

The Living Church.

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

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WHOLE No. 166.

FOREIGN AFFAIRS.

THE Oxford Union, the great University Debating Club which includes the rising generation of England's Statesmen and Clergy, has, by a large majority endorsed Mr. Green's resistance to secular authority. Their verdict may be justly regarded as a criterion of Oxford opinion.

CARDINAL HOWARD, a member of one of England's noblest houses, and formerly an officer in the guards, has been named by the Pope, Archbishop of St. Peter's. This is one of the most coveted appointments in the gift of the Pontiff. Cardinal Howard occupied a canon's stall in St. Peter's for some time previous to his elevation to the Sacred College.

M. PAUL BERT, the new French Minister of Public Worship, has written to all the bishops and archbishops who have gone to Rome, reminding them of the provisions of the Concordat requiring them to obtain the permission of the Government before absenting themselves from their dioceses. The Government, the *Temps* says, intends using against the prelates who refuse to obey the provisions of the Concordat all the legal means at its disposal.

THE French are getting tired of Tunis. The army of occupation, it is plain, is not near the end of its difficulties. These are extending rather than decreasing. When not in arms the Arabs are discontented and restless. The feeling of hostility against the French is as strong as it was. Even in Sfax, which not long ago experienced a bombardment, and where a French garrison has been for six months, the hostility of the people remains as fierce as it was, and a French soldier cannot venture in safety beyond the walls. This is not an exceptional state of things. The French everywhere find themselves in presence of a spirit of opposition which may be foolish and fanatical, but which is likely to last for some time. The present force, large though it is, proves inadequate. The conquest of Tunis is seen to be almost as onerous a task as that of Algeria was to a former generation. No one, of course, doubts the capacity of France to succeed in the enterprise. It is all a question of time and money. But the prize seems to be scarcely worth the trouble, loss of lives, diversion of national energy, and complications which it involves.

THE Rev. E. S. Ffolkes, the great *anti-Filioque* champion, has issued the following appeal on behalf of the celebrated church of S. Mary the Virgin, at Oxford, of which he is now Vicar. An appeal is made to all interested in Oxford as a seat of learning and education, on behalf of the venerable church of S. Mary the Virgin, which, for at least 800 years, has been what Antony Wood truly calls its chief Basilica or Consistory—still exhibiting at its north eastern extremity the actual Convocation House and Library, both owned, and used as such, by the University, long before any of the Colleges now surrounding it had been founded.

S. Mary's was in the gift of the Crown at that time, and a list of its Rectors has been culled from the Public Records mentioning them by name, beginning with the first year of King John, or A. D. 1200. Its last Rector, Adam de Brom, got the presentation of it, with the Rectory, transferred to Oriel College—soon after its foundation by him A. D. 1326—the *Alma Mater* of so many celebrities. The Fellows of Oriel have supplied its Vicars down to the last.

The Nave, Aisles, and Chancel, or Lady-chapel, were rebuilt by public subscription in A. D. 1486, or the first year of King Henry VII.; he supplying the oak for the carved stalls in the Chancel, from Windsor Park.

The existing arrangement of the Church was the work of the University, just 55 years ago, when the well-known Master of Balliol, Dr. Jenkins, was Vice-Chancellor. But next to nothing was then, nor has been for centuries, laid out on the Chancel. Yet it was in this Chancel that the Oxford movement of A. D. 1830 and following years really commenced; when the Daily Services, and early Communion every Sunday were revived by its Vicar, now Cardinal Newman. It is in commemoration of this event, and other famous incidents in history, too numerous for recapitulation, all through its connection with the University, that it is now proposed to decorate the Chancel in a way becoming its noble proportions, and cosmopolitan interest.

Subscriptions may be paid to the account of the Vicar and Churchwardens of S. Mary's, Oxford, with Messrs. Coutts & Co., Strand, London; or Messrs. Parsons, Thompson, and Parsons, Oxford.

A CORRESPONDENT of *John Bull* thus points out the curious dilemma in which the Bishop of Manchester has placed himself by his recent extraordinary attempt to deal with ritualism.

The Judicial Committee of Privy Council have ruled that a cope should be worn by the principal minister at the administration of the Holy Communion in Cathedrals; but that in parish churches it is illegal to adopt a distinctive vestment at such services.

The Bishop of Manchester, with the advice of a council which he convened, has promulgated an allocation to his diocese, in which he announces a desire that the ritual of the parish churches within his jurisdiction should by degrees be made conformable to that of the Cathedral Church.

But if the announcements of the Judicial Committee are to be accepted as "the law" (and of such acceptance the imprisonment of one of the Manchester clergy has lately afforded a deplorable example), then this somewhat embarrassing alternative is placed before the clergy of that diocese—1, either the Cathedral clergy will break the law by not adopting a distinctive vestment for the Communion Service; or 2, if they do obey it, then the parochial clergy will break the law by conforming to the Cathedral usage.

HIS GRACE the Archbishop of Canterbury having forwarded the petition of 14,000 laymen, praying her Majesty to order the release of the Rev. Sidney Faithorne Green, pending the sitting of the Royal Commission on Ecclesiastical Courts, has received the following reply: from the Home Secretary:

"WHITEHALL, Dec. 1.
"My Lord Archbishop.—I have the honor to acquaint you that I have laid before the Queen the petition forwarded by your Grace, praying the release from prison of the Rev. S. F. Green, but that her Majesty has not been pleased to give any instructions with reference thereto. I have the honor to be, my Lord Archbishop, your Grace's obedient servant,
"W. V. HARCOURT."

"His Grace the Lord Archbishop of Canterbury." This simply means that Sir William Harcourt will not do anything in the matter. It is understood that the Queen strongly wishes the release of the "imprisoned priest," but she cannot constitutionally interfere, without the sanction of her cabinet.

A PRIVATE letter from Nice says: "The death of Mr. Vesey, who was for ten years American Consul here, has caused quite a gloom over the American and English colonies. The funeral took place on Monday, and although of a private character, it was attended by nearly three hundred persons. The flowers sent were magnificent; and among them was a lovely wreath of violets, several feet long, sent by the Consul-General in Paris. Mr. Vesey will be missed by many, and will be sincerely mourned by those who were honored with his friendship. He was the *doyen* of all the American consuls, having been upwards of forty years in the service.

ON December 13th a large and influential meeting was held in Westminster Abbey, under the Presidency of the Dean, to promote the scheme for raising a fitting monument to the lamented Dean Stanley. The Prince of Wales, the Primate, the Marquis of Salisbury, and very many others of fame and note were present. The Prince of Wales moved the first resolution. He said:

"I desire to express the very sincere pleasure, though I must call it the sad pleasure, which I feel in being asked to move this resolution. I do so with feelings of sorrow, owing to the long friendship and acquaintance which I had with the late Dean of Westminster; and yet with pleasure, as I have the satisfaction of proposing to you a national memorial to which I am convinced the late Dean was so thoroughly entitled. The loss which the death of that eminent man has caused to this, and I may say also, to other countries, is indeed great. That loss was deeply felt by my beloved mother, the Queen (applause) who bore for the late Dean the greatest possible friendship and affection, and also by all the members of her family. If I may be allowed to speak about myself, I had the great advantage of knowing most intimately Arthur Stanley for a period of 22 years. Not only had I the advantage of being his pupil during my residence at the University of Oxford, but I was also his fellow-traveller in the East when we visited Egypt and the Holy Land together; and I am not likely to forget the charm of his companionship and all the knowledge that he imparted to me during that tour. The many virtues and many great qualities of the Dean are so well known to all of you, and are so well appreciated throughout the length and breadth of the land, that it is almost superfluous in me, and would be almost out of taste, were I now to go through the long list of all that he has done from the day in which his name came into prominence. Still, as the Churchman, as the scholar, as the man of letters, as the philanthropist, and, above all, as the true friend, his name must always go down to posterity as a great and good man, and as one who will have made his mark on the chapter of his country's history. To all classes he felt alike—to rich and poor, to high and low—he was, I may say, the friend of all; and it is most gratifying on this occasion to see here present the representatives of all classes of the community, and especially of the great laboring class to which he was so devoted, and who, I think, owe him so much. (Hear, hear.) It is also deeply gratifying, I am sure, to the Dean and those who take a deep interest in this meeting, that we have the advantage of the presence to-day of the Minister of the United States. As I was saying, not only was the late Dean appreciated and looked up to in this country and in Europe, but also by that kindred country across the Atlantic to which he so lately paid a visit, and where we know that he received so much kindness and hospitality. I heard from his own lips, on his return from America, the expression of the great gratification he derived from his visit, and of the hope—of what, alas! was not to be—that he might on some future occasion be able to repeat it. There is much more that I should wish to say in regard to one whom I so deeply deplore, and to whom I bore so great an affection. But I am sure it is not the object of this meeting to make long speeches, and as many speakers have to follow me, I will only again express the gratification I feel in being here to propose the resolution which I now have the honor of bringing before you."

The Prince's graceful allusions to the United States were most warmly received, and were fittingly recognized in an admirable speech by Mr. James Russell Lowell, our Ambassador.

THE necessary endowment of the new English See of Newcastle is now complete. The Bishop will have a minimum salary of \$15,000 a year, and provision has been made for a Cathedral staff. It is rumored that Canon Barry will be the first Bishop.

THE 80th anniversary of the Greenwich (R. I.) Academy will be celebrated on Thursday, June 22, 1882. The Rev. A. K. Potter, D. D., of Springfield, Mass., will deliver the oration; Dr. Henry E. Turner, of Newport, R. I., the historical address; and Mrs. Mary E. Haseltine, nee Edmond, a former graduate and preceptress, will furnish the poem.

Hymns upon the Epiphany.

Written for the Living Church.

The festival of the Epiphany ends the twelve joyous days of Christmas-tide. In the first three centuries, it was more closely associated with the Feast of the Nativity than it is now; and it was not until about the fourth century that it became an independent festival, commemorating the Manifestation of Christ to the Magi. In the *Lectiary* of St. Jerome, the day is frequently mentioned under the names, "Theophany" and "Epiphany" alike.

There have been various legends in regard to the Wise Men; one of the strangest is, that, Shem, Ham, and Japheth, at the time of their supposed decease, were placed in a cave in Arabia, where they slept in the deepest repose till summoned by the Angels to do homage to the Babe in Bethlehem. The generally accepted belief (founded upon Isaiah 60: 3, and Psalms 72, 10) is, that they were three Orient kings, who under heavenly guidance, followed the Star which led them to the Child Jesus. Tradition teaches that they were afterwards baptized by St. Thomas, became earnest preachers of the Gospel, and then suffered a glorious martyrdom. It is claimed that their bodies were found by the Empress Helena, brought to Constantinople, and finally transferred to Cologne. In mediæval literature they are known by the names of Gaspar, Melchior, and Balthazar.

Many conjectures have been made as to the appearance of the Star, which was seen in the East. An old commentary on the Gospels says that it was in the form of a beautiful child, bearing a cross or sceptre. Another tradition is, that the Pleiades then made their first appearance in the heavens, guided the Wise Men to the Manger, and, fixed by the Hand of Almighty God, remained forever in the sky, as the symbol of the Christian Faith, the Cross. Still another opinion (and this seems plausible) is, that the bright light seen by the shepherds was concentrated into a brilliant star, and thus attracted the attention of the far-distant Magi.

The Ethiopians and Egyptians assert that on the night of the Epiphany, the waters of the Nile have the flavor of wine; and this has also been affirmed of other rivers and lakes. St. Chrysostom says that many in his time always drew water on that night, and kept it for use throughout the year.

This Festival has ever been one of importance in the Church; and, as such, has had special hymns written in commemoration of the Event it celebrates. The first Latin Hymn upon the Epiphany is one written in the third century by Ephraem Syrus. Little is known of his life, except the fact that he was a monk of Mesopotamia, and in Deacon's Orders; yet, by a careful perusal of the many hymns and sacred poems which he has left, one may gain a deep insight into his character. "His learning," says an eminent critic upon hymns, "might seem foolishness to children among us, and his theology may fall far short of the fullness and simplicity of the Apostle's teaching; but his heart seems to have been steeped in the Gospel histories; and however dim might have been his explanation of the way of salvation, yet in those Gospels he surely found the Saviour, Whom not having seen he loved, and in Whom he rejoiced with joy unspeakable and full of glory, receiving the end of his faith, even the salvation of his soul." His hymn entitled "The Star of Bethlehem" is replete with thought, but needs much study to be duly appreciated. The following prose rendering is by Mrs. Charles:

"A star shines forth in heaven suddenly,
A wondrous orb, less than the sun—yet greater;
Less in its outward light, but greater in
Its inward glory, pointing to a mystery.
That Morning Star sent forth its beams afar
Into the land of those who had no light,
Led them, as blind men, by a way they knew not,
Until they came and saw the Light of men,
Offer'd their gifts, received eternal life,
Worshipped—and went their way."

The hymn continues with a comparison of Christ's heralds; St. John the Baptist, an earthly herald; the Star, a heavenly one; and then closes with the scene of the Presentation in the Temple:

"And in the holy temple S'neon held the babe
Fast in his aged arms, and sang to him:
"To me in thy mercy,
An old man, Thou art come;
Thou layest my body
In peace in the tomb,
Thou soon wilt awake me,
And bid me arise;
Wilt lead me Transfigured
To Paradise."

Then, Anna is described as taking the Holy Child, and singing these words:

O Son of the King!
"Though Thy birth-place be mean,
All hearing, yet silent;
All seeing, unseen;
Unknown, yet all-knowing;
God, and yet Son of man!
Praise to thy name!"

Prudentius Clemens, of the fourth century, is the author of a hymn for this day. An extract will be sufficient to show the style of thought:

"That radiant Star, which hath the sun
In beauty and in light outshone,
Proclaims that God has come to earth
In mortal flesh, of human birth.

The Magi guided by that star,
Their Eastern offerings bring from far,
Prostrate, with vows, their gifts unfold,
Myrrh, frankincense, and royal gold.
Treasures and perfumes rich they bring,
Meet tributes for the God and King;
Embalm'd frankincense and myrrh
Foretell the mortal sepulchre."

A hymn upon the Epiphany beginning:

"Nuntium vobis fero de supernis,
Natus est Christus, Dominator orbis"—

is ascribed to Gregory the Great, of the sixth century. The following is a strictly literal translation:

Tidings from heaven to you I bring,
For Christ is born, of worlds the King,
On Bethlehem's plains, as the Seers
Have foretold.

Thus sings the choir of angels bright;
The star shines forth with holy light;
Kings from the East, adoring, bring
Mystical gifts.

Incense for God; for burial, myrrh;
Gifts of gold for a King they bear.
Three offerings thus the triple gift,
The Trinity praise.

Among our modern hymns upon this subject there are three that deserve especial notice. The first of these is by Bishop Heber, and is one of a series of hymns upon the Christian Year, "Which," says his biographer, "are so well known and loved, and by which his fame as a poet is most perfectly assured."

"Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us Thine aid;
Star of the East, the horizon adorning,
Guide where our Infant Redeemer is laid.

Cold on His cradle the dew drops are shining,
Low lies His Head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all!

Say! shall we yield Him, in costly devotion,
Odors of Edom, and offerings divine?
Gems of the mountains, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

The second is from Keble's Christian Year, and is not so much a hymn upon the events which Epiphany commemorates, as a sacred poem or meditation on the thoughts which cluster around or spring from the festival itself. It consists of fourteen stanzas.

"Did not the Gentle Church find grace,
Our Mother dear! this favored day?
With gold and myrrh she sought Thy face,
Nor didst Thou turn Thy face away?"

"She too, in earlier, purer days,
Had watched Thee gleaming faint and far;
But, wandering in self-chosen ways,
She lost Thee quite, Thou lovely Star!

Behold! her wisest throng Thy gate,
Their richest, sweetest, purest store
(Yet owned too worthless and too late)
They lavish on Thy cottage floor."

The last of the three hymns, before alluded to is, "The Orient Kings." It is a universal favorite wherever it has been sung. The Magi are each represented as offering their gifts with an explanation of the mystical meaning:

"We three kings of Orient are;
Bearing gifts, we traverse afar
Field and fountain,
Moor and mountain,
Following yonder Star.

Chorus.—O Star of Wonder, Star of night,
Star with Royal Beauty bright,
Westward leading,
Still proceeding,
Guide us to Thy perfect Light!

"Born a King on Bethlehem plain,
Gold I bring to crown Him again;
Ring for ever!
Ceasing never
Over us all to reign!

Chorus.—O Star, etc.

Frankincense to offer have I,
Incense owns a Deity high;
Prayer and praise
All men raising,
Worship Him, God on high!

Chorus.—O Star, etc.

Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing,
Bleeding, dying,
Sealed in the stone-cold tomb.

Chorus.—O Star, etc.

Many other modern Epiphany hymns are hymns of great beauty of thought, expression and versification; but in the way of literary productions, these three are the best.

CAROLINE F. LITTLE.

House of Rest for Consumptives, New York.

During the past year there have been 114 patients, in all, in this Institution. Of these, 56 were Churchmen, 40 Romanists, and the rest, members of various religious bodies.

The income was \$13,461.05; of which \$3,620 was for the removal of the remainder of the indebtedness which has long hung over the Institution. The Ladies Association has been regular in visitations, and rendered much valuable assistance to the new Matron, Miss Ballantyne—and in other ways. The Rev. C. T. Ward has continued his services as Chaplain, being assisted by some of the clerical members of the Board of Trustees. It is proposed to erect a new edifice, containing a chapel, and increased accommodations for patients. The cost is estimated at \$80,000; and an appeal is made for the amount to the friends of this Charity.

In France a pearl costing sixteen dollars is now imitated for fifty cents or a dollar, and so successfully as to be sold at the price of the genuine article to any one not a veritable expert, and even the latter class are often puzzled. The artificial pearl, however, is simply a glass bead or globe which is first coated on the inside with a glue made of parchment, then treated with a peculiar so-called "essence," after which it is filled with wax. The essence is the chief pearly ingredient, and is obtained by rubbing together white fish, so as to remove the scales; the whole is then strained through linen and left to deposit its sediment, which is the essence in question. It requires about 17,000 fish to produce a pound of the pearly essence.

The Santa Claus of Italy.

Written for the Living Church.

The Eve of Epiphany is the time when the children of Rome look for the visit of their Santa Claus; but it is quite a different personage from the patron saint of our young folks. She is an old woman called the Bifana, and is described as tall, dark and altogether terrible. She comes down the chimney shaking a bell and carrying a broom, and is prepared to put toys into the stockings of the good children, and ashes into those of the bad. When they hear the old woman's bell they are terribly frightened, for it is doubtful if any of them feel quite confident that they are good.

The legend of the Bifana is, that she was busy sweeping a room, when the three kings passed, carrying gifts to the infant Saviour. She refused to go to the window to see them, being so intent upon her occupation, that she would not leave it, and saying she could see them when they returned, but they passed by another road, so she is believed to be watching for them forever. In the meantime she distributes toys to the good, but never lays aside her broom.

The festival of the Bifana, occurs on the Eve of Twelfth night, in the Piazza di San Eustachio, and it is a strange spectacle. The place is situated in the centre of the city. The adjoining streets are lined with booths, in which are displayed all manner of toys for children. Those of Roman manufacture are mostly very rude, but French and German playthings also abound, for purchasers who can afford them. Some of the Roman toys are very odd, especially the whistles, having a little wheel, that whirrs as you blow. Others are modelled in the shape of birds or beasts, with a whistle in the head that makes a deafening noise, quite startling when blown close to one's ear.

The booths are brilliantly illuminated with candles and Roman lamps. At intervals painted posts are set into the sidewalk, on which are placed pans of grease, with tow for a wick. These add much to the brilliancy of the scene, with the torches that are carried by hand. Every one is bound to make as much noise as possible. There are whistles, penny trumpets, tin horns, everything that can add to the confusion of selling at the booths; and the only thing a stranger can do, is to buy some of these instruments and use them in self defence.

Everywhere in the crowd can be seen the glistening helmets of soldiers who are joining in the fun; and the hats of white-strapped *gendarmes*, who are stationed at intervals to preserve order.

The theatres close at half past eleven, and then the upper classes join in the frolic, which is kept up to a very late hour, and the squeak of trumpets may be heard in the streets for a week after the joyful night.

Connecticut Church News.

The Rev. Mr. Prescott is temporarily in charge of Christ Church, New Haven, in the absence of the Rector, the Rev. Joseph Brewster, who has been for some time in ill health. Mr. Prescott is a New Haven man, bound in many ways to the city and diocese.

Two well-known and influential Rectors, the Rev. Samuel D. McConnell, of the Holy Trinity, Middletown, and the Rev. A. D. Miller, of St. John's Church, Hartford, are called out of the diocese. The first to St. Stephen's Church, Philadelphia, and the second to Jamaica, New York. The first call is accepted. Both are men of more than ordinary ability, and in leaving will be greatly missed.

Archdeacon Kirby received a hearty welcome to New Haven, and the people were greatly interested in his Addresses, as is probably the case at all times and in all places.

The last Diocesan Convention set on foot a movement to increase, by \$50,000, the fund for the support of the Bishop within three years. Collections and subscriptions to date amount to \$25,000, and so the success of the plan within three years appears assured. An attempt will be made to close up the business in one year.

Mrs. Buford has told the story of her work in Virginia to interested companies of Church people in New Haven, Waterbury, Middletown, and other places in Connecticut.

It has become the excellent custom in many of the churches in the diocese to make the annual offering for the Aged and Infirm Clergy fund, on Christmas Day.

Universal suffrage is now the law in England. Quietly and without observation, the most radical change has been effected in the franchise. In the last Reform Act carried by the Conservatives, a clause enacted that the term "dwelling-house" shall "include any part of a house where that part is separately occupied as a dwelling." The result is, anybody occupying a room and paying for it enjoys a vote, the conditions being twelve months residence. Every lodger practically becomes a voter, and as everybody must find a local habitation and a name somewhere, universal suffrage now governs England. An appeal before the judges against this reading of the law, has been dismissed without giving right of appeal.—*Irish Eccl. Gazette.*

Work for the Church.

Its Progress and its Need as seen by our Correspondents.

Alabama.—Greenville Parish has been without a settled rector for over a year. It numbers about forty communicants, and they live, a united people, in love and harmony. There is a Church-building, all paid for; and it is a well built gothic edifice, capable of seating a hundred or two persons. A sinking fund has been accumulating for building a rectory. On Christmas Day, a fraction less than two hundred and fifty dollars were offered on the altar for that end. The fund is now nearly a thousand dollars. Greenville is the "Shire-town" of Butler Co., and is forty-four miles south of Montgomery, but 400 feet higher; situated on a high ridge of land that runs north and south through that part of the State. It is proverbial for health; and the people are generous, kind, and hospitable. There are about 2,700 inhabitants, and the field is white to the harvest. The Rev. G. M. Everhart, D. D., has had charge of the parish, as a "locum tenens," during 1881; but the claims of Hammer Hall, and the irregularity of trains, will not allow his continuance. Here is a noble field for some live man with a small family. He could reside in Greenville, minister there two Sundays in the month, and at another vacant church, southward on the railroad, one Sunday, and at another, southward, on the same road, one Sunday. The three points could raise \$700 or \$800, which, with the rectory, would give him a good support. Everything in Butler county is at a low price. Wood is not over \$3 a cord; servants receive \$5 a month; and the price of dry goods and groceries is not exorbitant. We expect to begin to build the rectory at once; and in the meantime we are thinking of a pastor.

Central New York.—The Christmas festivities in St. James's Church, Pulaski, were more than usually interesting. The church, and in particular the chancel, was elaborately decorated, and much praise is due to Capt. Molter, the chairman, and to all the members and workers connected with the committee of decorations, for the taste displayed. Neither labor nor expense were spared, so that they might present an offering, in some humble measure, appropriate to the day, which, throughout Christendom, hails the anniversary of our New-born King. Hearts and hands, closed too often during other seasons of the year, opened like flowers to the sun, and all seemed to realize that it is more blessed to give, and work, for Christ, than to receive, and sit still. On Christmas Eve the congregation was large, when the rector, teachers, and children of the Sunday School, preceded by the cross-bearer, forming a handsome procession, marched in, the children singing most sweetly, assisted by the choir and organ, "The Church's One Foundation," and, after an appropriate service, and the distribution of many handsome and useful gifts from the Christmas-tree (several of the most valuable of them falling to the lot of the Rector's wife), all joined audibly in "The General Thanksgiving," and the rector, teachers and children, marched out, as they came in, singing to the sweet air of the Portuguese Hymn, "Come Hither, ye Faithful." It was an inspiring occasion, and its impressions will not soon wear off.

The Services on Christmas Day were in harmony with those of the evening before—every thing was on the major key, joyful. Miss Julia Stevens, as usual, presided at the organ; and, assisted by Mr. Potter, Mrs. Charles H. Cross, and others, the musical part of the services was performed with ability and soul, as though all participated in the joys of the Incarnation, and felt like singing that "The Joy of the Lord is our Strength." So much for what the Church is doing all over this Republic. Comparatively, only a few years ago, Christmas and its joys, to many here, were unknown; not only so, but they cared for none of these things; whereas, now, they hail their arrival with gratitude, and begin to feel that the Old Paths are best.

Illinois.—Rev. H. Judd, Rector of Grace Church, Oak Park, was the recipient of several handsome presents on Christmas Eve. The Services at Oak Park were of a very interesting character, and the number of communicants were unusually large.

The decorations in St. Mark's Church, Chicago, was unusually elaborate this Christmas, the music by the double quartette well rendered, the congregations very large, and the communicants many. One of the main features of the day was the presentation of some beautiful and appropriate gifts, by members of the congregation, to the Parish. Mr. and Mrs. H. B. Grier, and Mrs. Coone, gave white altar coverings in three pieces, the frontal, super-frontal and covering for the retable, also the accompanying pendants for the lectern and prayer desk. They are elaborately embroidered, and when we say that Mrs. Coone and Mrs. Grier accomplished a most difficult task, Chicago Church people will realize that they must be both appropriate and elegant. Mr. and Mrs. Colbert gave a brass book-rest for the altar, which is very handsome, and will ever keep in sacred memory "Charlie Colbert." The rector and his brother gave a brass alms basin, as a memorial to their sainted mother, Mary J. Fleetwood. These rich and useful gifts, when added to the handsome Altar Cross, recently given by Mrs. Tuttle, as a memorial of her late husband, the Rev. E. B. Tuttle, and the vases given by members of the parish, complete the altar fittings, and make the chancel of the church very attractive. There were other gifts presented by other members of the parish, such as new altar Prayers: Book and Hymnal, from Mrs. H. S. Brown, and a nice font cover from Mrs. Watkins.

On the evening of Holy Innocents, the 325 children of the Sunday School were assembled in the church to enjoy a large Christmas Tree. After singing their carols, and the preliminary services, each child was presented with a gift, and a stocking filled with candy. The teachers and officers were also remembered. At the conclusion of the exercises, the Hon. Geo. H. Harlow came forward, and in a few fitting words, presented to the rector, who is Superintendent of the School, a large crayon likeness of the rector, handsomely framed. The work was done by Mr. Hull, and the money contributed by the officers and teachers of the school. In every sense St. Mark's had a merry Christmas.

The Church of the Ascension, Chicago, celebrated its annual choir festival on Thursday, the 29th ult. Quite a large congregation assembled for evensong. After service, the Rector, Rev. A. Ritchie, read the marks of the boys, and distributed the prizes. Five medals were awarded: one for the Sanctuary servers, and four for the choir boys. The Sanctuary medal was gained by George Gibbins; that for reverent demeanor, by Henry Hibbard; for punctuality, by Adolph Stephens; for progress in music, by Willie Seiger (a collateral descendant of the great Bach); and for general excellence, by Arthur Joules. The boys were afterwards entertained by the ladies of the Parish, and full justice was done to the tempting array of viands.

Indiana.—Last Christmas, the Rector of St. John's, Lafayette, Rev. J. E. Martin, had one Sunday School and 140 children under his care. This Christmas he had four schools and 280 children. Old St. John's was elaborately decorated, and the music of a very high order. The Parish Sunday School held its Festival on Saturday night, when 180 children sang their carols, and received gifts from the Christmas Tree. Christmas day began with an early celebration, and the usual service at 10.30 A. M., and full celebration at 12 M. The opportunity for Church work around Lafayette is most promising. The Rector needs an assistant.

Quincy.—The little church at Knoxville was very handsomely decorated for the great festival of the Nativity. The absence of the pupils of St. Mary's, who ordinarily fill the church, made the congregation small; but the services, which consisted of Morning Prayer, and a Choral Celebration of Holy Communion, were very hearty. The sanctuary was brilliant with white hangings, and was illuminated by "many lights."

Massachusetts.—The Bishop has issued an able Pastoral Letter on the crying evil of Intemperance.

He commends the general principles and methods of the "Church Temperance Society," recently organized in New York.

Minnesota.—Gethsemane Parish, Minneapolis, has decided to build a new church. We hope that it will be entirely worthy of the history and means of usefulness of the parish. "The palace is for God and not for man."

New York.—For four days the active practical members of the parish of St. Mary's, Lake Mohogan, worked in the church to adorn it, so as worthily to commemorate the Mystery of the Incarnation. The amount of real work done can be best understood by seeing the results; but an attempt at description may convey some idea.

Immediately over the altar is a large Roman Cross, reaching from the re-table to the "Trinity" window; on either side of this there are two stars; the rail is so trimmed as not to hide its contour. At the centre of the chancel arch is hung a long wreath festooned as a double S, and reaching out into the body of the church, terminating in each corner in an evergreen tree. The Altar itself is simply adorned, the front of the cloth bearing the apocalyptic symbol. At the east end of each aisle, and in the second droop of the long festoon, is a round wreath, especially noteworthy as containing a solid star of red berries worked in with the needle; and a triangle. The Lectern and Pulpit are neatly trimmed. The Font, too, is adorned, though not so as to hide its inscription—"One Lord, One Faith, One Baptism." On each window, and between every two, is a wreath of red and green. Over the west door is a round wreath four feet in diameter, containing a simple cross. From the ornamental beams of the open-work roof depend two diagonal wreaths, intersecting at the centre of the church. On Christmas day, there was full Morning Service with a celebration of the Holy Communion, of which eighteen partook; a goodly number, considering the absence of the summer residents. Services this week on the "three days," and the children's Christmas Tree at half past two Holy Innocents' Day. Though the summer residents are absent, yet they have secured to themselves a representation in offerings of a goodly quantity of useful articles, and toys for the little ones of the Sunday School. The Rector made it a pre-requisite that these children who expected to partake in the benefits and delights of the Christmas Tree, must regularly attend the Sunday School for at least twelve consecutive Sundays, up to Christmas Day included; vicissitudes of weather, sickness, and excuses to be passed upon by the rector and teachers. The attendance has been regular and good; it is apt to be concentrated upon one day.

New Hampshire.—Trinity Church, Claremont, has just completed a new organ chamber in which they hope to place an excellent organ, now being built in Boston, about the first of February. A boy-choir is also in process of formation, which is expected to be of essential service in leading the musical portion of the worship, after the new organ is in place. Other improvements have been made, and others still are contemplated in the spring, all of which will cost some three thousand dollars, and will be paid for as soon as done. The rector, the Rev. C. S. Hale, who has been with the parish less than a year, seems to have an eye for the fitness of things, and he has been at the bottom of the improvements, as well as of others about the rectory, which have rendered it far more habitable and delightful. The attendance on the services is improving, and there are reasons to expect that the congregation, ere long, will get back to its former numbers. There is an offertory every Sunday morning, but the "pew system" is not yet quite dead. When their faith equals their works, possibly we may hear no more of "pew rents" forever.

Northern California.—St. Augustine's College, located at Benicia, an incorporated institution of learning which has been long and well known in the State as a thorough and well-disciplined boarding school for boys, closed its twenty-seventh term on Wednesday, the 14th inst. St. Augustine's is a Church School, and is presided over by Bishop Wingfield.

Pittsburgh.—The Bishop elect, Dr. Cortland Whitehead, is to be consecrated in Trinity Church, Pittsburgh, on the Festival of the Conversion of St. Paul, Jan. 25th, 1882. The Bishop of Pennsylvania has been named Consecrator by the Presiding Bishop, the Bishop of Central Pennsylvania, Preacher, the Bishops of Western New York and New Jersey, Presidents, and the Bishops of Ohio and Western Virginia, Assistants.

Springfield.—The Sunday before Christmas was an important day in the history of the Church in Belleville. The Rev. Frank M. Clendenin, who, as Deacon, has served St. Luke's Mission since February, was advanced to the Priesthood. Nothing in the power of loving hearts to conceive, or skillful hands to effect, was left undone by those to whom the newly ordained Priest is so dear, in their eagerness to show their interest in the event, and their reverence for the sacred office to which he was admitted. Matins having been said at 9.30, the Ordination Services began at 11 A. M. The Bishop preached, taking for his text, 2 Cor., v. 2: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." Without venturing to give an outline of the sermon, and while leaving to the imagination of the reader the earnestness and force which characterize the utterances of the Bishop of Springfield, it will suffice to say that he awakened the interest and held the attention of old and young alike, while the sermon fulfilled to the letter what the rubric directs.

Though the congregation in Belleville has as yet no church building, the hall in which services are held was to effect, was left undone by those to whom the newly ordained Priest is so dear, in their eagerness to show their interest in the event, and their reverence for the sacred office to which he was admitted. Matins having been said at 9.30, the Ordination Services began at 11 A. M. The Bishop preached, taking for his text, 2 Cor., v. 2: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." Without venturing to give an outline of the sermon, and while leaving to the imagination of the reader the earnestness and force which characterize the utterances of the Bishop of Springfield, it will suffice to say that he awakened the interest and held the attention of old and young alike, while the sermon fulfilled to the letter what the rubric directs.

Vermont.—The Missionary Committee have chosen Rev. H. F. Hill, of Montpelier, to fill Rev. E. R. Atwill's place in their number. The Rev. J. Isham Bliss is doing temporary duty at St. Paul's, Burlington, and the Rev. P. S. Fisher at St. Andrew's, St. Johnsbury. It is said that John P. Howard, Esq. of Burlington, intends giving that parish a parsonage, to cost \$10,000. The chapel of the State House of Correction, in Rutland, has been decorated with Christmas wreaths, the gift of Trinity Church. At the regular monthly Service, held there by the rector, on the 4th Sunday in Advent, a set of Mission Service-books was placed in the hands of the convicts, who expressed much pleasure at this kindness.

A Boston artist discovered an ancient, moss-grown, vine-clad stone mill in Maine, and sat down to sketch it, much to his own delight, as well as that of the owner. When night fell he had his sketch half done, and the next morning he returned to finish it. Meanwhile, the owner had "hid up" the place by grubbing up the vines, scraping off the moss and giving the stones a fine coat of whitewash.

The dramatic critics of London have passed resolutions declaring the theatres of that city unsafe; they request the appointment of an inspector who shall be held responsible for the condition of the public places of amusement.

Church News from Iowa.

Correspondence of the Living Church.

On Wednesday evening of last week, the chimes of Trinity Church, Davenport, rang out a merry welcome to Bishop Perry, as he and Mrs. Parry were driven from the depot to the Bishop's House. So, ere now, the Diocesan work is well begun. The Bishop has already (on the 16th inst.,) visited Red Oak, where he admitted to Deacon's Orders Mr. George F. Degen, a gentleman of very good address, and pleasing manners, of more than ordinary ability and of first-rate culture, who has for several years been actively engaged in teaching and in missionary work. Would that many more of our young men could be found, as capable, and as willing to pursue the sacred calling; instead of so many of them aspiring to fight other's battles, as lawyers, or dabbling in the dirty pool of politics, or unceasingly invoking the god of gain, in traffic. The Rev. Canon Silvester, of the Cathedral, Davenport, has been called, and it is understood, has accepted the position of Associate to Rev. Dr. Schuyler, at Christ Church, St. Louis, and will probably enter upon his duties with the New Year.

Rev. Wm. H. Van Antwerp, of St. Paul's Church, Rahway, New Jersey, received, on the 20th inst., a unanimous call to the Rectorship of St. Paul's Church, Des Moines, made, vacant but not long left so, by the removal of Rev. J. S. Jenckes to Cincinnati, where he is to assume charge of St. John's Church, on New Year's Day. It is hoped that Mr. Van Antwerp will take charge of the Des Moines Parish on the same date, although he has not yet formally accepted the call. All praise to the Des Moines Vestry for their zealous and determined purpose to avoid a protracted calamitous interval between the outgoing and the incoming Rectors!

A brilliant wedding took place at St. Paul's Church, in this city, on Wednesday last; the principals being Mr. Bridgman, of Colorado, son of Gen. Bridgman of Keokuk, and Miss Fanny F. Love, daughter of Hon. J. M. Love, U. S. Judge for the District of Iowa. The bride's father is a leading and well-known Churchman. He is Junior Warden of St. Paul's Church, and has held important positions in the Church at Keokuk, and also at Dubuque.

There was buried here, on Wednesday last, Mrs. Mary Windle, the grandmother of the excellent wife of Rev. James Trimble, of Clinton; who, in the full possession of all her faculties, had attained to the ripe age of 94 years, 4 months and 7 days! She died with the testimony of a good conscience, in the Communion of the Catholic Church, in the confidence of a certain faith, and in the comfort of a reasonable, religious and holy hope, in favor with God, and in perfect charity with the world.

Des Moines, Dec. 23rd, 1881.

St. Paul's, Detroit. Its Work and Growth.

From our Detroit Correspondent.

The LIVING CHURCH noted a few months ago, the removal from the chancel of old St. Paul's Church, Detroit, of the old reading-desk, and the substitution thereof of an elegant polished brass eagle-lectern. That change might be considered to symbolize another of greater consequence, for St. Paul's, the Mother-church of the Diocese, seems to be renewing her growth like the eagle's. It will be remembered by the thousands to whose eyes the stately gray-stone structure has been familiar, how the wall on the east side seems to be supported by an embankment of earth. A thousand dollars has recently been spent in digging this way to the level of the rest of the church-lot, and in certain other changes thereby rendered necessary. Some of the old parishioners, to whom every stone and every clod of earth on the lot was sacred, felt as if the foundation itself was about to be dug away; but the change is unquestionably an improvement. It is only a few years since much use has been made of the basement, and all have felt the need of more light in the large auditorium and the adjoining class-rooms. This has now been supplied. In connection with the Sunday-school work of this venerable parish, a change has recently been introduced which deserves mention. The school meets at 3:15 P. M., in the basement. At 4 o'clock, its session for recitations closes; and the entire Sunday school, numbering (with the teachers and officers) about three hundred souls, proceeds to the church to join a congregation of adults in a musical rendering of Evening Prayer. The Rector, Rev. R. W. Clark, Jr., officiates in his surplice, and makes a brief address. The Psalter is chanted. The service in the evening, which has been very scantily attended, is now discontinued.

The Superintendent of St. Paul's Church Sunday School is Mr. John W. Chester. An interesting part of it is the Bible-class of Mrs. C. H. Stewart, numbering thirty-six women of mature years. With her schools as a nucleus, Mrs. Stewart conducts Mothers'-meetings, on Friday afternoons, and holds an occasional missionary meeting and tea party.

St. Paul's parish has about 220 families, numbering 431 communicants, and about a thousand souls. Its beautiful property is worth one hundred thousand dollars. The church has nine hundred sittings. The pew rents vary from \$20 to \$100, and yield an annual income of \$5,000. The Rector's salary has recently been increased to \$3,000. The despotism of pew-rents has been modified by a liberal application of the family idea; and sittings may be assigned on the free system, the pew-holder himself naming the amount he will pay, or contribute, without any specific pledge, through the offertory. The congregation contributes more to external, than to parochial objects, its total annual contributions for all objects being \$12,000. Messrs. Edward Lyon and Benj. Vernon are Wardens.

The Holy Days are observed by a brief service at noon. On Wednesday evening, there

is the Litany with a lecture; on Friday afternoon, Evening Prayer.

The parochial organizations are as follows: The Ladies' Guild, with thirty active members, attends to the parish poor and conducts a sewing school. The President is Mrs. J. C. W. Seymour, The Woman's Auxiliary has 326 contributing members, and 85 active members. At the monthly meetings (which have an average attendance of about fifty ladies), reports are read from the various officers and Committees; interesting letters and missionary intelligence are laid before the meeting; and further work is planned. During the past year, the cash receipts were \$738.62; and four missionary boxes, valued at \$473.65, were sent away. The officers of this active organization are: President, Mrs. Willard Parker; Secretary, Mrs. J. E. Emerson; Treasurer, Mrs. Thos. S. McGraw; Executive Committee, Mrs. W. J. Chittenden, Mrs. C. C. Gray, Mrs. C. E. Mason, M. H. Martin, Mrs. H. B. Ledyard, and Mrs. O. Bourke; these ladies being entrusted respectively with the departments of Foreign, Domestic, Indian, Colored, Mexican, and Diocesan Missions. The Committee on boxes consists of Mrs. R. H. Hall, Mrs. G. W. Gilbert, and Mrs. E. Sanderson; Committee on Rules, Mrs. C. H. Stewart, Mrs. R. P. Toms, and Mrs. Jerome Croul; Collecting Committee, Mrs. S. D. Heath, Miss Amelia Thomas, Miss J. B. Book, Miss Jennie Brodie, Miss Kate DeMill, Miss Jennie Ferguson, Miss W. J. Higham, Miss Kate Armstrong, Miss Lottie Dickinson, Miss Sarah Hill, Miss Minnie Lacey, and Miss Hattie B. Pope. The collection of five cents per month from 326 contributors, besides the special pledges, is no small task. Affiliated with the Woman's Auxiliary, through their organizer, Mrs. R. W. Clark, is the Young Ladies' Society, of which Miss Polly Pope is President, and Miss Sill, Treasurer. They are educating a girl in the Mission School at Osaka, Japan, and by means of a sale recently held they realized \$110.

To the Editor of the Living Church:

How can intelligent, and to all appearance, true and sincere Church-people, possibly find it in their hearts to hurry from the church after partaking of the most Blessed Sacrament?

Having just witnessed a marked scene of the kind, in one of the large churches of our city, my heart cries out in grief, as for an insult offered our dear Saviour, who hath instituted this Feast. How can persons think it God-loving, or even decent, to leave the church before what remains of the consecrated elements shall have been all consumed? Is it that they fear to appear "Ritualistic" by still remaining on their knees? Or is it for another reason, namely: they are too much pressed with outside, worldly matters? They have spared a few minutes of precious week-day time for church service, but cannot stay longer than merely to partake of the Food with which the Lord, all-loving and everpatient, strengthens his children for the battle in this tempestuous world.

A CHURCHWOMAN.

To the Editor of the Living Church:

"The Rev. A. B., of Saint — Church, has not left town all summer." Announcements similar to this appear, occasionally, in the papers of the Church, and I think they are not in good taste. They imply a censure upon those clergymen who take vacations, leaving their churches more or less deprived of services during their absence. They seem to imply, also, that such tarrying in town to attend to duty is exceptional, and greatly to the credit of those few faithful ministers of Christ who do so continue in their good works.

Mr. Editor, the writer of this is one who has thus remained in town during the whole summer, for a number of years; and he knows of not a few who, during the scorching heat of the past summer, have gone steadily to their work of daily service, visiting the sick and burying the dead, and writing sermons, and attending to all the duties of their priestly office. But they did not think it necessary to parade their virtue in the newspapers, nor to criticize those whose means and inclination led them to take recreation among the mountains, or the sea side, or in foreign lands, during the summer heats.

NEMO.

To the Editor of the Living Church:

More than once, lately, I have heard intelligent people speak of clergymen as "Rev. Smith," or "The Rev. Jones." I think you will agree with me when I say that this is very bad form and not a sign of the best breeding. One may speak with propriety of "The Rev. Mr. Jones," or "The Rev. John Smith," or in familiar conversation, one may drop the title and say "Mr. Smith" or "Dr. Jones;" but "Rev. Smith," never.

It is the custom, too, among those who are careful in little things, to address a clergyman, in writing, as "The Rev. John Smith," prefixing the definite article to the title of respect.

This is a small matter, but "Manners make the man."

Like ourselves, the English appear to be having an unusually mild season. In some parts of the Isle of Wight fine raspberries have been gathered in the open during the present month, strawberries are to be found in comparative abundance, and at Shanklin peas are to be seen in bloom and in pod. The valleys are full of spring flowers, including violets and primroses, and the summer flowers are still blooming, and to all appearances will retain their verdure until the coming summer, without undergoing the usual autumn decay.

News and Notes.

Spain is rapidly becoming civilized. It cost, last year, \$19,322,890 for mail transportation.

Mrs. Lincoln is now reported as having lost her eye sight, and is rapidly falling in strength. Gen. Garibaldi it is said, is about to go to Paris to try to reconcile the French and Italians.

Our exportation of bread-stuffs falls off this year, nearly \$47,000,000 from last year's figures.

The Chicago relief committee has forwarded \$10,000 to the Michigan sufferers by the forest fires.

Sixteen persons connected with the post-office department have just been arrested for robbing the mails.

The poet Whittier has passed his 74th birthday and is said to be of as clear brain and sound of heart as at 30.

The trains between Paris and Soissons, France, and between London and Brighton, England, are lighted with electric light.

It is reported that the Emperor Francis Joseph will erect a charitable institution on the site of the burned Ring theatre, as a memorial.

The Cuba governor has discovered a number of false certificates, by which some 200 negroes who ought to be free, are held in bondage.

Every year, on his birthday, the daughters of the Prince of Wales play for him a short dramatic piece to show their progress in foreign language.

Ching Tsao Ju, the new minister from China, is about sixty years old, a giant in stature, a mandarin of the second class, and has a larger suite than any foreign minister.

An English newspaper correspondent at Constantinople has been sentenced to prison for six months for carelessness in his choice of adjectives applied to the Sultan.

The addition to America's population by immigration, during the month of November, was 57,586. Of these, 16,900 were from Germany, 5,000 from England, and 8,000 from Canada.

Two new expeditions have been sent out from Yakutsk, in search of the ship-wrecked crew of the "Jeanette," who are fourteen hundred miles away. It will probably be three months before anything further will be known definitely.

The clearings of the Chicago banks for the past year are enormous. They show one hundred and ninety millions more than two billions. The increase over a corresponding period of the year before is nearly five hundred millions.

Mexico is in the postal union and sends letters all over the world for five cents, but the rate to the people is 25 cents, and the postmaster licks the stamps. The purchaser must be known to the postmaster in order to get a stamp at all, and then it cannot be used at another office.

One farmer near Cazenovia, N. Y., has fifty trees tapped, and is making maple syrup and sugar at a lively rate. And in that same vicinity the buds are bursting, the honeysuckles have new leaves an inch long, and the hyacinths are well on the way to blossom.

The Empress of Russia is said to be an admirable mother, both of her time and everything pertaining to the household duties. Her great intelligence and sweetness of manner has given her an extraordinary influence over her husband and all other persons who are brought in contact with her.

The work of sinking the caisson on the New York shore, for the tunnel under the Hudson river, is progressing very satisfactorily. The caisson is now down to the depth of forty-five feet, and is sinking at the rate of about one foot a day. The workmen are below the stratum of silt, and are working through a deep bed of sand.

The absolute abolition of the German alphabet is now fairly become the all-important point at issue in the empire. On one side it is especially argued that patriotism should cleave to the old text, met by the fact that this present text is a mere corruption of the Latin text used first, and that the "ingenious ornamental perversities" of the monk copyists effected its reform.

The Colonel of the Boston 9th Regiment, which brought disgrace upon the state of Massachusetts during the Yorktown week, admits that 20 of his soldiers misbehaved at Richmond, and the governor orders their discharge. The offenders are intoxicated, disobedient to orders, and unsoldierly and ungentlemanly acts committed under the influence of liquor.

The frigate "Constitution," "Old Ironsides," was put out of commission, at the Brooklyn Navy Yard, on Tuesday last. She was built in Boston, in 1794, at a cost of \$800,000. She assisted in recapturing 300 American sailors made prisoners in Tripoli, in 1804, beat the British frigate "Guerriere," in 1812, and captured during that war the "Java," the "Picton," the "Cyane," and the "Levant."

Cincinnati has long since lost her prestige as a pork-packing town; the following startling figures show how things have changed: The total number of hogs packed in the United States for the summer of 1881 was 4,772,994, of which Chicago packed just 2,700,000, or considerably more than half. Of the other places engaged in the business, St. Louis, Indianapolis, Milwaukee, Kansas City, Cleveland, and Cedar Rapids disposed of more hogs than were killed at Cincinnati, which packed but 145,000.

Mlle. Rosa Bonheur is short in stature, but she is robustly and broadly built, and carries her head proudly, almost defiantly. Her cheeks are still pink, and her face is full of health and vigor, though her hair is fast turning gray. She still wears it out and parted like a man's. In the studio and at home she wears the masculine costume; but it is said "her face restores a perfect womanliness to the whole figure—small regular features, soft hazel eyes, and a dignified benignity of expression. The manner matches the face. She has a low pleasant voice, and a direct sincerity of speech most agreeably free from the artifices of compliment." When she goes to Paris she dresses in the uniform of her own sex; but she never assumes petticoats without deprecating the custom, and complaining of their interfering with the freedom of the limbs, and thereby impeding the power of locomotion.

The Bishop of Lichfield has issued a pastoral letter to the clergy of his diocese, dated St. Andrew's Day (on which festival the Earl of Dartmouth unveiled the effigy of the late Bishop Selwyn in the mortuary chapel of Lichfield Cathedral), in which he urges the better observance of days of fast and festival. His lordship says: "Every season and every holiday has its special lesson, each of them forming part of the great Gospel which is committed to our care, bringing out into prominence some special truth or setting before us some holy example, and the due observance of fast and festival would be most helpful towards impressing the teaching of the Church (which is, indeed, the teaching of God's Word) upon the people committed to our care, and thus building them up in our holy Faith. It is quite possible to make these days interesting and instructive to the very poorest of our people, and so to arrange our services that they may attract them to the House of God."

GENESIS I. AND SCIENCE.

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

You will observe that this theory takes notice of none of the conditions affecting life, except temperature. Did it even account satisfactorily for the warmth of the early geological period, and for the cold of the glacial epoch—which to my mind it does not—it leaves all the other problems untouched. Of these I have mentioned one—the supply of light in very high latitudes, needed for such a flora as once flourished there. I add another—the uniformity of temperature indicated by the presence of Saurians in Spitzbergen, and of Corals near the winter quarters of Capt. Nares (lat. 81°—40' N.); and this, in spite of such a disturbing cause as the total cessation of solar influence for four months and more, if the earth's axis was then inclined 23 1/2°. The great effect upon temperature produced in winter by the Sun's lower altitude, is well known to us all. How much would the effect be intensified if the sun left us in darkness for four months! Uniformity of temperature, under such circumstances, would be impossible. Yet the Corals, for which the temperature in the coldest month may not fall below 68° Far. (Dana, Man. Geol. p. 610), once lived as far north as Capt. Nares went. Nor can we escape the difficulty, by supposing an increased flow of the Gulf Stream; for, as the eastward trend of this ocean river is due to the rotation of the earth, no increase of temperature or volume could send it up Baffin's Bay to the coral reefs seen by the English expedition; and although the shores of Spitzbergen might possibly (?) be kept free from ice, as now at Hammerfest on the coast of Norway (lat. 70°, 40', while Spitzbergen is nearly 10° beyond), yet even there the variations of temperature between winter and summer would effectually prevent the growth of Corals, as well as such land-plants as the Magnolia and Cypress.

Professor.—I must admit that, as a paleontologist, I find Dr. Croll's theory very unsatisfactory.* And this, not merely because it fails to account for the uniformity of temperature and for sufficient light, but because it must have a series of warm and cold periods; and, according to Dr. Heer and others, there is a total lack of any corresponding breaks in the continuity of life. But what do you propose?

Myself.—It is much easier to object to the theories of others, than to offer one that is better. I will venture to say, however, that I have gradually come to the belief that the earlier conditions were due to the combined influences of an axis nearly or quite perpendicular to the ecliptic, and to an atmosphere richer than now in carbonic acid; and that the cessation of the old climate, and the beginning of present conditions, were due to the slow purification of the atmosphere, completed, say in the Pliocene, together with an uplifting of the crust in high latitudes, and an increase in the obliquity of the earth's axis. Of course, I do not mean a change in the geographical position of the poles, but an increase in the angle which the equator makes with the ecliptic.

Professor.—To such an increase two objections now occur to me. All the forces in the solar system, affected by the positions of the planets, are compensative, so that any change in the obliquity would, at most, be but small—1 1/2 deg. or so (as shown by Laplace and by Mr. Starkwell), and of comparatively brief duration. And, if in some way you can get by that, Dr. Croll says truly that if the axis had been perpendicular to the ecliptic, the polar climate would have been, in consequence, less genial than at present; certainly, it can be mathematically shown that, in such a case, the arctic regions would receive a less number of solar rays than they do now. These two facts seem to me to make pretty thorough work of your theory.

Myself.—It is true that no force now in operation could, so far as I can see, produce a permanent change in the obliquity of the earth's axis; and the greatest temporary change could not exceed 1 1/2 deg., as you have remarked. This is all very true, but irrelevant; for somehow, and at sometime, the axis which, on any purely mechanical theory of formation from nebulous matter, ought to be perpendicular to the ecliptic, is, on the contrary, inclined

23 1/2 deg. That it once really was nearly perpendicular, seems indicated by the fact that the moon's axis is in that position now—its obliquity being only 1 deg., 30 min. and 10 sec.

The burden of proof lies on those who, claiming a merely mechanical system evolved from nebulous matter by physical law, deny a change of obliquity. However great the difficulty of showing a sufficient cause for the change, it does not concern him who attempts to explain this account. The change may become mechanically (?), or it may have come as did the first impulse from God; in either case, I have now to do only with the fact patent to all; that, at some time and in some way, the earth's axis has become inclined 23 1/2 deg., and if possible discover when it occurred.† You will of course admit that, up to that time, whenever it was, there was no alternation of seasons; and that the sun shone in Spitzbergen (lat. 79 1/2 deg.) just as in Florida; that is, the days in each varied but little in length, being in each almost exactly twelve hours long. Consequently, if, in some way, sufficient warmth was supplied in high latitudes, we should justly expect to find similar, and even identical species of plants, flourishing everywhere. But, after that great event, there would be, in Spitzbergen, and on that parallel everywhere, from that time onward, winter-nights and summer-days four months long, while in Florida scarcely any effect would be produced. In high latitudes, all plants adapted to the previous conditions would soon die out; and in their places would arise new species fitted for the different state of things; while in low latitudes, the vegetation would be unaffected, and the same plants might be expected to continue to the present day.

*The only escape from the above reasoning is to claim that the Earth, Sun, and Moon, have been in their present position always. This involves so many absurdities, that the maddest atheist does not say it, in the face of the facts of modern science.

Backs turned to the People.

Correspondence of the Living Church.

There is scarcely any complaint more often made than that "our minister turns his back to the people," and it is spoken of as an awful crime. True, the people turn their backs to each other, in worship, nor could anything be imagined more ludicrous than that the people should all face each other in the House of God. However, my object in this communication is not to justify the practice, one way or the other, but only to state a couple of anecdotes bearing upon the subject.

Attending the Convention of New York in 1844, when the exciting topic of interest was Bishop Onderdonk, I saw a venerable lay gentleman pacing the porch of St. John's Chapel, almost like a mad man. "What is the matter, Major?" said I. "Matter! Matter enough sir; just see that man, that Bishop, his back to the people; yes, sir, his back to the people!" But, my dear Major, your Rector always stood with his back to the people when he consecrated the elements. "Never, sir, never!" "But, my dear Major, you do not know. You never stayed to the Holy Communion; and you do not know how Doctor Hawks celebrated." However, all I could say did not pacify the Major, and I left him muttering, "Never, sir! never! back to the people!" Nor can there be any doubt that, in his opinion, the persecuted Bishop was guilty of a great crime.

Now for another fact. At about the same time, I went to the opening (not the consecration) of one of the most magnificent churches built in this country by Upjohn. The Rector had been accustomed to the three-decker, facing the people in the prayers. At about eleven o'clock on Saturday night, I went into the church with the Rector, where we found the workmen all engaged in preparing the edifice for the Sunday-morning Service. The chancel carpet had been put down, and the Prayer-desk was fastened side-wise! The dear good Rector was excited, and tried to wrench it from its place. What he said, I will not now repeat; but Mr. Upjohn said, "We cannot very well change it now, not without much trouble, and we should have to remove the carpet, etc.; but if you will use it as it is, to-morrow, and don't like it, we will then change it." After some persuasion, the good Rector was pacified, and on Sunday, the new Prayer Book was used by him. After Service, he said to me, grasping my hand, "My dear brother, I don't believe I ever prayed before in the House of God! How can a man really pray with his face to the people?"

Such was the experience of that now venerable Rector, after one day's use of praying with his face from the people; and hence the conclusion—God have mercy upon the clergy, and help them to pray in His House, standing or kneeling between the porch and the altar! J. A. B.

Sir John Lubbock, one of England's scientific men, says that "anthropoid apes" must yield the second place in the order beneath man, for his friends the "ants" must be placed there. "When we consider the habits of the ants," says he, "their social organizations, their large communities, elaborate habitations, roadways, their possession of domestic animals, and even in some cases of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence."

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

[Copyright by William Stevens Perry, 1881.]

Dr. Smith immediately, on the rising of the Convention, sent the following graphic account of the secret history of the session, which we give from the original draft preserved among the Bishop White papers in the writer's hands:

"You will see from our printed Journal, herewith enclosed, that in a Committee of the whole, the business of the Eastern Churches engaged our attention for the first five days of our sitting, and though a desire of union was everywhere evident among the members, yet much difficulty and variety of sentiment and apprehension prevailed as to the means, in-so far that there appeared more of a probability of coming to no conclusion. In this stage of the business, I requested a postponement for one night, on the promise of proposing something against next morning which might meet the apprehensions of all, as we all had but one great object of union in view; and I shall ever rejoice in it as the happiest incident of my life, and the best service I have ever been able to render to our Church, that the resolves which were offered the next morning were unanimously and almost instantly adopted, as reconciling every sentiment, and removing every difficulty which had before appeared to obstruct a general union.

"Bishop White, whom I consulted in framing the Resolves, and Dr. [Benjamin, afterwards Bishop of New York] Moore, of New York, and Mr. (now Dr.) Smith [Robert, afterwards Bishop] of South Carolina, were particularly zealous in whatever tended to promote this good work; and I am well assured that you are in some mistake respecting Bishop White's having declined a 'Proposal' for your joining with him and Bishop P. in consecrating a fourth Bishop. He has assured me, and also declared in Convention, that no such proposal was ever made to him; and I believe he has written, or will write to you, on this subject. His whole conduct, whenever your name and Episcopate have been mentioned, does him honor, and is perfectly agreeable to his well-known excellent temper and zeal for the peace and unity of the Church."

The Standing Committee of the Convention also addressed the Bishop of Connecticut, communicating the action respecting the consecration of Dr. Bass, and adding the further evidence of their desire for union, in the removal of the constitutional restriction which had seemed to hinder the admission of the Connecticut clergy to Convention.

"By the second Article of our printed Constitution (as now amended) you will observe that your first and chief difficulty respecting Lay representation is wholly removed, upon the good and wise principles admitted by you as well as by us, viz.: 'That there may be a strong and efficacious union between Churches, where the usages are in some respects different. It was long so in the different dioceses of England. By the Article of our Constitution above mentioned, the admission of yours and the other Eastern Churches is provided for upon your own principles of representation; while our Churches are not required to make any sacrifice of theirs; it being declared

"That the Church in each State shall be entitled to a representation either of Clergy, or Laity, or of both. And in case the Convention (or Church) of any State should neglect or decline to appoint their deputies of either order, or if it should be their rule to appoint only out of one order; or if any of those appointed should neglect to attend, or be prevented by sickness, or any other accident, the Church in such State (district or diocese) shall, nevertheless, be considered as duly represented by such deputy or deputies as may attend of either order."

Here, then, every case is intended to be provided for, and experience will either demonstrate that an efficacious union may be had upon these principles; or mutual good will, and a further reciprocation of sentiments will eventually lead to a more perfect uniformity of Discipline as well as Doctrine." (Perry's Hist. Notes and Documents. pp. 406, 407.)

The Bishop of New York, who had been detained from the Convention by illness, raised the only protest against these measures for union, but this opposition was of no avail. Bishop Seabury accepted gracefully and without delay the invitation to the adjourned Convention in September, and Churchmen everywhere seemed gratified at the prospect of the incoming of unity and uniformity.

At length, the gathering of bishops, clergy and laity in a truly General Convention took place, and among its first results was the reunion of the Churches. A dingy, yellow half-sheet of paper now lying before the writer of these sketches records this act. It is as follows:

"We do hereby agree to this Constitution of the Church as modified this day in Convention, 2d October, 1789.

SAMUEL SEABURY, D. D., Bp. Ep'l Ch., Conn.

ABRAHAM JARVIS, A. M., Rector of Christ's Church, Middletown, Conn.

BELA HUBBARD, A. M., Rector of Trinity Church, New Haven, Conn.

SAMUEL PARKER, D. D., Rector of Trinity Church, Boston, Mass., and Clerical Deputy for Massachusetts and New Hampshire."

It is this half sheet of paper, soiled and stained with the lapse of nearly a hundred years, which attests the Church's return to unity and peace. It was not signed until the Constitution had been modified in its third article "so as to declare explicitly the right of the Bishops, when sitting as a separate House, to originate and propose acts for the concurrence of the other House of Convention, and to negative such act, proposed by the other House as they may disapprove, provided they are not adhered to by four-fifths of the other House." The words we

have italicized were not in the change as advocated by Seabury and the New England clergy, but were agreed to as a compromise. A few years later the full Episcopal negative for which the Bishop of Connecticut contended from the first, was freely accorded by the other House.

The second result of this happy union was the return to uniformity as shown in the practical though not ostensible return to the English Prayer Book as the basis of the revised Service Book of the American Church. The "Proposed Book," at once un-Catholic and un-Churchly, was thus abandoned. It had never received the approval of the associated Churches at the Southward, and in the comprehension of the New England element its fall was forever sealed. The story of this Convention and the part taken in it by the Bishop of Connecticut is told by his Episcopal brother of Pennsylvania. From no other pen could we secure all the details, which good Bishop White presents to us.

BIBLE STUDIES.—NO. XLVIII.

Written for the Living Church.

Somebody whose name signifies "Beauty," She lived in luxury, in a city where is now a gloomy wilderness, infested by lions, hyenas, and other beasts of prey.

Something that has caused the greater part of the misery and degradation that have troubled this world came to disturb the serenity of this woman, who preferred to give up her brilliant home and high estate rather than yield a noble principle. Associated with her history is some one whose name means, in one language, "a Myrtle," and in another "a Star." By the good Providence of God, the ills that vexed this noble and beautiful woman wrought untold blessing to multitudes of people. Who was the beauty? Where did she live? What were the ills that befell her? Whose history is associated with her? What was the blessing that seemed consequent upon her trouble? What is that which has caused so much misery upon earth.

F. B. S.

ANSWER TO BIBLE STUDY NO. XLVII. The shrub is Camphire or Cypress. The Arabian name for it is "Henna." The Island is Cyprus. The City is Engedi, some distance from Jericho. It is spoken of in Cant. 1. 14, "My beloved is unto me as a cluster of Camphire in the vineyards of Engedi."

Dec. 19th 1881, Box 53, Sing Sing, N. Y.

ANSWER TO BIBLE STUDY NO. 41. The substance is "Ashes," associated with Abraham, Gen. xviii: 27; Job ii: 8; & xxx: 19; David, Psalm cii: 9; Isaiah xlii: 20; Jer. vi: 26; Tamar, II. Sam. 13, 19; Esther iv: 3; Ezekiel xxviii: 18. The consecrated animal, the "heifer." Num. xix. It is one of the ingredients of soap.—S. H., Louisville, Ky.

A Delightful Cat.

Let me add a couple of biographical notes, for the benefit of cat-lovers. I knew a cat, many years ago—a black Tom—rather heavy and dull in his ways, for the most part, but with two qualities very strongly marked—love of music and affectionateness. He knew good music from bad perfectly well, would sit on the step of a piano with great content and purring, so long as a capable performer was playing, and if the execution was very good indeed, would testify his delight by arching his tail, walking across the keys, and sitting down in the performer's lap. On the other hand, poor playing always drove him away; and I remember there was one member of the family whose performance always sent him away in disgust. So much for the artistic side of his temperament.

Now for the affections. His mother was always very fond of her kittens, and used to sit over them very closely during the first early weeks of their lives—too closely, her son thought, after he grew old enough to consider about things. So I have more than once seen him go up to her, as she nestled over the young ones in the basket, and apparently whisper something; whereupon she would get out, stretch herself, and go into the garden for a little fresh air, while he got into her place, and lay over the kittens to keep them warm till she came back, when he resigned his charge to her again. I regret to say that he died, still a comparatively young cat, of distemper.—The Spectator.

Those that give not till they die, show that they would not then, if they could keep it any longer.—Bishop Hall.

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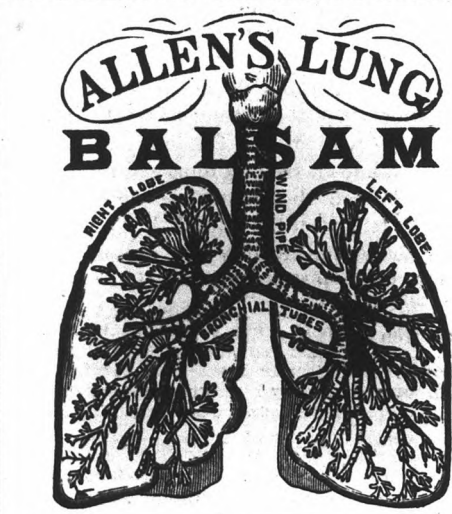
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*As for other theories and an excellent showing of their difficulties and absurdities, see Dr. Croll's "Climate and Time."

The Living Church.

Jan. 7, A. D. 1882.

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

We beg to remind our readers that the subscription price of this paper is only \$2.00 a year, a reduction of one-third from the price at which it was started, while it now gives double the amount of reading matter which was at first given for \$3.00. The outlay of the publisher for editorials, correspondence, and mechanical work is very large, and only by a large circulation can the expenses of the paper be paid. Subscribers will confer a favor by forwarding renewals promptly. The number on the mailing tag indicates the date to which subscription is paid.

Circulate the Church Newspapers.

We doubt very much whether our people appreciate the value of a good Church newspaper. The laity certainly do not. If they did, few families would be without one. It is doubtful if our clergy, even, have any adequate notion of the real importance of the Church paper. There may be some reason for it, so far as the clergy are concerned. Some of them have come to know how much mischief a paper may make. If it be disloyal to the Church, as some have been; if it be a stirrer up of strife, or admit into its columns the contributions of disloyal or foolish men; if it be given over to a blind partisanship or to the advocacy of mere notions and fancies, then the "religious paper," so-called, has a very irreligious influence. Feeling this, more than one clergyman has been tempted to discourage the circulation of the "Church paper" altogether.

But if the Church paper be what a family Church paper ought to be, then it is a very important and needful agency for the edification of our people. They cannot have the interest in the Church which they ought to have, unless they know what it is doing; and this they cannot know without the Church newspaper. It imparts a knowledge of a thousand things which can be brought before our people in no other way. It tells what the Church is doing. It defends the Faith, explains our customs, observations, ways; justifies our principles, incites to zeal and good works. It educates our people in Church traditions, life, feeling and sympathy. A good family Church paper is especially needful in our smaller and weaker parishes and missionary stations. In such parishes, there is but little Church knowledge, and so but little interest and spirit of self-sacrifice in giving, working, and praying for the upbuilding of the Kingdom. Let the clergy of such parishes see to it that their people take a Church paper of the right sort, and they will find it an important aid in the formation of a right knowledge and spirit.

The denominations around us make far more use of the press than we do. It is particularly so with the Methodists. Every minister among them reports regularly the number of papers taken, and of new subscriptions received. To every village post office throughout the land goes every week a large bundle of Methodist *Advocates*; and their preachers are as careful to report the number of papers taken as of converts received. The interest as to their denominational paper is well-nigh as great among the Baptists. Why is it not as great among us? Is it not true that our clergy do not so much appreciate the value of the Church paper? They can do far more than any other class among us in the matter. They can speak about it in Church. In many places they can get subscribers when no one else could. It is safe to say that almost every one of our three thousand clergy could, within ten days, get ten or twenty subscribers among his people.

If every family among us throughout the land took a Church paper of some sort, it is safe to say, that it would be the beginning of an awakening in all Churchly life and interest among us; particularly so in our Western dioceses and missionary jurisdictions, where so many of our people have but lately come into the Church, and all the more need to be educated into her faith and teaching and holy ways. How gladly our Western clergy welcome the Church family from Western or Central New York! If they bring with them that well-known engraving of good Bishop De Lancey, their rector is sure to find in them Churchmen of the right sort. Very likely, too, he will find that they have been in past years subscribers to the old *Gospel Messenger*, and that to it in no small degree, they are indebted for their devoted Churchly interest and feeling. Let our clergy awake to an adequate sense of the good that a Church paper of the right sort will do for their people.

In this issue of the LIVING CHURCH we give an Introductory Chapter, the first of a series on the Church Catechism, which we very strongly commend to the earnest consideration of such of our readers as are interested in the Christian training of children. This series of articles will abound in suggestions of much value to those who are called to that important and interesting work; and we shall be greatly disappointed if they do not find that the talented authoress has succeeded in investing what is too often looked upon as a dry and uninteresting summary, with fresh and lively interest.

Evening Communion.

The late utterance of the Bishop of Rochester on this subject, has attracted considerable attention and comment; the weight of opinion and argument being decidedly adverse to the Bishop's position. Among American Churchmen, we believe, the custom is hardly known. It seems to be a good time to consider the subject and to ascertain if we have reason and right on our side. The enquiry may be made as to the (1) legality, (2) catholicity, (3) expedience of Evening Communion. As to the first, our Prayer Book assigns the office to the morning. Morning Prayer is several times referred to in the rubrics of the Office, while there is no suggestion of Holy Communion as related to Evening Prayer. The relation of Gospels and Epistles to the morning Lessons is such as to indicate that they belong to the same general division of Services. While there is no law prohibiting Evening Communion, it is evident that such a custom is not contemplated by the rubrics and was not known when the Services were compiled.

As to the second point, that of catholicity, it is generally conceded that if Evening Communion was the practice near the time of its Institution by our Blessed Lord, it very soon ceased to be. Like the Agapæ or love feast, it was subject to abuse and did not continue. Indeed, it is a question if it ever was, even in the very earliest day, the custom of the Church. If the argument for "fasting communion" is of any force, Evening Communion certainly was not practised at all in Apostolic times. The fact that in the fourth century an exception was made, in the African Church, to allow a Celebration on the evening of Maundy Thursday, is sufficient to show what the rule was in the Nicene period. The evidence is overwhelming, that from a very early day, and in every succeeding period, the Holy Communion has been universally celebrated in the morning. The limitation of marriage, in England, to the hours before noon, which still survives the usage with reference to which the law was made, is an evidence that morning Celebrations were in use in the English Church from time immemorial. A Celebration was formerly required after the marriage ceremony, and this could not take place at a later hour. There can be no reasonable doubt that Evening Communion is an innovation in the Church of England.

Upon these two points, indeed, no argument or evidence is needed. Nothing but expediency is urged by those who favor the innovation. They bring the whole question to the test of personal convenience, and they try to show that here and there the morning Communion is a hardship. That is about all the Bishop of Rochester's plea amounts to, and all that can be said to any effect on that side. The argument from the fact that it is a "Supper" and was instituted in the night, amounts to nothing. It was a morning Communion, strictly speaking, in the first instance; and followed not an ordinary meal, but the great sacramental feast of the ancient Church.

The argument from convenience one can scarcely have the patience to answer, when it is urged in the face of such considerations as we have suggested. The argument of Expediency is a thousand fold more weighty on the side of morning Communion. A Celebration at a late hour of the day might occasionally accommodate some one who could not attend at any other hour. Evensong and sermon at midnight would be a convenience to some, but it is absurd to propose that hour for Evening Prayer. No hour will meet the need of every case. The hours that are best for Holy Communion are the hours that the Church has been accustomed to use, the hours that precede the details of domestic duty, and the diversions and distractions which even the Lord's Day may bring. That which is chiefly to signalize the Day of the Lord should come first. These considerations are of even greater force as regards the Communion on ordinary work-days.

The argument for morning Communion which would have greatest weight with some, we do not urge, because it would not be allowed by many to whom the LIVING CHURCH speaks; we mean, "fasting Communion." To those who consider such an observance a necessity, no other argument is needed to condemn Evening Communion. Let every man be persuaded in his own mind. There are probably many more who would be hindered from communicating by a late hour of Celebration, than would be accommodated by it. Even those who see no propriety, much less necessity, in "fasting Communion," ought to be willing to accept an hour which would not be impracticable for those who differ from them on this point. The latter, in their turn, would do well to consider how far they have a right to press their opinions on this subject; if their making it almost an Article of Faith is not likely to produce a reaction unfavorable to the best interests of Catholic truth and practice. It is well to recommend "fasting Communion" as a proper and pious observance, and it may be used as an argument for an Early Celebration; but to bind it as a yoke upon the laity, so that they should not dare to communicate otherwise, seems not only impolitic but presumptuous.

One of the most interesting Christmas festivals in New York, this year, was that of the Hebrew children belonging to the Missionary School of the Church Society for promoting Christianity among the Jews—under the care of Miss M. J. Ellis and Mr. M. Lerman. About fifty bright and happy little ones assembled, accompanied by parents and friends. There was something inexpressibly touching and significant in the recitation by them of the old Messianic prophecies, and the singing of the carols relating to the birth of the infant King of Israel. Brief addresses were made by the Rev. Dr. Gallaudet and others. Many of the older children have become Christians under the instructions of this Christian school, and received Baptism and Con-

firmation. In some instances the parents also, who are for the most part well-to-do and above any temptation from temporal advantage, have embraced Christianity, and are living perfectly consistent lives. The Society is now engaged in building up a similar work among the children in Baltimore, where with Bishop Pinkney's sanction, Miss Matilda Baillie has been appointed missionary teacher. A Mission House has been procured there, well located with reference to the Jewish population. There are now engaged in Jewish Missions, under the Society, Missionaries at New York, Chicago, Baltimore, St. Louis, Cleveland, Louisville and New Orleans, who are doing a quiet but good work—finding many of the supposed difficulties of this field to disappear before effort. There is also a large body of the parolial clergy co-operating in more than thirty dioceses and jurisdictions. The whole work is under the direction and authorization of the Bishops of the Church, and is centered at the Bible House, New York. The support came, last year, from each diocese, and approached in amount to the offerings for Home Missions to Colored People. Prejudices aside (and in Christian Missions prejudice has no proper place), there is no work in the Church having a more direct claim on our prayers and sympathies than this (necessarily quiet) work, of giving the Gospel to the members among us of that race who originally carried the Faith to our forefathers, from whom all our most sacred treasures are derived. Christ came of the seed of Abraham, and died for all men. The only question of old was, not whether Jews were to be included in the new Covenant, but whether Gentiles were; and the Apostle writes to the Romans (having Gentiles in mind, where we shall do well to have Jews in mind): "There is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon Him; for whosoever shall call upon the name of the Lord shall be saved."

Newspaper Advertising.

Information contained in the advertising columns of a paper is of real advantage to the readers of the paper. By means of the advertising columns they visit cities without travel, examine goods without fatigue or expense, make purchases, and keep informed about business affairs. At the same time, the advertising income of a paper enables the publisher to furnish the paper at a low rate to subscribers, and without it there is not a remote possibility of paying expenses.

But the printing of advertisements involves a great many perplexities and some mistakes which it seems almost impossible to guard against. The publisher is as likely to be swindled as the purchaser. He may advertise a good thing and get no pay for it, or he may advertise a fraud from which his subscribers get no value for their money. He cannot employ a detective for the protection of himself or of those who take his paper. If he is honest he will use his best judgment to protect them as well as himself. It is no more than reasonable that they should use some judgment to protect themselves. It is certainly unfair for them to throw back upon the publisher the responsibility of endorsing everything that appears in his advertising columns. In most cases readers are as competent to judge of the merits of a thing advertised as the publisher is.

Besides the difficulty which a publisher finds in discriminating between things good, bad, and indifferent, which are presented for insertion in his columns, he has another difficulty to meet, in the varied views and prejudices of his readers. What to some is desirable information, is to others an offence, and the paper is condemned for presenting it to the public. "A good thing," says one; "a fraud and a humbug!" says another; "I'll not allow a paper in my house which advertises such nonsense;" "That advertisement was worth to me many times the price of my subscription."

Such are the conflicting opinions of readers, and it is not strange that a publisher is sometimes perplexed. With the best judgment and experience, he may make mistakes, but every mistake should insure greater reliability and trustworthiness to his advertising columns. Nothing, however, can take the place of good sense and judgment on the part of purchasers, who have not the whole collection to decide upon, but only the particular article desired.

It is not the intention of the publisher of this paper to admit advertisements that are inconsistent with the character of the paper or likely to mislead its readers. Suggestions from readers will always be thankfully received—only don't "stop the paper" at the first offence.

A word now about the amount of advertising which may be fairly allowed, in proportion to reading matter. Some subscribers seem to consider that all space given to advertisements is waste. From what has been said above it ought to be evident that this is not so. The advertising columns contain valuable information, sought by a large proportion of readers. It has been the aim of this paper to restrict the advertising to one-fourth the entire space of the paper. It has not, during the entire period of publication, averaged so much as one-fourth. It has generally been less; occasionally, as before the holidays, a little more. With this average our readers have had, for \$2.00 a year, much more reading matter than was afforded by the paper as at first issued for \$3.00 a year. The supplements issued last year made the reading matter much more than three-fourths of the entire eight pages of the regular issue.

The Rt. Rev. Samuel S. Harris, D. D., LL. D., Bishop of Michigan, will deliver two lectures before the students of the General Theological Seminary on "The Prophetic Office in the Christian Church," in St. Peter's Hall, West 20th Street, near 9th Avenue, on Tuesday and Thursday Evenings next, Jan. 10th and 12th at 8 o'clock. These lectures will be open to the public, and from Bishop Harris' well known ability as a lecturer will undoubtedly be largely attended.

It is a fact, duly verified, that the sale of the Revised Version of the New Testament has completely stopped, and the stock stands idle and dusty at the book-sellers. It is probably too much to claim, in consequence, that the New Version has been but a "nine day's wonder." But surely, for those who, assuming a peculiar and superior liberality, have manifested so intolerant a zeal for this work, the time has come to cry a halt. Interest in the public discussion of its merits and demerits is confessedly waning, and the desire of some for rival new versions, for strictly American use, has notably chilled.

For so extraordinary a literary fact, as the sudden and complete stoppage of the demand for a book starting out as did this (almost any popular book, by usual rules, would have maintained itself longer in market, especially after such an impetus), there appears to be no adequate explanation, save that men, having tested the new, are more satisfied than ever with the old. We believe this to be practically true. We venture to go farther yet, and to hazard the assertion, that could the state of the case be really known, it would be found that the New Version is accumulating dust on many private book-shelves as well as those at the book-sellers, and that the reading of it has begun to lag, except in the hands of the scholars. But a scholar's Bible (assuming this ever to become universally accepted by scholars), can never, merely as such, take the place in the hearts of the people, which the Authorized Version has come to occupy. It was reasoned by the late Dean Stanley, and has been reasoned by others, that because previous to the present Version, there were other Versions at brief intervals, each accepted in turn and supplanting its predecessor, this new one is destined to be generally accepted also, after, perhaps, some opposition. But this argument overlooks the essential fact, that none of the earlier versions had a really strong hold upon the people. The long period during which the King James Version has maintained unquestioned supremacy, the unapproachable classic English in which it is couched, the well-earned affection and veneration it has deeply implanted in the breasts of all, give it a position, wholly unique. It is said that conquerors have never succeeded in changing the language of the common people. We do not believe the power exists which is able to change for another, the Bible of the English-speaking masses.

In its proper place in this issue of the LIVING CHURCH will be found a new appeal in behalf of the widow and four orphan children of the late Rev. G. N. James, who, it will be remembered, died some months since, having labored faithfully to the last in the Master's work; although, for several years he was almost blind, cheerfully enduring "hardness" and privation for Christ's sake. We feel confident that the appeal will not be made in vain.

THE LIVING CHURCH ANNUAL, we are pleased to report, is meeting with a hearty welcome and an encouraging sale. We are confident that the clergy can do no better for the instruction of their people than to place a copy in every family of the parish. The cost is trifling and the amount of interesting and instructive reading is large; the article on Church History is worth many times the price of the ANNUAL.

Our esteemed contemporary, the *Iowa Churchman*, speaks as follows of two well-known clergymen:

In the removal from the diocese of canon Sylvester and the Rev. Mr. Jenckes, Dean of the Western Convocation, Iowa will be deprived of the services of two of its ablest clergymen, whose places it will be hard to fill. For their faithful work in two of our largest cities they deserve our grateful remembrances. They have, besides, our best wishes for their prosperity in their new and honorable posts of duty.

Under the head of Wisconsin Church News, last week, we quoted from the "diocesan paper." It was the St. Louis Church *News* from which the quotation was made. In "making up," the paragraph was misplaced.

The children's Christmas festival at the Sheltering Arms Nursery took place on Holy Innocents Day. This year, the Christmas dinner was given as usual by Mrs. John A. Nichols, the president of the Association.

On New Year's Eve a Midnight Service was held at the St. Ann's Church, Brooklyn, a crowded congregation being present. The New Year was ushered in with gladsome music and the ringing of the chimes.

The following has been forwarded to us, with a request for its publication. It has reference to a "Personal" Notice which appeared in the LIVING CHURCH:

Dr. Frost's rectorship of Trinity having been terminated last spring, those interested and not acquainted with the fact, are hereby informed that the vestry of Trinity Parish, on Nov. 9th, 1881, elected the Rev. Henry B. Martin rector of the parish, who accepted the call, was received and acknowledged as rector of Trinity Church by the Bishop of the diocese, and entered upon the discharge of his duties as such rector on Nov. 27th last. Dr. Martin's residence (the rectory of Trinity Church) is No. 1217 Washington St., where he should be addressed upon all matters appertaining to his duties as rector. The house, No. 502 King St., though still occupied by Dr. Frost, is not any longer the rectory of the parish, it having been sold and conveyed to Messrs. Davidson & Brother, the present owners. The parish records prove the correctness of the above, as can be shown by
WALTER CUMMINS, Sec'y of the Rect'y.
Wilmington, Dec. 22, 1881.

Mayor Grace reports the debt of New York as over \$99,000,000, but says the city possesses sufficient wealth to cancel the indebtedness twice over. He favors the construction of a new aqueduct from the Croton basin, to cost \$15,000,000.

The Mississippi is closed at St. Paul and the Missouri at St. Joseph.

It never rains but it pours. Hardly had Newark, N. J., recovered from the shock of the failure of its leading bank, than one of the city officials walked into the police station, and calmly announced that he had embezzled \$300,000.

Christmas-tide in Philadelphia.

Correspondence of the Living Church.

There were several Christmas celebrations for children during the past week, with the usual distribution of toys, cards, and candy, and a gorgeous Christmas tree to delight the eye. Most of these festivals occurred on some of the rainy days which were so numerous lately; but the weather, apparently, did not keep the little folks at home, as they were out in full force. The Christmas dinner usually given to the inmates of the almshouse was omitted this year. The affairs of that institution are undergoing a thorough investigation, and it is to be hoped that all the unfortunates obliged to take refuge there will be made more comfortable in the future.

New Year's Day, at *Gloria Dei* (Old Swedes), was a day full of interest. In the morning, the Rev. Snyder B. Simes, the rector, preached a most eloquent sermon upon themes suggested by the new year, the text being: "So teach us to number our days that we may apply our heart unto wisdom." In the evening, there was a New Year's Service of Song, varied by appropriate addresses.

The graveyard surrounding the Old Swedes was decorated quite elaborately with Christmas greens and wreaths of *immortelles*. The latter are a great comfort to the sparrows, who flock around every place where they are to be found, eagerly devouring the seeds, and quite unaware that they are desecrators.

The New Year has come, and the world still exists, despite Mother Shipton. That part of it comprised in the goodly Quaker City welcomed the coming guest much more quietly than they did any of his predecessors within the memory of "the oldest inhabitant." Usually, the young Philadelphians turn out in force to render night hideous with frightful noises; but the present mayor issued an edict that there should be no firing of pistols or blowing of tin horns, much to the grief of those who find pleasure in such accompaniments to the frolic considered appropriate to the speeding of the departing guest. Even at the Commercial Exchange, the usual merry-making was restricted by the officials, who refused to allow members to smash their neighbor's hats, or to decorate them with flour. Early in the evening of Saturday, an occasional masquerader might be seen among the crowds that were wending their way to that rather indefinite place "down town." Several flute and drum bands were out, but were rather tame affairs, as they were not allowed the usual miscellaneous collection of instruments, which distract the steady going people who want to sleep on New Year's night, as well as any other. There were a few processions, one of which included Sarah Bernhardt, Uncle Sam, Ching Chee of China, together with clowns, devils, harlequins, negroes etc. Other processions carried large tin horns draped in black, with the motto, "We mourn thy loss." One of these stopped in front of the Mayor's office, and its members sang "Flee as a Bird, etc." Altogether, the youth of this city did not have as much fun as they considered their due; and they intend making another trial, on Monday night. At twelve o'clock, all the steam whistles in the city commenced blowing with one accord, and they kept up an unearthly noise for some time, so there was a little consolation in that. The State House bell struck two hundred after midnight, as it was the second centennial of the settlement of Pennsylvania.

An interesting meeting to commemorate the two-hundredth anniversary of the landing of William Penn was held at Accordion Hall. Several eloquent addresses were made; the first by District Attorney, George L. Graham.

Ex-Mayor Vaux made a speech recommending some memorial of the founder of Philadelphia.

Christmas at Wilmington, Del.

Correspondence of the Living Church.

Christmas in the metropolis of Delaware has been very joyful to Church people, and especially those of Trinity parish, who rejoice in having the Rev. Dr. Martin as their Rector, and in having new life—spiritual life and Church life—infused into their long-famished souls. Christmas Day meant to them not only a commemoration of the Birth of the Redeemer, but also a high feast of thanksgiving for the advent of one of the King's messengers. Dr. Martin is already fast making friends among Wilmingtonians, and will doubtless accomplish much good in this community, if we may judge from the auspicious beginning of his rectorship.

On Christmas Eve, at midnight, the first Eucharist of the Feast was to have been celebrated; but owing to circumstances upon which it is not necessary to enlarge, the sacred Vessels could not be procured, and a large congregation at Old Swedes Church was compelled to be content with a mutilated Service. At 7 o'clock, the first Celebration was held in Trinity Chapel; and at 11 o'clock, Matins was said, followed by a second Celebration. The music at the last Service was performed by the new quintette choir, under the direction of Prof. Rhoads.

The Sunday Schools and the Sewing Schools of the Parish held their Christmas festivals on the Feast of the Holy Innocents, an occasion of great pleasure and satisfaction to the little ones and their friends. Confectionery, I sometimes think, is no mean way to get at little hearts, and right sure I am that many a little heart beat faster, and many a glad little head lay down to pleasant dreams on Wednesday night, because of the Trinity festival.

The children of St. John's parish, Wilmington, and those of the Ascension, Claymont, also received gifts on the same night.

On Sunday afternoon (Christmas Day), the Sunday School of St. Andrew's Church assembled in the auditorium to sing Christmas carols, listen to addresses, and contribute their usual Christmas offerings; a long-established custom of this Church, and one differing from the common practice of other schools. A thorough enjoyment of the occasion marked all these gatherings.

Christmas in Nebraska.

Correspondence of the Living Church.

The Christmas Services at the Church of Our Saviour, North Platte, under the Rectorship of the Rev. Wm. Geo. Hawkins, were conducted with great credit by the members of the Church.

On Monday at 5 p. m., the children of the Sunday school assembled at the Clarkson Parish School Building, and marched into the church singing as a Processional, "Onward! Christian Soldiers."

Milton's Ode to the Nativity was well recited by five young ladies, each taking a part. The music, altogether, was well executed and appropriate.

St. Luke's Church, San Francisco, Cal.

Correspondence of the Living Church.

Never was St. Luke's Church more beautified and never were the Services more delightful than on Christmas. The decorations were unusually elaborate, appropriate and artistic.

The festival began with a midnight celebration of the Holy Eucharist on Christmas Eve, with large chorus choir and orchestra, and a large congregation of devout worshippers.

At the Eleven o'clock Service the seating capacity of the church had to be increased by chairs in the aisles, to accommodate the large congregation who attended, and who joined most enthusiastically in the inspiring Service.

Another hearty Service in the evening, and another extemporaneous address by the Rector, on "Making room for Jesus," closed one of the most enjoyable, and let us hope profitable Christmas festivals ever held in St. Luke's Church.

The offerings during the day amounted to about \$350.

St. Johnland.

Correspondence of the Living Church.

A visit to St. Johnland, the Christian village founded by the late Dr. Muhlenberg, as the last work of his life, can never fail to be of interest. Every year sees evidences of its beautiful growth; and the institutions there clustered together, away from the whirl and excitement of the great city, have a quiet, cheerful air about them.

At the Morning Service, the Rector took an opportunity of expressing his hearty thanks for a beautiful pocket Communion Service, which had been presented to him on Christmas Eve.

The chief design in the establishment of St. Johnland was to help particular classes of the worthy poor to help themselves; to lift them out of their enforced evil surroundings into a Christian atmosphere.

free-will offerings. The income for last year was \$21,456.82, and the expenditures \$22,090.65. There were 248 beneficiaries, of whom 27 were old men. A new cottage is to be erected in memory of Rebecca M. Da Costa, and other cottages and enlargements are contemplated.

Northern Texas.

Correspondence of the Living Church.

A large congregation filled All Saints' Church, Weatherford, at the Evening Service, on the Fourth Sunday in Advent; this being the first appearance of a choir of men and boys, who will, in future, render the music of the Church.

The Reverend W. T. Sartwell, Priest in charge of All Saints, is the Church's Missionary to a number of towns to the west and north of Weatherford, embracing a territory 200 miles in length, and 100 wide, and containing a number of flourishing towns, where the Church's Services have been solicited.

St. Peter's, Hillsdale, Michigan.

Correspondence of the Living Church.

Since the middle of last July, the parishioners of St. Peter's Church, Hillsdale, have been debarred from the use of their church-building, on account of the extensive improvements which have been going on in connection with it, in the way of re-building, enlarging, and beautifying.

The ladies re-carpeted and cushioned the whole alike, paying for it all before the carpets were well in place. On the Feast of the Nativity, the Sunday School presented, as a Christmas Gift to the parish, a neat marble Font; and one devoted member gave a new altar-railing—an offering for which a real sacrifice was made.

The re-constructed church was formally reopened on the fourth Sunday in Advent. It may be fairly assumed that St. Peter's parish has entered upon a new era, and the outlook is very encouraging. All are working together in harmony. The Church holds her own well in the community, as compared with other religious bodies, and manifest signs of aggressive action.

Church-Building in Texas.

To the Editor of the Living Church:

Knowing that you, as well as your numerous readers are interested in genuine accounts of Church development, I propose to give you a short account of what we are doing here on the frontier.

The Church people of this place have been worshipping all the summer through, in a tent, in turn with three other religious bodies; but for the last three months they have been interested in having a "local habitation."

Something over \$500 having been raised (chiefly in tens and fives), and our good Bishop having raised \$200 for us, on Christmas Day, immediately after Morning Service, nearly a hundred people, led by the Rev. Mr. Tays, went to the beautiful church-lot and there formally laid the Corner Stone of a church, to be known as the Church of St. Clement. The edifice will be of wood, 46x24 feet, with a corner tower, and will seat 150 persons. This will truly be a frontier church. It is about seven hundred miles from Boerne, on the south, and nearly four hundred miles from Santa Fe, on the north; two hundred miles from Fort Worth, on the east; and more than five hundred miles from San Diego, on the west, without intervening churches.

This beacon upon the mountains has been started in faith; in the consciousness of the necessity of such a standard being raised for Christ, in this great railroad centre. The work was commenced the day after Christmas, notwithstanding that not half the necessary cost has been raised.

Christmas at Atchison, Kansas.

Correspondence of the Living Church.

Christmas day was a grand occasion in Trinity Church, Atchison. The church was of course beautifully decorated with greens, and the congregation was very large, crowding the building to its utmost seating capacity. The Services were very hearty; the music furnished by a choir of twelve voices, was specially fine; and the Rector (the Rev. Abel Leonard) preached from the text: "And His Name shall be called Emmanuel, which, being interpreted, is God with us."

St. Peter's Church, Port Chester, N. Y., recently made vacant by the death of the Rev. J. Gardner Rosencrantz, has been temporarily in charge of the Rev. J. O. Drumm, of Sing Sing, whose ministrations have been most acceptable.

This parish is now rejoicing in the acceptance, by the Rev. Francis M. D. Taylor, of Rondout, of the unanimous call which they gave him to the rectorship. He preached his farewell sermon, in the Church of the Holy Spirit, on Christmas Day; and expects to be in his new parish on the second Sunday in January.

St. Luke's Parish, Catskill, New York, still continues vacant since the departure of its late rector for Europe. This is a most desirable and pleasant parish, and the people have been well instructed under Prentiss, and Phillips, and Noble, and Richey (of the General Seminary), and Weeks. Here Cole—under the auspices of the Rev. L. L. Noble, the well known author and the artist friend and helper—first came to know and love the dear Church in which his esteemed son is such a faithful and efficient Divine.

It was during that interesting period when the Artist gave in his allegiance to the one true Church, that he gave to the world his "Voyage of Life," and many other of his chosen productions. While engaged on his Allegorical Series—"The Cross and the World"—five in number—as he was endeavoring to portray the most exalted idea of worldly grandeur, the subject was so out of harmony with his intensely religious feelings, that he took the brush from the unfinished canvas, and painted his exquisite picture of the Good Shepherd; and then, leaving the intermediate paintings in the series, he jumped to the closing one of the "Cross" division in contrast with that of the "World," and portrayed the Christian Pilgrim at his journey's end, with the radiant Cross above him, and angels descending the green heights of Paradise to welcome and conduct him to these abodes of the blessed.

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The Church people of this place have been worshipping all the summer through, in a tent, in turn with three other religious bodies; but for the last three months they have been interested in having a "local habitation."

The Rev. Samuel D. McConnell has resigned the rectorship of Holy Trinity, Middletown, Conn., in order to accept an election to the rectorship of St. Stephen's, Philadelphia.

The Rev. John H. Eichbaum has accepted the rectorship of St. Peter's, Shakopee, Minn.

The Rev. L. N. Voltz has accepted the rectorship of the Church of the Messiah, Philadelphia, Pa. Address 1101 East Huntington St., Philadelphia.

The Rev. E. R. Atwill has resigned the rectorship of St. Paul's Church, Burlington, Vt., in order to accept an election to Holy Trinity Church, Toledo, O.

The Rev. Theodore A. Porter has accepted the rectorship of the Church of the Holy Comforter, Sumter, and St. Mark's, Clarendon, S. C. Address Sumter, S. C.

The Rev. Henry Mitchell has removed from Pitkin, Colorado, and should be addressed at 410 West 44th St., New York City.

The address of the Rev. E. N. Goddard is Windsor, Vt., and not Cornish, N. H., as incorrectly given in the Living Church Annual for 1882.

The Rev. Charles Howard Malcolm, D. D., corresponding Secretary of the Church Building Commission, was ordained to the Priesthood by the Bishop of Rhode Island, in Grace Church, New York, Dec. 14th. He came into the Church, it will be remembered, some time since, from the Baptists, among whom he held an influential position.

Married.

GARDAM-SMITH—On Dec. 27th, at All Saints' Cathedral, Milwaukee, by the Rt. Rev. E. R. Welles, assisted by the Rev. E. W. Spalding, D. D., Mary Chase, second daughter of Hon. H. N. Smith, to Rev. Wm. Gardam, Rector of St. Paul's, Plymouth, Wis.

Obituary.

GREGORY.—Mrs. Charlotte W. Gregory, widow of the late James H. Gregory, departed this life in Rochester, N. Y., after an illness of only three hours, on Sunday morning, Nov. 6.

GILLIAT.—Entered into rest, on Christmas day, at the Colonnade Hotel, Philadelphia, Katharine Louise, beloved wife of the Rev. Dr. Gilliat, of Pottsville, Pa., and daughter of Col. Wm. Osborne, of Waterville, N. Y.

Acknowledgments

For the widow of the Tennessee Priest. \$ 1.00 Received by Rev. Wm. C. Gray, D. D., from St. Anne's Church, Edgfield, Tenn. 18.45 Previously Acknowledged. 41.00 Total. 60.45

Miscellaneous.

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

Two or three more pupils can be received after holidays, to fill vacancies.

The Southern Convocation of the Diocese of Michigan will meet at Hillsdale, on the 11th and 12th inst.

WANTED.—A position as daily governess, copyist, amanuensis, companion to an invalid lady or matron, by a churchwoman, willing to make herself generally useful. The best references. Address, J. W. D. LIVING CHURCH, Dec. 19th, 1881.

Wanted.—An Assistant Priest at St. Ignace Church, N. Y. Address the Rector, 152 W. 40th St., New York.

Wanted.—By two Church women a good locality for a girls school. Address, School, Milwaukee, Wis.

Wanted.—An assistant teacher (Churchman) for St. Mary's Catholic Grammar School for Boys, Memphis, Tenn. Apply to Rev. W. Klein, B. D., Principal, 346 Poplar Street, Memphis.

A lady, with highest reference in musical and social circles, desires a few pupils for Piano. Address Music, Living Church Office.

A lady desiring a situation to assist lady with household duties, and moderate prices should confer with us. Samples sent on application.

By putting forth a little effort, young men can improve themselves greatly during the winter by joining the classes at H. B. Bryant's Chicago Business College.

Nashotah pursues the even tenor of its way in quietness and peace; is doing the same great and good work for the Church as effectually as ever. Nineteen have been added to the Ministry during the three years last past. Nashotah is as dependent as ever upon the daily Mail. We pray the Lord to open the hearts and hands of His people. Remit to Rev. A. D. COLE, Nashotah Mission, Wis.

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

The House of the Good Shepherd, Rockland Co., New York, is in need of the 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 Bleeker, Treasurer, 83 Maiden Lane, New York; and gifts of food or clothing to the House, Tomkins Cove, by steamboat Chrysalis, or U. S. Ex. Co.

Shipping orders received from ladies and gentlemen in all parts of the country, and executed with taste, promptness, and ability. Also trimmings and gifts for St. S. Christmas trees. References. Address Miss Virginia Bennett, Station D, New York City.

PRICE 25 CENTS.

The Living Church Annual.

For Sale by all Booksellers.

"The Living Church Annual is one of the most useful publications of the kind."—Chicago Evening Journal.

"So concisely worded and carefully arranged are the facts contained in this work that it will serve as a reference book on questions of Church and State."—Chicago Times.

"This is a step in the right direction. . . . Everyone will wish it."—Iowa Churchman.

H. & J. B. YOUNG & CO. PUBLISHERS, Cooper Union, - - New York.

KOUNTZE BROTHERS, BANKERS,

120 Broadway (Equitable Building), NEW YORK.

LETTERS OF CREDIT

Issued for the use of travelers in all parts of the world.

Bills drawn on the Union Bank of London. Telegraphic transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances.

Government and other bonds and investment securities bought and sold on commission.

RARE INVESTMENTS.

EIGHT TO TEN per Cent. Interest On long time loans, with best security in the world. viz: DAKOTA WHEAT LANDS,

In the famous valley of the Red River of the North, constituting what is known as the "Golden Northwest."

Loans negotiated without charge by the First National Bank of Valley City, Dakota.

Choice lands are also offered for sale at \$4 to \$12 per acre. Selections made from official survey notes and certified examinations.

Write for reference and particulars. HERBERT ROOT, Cashier. \$5 to \$20 per day at home. Samples worth \$5 free. Address STRINSON & CO., Portland, Me/nc.

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Calendar.

JANUARY, A. D. 1882.

- 1. Circumcision. First Sunday after Christmas.
2. Epiphany.
3. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
22. Third Sunday after Epiphany.
25. Conversion of St. Paul.
27. Fourth Sunday after Epiphany.

It came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. S. LUKE II. 46.

He was asking questions, Who was in Himself the sole sufficient to all questions that could be asked. He was seeming to learn in order that He might more sweetly teach. Surely in another moment He will appear as confessed, undoubted God! The angels remember Him as He was at that wondrous moment; to Mary's love and Joseph's faith manifest God, to the others a wonder, a portent, an enigma, yet to all of them a not unchildlike Child.—F. W. FABER.

Thou Who didst teach Thy mother dear, In three dim days of doubt and fear, By timely training to foreknow Thy Passion and Thine three days' woe, Prepare Thou still Our heart and will, Our friends' and ours, for good and ill. JOHN KEBLE.

Brief Chapters on the Church Catechism.

By MARION COUTHOUY. Written for the Living Church.

CHAPTER I.—INTRODUCTORY.

The value of the Catechism, and the place which it occupies in Christian education, is not fully realized by parents and teachers. There are many ways in which we fail to fulfil the intentions of the Church; and this particular dereliction is the beginning of the evil. The Church provides a complete system of Christian training; she remembers the Divine command, "Feed My lambs;" she waits not for the full growth of reason, knowing that the soul is higher than the understanding, and that the soul of a child is as truly and actively alive within it, as that of a mature man or woman.

Knowing, then, that the child's soul is the man's soul, responsible and immortal, the Church does not waste time, and leave her children to judge for "themselves, when they have reached years of discretion;" in other words, when the world, the flesh, and the devil have brought their engines of destruction to bear upon the unfortified spirit; and the pride of life, the pride of intellect, and the spirit of the age, all combine to produce indifference and infidelity. No, the Church gathers her Lord's lambs to her bosom, dedicates them unto Him from infancy, instructs them, and gently leads them, until they come to the "perfect man, to the measure of the stature of the fullness of Christ."

The chief reason for this fact is, that the methods of the Church are simple and scriptural, and therefore in thorough accordance with the Divine workings. The Catechism, for example, is "an Instruction," following Baptism, and preparatory to Confirmation. What is the form of this instruction? Contrast it with the elaborate productions of Calvinism, that puzzle the infant brain with reflections on Predestination and Election, Justification by Faith, and other stupendous matters. See what the Church has to say to our children!

I purpose to take up the teachings of the Catechism in their regular order, and therefore will now dwell upon them only as a whole; briefly pointing out their accordance with Scriptural methods. The child is not told what opinions it must hold, and what emotions it should experience; it is simply instructed in the plain facts of the Gospel, the commands of the Lord and Master, and the duties which follow thereupon. It is told: This is what God has done for you; such is the state in which he has placed you; and on the other hand, this is what you must do for God, and such are the means of safety which He has provided for you.

These things cannot be learned too early. Every judicious parent knows the danger of leaving a young child's sense of moral responsibility unawakened. That teaching is most valuable which we imbibe with the first conscious breathings of our individual life. If the child cannot at first understand the words of the Catechism, some easy explanations from the teacher will make all sufficiently clear, until the mind is able to take a firm hold upon the ideas which it already possesses. Certainly children's souls must be instructed in matters which are as yet beyond the scope of their intellects; and you know not, O wise teacher, how much Divine truth that little mind, enlightened by the Spirit, can receive. As I once heard finely said in a sermon—"The heart can often feel its way where the mind cannot find it."

Since then, we must instruct children, according to the command of Him Who said, "Feed My Lambs," let us not manufacture, with our unskilled hands, some new species of food, when His own Church has provided such sound healthful sustenance. Let the Mother nourish her little children. Surely, if this good mental food were received and assimilated in early

childhood, there would be less disgust, in later years, for all that is simple and wholesome, and less longing for pungent novelties and spiritual stimulants.

CHAPTER II.—THE CHRISTIAN NAME.

The first question in the Catechism is one which provokes the ridicule of those teachers who prefer to lay before the infant mind an ingenious synopsis of the whole plan of Salvation—a neatly constructed map of the eternal Purposes of God. Nothing could be farther from the mind of the Church than to perplex her children with the maze of analysis and conjecture. They might as well study the history of Creation from the "Paradise Lost" rather than from the Book of Genesis! To my mind there is something sweet in this gentle, familiar question, by which the Church invites the confidence of the little shrinking spirit, leading it tenderly into the presence of great truths, and giving to those truths all the force and interest of a personal application, "What is your name?" Is not this the first question we naturally address to a little child? And if that child is about to be instructed, and draws back from the ordeal of acquiring knowledge, this first simple question tends to re-assure him. He takes pleasure in pronouncing his own name; it is his first complete possession, and he is a little proud of it! We know this, if we have clear recollections of our own childhood. "What is thy name?" This teaching is for thee—for each one child, and it means something to each one; it does not deal with cold abstractions. It is not only for a class; each child is to know and apply it, privately and separately. The letters "N" or "NN" (corrupted into "M"); meaning nomen or nomina—name or names—are of course not to be used in answering the question; this first part is usually omitted in public catechising, or in recitations in concert, by a large class. The Catechism strongly indicates private individual instruction, and seems to assume that the child has been taught separately at home, before entering the class.

The prominence given to the Christian name does not tend to lower Baptism by rendering it a mere ceremony of name-giving. In the Catechism, this beginning is a happy use of the laws of association. The child's interest is excited by the personal question; it is not Baptism in general, but his own Baptism, which is presented to his mind. But there is a still deeper significance. With the Jews, as with us, the giving of the name was a part of the child's entrance into the fold of God's Covenant; but it was invested with greater solemnity, in one sense, than with us, since the name itself always had a special meaning. Originally, names were intended to indicate character. God often changed the name of a man after having called him to some high vocation which made a radical change in his life and character. The question of the Israelites, which Moses anticipated—"What is His name? Who has sent these unto us?"—was no idle quibble. It meant—"What is He? What manner of spirit is He of, Who claims to be the God of our fathers?" The answer bore upon it the stamp of God's Eternal Being—"Jehovah—I Am."

It will thus be seen that there are, connected with this simple question, many Scriptural facts in which the child will be interested, if the teacher will point them out. Still better is it to call to mind the precious truth that God knows all His creatures by name—that He had for them a tender, familiar home-love! "He telleth the number of the stars, and calleth them all by their names." And our dear Lord says, "He calleth His own sheep by name, and leadeth them out." It is our names that should be written in the Book of Life. The "new name" of the Revelation is the sign of a new and glorious life. A new creature—a new name. These suggestions, and others of a like character, can be enlarged upon by the teacher to the great interest and the edification of the little pupil. It is a beautiful thought to a child that God knows John or Alice by name, just as mother does! It brings a realization of His nearness and personal love. Is there not more sweetness in such thoughts than in an elaborate disquisition on the Nature and Being of God, or of His creatures? But the second question and answer give the reason why the name is precious, and it is with these that the teaching of the Church begins.

Home.

What a charm there is in this little word! The very sound of it brings before us a world of thoughts and blessed associations. I see again the family circle, unbroken by death or separation—the little mother, whose patient smiles lighten every care—the loving father shielding his darlings from grief and want.

Once more I sit with my younger sister on my father's knee and hear the same old tunes from those lips long since called to sing the Master's praises in Paradise; now I see my mother coming to claim her babies for the night, and with many kisses given and received, we depart for the nursery. What pleasant happy moments! The prayers said at the mother's knee, we begin our ten minute's frolic. Then comes the order for bed. We sleep in the dear old trundle again. Sister is ready first, and in true aristocratic style reaches her drowsy couch by a summersault over the foot of mother's bedstead. I follow in similar fashion—she who climbs the side being counted of plebeian taste. Then comes the tucking in for the night, and a favorite story told for the twentieth time.

Oh! ye happy days when shall I again find enjoyment half so sweet, or form memories half so pleasant as when thy joyous light fell across my pathway. SOPHIE CHASE.

At a meeting at Westminster abbey, it was resolved to place a recumbent effigy of Dean Stanley near the grave of his wife. The Prince of Wales was appointed to receive subscriptions. Minister Lowell participated in the proceedings, and expressed the hope that the American people would be allowed to contribute to the fund.

Christmas among the Moravians.

Correspondence of the Living Church.

BETHLEHEM, PA., Dec. 26, 1881.

This old Moravian town is a delightful place in which to keep the Christmas holiday. The festival is observed here, with a heartiness about its celebration that seems lacking in localities where the day has only grown in favor, despite Quaker or Puritan prejudices.

The afternoon of the twenty-fourth is devoted to the children; at half past two, there is a "Love Feast" at the church for them. It is chiefly a service of song; during its continuance large trays are brought in, piled with buns. Every child receives a cake, and afterwards a mug of coffee. Towards the close of the service lighted wax tapers are distributed, typical of the Light that came into the world, with the birth of Christ. The lights are brought in during the singing of this verse:

O Hebes Kind, O suser Knab, Holdselig von Gerberden; Mein Bruder, den ich lieber hab' Als alle Schatz' auf Erden! Komm Schonster, komm in mein Herz herein, Komm, lass es deine Krippe sein!

At the words "Komm Schonster, komm in mein Herz herein (Come beautiful one, Come into my heart) the doors on either side of the pulpit are thrown open, and the Deiners (servers) enter bearing trays in which the tapers are set. Meantime the congregation sing:

"Behold a great, a heavenly light From the Alps shines shimmering bright, Around those who in darkness dwell, The night of evil to dispel."

Then follows the hymn beginning, "Hail the heaven born Prince of Peace." After that, the choir sing "Amen, Hallelujah! Hallelujah!" The congregation respond "Amen, Hallelujah!" The Benediction is pronounced; and the children go out, with their tapers burning, to their homes, where Santa Claus has been very busy putting the last touch to Christmas trees, which are lighted at the close of the "Love Feast."

While this home celebration was in progress, the writer repaired to the "Church of the Nativity," where Dr. Whitehead, the recently elected Bishop of Pittsburgh, was presiding over the farewell Christmas festival of his Sunday-school. His consecration takes place on the twenty-fifth of January. There were several carols sung with great spirit by the school. The Bishop-elect delivered a short address, then the school was dismissed, each child receiving a gift as he passed out. The Christmas tree has of late years been abandoned there, as the church is quite small and the Sunday-school very large. Both the church and rectory are of grey stone, with a resemblance to old English buildings; which effect is heightened by the luxuriant growth of ivy vines wandering over the walls. Dr. Whitehead's parishioners are very reluctant to resign him to his new duties, which is not strange as he is much beloved by his people.

At six o'clock the Moravians had another service for larger children, similar in character to the previous one, only the buns and coffee were omitted; but the tapers were distributed, and as group after group of the children passed into the street, and went to their homes, the receding lights were a pretty sight.

The remainder of the evening was given up to social enjoyment. As the congregation dispersed, this invitation was continually heard, "Come in to-night and see our 'Putz.'" "Decorations" is perhaps as definite a translation as can be given of this word, which is the technical designation of the Christmas ornamentation. The trees are surrounded by elaborate landscapes of mosses and rocks, real or paper, and a pond is arranged at the foot of the tree with toy fish swimming in it. Sometimes a fountain plays in the scene, but the usual result of this is, that the water pipes leak, and the tidy housewife is disgusted with the result of this crowning beauty. A stable, in which can be seen the Holy Family, is indispensable in this landscape; and a great variety of animals are dispersed over the hills and rocks. Playing with them and rearranging them is a source of endless diversion to the children. On Christmas morning there was the usual Sunday Morning Service. The music was all appropriate for the festival and exceptionally good. At some services, usually in the evening, the ladies, who sing in the choir, wear bewitching lace caps, ornamented with bright ribbons, which have a very pretty effect.

There are many places of interest to visit here, the most unique of which is the old graveyard. There are no family lots, the graves are arranged in rows like those of a national cemetery, and the mounds are of uniform size. There are no monuments; every grave has a stone laid on the centre of it, with some simple inscription like the following

In memory of John Chapman Co. ke, Born Jan. 24, 1801 Departed Dec. 20, 1871

This is the memorial of an Indian, of whom many are buried in this cemetery, as they became Moravian converts:

Simeon, of the Delaware Nation, Born 1680, departed Oct. 17, 1750. No. 209.

The first intention was to number all the graves; but that was abandoned. In a new cemetery laid out before the war, there are family lots and monuments, but not pretentious ones. Eulogies of the dead are omitted, and all elaborate inscriptions. Between two graves lies a marble book, with this sentiment following the names of the dead: "The eye also which saw them shall see them no more, neither shall their places any more behold them." Many of the graves in the cemetery were decorated with Christmas greens; even on a holiday, sorrow for the dead does not cease, and it is fitting that they should not be forgotten in Christmas decorations.

Some of the delights of summering in the mountains are illustrated by the following remark of a tourist: "He who, upon arriving at Catskill landing, innocently asks which is the best hotel, is immediately set upon by two dozen stage drivers, who do all they can to pull him to pieces and convince him that the hotel they represent is the only one in the vicinity."

BOOK REVIEWS.

THE LAND OF THE MIDNIGHT SUN. By Paul P. Du Chailu. With Map, and 235 Illustrations. Two vols. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price, \$7.50.

The reader will find a copious store of fresh and lively descriptions of interesting foreign places and people, in these handsome volumes. The geographical division to which this picturesque name is given is the great Scandinavian peninsula, comprising Sweden, Norway, and Lapland; at the extreme north of which, on mid-summer days, the sun hardly descends to dip his orb much below the horizon at the hour when the generality of honest people go to bed. The author of this complete and masterly account of recent travelling observations is already well known to fame, being Mr. Paul Du Chailu, a gentleman from the Southern States, whose explorations of West Central Africa, and his revelations of the condition of some negro tribes, and of their neighbors, the gorillas, excited much wonder throughout the world some twenty years ago. It is certainly not less pleasant to learn from this able writer something more than we may possibly have known before of the manners and habits of life prevailing among the r. s. s. Swedes and Norwegians, and that singular nation, the Lapps, with all of whom he conversed in a frank and friendly spirit, like a true man of the world. These volumes are ornamented, profusely illustrated, and furnished with a serviceable map. They will suffice for the entertainment of many quiet evenings by the home fireside this winter; and their perusal will give a large amount of correct knowledge of some of the most interesting countries in Europe. But we should rather advise the student, whose main object is to get information, instead of following the order of chapters in this book, to select for beginning those which present a scientific description of the whole Scandinavian region. Its geology is ably sketched in Chapter XVIII. of the first volume; and the succeeding chapters treat of the Fjords along the coast, the Glaciers, distinguishing the Sognefjord, Hardanger, and Aardal Fjords, and the Justedal and Nygaard glaciers. The second volume contains a special chapter on the climate of Scandinavia; and there is an obvious advantage in learning the physical conditions of the land, in a general way, before we accompany the traveller from one district to another. We shall also, pretty frequently, hear of "setters," and it is well to be apprised of what they are; mountain huts or cages, for temporary summer habitation, like the Alpine chalets of Switzerland, where the peasants dwell in those months when their cattle are kept on the upland pastures. Mr. Du Chailu has collected much information concerning the domestic, social, and industrial welfare of different races and classes of the people, their agricultural economy, land, stock, and other property, and the laws and customs by which they are ruled. In general, his reports are favorable to the national character, and show the existence of a fair average of middling prosperity, at least of homely comfort and tolerable security, which the benevolent mind will regard with satisfaction. The Norwegians, indeed, stand higher than the Swedes in the author's esteem, though he speaks well of both nations; and one feels all the better and happier for reading so much candid and temperate commendation of any portion of mankind. At the same time, we are encouraged to hope that the virtues of honesty, industry, frugality, purity of family life, and hospitality to strangers, may still be cherished here and there in America and Great Britain, and on the Continent of Europe so far of the Baltic; possibly, more or less in other parts of the globe. "Well, God mend us all!" is the most wholesome conclusion to a partial or general survey of humanity, whether in Christendom or outside its limits; but there is nothing in Mr. Du Chailu's book that can foster the misanthropic mood. Of most people whom he met, from the late good King Charles XV. of Sweden, a good King, and a good fellow, to the amiable and accomplished family at Krokensgaard, the worthy pastor of Vang, Prest Konow, the Radical M. P., or Storthingman, Nils Tune, the warm-hearted Dalecarlian folk, who made him their "Brother Paul," the brave, kind, cheerful men and women, mothers and maidens, and even the Lapps of the northern wilderness, he gives a pleasant account. The anecdotes of their behavior and conversation are related with such ease and simplicity as to render them both more credible and more agreeable. It is scarcely needful to say that the book contains abundance of minute descriptions of local scenery, and of Swedish and Norwegian cities, of public buildings, towns and villages, with separate notices of the different provinces; their administrative affairs, the fisheries, forests, mines, and other material interests of the country; and the Scandinavian antiquities, both historical and pre-historic. We do not see that anything is omitted or insufficiently treated, of all that a traveller could be expected to tell us.

SPARKS FROM A GEOLOGIST'S HAMMER. By Alexander Winchell, LL.D., Author of "Readings, etc.," and "Professor of Geology and Paleontology in the University of Michigan." Chicago: S. C. Griggs & Co. Price, \$2.00.

It is impossible, in a brief notice, to do justice to this deeply interesting work. The Professor is neither dry nor technical. When he starts on a holiday excursion he takes us with him, and becomes a most interesting and agreeable companion and guide. When he treats of scientific subjects, his style is as informal and untechnical as it is possible to be; and we feel as if sitting in an easy chair, listening to the after-dinner conversation of a well educated gentleman. The author takes us at once to Europe, and hurries us on to Switzerland; objects of interest being lightly sketched en route. He shows us Mont Blanc, and takes us to its lonely summit; explaining by the way how the daring feat was first accomplished.

The discourse on the Beautiful displays depth and breadth of thought, combining poetic fancy and Christian earnestness; the key-note of which may be found in the line from a familiar hymn which he has quoted:

"Nearer, my God, to Thee!"

The subjects dealt with in the rest of the volume are more strictly germane to Dr. Winchell's profession.

We may remark here, that, while any one who has mastered even the rudiments of Geology—the most fascinating of the physical sciences—can more readily appreciate the profound problems with which the author deals; still, his treatment of them is so lucid, his statements of facts are so self-evident, and many of his theories so plausible, that even those who are acquainted with the science, cannot fail to be deeply interested and instructed. He treats of the old age of continents, and of two at least that are presumed to have been obliterated, and whose graves, so to speak, rest respectively beneath the Atlantic and Indian Oceans.

An attempt is made to give us a grasp of Geologic time; or how long it has taken to effect some of the most palpable changes which we know have taken place on our globe. But Geologic time, like Astronomical distance, is a subject too vast for the ordinary mind to grasp or appreciate; still, the attempt, however imperfect it may be, has a healthful, stimulating effect on man, and tends to raise him as a rational, thinking being, above the petty cares and surroundings of his daily life. As a resident of Michigan, he treats fully of the past and present climate, etc., of the Lake Region; and, incidentally refers to a time (Geologically recent) when a large portion of Illinois was beneath the waves of an inland sea, of which Lake Michigan is now the representative.

What an old, old world this is, in which we live! We dwell on the grave of a buried past, in which are the remains of countless forms of animal and vegetable life. The sand of the sea-shore and the dust beneath our feet have been worn by the ceaseless agencies of nature, from pre-existing forms of matter; even the "everlasting hills" are so, only in comparison with our brief existence here. Surely this thought, which we are able, however imperfectly, to entertain, is a proof that man is the "heir of all the ages;" and that, in the Hereafter, he will be en-

ded with enlarged capabilities, and be privileged to approach nearer to the First Cause from Whom all things proceed. In the words of the author—"Man rises to a higher altitude. He grasps a larger thought; he feels his way closer to the Infinite purposes; he is conscious of it, and exults anew in his intelligent existence."

THE LETTERS OF CHARLES DICKENS. Edited by his Sister-in-law and his Eldest Daughter. Vol. III. 1838 to 1870. New York: Charles Scribner's Sons. 1881. Price, \$1.50.

The general disappointment at the two previous volumes of the Dickens correspondence will certainly not be lightened in any degree by a perusal of the present volume, designed to be supplementary to them. There are a number of letters which have already appeared elsewhere, and some that are new. Nothing in the collection is of really permanent value. The characteristic humor and wayward fancy of Dickens is here, though in less marked degree than in the previous volumes. He cannot put pen to paper quite as often as of old. There is an unconventional, chatty, friendly air about every letter, carrying with it a certain indescribable charm. Even the ever present egotism has a playful quality in it, robbing it of offence. His animal spirits run over. We select a rambling bit of narrative, from a letter to Prof. Felton. The book is made up of just such rambling bits, on every conceivable subject:

"Y u know H's—look, I dare say. Ah! I saw a scene of mingled comically and seriousness, at his funeral, some weeks ago, which has choked me at dinner-time ever since. C— and I went as mourners; and as he lived poor fellow, five miles out of town, I drove C— down. It was such a day as I hope, for the credit of nature, is seldom seen in any parts but these—muddy, foggy, wet, dark, cold, and unutterably wretched in every possible respect. Now, he has enormous whiskers, which straggle all down his throat in such weather, and stick out in front of him, like a partially unravelled bird's nest, so that he looks queer enough at the best; but, when he is very wet, and in a state between jollity (he is always very jolly with me) and the deepest gravity (going to a funeral, you know), it is impossible to resist him; especially as he makes the strangest remarks the mind of man can conceive, without any intention of being funny, but rather meaning to be philosophical. He went into a little parlor where the funeral party was, and God knows it was miserable enough, for the widow and children were crying bitterly in one corner, and the other mourners—mere people of ceremony, who cared no more for the dead man than the dead man cared for them—sat quite coolly and carelessly together in another; and the contrast was as painful and distressing as anything I ever saw. There was an independent clergyman present, with his hands on and a Bible under his arm, who, as soon as he saw some one, addressed C— thus, in a loud voice: 'Mr. C—, have you seen a paragraph respecting our departed friend, which has gone the round of the morning papers?' 'Yes, Sir,—, I have,' I replied very hard at me the while, for he had told me, with some indignation, that it was his composition. 'Oh!' said the clergyman. 'Then you will agree with me, Mr. C—, that it is not only an insult to me, who am a servant of God, but it is an insult to the Almighty God, whose servant I am.' How is that, sir?—'It is stated, Mr. C—, in that paragraph,' says the minister, 'that when Mr. H— failed in business as a book-eller, he was persuaded by me to try the pulpit; and that he was, in consequence, in a manner blasphemous, and in all respects contemptible. Let us pray!' With which, and in the same breath, I gave my word, he knelt down, as we all did, and began a very miserable jumble of an extemporary prayer, which was really perpetrated by sorrow for the family; but C— (upon his knees, and sobbing for the loss of an old friend), whispered me, that if that wasn't a clergyman, and it wasn't a funeral, he'd have punched his head. I felt as if nothing but convulsions could possibly have saved me from laughing. In view of the present condition of Ireland, what Dickens wrote in 1830, at the time of the disestablishment of the Irish Church, gives insight into his keen grasp of human nature:

"I do not in the least believe, myself, that agrarian Ireland is to be pacified by any such means, or can have it got out of its mistaken head, that the land is of right the peasantry's, and that every man who owns land has stolen it, and is therefore to be shot."

THE BOY TRAVELLERS IN THE FAR EAST. Part III. Adventures of two youths in a journey to Ceylon and India. With descriptions to Boracoo, the Philippine Islands, and Burma. By Thomas W. Knox, author of "The Young Nimrods," etc. Copiously illustrated. 8vo. ornamental cloth, \$3.00. Uniform with Colman's "Boy Travellers in the Far East, Part I. and II." New York: Harper & Brothers. Chicago: Jansen, McClurg & Co.

A remarkable handsome and interesting book, which a young friend of ours, aged 14, declares to be the "best book of travels out." Said young friend has commenced saving money for a "trip to Ceylon."

The American Church Review for January promises to be an unusually full and interesting number. The table of contents was given last week. The publisher is lavishing money with a liberal hand to make this the best religious Review in the world, and he deserves success. All Churchmen who are interested in the deep questions of the day should take the Review. It is furnished now, neatly bound, a large and handsome volume, at a cost of only \$1.50 a number—a price that nobody hesitates to pay for a very small book. We hope the new year will bring ten thousand new subscribers to brother Baum.

Canon Lucecock's new book, the name of which was announced some time since as "Four Epochs of Worship in the Church of England," will be published here early in January, by Whittaker, under the title "Studies in the History of the Prayer Book." The same publisher will also issue "The New Man and Life Eternal," by the Rev. Andrew Jukes.

T. Whittaker has just published a new edition of the "Rector of St. Bardolph's," by the late Rev. Dr. Shelton.

FUN.

Somebody suggests to the New York Herald, that while the Croton water tastes as bad as it does at present, the milkman should adulterate with something cleaner. Customers must be growing particular when they expect a milkman to distill water for them.

CONTIGUOUS.—When the Rev. John Geddie died on the Island of Anetium, the people erected a tablet to his memory with this inscription:

When he came here There were no Christians. When he went away There were no heathen. There was a man who had a clock, His name was Matthew Mears. He would it regular every day For four-and-twenty years. At last his precious time-piece proved An eight-day clock to be, Then a madder man than Mr. Mears I would not wish to see.

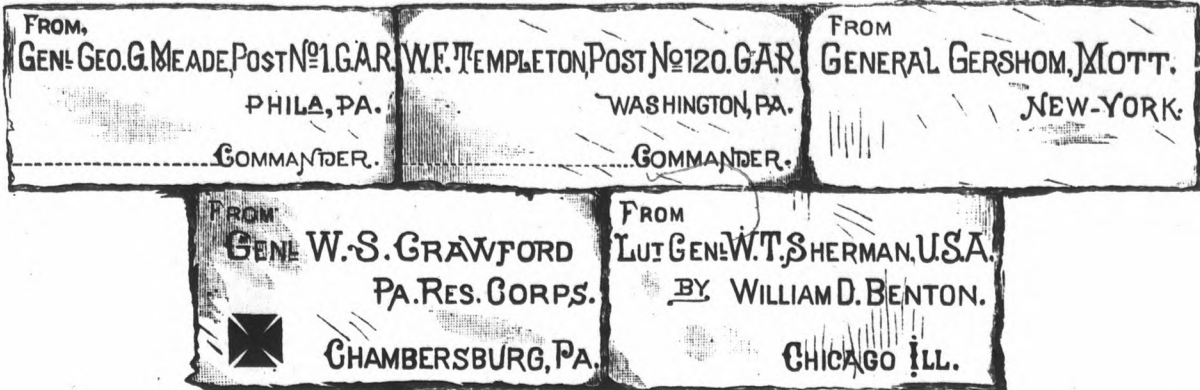
"Summing up," Captain—"What is the charge, sergeant?" "Sergeant—" "This time it's drunkenness, sir. But this man is the most troublesome fellow in the regiment, sir. He goes out when he likes, and gets drunk when he likes; in fact, he might be a horficer!"—London Punch.

A minister overtook a Quaker lady and politely assisted her in opening a gate. As she was a comparative stranger in town, he said, "You don't know, perhaps, that I am Mr.—" "Have n't you heard me preach?" "I have heard thee try," was the witty rejoinder.

Jones says it puzzles him how strange men walk into houses and abstract fifty or a hundred dollars from a bureau drawer. He says he can't do it in his own house, and he knows every nook and corner in it.

On a homeward bound Charleston car, a jolly looking Irishman was saluted with the remark: "Tim, your house was blown away." "Deed, thin, it isn't," he answered, "for I have the key in my pocket."

"Do you get any holidays in your office?" asked a returned divine of a cheery-looking worker in secular vocation. "Oh, yes, we get a day to be buried on."—New York Commercial Advertiser.



ILLUSTRATIONS of inscribed stones, 12x24 inches, on outside of Tower: which may be contributed by and for the living only, and which may be Ebenezer and Thank-offerings for Peace and Preservation, from individuals, congregations, schools, or military, benevolent and other societies. The inside and outside of the Church will, with but few exceptions, be devoted to the dead heroes of this battle-field, and the inside of the Tower to those who perished on other fields, or in other wars of the Republic.

Battle-field of Gettysburg, Nov. 19, 1861.

At Yorktown, a few weeks ago, the cornerstone of a stately monument was laid, to commemorate a great victory. The battle of Yorktown was but a small skirmish in comparison with the battle of Gettysburg. There the union of the States was secured, by the blood of a few hundreds, while here the union of the Church and the States was forever cemented, by the blood of many thousands, and the great cities of New York, Philadelphia, Baltimore, Washington, Reading and Harrisburg, were saved from capture, and millions in money, and untold agony of mind and soul, not only to those cities, and a few States, but to the whole nation; for had the hitherto victorious army of Northern Virginia gained this battle, England and France were pledged to recognize the Confederacy, and would have sent their armies and fleets to assure its success; and who can tell what might then have been the result?

Shall we wait a century to show our gratitude to God, or to the heroes who perished here for our sakes, or shall we now resolve, while still sitting in the dark shadow of a great national bereavement, and beneath the tender home-thoughts of a national thanksgiving, when so many "loved and lost" are still missed, and the "old armchair" is empty, to comfort the many Bachelors, still weeping for their children, and the many widows and orphans that refuse to be comforted, by erecting a memorial that shall not

be a barren monument, simply to be looked at, and admired, but also a temple to the Most High God, and alone Giver of Victory; a monument of peace, not of war, wherein every stone in the tower shall be a special thank-offering, and where every stone and article of furniture, in the Church, shall bear the name of some hero who here fought, or who here, or on other fields laid down his precious life for his country.

At the invitation of my Bishop, in the name of the Church in this land, and in the name of the whole nation, I now undertake this task. My strength is but weakness, and I ask the help of every feeling man, woman and child in the land. It shall be made a pleasant task indeed, if my brethren of the clergy and laity everywhere, will cheerfully and manfully to my aid, but should I be compelled to go from door to door, to urge clergy and people, I fear the Lord will crush me. I am no beggar—in one or two instances already I have received the reception as of the meanest tramp, and I cannot face the cold and suspicious looks of strangers. I am told that patriotism is dead in this land. Is it so? Is piety dead likewise? Shall the thousands of dead heroes here "forgotten lie?" Shall such a cause go a begging? Will not the spontaneous gifts of a happy and united people be freely poured out, without any personal application being made?

Relics, from a Minie ball to a shell, or gun, may be obtained by contributors. Ladies may get a fine grass picture, for framing, for a contribution of \$1 or upwards; or the immortal speeches of Lincoln and Garfield, with their likenesses, and the Soldiers' National Monument, on same page. Children or adults, for every dime contributed, may receive a small card-view of this battle-field;

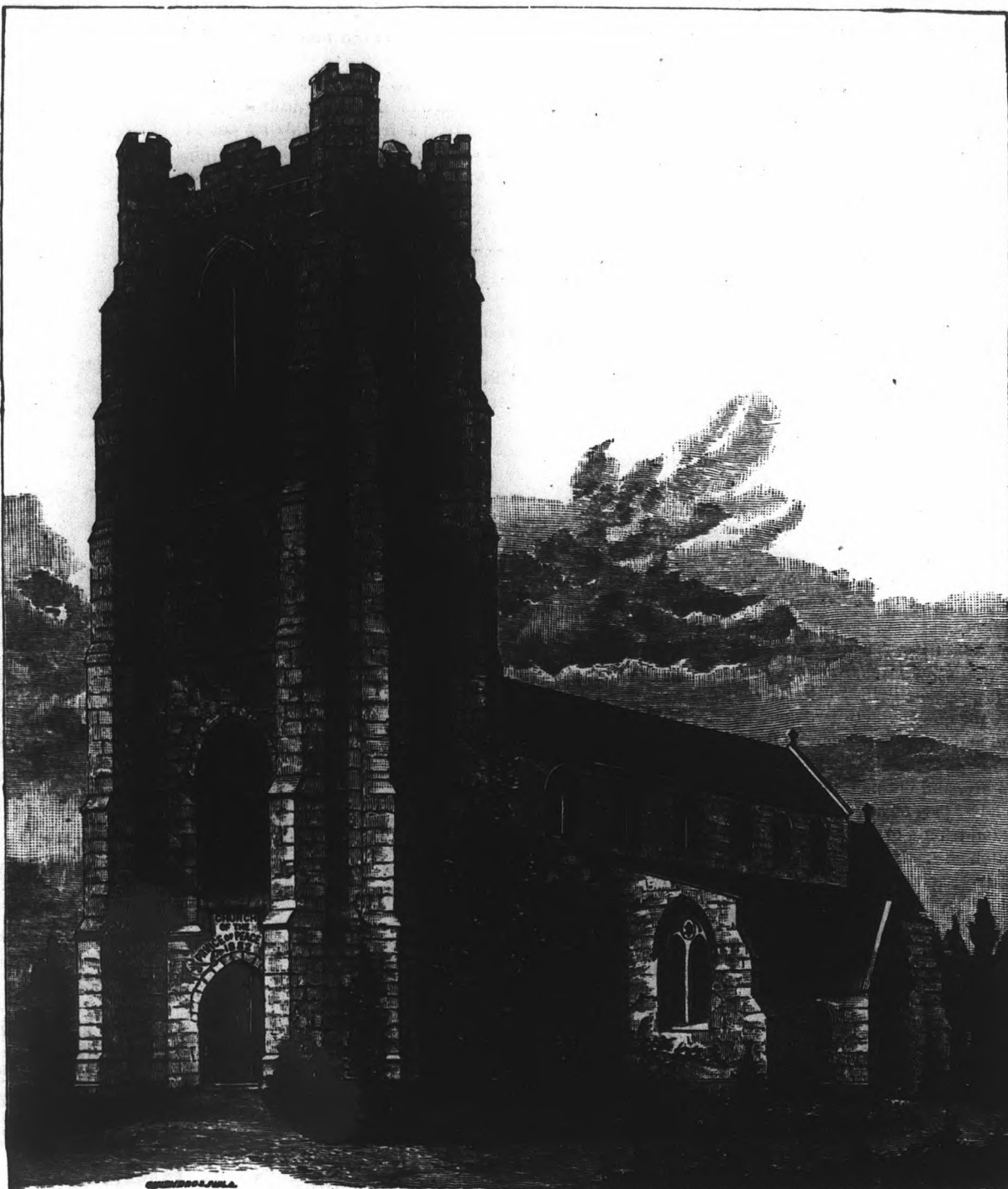
or for every twenty-five cents, a stereoscopic view.

A "Minie Ball Association" has been formed, of contributions of from \$1 to \$500, and a Sunday School Branch of ten to fifty cent contributors. Two large sample cards, with thirty different views of this field, are sent for the use of Schools and Memorial Church Committees. Circulars with sketch of Church, and illustrations of inscribed stones, sample cards of views and solicitors' books, are sent on application. It is hoped that every Rector will send a contribution from his congregation to the "Ladies' Memorial Church Committee," will be appointed to solicit funds, and that the children be allowed to have a share in the monument, and to send their mites, and obtain some interesting views of the field and particularly of the beautiful National Soldiers' Monument and Cemetery, dedicated by the matchless brain of Everett, and the warm heart and immortal speech of Lincoln, on this very day, eighteen years ago. Send then, memorial stones or windows, your dime or your dollar, your hundreds or your thousands, "as the Lord hath prospered you," and shall move your hearts, and a much needed, most beautiful and unique Churchy Monument shall be the result, and we shall be able to make this field of strife a missionary centre, from whence streams of peace and love shall flow through an extensive region, in which our beloved Church is unknown, and where pilgrims from the South and from the North "shall meet, clasp hands and pray," and thank God for the return of peace, and the preservation of a happy and prosperous Union.

All funds will be placed in the hands of the "Incorporated Trustees" of the Church, where they will be safe and will accumulate, till enough is obtained.

Contributions may be sent to Bishop Howe, Reading, Pa.; to Hon. Judge McClean, Gettysburg; or to

Your servant for Christ's sake,
E. TORTAT,
Rector of the Church of the Prince of Peace,
Gettysburg, Adams Co., Pa.



CHURCH OF THE PRINCE OF PEACE, GETTYSBURG, PA.

The Household.

Many housekeepers now think it desirable that the extension table in the dining room shall be covered with a heavy cloth beneath the tablecloth itself. Material which is made expressly for this purpose can be purchased at any large dry-goods store. It is expensive, and so some housekeepers have tried cheaper substitutes, and have found that cotton flannel will do very well. Buy two breadths the requisite length and stitch them together; or heavy sheeting will do. This under covering needs to be fastened to the table so that there will be no danger of wrinkling. By using this covering a handsome table-cloth looks even nicer than it is, and an old one may be made to do good service for a long time after it has become thin from constant wear and washing.

To converse well is not to engross the conversation. It is not to do all the talking. It is not necessary to talk with very great brilliancy. A man may talk with such surpassing power and splendor as to awe the rest of the company into silence; or excite their envy and so produce a chill where his aim should be to produce heat and sunshine. He should seek the art of making others feel quite at home with him, so that no matter how great may be his attainments of reputation, or how small may be theirs, they find it inexpressibly just as natural and pleasant talking to him as hearing him talk.—Prof. Hart.

It is a mistake to suppose that each distinct operation in cake-making, to be neatly done, requires the use of a separate utensil. Here are sugar, flour, butter, and milk to be measured, eggs to be beaten and soda to be dissolved. One cup may be used first for sugar and flour, as they are both dry, and afterwards for the butter and milk. Soda may be dissolved in the bowl in which the eggs are beaten, after the eggs have been added to the cake. When all is finished, it will be found that very few dishes have been soiled. This, is, of course, a small item, but it "tells in the long run."

FAMILY PEACE.—An emperor of China, once making a progress through his dominions, was entertained in a house in which the master with his wife, children, daughter-in-law, grand-children and servants all lived together in perfect harmony. The emperor, struck with admiration at the spectacle, requested his host to inform him what means he used to preserve quiet amongst such a number and variety of persons. The old man taking out his pencil wrote these three words: Patience, patience, patience.

Too many women who begin to have some leisure on the shady side of forty think they are too old to learn, or to begin to do things that they once aspired to do. They believe they have lost the capacity for mental labor, when the reverse is true. There is another aspect of this subject which women would do well to think of, and that is that nothing will so effectually preserve good looks, and the spirit and strength of youth and early womanhood, as to be filled with intense and hearty interest in the best things of this life.

E. W. B.
Carrots prepared in this way make a good side dish or entrée: Scrape and wash them; boil until they are tender, in as little water as will serve to keep them covered; put in a large pinch of salt; when the carrots can be easily pierced with a broom splint, drain off the water and roll the carrots in flour; put a lump of butter in a saucepan and set on the stove; when hot put the carrots in and fry until brown; the carrots may be cut in two parts or be cooked whole; turn them so that they will brown on all sides.

Celery sauce is easily made, and is appetizing. Cut the celery in small pieces, and boil until it is tender; then add a half pint of cream, salt and pepper, and a small lump of butter rolled in flour; let these all just boil; spice, or a small pinch of curry powder may be added if you choose.

In company, set a guard upon your tongue; in solitude upon your heart. The most ignorant have knowledge enough to discover the faults of others, the most clear-sighted are blind to their own.

Keep good company, and always be one of the number.
Do all the good you can.

Query?—What materials are good for furniture covering?

Answer.—Beginning with the most reasonable in price, we have jutes and cottons in every variety—then raw-silk stuffs, which are handsome and fashionable, but liable to become soiled before they are half worn out. Stamped velveteens and plain or stamped worsted plushes in shades of Indian red, old gold, dark blue, sage or olive green, harmonize with any of the varieties of furniture just now in use, and are said to wear well.

To repair stockings with worn-out knees. Pick up the stitches below the knee and knit across plain on the right side, and purl or seam on the wrong, using two needles, until you have a piece large enough to cover the worn and thin parts; bind off loosely, and when sewed down on the remaining three sides and pressed it will scarcely show at all. Don't cut out the old part, but leave it to face the new and strengthen it. When heels go, knit them of heavier yarn than the rest of the stocking, separately, and sew them on.

The practice of certain notable housekeepers of making the bed before leaving the room in the morning, is neither neat nor healthful, and it does not admit of a proper airing of the bedclothes. A bedstead which is a book-case or lounge by day, however convenient it may be under certain circumstances, is undesirable for common use, because the bedding is folded up in it, and thus kept from the air.

A French chemist asserts that if tea be ground like coffee, before the hot water is poured upon it, it will yield nearly double the amount of its exhilarating qualities. Another writer says if you put a piece of lump sugar, the size of a walnut, into a teapot, you will make the tea infuse in half the time.

Protection From Disease.
The following, which we take from a letter received from one of our old patients at the South, dated June 5th, 1880, shows the effect of Compound Oxygen in keeping up vitality under circumstances of great fatigue, loss of rest, exposure to fever, and all the depressing influences attending on the sickness and death of dear relatives. "For ten weeks my sister and I nursed our father (the late Judge) constantly, day and night, she losing one half and I the other of each night. I took the Oxygen regularly twice a day, and though feeble and much exhausted, did not have any symptoms of the fever; while my sister, who did not use the Oxygen at all, took the fever and died. She, too, was very delicate, but I do not believe she would have had the fever if she had been using the Oxygen. We used every precautionary measure in the way of cleanliness, pure air, wholesome food, etc." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starnes & Palen, 1109 and 1111 Girard Street, Philadelphia.

A game of base ball is like a buckwheat cake—A great deal depends on the batter.
What State is round on both sides and high in the middle? Ohio.

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

The Artist's advice to his pictures—You be hanged. Consumption is a disease we all dread. It often carries its victim to an untimely grave. How important, then, for those who cherish life and health, to prevent that disease in its early stages. Every Cold or Cough should be treated with Allen's Lung Balm. There is no better remedy.

A Suburban Paris dealer announced that he sold donkeys like his father.

The Sweet Singer.
M'me Adeline Patti, while in Paris, wrote to this country to the proprietors of "Champion's Liquid Pearl," asking them to forward to her five dozen bottles of their wonderful preparation for the consumption. Showing that even in Paris she could not get anything so satisfactory.

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. G. Miel, Rector of St. Sauveur, 2038 Sanson St., Philadelphia, Pa.

ST. MARY'S SCHOOL, Knoxville, Illinois.

A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868. This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it. Reference to past and present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Wednesday, September 21st, 1881. Address the SISTER SUPERIOR as above.

SEASIDE HOME AND SCHOOL For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1881. Boarding and tuition \$300 per year. Address Miss JULIA ROES, Principal.

THE METROPOLITAN BUSINESS COLLEGE, No. 77 & 79 Madison St. Offers superior inducements to young men and ladies for acquiring a thorough business education. Excellent equipments; a thorough course of study, and an able faculty. For information concerning this justly celebrated school, address HOWE & POWERS, 77 & 79 Madison St., Chicago.

THE CATHEDRAL GRAMMAR SCHOOL, Chicago. Cor. West Washington and South Peoria Sts. The Rev. Edward H. Cleveland, A. M., Head Master. A thorough Classical and Commercial preparatory school for boys. Fall term begins September 12th, 1881. All communications should be addressed to Rev. EDWARD H. CLEVELAND, 21 South Peoria St., Chicago, Ill.

HAMNER HALL, Montgomery, Ala. A CHURCH SCHOOL FOR GIRLS. \$105, will pay for board and English tuition for a half scholastic year, beginning 1st Oct., or middle Feb. The School is completely organized and ably officered. Large, substantial brick buildings. High Standards of scholarship and accomplishments and Home Comforts. Geo. M. Everhart, D. D., Rector. Special arrangements for northern girls seeking a balmy latitude.

BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa. The next session of this School will open on Monday Sept. 19th. Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and a careful view of the Hudson River, the Highlands and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Terms \$275 per school year. Address the SISTER SUPERIOR, as above.

MADEMOISELLE DE JANON, No. 10 Gramercy Park, New York. (Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children, Thursday, Sept. 29th.

St. John's School, 21 and 23 W. 32nd St. New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN, Rev. THEODORE IRVING, LL. D., Rector.

MORGAN PARK MILITARY ACADEMY. There are a few vacancies to be filled in this institution at the opening of the next term, on Tuesday, January 10, 1882. Early application should be made to Captain ED. N. KIRK TALLCOTT, Principal, Morgan Park, Cook County, Ill.

School of St. John, The Evangelist, Boston, Mass.

Visitor, Rev. C. C. Grafton, S. S. J. E. Prepare pupils for the Harvard and other College Examinations. For terms apply to CHARLES HILL, 69 Pinckney Street, Boston, Mass.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 4th, 1881. Instrumental music under charge of J. Baer, Jr., a private pupil of Plaidy, of Leipsic Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

St. Mary's Hall, Faribault, Minnesota. Rt. Rev. H. B. Whipple, Rector. Miss E. A. Rice, Principal. Is under the personal supervision of the Bishop with eleven experienced teachers. It offers superior advantages for education with an invigorating and healthy climate. The health of the school has been a marvel. The sixteenth year will begin September 15th, 1881. For Registers with full details address Bishop Whipple or Rev. Geo. B. Whipple.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. WILFRED H. MUNRO, A. M., President.

MAYHEW BUSINESS COLLEGE. Book-keeping, Telegraphy and Shorthand. Conducted by the author of Practical Book-keeping for Common Schools, and University Book-keeping for Higher Institutions. For information of Books or College, address Ira Mayhew, LL. D., Detroit, Mich.

CHRISTMAS MUSIC BETHLEHEM SONGS, A collection of BRIGHT AND PLEASANT CAROLS 15 cents. EMMANUEL, New Christmas Cantata for Children. By W. Howard Doane, 25 cents. Geo. D. NEWHALL & CO., Cincinnati, O.

A. H. Abbott & Co., 147 State St., Painting and Drawing Material.

SOVEREIGN BROS., DENTISTS, CORNER OF CLARK AND WASHINGTON STS. \$8 BEST GUM SET. \$8 Filling, without pain, half rates. Extraction made pleasant by use of Vitzaloid Air.

E. R. P. SHURLY & CO., WATCHMAKERS AND JEWELERS, Removed from 55 S. Clark St., to No. 103 Randolph Street, Chicago. (Round the corner.)

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Steel Track and Superior Equipment, combined with their Great Through Car Arrangement, makes this, above all others, the favorite Route to the South, South-West, and the Far West. Try it, and you will find traveling a luxury instead of a discomfort.

Through Tickets via this Celebrated Line for sale at all offices in the United States and Canada. All information about Rates of Fare, Sleeping Car Accommodations, Time Tables, &c., will be cheerfully given by applying to

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PENSIONS FOR SOLDIERS, children, widows, fathers, mothers of for loss of finger, toe, eye or rupture, various vices or any disease. Thousands of pensioners and soldiers entitled to INCREASED BOUNTY. PATENTS procured for inventors. Soldiers land warrants procured, bought and sold. Soldiers and heirs apply for your rights at once. Send 5 stamps for Pension and Bounty laws, blanks and instructions. Fees fixed by law. We can refer to thousands of Pensioners and claimants. Address E. H. GILBERT & CO., U. S. Claim Attys., Lock Box 750, Washington, D. C.

To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure. A Home Treatment. No charge for consultation by mail. Valuable Treatise Free. His remedies are the outgrowth of his own experience; they are the only known means of permanent cure.—Send for them. Rev. T. P. CHILDS, Troy, O.

A NICE CHRISTMAS PRESENT. Earphones

make the DEAF, hear. Send stamp for circular. Prof. S. North, 8 Monroe Block, Syracuse, N. Y. 866 a week in your own town. Terms and \$5 outfit free. Add. H. HALLETT & Co., Portland, Me

An Altar, in Memoriam.

Rt. Rev. H. J. Whitehouse, D. D., LL. D.

On Thursday in Christmas week, the Bishop of Springfield consecrated the new marble altar erected to the memory of the late Bishop Whitehouse, in St. Matthew's Church, Bloomington.

There were present of the clergy: the Revs. S. P. Simpson, Rector of Bloomington; W. H. Moore, F. W. Taylor, and C. F. Sweet. At 11 o'clock, the Bishop and clergy, preceded by the choir, entered the church in procession, and proceeded to their respective places.

The Instrument of Donation was then read by the Rev. S. P. Simpson; after which the Service of Consecration was proceeded with, and the Altar solemnly separated from all unhallowed, worldly and common uses, and set apart for the Celebration of the Divine Mysteries.

At the conclusion of the Rite, the Bishop caused the Sentence of Consecration to be read and published in due form. At the Celebration of the Holy Eucharist (which was partly choral), the Bishop was Celebrant, the Rev. F. W. Taylor, Gospeller, and the Rev. W. H. Moore, Epistolar.

The Bishop preached an eloquent sermon from the text: "We have an Altar, whereof they have no right to eat which serve the tabernacle," Heb. XIII: 10.

The doctrines of Sacramental Grace and the Eucharistic Sacrifice were forcibly taught, especially the truth that the Holy Eucharist is the one Divinely-Ordained Service of Worship, and the means whereby the One Priest and Victim quickens His Church with His own Divine life, and builds it up into Himself.

Towards the latter part of his discourse, the Bishop paid a grand tribute to the memory of the late Bishop Whitehouse. He said in substance:

This Altar was erected in loving memory of him who was late Bishop of the undivided Diocese of Illinois, a territory equal in extent to the whole State of New York. The Rt. Rev. Henry J. Whitehouse was a prelate whose will was iron; and it fell to him to defend the Catholic Faith of the Prayer Book in regard to the Sacraments, when those who denied and rejected Sacramental Grace lifted up their hands against the Church.

He was called of God to stand up for and defend the Truth, at a time when it was attacked by traitors who were endeavoring to rob the Church of her inheritance, and pull down God's House upon their own heads.

The firm, decided step which he took in defence of Catholic truth, and the indomitable will which fitted him to be instrumental in winning such a victory for the Faith, none the less exposed him to opposition and obloquy from those who were too ignorant and prejudiced to understand his position and principles; and thus he was called to tread the path of suffering.

Can we doubt that now, in the rest and refreshment of Paradise, he sees more and more clearly why he was called upon to contend and suffer, to give up the yearning desire of his heart for the missionary work and extension of the Church throughout his vast diocese, and why he was made to bear the brunt of the sad strife which in his day arose in the Church? It is very appropriate, therefore, that we should set apart to the memory of the Bishop who so ably fought the battle of Sacramental Grace, an Altar of noble proportions and beautiful design, whereon to offer the tremendous and unbloody sacrifice of the Holy Eucharist.

Bishop Seymour then spoke of the late Bishop's great intellectual powers, his varied and extensive as well as accurate learning, his polished diction and his wonderful ability in conversation.

We wish the words of this grand Eulogy of one of the greatest of Anglican Prelates could have been reported in full.

The upper part of the reredos is not yet finished, but it will be completed before long.

To the Editor of the Living Church:

Your readers are aware that we have a St. Luke's Hospital in Denver. It was incorporated last February. The building was purchased and the Hospital put in operation in June. We knew that such an institution was needed. Often had we grieved at our inability to do more for the many invalids, friends, relatives often, of friends of ours at the East, than to send them to the Hospital of the Roman Catholic Sisters, to the County Poor Home, or to the hotel or boarding house. Many most distressing cases had come before our notice. The path of duty was clear. We must have a hospital of our own. At an opportune time we made the venture. We bought a large hotel with ample grounds—a block of four acres—for \$7,900. We raised and paid down \$2,400. In all, we have raised in Denver nearly \$3,500. The building had to be furnished. A new roof was necessary. Many and large expenditures were required in and about the building. The question of sewer pipes, drainage, water for household and other uses, and complete sanitary conditions had to be considered. We are now, in consequence of all these things, involved in great financial difficulties.

But the Hospital is, and has been almost from the first, nearly full. It is exceedingly pleasant and cheerful. The location is very fine. The nursing and care are almost all that could be desired. It has become very popular wherever known. Its usefulness is already demonstrated. It is a great thing for the Church: enabling her to do, in some measure, her Catholic work for the bodies as well as souls of men.

But while the Hospital is such a great success we are in danger of losing our financial credit. The expenditures that have to be met have also to be paid for. And it is indispensable to the continued success and prosperity of the Hospital that we should be able to secure for it now about \$1,500. With this sum we could supply all immediate needs and put the Hospital in the best sanitary condition.

Our chief resource here is in the life memberships of \$50, of which we have secured nearly all that are at present attainable—and annual membership ones of \$5. The Ladies' Hospital Aid Societies in Denver, connected with each congregation, have done most that has been done thus far.

Besides the wants above spoken of, we ought to have several free beds. We have felt the need of these most keenly. They would greatly help

us with "those without," and the people generally. Seven dollars supports a patient in a ward for a week; thirty dollars for a month; \$300 for a year; and \$3,000 in perpetuity. By such gifts of \$7, \$30, \$300, and \$3,000, our friends might render great service to the cause of the Church and of humanity. I trust that this statement of the condition and needs of St. Luke's Hospital, Denver, will call forth a speedy response from the many friends of the afflicted and suffering.

JOHN F. SPALDING.
Denver, Col., Dec. 29, 1881.

To the Editor of the Living Church:

Will you permit one of your subscribers who is often called upon to defend what are styled "Ritualistic practices," and who is therefore entitled to criticize them occasionally, to ask, through your columns, for information as to the propriety of singing the "Comfortable Words" in the Communion Service? There seem to be but two general grounds upon which these "practices" may be properly defended—either upon some principles consistent with each other, or upon ancient and long continued usage. It has been supposed to be a well-settled rule that, in a choral Service, all the portion which is addressed to God should be sung, while the reading of the Scriptures of the New Testament, which in a sense is addressed to the congregation, should be said. It is difficult to see why an exception should be made of the sentences in question. Nor are we aware of any usage among the early Christians which may justify the singing of these sentences, though it may be admitted that the cadence of the music with us somewhat suggests the wail of a tortured confessor, or the exit of an expiring saint.

It would be a favor, if any of your readers who may be sufficiently interested would answer this inquiry.

C.
Church of the Advent, Boston, Dec. 12.

To the Editor of the Living Church:

A "Churchman" in your issue of to-day states: "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 S. Paul's Church." Having so "denounced—a Mission," as your correspondent strongly expresses it, and having recently held one in the church of which I have the privilege of being the Rector (not my Church, as "Churchman" incorrectly affirms) I am censured as inconsistent, and in the judgment of your "Churchman" correspondent "comment is unnecessary."

His may be so. Mine is as follows:

"A little over two years ago" (to use "Churchman's" indefinite and inelegant language), I spoke in condemnation of the teaching put forth in the "Mission" held by Mr. Grafton in S. Paul's Church, Baltimore. "Churchman" says I "denounced" it "in language unmeasured, unjust and unwarranted." Will he kindly quote my words in corroboration of his so characterizing my utterances, "a little over two years ago?" Or, will he ask me to furnish you, Mr Editor, with the MS. so that you can judge if I "denounced in language unmeasured, unjust and unwarranted?"

Is "Churchman" incapable of making a distinction between condemning a "Mission" and the teachings promulgated at a "Mission?"

I have never "denounced" Missions as such. I have always most cordially approved of them; and so far back as 1872 conducted for eight days, in a Southern parish, the first "Mission" held in that parish. Wherever I can begin them, continue them, or take part in them, I do so most heartily and gratefully. CAMPBELL FAIR.
Baltimore, Dec. 31st 1881.

Professor Max Muller has announced a curious discovery of Sanscrit manuscripts recently made in Japan by two of his Japanese students at Oxford. The work is the text of the celebrated "Diamond Knife," forming part of the Sacred Canon, or Bible, of the Buddhists, and hitherto known only through Tibetan and Mongolian translations, the original being supposed to be irrecoverably lost. Owing to the very early practice among the Chinese Buddhists of making pilgrimages to the holy places of their worship in India, and taking back with them Sanscrit manuscripts, Professor Max Muller has always been of opinion that a number of such precious relics must be existing in China; though hitherto Dr. Edkin's discovery in a Chinese convent of a manuscript of the "Kalachakra," since so mysteriously lost, has been the only confirmation of his belief. Such a discovery in Japan, however, was wholly unexpected.

A Swindler.

To the Editor of the Living Church:

A man by the name of William E. Barrett is swindling the clergy extensively. He has done Louisville, and is evidently on his way south. Please publish this for the protection of the brethren. LOUIS P. TSCHIFFELY.
Louisville, Jan. 1, 1882.

Corunna, Michigan,
Dec. 27th, 1881.

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Yours respectfully,
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Harms, the popular caterer of the city, provided the good things for the Great Rebyrn Club, the eve of Dec. 28th. We also hear of him at the surprise given Miss Dyonforth, 11 Lincoln Ave., last Friday eve, and at Mrs. Lehman's party, 336 Dearborn Ave., the same night.

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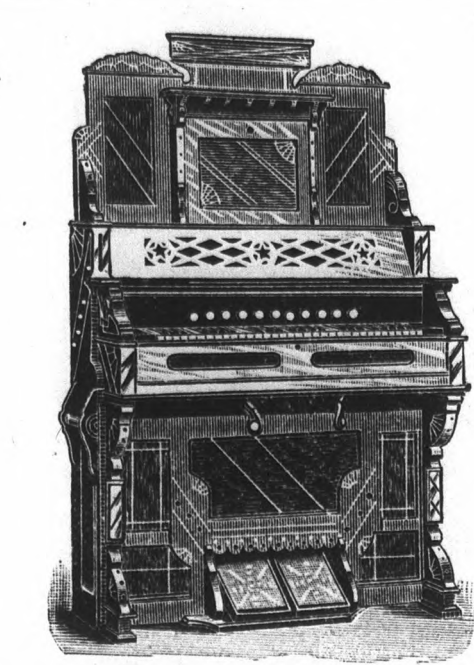
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