thanks to Mr. Hart for his kind remembrances of my husband, whose specialty was to do a kindness if he could.

With love from Mr. Hill and myself, ever yours affectionately,
FRANCIS M. HILL.

At the meeting of the Committee on Work for Domestic Missions, held at Grace Chapel Rooms, in E. 14th Street, on the 7th inst., Bishop Clarkson was present, and spoke in reference to work in his Diocese by Sister Mary among the poor, and Sister Sarah in the Child's Hospital. This was in connection with a plan now in contemplation, by the Woman's Auxiliary, to raise an additional thousand dollars for the benefit of women-helpers in the mission field of the Church. At the last meeting, Mrs. Warren, of Calvary Church, who had succeeded the wife of Bishop Potter, as President, some years ago, resigned on account of ill health; and Mrs. Judge Peabody, the granddaughter of Alexander Hamilton, was elected President, and presided at the December meeting, which was one of unusual interest. Mrs. Twing called special attention to a meeting advertised to be held under the auspices of the Woman's Auxiliary, on the following day, at the Rooms of the Holy Communion, in W. 20th St., where Mrs. Smiley, formerly a Quakeress, but lately received into our Communion, would tell, from personal observation made on the spot, at the request of the Bishop of Michigan, of the needs of the sufferers by fire, during the late conflagration in his diocese.

Notice was also given of an Instruction before the Society of the Royal Law, by Bishop Doane, of Albany, to take place on Wednesday, December 14th, at 3 P. M., in the Church of the Transfiguration, W. 29th St.

Notice was also given of a Missionary Conference, to be held on Tuesday, Wednesday and Thursday, December 13th, 14th, and 15th, at Calvary Church, which should be closed by a General Missionary Meeting. Addresses were to be expected from Archdeacon Kirkby; Bishop Potter; Rev. W. E. Dawson, of Hanover, New Hampshire; Bishop Hare; Rev. D. P. Morgan, of the Church of Heavenly Rest; Dr. Currie, of Philadelphia; Rev. S. B. Fuller, of Corning, N.

Y.; Rev. Arthur Brooks; Rev. Abbott Brown; Rev. Dr. Falkner, of Germantown; Rev. C. C. Tiffany, of Zion Church; Rev. T. G. Addison, of Washington; Rev. Y. P. Morgan, of Brooklyn, and Bishop Doane. Bishop Clarkson and other Bishops are expected to speak, and there may be addresses upon the work in Greece and Haiti.

Church News from Michigan.

From our Detroit Correspondent.
The Rev. Mr. Prosser reports for two years' work in the Bay City, Missions: baptized, 48; confirmed, 19; married, 5; buried, 16; services held, 339; sermons and lectures, 321.

All Saints' Chapel, Eseevick, Bay City, has had its ceiling raised, the wall wainscoted and plastered, new seats put in, and the whole building painted without and within. The warden is Mr. T. B. Hedford; treasurer, Mrs. Maria Fry. Services are held by the Rev. Mr. Prosser every Sunday at 3 1/2 P. M. The Sunday School meets at 2:30.

The new St. John's Chapel, Banks, also in charge of Mr. Prosser, is completed, and will soon be consecrated. Services are held at this mission every Sunday morning. The Warden is Mr. Robert Long; treasurer, Mr. H. S. Walrath.

The LIVING CHURCH has had occasion before to quote some of the ringing words of the Trinity Church Bell (Bay City). In the last number, while complimenting his parishioners on the creditable report of their offertory contributions, the editor says: "There is no part of our parochial report which we record with more satisfaction than that relating to the offertory; for it represents downright, honest, Christian giving, and not an amount which parishioners have been tricked into spending by some sugar-coated contrivance of worldliness."

On Sunday, Dec. 4th, the Sunday School of Grace Church, Detroit, made a farewell gift to its retiring assistant superintendent, Mr. Merret Seeley. It consists of two elegant illustrated books, one of travels, and the other, a history of Art. Mr. Seeley has been an active workman in Grace Parish for many years, and removes to Boston to accept a promotion, with the good wishes of a wide circle of acquaintances. On the Thursday following the above, an elegant gold chain was presented to Mr. Seeley by the Young Men's Association of Grace Church. These presentations were closely followed by others from the Barrett Dramatic Club, the editorial staff of the Detroit Free Press, and by a purse from Detroit merchants; the total value of the gifts being about \$1,000. Mr. Seeley's place in the Sunday School is to be filled by Mr. Allen L. Bours, lately removed to Detroit, from Lansing.

The ladies of Grace Church are house-hunting. They are planning to engage, for parochial, charitable, and missionary purposes, a building with rooms for social purposes, and for the meetings of the various parish organizations. These are four in number. The Ladies Aid Society devotes itself to parochial and charitable work, and consists of some forty members. Its officers are Mrs. Eugene Smith, President; Mrs. C. D. Stevens, Vice President, Mrs. Walters, Secretary. The Young Men's Association is an active organization for financial and social purposes, and consists of 72 members. Its ex officio President is the Rector, Rev. C. H. W. Stocking, D. D. Capt. J. C. Burton is first Vice President, and Mr. F. Haworth is Secretary. The Woman's Auxiliary has 60 members, and the following officers: President ex officio, the Rector; First Vice President, Mrs. E. W. Hudson; Second Vice President, Miss Charlotte Robinson; Secretary, Mrs. M. H. Marsh; Treasurer, Mrs. A. F. Wilcox. The meetings are semi-monthly. Boxes are made up for the families of missionaries; collections of money for missions are regularly made; and information about missions is disseminated by means of written papers, and by the circulation of printed matter. The Children's Auxiliary has similar objects. The oldest members are young girls of fifteen or sixteen. They cut out their own work, and rival their elders in activity, and in the quantity of work done. The President is Miss Lizzie Hastings; the Vice President, Miss Julia Stocking.

The Rev. Chauncey B. Brewster, of Rye, N. Y., is visiting Detroit, and considering a call to Christ Church, vacant for a year past. It will require powerful inducements to tempt this young clergyman away from his model rural parish, and from the cultivated society of that handsome suburb of New York. But the rectorship of Christ Church, Detroit, would nevertheless be a real promotion. It is one of the three first parishes in the diocese; and the record of its clergy and laity has made it widely and favorably known. St. Paul's Parish, Flint, has succeeded in paying off the entire debt, amounting to \$9,000, which has rested on the church and rectory for a long time past; and on St. Paul's Day next (Jan. 25th), the church will be consecrated.

Upon the successful completion of the above object, the Rector (the Rev. A. W. Seabreeze), and one of the wardens proceeded to the church, and rang as merry a peal as the one old parish bell could furnish.

Rev. Lawrence S. Stevens has accepted a call to the Rectorship of Zion Church, of Pontiac, and will enter upon his duties as such on the 4th Sunday in Advent. This Parish seems to have taken a new lease of life; within the past month the annual revenue of the parish has been increased nearly \$600. The church edifice is now undergoing a thorough and much needed repair, and the Rev. Mr. Stevens enters upon his work with the hearty and unanimous support of the entire parish, and with a salary of \$300 per annum in excess of that paid to the former Rector.

Hon. C. C. Trowbridge, at the request of Hon. G. W. Wells, of Kalamazoo, President of the State Pioneer Association, has written a brief and interesting History of the Church in Michigan, which will be published in the volume of the State Pioneer Association. It has many points of interest, especially about early days.

The House of the Good Shepherd, Rockland Co., New York, is in need of donations of the charitable to buy provisions and clothing for forty-two orphan children. An immediate and generous response is earnestly solicited. Aid is also asked for the mission work, and for the building of the Church of the Holy Child Jesus. Send money to Augustus Bleecker, Treasurer, 88 Maiden Lane, New York; and gifts of food or clothing to the House, Tomkins Cove, by steamer Chrystenah, or U. S. Ex. Co.

The Children's periodicals, published by D. Lathrop & Co., Boston, are justly celebrated. The "Wide Awake" for boys and girls from eight to eighteen; Babyland for wee folks just large enough to look with great eyes of wonder at pictures, while mamma or nurse reads the simple story; the "Little Folk's Reader" for older little people, for primary school children, who find great enjoyment in reading its excellent original stories and studying its equally excellent original pictures; and "Pansy," designed to Sunday-School reading, these make up the quartet. Parents cannot do better than to put one of these papers in a little stocking that will be hung up at Christmas. Santa Claus will bring a copy regularly every month all the rest of the year.

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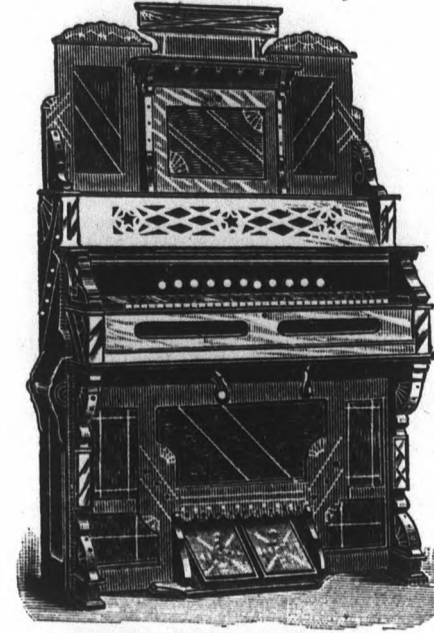
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