

The Living Church.

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

VOL. V. No. 11.

CHICAGO, SATURDAY, JANUARY 13, 1883.

WHOLE No. 219.

St. Mary's, Knoxville, in Ruins.

Editorial Correspondence of the Living Church.

DEAR LIVING CHURCH:—Out of the depths of a great sorrow I write of the calamity that has come to St. Mary's, entailing an almost incalculable loss. Our beautiful building is a mass of blackened ruins, our dear pupils are scattered to their homes, and two of them were injured in escaping the devouring flames. There is good hope that they will recover, and that the school may go on with a portion of its pupils until the hall can be rebuilt. But who can describe the anxiety and distress attending this dreadful visitation! Who can tell the agony of suspense till it was ascertained that every person was rescued!

It was last Thursday morning about one o'clock that I was awakened from sound sleep by the smell of smoke. It was an awful moment, for it all came before me vividly what was to follow. Calling my wife to look after the children, I ran to the basement. The upper halls were filled with smoke, but the basement was comparatively clear. Awakened the janitor I searched the basement and first floor before finding the fire. The flames were breaking out all over the polished floor of the reception room, and the ceiling of the room below was falling. We turned on the water from the great reservoir in the garret, and started the force pump. Leaving men at this work, I went to the upper floors to save the pupils. Some were already out, others were bewildered and hesitating, but all were quiet. Just awakened from sleep and emerging into atmosphere dense and black with smoke, you can imagine how trying the situation must have been for the dear children. The teachers had gone to every room where pupils were supposed to be (school was to open that day and only about thirty were in the house) and we got them all down without a shriek or a fall, except two who were supposed to be in another room. Just as I was leaving the upper floor after giving a "last call," I heard Miss Hitchcock asking which way to go. She was searching for pupils and was nearly suffocated. By my aid she reached the door, passing down two flights of stairs and back through the north hall. In her night dress and bare-footed, she went out into the snow, thankful for her own life and for the safety of others. I could not enter the building again but passed around outside to see if any pupils were at the windows. Two were on the west side, third floor, but far from the fire; and as the Knoxville Ladder Company was on hand I had no fear but we could save them. Everything was done well on the part of the men, and the girls at the window above were steady and quiet. The crowd ceased shouting at my request so that I could encourage the girls. The upper ladder was well placed and a man started up with a rope, but that instant one of the young ladies, not understanding our motives, sprang down the ladder and was almost in reach of the ascending fireman when her companion, supposing her to be safe, threw herself upon the ladder in such a way as to disengage the hook and all three were precipitated to the ground. The fireman was only stunned and bruised, Miss Hofsford, of Dubuque, Iowa, has a broken arm, and Miss Gillette, of Buffalo, Ill., a broken leg. Three of the best surgeons in Knox county were in attendance and parents were telegraphed to before the roof fell in. I had no heart for saving anything after the girls fell, and my foot was so badly sprained I could hardly walk. It has since grown worse. Only those acquainted with the house could do anything; the halls were too full of smoke to allow the firemen to find their way. My children were carried out of their beds in blankets; and six pupils lost everything. Other pupils were partly dressed. We are all wearing borrowed clothing, and the Dorcas Society is at work providing for us. The ladies of Grace Church, Galesburg, and of St. Agnes Society, Quincy, are sewing for us. Most of the pupils have gone home, a few who reside at a long distance remain till we can fit them out with clothes suitable to the season. By the morning train after the fire Bishop Burgess arrived from Quincy and rendered most timely aid in getting the pupils started and friends informed. I could not walk. All the neighbors were indescribably kind. Dr. and Mrs. Rosenberg were almost crowded out of their house by refugees. The injured were taken there. Dr. and Mrs. McClelland are entertaining my family. We not only eat their bread but wear their clothes.

There are many things that come to mind to say, and I can not say them. My heart is almost broken with gratitude to God for the saving of life; and to many dear friends for sending such letters and messages of sympathy. Mr. Newcomb telegraphed a thousand dollars for rebuilding. Several have sent us money and parcels of clothes. We have secured the use of Ansgarius' College, here, the few teachers and students of which will arrange to continue their work in some private houses. We shall make the college building quite comfortable, and can take back a large proportion of our pupils. There with my wife and children and the dear girls I shall be comforted. The Lord bless and reward the dear friends who have come to our aid and may still come. We hope to go on and

make a better building than we had. The insurance will come to \$25,000 and I get \$10,000 on my furniture—about half enough to restore everything that can be restored. But the treasures of twenty years are gone—never mind if we lose no life. The citizens of Knox county will help us to rebuild, and I do hope the Church will, in this our extremity, show that St. Mary's is indeed dear to many hearts. The school belongs entirely to the Church, and is altogether under her control. Is it then too much to ask that she come to its aid? Excuse so much mention of myself as I could not otherwise give you the story of the fire.

If in my letter I have conveyed the impression that I desire for myself and family the contributions of your readers, I beg to have it corrected. We ask for nothing but the verdict of having done our duty by the dear children entrusted to our care. But for the teachers, pupils, and servants who have lost everything my heart is grieved, and I am not ashamed to beg. Everything that is sent me will be spent and used for them. For the rebuilding of St. Mary's I am willing to do anything in my power. I shall stand by it if life and health are given me, and if it must go down I fear I must go down with it. God's will be done.

Good accommodations will be provided for all pupils at Ansgarius' College building in Knoxville, where the Rector, family and teachers will reside. Pupil's rooms will be on the first or second floor. New furniture is ordered and everything needful for safety, comfort, and work will be provided. It is hoped that a large portion of the school will return. Re-opening Jan. 30th. D. V.

The following is a close estimate of the losses:

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| Value of Building burned..... | \$ 50,000 |
| " " Heating apparatus..... | 5,000 |
| " " School and house furniture..... | 20,000 |
| " " Musical insts and library..... | 10,000 |
| " " Plumbing, machinery, &c..... | 5,000 |
| " " Personal effects, books, &c. of families and teachers..... | 10,000 |
| Total Loss..... | \$100,000 |
| Building insured..... | \$25,000 |
| Furniture..... | 10,000 |
| Net Loss..... | \$65,000 |

Of this about \$35,000 falls upon the Rector, who owned the entire outfit of the institution.

C. W. L.

The Late George C. Pennell, D. D.

Bishop Hare, in his Annual Report, thus speaks of this faithful and devoted priest:

"I report with a keen sense of personal and official loss the death, last May, of the Rev. George C. Pennell, S. T. D. He was commended to my attention at the last General Convention by several Bishops and others, as a man eminently qualified for the post of Missionary in the Black Hills. The preliminaries were soon settled, and in November, 1880, he left New York with his wife, a son and a daughter, for his new post.

He reached his field of labor just after the flood-tide of prosperity and the exhilaration and liberality which it produces had reached their maximum, and the tide had begun to set the other way. But he pressed on the work of the Church with energy and decision, and notwithstanding the winter had almost begun when he arrived, Easter Day found a brick church under roof, and a large, high, light and airy basement tastefully fitted up as a chapel, and ready to receive the congregation, who crowded thither to express at once their Easter joy, and their thankfulness that they were a homeless congregation no more.

He was a man of iron sinew, of rock-like will, and of splendid personal courage, and yet dependent as a woman upon sympathy, and as ready as a woman to bestow it. He was to me a faithful and loving friend. The last I saw of him was as I encircled myself, in the chill of a gray October morning last fall, by the side of the driver on the Sidney stage. His eyes filled, and he turned away and walked off, unable to say good-by. The driver cracked his whip, and as we dashed by him, and he waved his hand as he stood on the sidewalk, I had little notion, sad as I was at leaving him in his distant field, that that was his long and last farewell."

The *Christian Union* says: "A clergyman had been invited to fill a vacant pulpit, and was to preach his trial sermon in anticipation of a call. At the house of a leading member, where he stopped, his host said he hoped he would avoid saying anything in his sermon to offend the Spiritualists, as there were many in the town who attended their church. Walking down street, another leading light of the Church was met, who hoped he would not say anything to offend the Universalists, as many of them attended their church. Just as he was entering the pulpit one of the deacons button-holed him, and said: 'The largest liquor-dealer in town is here in his pew; I hope you will not find it necessary to refer to that business.' The perplexed clergyman then inquired: 'What shall I preach about?' 'Oh,' said the deacon, 'give it to the Jews; they haven't got a friend in town.' It would be well if this experience were limited to the candidate; but, unfortunately, the settled pastor often meets with like warnings." The same story is told elsewhere, but the deacon answers, "Give it to the Pope," etc.

Letters to Laymen.

VII.

Written for the Living Church.

My Dear Mr. William Wellmeaning:

When I say my dear Mr. William Wellmeaning, I mean what I say. You are dear to me. I like you. Everyone likes you, and they have reason to. You like every one and so everyone likes you. You are one of the most kind-hearted men I know, and yet you are one of the most provoking kind of men. You wrong yourself and everyone else. You ought to be far more of a man than you are or are ever likely to be. You cheat yourself and everyone else. You have no right to. You are one of the most kind-hearted and amiable of men, but the trouble with you is you are too easily satisfied. You seem to think it enough to mean well. If only you would do as well as you mean, few men would do better. But many do. There is no reason for it. You could accomplish as much as any one. You would, too, if only you would set about it. But you don't. You are content with meaning well. Just because you are, nine-tenths of your well-meaning never results in well-doing. You think everything will come out right. Your chief trouble is that you do not see that you ought to set about making it come out right. If you would only do what you could toward making it, you would be the better for it, and so would the Church and the world. I could give you good advice as to many things, your business affairs among others, but will confine what I have to say to some few particulars as to your duty as a Christian. Among other things, you don't do your duty by your own children. Few men do, for that matter. But this very admission is a dangerous one to make, because you will turn it into an excuse for your shortcomings. You wish your boys well. You want them to amount to something; to become good men, good citizens, and good Christians. But you don't do what you might toward making them what you want them to be. You are a member of the Church, but you don't think much about it, or know much about it. You ought to. You know little about the Prayer Book, although you have had it, by you these many years. It is doubtful if you have ever read it for five minutes, save in church. You know very little about the Church or its work. You have never taken a Church paper. You should for your own sake and for your family's sake. You could, too, just as well as not. You take at least two daily newspapers, and they cost not less than sixteen dollars a year. The LIVING CHURCH would cost you only \$2.50, and yet you think you can't afford to take it. Of course you could. You spend more than that for cigars every week. You ought to ask God's blessing over the daily bread that He gives, but you don't. You ought to have family worship, but you never do. You ought to teach your children the Creed, the Lord's Prayer, the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health, but you never do. All that, you have left to your wife and their Sunday School teachers. They don't come to Sunday School with any regularity, and as for church, they are not there once a month. And yet you do not seem to mind it. When your children were made members of Christ in Holy Baptism, you were admonished to "see that they be brought to the Bishop to be confirmed by him as soon as," etc., but they have not been, and it is more than likely that you have never thought about it from that day to this. Then you might be a very efficient man in your parish but you are not. You wish it well. You want it to prosper. You have said so a hundred times and more. But you don't do what you might to make it prosper. You might, as a rule, attend church twice every Lord's Day, but you don't even once a Sunday with any regularity. When you do you are generally late. When you are at church you don't join in the responses half the time, and when you do it is in a feeble lazy sort of way. The fact is, you do little, you give little, you pray little. But you do not think so. You would be astonished if you knew that other people think so. You think you have done ten times as much as you ever have; honestly think so, no doubt. And why? Because everything you have ever done was only in a hap-hazard sort of way. There was no system or order about it. So in thinking of it, in your vague way, you think you have done much, whereas you have really done very little.

And yet why remind you of it? The fact is, you will not be reminded of it. You do not take the LIVING CHURCH. You will never read these lines. You will never mend your ways. Your habits are fixed. Yours is a formed life. To the very end, you will be the same amiable, well-meaning man that you have been these many years. The work that you might have done for yourself, for those around you, and for the glory of God, will remain undone—forever. And that is the pitiable and awful thing about it. You will never know it till that day dawns which will try every man's work of what sort it is. In that hour the judgment will be on this ground—"Inasmuch as ye did it," and "Inasmuch as ye did it not." I do not imply that you will be numbered with the transgressors. Still I would not like to take your chances. Even if you are

saved as by fire, heaven will never be to you what it might have been. Yours will never be the blessed lot of those who turn many to righteousness. It can only be charitably hoped that you may not miss altogether a portion among the people of God. But to what purpose is this letter since you will never read it? It is in hope that, in the reading, some one will see the imminent danger they are in of being numbered in the ignoble army of those who are content with meaning well, while they never, in dead earnest, set about doing well.

The New Primate.

From the London Times.

We are able to announce that the Archbishopric of Canterbury has been offered to the Bishop of Truro; and, though the post has not yet been formally accepted, there can be little doubt that Archbishop Tait's successor will be Dr. Benson. The offer had been previously made to the Bishop of Winchester, whose distinguished career, moderation of character, and long-standing personal friendship with the Prime Minister seemed to mark him out for the highest position in the Church; but Dr. Harold Browne pleaded age and infirmity, and the plea was perforce accepted. Failing him, other names have been freely canvassed during the past fortnight, including those of the Dean of St. Paul's, the Bishop of Durham, and others; but Dr. Church's health would never have stood the strain of the position, and there may be excellent reasons why Dr. Lightfoot should continue in his northern see. There are many people who would have liked to see the Primacy held by the man who, besides having proved himself a good Bishop, stands unquestionably at the head of English theological scholarship, and whose name in that capacity is as well known in Germany as it is at home. As, however, this is not to be, we can but consent with all willingness to the choice of the Crown, and welcome Dr. Benson to the great though difficult position in which he will no doubt be placed.

Dr. Benson is one of the youngest of the Bishops, and he has presided over one of the youngest of the sees. He was born in the year 1829, at Birmingham, and received his early education at King Edward's School, under Dr. Prince Lee, afterwards Bishop of Manchester. He had schoolfellows who afterwards became distinguished, and if it is the case that Joseph Barber Lightfoot was one of them, the fact is not a little curious. At Cambridge he had a successful career, taking a good mathematical place, and being Senior Chancellor's (Classical) Medalist. Soon afterwards he became a Fellow of Trinity. About the year 1853 he was made assistant-master at Rugby, from the head-mastership of which school his predecessor in the See of Canterbury had only lately retired; and in 1858 he was chosen the first Head Master of Wellington College. In this post, which he held for fourteen years, he was extremely successful, and under his administration Wellington became a public school of high reputation. Retiring in 1872, he became Canon and Chancellor of Lincoln, and for some years devoted himself with great energy to promoting the educational and ecclesiastical interest of the city and Diocese. When the Bishopric of Truro was founded in 1876, Lord Beaconsfield appears to have thought that the man who had made so much out of a new school might make much also out of a new see; and Dr. Benson was appointed. As Bishop of Truro he has been in many ways most successful. He has worked hard; he has organized the Diocese; he has restored churches—let us hope with as much prudence as zeal—he has founded mission chapels in outlying places, where the Church had lost her ancient hold; he has attracted, as one who has been an eminent school-master knows how to attract them, eager and able young men to work under him. In all this he has shown himself a very capable organizer, and he has succeeded not only in making himself valued by Churchmen, but acting on the whole harmoniously with those difficult people, the Cornish Nonconformists. Once, however, it would seem, and too recently for the Dissenters to have forgotten it, he allowed his Church feelings to carry him away. At the late Diocesan Conference, what the Psalmist said in his haste of all men, Dr. Benson said of all members of the Liberation Society. "When I see," he is reported to have said, "the crafty forgeries and the miles of printed falsities which are rolled out and about by our self-appointed would-be liberators, I think it is time we spoke out." It is not surprising that the Dissenters of Cornwall have not altogether liked this hard hitting; and, indeed, for the peace of the Church, it is a good thing that we are not to take it as a fair sample of the new Archbishop's style. "Speaking out" is silver to a Bishop now and then; to an Archbishop of Canterbury silence may be gold.

Dr. Benson will come at a critical time in the Church's history to succeed a man whose rule of life was moderation, scrupulous fairness, and peace. The first public act by which Tait attracted attention was his Oxford protest against the Tractarians; the last, though he never swerved from the theoretical position which he held in the days of Tract Ninety, was to offer

terms of peace to the most warlike of the Ritualists. The facts are significant of the view which the late Primate held of the necessities of his position. He saw that the Church of England has within itself the possibilities of disruption, and he deliberately set himself to make those possibilities as little dangerous as they could be made. He felt, as strongly as any old-fashioned High Churchman, the immense value of the Establishment; and he determined that, so far as one man could, he would ward off the dangers which threatened it as much from within as from without. Dr. Benson's Churchmanship is of a more pronounced kind than Dr. Tait's was, and there can be no doubt that the more ardent members of the High Church party will do their utmost to claim him and to represent him as their own. Fortunately, there seems to be no danger that he will fall in so obvious a trap. He is well aware that an Archbishop is Archbishop of the laity even more than he is Archbishop of the clergy; and that though during the past twenty-five years the clergy have been coming more and more into the ranks of the High Church party, the laity is as much opposed as it ever was to sacerdotal pretensions of every kind. The Primate is not only an ecclesiastical dignitary; he is the first non-royal subject of the Crown; he is a great Peer; he is brought in contact with a thousand lay interests. In all these capacities it is expected of him that, though he should be always ready to defend the interests of the Church as a whole, he should belong to no party in the Church. Dr. Benson may, we are persuaded, be safely trusted to fulfil this first condition of his new dignity. He has governed a great school and Diocese with success; and though he has not yet had a seat in the House of the Lords, he has filled so many public positions that even that most public of all positions will soon become familiar to him. We can well understand his hesitation in accepting the responsibilities of the see, and consenting to become the successor of Warham and Cranmer, of Tillotson and Tait; but when the hesitation is over and he has made his decision, it will be, we feel sure, with the determination that his Primacy shall be for the advantage, not of this party or that, but of all who own their membership in the Church of England.

The late Dr. Ollivant, Bishop of Llandaff, Wales, when a young man, was appointed to a rural church in Wales. To qualify himself for the place, he studied Welsh with this result: That his parishioners could understand him a little when he spoke in English, but when he spoke in Welsh they could not make out a word. He was the last survivor of the Bishops appointed by Lord John Russell, and it was to him that Lord Russell once wrote, on a memorable occasion: "I have received your lordship's letter, in which your lordship informs me that you propose breaking the law." It was one of Dr. Ollivant's predecessors in that see, Bishop Sumner, who refused the Sacrament to King George IV. The Communion Service had been "commanded," as the royal phrase is, for a certain hour, and Sumner, who was to have been the celebrant, had the misfortune to be late. When the Bishop at length made his appearance, the King rated him soundly, and displayed such acerbity of temper that the Bishop replied: "I do not consider your majesty in a fit frame of mind to receive the Sacrament," and absolutely declined to proceed with the Service.

The Trustees of the Missionary Bishops' Endowment Fund have issued a circular, presenting the claims of the cause. It appears that since the last General Convention, only \$569.44 (including some interest) has been added to the fund, though an appeal was sent to all the clergy. The last General Convention also voted to raise a million dollars for a Building Fund, to which but a small amount, comparatively, has been contributed. The idea of endowment, in this new country is not generally appreciated, and will be of slow growth. Each generation has its burdens, and cannot easily be brought to provide for the generation following. May not the rich, at least, begin to devise liberal things for their descendants in the household of faith?

Church music is now in a very unsatisfactory condition. Expensive churches require popular music as well as popular preaching. Instead of hearty congregational singing, we find the involutions, evolutions, and convolutions of quartette choirs, or else the faultless execution of a soloist, paid \$2,000 a year for singing two sacred songs one day in the week. The popular taste, uncultivated and untutored, is in fault. The requisites of church music are, that it should be of the essence of worship; that it should be devotional, and that it should be simple, so that all can take part in it. The music would then be the voice of the whole people, and not of the choir.—*Dr. Dix.*

A whole host of misapprehensions about the Church are put to flight by simply embracing the fundamental Church truth, which is that our Lord came not simply to teach certain religious doctrines, but to found a Society; and that He did what He came to do, left behind Him not only a large amount of precious truth, but a large Divine Society, having its officers, its rules, its rite of admission, its power of expulsion, its solemn meetings.—*Goulburn.*

Calendar.

January, 1883.

Table with 2 columns: Date and Event. Includes Epiphany, Septuagesima, Conversion of St. Paul, etc.

THE NATIVITY.

Written for the Living Church.

All hail! thou Holy Feast! Feast of the Lord's home-coming to His Bride. Go forth, my soul! where in the glowing East Shines the new star of sacred Christmas-tide.

Second Sunday After Epiphany.

Written for the Living Church.

Almighty and everlasting God! Who dost govern all things in heaven and earth; mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life, through Jesus Christ our Lord. Amen.

Oratio. Omnipotens sempiterna Deus, qui coelestia simul et terrena moderaris, supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus. Per Dominum.

This "Oratio" appears in both the Sursum and the Roman Missals, and dates back to the Sacramentary of Gregory the Great. Our Collect is a modified translation from the Latin, and is, hence, a pleasing token of the underlying unity of the now estranged branches of the Catholic Church.

The Collect opens with the common invocation, "Almighty and everlasting God." Instead, however, of proceeding at once to the petition, it first carefully qualifies the invocation, by ascribing a sovereign providence to the Divine Being, and, through that, more closely defining the view here to be taken of Him. The God here invoked—as also similarly in the beautiful Collect for the 8th Sunday after Trinity—is One Who has not only made all things, but Who is also constantly exercising a wise, potent, and beneficent watch-care over them. In this, the Church sets herself distinctly against what is too common a notion among many who pride themselves on their philosophy.

It is the fancy of some to grant with great seeming reverence, that there is a Creator of all things, while at the same time they hold that creation to be much of the nature of a vast mechanism which, once set in operation, thenceforth runs, as it were, by itself, or by virtue of its own laws. They thus discharge it of all necessary connection with an immediate, over-ruling Divine Providence.

But not so can any divinely, nay even rationally enlightened mind regard it. Not so for one moment, can any soul look upon it, which has once found and felt its needs amidst this vast, complicated, and often inscrutable order and movement of terrestrial things. Not so can he consent to accept it, who, rising above his own concerns, realizes what is at once befitting to the glory of God, and essential to the good of the universe. The perfection of God no less requires a providential, than an origination, sovereignty. To His needy and dependent creatures, it is the nearer and more gracious function. It is the foundation of their faith in Him; the inspiration of their love for Him; the very breath of life in their prayers to Him. Knowing and feeling this, they are bold to come to Him, with the petition in the Collect: "Mercifully hear the supplications of Thy people."

We here say, "mercifully," because the truly devout spirit realizes in its deepest consciousness that, through sin, man has forfeited all just claim to divine favor; that forgiveness of sin, regeneration of nature, adoption into the household of faith and power, as sons, to say "Abba Father," are all of grace and mercy. The light that shines on all our darkness, is radiant with divine mercy. That mercy breathes in the only voice of hope and harmony that sounds over the world's discord and our own despair. The hand that is both outstretched to help, and laden with offered blessing, is made strong, and sure, and bountiful, by divine mercy. To that mercy alone, then, do we look; on it only do we rely.

To it, moreover, do we commend our "supplications," as being comprehensive of both our prayers for ourselves, and our intercessions for others. The Communion of Saints is one. One great need weighs upon them all; one great longing agitates the whole. In these, no less than in the blessings of the Sacred Feast, there is communion—common sharing and common sympathy.

"Before our Father's throne We pour united prayers: Our fears, our hopes, our aims, are one, Our comforts and our cares."

They are the supplications also, "of Thy people." Under His general providence, God's tender mercies are over all His works. But under the covenant of grace, His saving mercy, His inestimable love, are for His people. He is the "Shepherd of Israel," to His chosen flock. He is the "Father of mercies and the God of all consolation," to them that are of the household of faith. Hence, if we are to be heard and answered, it becomes us, as no more either aliens or rebellious sons, to be "followers of God as dear children." The prayer which avails much, is the effectual, fervent prayer of the righteous. He prays in faith, who prays in faithfulness. Alas! may not the secret of unavailing prayer be found in this: that we are debarred

access to the Father, by our unfaithful and unlovely sonship.

The Collect now brings us to the specific request: "Grant us Thy peace all the days of our life." Thy peace! Not the peace of worldly prosperity, or spiritual apathy, or self-righteous contentment; but the peace of God which is at once a revealing light and a living comfort. Not a feeble, fickle, fallacious peace, bounded by some narrow earthly object, and shifting with every fluctuation in the world's affairs; but that divine peace which is like a river, and of which, as springing from the inexhaustible fountain of the divine perfections, and enchanneled in the whole life of the redeemed spirit, we may emphatically say:

"Labitur et labetur in omnia volubilis ævum," it flows and will continue to flow on forever. And still further, not a peace for the night,—the leisure and rest moments of life; but for the days, with all, and in spite of all, their counter occupation and distracting cares. Not for the common hebdomadal periods of the formalist, nor the occasional ecstasies of the religious fanatic; but for all the days of our life; for every moment of living consciousness and rational activity. The prayer is, that that holy peace may remain, and penetrate, and pervade, and enrich and glorify our whole being; that, ever glassed in its indwelling serenity, we may behold in our own souls the reflected light and likeness of God our Saviour, and may ever find in its purity and restfulness a sweet and sure foretaste of the balm and blessing of the rest which remaineth for the people of God. May this Peace of God which passeth understanding, keep our minds and hearts in the knowledge and love of God, and of His Son Jesus Christ our Lord!

Church Guilds.—No. IV.

Written for the Living Church.

An aged Saint once said to me, one who had for half a century been full of good works and alms deeds that she did, and who, like Dorcas, could show the garments she had made for the poor, "I can see three generations of paupers I have helped to make." "Our Dorcas Society" is responsible in a large measure, for the present condition of the — family. "Forty years ago, we clothed the children of the family, that they might come to Sunday School." "Twenty years ago, we adopted the Grandchildren, and to-day, the third generation is ready to be given to us, to be 'clothed and sent to Sunday School!'"

If our experienced managers of Church Sewing and Dorcas Societies will review their work for one fourth of a century, will they not find many similar cases of improvidence, and want of self-respect and independence, engendered and fostered by injudicious and indiscriminate help and gifts to the poor. A better and wiser plan is now adopted by many Church Guilds, of helping the poor to help themselves; giving them employment, and helping them to purchase their food and clothing at the same rate, that those of larger means can do. The price they usually pay for coal by the bushel, and flour by the pound, is fearful to think upon, and if the rich were compelled to pay such prices, they would loudly complain.

Would not a "Chapter" in the Guild be well employed in so arranging their work for the poor, that they could find groceries and muslin, and coal and other necessities of daily life, provided for them at wholesale prices, though purchased in the small quantities their means will allow?

Next to work for the Poor, I will mention what to most Guilds will be 'a new departure' and a new source of income. I beg to suggest as one worthy the attention of every Society engaged in Church Work, however weak the Parish, and however small their means, I refer to the circulation of Church Papers and Periodicals. In many Parishes a zealous Clergyman strives to awaken a missionary interest, and to cultivate a churchly taste, by sending out at a trifling cost, a little monthly paper, which he wishes to go into every family connected with the Church. The expense is small for each copy, but if left to the Clergyman, or the Vestry to pay, it becomes a burden upon them. Will not each member of a Guild, or Aid Society, who reads this article, see to it, that at least one copy of their "Parish Guide," if such a paper is published, is taken this year? Then, comes the Diocesan Paper. Your Bishop, if may chance, has something to say to you from time to time, and his "minutes," notes of travel and Pastoral, are published in a Church paper, specially commended to you by him. How can you be informed of his movements and the work and wants of the Church "at home," if you never see his "letters" to his clergy and his people?

To each member of every Church Guild I would say, "Do you subscribe for your own Diocesan Paper? If not, 'Will you now subscribe?' Again, (and here is an opportunity for a chapter in the Guild to make some money for their "New Carpet," a "bell," a Rectory;) the general work of the Church is represented in a few Church Papers, notably among them, "THE LIVING CHURCH," "The Spirit of Missions," "The Churchman of New York." My observation convinces me, that the most earnest and active members of every congregation, are those best read in the living issues of the Church, its work at home and its missions abroad; in other words, those who take a Church Paper. Now, I desire to see in every Guild an effort made, to increase the circulation of a reliable Church Paper. What could be better than the "LIVING CHURCH," to meet and supply this want? The Publishers offer liberal terms to canvassers for new subscribers, and will allow any Guild a liberal commission on each subscription for their own work. In most Church congregations, it would not be difficult to get ten or even twenty subscribers, if the effort were made. There would be ten or twenty dollars, well and wisely earned for the Guild and "a missionary," with its weekly tidings of the good work in all the Churches, sent into ten or twenty families, to cheer and strengthen them in their work, to stimulate them by the example of others, and to help each and all, to pray for, and to realize the Commonwealth of the Church, "the Communion of Saints." A CHURCHWOMAN.

ASLEEP.

Written for the Living Church.

A tribute to the late Rev. J. T. Franklin, of St. Paul's Church, Erie, Pa., who was buried on the 1st Sunday after Easter, 1882.

There's a pictured face, in the study, Of one, whose serene eyes Closed suddenly one evening To open in Paradise.

I gaze on that face, in the twilight, And think of him who bore The burdens of life so bravely, His burden, and many more.

I wonder about the hours Of that last Easter Day, When, in the radiant chancel, He humbly knelt to pray.

He stood again at the altar, The Holy Words were said; The next—ah! I remember— He lay beside it, dead.

Then, vested in snowy surplice, With hands crossed on his breast, They left him, folded in silence, The hush of a dreamless rest.

O pictured face in the study! The shadows come and go, But naught disturbs your slumber Under the drifting snow.

O eyes, now closed in slumber! O lips, so mute and white! You speak to me in your silence, Do I read the words aright?

"I followed the feet of the Master, Through shadows dark and deep, Till He gave, as He hath promised, To His beloved, sleep." J. R.

SOUL-SICK.

Written for the Living Church.

Father, the night is come, I lose the light of day, But this I know, Where'er I go That Thou wilt guide my way.

Father, I shrink with dread; I cannot hear Thy voice, Yet in my grief Thou'll send relief, Bidding my heart rejoice.

Father, I'm desolate, Soul-sick I cannot rise; Yet I am sure Thy love can cure, Leading to Paradise.

JOHN KNOX.

A Baptist Heretic.

The spread of heresy is one of the conspicuous characteristics of the times. Until lately, however, the Baptist denomination has been singularly exempt from heretical ministers. Whatever may have been the reason for this—whether because new ideas find it difficult to gain lodgment in the Baptist intellect, or because the peculiarly thorough way in which a Baptist convert is baptized, preserves him from skepticism—the fact remains that a heretical Baptist minister has been rarely if ever met. Of course, in the opinion of certain theologians, all Baptists are heretics, but in their own opinion they alone are orthodox, and they are content to define heresy to suit themselves.

But the time of the Baptists to be troubled with ministers who doubt or abandon part of the Baptist faith has come at last. The Baptist congregation at Poughkeepsie has just been compelled to rid itself of its particular minister, who appears to have fallen into a number of deadly heresies. Fortunately, the offender was turned out of his pulpit before he had led his flock into the paths of heresy, but who can tell how soon his example will be followed by other Baptist preachers, now that the orthodoxy of that eminently orthodox sect has once been disturbed.

The charges against the Poughkeepsie minister will rather surprise members of churches which rest their theology on the apostles' creed. It appears that the Baptist creed is a very peculiar one, and that a Baptist may hold the entire apostles' creed, and still be a flagrant heretic. For example, the Poughkeepsie preacher is charged with having worn "a flannel shirt next to his vest at a watering-place." This charge makes it evident that the Baptist sect is beginning to be troubled with a Baptist variety of "ritualism." For a Baptist minister to wear a flannel shirt next to his vest must be a preach of the Baptist rubric. Whether the latter provides that a minister shall wear his flannel shirt outside his vest, or whether he shall wear it without any vest at all, is not generally known outside of the denomination, but he is clearly guilty of an offense if he wears it as the Poughkeepsie minister wore his. Of course the gist of the offense consists not so much in wearing a flannel shirt in an unauthorized way, as in the heretical doctrine which the Poughkeepsie minister meant to symbolize by wearing his flannel shirt next to his vest. At least we are justified in this conclusion since the outcry against ritualism in the Anglican church is based not upon priestly vestments worn by the ritualists, but upon the alleged unlawful doctrines symbolized by these vestments. As a matter of curiosity it would be interesting to know what particular heretical doctrine the Poughkeepsie preacher symbolized by his violation of the flannel shirt rubric. From the fact that he was voluntarily present at a watering-place at the time of the commission of his offense, we may assume that he still clings to the method of baptism practiced by his sect. The probability is that the flannel shirt worn next to his vest, was in some way connected with the knife and banana business, with which he is directly charged.

Nobody has ever supposed that eating with a knife instead of a fork was contrary to the faith and practice of the Baptist denomination; but we now find that this peculiar use of the knife is one of the charges made against the Poughkeepsie preacher. His accusers allege that "he puts his food in his mouth with a knife instead of a fork," and as to the heretical nature of the act, there seems to have been no question. The act is considered to be of so grave a nature as to justify the expulsion of a Baptist minister from his pulpit, and, although few people other than Baptists will regard the wrong use of the knife as a religious heresy, every civilized person will

applaud the stern Baptist determination to purge the sect of that particular and pernicious practice.

In regard to bananas, it is charged that the Poughkeepsie heretic "was seen sitting on a sofa with his wife, both eating from the same banana." Here the heresy consisted not in the simultaneous occupation of a sofa, but in the simultaneous consumption of the same banana. Had the minister and his wife each had a private banana, and confined themselves to the eating of their respective bananas without exchanging those delicacies, it is the opinion of the most profound Baptist theologians that no harm would have been done. The banana is not an evil *per se*, and the eating of a banana, whether by a man or a woman, may be a perfectly innocent act. It is only when two souls with but a single banana begin to eat as one, that their act becomes a heretical one, and they expose themselves to the anathema of the Baptist sect.

The Poughkeepsie preacher does not seem to have denied his offenses in connection with flannel shirts, knives and bananas. His heresies are apparently too notorious to be denied, and accordingly he has been driven forth from his pulpit, and must now either start a new heretical sect of his own, or join some church which does not regard flannel shirts, knives, and bananas as proper subjects of ecclesiastical legislation. —New York Times.

Parish and Pastor.

Our Bishops are sent by the Church to take charge of a certain territory called a Diocese, and their business is to plant the Church in every part of that Diocese. For this purpose they send out ministers to take charge of certain subdivisions of the Diocese called parishes, and the business of the Rector of the parish is to bring the influence of the church to bear upon every part of his parish, and every individual within the parish bounds. As Rector, it is my duty to minister to the spiritual wants of all, irrespective of creed or profession, for the church has sent me to take charge of all within my parish.

There may be societies of "Jews, infidels or heretics" established in the parish, and my parishioners may be persuaded to connect themselves with such, but this does not relieve me from my duty to them, nay it rather adds to my responsibility, for knowing they have false teachers, I am the more bound to try to bring them under the influence of the Church. There may be Christian societies formed in my parish, but this does not relieve me from the duty of planting the Apostolic Church. All such Christian societies do good, and I say with St. Paul, some preach Christ of envy and strife, and some of good will, nevertheless I glory that Christ is preached; at the same time I should be unworthy of my office if I were to stand back and let others do my work. As a minister sent to occupy the Parish, it is my duty to go from one end of the parish to the other, without regard to creed or profession.

Every individual in my parish has a claim on my services. Every one has a right to call on me in time of sickness, trouble or distress, and as far as I am able I am bound to help them. The members of my congregation are my assistants, who cheerfully contribute to my support, while I am in possession of the Parish as the representative of the church of which they are members.

I am not the minister of any congregation, but the minister of the whole parish, and if members of my parish voluntarily separate themselves from the Church, and choose others to teach them (which they as individuals have a perfect right to do I suppose) that does not compel me to ignore them, and as long as my visits as their Rector are not distasteful to them, I have no right to cease to visit them. I cannot as a Christian (much more as Rector of the Parish) turn my back upon a brother Christian because he does not think exactly as I do, neither can I as a gentleman (much more as a Christian) force myself upon those who do not desire my company.

While this grand Parochial system lasts, there can be none in the parish who have not at least one friend to whom they may go day or night for spiritual advice. There is not one however poor, ignorant or wicked, who can say he has no minister to send for to marry his daughters, visit his sick or bury his dead—for the Rector of the parish is not the preacher, the teacher or the minister of a particular congregation, but he is the servant of all within the limits of that portion of territory the Church has sent him to occupy.—Rev. Edwin Allanson, Manchester, Va.

The venerable clergyman arose slowly in the pulpit, and, glancing around on the thinly-scattered congregation, said in an emphatic tone, in which there was more of sorrow than of anger: "My beloved brethren, I am in hopes that there will be more present next Sabbath, as I shall then have occasion to reveal a scandal which has long oppressed my heart. It concerns the members of this church very deeply, and no one who has a regard for eternal happiness should be absent." When the benediction was pronounced, the handful of people slowly dispersed; but behold how much good seed a few can scatter! The next Sunday the sacred edifice was packed. There was, indeed, scarcely breathing room when the white-haired sage once more lifted his head above the pulpit cushions, and a silence as of death fell upon the expectant throng. He stood a moment looking upon the unwonted scene, and then his voice in silvery cadences broke the hush of anticipation. "Dear friends," he said, "the scandal I would reveal to you is this: You will gather in crowds to hear mischievous gossip, but you will not listen to explanations of the inspired Word. Now, my children, I offer my resignation. I am going to Europe for six months, and I shall pay my own expenses." But no one of the vast multitude took the lesson to himself; he applied it to his neighbor.—Boston Courier.

The Household.

Old boot tops, cut into pieces the right size and lined, make good iron holders. The leather keeps all heat away from the hand.

Corsets with the whalebones removed make good cleaning cloths. Cast-off worn undergarments are also good for this purpose.

Tomatoes peeled, sliced, and fried in butter make a very satisfactory side dish. Sprinkle salt and pepper and a very little sugar over them, and serve them hot. These are excellent with beefsteak and baked potatoes for breakfast.

A quaint picture-frame for a photograph of cabinet size is made of white wood painted blue; choose a tint from a moonlight scene; decorate with a bare limb of a tree upon which an owl is perching. Do not make it a plain blue, but shade it and give it a cloudy appearance.

Lovely little brackets for the wall are now made of abonized wood, with the back shaped exactly like a round Japanese fan. The shelf and the lower part, including the handle of the fan, are of the plain black, but the fan must be decorated in gay colors. An ingenious woman may improve the appearance of an ordinary bracket by tacking a round fan to the wall behind it.

A dainty way to prepare an egg for an invalid is to first beat it till very light, then season with a little pepper, salt, and a tiny lump of butter; then pour it over a slice of dry buttered toast, and set the plate containing it in the steamer; cover closely and let it steam for two or three minutes. An egg prepared thus will not be likely to distress the weakest stomach.

A light and easily digested pudding is made of an even tablespoonful of tapioca to one cup of sweet milk. Soak the tapioca in the milk for two hours; to this add one egg, a little salt, and sweeten it to your taste. Bake in a cup or cups for fifteen minutes. Serve with jelly. This is delicate and nice for an invalid and nourishing for children.

The London Lancet gives the following cure for bone-felon: "As soon as the disease is felt, put directly over the spot a fly-blistar about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can be instantly taken out with the point of a needle or a lance.

Children are frequently martyrs to ear-ache. The best preventative for this is to keep the cold air out of the ears. To this end the worsted hoods which come for girls are excellent; while boys may wear a woolen scarf around the head and ears. Mothers who prefer hats to hoods may easily add ribbon strings wide enough to cover the ears, and these will not look bad on even a handsome hat.

Your reputation will take care of itself; but your character you must take care of. On the other hand, beware how you try to injure another's reputation. You only succeed in injuring yourself. The world finally judges righteous judgments, though often tardily, and always by what a man is; never by what another has said about him. Our good and our bad alike will sooner or later be recognized even by the world.

A useful and ornamental little article for the bureau is made by taking a basket which is made in the form of two baskets fastened together, with one handle only. Line them with silk or satin, fill with curled hair, and cover the top with open-work crocheted covering, finishing its edge with a plaited ribbon, or cover the top with zephyr worsted, or Shetland wool knit in loops. If this is used, you can dispense with the plaited ribbon. This makes a neat hair-pin holder.

A beautiful carriage robe for the baby has a square of satin in the centre. On this are painted in outlines only two cherubs' heads. Around the satin square, and forming the rest of the robe, is cashmere of the same color and shade as the satin. This can be made more or less elaborate, according to your means and taste. If you please, a vine with delicate pink and white flowers on a blue ground may be embroidered. The edge can be finished with a binding of ribbon; or it may be pinked, button-holed, or trimmed with lace, or have a crocheted scalloped border.

How many mothers know that they can knit up as well as down? When children have reached the age when they wear out the knees of their stockings and the heels and toes also, the ingenuity of woman must be exercised. In the most hopeless-looking stocking there is usually a strip at least an eight of a yard long which is too good to throw away, and yet it is too much worn to pay to ravel out and knit over; from this then cut off the ragged top and bottom, and knit up as well as down. If you cannot match the color, use another shade, or to a brown strip knit a scarlet or grayish brown top.

The mothers of little girls from one and a half years old onward can save themselves a great deal of work, and at the same time can have neat-looking children, by making dresses for them out of the plain blue or pink gingham now seen in almost every store. The young mother of a first baby invariably feels that she owes it to this child to dress it for the first two years of its life in white. It is impossible to do this without expending more thought upon it than should be given. The colored gingham are so delicate in shade, and can be so tastefully made, that there can be no objection to them.

A handsome wedding gift is made by covering an easel, say, twelve inches high, with old gold plush. If the edges are carefully joined at the back, and caught together with silk of the exact shade of the plush, it will be impossible to tell where the seams are. On this is to be placed a palette covered with cardinal plush, with a spray of daisies embroidered on it. To this is to be fastened a strip of pasteboard or of thin wood two inches wide; covered with plush, first making two small round spaces in it, in which two small out-glass bottles are to be placed. The plush-covered easels are very pretty also to hold toilet glasses, or when used in the common way, to hold cabinet photographs or painted panels.

It is to the full as important that the children should be warmly clad at night as during the day. Nor is it sufficient that the bed clothing should be warmed. Every one who has had the care of children knows what restless sleepers they are, and how they kick off the most carefully tucked-in coverings. Delicate children should sleep in flannels, while for more robust constitutions, Canton flannel is sufficiently heavy. Night drawers are to be preferred to night gowns for all but babies, and the legs of the drawers should be long enough to reach to the feet. Indeed, that style which covers the feet, also, like stockings, is an excellent one. Night gowns for babies should be more than long enough to cover the feet, and in very cold weather flannel wrappers should be provided. In every house where there is a baby there should be at least one open fire, before which its feet may be toasted upon occasion. No one can sleep healthy when cold, and the baby will sleep much better if laid to sleep on a warm blanket than between cold sheets.

THE REIGN OF THE BARY.

Our baby boy is king, is king! He rules with a mighty way. But before you can understand the thing, You must watch his ways for a day.

"A poor lost child," said I. "I found it on the road. Take it, will you? I've turned faint."

Giotto and his "O."

Giotto di Bondone was born at Vespignano, not far from Florence, in the year 1276. While he was a simple shepherd lad of only ten years old, one of Italy's greatest artists, Cimabue, by name, came riding down the valley and saw the boy making a drawing of his sheep with a stone upon a piece of rock.

A Western Drover's Story.

My name is Anthony Hunt. I am a drover, and live miles and miles away upon the western prairie. There wasn't a house within sight when I moved there, my wife and I, and now we haven't many neighbors, though those we have are good ones.

Our Pet Bear.

Our pet bear is a wonderful fellow. Papa got him down in Alabama when he was no larger than a half-grown cat. Once we got him a bottle of honey and gave him a taste of it, and then put the cork in the bottle and gave it to him. He turned the bottle up and down, and every way, crying all the time because he could not get the honey.

Seaweed and its Uses.

In tropical climates the little air-bladders which support the sea-wracks are of great service; for the masses of seaweed are several hundred feet long and of considerable height, having stems the thickness of a man's thigh, and branches and drooping stems which support innumerable forms of animal life, such as corals, crabs, worms of different kinds, together with mosses and weeds of the sea, and being besides a place of deposit for innumerable eggs of various creatures.

Carrageen moss is another kind of rose-tangle, from which a nourishing jelly is made. The Chinese use one variety of rose-tangle as a chief ingredient in their glistening preparations.

A Curious Combat.

A traveller in South America witnessed not long since a singular combat. He was musing one morning, with his eyes on the ground, when he noticed a caterpillar crawling along at a rapid pace. Pursuing him was a host of small ants. Being quicker in their movements, the ants would catch up with the caterpillar, and one would mount his back and bite him.

A Pretty Picture.

No more charming figure can be conceived than the little Dauphin of France—the unfortunate son of Louis XVI. and Marie Antoinette—of whom S. recently wrote in these columns—bringing his daily offering of flowers from his own garden to his mother's bedside.

Sitting Bull's Band.

Several of the children of this lately hostile tribe have been admitted to one of our mission schools. Bishop Hare thus describes the occasion in his Annual Report: "The celebrated war chief, Sitting Bull, and some fifty of the leading spirits of his party, one hundred and fifty souls in all, were brought down to Fort Randall last August, as prisoners of war, and encamped under military custody near the Post, and within fifteen miles of St. Paul's school."

FACT AND PHYSIC.

It is an established fact that during the long period in which Allen's Lung Balm has been before the people as a remedy for Coughs and Colds, it has lost one whit of its popularity, but is sold and recommended every where.

One day at dinner Curran sat opposite Lord Norbury, who was famous for his severity as a judge. "Curran," asked Norbury, "is that hung beef before you?" "You try it, my Lord," answered Curran, "and it is sure to be."

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water.

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SCROFULA and all Scrofulous Diseases, Sores, Erysipelas, Eczema, Stitches, Ringworm, Tumors, Carbuncles, Boils and Eruptions of the Skin, are the direct result of an impure state of the blood.

AYER'S SARSAPARILLA stimulates and regulates the action of the digestive and assimilative organs, renews and strengthens the vital forces, and speedily cures Rheumatism, Catarrh, Neuralgia, Rheumatic Gout, Genueritis, Debility and all diseases arising from an impoverished or corrupted condition of the blood and a weakened vitality.

ELYS CREAM BALM, My Daughter and myself, great sufferers from Catarrh, have been cured by Elys Cream Balm. My sense of smell is restored and my health greatly improved.

EGGLESTON'S ELASTIC TRUSS Has a Pad differing from all others, in shape, with Self-Adjusting Ball Springs, which give it the power of following the curve of the body, while the BALL in the center presses back the protruding parts of the groin.

CHAMPLIN'S LIQUID PEARL A "TRIAL OF REALITY IS A TRY SOVEREIGN" FOR FRAKESSED, EXHAUSTED, and Beautifying the Complexion and Purifying the Blood.

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The Living Church.

Chicago, Jan. 13, A. D. 1888.

Entered at the Chicago P. O. as second-class mail matter.
Subscription, \$2.50 a Year.
To the Clergy, \$2.00
Advertising Rates, per square line, 15 cts.
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgements, Marriages, etc., one cent a word. All notices must be prepaid.
THE LIVING CHURCH CO.
Rev. C. W. LEFFINGWELL, D. D., Editor.

St. Mary's School.

The Church in the Province of Illinois has suffered a deplorable loss by the total destruction of the admirable institution of which it was so justly proud. A full and graphic account of the fire from the pen of the Rector, will be found elsewhere. Many eyes will fill as they read the touching lines, and it is to be hoped that many hands will be extended full of help. There seems to be quite a general impression that St. Mary's is a private institution, owned and managed by Dr. Leffingwell. This is a great mistake. The entire school is the property of the Church in Illinois, and is in the hands of a Board of Trustees representing the three Dioceses. The loss is therefore the loss of the Church, and it is to be hoped that Churchmen will come to the rescue, and restore to its old position what was a week ago one of the most flourishing Church-institutions in the land. A. S.

The Rubrics, and the Weekly Eucharist.

The ancient custom of the Church, and the plain provisions of the Prayer Book, unquestionably sustain the idea of a celebration of the Holy Communion on all Sundays and other Holy Days; and clearly indicate a regular Weekly Celebration, as the smallest measure of observance contemplated for our chief worship on the Lord's Day.

The popular Protestant usage, having practically restricted the observance of this highest Christian Worship, chiefly to the monthly Celebration on the first Sunday of each month, is not only opposed to the weekly Eucharist, but it has also educated many people into hostility to it. This hostility is more often than otherwise, grounded either on a blind adhesion to habit and the local custom, or a misapprehension of Church doctrine. Whenever it goes beyond these, and seeks what it supposes to be an intelligent and positive ground, it usually plants itself upon the conditional Rubrics in the Communion Office. Thus these Rubrics afford us another illustration of the difficulty and danger attending detailed rules for religious duty. Under our imperfect conditions, you can not make them complete and absolute. Yet you no sooner provide for supposable contingencies and possible exceptions, than you find men turning the exception into the rule, and making it a matter of conscience to maintain the minimum permitted by the contingency, against every larger measure of duty and service.

But assuming that the objection to the Weekly Eucharist, rests upon a supposed understanding of the Rubrics, which is nevertheless a misunderstanding—cannot that be corrected, and the objection be fairly removed? Let the objector candidly consider the Rubrics in question. They are both hypothetical. They simply recognize the possibility of circumstances preventing a Communion. They make exceptional provision for what might otherwise result in a very awkward complication. Such provision is made necessary by the very fullness and positiveness of the Prayer Book arrangements and directions for the Holy Communion. But the merely hypothetical should not overrule the positive. Provision for a possible omission, ought not to be permitted to ride down the prior and more abundant provisions for the proper observance of any rite; certainly not one like that before us.

Again, both Rubrics assume the probability of a Celebration as regularly provided for. The first, inserted before the Offertory Sentences, is evidently concerning itself chiefly about the order of the parts. "Then shall follow the Sermon, after which, the Minister, when there is a Communion, etc." (italics all ours) and goes right on to order accordingly, "shall return to the Lord's Table and begin the Offertory, etc." The second, added at the close of the Office, so far from providing for the omission of the Holy Commu-

nion, treats such an omission as a mere possibility, "(if there be no Sermon or Communion)"—not "if there is," the only form in which a conditional circumstance is accepted as a fact, and is evidently only anxious, that, whatever may be the contingency, as much of the Holy Office shall be used as possible, enjoining, that there "shall be said all that is appointed at the Holy Communion unto the end of the Gospel, etc." The truth is, the so-called "Ante-Communion Service" is not the Church's substitute for the Holy Communion, but her faithful reminder to the people, of the just claims of the unutilized Rite upon their devotion.

Finally, if these Rubrics are a sufficient warrant for discarding the Weekly Eucharist, or its celebration on all Sundays and Holy Days, they prove too much. For the first one, in dispensing with the Holy Communion in the very same act, shuts off the Offertory; for its mandate is plain, "When there is a Communion," the Minister "shall return to the Lord's Table and begin the Offertory," from which the only inference is, that he shall not do so, when there is no Communion. The last Rubric is still more sweeping; for, if the hypothetical clause in the parenthesis is any warrant for the omission of the Weekly Eucharist, it is equally conclusive against the Sermon, as well as the Offertory; its language, "if there be no Sermon or Communion," being equally inclusive of both. But will any one accept this, and object to the weekly Sermon? Is it "just and equal," however, to discriminate thus in favor of the Sermon, a mere human production, and against the Holy Communion, a divine ordinance and means of grace?

The truth is, the Rubrics neither caused nor give any present warrant for the prevailing custom. On the contrary, it had its origin in the peculiar difficulties of our early position as a Church, and in a general low state of religion. But some authority for it coming to be required, the Rubrics, as the only resource, were warped into its defence.

Poor France.

The death last week in the prime of life of Leon Gambetta, has once again attracted the eyes of the world to the unhappy country, which, for more than a century, has been a prey to anarchy, atheism and revolution of every kind. Gambetta seemed, for some time, to be the only possible barrier against the threatened inundation, and now that he is gone men of all parties are anxiously asking, what next?

The papers of this country have, for a week, been full of Gambetta, and eulogies, fulsome to nausea, and above all betraying an ignorance of French affairs and of French History, which would or should shock a school-boy, have been given to millions of readers by editorial pens.

Several journals have called him a great Statesman. This he certainly was not, nor did he ever seem to possess the most rudimentary ideas of political economy, or of sound government. When he seized the reins of government after the sad day of Sedan, his one wish, his one cry was a continuance of the deadly, useless strife against the invader. Had he had his way half the peasantry of France would have been slaughtered, and the whole country would have been abjectly at the mercy of a ruthless enemy. Fortunately, wiser counsels prevailed, and the ambitious, energetic Genoese was, almost by force of arms, ejected from his Dictator's chair. From that time until he became, for a short period which was all too long, Prime Minister of France, his career was one perpetual chain of intrigue and harangue against all lawfully constituted authority, nor was it without black spots of shame and infamy, which should have relegated him forever to an ignoble retirement.

And the man, be it borne in mind, was an avowed Atheist, one who scorned all that Christians hold sacred, and who was pledged, like Julian the Apostate, to use his utmost endeavor "to destroy the Christian name and the Christian religion." Once again, however, thank God, the dying cry of Julian is heard, "Thou hast conquered, O Galilean!" and the remains of the enemy of Christ now lie under the shadow of the Cross.

While Gambetta seemed, as we have said, to be essentially the coming man

who would be able to resist the passions which he had assisted to raise, yet his removal, it may be hoped, will have a beneficial effect. His only successor, from the party of revolution, is the ex-convict Clemenceau, who represents a much greater depth of socialistic infamy than did the dead Dictator. Men who arrayed themselves under the banner of the latter will yet shrink from following the former, and there is a reasonable hope that the parties who love peace and order, will now abandon their own claims and strifes, and unite to save their common country. Let us hope so. For if they do not, then is the future dark indeed.

Overwork and Its Penalties.

Mr. Herbert Spencer, about to leave this country a few weeks since, rated us upon our "persistent activity," to the baleful extent of "overwork." He was struck with the large proportion of gray-haired men. Inquiry brought out the fact that the hair begins to turn gray some ten years earlier than in England. Business and professional men are constantly in danger of suffering nervous collapse, and thousands succumb every year to the wholly unnatural and quite unnecessary tension to which all their faculties are subjected. Mr. Spencer said, "I do but echo the opinion of all observing persons I have spoken to, that immense injury is being done by this high-pressure life; the physique is being undermined."

It was natural, perhaps, that Mr. Spencer, who spoke in a very feeble voice, and, after being in bed all day, undertook the fatigue of a farewell dinner with apprehension, should emphasize the physical detriment. It may be, also, that he is more at home in talking about "physique" than he would be in stating the moral disadvantages of overwork. But our own observation of American life convinces us that the physical wear and tear is less perceptible than that which pertains to the intellectual and spiritual faculties. There is in the average American a large deposit of sensitive conscience, due very much to his religious ancestry, and it is this which makes him uncomfortable as he surrenders to the wrong ways of the world in business and pleasure. He plunges into the swollen tide of "persistent activity," (which is but another name for over-devotion to the temporal and secular) with a consciousness of surrender to that which he ought to resist, and he becomes all the more inwardly miserable, as he increases in outward prosperity. This is the "onus gravior Aetna," which breaks down the soul, and the physical crash is the secondary result.

But there is a form of overwork quite common among us, which can scarcely be deemed positively immoral, while its effects are as serious as those which attend intemperate methods of doing business. It professes to be religious. It would set the world on fire with its zeal. It would merge every duty into one absorbing devotion to "meetings." It has its illustrations among the religious fanatics of all classes—the venerable dames in silk and lace, who meet in elegant drawing-rooms to acquire perfect sanctification; the free methodists who shout themselves hoarse and happy in a country school-house are congeners in this family of intense souls. A day or two since, the papers told of a man who fell dead, while relating his "experience," at a meeting of "the Heavenly Recruits." It is to be hoped that heaven gained a recruit, but the man none the less died of heart disease, aggravated by the excitement of a revival meeting. Religious earnestness is one thing and fanaticism is another. The wild fury of the Board of Trade in the crisis of a "corner," is only one form of a mental disease, which is seen in another development in the insane rapture of the Salvation Army.

This superheated condition of our American life which Mr. Spencer deplors, gives rise to many abnormal growths of religious thought. The strain which bears so intensely on mind and body, predisposes to eccentricity. A highly wrought nervous organization too severely taxed, will easily imagine its raptures to be revelations, and its opinions to be great new truths. Not many months since a curious band of religious enthusiasts was formed in Chicago, who under the belief that they possessed special divine illumination, sold their possessions and went to Jerusalem, where they are now striving to gain con-

verts to a new religion. Not to charge all that is evil on our neighbors, we can easily perceive how fanaticism might also lurk at the very foot of the Altar, and take possession of breasts over which the calm, white surplice is thrown. There is such a thing as sensationalism in ritual, as well as in preaching, which we would do well to avoid.

On the whole the land has reason to be thankful for the sedate, steady, strong kind of religion which the Prayer Book teaches, and which Churchmen ought to exemplify better than they do. It is something for men to know that in religion, as in everything, the deepest waters run smooth and calm.

"Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord, Amen."

A Savage Song.

A new poet has burst in splendor upon the world. His name is Savage, and he is a preacher of the tenets of Unitarianism, whatever they may be. Savage does not belie his name, but charges with ferocity upon things that do not suit him. He is a "liberal" in the pulpit, but when he seizes his ecstatic lyre to pour his song upon the listening world, he gets narrow and intolerant. A dainty little volume his poems make, but glance within and you shall see things to thrill your soul with terror, especially if you happen to be a young lady who dress to go to Church with your prayer-book in your hand. Hark! while this singing Jove hurls his metrical thunderbolts:

A fair young lady was in deep distress.
I sought the cause. Said she, while tears did roll,
"I cannot go to church: shall loose my soul,
For see! my prayer book doesn't match my dress."

Savage evidently intends to sing such fair young ladies into better behavior. Don Quixote never mounted Rosinante with firmer purpose to rescue forlorn maidens from distress, than this sweet singer bestrides his Pegasus to charm these weeping ladies away to some haven of safety—possibly to Unitarian meeting, where they do not use prayer-books and never dress. What a charming Savage he must be, to be sure! and how discriminating! Most new poets would sing to save maidens in general, but he sees, with vision fine, that only the prayer-book young ladies endanger their souls by questions of matched colors. So many such there are, it is high time that this lovely spirit should seize his lyre and burst into song.

Our Missions.

The *Spirit of Missions* for January is out promptly, and is an excellent number. It is printed on better paper than heretofore, and exhibits unabated vigor of editorial work.

At the Stated Meeting of the Board of Managers of our Missionary Society, held December 12th, the Rev. Jacob S. Shipman, D.D., D.C.L., of the Diocese of New York, was elected to fill the vacancy in the membership of the Board, caused by the resignation of the Rev. Dr. Hall.

A Warden of a large church in Brooklyn, which last year gave \$350, says that, under the subscription plan, they will this year contribute about \$1,000. During the year 1887 the Church of England contributed to Foreign Missions the sum of \$2,301,975.

It is very easy to speak of catechismal instruction as leading to a lazy Christianity of memory and form. But does a memoriter acquirement of the rules of syntax and prosody tend to ungrammatical speech? Would Hawthorne have written with more force and finish, if he had neglected the study of rhetoric? Christian morals are the outgrowth of Christian dogma, and children are quite as capable of acquiring knowledge of duty as of penmanship. The more catechism, the less immorality.

The Church in Ireland seems in a fair way to get itself into the same trouble that we are in about Mexico, by consecrating a Bishop for Spain. It is understood that both Archbishops are opposed to it, but it will likely be carried by vote of the Bishops at the next meeting of the Synod in April. The English *Churchman* denounces it as repugnant to the principles of the English Reformation, which was a movement by prelates and people without the aid of foreign intervention.

News and Notes.

The compiler of "News and Notes" cannot refrain from offering here a public tribute of affectionate sympathy to his beloved friend, the editor in chief of this journal, Rector of St. Mary's School, in the terrible catastrophe that has overtaken the noble institution of which the Province of Illinois was so justly proud. To see the anxious work of fifteen years annihilated in an hour is sad indeed, but the sadness is not without hope. St. Mary's is a Phoenix, which will rise from its ashes more beautiful than ever, and in the meantime the sorrow, the dread, the care of the last few days will hardly seem too great a price for the kindly, loving helpful sympathy, the generously proffered aid which have been extended to Dr. Leffingwell from all parts of the country.

The new Mayor of New York, Mr. Edson, has followed the example of his predecessor, and refused a license for the proposed "Passion Play."

The City of Brussels, a magnificent steamship of the Inman Line was run into by another vessel off Liverpool on Sunday last, and sunk almost immediately. Eight persons were drowned, including two steerage passengers.

The English Church papers with the exception of the *Rock* and the *Record*, the two very, very low Church ones, express great satisfaction at the elevation of Dr. Benson to the Primacy. The work which he has already accomplished among the miners of Cornwall augurs well for his success in the chair of Augustine.

Mr. Gladstone has now two Bishopsrics at his disposal—Llandaff and Truro. It is likely that the former will be offered to Dr. Vaughan, the well-known writer, who is already its Dean, and there is a rumor that the latter is at the disposal of Canon Liddon. Both these eminent men have more than once refused the Episcopal dignity, but as the vacant sees require great work and give small pay, it is hoped that they will accept.

The House of Representatives has shown its just appreciation of the demands of public sentiment by passing the Civil Service reform bill, without amendment, by a vote of 155 to 47. There was scarcely any debate, and no change whatever was suggested by the committee, Mr. Kasson even waiving the correction of certain petty errors in the Senate bill to which he alluded, but which he preferred to ignore rather than delay the happy consummation.

The Bishop of Manchester's course in refusing institution to the Vicar-nominate of Miles Platting, is exciting great reprobation in England, as it seems to be a revival of the contest which the late Primate did so much to appease on his death-bed. Dr. Fraser's conduct cannot but be most unfavorably contrasted with the Bishop of London's, who, while possessing little or no sympathy with the High Church party, has not hesitated to sanction the exchange of livings between Mr. Mackonochie and Mr. Suckling.

The Rev. R. Heber Newton, D. D., Rector of the Anthon Memorial Church, New York, is just now causing a sensation in the Metropolis by some sermons on the Bible. He seems to abandon to a very great extent at least, the idea of inspiration, and wants an "expurgated Bible." "Just what he means," says the *Herald*, "we do not understand; but it is at least tolerably sure that about half his theory seems to be borrowed from Bob Ingersoll and the other half from the Church of Rome, and he thus puts in contact materials that do not readily mingle."

Several huge gaps have appeared in the wall of the central tower of Peterborough Cathedral. The tower will be forthwith demolished. The Cathedral is one of the finest in England. The height of the tower which has to be taken down is 135 feet. It is lantern-shaped and has a breadth of 78 feet. The Cathedral was built in the twelfth century in Norman style, on the ruins of an old abbey founded five hundred years before, which had been destroyed by the Danes. It is in the form of a cross, 406 feet long, with transepts 203 feet broad. There are buried the remains of Catharine of Aragon, wife of Henry VIII. Mary, Queen of Scots, was also buried there, but her body was afterward removed by James I. to Westminster Abbey.

The issue of the third volume of Bishop Wilberforce's *Memoirs* to which we alluded in this column a fortnight ago, has caused no little sensation. The publication of many of the anecdotes and conversations is regarded as very indiscreet to say the least. Writing to the *London Times* in his own defence, Mr. R. G. Wilberforce, the Bishop's son and the editor of the volume, says in effect very much what the Irishwoman said when people remarked on the dirtiness of her hands. "Ah! if you could only see my feet"—"You mention," says Mr. Wilberforce, "its profound interest as well as its amazing indiscretion. Could you see the materials which I have not yet published, you might marvel at its amazing moderation."

Fancy taking a Bishop for a Fenian! Yet such has happened in Dublin. A country Prelate was asked to dine with Archbishop Trench. Owing to the state of the slippery roads he preferred using his own episcopal understandings to a cab; but he forgot the number somehow or other and being naturally very cold he rang loudly at the wrong door. This a burly policeman saw, and thinking that in the wrapped and muffled form of his lordship he saw possible danger to the city, or suspected danger of dynamite, he arrested the prelate in forcible terms, reminding him of the Curfew Clauses, and the powers of arrest lodged in the force. As the real door was only a few yards distant, the mistake in his sacred identity was soon repaired, and the scrupulous sergeant quieted.

Including the late Primate, there have been ninety-two Archbishops of Canterbury. Of these, twelve were translated from London, six

from York, six from Winchester, five from Bath and Wells, four from Worcester, three from Ely, three from Wilton, two from Rochester, two from Salisbury, two from Lincoln, and two from Oxford, while one has been translated from each of the following Sees, viz.: Hereford, Selsey, Lichfield and Coventry, Bangor, Norwich, St. David's, and Chester, and one also from the foreign See of Bellay. The remaining thirty-seven Archbishops were simply priests when they were appointed, and among the... are some of the most celebrated of all the Primates—viz.: St. Augustine, Lanfranc, Anselm, Thomas à Becket, Stephen Langton, Thomas Cranmer, Cardinal Pole, Matthew Parker, and William Sancroft. The last who was thus appointed was Tillotson, Dean of St. Paul's, nominated in 1691, when the Primacy was not canonically vacant, Archbishop Sancroft being still alive. It will be remembered that this was occasioned by the conscientious refusal of the seven Bishops to promise allegiance to King William while James lived. The Sees of all were declared vacant, and hence the "schism" of the Non-jurors.

The following notice was posted all over Knoxville, the day after the fire.

Citizens' Meeting! St. Mary's, the pride of our city in ashes! It must be rebuilt! All are invited to attend a meeting at Opera House, Tuesday Evening, Jan. 9th, for the purpose of determining what is best to be done in the premises. This is a matter of interest to every citizen of our city and vicinity. Come out to the meeting. The meeting will be addressed by several of our citizens. By request.

MANY CITIZENS.

Obituary.

At a meeting of the Vestry, Parish of the Ascension, Chicago, held on Monday, Dec. 25th, the following resolutions were passed:

Resolved, That in the death of our fellow-vestryman, Sterno H. Harbison, we have been bereaved of one whose upright, Christian character, fidelity to his religious principles, and generous support of all the work of the Church, endeared him to us more than any of us realize. In his wise providence of God, he was called away to a higher place in the Master's Kingdom. We shall ever cherish the memory of his earthly life with sincere affection, and thank God that it has been our privilege to have known so noble a Christian man. May he rest in peace while light perpetual shines upon his soul; and may we have grace to follow the good example which he has set before us.

Resolved, That a copy of these resolutions be engrossed and presented to the family of the deceased who have our most respectful sympathy in this hour of their sore trial.

J. B. HALL, Sen. Warden.

Personal Mention.

Bishop Garrett, though still weak and suffering from cold, was permitted by his physician to start for Texas on the 3d inst.

The address of the Rev. N. B. Bowden is McComb City, Miss.

The Rev. J. B. Massiah, colored Deacon in charge of the mission to his own race, at Cairo, Diocese of Springfield, received the Priesthood on Sunday last, from the hands of Bishop Seymour.

The Standing Committees of the Dioceses of Springfield and Fond du Lac, have refused consent to the consecration of the Rev. H. M. Thompson, Assistant Bishop-elect of Mississippi. Those of Quincy and Texas have accorded it.

The Rev. P. B. Lightner, late Rector of Christ Church, Oil City, Pa., has accepted the rectory of the Church of the Ascension, Claymont, Del. His address will continue for the time being at 4010 Pine St., Philadelphia.

The address of the Rev. Robert C. Wall, is Tiskilwa, Ill.

The Rev. Wm. Ernest Daw has accepted a call to the rectory of the associated parishes of Christ Church, Allentown, and Grace Church, Crosswicks, N. J. Post-office, Allentown, N. J.

The Rev. Horace E. Hayden's P. O. address is still Wilkes Barre, Pa., and not Plymou, as erroneously stated in Whitaker's Almanac.

The Rev. P. P. Lee has resigned the rectory of Grace Church, West Rutland, Vt., to accept the position of Assistant Minister at Holy Trinity's Cathedral, Portland, Maine.

Mr. George Herbert Bailey, a son of the Rev. Dr. Albert H. Bailey, was ordained by Bishop Bissell to the Diaconate, in Grace Church, Shelton, Vt., on St. Thomas' Day, Dec. 21st.

The Rev. R. B. Wolsey has taken charge of the Missions at De Land and Orange City, Florida. P. O. address, De Land.

The Rev. Henry A. Skinner, having at the request of the Bishop of Wisconsin taken charge of Christ Church, Eau Claire, Wis., till the first of June next, may be addressed accordingly.

The City address of the Rev. G. W. Mayer, in charge of Charity Hospital, is 209 E. 44th St., New York.

The Rev. Edwin G. Noek has resigned the Rectory of St. Thomas' Church, Glassboro, N. J., and accepted that of Christ Church, Adrian, Mich. He will enter upon his new duties on Septuagesima Sunday.

To Correspondents.

W.—An account of Christmas in Philadelphia appeared in last week's issue. Our columns are too crowded to allow of our publishing the letter which you have kindly sent us.

C. C. A.—The Christmas greens should be left up until the Festival of the Purification, Feb. 2d. At least such is the usual custom in England.

Official.

DIOCESE OF NEW JERSEY.—SPRING VISITATION, 1883.

January 14—Second Sunday after Epiphany, St. Mark's, Hammonton; Christ Church, Waterford.

Jan. 21—Septuagesima, St. Andrew's, Bridgeton.

Jan. 28—Septuagesima, St. John's, Salem; St. George's, Penn's Neck.

February 4—Quinquagesima, Lakewood; Tom's River.

Feb. 11—First Sunday in Lent, Trinity Church, Vineland; Christ Church, N. Vineland; Christ Church, Millville.

Feb. 18—2d Sunday in Lent, Trinity Church, Vincentown; Grace Church, Pemberton; St. Peter's, Church, Medford.

Feb. 25—3d Sunday in Lent, Trinity Church, Asbury Park; St. James', Long Branch.

March 4—4th Sunday in Lent, Trinity Church, Moorestown; Grace, Merchantville; Christ, Riverton.

Mar. 11—5th Sunday in Lent, Christ Church, Haddonstown; St. Luke's, Columbus; St. Stephen's, Florence.

Mar. 18—The Sunday next before Easter, St. Andrew's, Mt. Holly; Trinity, Mt. Holly.

Mar. 21—Wednesday before Easter, St. Luke's, Metuchen.

Mar. 23—Good Friday, St. Peter's, Freehold.

Mar. 24—Easter Even, Chapel of the Holy Child Jesus, Burlington College.

Mar. 25—Easter Day—Feast of the Annunciation, St. Mary's Church, Burlington; Chapel of the Holy Innocents, St. Mary's Hall; St. Barnabas', Burlington.

Apr. 1—1st Sunday after Easter, Grace Church, Plainfield; Church of the Holy Cross, N. Plainfield.

Apr. 8—2d Sunday after Easter, Trinity Church, Princeton.

Apr. 15—3d Sunday after Easter, St. Paul's Church, Camden; Church of our Saviour, Camden; St. John's Church, Camden.

Apr. 22—4th Sunday after Easter, Trinity Church, St. Paul's, St. Michaels, Trenton.

Apr. 29—5th Sunday after Easter, Christ Church, New Brunswick; St. James', Piscataway; St. John the Evangelist, New Brunswick.

May 3—Ascension Day, St. Peter's, Spotswood; Holy Trinity, South River.

May 6—Sunday after Ascension, St. John's, Church, Trinity, Grace, Elizabeth.

May 8—The Annual Convention meets in St. Paul's Church, Camden.

May 13—Whitsun Day, Trinity Church, Fairview; Mission at Riverside; St. Stephen's, Beverly.

May 20—Trinity Sunday, Ordination.

May 27—1st Sunday after Trinity, Trinity Church, Woodbridge; Holy Cross, St. Peter's, Perth Amboy.

June 3—2d Sunday after Trinity, St. Mary's, Kypport; Doane Memorial, Christ Church, South Amboy.

June 10—3d Sunday after Trinity, Christ Church, Woodbury; St. James', Paulsboro.

June 17—4th Sunday after Trinity, Christ Church, Shrewsbury; St. John's, Little Silver; St. James' Memorial, Eatontown.

June 24—5th Sunday after Trinity, St. George's, Rumson; Christ Church, Middletown; Trinity, Red Bank.

July and August—the sea-shore parishes will be visited as usual.

The appointments here published are, for the most part, on Sundays only. Others will be added for the week-days, when desired by the clergy. Parishes not included in this list will be visited in the Autumn, except those that have had a confirmation since the last Convention. It is hoped that the election for Diocesan Missions, at the visitation of the Bishop, will be additional to the ordinary contributions of the Parish, for that purpose.

JOHN SCARBOROUGH, Bishop of New Jersey. Feast of the Circumcision, Trenton, Jan. 1, 1883.

Acknowledgements

The undersigned thankfully acknowledges the following contributions for the purchase of the Presbyterian Church building at Prescott, Wisconsin: Ladies' Society, Prescott, Wis., \$25.00; the Rev. W. Datlock, \$10.00; the Rev. James Saul, \$25.00; Bishop Wm. W. Warren, \$10.00; HENRY LANGTON.

Contributions earnestly solicited to complete the new church at Hudson, Wis., and free the Missionary from payment on the parsonage property at River Falls. Missionary at River Falls, Hudson, and Prescott.

Miscellaneous.

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

SOCIETY FOR THE INCREASE OF THE MINISTRY. Formed, 1857. Incorporated, 1859. A general society, neither sectional nor partisan in its administration. Aids students for the ministry in college and the theological seminary. Scholarships from \$50 to \$200 per year. Six hundred and six of its scholars already ordained; twenty-five the past year; five hundred and twenty-five still living and serving the Church. For terms, etc., apply to Rev. Elisha Whittelsey, Corresponding Secretary, Hartford, Conn.

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H. B. Bryant's Chicago Business College is fixed to its utmost to supply the demand made upon it by business houses for clerical help. This is good news for young men.

"L'Annuaire," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The third year began Oct. 15th, 1882. Editor: The Rev. C. Mil-let, Rector of St. Sauveur; address 2020 Sanson Street, Philadelphia, Penn.

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NOTICE.—This Commentary being the work of Eminent Biblical Scholars of the day, under the supervision of the Bishop of Gloucester and Bristol, Chairman of the New Testament Revision Company, will be of great assistance to those who take an interest in the Revision of the Old Testament. The Notes will be found to embody virtually a Revised Translation, and in them the difficult and doubtful passages on which the labours of the Old Testament Company have been spent, and in which the chief interest of the Revision will centre, are fully discussed and explained.

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MADEMOISELLE DE JANON'S, (Successor and former partner of the late Miss Haines.) French and English Boarding and Day School for Young Ladies and children. 10 Gramercy Park, New York. Will re-open Sept. 28th, 1882. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Alliot Boymer. Boys class Oct. 2.

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St. John's School. Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 23rd West St., New York City, between Broadway and Fifth Avenue. Boarding and Day School for Young Ladies and Children. Address Mrs. THEODORE IRVING.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 13, 1882. Instrumental music under charge of J. Baker, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A., Rector.

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BOOK REVIEWS.

ROBERT RAIKES' LIBRARIES. Ten cent Series. Hugh Fisher, or Home Principles carried out; Chloe Lankton, or Light Beyond the Clouds; Irish Amy, or the Child of the Street and on the Farm; Life in Earnest, or Christian Activity and Order, Illustrated and Commended; Jamie, the English Boy, or Only One Hour in Sunday School; Anna Koss, a Story for Children; Maria Cheesman, or the Candy Girl; The Young Clerk, or The Story of Robert Elliot; Black Jacob; A Monument of Grace; Carl, the Young Emigrant; A Memoir of Schools and School masters New York and Chicago: American Sunday School Union.

The purpose with which these books are written and published is good and praiseworthy. They are evidently intended to take the place of the vicious "dime novel." Moreover they are attractively dressed in pretty paper covers. But our commendation, we must say, must cease with the outside. We have not space to give a sketch of all the ten books, and therefore select the first two on the list. We have known a great many boys in our time, but never one quite so perfect as Hugh Fisher. We do not say that Hugh is an impossible boy, but he certainly is an exceedingly improbable one. For the credit of human nature, as it is, he should have been allowed a few lapses. We are persuaded that such a portrait affords ample ground for the ridicule so often passed upon the typical Sunday School scholar. "Chloe Lankton," or "Light Beyond the Clouds," is a story of a sick, bed-ridden girl. It is a tale of extreme suffering and extreme poverty. But the narrative lacks that essential quality of skill and power which is necessary to give to such a story the elements of permanent interest. Our world is full of just such instances of trial, but the pens are rare indeed, which can embellish a plain and obscure life beset by disadvantages and afflictions, and make it radiant and immortal. All of these books fall painfully short of this. The religious sentiments introduced are artificial and unchurchly, and not such as grow out of the devout study and use of the Catechism and the Sacraments.

THE NATURE AND FORM OF THE AMERICAN GOVERNMENT FOUNDED IN THE CHRISTIAN RELIGION. By the Hon. Geo. Shea. Boston: Houghton, Mifflin & Co.

In the spring of the year, Judge Shea, who is the chief Justice of the Marine court of New York City, was elected as a Trustee of the General Seminary. At that time he made an address before the faculty and students of that Institution, and the present book repeats the address with some additions and generalizations.

Our author plainly shows that the United States Government, in spite of the fact (which some mistaken ones would have otherwise), that the Constitution contains no allusion to God, is altogether Christian in its character. He traces the idea of government and law from our earliest Scandinavian ancestors through the days of early Britain, and so on down to our own day; this shows that the existence of God, in all promulgations of law is always taken as "presupposed." This is eminently true in the Constitution of the United States. It is a "necessary presupposition and inference that the tenets of the Christian religion lie at the foundations of the government, and are to protect and regulate its operations." Various decisions and rulings are cited, all of which establish the fact which is asserted in the title.

We commend the book to all, and would suggest that those of our friends who have been so distressed over the assertion that we are simply organized heathen, make it a text-book for a short course of study. It would thus bring them comfort in the inevitable disappointment of their efforts to get the name of God into the National Constitution.

SERMONS ANCIENT AND MODERN. Edited by Samuel J. Eales, M. A., Principal of St. Boniface College, Westminster. Published by James Pott, Astor Place, New York. Handsome cloth, pp. 256. Price \$2.00.

In this book the Church's Services are illustrated and harmonized from the Fathers and Medieval writers, with an addition of incidents from the lives of the Saints, of legends, parables, anecdotes, poetry, etc., all arranged under the Days which they are intended to illustrate. The present series only extends between Advent and Whitsuntide. The section upon each Sunday begins with a brief "harmony" of the Services for the Day, in which the parallel lines of thought in the Proper Lessons, Collect, Epistle, and Gospel are, as far as possible, illustrated and combined into a definite whole characteristic of the Day. Congregations vary greatly; and though the excessive use of such illustrations is to be deprecated, yet an apt story often "tells" more than an hour of labored exposition.

THE UNITED STATES ART DIRECTORY AND YEAR BOOK. Compiled by S. R. Koehler, Cassell, Petter, Galpin & Co, New York, London, and Paris, 1882. Price 50 cents.

This Directory is designed for Artists, Art Students, and Travellers, and contains lists of National and local Institutions, Academies, Art Schools, Museums, Exhibitions, and Decorative Art Societies throughout the United States. It is the first attempt of its kind in this country and, though incomplete, will be useful to Artists, Art Students, and Travellers of Artistic inclinations, as it contains both Artists' and Art-teachers' Directories, lists of Art journals and books published in the United States, and the U. S. copyright laws.

WORDS OF THE HEART. By J. O. Lavater. Translated and Arranged by Charlotte H. Coursen. Published by James Pott, 12 Astor Place, New York.

This is a neatly prepared little book of meditative reading from the remains of Lavater, the once renowned physiognomist who attracted the world's attention during the latter half of the eighteenth century. He lived a quiet life while Europe rang with the deeds of Frederick the Great, the horrors of the French Revolution, and the glories of Napoleon's early career. But in

his retirement he established through his eloquent speaking and writing a wide-spread influence that is found lasting on to our own day. Goethe pronounced Lavater to be "the best, greatest, wisest, of all the men he knew."

ENGLISH CHURCH HISTORY, for American Children. By the Rev. R. W. Lowrie, Washington, D. C. Published by James Pott, 12 Astor Place, New York City. 12mo., pp. 200. Strongly bound.

Seldom have we seen any book more perfect, and apposite to its purpose than this. Mr. Lowrie has written the history of the Church so far as Catechumens need to know and understand it, in a way, crisp, correct, and clear, that leaves but little to be desired. We specially commend it to the attention of all Rectors who desire to have their young people duly instructed in the historic principles of the Church.

INTRODUCTORY LESSONS IN DRAWING AND PAINTING IN WATER COLORS. By Marion Kemble. Boston: S. W. Tilton & Co.

A little book intended for self-instruction and containing many useful hints for beginners. The chapters on preparing paper and the first washes in water-colors are excellent, as is the instruction on Perspective, as far as it goes. As usual, Tilton's own manufactures are extensively advertised.

THE DESERTED VILLAGE. By Oliver Goldsmith. With Illustrations by Hammet Billings. Philadelphia: Porter & Coates; Chicago: The Colegrove Book Company.

A beautiful edition of a well known poem; handsomely printed and elegantly illustrated. It will make

"Sweet Auburn, loveliest village of the plain" still better known to our fellow-countrymen.

PRINTING FOR THE BLIND. *Kneass's Philadelphia Magazine for the Blind*, commends itself to the seeing public as a periodical worthy of their hearty support. The publisher, who is himself without sight, has been engaged for a number of years issuing books in raised letters, among which, in addition to the magazine mentioned above, is *Kneass's Music Journal for the Blind*, printed on an easy and simple system of notation, and affording increased facilities in the profession of Music, whereby many of the sightless become self-supporting. The success of the whole undertaking is due in a large measure to the encouragement extended by those who feel an interest in that class for which the books are especially designed. A number of seeing persons are subscribing to these periodicals for the benefit of their blind friends; and, occasionally, where no particular individual calls for their sympathy; the choice of the recipient is left to the publisher, who invariably informs the subscriber of the party selected from the large number of those who are desirous, but unable, to obtain books which they can read with their fingers; and, as by far the greater proportion of the blind are in circumstances which will not permit their subscribing, such benevolence is highly appreciated.

It is the earnest desire of the publisher to establish these periodicals on a firm and perpetual basis, which will not crumble when his labors in this life cease; and in order to accomplish this, a permanent fund would be requisite, which would place the works within the reach of all blind readers. It is needless to say that such an establishment would be productive of great profit, instruction, and enjoyment; would engender self-culture, develop intellectual talents, and afford an agreeable pastime to the sightless community over our broad land. Subscriptions and donations are solicited. Any one desirous of opening communications on the subject, can do so by addressing N. B. Kneass, Jr., Publisher for the Blind, 1126 Market Street, Philadelphia.

A very interesting sermon is that delivered in Christ Church, on the 21st day of June, 1786, at the opening of the Convention of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, by the Rev. Wm. White, D. D., and Rector of Christ Church and St. Peter's, in Philadelphia. Philadelphia: printed by Hall & Sellers. M D C L X X V I. A reprint has just been issued of this sermon which is a valuable historical souvenir.

James Pott, the Church Publisher, of Astor Place, New York, is doing the Church a good service in getting out the *Manual of Christian Doctrine*, which has been prepared by the Rev. Walter Gwynne, of Cohoes, under the editorship of the Bishop of Albany, for the instruction of young people in the Church. It will be in three parts—Junior, Middle and Senior; and a teacher's edition for the Senior grade is also in preparation.

Mr. Thomas Whittaker has just published by request, under the title "Unnoted Influences," the Sermon preached in St. Paul's Chapel, Trinity Parish, New York, by the Rev. James Mulchahey, S. T. D., an Assistant Minister of Trinity Church, in pastoral charge of St. Paul's, on Thursday, November 30th, A. D., 1882, being the annual Thanksgiving day, and also the Feast of St. Andrew.

The Church of Honolulu has begun the publication of a monthly periodical entitled the *Anglican Church Chronicle*. The editors are the Revs. A. Mackintosh and George Wallace, the latter of whom as a graduate of Nashotah, and Rector of St. Paul's Church, Waterloo, N. Y. is very well and favorably known in this country.

The Historical Address delivered at the Church of Our Saviour, Lebanon Springs, N. Y., on October 29th, 1882, by the Rector, the Rev. Joseph Hooper, has been published by request under the title "One hundred years of the Church's work, occasional and permanent, in the Lebanon Valley."

Mr. James Pott, the well-known Church Publisher, has just issued a Narrative of the proceedings of the Jubilee Services of Bishop Smith, a full account of which appeared in these columns. The little pamphlet is of permanent value and interest.

Letters to the Editor.

A Criticism.

To the Editor of the Living Church. Will you allow me to offer a few words of frank criticism on a book entitled "The Bible a Scientific Revelation," by C. S. Adams, S. T. D.? It was written, it says, "to counteract the evil of such modern thinkers as propose a better religion than Christianity." Had the writer confined himself to showing that the proposed "religion" is infinitely inferior to Christianity, his theological training would have stood him in good stead, while his scientific vagaries would have had little opportunity to do harm. Unfortunately he has attempted something quite different. He sets out to show that there is no contradiction between the Bible account of the creation and modern science.

His book is highly commended by some. That excellent paper, the *Christian Union*, says of it, "This is a good work to place in the hands of those who are beginning to lose confidence in the Bible because of much reading in hostile scientific journals and books. * * * Let it have a wide circulation. * * * It will give needed facts to many." It may appear presumptuous to dispute such authority, but it seems to me that precisely the opposite is true, and that no worse book could be put into the hands of such persons. Take for example, a young man who has just completed his studies at some respectable school of science. He has studied astronomy and geology, and has at least some practical knowledge of them. He knows this, whatever may be the amount of theorizing, that there is a vast substratum of facts on which these and other sciences rest. In them he has full faith, but his belief in his father's Bible has become weakened because, as he has been told, it contradicts what he knows to be true. He reads that this book by Dr. Adams is a good one to place in hands like his, and that it will give needed facts to many. He takes it up with mingled hope and fear. Are his doubts to be resolved? Is that grand old story of creation true after all? He opens at random, and reads (page 37) "Experiments on molecular construction prove that manifold substances, formerly supposed elementary, are now known to be chemical compounds. This is one of the best evidences of the truth of the Mosaic narrative." To say nothing of the inelegant English, he will wonder how this is any proof of the truth of Genesis 1st, and will naturally conclude that if this is one of the best, the others must be weak indeed. A little farther on (page 37) he reads the astounding assertion that the light of the first day "caused the division of the created mass into worlds and systems, arranged them in their plains, (sic) and caused them to move in their orbits, and revolve on their axes." He says if this is the Bible, it certainly is not science. On page 104, he is told that God created all things in six days—not quite 6,000 years ago and that man was created coevally with extinct marine and terrestrial animals. On the next page he reads: "There is no satisfactory evidence that during the lapse of time the forms of living matter have undergone repeated changes, the effect of which has been that the animal and vegetable population at any period of the earth's history contains some species which did not exist at some antecedent time." In other words, all present species of plants and animals existed from the earliest times, and (page 53) all the inconceivably numerous kinds of extinct plants and animals were put in the earlier part of the 6,000 years—"these in the oldest formations are the shortest lived and would first become extinct." Such statements, in the light of present geological knowledge, are so absurdly false that he turns instinctively to the title page to learn when the work was published!

On page 51, our young inquirer finds the following choice piece of ancient geography worthy of the veracious pages of Kosmos Indicoeplustes. "There was originally but one great island created. It was washed on all sides by one surrounding ocean. How consistent the revelation is! (Consistent how, and with what?) On that island there was but one river flowing from its centre and dividing into four other tributaries taking its waters to the ocean." Amazed at all this he hastily turns over the leaves and finds on page 35 and after it, these extraordinary statements, "'Cosmic light' (that of the first day) carried creation, its organization into worlds and systems." "This light was a creative force. Sunlight was afterwards created as a productive force." "Darkness is not the absence of sunlight for that was not yet created." "It looks as if darkness was as much a creation as light." "The light, under God's direction, imparted general laws to the mass." "That beginning was the advent of time, B. C. 4004. And there is no fact in astronomy, geology, or chemistry, and no physical law rightly interpreted, that conflicts with this!" On page 40, he is told that at first the sun and stars were dark bodies. On page 60, he reads that "these bodies already arranged in their places by the primary light, were made to suddenly shine by another kind of light." On page 70, he is told that "Chemistry proves that the sun may be the source of heat without itself being hot!" The merest tyro knows that this is not the science of the XIX. century. If these absurdities had been charged upon the Bible by Mr. Ingersoll, or Mr. Bradlaugh, it would be comparatively easy to get along with them. Their known enmity towards that book would itself suggest the reply that they had distorted its teachings to make them as false and ridiculous as possible. But it is no enemy that has done this. It is a friend, a learned man, a Doctor of Divinity, and surely he would put nothing into the creative ac-

count to injure it; nay, he would soften down all that might seem to contradict science, and so far as he consistently could, would make it agree with the facts of the world's history. The most natural result would be that our young inquirer for truth would close the book with his infidelity confirmed as it could not have been by all the avowed infidels under the sun.

As might be expected from its looseness of statements in other matters, this book shows that its author has not studied in the proper sense of that word, the chapter of which he thinks he is writing. On page 29, he says the Hebrew word to create occurs three times in this account. One of these, he says, is "when the vegetable and animal life were created." It is not used in reference to vegetable life, nor in fact anywhere in that neighborhood. On page 55, he says, "On the completion of the third day's work God first said that He saw that it was good." He forgets that *God saw the light that it was good, on the first day.* C. B.

Mr. Gwynne's Manual.

To the Editor of the Living Church: My object in calling attention to the Rev. Mr. Gwynne's teaching in his new Catechism, that Baptism gives the baptized a new nature, was not to criticize. The only criticism in my short letter was in the title, for which I am not responsible. I supposed that, having had their attention called to the very important question and answer, the clergy interested would do their own criticizing.

The teaching in question is that of the extreme sacramentarian school, a fact which evidently disqualifies the otherwise excellent work, as far as appears, for general use.

This answers the questions of my Reverend brother, Mr. Herron.

I fear that a discussion of all the varied and conflicting theories of Baptism by "the accepted Doctors of the Church," would not be particularly edifying to your readers. It might, however, do some good in illustrating the mischief which has grown out of an excessive faith in Theological definitions.

The question is not upon the fact of the "new nature," or "better nature," or "better self," but upon the assertion that this is originated in Baptism. I fail to discover the slightest trace of any such teaching in the New Testament, the Baptismal Office, or the Church Catechism. Says Mr. Herron: "The fact of a birth necessitates the fact of a consequent nature. Therefore, the fact of a new birth necessitates the fact of a consequent new nature." True, but does the first birth originate the first nature or does it simply introduce it into the world? Unless life precede birth it never succeeds it.

Does the Catholic Church require us to teach our children that previous to Baptism they have only an evil nature and are incapable of the graces of the Holy Spirit?—and, as a logical consequence, that unbaptized children are lost?

I am indebted to my friend, the Rev. Mr. Quennell, for quoting the words of the sainted Keble: "Because a new name is a token of a new nature—or at least, of a very great change of condition." The "Well, hardly ever" qualification in this assertion seems to spoil it for the purpose intended. There are not many Churchmen who would not cheerfully endorse the words I have italicized.

To conclude: The House of Bishops a few years ago gave their opinion that in Baptism no moral change was effected in the baptized. Doubtless, many of your readers would be pleased to know—I should, for one—how a human being can receive a new nature and yet experience no moral change?

RUSSELL A. OLIN.

Watertown, N. Y., Jan. 8.

To the Editor of the Living Church:

I suppose that there can be no doubt that Mr. Gwynne in his Catechism means to teach what the Church does about regeneration. But to say we receive a new nature in Baptism is to assert what the Church in the past has ever denied. Hooker's words on the subject are sound and orthodox: "The person of Adam is not in us, but his nature, and the corruption of his nature devised into all men by propagation; Christ having Adam's nature as we have, but incorrupt, deviseth not nature but incorruption and that immediately from His Own Person into all that belong unto Him." B. V., ch. 56, S. 7.

The Dictionary of Scholastic words usually printed at the end of the sermons of St. Thomas Aquinas; or the list of scholastic terms given on pages 20 and 21 of Forbes on the Nicene Creed, would show that in theology "nature" is a synonymy of "essence."

The second article of religion tells us that in Christ there are "two whole and perfect natures, that is to say the Godhead and the Manhood." That Manhood in Christ is not different in nature from ours but the same; the Collect for Christmas day says He took our nature upon Him. But in our persons the nature was corrupt, in His, incorrupt. We cannot then receive a new nature, but a renewal of that nature which we have already. We need not to be made men; that we are by nature, but to be made sinless, incorrupt, glorified men. It is "incorruption" not "nature" which is devised to us in the Sacraments. After Baptism we have neither ceased to be men and thus lost the nature of man; nor have we become angels nor God and thus had a new "nature" added to our persons. J. J. MURDOCH.

Salisbury, N. C.

To the Editor of the Living Church: Referring to several letters which have lately appeared in the LIVING CHURCH, upon the subject of the teaching contained in the "Manual of Christian Doctrine," by the Rev. Mr.

Gwynne, and edited by Bishop Doane, touching the question of the correctness of the statement that a new nature is given to us in Holy Baptism, will you kindly allow me through your columns, to call the attention of those of your readers who may be interested in the matter, to a single Scriptural reference? If those who have any doubts on this point will carefully read the first four verses of the first chapter of the Second Epistle of St. Peter. I think the doubt will pass. EDW. P. LAMB.

New York, Jan. 2, 1883.

Spanish and Portuguese Prayer Books.

The Bishop of Meath has published, in a separate form, the Introduction which he prefixed to the English translations of the Spanish and Portuguese Prayer Books, under the title of Back to the Old Paths: a Plea for the Reformed Episcopal Churches of Spain, Portugal, and Mexico, and a Brief Review of [their recently compiled Formularies (London: [Partridge, pp. 20.) The following passage contains the facts of the case:

"All that is necessary for my present purpose is to point to results, and to state, with thankfulness, that two organized religious communities—one in Spain (calling itself 'The Spanish Church'), embracing eight congregations, and between 1500 and 2000 adherents; and one in Portugal (calling itself 'The Lusitanian Church'), consisting of five congregations and 1000 adherents—have been recently established upon a basis of national independence and self-government. Also, that these Churches (for, though small, they deserve the name) have met together respectively in their synods, and have there adopted an Episcopal constitution, with a well-ordered basis of discipline. Also, that they have applied to the Bishops of the Irish Church, requesting them to do for them what the American Bishops did for the Church of Mexico, namely, to convey Episcopal Orders to the Bishops elect of their respective churches. Also, that they have each, in open synod, solemnly declared their adhesion to the creeds of the catholic undivided Church, and to those fundamental doctrines which are held essential by the Churches of Christendom, with which they desire to be in communion. And, lastly, that as a further warrant of their orthodoxy and a further bond of union amongst themselves, each Church has compiled for itself, with the authority of its synod, a book of Common Prayer, or of 'Divine Offices,' to be used generally throughout the congregations belonging to its communion" (p. 11).

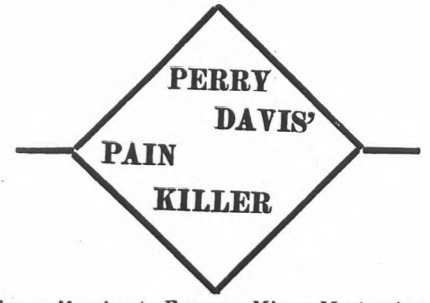
Bishop Garrett.

From the Omaha Church Guardian.

Our Garrett, who has been away, on a search for his lost health, to his native home for the last few months, has just returned very much improved. When in Ireland, the Dublin University, of which he is a graduate, conferred upon him the degree of Doctor in Divinity, in the most handsome and complimentary manner. The Senior Proctor, the Rev. Wm. Roberts, in proposing this honor, said:

"We propose that the degree of D. D. be conferred (*jure dignitatis*) on the Right Rev. Alexander C. Garrett, Bishop of Northern Texas, one of our own alumni, who graduated in 1854. He came out as a respondent, and answered very creditably for the testimonium in 1855. After serving as a curate in England for three years, he went out as a missionary to the North American Indians in British Columbia. He received an invitation to become rector of an important parish in San Francisco, where he served for a few years. Afterwards he was made Dean of Nebraska, and finally he was elected Bishop of Northern Texas. For a portion of his time he occupied the chair of Natural Theology in the College of Nebraska, which conferred upon him the Doctorate in Theology. His reputation as a preacher and a lecturer gained for him the degree of LL. D. from the State University of Mississippi. He had at the time been a total stranger to every member of that University, which is a secular institution, the ranks of which are manned by persons of every creed."

"I have been afflicted with an affection of the throat from childhood, caused by diphtheria, and have used various remedies, but have never found anything equal to Brown's Bronchial Troches."—Rev. G. M. F. Hampton, Picketon, Ky. Sold only in boxes.



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SONNET.

The Late Archbishop of Canterbury, Archibald Campbell Tait. Born 1811; Died 1882. Sublimely simple, calmly dignified. He served his Queen, his country and his God; Crowned with a mitre, yet with meekness shod, He followed Duty as his joy and pride. His saintly life with keener sorrow tried, Budded and bloomed the more, like Aaron's rod; As with firm step and wise his way he trod, And watchful eye that kept an outlook wide. Mid England's chosen youth and outcast poor He toiled, nor shrank from London's roar and crowd, Nor dreamed of rest on St. Augustine's throne; And now his name is blest, his fame is sure, And the world hails him with applauses loud Who sought Christ's will and glory, not his own! RICHARD WILTON.

Christmas in Wilmington, Delaware.

Correspondence of the Living Church. On Christmas Eve, at 7:30 P. M., a large congregation assembled in St. Andrew's Church, to take part in the Carol Service of the Sunday School. The occasion was very much enjoyed by those present.

The announcement in the daily papers that there would be a Celebration of the Holy Eucharist in Holy Trinity Church, at 12 o'clock, midnight, of Christmas Eve, drew together a congregation that completely crowded the church, large numbers standing in the aisles, and many who were unable to gain admittance, remaining on the outside near the windows. The music was rendered by a choir of about 20 voices, and supported by an orchestra of ten instruments, all under the direction of Mr. Edward Henry Eckel, the proctor of the church. The Rev. Louis K. Lewis acted as celebrant; the Rev. Henry B. Martin, M. D., as Gospeller; and the Rev. John Martin as Epistolar. At the offertory, Dr. Martin, Rector of the parish, received a copy of Roper's "Canon of the Eucharist," from the teachers of the Sunday School, for use in the church. Also a handsomely embroidered white stole, was placed by him on the altar, a personal gift from the teachers of the school to the Rev. Mr. Lewis, Priest-in-charge. A very rich chalice veil of white brocade silk, embroidered in colors, and lined with red silk, together with accompanying pall, a personal gift to the Priest-in-charge, from a lady of the congregation, was used during the Service. The altar looked very bright, and the Service was quite impressive. A second Celebration, with chorus and orchestra, was held at 10:30 o'clock on Christmas morning.

There were no Services at Calvary Church on Christmas Day, the Christmas Services having been held the day before. At 6:30, there was a choral Celebration at Trinity Chapel, the Rev. H. B. Martin, celebrant. The boy-choir, organized last spring by Mr. Eckel, now of Holy Trinity Church, sang the Service very creditably under the direction of Mr. William J. Fisher, choir-master. There is an insufficiency of clear soprano voices, which we hope may soon be supplied. The choir is not surprised, though it enters in procession from the sacristy.

At 6:30, there was also a carol Service at St. John's Church, followed by a Celebration of the Blessed Sacrament. Mid-day Celebrations were held in all the churches except Calvary. The Christmas Festival of Holy Trinity Sunday School, was held on the evening of St. John Evangelist's Day. The three clergy of the Parish were present. The church was filled. The school marched around the church on the outside, in procession, and entered the west door singing a processional carol.

Gifts were made to scholars, teachers, and officers. Mr. William J. Fisher, who has been connected with the school for the last ten years, for several years past as the efficient superintendent, is about to resign, and his probable successor will be the Priest of the Church. Mr. Fisher goes to the Chapel, both churches being in the same parish. On the following evening, Holy Innocents' Day, Festivals with distribution of gifts took place in Trinity Chapel, and St. John's Church. At the former the service was chorally rendered by the Rector (Dr. Martin) and the boy-choir.

The Rev. Prof. Angelo A. Benton, of the Diocese of North Carolina, has been elected to the chairs of Mathematics and Modern Languages in Delaware College, vice the Rev. Prof. Jeffers. The vacancy caused by the resignation of the Rev. R. H. Murphy, from Rugby Academy, has been filled by the appointment of Mr. G. Herbert Murphy, son of the Rev. J. W. Murphy, of Hillsborough, N. C.

Delaware, Wilmington, Dec. 29, 1882. A very appropriate service, called a service of reparation, was held in St. Mary's Church, Kansas City, on the occasion of the lecturing there of the notorious Mr. Ingersoll. It consisted of penitential hymns, and silent prayers which were asked as follows:

First—For the good estate of the Holy Catholic Church. Second—For all who have strayed away from the light of truth into the darkness of error and sin. Third—For all who are wont to pray "Lead us not into temptation," and yet presumptuously expose themselves thereto. Fourth—For all who thoughtlessly aid the cause of Satan by countenancing attacks upon the Christian faith. Fifth—For all who claim the Christian name and yet remain to hear God's justice maligned and his word reviled. Sixth—For all who have forsaken the God of their youth and have become prayerless and careless regarding their spiritual condition. Seventh—A prayer for all men.

The address by the Rector, the Rev. H. D. Jardine, deeply impressed the large congregation. The solemn service was one long to be remembered. Life is made up, not of great sacrifices and duties, but of little things, of which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—Sir Humphrey Davy.

ALL AROUND THE WORLD.

The young queen of Spain reads English and American books and likes them. The dykes on both sides of the Rhine have burst, and all the low-lying districts are flooded. A squirrel hunt in Vermont a few days ago resulted in the slaughter of 18,000 of the "varmints."

Rosa Bonheur has taken up her winter quarters at Nice, where she intends to work at a large picture—"Transplantation." A thousand tenants in a single county in Ireland, Mayo, want to emigrate with their families. That shows what a state Ireland is in.

Rumors are current in Paris that the intellect of Victor Hugo has broken down under the combined stress of great age and long-continued literary efforts.

The Cheyennes are discussing the organization of a territorial government, the election of a governor and council, and the levying of taxes pro rata upon cattle-raisers.

According to Mr. Nuball, the English statistician, the wealth of this country amounted to \$49,770,000,000 in 1880. This would give nearly \$1,000 to each person.

A San Francisco judge sensibly decides that it is cruelty for a man to habitually use vile language in addressing his wife, especially if in the presence of their children.

Great suffering from small-pox is reported among Cherokee Indian of Indian territory, and the territorial government has appropriated \$2,000 to secure attendants for the sick.

The steamer Mississippi, off Columbia Bar, Oregon, one night last week, experienced a violent thunder-storm. Lightning played through the rigging, to the terror of the crew, as there was a large quantity of giant powder on board.

The product of the cotton-seed oil manufacturing is estimated to be worth not less than \$10,000,000 per annum to the south. It is but a few years since that the excess of cotton-seed, after planting had been provided for, was considered of no account.

The largest salmon taken in the Tweed this year with a rod and line, weighed 60 pounds. This is thought to have been the biggest Scotch salmon of the century. Yarrow, however, in his "British Fishes" states that the earl of Hancote once took a salmon with a rod which weighed 69 1/2 pounds.

There is a cat owned by a citizen of Taunton, Mass., which is a perfect Nimrod. Since the 1st of October pussy has brought to the house two gray and eight red squirrels, also thirteen chipmunks, two moles, a crow, a robin, and mice uncounted. Last summer the same cat captured three half-grown rabbits.

An Indian chief named Juh, and a band of Indians, have murdered, in Mexico, a band of thirty men who started to punish them for some depredations. The pursuers were surrounded by 200 Indians, and sent for assistance, but before the relief party could reach them the massacre was accomplished.

The letter-bags between the station and the village of Cardross, Scotland, have for some time been carried by a collie dog, who has never made the smallest mistake respecting his destination, nor has he ever lost anything. The post-office authorities at Edinburgh, however, ordered his services to be discontinued, so this faithful and intelligent animal is for sale.

A man down in Tennessee has a dog that crows like a rooster, at least so The Tennessee Sentinel says. Some two years ago the dog began to practice this art, just as he heard the roosters, and every morning as regular as could be, kept up the practice, until now he is an expert crower. He goes through all the motions of a rooster, raising his head and bringing it lower down as he completes his crow. This story is vouched for by the local clergyman.

Bubb Doddington was very lethargic. Falling asleep one day after dinner with Sir Richard Temple and Lord Cobham, the latter reproached Doddington with his drowsiness. Doddington denied having been asleep, and to prove he had not offered to repeat all Lord Cobham had been saying. Cobham challenged him to do so. Doddington repeated the story, and Lord Cobham owned he had been telling it. "Well," said Doddington, "and yet I did not hear a word of it; but I went to sleep because I knew that about this time of day you would tell that story."

While Constantine Losch was endeavoring Saturday to pry open the gates of a dam at Allentown, Pa., which had been frozen fast, he fell on his head on the ice. The ice was about two inches thick, and he plunged through head foremost. He was in a perilous position with his head in the water under the ice and his legs dangling in the air. Grasping some weeds or grasses that grew in the bottom of the dam he pulled his whole body under water, and then putting his back against the ice broke through it, and thus saved himself from drowning.

The proceeds of the recent sale of articles accumulated in the Dead-Letter Office in Washington, after deducting expenses, amount to \$4,497.67, which sum has been deposited in the Treasury to the credit of the Post-Office Department. The prices realized are somewhat below the average value of the articles sold. The amount realized from the sale of any parcel can be recovered by either the sender or, the person addressed at any time within four years from the date of its registry in the Dead-Letter Office.

As to the literary earnings of Anthony Trollope, Mr. Labouchere says: "So far from his having made from £1,000 to £3,000 a year for the first twenty years of his literary career, and £4,000 a year for the last twenty years, I can positively state he never made anything worth speaking of until 1855, so that his literary life only extended over twenty-seven years. The fact is that Anthony Trollope never made anything approaching to £100,000. The most highly remunerated and successful author of the nineteenth century, taking into account the amount of work accomplished, was George Eliot."

A very heavy force is employed in the construction of the underground telegraphic connection between Marseilles and Paris. A cast-iron pipe contains the cable. It is laid nearly six feet beneath the surface of the earth. At intervals of 550 yards the cable passes through a chamber of cast-iron, which is so constructed that it can be readily inspected whenever there is any necessity for that work. About every 110 yards the pipes are connected by cast-iron boxes, which also enable the wires to be inspected and repaired. The cost in all is about \$8,000,000.

It is noted by The London Times' Calcutta correspondent as marking a change of thought and life which is gradually beginning to gain a victory over Oriental conservatism, that a Bengal cricket match was played on the Calcutta cricket-ground on the 6th of December, between rival teams of Bengalee students from the Dacca and the Krishnagar colleges. The lieutenant-governor, an old Eton captain, was present to encourage this novel experiment. The natives were greatly interested in the result, and it is hoped this will give a certain impetus to physical education in Bengal.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Albany.—A silver Communion Service from Cox & Sons, (a memorial gift) has been presented to Zion Church, Morris, and was used for the first time on Christmas day. The Chalice is inscribed to the memory of the late Mr. A. C. Moore, and the paten to his son, the late Mr. A. G. Moore. These gentlemen were zealous Churchmen and their loss has been severely felt in the Parish. The memorial is simple, beautiful and appropriate.

Alabama.—Greenville, in Butler Co., is a thriving town on the road from Montgomery to Mobile. It has a population of about 3,000, and lies in the midst of a fine agricultural country. The parish was established about the year 1860, and the church has been built for over twenty years. It is a neat frame building, Gothic in its general character, with a bell turret, in which hangs a sweet-toned bell. The chancel-window, of stained glass, is a Memorial to the first Rector of the parish, the Rev. J. S. Jarrett, who died in Florida of yellow fever, during the epidemic of 1867. His memory is warmly cherished by his former parishioners. The church will seat from 150 to 200 souls. The Rev. G. R. Upton, late Rector of St. George's Church, New Orleans, entered upon the charge of St. Thomas' Parish, in this place, only a few weeks ago, and has received a most cordial welcome from his new flock. At a cost of about \$2,000, the parishioners have lately completed the erection of an exceedingly comfortable and commodious parsonage, close to the church. They can hardly be too highly commended for the self-sacrifice and energy which have combined, enabling them to make their pastor so entirely "at home" in his new charge. His experience there has already been well calculated to rivet the ties between him and his people.

Vermont.—A friend of St. Michael's Church, Brattleboro, in New York, has lately presented for its use an elegant pulpit desk of polished brass. This was placed in the church on Christmas Eve, and after having been dedicated, was used for the first time on Christmas Day. The Bishop White Parish Library Association of Philadelphia, upon application of the Rector, have presented to the Rector and Vestry of the Parish, some 25 volumes of choice and valuable theological works for the Rector's use. A member of the parish now in New York, has also sent a number of volumes, to be added to the Sunday School and Parish library. In addition to these valuable and acceptable gifts to the parish, there were many thoughtful remembrances of the Rector and his family, and on Christmas Day a telephone was placed in the Rectory, which was also a gift from the parishioners.

An excellent quarterly parish newspaper, called the "Rector's Assistant," has made its appearance under the editorship of the Rev. H. M. Denslow, Rector of Trinity Church, Rutland.

The Sunday School of St. Peter's, Bennington, has attained considerable proficiency in chanting, under the instruction of Prof. H. M. Loney, of Hoosac, N. Y. It is to be hoped that this and other Sunday Schools in the Diocese, may thus enable themselves to become responsible for the music at the Sunday evening service of the Church.

Tennessee.—The Convocation of Nashville will hold a regular meeting by appointment, at St. Paul's Church, Franklin, and Grace Church, Spring Hill, on January 16, 17th, 18th and 19th, 1883. The Bishop will preach the opening sermons, and sermons and addresses will be delivered by the Revs. Dear Gray, P. A. Fitts, Dr. Howard, Dr. Beckett, T. F. Gailor, J. B. Gray, Dr. Graham, and W. G. Thompson. Important questions will be discussed at the Business Meetings; among them, the Feasibility of establishing a Preparatory Diocesan School to the University of the South, at Ashwood, Maury County, and the urgent question of the Division of the Diocese. All are most cordially invited to attend the Services and Meetings as appointed.

Wisconsin.—An effort is being made by the Rev. C. S. Starkweather, Missionary at Superior, and other zealous Churchmen, to establish a mission of the Church at Shell Lake. A meeting has been held, and a committee appointed to arrange preliminaries.

Rhode Island.—An esteemed correspondent writes: "Last Summer it was my good fortune to visit Newport, R. I., the home of many of the wealth in the warm season. It is gratifying to see how much is done by the Church people who are among the visitors as well as by residents, towards furthering the work of the Clergy of the city. They give freely of their money, and often give their personal attention to the needs of those less fortunate than themselves. Among the parishes thus blessed, I would mention in particular the 'Free chapel of St. John the Evangelist,' which was consecrated on St. John's day. It is now under the Rectorship of the Rev. S. W. Moran, a graduate of Nashotah, class of '80." St. John's was at first a mission of Trinity Church, of which the Rev. Mr. Magill is Rector. The Rev. Mr. Moran was called as his assistant, and given the charge of St. John's chapel, which, under the blessing of God upon his work, has grown to such proportions as to warrant its becoming a separate Parish.

The people seem perfectly at one, and do all they can to second and support everything their Rector may propose for the Glory of God and the benefit of His Holy Church. The Free Chapel now presents a cheerful and Churchly appearance, with its ample Chancel and beautiful Altar and ornaments. May it long continue to enjoy the favor of heaven, and forever bless the 'old Point' at Newport."

Massachusetts.—On Christmas Day, 1882, the full Service of the Church appointed for that day, was for the first time celebrated in Bridgewater, which is a beautiful town in the southeastern part of the state. Its inhabitants are, many of them, persons of superior culture and refinement. The Church was planted here in 1747, by the S. P. G., and had to bear the odium of being Church of England like the other Episcopal parishes of New England, at a time when everything English was distrusted if not hated. Since that storm passed over, the parish has had many reverses of various kinds, and last June the Bishop of the Diocese inaugurated a new movement, leaving the old church, which was in a part of the town at a distance from what is now the business and social centre; and himself beginning the Services in the town hall, which have been continued ever since. Early in October, the Rev. J. Milton Peck, after twelve years of the most faithful labor in Danville, Pennsylvania, having resigned that parish, entered upon the Rectorship of Bridgewater. The Sunday Services have been attended by a steadily increasing congregation and the communicants are looking forward with renewed zeal and hope to beginning a new church building in the spring. Of course in their present quarters, week-day Services cannot often be held, nor is it easy to conduct them in a Churchly way; so some curiosity was felt among outsiders, and some anxiety within the little fold, as to a Christmas Service on a Monday. But loving hearts

and time can always find a way, and the hall was beautifully dressed, a temporary altar was fittingly vested, and adorned with altar cross and vase, a choir of twenty voices rendered the angelic Christmas music most delightfully, the Rector preaching an earnest and glowing sermon. The Holy Feast was spread, and a goodly number communicated. Such a Christmas was never seen in Bridgewater, but we trust that this is but the first of many solemn Feast days to which the reviving Church there shall lovingly call an ever-increasing number of faithful communicants.

All Saint's Church, Chelmsford, under the charge of the Rev. J. J. Cressey, of the House of Prayer, Lowell, was consecrated by the Rt. Rev. the Bishop of the Diocese, on Wednesday, the 20th ult., the Eve of the Feast of St. Thomas. At the same time was also administered the rite of Confirmation, after which, the Holy Eucharist was celebrated.

The corner-stone of this church was laid within the Octave of the Feast of All Saints, A. D. 1879, by the Rev. Dr. Edson (who also first established the Services of the Church in this pleasant village, over a score of years ago), the parish being at that time under the charge of the Rev. B. F. Cooley, to whom is due the credit of founding, designing, and in great part superintending the erection of the present beautiful and unique church. The walls are of rubble-work, with rough granite trimmings. It is cruciform, having a south porch, a tower and a sacristy on the north side of the choir, with organ-loft under the tower, on the south side; these latter forming the transepts. The sanctuary wall and the west wall of the nave are sheathed to the height of eight feet, above which the stone-work is visible, pointed with dark cement, and stencilled with vermilion. The chancel-arch is very beautiful, lancet-shaped, and of alternate courses of granite and faced brick. The altar steps are of granite; the reredos is of ash—a trifida arch, panelled with walnut on which are emblems. The sanctuary is lighted by triple-bed windows representing St. Cecilia; and, on either side, passion flowers and lilies. The subject of the west window is the Adoration of the Holy Child by St. Anna and St. Simon; both of these windows are very beautiful, and are gifts of two ladies in the parish. The altar (of wood) is a very beautiful one, moved hither from the old chapel, and designed and adorned by the late Rector, the Rev. Mr. Cooley. The pews are of ash; the choir stalls and sedilia of walnut; and the walls of the nave are colored in terra-cotta, with a frieze of ecclesiastical green. The entrance to the church-yard is through a lych-gate; and it is proposed to erect a church-yard cross before the church, as is the frequent custom in English rural parishes.

Through much tribulation and many doubts and fears, this parish at length has an abiding place—a beautiful church consecrated to the worship of God according to the Catholic Faith. To Him be the glory; and to the many friends who have made generous offerings, are due the thanks for the work peacefully perfected.

Springfield.—The Christmas-festival of St. John's Chapel, in the sea-city, was held on Tuesday, Dec. 26th. The Bishop, the Rev. Messrs. Higgins, Davis and Hester, and Mr. Hines, candidate for Orders in charge of the mission, were present. The Bishop declined to make a formal address to the children eagerly awaiting their Christmas presents. But he spoke of the rare self-sacrifice and devotion of faithful men and women to the work of St. John's mission, which had, by God's help, led to its present flourishing condition. He heartily endorsed a series of resolutions, read by Mr. H. D. Moss, acknowledging the direction and assistance, it might almost be said, maintenance of the mission, by that most faithful layman, Mr. R. P. Johnston.

Mr. Johnston's removal to St. Louis was a severe loss indeed, and one the Diocese, parish and mission will never cease to regret. Others, however, have been raised up to stand in the gap. Sr. Eiza, Mr. Hines, faithful Sunday School teachers, and Mr. H. D. Moss, eminent fitted as a Churchman and a gentleman, to superintend this important mission. Among many pleasing features of the festival was the singing, by a mixed choir of twenty children. It is not often one hears such spirited and sweet voices, and such correct rendering even in our large churches. The training of the children and playing of the organ are among Mr. Moss's duties.

St. John's Church, Albion, was visited by the Bishop, on Tuesday, the 19th ult. He met and addressed the Sunday School at 4:30 P. M. Although the weather was very unfavorable there were about sixty children present, with a good number of parents and others interested in the school. In the evening the interesting part of the service was the consecration of the new Chancel and Altar. The chancel was built while Mr. Morrill was Rector, but as there was a small debt standing against the church for the work, it could not be given to the service of God. Since the arrival of the Rev. Henry Humphries this debt has been cancelled, and also a new and beautiful altar made and put in place. The new altar is of light wood to correspond with the inside work of the chancel. It was made by one of the parishioners, the Parish Warden, and is a great addition to the church and a credit to the builder. The consecration service took place at 7 P. M. One of the wardens read the deed of conveyance on the part of the Rector and Vestry, and the Rev. Mr. Humphries read one on the part of the Communicants and Sunday School.

After the consecration the Bishop preached from I Chronicles, xix: 1. "For the palace is not for man, but for the Lord God." The Holy Eucharist was celebrated next morning at 9 o'clock by the Bishop on the new Altar. Morning prayer was said at 10, and a sermon preached by the Rev. Mr. Morrill on the second coming of Christ.

Dakota.—The congregation attending the Church of All Saints, Valley City, met on the evening of St. John's Day, for the purpose of perfecting an organization by the election of wardens and vestrymen. This church was built in 1881, and consecrated by Bishop Clarkson on last Whitsunday. It is one of the most beautiful church buildings in the North West, and was paid for by the people themselves. As Valley City bids fair to be the capital of the coming State of North Dakota, it is not at all improbable that the future may see it a Cathedral city with all that the term implies. The importance of a proper organization is therefore peculiarly obvious. The Rector, the Rev. E. S. Peake, by his moderation and judicious management, mingled with firmness, has won the affectionate esteem of his parishioners. We predict a bright future for All Saint's parish.

On Sunday, December 17th, Bishop Clarkson visited Christ Church, Yankton, preached morning and evening, and confirmed 13 persons. The new church is entirely completed except the tower, and presents a striking and impressive appearance. The work of the Rev. Dr. Harris in the parish during the year here has been very successful in every respect.

The Rev. J. Babin has been assigned to the charge of Canton, Parker, and Eden, in the Sioux Valley, Dakota. New parishes have been organized at Aberdeen and Groton, and churches will be commenced early in the spring.

The Rev. Dr. Hoyt has accepted the call to the Rectorship of Christ Church, Watertown, and will devote the whole of his time to that parish; this will leave Grace Church, Huron, vacant, which is a parish of importance.

Idaho.—In May last, the Rev. J. T. Osborn, Rector of St. Michael's, Boise City, was compelled by ill health to resign his charge, to the deep regret of the parish, and also the citizens. Mr. Osborn left Boise and spent the summer and autumn in the mountains of Idaho; and when he returned this winter, his friends were rejoiced at the change which complete rest and the bracing air of the pines had wrought. The prayers of his people were answered, and now, fully restored, he will again resume ministerial labors. The Rev. J. H. Davis has succeeded him at Boise City.

Mr. Osborn has accepted a call to Hailey, in the now famed Wood River country, and will also give Services to Bellevue and Ketchum. The Bishop has been looking for a man for this pointsince his visit there in August, and as soon as he learned that Mr. Osborn's health was restored he urged him to accept the work. On the fourth Sunday in Advent Mr. Osborn preached his farewell sermon to his late parish; the church was full of members and friends, who listened with deep interest to the preacher who spoke with "that relentless energy of love" which marks all his discourse, and which has been, under God, a great means of "melting the hearts of sinners to the love of Christ."

The Christmas Season was duly observed by the Church here. The Sunday School of St. Michael's were treated to a dance this year instead of a Christmas tree, as it cost less to hire the hall and the musicians than it would to get up a tree, and the Christmas Sunday School dance given two years ago, gave more satisfaction than the tree did in 1881.

Christmas day, the Rector, assisted by the Revs. B. S. Dunn and J. T. Osborn, held the usual Services for the Holy Festival. A large congregation listened to the Rector's excellent sermon.

At St. Mark's Church, Idaho City, the bell rang out its tones at 11:30 Sunday night, and at 12 P. M., a large congregation filled the church to join in the Midnight Services—the first held in this Territory. The Rev. F. W. Crook preached from St. Luke, ii, 10:11. At 11 A. M., Christmas Services were again held, and the Sacrament administered. A slight disappointment was felt by the non-arrival of a new Communion Set, which had been ordered for Christmas.

Minnesota.—About fourteen months ago, the Rev. Philip McKim took charge of St. John's Church, St. Cloud, and some months later that of Grace Church, Sank Rapids. These places are two and a half miles apart. In April, on St. Mark's Day, Bishop Brown made a visitation of those parishes for the Bishop of the Diocese, then sick, and confirmed eight persons. And on the 15th of Dec. the beloved Bishop of the Diocese made a visitation and confirmed sixteen candidates, making in all twenty-four for the year. Four others had been prevented by various reasons from being present. The Bishop expressed himself as very much pleased with the character of the work done in this field. He is coming, (D. V.) after Easter, to spend week in visiting these two parishes, and the three mission points ministered to on week days by the Rector. At one of these points, Clear Water, there is a little chapel, the result of the Rev. Dr. Knickerbacker's zeal; at Rice's and Clear Lake the people are proposing to build so soon as some assistance can be rendered them. Will not some of the faithful, whom God has blessed with this world's goods, bestow something upon this work of the Lord, remembering the words of the Lord, that it is more blessed to give than to receive. This statement will be endorsed by Bishop Whipple, to whom, or to the Rector, any sum may be sent. There are candidates for confirmation at all these points. Two of those confirmed on the 15th ult. had been Roman Catholics, two Presbyterians, one Methodist, and one Lutheran.

The Christmas Services were well attended in both these parishes, the congregations were large, and the number of communicants present much larger than usual. The children's Services and Christmas-trees were largely attended; every child in both parishes received a nice gift, and the Rector and his family were generously remembered.

Minneapolis now shares with Brooklyn the name and reputation of being a city of churches. It has now five churches and three chapels of our Communion; two of the latter will shortly become independent parishes. Gethsemane is the foster-mother of seven or eight chapels and missions, and the work done by its indefatigable rector, Dr. Knickerbacker, is simply wonderful. He is ably assisted.

Gethsemane has the only choir of boys and men in the city. It is quite strong in numbers and renders the Service of praise very attractively. The work on the new Gethsemane church will be pushed rapidly forward. When completed it will be one of the most handsome church buildings in Minneapolis. Church and rectory it is estimated will cost about \$40,000.

St. Mark's is the largest and finest of all the Church edifices and has the most wealthy congregation. Under the prudent and judicious rectorship of its talented Rector, the Rev. T. B. Wells, D. D., this parish is making a steady onward progress.

All Saints', the newest of all the parishes, under the faithful rectorship of the Rev. L. F. Cole, who, besides his ministerial duties, edits that excellent little Church paper, the Church Record, is growing rapidly, and will before long become a large and flourishing parish.

St. Paul's has been vacant since the resignation and departure of the Rev. F. W. Tompkins, but the new Rector, the Rev. Treadwell Walden, assumes charge of the parish on the second Sunday after Christmas, and under his rectorship it is predicted that this parish will occupy the position it held under the able and successful care of its late Rector.

On the east side of the river in what was formerly known as St. Anthony, is the oldest parish in the city—the Mother Church—and the second oldest parish in the diocese, Holy Trinity, which, solitary and alone, stands in the midst of Romanism and sectarianism as a monument of pure Catholic truth and apostolic order. With the exception of St. Mark's, it is the only stone edifice of the Church in the city; the new building having been erected about six years ago. This parish having been without a rector for several months, the present rector, the Rev. A. J. Tardy, formerly of the dioceses of Louisiana and Mississippi, having only entered upon his duties as rector at the close of the summer, the Church has been in a state of spiritual and temporal stagnation; but a complete reorganization of the parish has taken place, the scattered sheep gathered together, and, with an influx of strangers, it has been steadily improving, and has now quite a large congregation, some thirty or more families having been added to the parish since the last report to the Bishop. There is a band of earnest workers in this parish. The St. Mary's Society of young ladies, organized by a noble-hearted Churchwoman, whose influence is felt all over the parish, and whose temporary absence from it is greatly lamented by rector

and people, is doing a good work. There have also been recently organized a Ladies' Aid Association, composed of the older ladies; a Missionary and Aid Society, of the Sunday School; and the Holy Trinity Guild, composed of the young men of the parish. Holy Trinity may now be added to the list of those parishes that had a weekly celebration of the Holy Communion during Advent, and that will have one during the Lenten-tide.

The Rev. C. H. Beaulieu, Jr. a graduate of "Seabury Hall," who has been in charge of Christ Church, Austin, this Diocese, for a year, has received and accepted a call to Caro, Michigan. He will go to his new field the first of February.

Mr. Reuben E. Metcalf, until recently a Methodist minister, having completed a special course of study at "Seabury Hall," was ordained to the Diaconate, by Bishop Whipple, at the Cathedral in Faribault, on the Fourth Sunday in Advent. The candidate was presented by the Rev. George B. Whipple, and the sermon preached by the Rev. E. C. Bill.

The Rev. Mr. Metcalf is a young man, but has had five or six years' experience in the Methodist ministry. He has been assigned, by the Bishop, to the important work of the Church at Ortonville in this Diocese, and held his first Service there the first Sunday after Christmas.

The Convocation of the Western District of the Diocese was held in the Cathedral of Our Merciful Saviour, Faribault, on Wednesday and Thursday, Jan. 3rd and 4th; the Rev. E. Livermore, Dean of the Convocation, presiding. The Convocation was opened at 9 A. M. Wednesday, with Morning Prayer, Celebration of the Holy Communion, and an address by the Dean. Interesting and instructive papers were read upon the following subjects: "The undevoutness of the Church in the present day—the causes and remedies"—the Rev. E. S. Wilson; "The duty of the Church with regard to the various denominations of Christians"—the Rev. S. K. Miller; "The preparing of Candidates for Confirmation"—the Rev. E. J. Cook. There were seventeen clergy present, besides the students of "Seabury Hall," who attended upon special invitation by the Dean. The sessions were all of an exceedingly interesting character; the discussions general, practical, and earnest. The Bishop of the Diocese was present at each of the sessions and added great enthusiasm and interest to the Convocation by his wide experience, wise council, and godly admonitions. On Wednesday evening after a brief but interesting missionary meeting, at which the various clergy present made speeches, the members of the Convocation adjourned to the residence of Mr. T. F. Strong, where they had been invited, with many others, to a reception given the Rev. and Mrs. W. C. Garham, of Hastings, who have recently come to the Diocese from Fond du Lac. The gathering was a charming and delightful one.

On Saturday, the Feast of the Epiphany, the annual Matriculation of new students of "Seabury Hall" took place in the oratory of the institution. There were present quite a number of clergy and friends. After a processional hymn and the Ante Communion, the Rev. Warden, George L. Chase presented to the Bishop sitting in his chair, a class of twelve young men, two in the preparatory department and ten in the Divinity department, who took upon themselves the usual vows of the institution. After the Matriculation Service, the Bishop addressed the young gentlemen in very deep and earnest language. Very feelingly did he tell them how all those who stood with him to receive the first matriculated class of "Seabury Hall" had since gone to their rest, and were waiting for him on the shores of Paradise; and how many of those who have since graduated from these halls have gone to their rest. One thought, he would deeply write upon their hearts: that the dignity of an office depended upon the authority of Him Who gave it; and that the same Divine Person with the same authority that called the fishermen of Galilee calls men to the sacred ministry now. The solemn Service closed with a Celebration of the Holy Communion by the Rev. E. S. Wilson.

On the morning of the Feast of the Epiphany, the Breck Missionary Society of "Seabury Hall," met in the oratory and listened to the following interesting programme: "Central Africa as a missionary field," by the Rev. Charles S. Witherspoon; "Review of the Spirit of Mission," by Robert Coles, "Missionary Correspondence," by Charles E. Hixon. The next meeting of the Society will be on the Feast of the Conversion of St. Paul.

Pennsylvania.—Although St. Chrysostom's, Philadelphia, has existed and done mission work for over two and a half years, yet it has just received its first visitation from the Bishop. It was a stormy night, yet the Church was well filled, and the Bishop found there was an empty lot and no funds two and a half years ago, there is now a neat and substantial church free from debt, and a congregation with regular Services, and a Sunday School filling the church. There were six confirmed at the visitation; one of them being an Indian girl, her mother and sister being present in the congregation.

The work began with twelve children and no communicants, and has been steadily growing so that a parish building is being built to accommodate the increasing numbers. With no help of means in the neighborhood, it has been dependent upon the spontaneous and free will offerings of lovers of missions for its support. These have been sent to the Missionary, the Rev. Charles S. Daniel, many letters being without signatures, and enclosing small sums from 50 cents up. It has been a work of trust from the beginning, and the most sanguine hopes have not been disappointed.

Illinois.—The new church for St. Barnabas' Mission, 40th St., Chicago, was opened on Sunday, the 31st ult. The Rev. Dr. Morrison, President of the Standing Committee of the Diocese, has been for some time in charge of the Mission, and it is through his exertions that this new church has been erected. The building was only begun about the middle of October last. The cost has been about \$2,500, of which only \$300 remains unpaid. This small debt will be very soon cancelled, and the Church will be consecrated on the second Sunday after Easter. It is now all complete, except the Chancel furniture and pews.

The members and friends of Christ Church, Ottawa, will hold an Art Loan Exhibition, commencing Wednesday, January 24th, and continuing ten days.

Any person possessing articles rare and interesting, old or new, and willing to place them on exhibition, are requested to write J. W. Eberzol, Secretary, at Ottawa, Ill., who will defray all expenses of transportation.

The "Church of the Redeemer," Elgin, has received during the glad Christmas-tide, several handsome gifts. On Christmas Eve a beautiful font was presented by Mrs. Edwin A. Kilbourne. It is of "Florence Blue Marble" combined with marble of a soft brown color known as "shell" marble. Around the bowl are the words, "One Lord one Faith one Baptism." On the shaft appears the sacred monogram and about the base is the inscription: "In memoriam Mary A. Kilbourne. In joy and felicity." The font is three feet six inches high and was made by the Bu-

lington Marble Co., of Chicago, from special designs.

The children of the Sunday-school have presented a "cover" for the font. The wooden cover is of polished cherry two inches thick. The ornaments are of solid brass and rise to the height of eighteen inches supporting a ball on which stands a cross. Around this ball the words, "Sanctify this water to the mystical washing away of sin" are deeply engraved, and on the circle of brass fastened to the wood is the inscription "Presented by the children of the Sunday school, Christmas, 1882."

On the Sunday after Christmas an altar cross of solid brass—forty inches high—was placed upon the altar. It was presented to the church by Mr. John Newman as a memorial of his wife who was a most faithful and devout communicant. On the base in small letters is the simple inscription: "To the glory of God and in memory of Harriett (Beatty) Newman. Entered into rest April 2nd A. D. 1876. "Forever with the Lord." The ends of the cross are floriated and most elaborately engraved with clusters of grapes and ears of wheat. In the centre of the arms is the "I. H. S." and on each of the four quarters of the circle around the arms is engraved the word "Alleluia." The cross is of unusual size and beauty and was made (together with the brass work of the font cover) by the Union Brass Co., of Chicago, the designs being furnished by the Rector of the Parish.

A superb set of Altar cloths of white silk, brocaded with ecclesiastical designs was made and presented by Mrs. H. Lee Borden. The "super frontal" is ornamented with seven panels of blue on which are painted clusters of lilies of the valley. The four "stoles" are of blue and upon each is painted a vine with clusters of grapes and leaves. The centre design is a stalk of Annunciation lilies with a scroll bearing the words: "God with us." The painting is exquisitely executed and was done as a labor of love by Miss Lucy Perkins and Miss Annie Bowen.

Each gift to the church was consecrated by the Rector before being used. The church is now provided with full sets of green, purple, and white, (including altar cloths, antependia, book marks, and veils for the Blessed Sacrament) made of the best materials and given as an offering of love to beautify the Sanctuary of God.

The surpliced choir of men and boys sang for the first time on the 4th Sunday in Advent. Stalls have been placed in the chancel. The ladies of the church made and presented the surplices. Gregorian music is used for all the Canticles.

The choir was received and specially set apart for their work on the Sunday after Christmas, the Rector using a simple service from the "Pastor in Parochia." The people are in full sympathy with the Rector in every thing which has thus far been done. The Holy Communion was celebrated twice on Christmas day—at both of which celebrations a goodly number were present and partook. The day will always be remembered because some were seen kneeling at the altar who have for years absent themselves from the Blessed Sacrament. On the 4th Sunday in Advent two adults and two children (a mother and two daughters and a son) were baptized—and the week before five adults presented themselves for Holy Baptism. The Bishop will visit this Parish on the evening of Sunday Jan. 21st to administer the Rite of Confirmation.

Connecticut.—The funeral Services of the venerable Dr. Giles H. Deshon, for 33 years Rector of St. Andrew's Church, Meriden, who died suddenly on New Year's morning, were conducted, on Thursday of last week, by the Bishop and were attended by the Mayor and Common Council, all the city clergy, and prominent Churchmen from all parts of the State. The Church was draped in mourning, and throughout the city wide-spread grief was manifested. There were 12 pall bearers, leading members of the Church. Among others in attendance were the Rev. Dr. Fyncheon, President of Trinity College, Hartford; the Rev. Dr. Gardner, of Berkeley Divinity School, Middletown; the Rev. Dr. Richardson, of the Guardian, New York; the Rev. Dr. Horton, Principal of the Cheshire Academy, and the Rev. Drs. Harwood, Beardsley, and Vibbert, of New Haven, and the Rev. A. J. Miller, of Philadelphia. On the 14th inst. the Bishop will preach a memorial sermon.

Quincy.—The Standing Committee of the Diocese of Quincy has consented to the advancement to the Episcopate of the Rev. Hugh Miller Thompson, D. D., Assistant Bishop elect of the Diocese of Mississippi.

At a meeting of the parishioners and friends of the Church of the Good Shepherd, Quincy, held Thursday evening Jan. 4, 1883, the following resolution was unanimously adopted, and ordered to be spread upon the records of the parish:

Resolved, That the sincere sympathy of this parish be extended to the province of Illinois, our own diocese of Quincy, and the cause of education in the west, for the loss sustained in the burning of the buildings of St. Mary's school at Knoxville last night. To its enterprising and self-denying rector, the Rev. Charles W. Leflingwell, D. D., we tender our most heartfelt sympathy for the irreparable loss to him of the buildings of the noble institution which by his far-seeing wisdom and unselfish labors had been so well sustained. We trust that under the providence of God the hearts of those who are able may be opened to assist in the speedy restoration of the buildings so necessary to an institution which has become an important factor in the development and refinement of the west.

The following appears in the current number of the Friend, an English Quaker journal:

Wanted, a Godly-minded Woman, to be Head-Matron of a Home for twenty-five naughty girls, over sixteen years of age. No one without strong individuality, good health, and great patience, need apply, as the work is difficult. Apply, etc.

The Head Matron of such a home as that indicated would indeed find "the work difficult." She would be in a more perplexing position than the famous Old Woman who lived in her Shoe. Possibly the adoption of the views of the aforesaid excellent Dame might meet the case. Breadless broth, subsequent homilies accentuated by the birch-rod, and early retirement to rest, might make the "twenty-five naughty girls" a good as gold. Who knows?

A writer in the Christian Register discoursing of choirs says: "I believe in the Episcopal Church the music is virtually in control of the Rector or the Bishop, whether they are musicians or not. At any rate we are never annoyed thereby with improprieties as I have noted. The whole service is arranged in harmony, and whatever else we may say of it, it is reverent and dignified as it ought to be; while with us it is frequently neither reverent nor dignified, but frequently weak and silly, ignoring the acknowledged masters of song and adopting the effusions of men who neither have musical genius nor taste." Let us take care not to forfeit so great

Notes from the Mission Field.

To the Editor of the Living Church:

I fully appreciate the force of your words, frequently iterated, as to the power of the press in assisting the pastor and preacher. I have always believed in it, and have done my utmost to induce the people among whom I am working, to take and read Church literature. I have sent in as many names as I could for the LIVING CHURCH, believing that it was one of the best means of furthering the interests of the Church and a valuable parish and mission assistant. I have bought and distributed dozens of the Living Church Annual and the Church Almanac, sometimes getting pay for them and sometimes not. I have spent all the money I could raise for the purpose and even encroached on the Communion alms for tracts teaching distinctive Church doctrine, such as Thompson's "Unity and its Restoration," "Concerning the Kingdom of God," "First Principles," and tracts from various other authors, and I believe it is a good work and will in time show results. But there is alas, a great lack of interest, and consequently a lamentable ignorance among our own people concerning the beauty and the glory of the Church of the Living God. Many of those who take and pay for Church papers confess that they hardly ever read them. "Have not time," is the excuse. Even the little monthly diocesan sheet, is not read through and the twenty-five cents which it costs, has to be asked for many times before it is paid. The same difficulty presents itself to the editor that the preacher has to contend with: How to teach truth and make it interesting to people who are apparently careless and indifferent.

Now I think editors and writers generally, often make the same mistakes that are charged to preachers, that is they do not enough take into account the very lack of interest and the ignorance which they deplore. I am almost inclined to make an exception of the editors of the LIVING CHURCH, and yet of late I have feared that for the "common people," who are not interested, and are uncommonly ignorant of churchly ways and teaching, its columns were a little too, what shall I say, elevated in tone, pressed too much on the readers interest and intelligence; that is, for work in the mission field. Christianity, as an abstraction, has been the faith of so many, that the concrete fact of the "Gospel of the Kingdom," seems almost incomprehensible to the popular mind. Is there not room in our "American Church" for some "light literature" of a distinctive Church character? Something similar, though lighter, to Miss Gonge's Monthly Packet, in England.

A colporteur, an agent of the American Bible Society, a very intelligent Methodist preacher, has been among us lately. He told me that he found the people very generally supplied with the Scripture. I wish the Diocesan Boards of Missions and the Domestic Board could make every missionary an agent to distribute tracts to illustrate and interpret those Scriptures. I wish I had hundreds of the LIVING CHURCH tracts for such distribution. I believe that work is really more needed than the distribution of Bibles and Prayer Books. Short interesting articles, (not sermonettes), are often read and understood and lent, where it is impossible to induce people to study the Prayer Book.

I was very glad to see your "notice" of the Century's article on "the late Dr. Pusey." The comparison between Dr. Pusey and Stanley and Maurice, in which the broadness of the last two is so glorified, is an apt illustration of the "Broad" not deep "views," of "modern Theology."

It seems it was the "intellectual narrowness" of Dr. Pusey that led him to believe in the Revelation made by Christ to His apostles, as the only true Revelation of the strait gate and narrow way that leadeth unto eternal life, while the "broad views" of Stanley and Maurice were "too large to find complete expression in any dogma," and yet we are glad to know that Dr. Pusey's "Spirit and life witnessed for those universal verities of practical righteousness which constitute the true Catholicity of all earnest and enlightened men." We are glad to know of such a practical result from a life guided in all its ways by the "universal verities" of the "Catholic" Dogma. The "Faith once for all delivered to the saints."

I am quite interested in the serial in the Century by Dr. Gladden, "The Christian League of Connecticut." I can hardly determine yet the drift of the Doctor's writing. Whether it is an attempt to start in the puritanical soil of old Connecticut an "Independent Catholic Church," with the cashier of a bank elevated to the position of first "universal bishop" "per saltum" without ordination of any kind, or whether it is really an honest feeling after the lost love of Catholic unity in a "Catholic Church."

It is amusing to see the implicit faith in and universal obedience to, the self-appointed "Episcopos." How his "godly admonitions" are heeded, and his plans executed. Why if the Apostolic Bishop of Connecticut, Dr. Williams, could only command such a willing army of presbyters and deacons, and laymen, "The Christian League of Connecticut" would be an already established fact, and it would be more over a living branch of the "One Holy Catholic and Apostolic Church."

I trust that the articles are truly an expression of the feelings of many "practical minds in Connecticut and elsewhere," that there must be union in the Church if the Church is to do Christ's work in the world. I trust that many other "practical minds" besides that of "Mr. Walter Franklin" will turn to the problem, "Is there not somewhere between the emotional fellowship of the present, and the organized ecclesiasticism of the future, a measure of co-operation that is both desirable and attainable." I have italicized the words organized ecclesiasticism of the future, and hope they are true prophecy; for ecclesiasticism, is "Adherence to the principles of the Church," and lack of organized adherence to those principles, is the root of the present disorder and consequent weakness of the Church. X. T. SIGMA.

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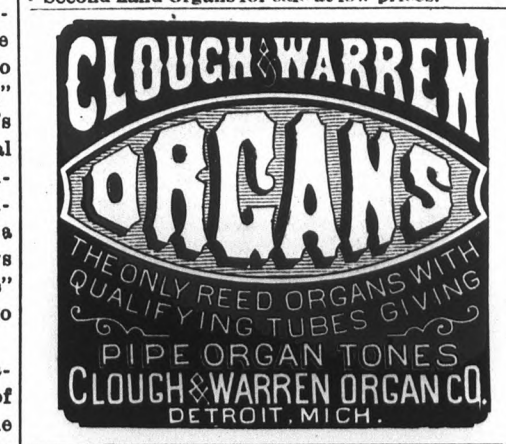
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