

The Living Church.

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

VOL. V. No. 12.

CHICAGO, SATURDAY, JANUARY 20, 1883.

WHOLE No. 220.

The Calamity at Knoxville.

Having spent two days at Knoxville, I am prepared to say that, while there are many grounds of gratitude, the calamity is very serious, and might prove entirely disastrous but for the determination of the Trustees and Dr. Leffingwell to make a strong effort to surmount the difficulties of the situation, with the favor and help of the Head of the Church. The buildings and all they contained (except the precious lives) have been swept away. The ruin is worse than valueless, as it will cost money to remove the debris, when the work of reconstruction begins. I regret to say that Dr. Leffingwell's losses are greater than was at first stated. His insurance on the furniture of the school, which he owned, was only \$5,000. The trustees are more fortunate, but the realizable insurance amounting to more than \$25,000, will not begin to meet the necessities of the case. To build and equip a school for one hundred boarders, which is the lowest requirement, will cost not less than \$85,000, to meet which we have the insurance, and about \$15,000 which we hope to secure from the residuary interest of the School in the estate of the late Hon. James Knox. In other words, the Trustees must resolutely face the duty of securing about \$45,000. The citizens of Knoxville, to whom St. Mary's was justly a pride, will immediately subscribe a handsome amount. But the problem to be solved, and one which causes deepest anxiety, is, "whether the members and friends of the Protestant Episcopal Church in Illinois will rise to the height of this exigency. Some large and munificent giving must be done! What will be the response?"

Among our Christian brethren of other names, there has been and continues to be a steady stream of munificence in the direction of institutions of learning, and the question often presents itself, When will an era of like munificence dawn upon us? Surely our good people are not wanting in the means of giving. They are usually regarded as among the first in the possession of the luxuries of living. Why should they not rank high in equipping and fostering schools of learning, which have proved themselves to be unqualifiedly successful?

It has been suggested that St. Mary's is rather remote from Chicago to engage the warm interest of the Church people in this city. But it may be replied that the objection does not occur to those who have sent daughters to the school. It is indeed said that the distance (of 170 miles) is an advantage rather than otherwise, in many respects. Perhaps it might not be deemed invidious to remark, also, that the question of distance was not urged when in 1871 the city of Knoxville sent some thousands of dollars to Chicago in the hour of her fiery desolation.

I do not think that there has ever been presented to the Churchmen of Illinois a cause so worthy of their sympathetic interest and pecuniary assistance. It was a noble school, indeed; it was the Church's own school; it was doing a work for the Church, the value of which cannot be overstated; it was blooming out into larger proportions, and into the prospect of increased usefulness. In one lurid hour, St. Mary's disappeared!

Fervently do we hope, earnestly do we pray that the appeals which will be made may bring forth an abundance of golden fruit!

W. E. M.

The Albany Convention.

Correspondence of the Living Church.

The fifteenth annual Convention of this thriving and energetic young Diocese met in All Saints' Cathedral Chapel, on the 9th inst. Ninety-five clerical and nine-two lay delegates were present. In his annual address, part of which was delivered on the first day, and part on the second, the Bishop paid eloquent and affectionate tributes to the memories of Archbishop Tait, Dr. Pusey, Rev. Alvi Tabor Twing, Rev. Dr. Hill, Dr. Thomas Hewlett Peters, Mr. Henry Hooper, John H. Beach, of Sandy Hill; Harmon Pumpelly, and Colonel Butler, of Luzerne, the life and work of the three first named being commented upon at length. He then called attention to matters of practical importance, parochial and diocesan. Alluding primarily to questions of practical concern, he said he was well satisfied that the time had come when alteration was needed in the civil statute for the organization of parishes, and that the proposition for a change should come, not from one, but from all the dioceses. The federate council ought to discuss this, and an effort should originate here to secure a meeting of the council, and the appointment of a committee to consider the defects of the present statute, three in number (a) an indistinction of definition as to the qualification of the voters; (b) the absence of sufficient directions as to the qualifications of persons to be voted for; and (c) some provision by which parishes, incompetent to control their own affairs, should be put in some sort of commission. The next question of practical interest to be considered was the Sunday-schools and their advancement, in order to second the work of the church, by the preparation and bringing of children to Confirmation. He also urged upon the notice of the clergy the diocesan branch of the church temperance society. The question of the con-

vocations was another matter which needed most careful consideration, and the importance of organizing more completely the working women in the different parishes for missionary work was also commented upon. The bishop finally called the attention of the clergy to what seemed a grievous clerical fault—in the lack of brotherliness of speech and feeling about each other—which should be discarded.

The following statistics show Bishop Doane's work during the year:

Confirmations, 339; Ordinations, 15; Sermons, 145; Celebrations, 69. The numerical strength of the clergy in the diocese was reported as 123, including the bishop. There were also three churches consecrated and two buildings blessed, besides a multitude of other work of a like nature.

Gen. Selden E. Marvin was re-elected treasurer, the Rev. William C. Prout, secretary, and the Rev. Canon Chapman, registrar. The secretary appointed the Rev. Canon Falcher assistant secretary.

A committee was appointed to confer with a similar committee from the Diocese of New York regarding the division of the Episcopal Fund.

The treasurer's report showed a deficiency of \$1,035.18, which, after an earnest appeal from the Bishop, was promptly made up; Dean Norton contributing \$100, and several other gentlemen \$50 each.

A sum of \$10,000 was placed at the disposal of the Diocesan Board of Missions, to which were appointed, the Revs. W. W. Battershall, F. M. Cookson, R. M. Kirby, R. Hobbie, and W. R. Woodbridge, with Messrs. J. W. Tillinghast, G. P. Keese, T. S. Clarkson, W. A. Thompson, and J. H. Van Antwerp.

The trustees reported that the Episcopal Fund had now \$37,946.36, invested with tangible securities. Other financial reports were equally encouraging.

A proposition to change the time of meeting of the convention from the second Tuesday in January to the fourth Tuesday after Easter was approved, and under the constitution laid over for final action until the next convention.

The ballots showed the following elections: Standing Committee.—Rev. William Payne, D. D., J. Livingston Reese, D. D., J. Ireland Tucker, S. T. D., Frederick M. Cookson, Messrs. Orlando Meads, Robert Earl, Henry R. Peirson, Joseph W. Fuller.

Deputies to the General Convention.—Revs. William Payne, D. D., Walton W. Battershall, D. D., Francis Harrison S. T. D., Orlando Meads, James Forsyth, G. Pomeroy Keese, Erastus Corning.

In the evening of the second day an informal reception was tendered the delegates and their wives by Mr. Corning at his elegant mansion. The attendance was very large including, besides the bishop and his family, all the prominent clergymen and visitors to the convention. During the evening a fine collation was served and the guests departed much impressed with Albanian hospitality.

The Proposed Twing Memorial.

BY REV. J. WAINWRIGHT RAY.

Written for the Living Church.

All are agreed, that nothing small should be attempted for so large a man, and so grand a worker, as Dr. Twing.

A Western Missionary proposes a \$100,000 fund for the Missionary Episcopates.

An Eastern Missionary gives reasons, instead, for a great Mission House in New York, where the Church Societies, &c. may find a Centre for working their several fields. These both sound well.

Now the first thing is to "catch the hare before you cook it." The next thing would seem to be, to give something to Dr. Twing's widow, who has run, if not *pari passu* with her husband in Church work, yet with noble step. That is the first thought with "Memorials" generally—the widow of Garfield amply remembered, before his own monument was attempted.

This just act accomplished for Mrs. Twing, then what? What would Dr. Twing have the Church do, could he speak? Nay, has not he spoken by the great work of his later years, in his appeals for the Missionary Bishops?

He did not say "go to now, let us build a Big House." He hired rooms, and like St. Paul, lived and worked "in his own hired house." Murray Hill has churches so many that Hugh Miller Thompson used to inveigh against their multiplication most eloquently. Buildings abound and superabound in all New York City, for Church work, and as for that matter, any one who travels much must say, we generally tend too much to Church building, when the salaries of the Clergy and Bishops are poorly paid. Many a society cripples itself by building before the time, or building too costly. Hence, in almost every city and a hundred towns, are churches standing as a commentary on the text, "begin to build and were not able to finish." We too often build for the Romanists, who do not so often go far ahead of their means, but pay as they go, even though the Consecration text must be "forty and six years was this temple in building."

We hear of men who are "land poor." So we have hundreds of societies that are Church poor

—hardly enough people to say "we," yet with an Elephant on hand, and though it be a "white" one—a very pretty and large one, none the less are they laboring under the disease of *Elephantiasis*. Like the husband of Abigail, "Nabal was his name and Folly was with him." So these churches, which are yet no churches, must stand until they can scarcely stand at all, without any Consecration, other than that which mockers give that "it is such or such a man's, or minister's Folly."

No, we want not churches so many, or buildings called church Houses, but we want more Episcopalians, more men in orders, more apostolic Bishops in Mission fields. More of what Solomon said "answereth all things—Money."

Our Missionary Bishops may need more churches, but even they know what it is to go seedy, and they see their clergy pinched for food, as well as for clothing and books; many of them unable to get a Church Paper, except through the generosity of a friend or of the publishers. The use of the surplice was a happy hit, incidentally, to cover a shabby dress. Ask the Bishops, who come East to beg funds, ask the Missionaries who so often have to say with the Master, "Show me a penny," hardly having one of their own, ask the wives and children of these men, which they would rather have—\$100,000 distributed for livings, or a living the rather, or have it expended for another building, albeit for a Church building, in the city of New York. Who doubts what Dr. Twing would say if his Great Spirit could be called up like the Spirit of Samuel, and interrogated as to his wishes and preference? Would he not say, 'give the sons of the prophets that they may eat.' Give to Bishop Whipple, for his young men. Give to Bishop Clarkson for his pioneer Clergy. Give to Bishop Tuttle, whose soul has so long been among lions. Give to Bishops Paddock and Brewer, who have thrown down the mailed glove, in what is almost a hand to hand fight, and for a bare living, from hand to mouth." Give to all the Missionary Bishops what they can use to live on while they are almost literally fighting among beasts.

The President of Harvard has just come out with a luminous statement about Harvard affairs—its great buildings, among other things—and concludes in these suggestive words: "The friends and supporters of the University should now be turned to the increase of the *quick capital* or invested funds, and especially of unrestricted funds, * * * devoted to *Salaries*." * * * It may be doubted whether a *Building* is, after all, so durable and desirable a *Memorial* as a *fund*, the income of which is devoted to an object of permanent interest and worth.

Rochester W. N. Y.

The following letter from an earnest Churchwoman explains itself:

DEAR MR. SEYMOUR:—When news of the dreadful destruction by fire of St. Mary's School, Knoxville, was received, we were enjoying for the second time Bishop Doane's beautiful Jubilee Sermon just published, in which he pays such a touching tribute to the memory of his dear father, who did so much for the Church in founding the first St. Mary's School for girls. He says: "So we remember it was in Burlington that the foundations were laid of that gracious temple of which our daughters throughout the land are the polished corners." If the earnest Bishop, after his life of toil in the highest interests of the Divine Master, could look back and say, "I want no words upon my grave, the only land that I can ever own, but the record that it holds the dust of him whom God employed to found St. Mary's Hall," is it not an encouragement to us to aid, as we are able, one who in a similar work is devoting the best energies and strength of his manhood? They who know with what intense earnestness Dr. Leffingwell has given himself to the building up for the daughters of the Church of a school of the highest order, adding to all other, needful knowledge that which shall cause them to know and love the Church and her ways, have for him and the school which he has founded the greatest admiration. A lady living in New York City, who is actively engaged in Church work, furnishes a bright example (among a host of others) of the blessed fruits of his self-sacrificing devotion, for she is one of the loveliest Christian characters in our community, and possesses high intellectual attainments. She spent some years at St. Mary's School, and says it was the most complete institution of the kind in every respect she had ever seen in her wide experience. It is to be hoped there will be given large sums by those who have the means for speedily rebuilding this important school, but small amounts from those who gladly give of their little, often aggregate much more than might have been anticipated, and such offerings are blessed indeed to the giver and the object. I would like to suggest that the readers of the LIVING CHURCH, in order to encourage Dr. Leffingwell in this overwhelming calamity, and out of gratitude for what he has done for the best education of girls, and what he will, with proper assistance, continue to do, should each send something, if only a dollar or less. I hope you will take the responsibility of publishing this without consulting Dr. Leffingwell, as he might be unwilling to give his consent for such a proposition to be made. Please find enclosed my own contribution of \$10.00, which is but a small part of what I would gladly send for the rebuilding of St. Mary's School.

Saint Prisca.

270 A. D.

Written for the Living Church.

Of the seven hills upon which lies the imperial city of Rome, none is more picturesque in appearance, and none possesses more historic and legendary associations, both of classic mythology and of Christian tradition, than the Aventine. On this hill Remus watched for the flight of birds which he hoped to interpret as an augury in his favor, and here we are told he is buried. The Aventine was uninhabited until the reign of Ancus Martius, who, according to Dionysius, settled there the people whom he had conquered, and called them the Plebs. From this time the public buildings sprang up rapidly, and temples were erected to Juno, Diana, and Minerva; walls were built, paved streets were laid out, and this hill became one of the most flourishing parts of the city. Now, almost nothing remains of these lofty structures, save here and there an arch, a column, or fragments of the brilliant tiles which beautified their stately halls. For, as Christianity caused the ancient religion to fall into disrepute, and made for itself a greater name, so over the ruins of heathen temples rose the Church of the Christians, the TEMPLE of the TRUE GOD. On the site of the Juno Regina stands the great Abbey and Church of St. Dominic, resplendent with its mosaic panels, its spiral columns, and white marble nave with its twenty-four ancient pillars. Just behind this is the Convent of Hieronymites, around which order cluster many stories of interest; but it is not its lofty ceilings, and ancient crypt, nor its cloister fragrant with the blossoms of orange and lemon trees, which must call our attention. Near the summit of the hill, on the right hand side, far away from these costly churches and abbeys, stands an old and unpretending church, but it was reared on historic ground. Here, centuries ago, was built the great Temple of Diana, almost equal in grandeur to the one at Ephesus dedicated to the same goddess, and here for years her votaries flocked to pay their vows, and offer their worship to the fair goddess of the silver bow. But the great temple was doomed to fall, and on its site, tradition tells us, once stood the humble dwelling of Aquila and Priscilla, where St. Peter was lodged. They are the same whom St. Paul worked with at Corinth, and whom he greets at the close of his epistle to the Romans. Indeed it almost seems like sacred ground where this little church stands. It was founded in 280 A. D., by Eutyochinus, Bishop of Rome, and dedicated to Saint Prisca. In the crypt beneath the church stands the capital of one of the Corinthian pillars of the temple of Diana. For centuries this has been used as a font, and in it the young Saint Prisca was baptized; and tradition teaches that St. Peter christened the converts of the early Church at the same font. The baptism of Saint Prisca is represented in a large picture over the altar. The surroundings of this church are very beautiful. On one side is an elegant terraced garden, from which can be obtained a fine view of the Palatine and the Tiber. Opposite the door is a large vineyard, whose wild and neglected condition, with its trailing vines, and its profusion of purple clusters adds to the picturesque scene. In the path below are the fragmentary remains of the great wall built by Servius Tullius, in Etruscan style. It is overgrown with wild and luxuriant flowers.

There are but few churches dedicated to Saint Prisca, and she is a saint in regard to whom there are but few of the fanciful legends. Hers was one of the old and illustrious Roman families, but wealth and position seemed powerless to charm her. She was but a mere child in years when she suffered for the cause of Christ, but young as she was she possessed that indomitable courage, and that strong faith which characterized the early Christians. Being accused as a believer in the new religion, she was brought before the Tribunal and commanded to sacrifice to the heathen gods. Young and frail as she was, we might almost expect that her faith would falter, and that, shrinking from the tortures which would inevitably await her if she refused, she would yield to the peremptory commands of the official. But it was otherwise, or her name would not stand in the Church Calendar to-day. Courageously she affirms her belief in one God, and, calmly awaiting her sentence, listens unmoved to the authoritative word which condemns her to be exposed to the wild beasts.

Crowds flock to the Amphitheatre, and the seats are filled with spectators eager to see the martyrdom of the young maiden. The hour arrives, and all eyes are turned impatiently towards the entrance gate. They have not long to wait; the guards enter bringing with them no hardened criminal worthy of death, but a lovely and innocent child, whose only crime is that she loves the One Who died to save her. One minute she stands alone in the great arena, meeting the gaze of thousands of pitiless eyes;—then, like distant thunder is heard the roar of the angry lion, and she knows that but a few seconds are between her and the most cruel death! Is no heart moved by the spectacle? Will no human hand be outstretched to aid her? Alas! no. The cruel keepers let loose the infuriated lion, and he bounds over the sands of the arena, eager to seize upon his prey; but what stays him

in his mad fury? Looking into that fair and trustful face, the brute sees imprinted there, something which subdues him, for crouching by the side of the kneeling child he humbly licks her hand, and she is saved! O, how such a spectacle thrills the hearts of the Christians, as they see that God has indeed sent his Angel to close the lion's mouth, even as in the days of Daniel! Surely now the cruel Emperor will spare this gentle child, and restore her to her family; but no, the infamous edict goes forth: "Let her be beheaded." Oh! that human instincts should sink below the level of the brute. Still calm and serene she is led away by the hard-hearted soldier who consigns her into the hands of the executioner. And then the cruel blade ends her young life, and saved from earthly trials, her pure soul goes to dwell forever with the redeemed in Paradise.

As the legend runs, an eagle watched over her until her poor remains were buried. How forcibly one is reminded of these lines by Whittier:

"And thou young martyr! thou wast there,
No white-robed sisters round thee trod,
Nor holy hymn, nor funeral prayer
Rose through the damp and noisome air,
Nor flowers, nor cross, nor followed taper gave
Grace to the dead, and beauty to the grave!"

Her humble resting place was marked by the Christians; and, not many years afterwards was built by Eutyochinus on the great Aventine hill, the church which bears her name, and there her precious remains were interred.

CAROLINE F. LITTLE.

Early Communion.

"Your fathers did eat manna in the wilderness and are dead. If any man eat of this bread he shall live forever."

The manna which the Jews ate during their sojourn in the wilderness was a type of the true Bread which came down from Heaven. They gathered this food day by day, going out in the early morning and seeking it; in the beauty and glory of the opening day they found their "daily bread," sweet with the dew of the morning and fresh from the Creator's hand. What an excellent example for those who eat of the Living Bread!

The practice of early Communion is grounded not only upon a beautiful religious sentiment, but upon principles of glory to God and advantage to the soul of man:

1. The honor shown to our Divine Lord in offering to Him the best hour of the day.
2. The evidence of our sincerity, in that we are willing to do for His sake what costs us some pains and self-denial.
3. The benefit to our souls in coming into the presence of our Blessed Saviour in the stillness of the early hour, before business, or cares, or worry, or gossip have diverted our thoughts from God to the world.
4. The special prominence given to the only Service of strictly Divine institution, and the moral effects which follow such an act of religion.
5. The opportunity here afforded of prayer and worship in singleness of heart and without interruption of the usual accompaniments, music, sermon, and the attendance of a multitude, many of whom are not at one with the true worshipper of the Blessed Trinity.

These are all valid reasons why we should prefer this Service to any other, and while our duty is not done for the day when this is finished we have shared the best gift of all.

Those who can so shape circumstances as to be present at the early Communion know not what they refuse of comfort, light and strength by non-attendance. May God give them the wisdom to use and enjoy the privilege which is thus offered them until the visible presence of Christ is restored to His Church.—*Christ Church Register*.

St. Paul's in London.

It is no undeserved praise to say that under the present Dean and Chapter, St. Paul's has become the most popular of English churches. It is impossible to enter it at any time without being struck by a sense of the constant use to which it is turned. The six services which are daily held in some part or other of it—services at all of which there is a good, and at some a large, attendance—show that the Cathedral clergy are not niggardly either of their time or their labor. And besides these successive congregations there are constant groups of sightseers, or of men and women who have come in for a moment of that rest and diversion of thought which is nowhere so much needed or so hard to secure as in the centre of a great city. The architectural character of St. Paul's enables the church to be seen with wonderful completeness in a very short space of time. The eye may be more impressed with the grandeur of the building as it continues to gaze, but it gains no new idea of it. When the great dome and the massive piers have once been seen there is nothing to be done. The choir is but a repetition of the nave, and the aisles do but reproduce the nave and choir on a reduced scale. There is no need to go round St. Paul's as we go round a great pointed church, knowing that every step some fresh beauty will disclose itself. The merit of St. Paul's is the merit of a single grand conception, not the merit of an endless variety of details. There are cathedrals which cannot be said to have been seen thoroughly so long as a single capital or window or a square yard of wall remains unnoticed. It is not so with St. Paul's—unless, indeed, there are minds so strangely constituted that they find a new pleasure in the contemplation of each common-place or inappropriate monument.—*Saturday Review*.

Calendar.

January, 1883.

1. Circumcision.	White.
6. Epiphany.	White.
7. 1st Sunday after Epiphany.	White.
14. 2d Sunday after Epiphany.	Green.
21. Septuagesima.	Violet.
28. Conversion of St. Paul.	White.
28. Sexagesima.	Violet.

Collect for Septuagesima Sunday.

Written for the Living Church.

O Lord, we beseech thee favorably to hear the prayers of thy people; that we, who are justly punished for thy offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Oratio. Proces populi tui, quæsumus, Domine, clementer exaudi, ut qui iuste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat.

This latter Collect, of which ours is a translation, appears both in the Sarum and Roman Missals; and is of course ancient, having been used in the Church for nearly thirteen centuries.

We now pass from a festal to a penitential season preparatory to the Great Lenten Fast. As is commonly the case in our Liturgy, this, as the opening Collect of the season, partakes of the character of the season. It is penitential in its tone, though less deeply so than the Ash Wednesday Collect, of which it is an anticipation. Thus does the Holy Church, in her Catholic Christian Year, strive,—with what success, one shrinks from saying,—to give a continuous and ever deepening character to the spiritual life of her children.

The invocation is in the simplest form, and is qualified by no ascription. The reason for this is not apparent. Indeed, the peculiarity may have been undesigned. Still, when we come to note the condition and feeling implied in the Collect, its opening address is not inappropriate. In proportion as the soul sees and suffers the evils of sin, and beholds and believes in God as its Saviour, its distress and its desire drive it to God by the nearest way. It can not wait long, it cannot wander far. It flies to Him; it follows hard after Him. Oftener would His children find Him, if they would but make the greater haste.

Proceeding to the first petition, "We beseech Thee favorably to hear the prayers," we find two words used which may mean little or much. There is a sense in which God, as omniscient, hears every prayer, every utterance, whether in the form of prayer or not, which is a call upon Him; indeed, every expression that falls from man's lips. Beyond this, He may hear, as attentive; listening with compassionate interest; or as with both, purposing a gracious response,—an effectual hearing. That this latter hearing is contemplated by the Collect, the word, "favorably," shows. There are prayers which God can in no way regard favorably; others, by their sincerity and earnestness, their just recognition of God's providence, and their holy submissiveness to His will, may command His favorable regard, although the things asked cannot consistently be granted; others may be regarded with God's most gracious favor, a favor which includes both hearing and answering.

The prayers for which this favorable hearing is sought, are exclusively the prayers of God's people. These, however, are those who are His people, in no common, careless, schismatical, or canting use of the term. The Collect belongs to the Holy Liturgy, and contemplates the presence and worshipful participation of those entitled to approach the Altar, and receive its sacred gifts. Anciently, none such were expected to withdraw; nor were any others permitted to remain. Curiously enough,—though on what reasonable ground does not appear,—our practice is the exact reverse. When will there be an end of innovation? But apart from this, as the prayers of God's people according to the Collect, are more expressly those presented by the faithful in the Holy Eucharist, how blessed is their privilege, and how assuring their ground of hope! On the other hand, how sad and sinful is the error of those who deprive themselves of both, either by refusing to qualify themselves for the Holy Communion; or who having been confirmed, turn their backs upon it, either from indifference or self-will!

The general petition having been presented, the Collect now proceeds to lay the foundation for a true and effectual prayer for mercy. This is done through a hearty confession of sin; of just demerit; and of righteous subjection to the penalty. All these are necessary to a true confession. He who does not confess his sins, gives no sign of a conscious need of mercy. He who does not explicitly acknowledge his real demerit, practically palliates his offences. He who does not fully concede the righteousness of the suffered penalty, substantially impeaches the divine law. For law must have penalties, just as truly as acts under law must have consequences. The two, however, are not identical, as some strive to make out. The latter belong to the creative order, and are mere matters of cause and effect. The former pertain to the providential order, and are elements in a system of reward and punishments. Hence, consequences are inevitable; but penalties may be remissible.

For this remission as the gift of sovereign mercy, we now pray, in the petition, that we "may be mercifully delivered." It will be observed, that the petition is couched in terms of a general character. There is in this, both a humble reticence, and a wise comprehensiveness. It is comprehensive, in that it covers deliverance from sin, no less than from its penalty. The popular religion of the day, leads men to be chiefly concerned about the latter. To escape eternal punishment, and gain admission to heaven; in other words, to attain what is called "final

salvation," is, with too many, the only aim and anxiety. With Christianity and the Church, these are subordinate and consequent. The great objects of regenerate concern and effort, are deliverance from sin, growth in holiness, increase in love and good works, and patient waiting for the coming of the Lord. He who is faithfully striving after these, is surely advancing toward the other.

The reticence of true humility is shown, in that the prayerful soul leans trustfully on the perfect wisdom and goodness of God. What the particular deliverance most needed is, it leaves without dictation to His better knowledge and unfeigned grace. The religion of extempore prayer is prone to be dissatisfied with the Liturgical worship of the Church, because of its repression of individual particularity in petition. But is there any ground for supposing, that men are any more surely or frequently heard for their much speaking in long and minutely special prayers? Must not that faith be far more acceptable and sure of a favorable hearing, which can truly say, "Not my will, but Thine be done;" and which calmly, trustfully, and reverently, refers the details of specific need and desire to the Almighty Mind, unto Whom all hearts are open, and all desires are known?

The Collect now closes by recognizing this merciful deliverance from sin, and its just punishment, as a grace only possible under the Gospel, and to be sought alone through Christ our Saviour. It is not to be found in natural religion; nor is there hope of it through any power in man. What is more, it is possible through Christ, and is to be sought from Him only as a Divine Person, One in the Holy Blessed and Ever-glorious Trinity. No lower rank or endowment will suffice. Bewildered, if not fatally blinded, is he, who looks for any such merciful deliverance; as the Collect contemplates, to any less Christ our Saviour, than One to Whom he can with a true faith ascribe the divine attributes,—"Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end."

Church Guilds.—No. V.

Written for the Living Church.

The Guild has an important work to do, in the treatment of strangers in the church, in making them welcome, and helping them to feel at home. A "Chapter" should be formed in every congregation, to give themselves particularly to this thing, or rather the Guild should be a "committee of the whole" on this subject, and the Rector of the church should be the head, and active manager and leader. I do not intend that the Rector should do the work. By no means; but he could help, and so direct it, that the visiting of strangers, should be done in the manner productive of the most good. Members of the church going to a strange place, or to a new parish, have their duty to perform to the Rector, as well as he to them. It is their "part and duty" to report themselves to the minister in charge, and to place themselves and families under his pastoral care. I hope the readers of these articles, and the members of Church Guilds, will be careful, in removing from one place to another, to take with them "letters," and to present them to the Rector of the church they may attend.

Let us suppose a large number of the members of the Guild, offer themselves to serve on this committee, when called upon by the Rector, men as well as women! Who suffers more for companionship and friends than a man, well educated it may be, but quiet and timid, and who does not find it easy to make himself at home, in a new place and a strange church? The young men too; who need the care and influence of well established Christian men more than their young brothers who attend our churches, and who would gladly come if invited? "Not stranger like, to visit them, but to inhabit there."

I know of no more important work for the Guild to do, than to take this matter freely in hand. It is a very easy thing for the clergyman to inform Mrs. A, B, and C, that Mr. D and family would appreciate a visit from them. They do not want simply a call from the "head of the committee on visiting" in a formal way. Imagine yourself the stranger, and your own heart will tell you what is wanted. Then Mrs. D has daughters, for whom she would like to make friends in the church. The Rector sees at a glance that the Misses E. would give and receive pleasure and profit by the acquaintance, and he drops them a note, to say "please call on Mrs. D and daughters."

A young man comes from his home in the country, and in the city without friends he knows not whither to turn for associates, or where to spend his leisure time. The Rector sees a home of refinement and abundance; young people it may be, who have just begun life, and with all the sympathy for youth, and that interest in the young, that would do them good, he says to them, "will you not call on young Mr. F, and invite him to spend an evening with you, or to dine with you on Sunday, or on Thanksgiving Day?" My dear Christian friends, this subject is one of such importance that words fail me to express all I would say to you upon it. What an unused power is in your hands for good, if you will only open your eyes to see it, open your hearts to feel it, and open your hands to do it!

May the Holy Spirit help us all, in this our day to do our part, to perform our duty to the young, and to those who are strangers in our churches. Remembering who it was that said "I was a stranger, and ye took me in."

A CHURCHWOMAN.

There are souls in the world which have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber.*

TIRED.

Written for the Living Church.

I am so tired!
The way is so dreary.
So dark and shadowed by gloom
That now, faint, toil-worn and weary,
I fain would rest in the tomb.

I am so tired!
I am weary of sorrow,
Of grief, of pain and of care;
So tired! that I would gladly to-morrow
The rest of the glorified share.

I am so tired!
But duty is pressing,
Much work remains to be done
Before I can hope for God's blessing
Or hear from Him a "well done."

I am so tired!
But God, in His kindness,
Will strengthen for all He may send.
'Tis needed, though now in my blindness
I see not, but shall in the end.

I am so tired!
But soon shall be lying
At peace, with nothing to fear.
The rest for which I am sighing
I shall greet with a smile, not a tear!

MARAH.

The Tomb of Longfellow.

Written for the Living Church.

There was a changeable sky overhead, the day that we visited Mt. Auburn in Cambridge, Mass. Rough with swollen clouds of a leaden blue, the heavens finally brushed away these disagreeablements and showed that soft, quiet face of azure that we love to associate with a visit to the resting-place of the dead. We passed through the eavy granite portals over which broods that mystic symbol of a wing-shadowed world, the design of this gateway having been taken from the entrance to a temple in Egypt. Our special ultimate point to be reached was the tomb of Longfellow, but on our way we visited several graves. We saw Margaret Fuller Ossole's, whose epitaph declares her "by birth a child of New England, by adoption a citizen of Rome, by genius belonging to the world." Not far away, was that simple, touching monument of Azassiz, a rough piece of rock bearing his name. There was Fanny Fern's memorial, ingenious in design and in execution graceful, a marble cross wreathed with fern leaves. There was Charles Sumner's elegant sarcophagus. But Mt. Auburn holds the dust of many conspicuous dead, Spruzheim, Dr. Nathaniel Bowditch, Dr. Channing, Edward Everett, Rufus Choate, N. P. Willis, and many others.

On our way to Longfellow's tomb, we climbed the massive stone tower which adds sixty feet to the one hundred and twenty-five that the higher ground in the cemetery can claim as its elevation above the level of Charles River. Round and round we go, patiently climbing the stone steps within the tower. It is a charming panorama that one enjoys from its summit. It is Boston, Boston, Boston, on every side, though having in some quarters such thin disguises as the names, Cambridge, Watertown, Newton, Somerville. In the centre of a great city of the living is the silent city of the dead. Through the landscape, twists and turns that sinuous stream, the Charles, very much like a blue ribbon tied up in bows, loosening and straightening out, only to bend in the attempt to knot itself once more. We recall Longfellow's lines:

"River, that in silence windest
Through the meadows, bright and free,
Till at length thy rest thou findest
In the bosom of the sea!"

And there is Longfellow's late home, we are confident, among the trees on Brattle St., Cambridge, for we make out the well-known yellow chimney tops of the old mansion. In front, is the open green field giving the poet's fancy room to spread its wings and fly away across the meadows of the Charles. There too are the roofs of Harvard jutting above the trees, and there is the house of James Russell Lowell, flanked by a splendid grove, and nigh at hand. From the roof of his home, Longfellow could have looked over to the slope of Indian Ridge where his beloved dead were sleeping, and where he now rests.

We left the tower and took the narrow, unpretentious path that winds along the top of Indian Ridge, a gentle swell among the grassy undulations of Mount Auburn. But where was Longfellow's resting-place? We saw nothing to indicate it unless it were the flowers wasting away in one lot, but that was only a green, turf enclosure, Number five hundred and eighty, and there was no sign of a grave or a tomb. We asked a young man who was chipping away with his chisel on a neighboring monument, where the poet's resting-place might be, and he turned us back to the wasting flowers, telling us it was there and that it was an underground tomb. We went back and stood before the lot grassy and rimmed with granite. There was only the number of the lot to distinguish it from other resting-places. The turf, though, was marked by those faded floral memorials, and beneath, one could trace the outlines of a deer that soon would be completely hidden under the grass, even as nature year's tries with its summer-sea of green to cover all the foot-prints of death, asserting only life, life forever. At the time of our visit there was a wreath of roses and other flowers, but Oh, how brown and rain-beaten the roses looked! There were also two branches of palm, an empty wreath and some evergreen. Inside the withered rose-wreath, were lines penned on a sheet of paper.

We stood and looked off. Below us, was pretty Halcyon Lake, and on the other side of Indian Ridge was tiny Forest Pond. In every direction, were the white memorials of the dead hemmed in by the tall iron fence whose stiff rods were like sentinels. As we looked up, we saw other sentinels, the trunks of two tall, stout trees that rose at one corner of this precious little God's acre. We picked up a brown oak leaf and three acorn cups as souvenirs of the spot and passed away. Recalling that visit and the sweet strains issuing from the poet's life, that

tomb at Mt. Auburn seemed like a discord in which all that sweetness ended. But when we think of death's effect, to give only a wider sweep to the influence of a life, to fill the future with still better work in another sphere of activity, then we appreciate the lines written on the paper that we noticed in the wreath above the poet's resting-place:

"These are the three great chords of might,
And he whose ear is tuned aright
Will hear no discord in the plan
But the most perfect harmony."

The way in which a man bears temptation is what decides his character; yet how secret is the system of temptation! Who knows what is going on? What the real ordeal has been? What its issue was? So with respect to the trial of griefs and sorrows, the world is again a system of secrecy. There is something particularly penetrating, and which strikes home, in those disappointments which are specially not extraordinary, and make no show. What comes naturally, and as a part of our situation, has a probing force grander strokes have not;—there is a solemnity and stateliness in these, but the blow which is nearest to common life gets the stronger hold. Is there any particular event which seems to have, if we may say so, a kind of malice in it which provokes the Manichean feeling in our nature, it is something which we should have a difficulty in making appear to any one else, any special trial. Compared with this inner grasp of some stroke of Providence, voluntary sacrifice stands outside of us. After all, the self-made trial is a poor disciplinary weapon; there is a subtle, masterly, irritant, and provoking point in the genuine natural trial, and in the natural crossness of events, which the artificial thing can not manage; we can no more make our trials than we can make our feelings. In this way moderate deprivations are in some cases more difficult to bear than harder ones. And so it is often the case that what we must do as simply right, and which would not strike even ourselves, and still less anybody else, is just the hardest thing to do. A work of supererogation would be much easier.—*J. B. Mozley.*

Lord, when Thou shalt visit me with a sharp disease, I fear I shall be impatient, for I am choleric, by nature, and tender by my tempers and have not been acquainted with sickness all my lifetime. I cannot expect any kind usage from that which hath been a stranger unto me. Teach me the art of patience whilst I am well, and give me the use of it when I am sick. In that day either lighten my burden or strengthen my back. Make me, who so often in my health have discovered my weakness presuming on my own strength, to be strong in sickness when I solely rely on Thy assistance.—*Fuller.*

The Great St. Bernard establishment costs between \$6,000 and \$8,000 a year to maintain. It accommodates 16,000 to 20,000 visitors every year, to whom, according to old traditions, no charge is made, but in the hall stands a strong box, into which any one may put what seems to him a proper acknowledgment. It is a painful reflection on human nature that the sum found annually in the strong box barely represents what would be a moderate hotel charge for a thousand guests. In commenting on this miserable meanness, which falls very hardly on an establishment which can very ill afford it, a contributor to the London *Graphic* observes that the system pursued is quite inconsistent with the conditions of modern travel, Cook's tourists, etc. The monks are robbed and honest people made uncomfortable. Much better charge the rates of a moderate hotel.

This is from a Cairo paper: "The Bedouins were greatly puzzled by the garb of the Highlanders, who they came to the conclusion, were not soldiers, but the wives of soldiers. Distance, of course, encouraged this delusion, as bare legs were obviously more discernible than the men's faces, covered as these were with veils. The Bedouins noticed that the soldiers' women camped by themselves, and they resolved to go down and spoil the infidel soldiers of their wives; and a body of them actually went, with a result which must have added to the wonderment of both, for the British harem turned out with rifle and bayonet, and very speedily thirty or forty of the amorous Bedouins bit the dust. After this episode, the soldiers' wives were not again attacked by Arab Sheikhs who wanted to replenish their harems with English moonfaces."

Sidney Smith said of Sir James Mackintosh that if he were asked the definition of pepper he would answer thus: "Pepper may philosophically be described as a dusty and highly pulverised seed of an oriental fruit; an article of condiment rather than diet, which, dispersed lightly over the surface of food with no other rule than the caprice of the consumer, communicates pleasure rather than nutrition; and by adding a tropical flavour to the gross and succulent viands of the North, approximates the different regions of the earth, explains the objects of commerce, and justifies the industry of men."

The Rev. Geo. H. Kirkland, Rector of St. James' Parish, Pittston, Pa., in his parish paper, the *Church Guide*, thus urges the circulation of the leading weekly journals of the Church:

1. The whole is greater than its greatest part. Therefore, the Church is greater than the Parish. Parochial congregationalism is an *ism* which makes mischief by its narrow-mindedness and selfishness.

2. It is the imperative duty of every Christian to keep informed concerning the Church's claims and progress. We should be more interested in these matters than in the daily news of the world's doings, and opinions and pleasures.

3. Increased knowledge of the Church causes increased zeal in the Parish. The more we know rightly of the Church the more earnestly will we make "our manner of life worthy of the Gospel."

The Household.

Delicious chocolate macaroons are made by melting slowly, and with care, three ounces of plain chocolate. A good way to melt it is to put it in a tin dish and set it within another containing hot water. Make a thick paste by stirring in gradually one pound of powdered sugar and the well-beaten whites of three eggs, then spread or roll it as smooth as possible to a sheet about a quarter of an inch thick. Cut it in small, round, and fancy-shaped pieces; butter your cookie tins and scatter a little flour and sugar over the bottom (use equal quantities of each), and lay the macaroons on. Bake in a hot oven, but avoid having it hot enough to scorch them.

The country housewife who will not have access to a greenhouse, or the one who cannot afford to buy a garnish for the festive turkey, can, by following these directions, provide a garnish which for delicacy cannot be excelled. Take three or four good-sized carrots, cut off at least half of the root, scoop out with small, sharp knife the inside of the larger part of the carrot, leaving a little yellow cup; put a cord through the top to hang it by in some light or warm place, keep the cup filled with water; in a little while roots will shoot out, and the cup will be covered with green tops. To hasten the growth at the last, a drop of ammonia may be put in the water; not more than a drop at a time can be used with safety.

Few things are more imperatively demanded by the health and comfort of the household than clean beds and well ventilated sleeping rooms. As houses are generally made it is better to draw down the upper sash of a window, for the reason that the warmest air, particularly during the winter, collects near the ceiling, and injurious matters are carried up into it from the floor. Drawing down the sash will afford a double means of ventilation; permitting the warm and noxious air to escape, and the outer air to enter at the bottom of the sash through the lower one. When the weather is cold, it is not necessary the upper sash be lowered much; an inch or two would be sufficient for a room of the average size—that is fourteen or fifteen feet square. A room which is used for the general assembling of the family, what is called a living room, should not be less than that in dimension.

It sometimes happens that fruit of one kind or another is not acceptable to the family after it is put up. It comes to the table, but no one eats it; it "goes begging," as the saying is. This was true one year of preserved citron in our family. It seemed as if it would be wasted, but the frugal woman who was at the head of affairs experimented in this way. She took the citron from the syrup, sliced it, spread it on plates and dried it in the oven. It then took the place of the expensive imported citron used in cakes, puddings, etc. The syrup she used in mince-pie meat, and in dressing for sweet pickles. She considered her experiment a complete success as a matter of economy, and also because she was not detected by any of her family. Such fruits always make a good addition to mince pies or fruit puddings.

GIRL DRESSMAKERS.—Why do not the girls of to-day become their dressmakers? They would find an extraordinary stimulus and pleasure in the occupation, and there is nothing that would do more to take the non-sense out of them and put sense in their proper place. Paper patterns and the shortening of skirts have made the task easy, and once undertaken it would not be given up, for it would be more interesting than "fancy" work. Probably the inducement to many would be much greater if the custom of giving girls an allowance for "dress" money was common here as it is in England. But unfortunately it is not; and the majority of the daughters of well-to-do fathers feel that the effort would not be appreciated and would bring them no compensation. Young women whose parents occupy high positions in England frequently do all their own sewing in order to make their allowance (which ranges from \$50 to \$250 per annum) do its work. They may have one dress in a season made by a dressmaker, not more; and this will probably be superintended by a dressmaker in the house, who occupies her time in cutting and fitting, while the young lady herself, with, perhaps, the help of a family seamstress, does the sewing. There is a great advantage in thus becoming acquainted with methods and personally conversant with ways and means, with the exigencies and necessities of work, its limitations as well as its possibilities. A good servant would infinitely rather work for a mistress who was thoroughly acquainted with the duties to be performed, and therefore willing to make allowances; and on the same principle, it is easier to make a dress to satisfy one who knows than one whose ignorance makes her at once exacting and non-appreciative.—*Jenny June.*

What we are at home, is a pretty sure test of what we really are.

From her very babyhood, an English girl is bathed from head to foot every day. A bath-tub is part of the furniture of every bedroom, and into this she steps the moment she is out of bed. The water is always cool but not always cold, and brisk rubbing with a rough towel soon puts her into a glow. This practice is never discontinued, and is as indispensable a part of the daily toilet as brushing the hair. She comes down to a substantial breakfast of bacon or eggs or meat, with very weak tea or milk to drink, and toast; never rolls or hot bread in any form. Orange marmalade or jam is frequently added, apparently without any bad effect; as, except a simple pudding at dinner or a piece of plain cake at tea, it is almost the only sweets she eats during the day. Stewed fruit is much used in its season; pastry is seldom given to children. Some time during the day she has two or three hours' exercise in the open air, playing lawn tennis, riding on horseback, boating, or walking, according to the season of the year; but she is made to exert herself actively out of doors. The English climate is so uncertain that if people stayed in for fear of the rain they would seldom go out at all. Their plans are made therefore without reference to the freaks of the weather; dressed in waterproof cloaks, and with stout boots and umbrellas, they walk abroad in the rain as calmly as in brilliant sunshine. She is sent to bed at eight o'clock in winter and nine in summer, and so gets the long, unbroken sleep that all young growing animals require. The window in her bedroom is always open an inch or two at the top, and sleeping in a pure atmosphere she wakens refreshed and rested. The thermometer in an English house in winter seldom indicates more than sixty-five degrees, and sometimes not more than sixty-two. The open fire-places keep up a constant supply of fresh air in the rooms, and if they begin to approach a temperature comfortable to an American the window is instantly opened. Of course, when people are accustomed to it, sixty-two degrees is just as agreeable as eighty-two; but this Spartan endurance cannot be obtained in a day. Still, our houses are kept much too hot even for our far more severe climate, and their inmates might be gradually accustomed to a lower temperature with great advantage to their health. These hints are offered to sensible mothers whose girls are still young enough to profit by them.

THE FOLLOWER.

BY R. H. STODDARD.

We have a youngster in the house, A little man of ten, Who dearest to his mother is Of all God's little men.

AMUSING "HIS HIGHNESS."

His little Highness sits in state Up to his rightful throne, And from his kingly brow all sign Of royal care has flown.

History Re-viewed.

LOUIS THE ELEVENTH. THE TYPE OF USEFULNESS.

The general impression, relative to the character of this great and good King, has been for many centuries dreadfully unfavorable.

At sixteen, he organized a scheme for soothing the declining years of his father, which had it been successful, would have put him to great personal inconvenience.

"What other business do you follow besides preaching?" was asked of an old colored man. "I speculate a little."

ly denouncing Danmartin as a "naughty storyteller." Strange to say, Charles refused to believe his own son, and the Dauphin was banished from Paris for four months.

But it must not be imagined that he had forgotten his absent parent. Always mindful of his father's comforts, Louis contrived to provide Charles with a number of little delicacies, of which he deprived himself, through the hands of his domestics.

The moment Louis became king, he dispossessed his younger brother of everything that had been given to him by their father, not for his own aggrandisement, but because he wished to save the Duke of Berri from temptations inseparable from rank and property.

From these little anecdotes it may be gathered that he was a good son and a kind brother—he was also an affectionate father.

Finding them shunned by most of his other subjects, he made his barber and hangman his constant companions. He was never so happy as when he had them in to tea.

In many other matters this monarch showed his selfishness. Fond of fighting he yet bought off Edward the Fourth and his army, when they spoke about the hostile invasion of France, by arranging to marry the English King's eldest daughter.

But perhaps the best proof of his extreme thoughtfulness for others, and utter abnegation of self, was afforded by his great exertions to keep alive. Although extremely ill, he warded off death by every means in his power to the very last moment, for the simple reason that he was unwilling to give unnecessary trouble to the undertakers.

What other business do you follow besides preaching?" was asked of an old colored man. "I speculate a little."

If tramps only knew enough to go in gangs they would be called Gypsies and be thought romantic.—Detroit Free Press.

Early Developed Power.

The following list of great generals whose superior capacity was exhibited in early manhood, was compiled by the late Brevet Major-General Emory Upton:

Philip of Macedon ascended the throne at twenty-two, was the conqueror of Greece at forty-five, and died at forty-seven.

Alexander the Great defeated the celebrated Theban band at Chereonea before arriving at the age of eighteen, ascended the throne at twenty, had conquered the world at twenty-five, and died at thirty-two.

Julius Caesar commanded a fleet before Mitylene, and distinguished himself before the age of twenty-two; completed his first war in Spain and was made consul before the age of forty; conquered Gaul, twice crossed the Rhine, and twice invaded Britain before the age of forty-five; won the battle of Pharsalia and obtained supreme power at fifty-two. He died at fifty-six, the victor of five hundred battles and the conqueror of one thousand cities.

Hannibal was made commander-in-chief of the Carthaginian army in Spain at twenty-six, and had won all his great battles in Italy, concluding with Cannæ, at thirty-one.

Scipio Africanus, the elder, distinguished himself at the battle of Ticinus at sixteen, and at twenty-nine overthrew the power of Carthage at Zama.

Scipio Africanus, the younger, had conquered the other Carthaginian armies, and completed the destruction of Carthage at thirty-six.

Genghis-Khan achieved many of his victories and became emperor of the Mongols at forty.

Charlemagne was crowned king at twenty-six, was master of France and the larger part of Germany at twenty-nine, placed on his head the iron crown of Italy at thirty-two, and conquered Spain at thirty-six.

Gonsalvo de Cordova, the great captain, had gained a great reputation, and was made commander-in-chief of the army at Italy at forty-one.

Henry IV., of France, was at the head of the Huguenot army at sixteen, became King of Navarre at nineteen, overthrew his enemies and became King of France before the age of forty.

Montenapoli, at the age of thirty-one, with 2,000 horse, attacked 10,000 Swedes and captured all their baggage and artillery; gained the victory of Triebel at thirty-two; defeated the Swedes and saved Denmark at forty-nine; and at fifty-three defeated the Turks in the battle of St. Gotthard.

Saxe was a *marechal-de-camp* at twenty-four, marshal of France at forty-four, and at forty-nine gained the famous victory at Fontenoy.

Vauban, the great engineer, had conducted several sieges at twenty-five, was *marechal-de-camp* at forty-three, and *Commissaire general* of fortifications of France at forty-five.

Turenne, passing through the grades of captain, colonel, major-general, and lieutenant general, became a marshal of France at thirty-two, and won all his distinction before forty.

The great Conde defeated the Spaniards at Rocroi at twenty-two, and won all his military fame before the age of twenty-five.

Prince Eugene, of Savoy, was colonel at twenty-one, lieutenant field-marshal at twenty-four, and shortly after general-field-marshal. He gained the battle of Zenta at thirty-four, and co-operated with Marlborough at Blenheim at forty-one.

Peter the Great, of Russia, was proclaimed Czar at ten years of age, organized a large army at twenty, won the victory of Embach at thirty, founded St. Petersburg at thirty-one, and died at the age of fifty-five.

Charles XII. completed his first campaign against Denmark at eighteen, overthrew 80,000 Russians at Narva before nineteen, conquered Poland and Saxony at twenty-four, and died at thirty-six.

Frederick the Great ascended the throne at twenty-eight, terminated the first Silesian war at thirty, and the second at thirty-three. Ten years later with a population of but 5,000,000, he triumphed over a league of more than 100,000,000 of people.

Cortes effected the conquest of Mexico and completed his military career before the age of thirty-six.

Pizarro completed the conquest of Peru at thirty-five, and died at forty.

Lord Clive distinguished himself at twenty-two, attained his greatest fame at thirty-five, and died at fifty.

Wolfe was conqueror of Quebec at thirty-two.

Napoleon was a major at twenty-four, general of brigade at twenty-five, and commander-in-chief of the army of Italy at twenty-six; achieved all his victories and was finally overthrown before the age of forty-four.—Scientific American.

Western Stories Outdone.

Newspapers in the West and South have of late enjoyed a monopoly of remarkable stories of snakes and other desirable specimens of natural history. That the North may not be left behind in this respect let us consider the moral teachings which are presented by the Summer Boarder and the Freshwater clam.

exertion, at the feet of the amazed observer, the clam opened its shell and disclosed a pearl as large as a hazel nut, which the gentleman did not hesitate to appropriate. Thereupon the clam, smiling clear way around to its back hinge, returned to the water and disappeared with a gurgle of satisfaction.

A Slight Cold, if neglected, often attacks the lungs. Brown's Bronchial Troches give sure and almost immediate relief. Sold only in boxes. Price 25 cents.

AYER'S Cherry Pectoral.

No other complaints are so insidious in their attack as those affecting the throat and lungs; none so trifling with by the majority of sufferers. The ordinary cough or cold, resulting, perhaps, from a trifling and unconscious exposure, is often the beginning of a fatal sickness.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

AYER'S SARSAPARILLA

AYER'S SARSAPARILLA cures Rheumatism, Neuralgia, Rheumatic Gout, General Debility, Catarrh, and all disorders caused by a thin and impoverished or corrupted condition of the blood; expelling the blood poison from the system, enriching and renewing the blood, and restoring its vitalizing power.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; price \$1, six bottles for \$5.

ELLY'S GREAY BALM FOR CATARRH. A Positive Cure to the value of Ely's Cream Balm as a specific in the case of one in our family who has been seriously debilitated with Catarrh for eight years.

"SMAX" Sweet aroma for the breath—also manufactured from the purest materials—purely medicinal and will so thoroughly deodorize and perfume the breath on can eat ONIONS with entire immunity from the usual disagreeable consequence.

Earphones. MAKE THE DEAF HEAR. Send stamp for circular. Prof. S. North, 8 Monroe Block, Syracuse, N. Y.

CHAMPLIN'S LIQUID PEARL. A THING OF BEAUTY IS A JOY FOR EVER. FOR PRESERVING, RESTORING AND BEAUTIFYING THE COMPLEXION.

THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN. THE BEST DIET FOR INVALIDS AND OLD PEOPLE.

SHORTHAND. Writing thoroughly taught by mail or personally. CALIGRAPHY, best writing machines, for sale by any person who will sell a Caligraph for me.

W. H. WELLS & BRO., 48 & 50 Franklin St., Chicago

Stained Glass Works

48 & 50 Franklin St., Chicago

1840. The oldest Hat & Fur House in the State.

Chas. N. HAMMOND.

Manufacture of Hats, Cap., Furs, GLOVES, ROBES, ETC. Children's and Youth's Hats and Caps a Specialty.

AGENTS, Send at once for our "Extraordinary Offer" Renner Manufacturing Co., Pittsburgh, P.

\$6.75 FOR A \$100 S. S. LIBRARY. \$1.10 FOR A \$10 TEACHERS' LIBRARY. \$35 SUNDAY-SCHOOL ORGAN. MAPS. REWARD CARDS.

"BURLINGTON ROUTE" (Chicago, Burlington & Quincy Railroad.)

Map of the Burlington Route showing routes between Chicago, Burlington, and Quincy, with various branch lines and stations.

GOING EAST AND WEST. Elegant Day Coaches, Parlor Cars, with Reclining Chairs (seats free), Smoking Cars, with Reclining Chairs, Pullman Palace Sleeping Cars and the famous C. B. & Q. Dining Cars run daily to and from Chicago & Kansas City, Chicago & Council Bluffs, Chicago & Des Moines, Chicago, St. Joseph, Atchison & Topeka.

Finest Equipped Railroad in the World for all Classes of Travel. T. J. POTTER, 3d Vice-President and Gen'l Manager. PERCEVAL LOWELL, Gen. Pass. Ag't, Chicago.

AN HONEST OFFER. If you are sick or ailing, no matter what your complaint, write us and we will send you on TRIAL one of our large ELECTRIC MEDICATED PADS to suit your case, provided you agree to pay for it if it cures you in one month.

The Living Church.

Chicago, Jan. 20, A. D. 1883.

Entered at the Chicago P. O. as second-class mail matter.
 Subscription, - - - - - \$2.00 per year.
 To the Clergy, - - - - - \$2.00
 Advertising Rates, per agate line, 15 cts.
 Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, Etc., one cent a word. All notices must be prepaid.

THE LIVING CHURCH CO.

Rev. C. W. LEFFINGWELL, D. D., Editor.

Death of Bishop Talbot.

It is with very great regret that we record the death of the venerable and beloved Bishop of Indiana which took place in his see city on Monday evening last. Nearly two years ago the Bishop was stricken with paralysis, but by careful treatment and a cessation from labor he recovered so as to partially discharge the duties of his position. But the strain upon him was too great, and on the 30th of last October he resigned the administration of affairs into the hands of the Standing Committee of the diocese. This was followed by a fitful recuperation of his wasted energies, and friends thought he was again to resume his wonted activity, but on Thursday last he slipped and fell on the icy sidewalk, precipitating a second stroke of paralysis, which ended fatally. The Bishop died at the residence of his brother, R. S. Talbot, with whom he had made his home since the death of his wife a year ago.

For the following sketch of his life we are indebted to Dr. Batterson's "American Episcopate":

The Right Reverend Joseph Cruikshank Talbot, D. D., LL. D., the second Bishop of Indiana, was born in Alexandria, Virginia, on the 5th day of September, A. D. 1816. He was educated in Pierpont Academy, Alexandria, and in 1835 removed to Louisville, Kentucky, where he was engaged in business for several years. He was baptized in Christ Church, Louisville, in 1837, by the Bishop of Kentucky, and confirmed by him during the same year. In 1841 he became a candidate for Holy Orders, and pursued his studies under the Bishop's direction. Ordered Deacon in Christ Church, Louisville, on the 5th day of September, A. D. 1846, by the Right Rev. Benjamin Bosworth Smith, S. T. D. Ordained Priest in St. John's Church, Louisville, on the 6th day of September, A. D. 1848, by the same prelate. While in Deacon's Orders he organized St. John's Church, Louisville, and upon his Ordination to the Priesthood became the Rector. He remained in that Parish seven years. In 1853 he removed to Indiana and became the Rector of Christ Church, Indianapolis, where he remained until his elevation to the Episcopate. He received the degree of Doctor of Divinity from the Western University of Pennsylvania, Pittsburgh, A. D. 1854, and that of Doctor of Laws from the University of Cambridge, England, A. D. 1867.

In 1859 he was elected by the House of Bishops as Missionary Bishop of the Northwest, and the election was confirmed by the House of Clerical and Lay Deputies. This was a new jurisdiction, including Nebraska, Dakota, Wyoming, Colorado, New Mexico, Arizona, Utah, Montana and Idaho, covering nearly nine hundred thousand square miles. Consecrated Missionary Bishop of the Northwest in Christ Church, Indianapolis, on the 15th day of February, A. D. 1860, by the Right Rev. Jackson Kemper, S. T. D., assisted by the Right Rev. Benjamin Bosworth Smith, S. T. D., the Right Rev. Cicero Stephen Hawks, D. D., the Right Rev. George Upfold, S. T. D., and the Right Rev. Gregory Thurston Bedell, D. D. In 1865 he was elected as the Assistant Bishop of Indiana, to which Diocese he was translated in October of that year. Upon the death of Bishop Upfold, A. D., 1872, he became the Bishop of Indiana.

The Faith.

It is a serious question whether a severe struggle does not await us in the maintenance of the faith once for all delivered to the saints. We have in the Church and alas! it must be confessed in the Ministry, minds to whom what are rightly to be regarded as essential parts of Christian doctrine have become obsolete and meaningless, and to whom their new views appear so important that they feel impelled to ventilate their doubts and announce their difficulties to the people, with the result if not the purpose of leading them away from the old formulas of belief. It is not the dictate of wisdom which would put the finger to the lips and whisper, Don't speak of it! The time is coming and is not far distant when the very stones will cry out at the treason to truth which is heard in some pulpits. We love the roominess of the Church, as devoutly as any one can, and it would be a sad day if a policy of rigid uniformity were adopted which would leave no place for necessary differences of thought and tendency. Absolute consonance of opinion is as impracticable as perfect unity of faith is essential, but there is a divine limit which the Church must honor or else suffer the penalty of her faithless disregard of the *depositum* which she was commanded to nourish and defend. There is no room in the Catholic Church for the priest who rejects the Catholic creeds, and it forebodes evil when clergymen are to be found who can stand in the chancel to repeat formularies which in private conver-

sation they depreciate or deny. It reminds one of that ominous period before the first revolution in France when hundreds of priests, standing daily at the altars of the Church, ridiculed the Holy Mysteries which they thereon celebrated.

The rationalistic epidemic infects all the various forms of Protestantism. In Germany, it has eaten faith out of the nation. In Switzerland, the cancer is even more virulent. In Scotland, a pronounced rejection of the essential features of supernatural religion exists among the Presbyterian ministers of the Establishment. With the rejection of the divine polity of the Church and the substitution of modern confessions in place of the Catholic creeds, they have left themselves exposed to every wind of doctrine, and suffer the consequence by drifting off into the stormy seas of doubt and toward the breakers of scepticism. In this country, Puritanism has developed Arianism; and Calvinism is the fertile soil in which Ingersollism and other forms of bitter revolt have grown. There is no possibility of arresting this tidal-wave of unbelief which sweeps over the Protestant world, unless there is interposed the massive barrier of the Faith which has been held *semper, ubique et ab omnibus*. The Church of England and her daughters hold that Faith in its integrity and show no sign of surrendering one jot or tittle of it. Whatever English courts, composed of lay judges, may have adjudicated, no bench of English bishops, thank God! has ever breathed one syllable out of harmony with the one Faith, and they never will. It is not to be contemplated as a possibility that the Episcopate either in England or in this country will concede to rationalism what would obliterate a note of the Church and make the Church a mere sect. For it ought to be kept steadily in mind that the Faith is quite as essential to the Being of the Church as the Episcopate. Cruel governors would they be who should drive us against our will into affiliations, East or West, which we could accept only because there alone the old Faith could be found in its primitive integrity. But it is idle to contemplate such an alternative, since, as we just now remarked, it is impossible that this calamity should occur. On the contrary, we believe that the Anglican Church is to be the stay and strength of supernaturalism in the coming days of conflict, that, amid abounding Protestant defection, the pure air of truth will fill our sanctuaries, that orthodoxy to the Creeds will survive when orthodoxy to the Confessions shall have died away into general scepticism, and that many who now in their ignorance dislike us will seek at our altars a home of peace and a refuge for their souls.

In a day not long gone by there were men, high in the esteem of the Church, representing the "Broad" school, who were wise and far sighted enough to advocate a tolerant policy towards High Churchmen of the younger school. Their reasons were cogent and conclusive, and have accomplished their logical result in impressing upon the Church the necessity of toleration. But there are reasons for believing that such representative men as Cotton Smith and Washburn realized that the critical spirit had gone far enough, and that the time had arrived for the question whether the policy of toleration towards the High Church School should be pressed so far as to justify, in the other direction, the toleration of extremes of rationalistic opinion such as some of the younger "Broad" men indulge. We do not hesitate to say that any policy is absurd and wicked which furnishes a barricade behind which men may deny the essential verities of the Faith, or even, stopping short of that, cultivate a spirit of doubt which logically leads to that. If there is not a fixed Creed, there is nothing left to justify so ostentatious an impertinence as the Church. If there is, then men who deny it or publish their doubts about it, ought to be required to take off the surplices they disgrace. We do not hesitate to say still further that the perilous custom of discussing the Creeds as though they are likely to be subject to some process of reconstruction is to be deprecated. There is much force in what the Bishop of Ohio says on this score in the *American Church Review* for January: "It would seem hardly admissible among clergymen who have been admitted to minister only on the ground that they hold and will maintain the faith as expounded in the Creeds. Yet,

it is said, that in some of our large cities, in such private gatherings, clergymen have reconsidered the very foundation truths of the Creeds, as if they were proper subjects of debate; indeed have assembled for the very purpose of ventilating doubts. In all my reading of Church history, I remember no such phase of religion."

A Via Media.

The world is not so bad as it is at the Five Points, nor so good as it is in the Bible House. There are those who see only the one—others only the other: moral "bulls" and "bears." Burton in his "Anatomy of Melancholy" after a survey of the religious condition of mankind, seems to despair of its being purified till the coming of Christ: "To purge the world of idolatry and superstition will require some monster-taming Hercules, or Divine Esculapius,—Christ Himself to come in His own Person to reign upon the earth a thousand years before the end." The Christian pessimist takes almost as dark a view as Schopenhauer, who held that all life is only suffering. On the other hand we have a class of large well-fed Sunday lecturers, amiable diners-out, connoisseurs of vintages, who insist that all is well, that sin if a lapse at all is only a "fall upward" and that the world is on the whole a very respectable world.

It is a question not likely soon to be settled, and indeed has no practical bearings. Liebnitz in the sixteenth century philosophizing that the universe is perfect had as little effect upon the sum of human happiness in his day as Edward Von Hartmann maintaining in the nineteenth that the universe is neither reasonable nor good, has had in deepening the misery of the world in his day. The average good sense of mankind will appreciate the *via media* which sees sunshine and storm doing perpetual battle in the firmament of history—the light sometimes shut out by tempests, the sky sometimes blue and undarkened by a cloud.

In the Church there are optimists and pessimists. The latter class seem to be afflicted with the *cacoethes scribendi*, if the papers are to be permitted to testify. Study those columns of "correspondence" if you would know how many screws in the machine ecclesiastical are loose, how many blunders were made at the Reformation, how lamentably this -ism and that -ism is desolating Zion's streets, how liberties are crushed under foot, (the heel of the sacerdotalist being on the head of the lay-pope and the heel of the lay-pope on the head of the sacerdotalist!) how everything in fact, is going "to the bow-wows," in the most headlong style. It must be confessed of the clerical Schopenhauers that their name is legion.

However, the Church manages to keep on in the path of prosperous progress, not always as triumphant as her eulogists insist, but by no means a water-logged hulk ready to sink.

There is nothing better to have or finer to gaze at, than the capacity of keeping one's balance, and judging things according to their real proportions. No man is as good as his moments of highest moral impulse; no man is as bad as his ebullitions of evil; and this rule will apply to the Church and to the world. Let us lay it down as a fixed principle. In the meantime, we might as well understand that whether the world is growing better or worse, whether the Church is crescent or decadent, it is incumbent on the Bible House and the Five Points to be personally growing better every year, and he who stops in his struggle against sin to bewail the times or to enjoy the glitter of them is likely to miss settling a solvable question while he runs after one that cannot be solved.

How to find the Church.

That there was such an institution at first no one can deny. It had its literature, its monuments, its ministry, its relations to Cæsar, its sacraments, its martyrs. It is recorded in profane history. It has committed some of its own history to writing. To doubt its existence would be to cut the artery to all historical certainty. The Church was in Jerusalem and is there to-day. It was in Antioch and still is there. It went over to Macedonia, and in Macedonia (notwithstanding the Turk) it still abides. It journeyed to Rome and the West and is the great spiritual power amid all the western nations. Planted all

over Europe, Asia, and Africa, by the Apostles and their successors, the list of the universal episcopate (see LIVING CHURCH ANNUAL, 1883), demonstrates its continuance through history. It is a strange thing that any seeker should have difficulty in finding the Church.

There are some eccentric ways of seeking the Church which account for the troubles that are experienced. There is a French way, a German way, and an English way. To illustrate our meaning, we remind the reader of the story about three students—a Frenchman, an Englishman, and a German, who were required to write a thesis on the structure and habits of the camel. The Frenchman proceeded with pencil and note-book to the *Jardin des Plantes*; the Englishman, with gun on shoulder, set out for Africa that he might spend three years studying the animal in its own home; while the German, having laid in a sufficient stock of tobacco, shut himself up in his room that he might evolve a camel from the depths of his own consciousness.

That the camel is in the *Jardin des Plantes* (as the Church is in the Bible), is true, but it is a camel in a garden not the camel on his native heath. The Church was before the Bible, in fact created the Bible, and recorded herself in it without scientific precision or exhaustive description. To understand the Church as it is mentioned in the Bible, you must find the Church as it exists out of the Bible. Like the sensible Englishman, we identify the historical Church and study its characteristics as it exists to-day where it has always existed, and we may leave it to the sect-builders, the Browns, the Cokes, the Smiths, the Albrights, the Winebrenners, the Cummins, the Swedenborgs, the Balloons, the Campbells, to evolve sects from the depths of their own consciousness.

The German way is not good. It leads to results more serious than mistakes in ecclesiology. Strauss went into his study to evolve a camel, and came out to tell us there was no such animal, and that there was no God to make one. Weakness and error in regard to the visible institutes of Christianity lead by stern logic to a denial of the invisible realities. Nor is the Frenchman's method wise. Calvin, who went to the *Jardin des plantes* and came back to inform us that the camel had a number of feet but no head, would have rectified his dreadful blunder if he could, but it was too late. The shrewd well-balanced common-sense of the Englishman traversed the wide regions of patristic learning, studied the economy of all the Catholic Churches throughout the world, pondered reverently the story of England's ancient church in particular, and this was the conclusion—"It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons."

The oversight of the Domestic Committee is intrusted for the time being to the Rev. Dr. H. C. Potter and the Rev. Noah H. Schenck, as Acting Secretaries, in the room of the Rev. Dr. Twining, deceased. Letters should be addressed simply to the "Acting Secretaries," Domestic Committee, 22 Bible House, New York.

St. Mary's to be Rebuilt.

In our issue of last week we printed the call for a meeting of the citizens of Knoxville to take measures for aiding in the rebuilding of St. Mary's. The meeting was held on the evening of Tuesday following the fire, and though a violent storm was raging it was large and enthusiastic. Hon. P. H. Sandford presided, and urged the need of meeting the crisis by prompt and liberal action. Several speeches were made. The Rector, leaning upon crutches, addressed the meeting, expressing the hope that not only might a better building be reared, but that it might be equipped at least with permanent fixtures, so that not so much should depend upon private capital, as heretofore. He stated that, since his loss in the fire, his means would not allow a large investment for the furnishing of the school; that it would require all his insurance to pay his outstanding notes (\$10,000). President Princell, who has given up his college building for the use of the school, made the best speech of the evening, and was heartily applauded. The following resolutions were adopted:

Resolved, That, in the destruction of the beautiful edifice belonging to St. Mary's School, our community, and not only our community, but the educational interests of our County and State, have suffered a great loss.

Resolved, That our heartfelt sympathy be, and is hereby extended to Dr. Leffingwell and the entire faculty of St. Mary's, and to all others who have suffered by this calamity, and especially do we sympathize with Dr. Leffingwell, who, by his untiring efforts, had made St. Mary's one of the best, most prominent and useful schools in our country, and we assure him that we will do what we can to aid in again erecting suitable buildings for St. Mary's, and to assist him in putting the school in a better and more prosperous condition than heretofore.

Resolved, That we respectfully request the Board of Trustees of St. Mary's School to appoint suitable agents to solicit subscriptions in our city and vicinity for this commendable object.

A meeting of the Board of Trustees of St. Mary's School was held at the Ansgarius' College Building on the evening following, Dr. Leffingwell not being able to leave his rooms there on account of his sprained ankle. The following minute was adopted:

WHEREAS, This Board have officially heard from the Rector that the school building and effects of St. Mary's School were destroyed by fire on the night of Jan. 4th, a calamity involving us in serious loss, and several members of the school, including the Rector himself, in severe personal injury, therefore,

1. **Resolved**, That, first of all, the Board recognize the merciful goodness of God exhibited in the midst of the serious disaster, in the preservation of the lives of all the inmates of the school.

2. **Resolved**, That this Board desires to express its admiration of the heroic manner in which the Rector met the terrifying disaster, and secured the exit of all those who were in the school-building without loss of life; and we extend to him and his family our sincere and profound sympathy in view of the personal losses and severe trials in connection with this sad event.

3. **Resolved**, That we extend our tenderest sympathy to the young ladies who suffered bodily injury, and to the teachers and pupils whose personal effects were destroyed under such trying circumstances.

4. **Resolved**, That we tender our grateful thanks to the Rector, to the Rev. Mr. Rudd, Messrs. Ewing Keightley, Kurtz Sanders, the members of the Knoxville Hook and Ladder Company, and others, for their noble efforts to subdue the fire and save life.

5. **Resolved**, That, with humble confidence in the blessing of Almighty God upon our efforts, we will at once proceed to rebuild St. Mary's School, and that we appeal to the members of the Protestant Episcopal Church in Illinois and to the citizens of Knox County, for aid to make up the almost crushing loss which we have sustained by this calamity.

6. **Resolved**, That efforts be made at once to raise the sum of \$45,000 for the rebuilding and equipment of St. Mary's School.

It was estimated that the amount specified would be needed, in addition to the insurance, to rebuild and furnish permanent fixtures and machinery, the Rector proposing to provide the household furniture. A vote of heartfelt thanks to President Princell and the Trustees of Ansgarius' College was recorded. In view of the urgent need of funds to provide shelter for the school, and the arrearage already existing on the chapel, it was ordered that work be suspended on the latter for the present. It is enclosed and safe. A building committee was appointed, consisting of Bishops McLaren and Burgess, Dr. Leffingwell, and Messrs. Cooley and Sandford, and plans will immediately be considered for the new structure. The building will be heated by steam and all sleeping rooms will be on the second floor. The foundations of the old building will be abandoned and the plan and style will be new. Over sixty pupils have engaged places to return, and active preparations are going on to make them comfortable. The building and new dormitory are to be heated by steam, new pianos and furniture are ordered, and there is good prospect of reopening on Tuesday, Jan. 30th.

At a regular session of the Chapter of the Cathedral of St. John, Diocese of Quincy, the following minute was ordered to be entered upon the records and sent to the Rev. Charles W. Leffingwell, D. D., Rector of St. Mary's School, Knoxville.

We, the Cathedral Chapter, in common with the Church people in the Diocese, feel deeply the disaster God has permitted in the burning of the house of our prized Provincial School for Girls. We feel the merciful hand of our Lord, the Preserver, in the rescue of its inmates, without loss of life. We sympathize with all, who suffer directly from this calamity, and especially with the noble Rector of the school, by whose labor and skill, yet rather by whose heart and spirit, under the fear of our Lord, it has attained such unusual excellence and success.

We pledge ourselves to do what lieth in us to rebuild and restore, so that St. Mary's in the future may abide, the ornament to the Diocese and the useful means for Church and Christian education, for which its past years have shown it meet and well fitted.

Adopted, January 8th, A. D. 1883.

ALEX. BURGESS, Bishop,
L. E. EMMONS, Chancellor.

The following are the resolutions which have been adopted by the committee of the North-eastern Deanery of Illinois:

Resolved, That, in common with all members, clerical and lay, of the Province of Illinois, and all friends of sound education throughout our Church, we, the members of the North-eastern Deanery of the Diocese of Illinois, feel deeply the loss the Church has sustained in the burning of St. Mary's School, and sympathize deeply with our afflicted brother, the Rev. C. W. Leffingwell, D. D., in this sudden and unlooked-for calamity. We pray that the hearts of those who are able may be opened to assist in the speedy restoration of the building of which the Province was so justly proud, and that our brother may soon find himself at the head of a new St. Mary's School, even better equipped than the one whose loss we all so heartily deplore.

PRE-LENT DEVOTIONAL MEETINGS.—The clergy of the Diocese of Illinois, will meet in retreat at the Cathedral on Wednesday evening, January 31, and continue through February 1 and 2. The Rev. Mr. Riley, Professor of ecclesiastical history at Nashotah, will conduct the retreat.

The clergy of the Diocese of Wisconsin will meet at Nashotah, January, 30 and 31, and February 1. The Rev. O. S. Prescott will conduct the Services.

The following is too good to be lost, although it seems rather hard on an esteemed contemporary:

When the year has expired, I will not subscribe again for the LIVING CHURCH. I am a very low Churchwoman, being of Dr. Tyng's Parish—old St. George's. The Rev. Mr. —, of —, did not tell me your paper was edited on High Church principles. I have therefore again returned to my old Churchman.

News and Notes.

The terrible catastrophe at Milwaukee has overshadowed all other events of the week. That nearly one hundred persons should be roasted alive furnishes a sad and startling commentary on our boasted progress.

The Milwaukee calamity has been surpassed in Poland. Four hundred persons were burned alive in a circus at Berdicheff.

The well known "Planters' House," at St. Louis, caught fire on Sunday morning. It was full of guests, and for a time another fearful calamity was apprehended.

The new Archbishop of Canterbury will be enthroned on April 3d.

The Senate has passed the Bill for the relief of Gen. Fitz-John Porter by a vote of 33 to 27.

The Hon. Lot M. Morrill died at Augusta, Me., on the 10th inst., in his 67th year. He was a man of distinction both in federal and State politics.

Canon Sanford, incumbent of St. John's Church, Edinburgh, and who was for many years associated with the late Dean Ramsey as curate in the same church, has been elected to the Bishopric of Tasmania.

A modified Shipping Bill has been passed by the House. The chief value of the bill as it now stands consists in the removal of some of the burdens and restrictions upon the employment of shipping and the admission of ship-building materials free of duty.

The Prince of Wales has just unveiled a statue of the unfortunate young Prince Louis Napoleon. It was certainly a curious irony of fate that the heir to the crown of the bitter enemy of England should die fighting in that country's cause.

The bad taste displayed by the papers in their news headings is daily becoming more marked. These headings are often blasphemous and nearly always absurd. For instance, the Chicago Times preceded its account of the terrible fire in Milwaukee by the words, in enormous letters, "A gory pyre."

The Egyptian question has passed into a new phase. The English Government has formulated its demands in a "note" made public on Saturday, and which excites great surprise by its moderation. The cardinal features are the abolition of the control, the appointment of a European Finance Minister to assist the Khedive, and plans for the freedom of the Suez Canal.

By the death of the Bishop of Llandaff, the Bishop of Rochester will become a member of the House of Lords and Chaplain to that body. Only the two Archbishops and twenty-four Bishops sit in the House. As there are now twenty-nine, five are always without seats, they being the five last appointed.

The Rev. Dr. Potter has given the celebrated artist, Mrs. Augusta Dudley, an order to paint for Grace Church, N.Y., a portrait of the late Bishop Bowen, of South Carolina, an early rector of Grace Church. She is now at work upon this portrait, but has been somewhat delayed in finishing it, owing to her not being wholly satisfied with the likeness she had to depend upon as a guide.

At the last meeting of the trustees of Racine College, the Honorary Degree of S. T. D., ad eundem, was conferred on the Bishop of Quincy.

Personal Mention.

The Rev. C. S. Linsley's address has been changed from Compton to Wilmington, California. The address of the Rev. Francis Gilliat is now 30 Willow St., Lowell, Mass.

The Rev. Robert B. Sutton, D.D. has removed from Louisville to Kittrell, N. C., which has been joined to his former charge. Address accordingly, and oblige.

Obituary.

PAEK.—"Entered into rest" on the afternoon of Dec. 30, 1887, at Oak Park, Ill. Amos S. Paek, in the 84th year of his age.

WHEREAS, it has pleased Almighty God in His Wise Providence, to take out of this world the soul of our deceased brother, Amos S. Paek late Senior Warden of this Parish; Therefore be it

Resolved, that bowing in humble resignation to the will of God, we recognize in this sad bereavement a loss to the community of a citizen, faithful in every relation of life, and in an unusual degree, respected and honored by all who knew him, and a loss to this Parish of a Communicant and Church Warden, who for years had lived in the midst of us, and had exhibited a most godly, consistent and Sainly Character, and that giving God hearty thanks for the good example of this his servant, we will ever hold in grateful remembrance his earnest zeal and his self-sacrificing spirit for "Christ and the Church."

Resolved, That the Secretary of the Vestry transmit a copy of our action to the afflicted family of our deceased brother, assuring them of our tender sympathy and affection in their bereavement.

Resolved, that the secretary enter these resolutions among the official records of the Parish, and also furnish a copy for publication in the LIVING CHURCH.

HENDERSON JUDD, Rector. THOMAS S. RATTLE, Secretary of the Vestry.

LANCE.—Entered into rest January 12, 1888, Lucien Charles Lance, Priest and Doctor, act. 50 years, 4 months and 5 days. Jesu, Mercy.

The Rev. Lucien Charles Lance, S. T. D., the announcement of whose death has carried grief to every heart in this community, was born at the Murat homestead on the Delaware River near Bordentown, N. J., on the 7th day of Sept. 1832. He came of an illustrious family, being the nephew of the Princess Lucien Murat, and related to the De Mouchy family; his father, William Lance, was a prominent lawyer of Charleston, S. C. He was graduated at the early age of 17 at Charleston College, in the class of '49. Other members of the class were Paul Hoynes the poet, Richardson Miles, at present a leading lawyer of Charleston, Robert Hume, the late John McCready, Prof. of Geology and Zoology at Harvard, and others.

He was a member of the General Theological Seminary in New York in 1851, graduating three years later. The class of 1854 was a remarkable one embracing as it did so large a number of men who have attained distinction in the Church for their learning and ability.

At a called meeting of the Vestry of Grace Church, Kirkwood, Mo., held to take action upon the death of Harry I. Bodley, late Senior Warden of that Parish, D. M. Grissom, E. H. Lyceet and Geo. W. Tracy were appointed a committee to draft suitable resolutions, and offered the following which were unanimously adopted.

Resolved, that a copy of this resolution be presented to the bereaved family, and that publication be made in the "Church News" and "Churchman" and "LIVING CHURCH."

Resolved, that a copy of this resolution be presented to the bereaved family, and that publication be made in the "Church News" and "Churchman" and "LIVING CHURCH."

D. M. GRISSOM, E. H. LYCEET, Geo. W. TRACY, Com.

Official.

DIOCESE OF PITTSBURGH. Appointments of the Bishop.

- January 21.—Johnstown. " 24.—Sharon (convocation.) " 26.—Greenville. " 28.—Fairview and Beaver Falls. " 30.—Calvary, Pittsburgh (Convocation.) February 4.—Hegghy, Calvary Church. " 11.—Crafton and Birmingham. " 16.—Freeport. " 18.—Mt. Washington, and St. John's Pittsburgh. " 23.—Sewickley. " 25.—St. Paul's, Church Home, and St. Luke's, Pittsburgh. March 4.—Meadville. " 6.—Connellsville. " 7.—Miles Grove. " 8.—North East. " 9.—St. John's, Erie. " 11.—St. Paul's and Cross and Crown, Erie.

Miscellaneous.

A young man stands at a disadvantage if he fails to secure the practical training and order of H. B. Bryant's Chicago Business College. Every young man should have it.

The Daily Round.

MEDITATION, PRAYER & PRAISE Adapted to the Course of the Christian Year. With an Introduction and other additions.

By the Rt. Rev. A. C. COXE, D. D. 32mo, 426 pages, Leatherette red edge, \$1.00 16mo, large type, " 1.50 8vo, very large type, " 3.00

"It only needs to be known in order to secure a large circulation."—Dean Bickersteth. "I am thankful for a book which I can thus commend to my diocese and to all my friends."—Bishop Cox.

"Remarkable for terseness and suggestiveness of thought."—Literary Churchman (London).

IN PRESS, READY SHORTLY. BY CANON LIDDON. SELECTIONS FROM HIS WRITINGS. 12m, cloth, \$1.00.

BY THE LATE CANON MOZLEY. LECTURES AND OTHER THEOLOGICAL PAPERS. 8vo, cloth, \$2.50.

BY F. GODET, D.D.: STUDIES ON THE OLD TESTAMENT. STUDIES ON THE NEW TESTAMENT. 2 vols., 12mo, cloth, each \$2.00.

NEW STORY BY EMMA MARSHALL: CONSTANTIA CAREW, Ten Years of Her Life. 12mo, cloth, \$1.25.

*For sale at the book-stores, or sent by mail, prepaid, on receipt of advertised price, by

E. P. DUTTON & CO. PUBLISHERS, 39 West 23d Street, NEW YORK.

\$5 to \$20 per day at home. Samples with \$5 free. Address Stinson & Co., Portland, Maine.

AGENTS are reaping a harvest selling our Kitchen Queen Safety Lamps and other household articles.

CLIPPER MFG CO. No. 290 Walnut St., Cincinnati, O.

866 a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co., Portland, Maine.

FINANCIAL.

7 PER CENT. NET. Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence and 8th in the business. Best of references. Send for particulars if you have money to loan. N. B. Costs advanced, interest kept up and principal guaranteed in case of foreclosure.

D. S. B. JOHNSON & SON. Negotiators of Mortgage Loans, ST. PAUL, MINN. Mention this paper.

DENSLOW, EASTON & KERTS. BANKERS. Bankers and Stock Brokers—New York City (Mills Building) Broad and Wall Street.

STOCKS Bought and sold on commission for cash or on margin. Correspondence solicited. Customers have the benefit of Mr. Denslow's twenty years experience as member of the N. Y. Stock Exchange.

WE keep constantly on hand a line of sound investment Railroad and Municipal BONDS

Paying the investor 5 to 6 per cent. We have also carefully selected School and Township bonds of Minnesota, Iowa and Nebraska, paying the investor 7 to 7-1/2 per cent. Monthly investment circular with list, and full description of bonds, mailed on application.

E. H. Denslow (Member N. Y. Stock Exchange), D. A. Easton, H. H. Herts and S. H. Nichols, P. O. Box 1589, New York City.

Preston, Kean & Co. Bankers. 100 Washington St., Chicago. INVESTMENT DEPT.

Our line includes U. S., State, County, City, School and choice Railroad Bonds, which we can recommend to conservative investors. We are constant purchasers of these bonds.

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

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

Loans negotiated without charge by the Farmers and Merchants National Bank of Valley City, Dakota. Choice lands are also offered for sale at from \$4 to \$12 per acre. Selections made from official survey notes and certified examinations.

Write for reference and particulars. HERBERT ROOT, President.

TO INVESTORS! Now is a most favorable time to obtain some of the choicest loans secured by FIRST MORTGAGES upon improved productive property.

INTEREST GUARANTEED at the Third National Bank, New York. IT WILL PAY any one seeking a most desirable investment to confer with the

WESTERN FARM MORTGAGE CO., LAWRENCE, KANSAS. Send \$200 to \$30,000 immediately, or write for SPECIAL INFORMATION about the prime loans just now on hand.

EVERY LOAN GUARANTEED SATISFACTORY. Rates are firm and Securities never better. F. M. PERKINS, Pres. L. H. PERKINS, Sec. J. T. WARNE, Vice-Pres. C. W. GILLET, Treas. N. H. HART, Auditor.

Address the Secretary and mention this paper.

INVESTORS get full information about our loans on 7 per cent. mortgage, 12 years maturity; \$4,000 loaned; not a dollar lost. J. P. Watkins & Co., Lawrence, Kansas, and 249 Broadway, N. Y.

55,000 SOLD.

The Living Church Tracts, FIRST SERIES.

By the Rev. A. W. SNYDER. The best set of Tracts we have seen these many days.—London Church Bells.

No. 1.—A Lost Art; 14th thousand. No. 2.—What You Ought to Believe; 8th thousand. No. 3.—How it Happened; 6th thousand.

No. 4.—What We Ought to Know; 4th thousand. No. 5.—Does God Care? 6th thousand. No. 6.—What God will do to the Child; 4th thousand.

No. 7.—Let Him Choose for Himself; 5th thousand. No. 8.—The Reason Why; 5th thousand. No. 9.—Prayers Out of a Book; 4th thousand.

No. 10.—Adult Baptism; 3rd thousand. A Sample Set, 15 cents. Nos. 1, 2, 3, 5, 6, 7, 8 and 10. Price 50 cents per hundred. Nos. 4 and 9. Price 65 cents per hundred. By mail, post-paid, on receipt of price. Address all orders to

THE LIVING CHURCH, Chicago, Ill.

1883.

New Music Books,

MINSTREL SONGS, OLD AND NEW. "Kentucky Honey" also "Lily Dale," "Twinkling Stars," and, in fact, a large part of the popular favorites of the last thirty years. \$2.00 Boards, \$2.50 Cloth.

94 Songs, including "Old Folks at Home," and all of Foster's best, "Old Uncle Ned," "Rosa Lee," "Kentucky Honey," also "Lily Dale," "Twinkling Stars," and, in fact, a large part of the popular favorites of the last thirty years. \$2.00 Boards, \$2.50 Cloth.

Very Easy Instruction Books, with very entertaining airs for practice, are, Winner's IDEAL METHODS

For Violin, Price of For Guitar, For Piano, For Cornet, For Flageolet, each For Flute, 75 cts. For Banjo, For Flute, 75 cts.

Simple instructions, and nearly 100 tunes in each. Gounod's REDEMPTION, \$1. Only edition with Gounod's orchestration.

Ballet's SOLEMAN GILT, \$1. Only copy with illustrations and Business.

MUSICAL FAVORITE. (Just out.) New Book of Bound Music. Fine selection of Piano Pieces. \$2. Plain: \$2.50, Cloth: \$3. Gilt.

LYON & HEALY, Chicago, Ill. OLIVER DITSON & CO., Boston.

"OXFORD"

Teachers' Bibles.

"OXFORD" Revised New Testaments, Authorized by the American Committee of Revision.

In various Sizes and Styles of Binding.

THOMAS NELSON & SONS, 42 Bleecker St., New York.

Sacred Quartettes, for Choir and Family.

Lord, with Glowing Heart, Troit. 40. Te Deum, No. 2. Baumbach, \$1. Saviour, Source of Every Blessing, Wilcox. 50. Trust in God (Rubinstein), Drake. 40. Rest in the Lord, Black. 40. O Give Thanks, Wilcox. 50. Morning Star (Te Deum), Troit. 50. Why Need I Fear when Thou Art Near? (M. S. Solo), Franke. 40. J. Ernst Perring. 50. Asleep in Jesus, Gannet. 40. Web. 35. O Be Joyful (Johilate), R. de Rooze. 50. Art Thou Wary, R. de Rooze. 40. O Be Joyful (Mozart), Perring. 75. Faith (Solo M. S. or T.), J. B. Campbell. 35. Lord, Forever at Thy Side (Solo Alto) H. P. Danks. 35. Western Anthem Books for Quire Choirs. Sample Copy 75 cts. GEO. D. NEWHALL & CO., Cincinnati, O.

HAVE A Webster OR Worcester UNABRIDGED DICTIONARY, or do you contemplate buying one? If so, send us your name at once. IMPORTANT.

The STANDARD BOOK CO., Publishers, 164 Dearborn Street, Chicago.

A MAIL DOCTOR always in the house for consultation, ready to impart the best results of the largest experience in forty years' successful practice with all forms of disease, and in preventing ill health. We, the only publishers, will, for \$8.50 received with order, send (where no agent is at work) charges prepaid, express or mail, registered, Gunn's Newest Family Physician, 1,250 8vo., pages, one-fifth more matter than any former edition of "Home Book of Health," heretofore sold for \$8., and now better published for \$6.00. English or German. 200,000 copies sold. Agents wanted. Address Wm. H. Moore & Co., Publishers, P. O. Box 237, or 5 Exchange Building, Chicago.

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

WILFRED H. MUNRO, A. M., President.

St. John's School.

Founded by the Rev. Theodore Irving. Tenth year—Oct. 1887—21 and 23 West 32nd St. New York City, between Broadway and Fifth Avenue. Boarding and Day School for Young Ladies and Children. Address Mrs. THEODORE IRVING.

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

A thoroughly French and English Home School for 15 Girls. Under the charge of Mme. Henriette Clero, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Pecke, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms, \$300 a year. Address Mme. H. CLERO, 4114 Spruce Street Philadelphia, Pa.

AGENTS make money selling our family medical cures, no capital required. Standard Cure Co., 107 Pearl St., New York.

Mr. James Pott's

LIST OF NEW BOOKS AND NEW EDITIONS.

THE DEAD HAND IN THE FREE CHURCHES, with Pictures of their Inner Life. 12mo, cloth, wood sides, pp. 314. Price \$1.25 net. SERMONS ANCIENT AND MODERN.

The Church's Services Illustrated and Harmonized from the Fathers and Mediaeval Writers. By the Rev. S. J. Eales. 12mo, cloth, pp. 256. Price.....\$2.

A NARRATIVE OF THE PROCEEDINGS AT THE JUBILEE SERVICES held in St. Paul's Chapel, Trinity Parish, New York. Printed by order of the Vestry of Trinity Church, 8vo, paper, pp. 61. Proceeds of the sale to the American Church Building Fund Commission Price.....25 cents net.

THE CHILDREN'S BREAD. A Book of Narrative Sermons for Children. By the Rev. J. Wilmot Buxton, author of "Life Worth Living." Shortly.

THE DAILY TEXT BOOK. Being Selections from the Works of the late Dr. Pusey, with Preface by Canon King, of Christ Church, Oxford. 16mo, cloth, printed on toned paper, red lines Shortly.

THE CHRISTMAS NUMBER OF THE MONTHLY PACKET, 1882. Edited by Charlotte M. Yonge. Price.....70 cents net.

NOTES ON THE RUBRICS OF THE COMMONION OFFICE, illustrating the History of the Rubrics of the various Prayer Books, together with a Review of the Decisions of the Privy Council, by John Harvey Treat, Introductory Letter by the Rev. Morgan Dix, D. D. Price.....\$1.50 net.

THE LAWS OF PENITENCE. Addresses by the Rev. A. G. Mortimer, Rector of St. Mary's, Castleton, S. I. In Press.

WORDS OF THE HEART. By J. C. Lavater. Translated and arranged by Charlotte H. Courten. 16mo, cloth, red line. Just Published. Price.....60 cents.

SONGS OF REST. Edited by W. R. Nicol. 24mo, cloth. Price, 60c. POEMS BY THE WAYSIDE.

Written during the past forty years. By the Rev. John Henry Hopkins, S.T.D. In Press.

BRIEF NOTES ON THE CONFESSION OF OUR CHRISTIAN FAITH, Commonly called the Creed of St. Athanasius. By the Rev. Frederick W. Taylor. Dedicated to the Bishop of Springfield. In Press.

Catalogues on application. Department of rare and second-hand Theological Books constantly replenished. Correspondence solicited.

JAMES POTT, CHURCH PUBLISHER, BOOKSELLER & IMPORTER. 12 Astor Place, Broadway, New York.

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 Plaidy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A., Rector.

RACINE COLLEGE, Racine, Wisconsin.

Founded by Dr. ROSWELL PARK. First Warden, Dr. James De Koven. Situated in one of the most salubrious regions in the United States. Complete Course of Study in Grammar School and Collegiate Departments, both Classical and Scientific, with Church worship and instruction as the heart of the whole work. Easter Term begins January 18th. Address Rev. ALBERT ZABRISKIE GRAY, A.M., Warden.

ST. HILDA'S SCHOOL, Morristown, N. J.

A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

ST. MARY'S SCHOOL, 8 East 46th Street, New York.

The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.

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 reopen 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.

ST. MARY'S SCHOOL, Knoxville, Illinois.

A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868.

This institution continues in charge of the same Rector, Vice Principal, and Matron who founded it. Reference to, past and present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 21st.

THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.

The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

EPISCOPAL ACADEMY OF CONN.

The Rev. S. J. HORTON, D. D., Principal. Assisted by five resident teachers. Boarding School for Boys with Military Drill. Terms \$400 per annum. Special terms to sons of the clergy. Three sessions in the year. Next term will begin Sept. 11th, 1882. For circulars address the Principal, Cheshire, Connecticut.

SEASIDE HOME, Asbury Park, N. J.

A Boarding School for Young Ladies and Children. Second half year of fifth year opens Feb. 7th, 1883. Address MISS JULIA ROSS, Principal.

KEMPER HALL, Kenosha, Wis.

A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY. For terms &c., address THE SISTER IN CHARGE.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York.

Under the charge of the Sisters of St. John Baptist. Address the MOTHER SUPERIOR as above. ECCLESIASTICAL EMBROIDERY Address: Church Workroom, 233 East 17th street.

Miss Mary E. Stevens' Boarding and Day School for Young Ladies, W. Cheiton Ave., below Wayne, Germantown, Pa. Autumn session will begin Sept. 14th 1882.

BOOK REVIEWS.

THE HARMONY OF THE BIBLE WITH SCIENCE. By Samuel Kinns, Ph. D., F. R. A. S. Cassell, Petter, Galpin & Co., New York; Jansen, McClurg & Co., Chicago. Price \$3.00.

This book in mechanical execution leaves nothing to be desired. The paper and binding are good, the type clear, the wood-cuts excellent. In all these respects it does credit to the publishers. Its contents are a curious mixture of science, personal anecdotes, religious earnestness, and a little of the Mosaic account of the Creation. Being a member of the Royal Astronomical Society and "Principal of the College, Highbury New Park," Dr. Kinns was undoubtedly able to make his scientific statements accurate, but to make sure he has had the assistance of six or seven gentlemen, members of various Royal Societies. There is, therefore, very little to object to in his "science," at least so far as is seen by a cursory reading. The book contains some five hundred pages of which the greater part might have been omitted without injury. So far as the first chapter of Genesis is concerned, all that it contains is condensed in pages 13-15 inclusive. Here the writer has given in compact form the teachings of Science and of Moses. There is little evidence that he has made the creative account the object of much study. He passes over without notice the curious fact that light is pronounced good before it was separated from darkness, that day and night are not pronounced good until the fourth day, and that the second period has no verdict of approval. Nor does he offer any explanation of the ambiguous phrases mistranslated "the evening and the morning were the first day," and the like. The work of the fourth period is, in his opinion, merely a clearing away of clouds. This he places at the end of the Carboniferous Age, "and then the direct rays of the sun caused the Seasons." How the direct rays caused seasons, he omits to say on page 14, but on page 188, he tells us that there was uniformity of climate in, and subsequent to the "Permian age," due to internal heat, and when this ceased the seasons began. But on page 466 he puts the seasons back a million or two of years into the Devonian, and everywhere ignores the fact that in the Miocene, a flora such as now abounds in Florida, flourished in Spitzbergen, more than 1,000 miles north of the arctic circle.

Any one who wants a volume that will ornament his centre table, that is chatty, and tells in a pleasant manner many interesting facts about the world, will do well to get this book. The student who desires to grapple with the real difficulties of the Mosaic account, and to study its connection with Science, will find little assistance here.

It should be added that the book is excellent in spirit and in accuracy of scientific statement it is head and shoulders above the most of the books that swarm from the press on this prolific theme. It should also be said that in acquaintance with its own theme, the first chapter of Genesis, it is far better than many.

THE STORY OF THE VOLUNTEER FIRE DEPARTMENT OF THE CITY OF NEW YORK. By Geo. W. Sheldon. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Pp. 575. Price \$4.50.

It is seventeen years since the brave man who "always on the alert for an opportunity to imperil his life in saving the lives and property of his fellow-citizens," in the city of New York, was superseded by the modern "steamer," through no fault of his, but simply because the work grew too great for even his willing hands; it became necessary to bring his long and honorable career to a close.

To record the story of the energy, the faithfulness, the courage, the martyrdom of the brave fire-fighter during all the years from 1848, the earliest days of the city, up to the year 1865, has been our author's task. It is no undeserved recognition of his work to say that he has succeeded in his intention and given us a book which is wonderfully interesting all the way through. Mr. Sheldon is aided in the impression created by about 150 very good illustrations.

In the fire department of New York City have been enrolled, in its more than 200 years of history, some of the best-known names in the annals of the great metropolis—six Mayors, a United States Senator, several Congressmen, long lists of "honorable," lawyers, merchants, authors, and even several ministers of the Gospel. To this department, too, belonged that band of warriors known as the Fire Zouaves in the civil war, whose brave commander was the young Col. Ellsworth. In facts such as these is material enough for a library, and poetry and romance enough for a laureate's effort. It is to Mr. Sheldon's credit that he has been able to resist the natural temptation to tell all that he might, thus giving us a book confined to reasonable limits, and a picture that really reveals more than a longer but, necessarily less graphic story could possibly have done.

To every one who honors bravery and delights in the account of its exhibition, this book will prove very interesting; while to those who have been themselves, or who have had friends that were, intimately associated with the Old Volunteer Fire Department of New York City, it must be beyond price.

THE VERY WORDS OF OUR LORD AND SAVIOUR JESUS CHRIST. London: Henry Frowde. 75 cts.

Amid the deluge of Commentaries and various "hand books" of this kind and that, which have been so much the fashion of late, it is a relief to be sent back to the simple text without note or comment. We do not disparage real helps to reading and understanding Holy Scripture, but too many so-called aids are, in reality, a hindrance. The author has simply taken some of the prominent, generally-admitted facts of practical Christianity and collated all the passages of the Gospels which contain the "very words" of our Lord upon the subject in hand. It is aston-

ishing to notice what force, at times, is thus obtained in the statement of some simple fact of our Lord's teaching. Each topic is confined, as nearly as possible, to one page, and as the little book contains over one hundred pages, quite a variety of subjects are thus touched upon. A well-arranged index has been added, and altogether the book ought to fill the place for which it was designed.

EDENS OF ITALY. By the Rev. Joseph Cross, D. D., LL. D. With numerous illustrations, map and index. New York: T. Whittaker. Chicago: F. H. Revell. Price \$5.00.

Dr. Cross is so popular a writer that this beautiful book needs only to be mentioned. It is most valuable and interesting, and will prove one of the most prized gift books of the season. To wander with Dr. Cross through the beautiful land of Edens, to listen to his graceful, scholarly descriptions and historical sketches, is a treat indeed.

THE TEACHER'S PRAYER BOOK. By Alfred Barry, D. D., D. C. L., Principal of King's College, London. London: Eyre & Spottiswood; New York: E. & J. B. Young & Co. Price \$1.00.

This is an annotated Prayer Book of a new kind. In a clear and scholarly way, Canon Barry explains the whole dear old Book, and gives an admirable Commentary on the Collects, Epistles, and Gospels. Such a work has long been needed, and its publication will be hailed with delight by the thousands who are called upon to teach the doctrine and practices of the Church.

GETTING TO BE WOMEN. By George Klinge. New York: Tbos Whittaker & Co., 2 & 3 Bible House. Price \$1.50.

An interesting story of 374 pages for the girls. There is nothing objectionable in it and a good deal to fascinate. Suitable for a Sunday-school library, it would be found to be a favorite with the young people who are "getting to be women."

NON-PAREIL PRACTICAL COOK BOOK. By Mrs. E. A. M. Chicago: Jansen, McClurg & Co. Price \$1.50.

A very useful book by a lady who is evidently a housekeeper of experience and taste. The dedication to the compiler's daughters, hints, not without reason, that the happiness of home depends in a certain measure on the quality of the cooking.

THE MOURNERS' MANUAL. By the Rev. F. W. Shaw. London: W. Skeffington & Son; New York: E. & J. B. Young & Co. Price 30 cts. net.

An exquisite little book, well calculated to comfort those who mourn, and to revive that blessed hope in the resurrection of the dead, which is the mainspring of our Holy Religion.

A NEW VOLUME. With the first number in January, *Littell's Living Age* enters upon its one hundred and fifty-sixth volume. The field of periodical literature, especially in England, is continually broadening, and including more and more the work of the foremost authors in all branches of literature and science. Presenting, in compact and convenient form, all that is most valuable of this work, the *Living Age* becomes more and more a necessity to the American reader.

The first weekly number of the new volume and new year—a convenient one with which to begin a subscription—has the following table of contents: Miss Burney's Novels; Contemporary Review; An Pair, Temple Bar; Peasant Properties in Auvergne; Contemporary; The Story of L. E. L., Gentleman's Magazine; Poor Matthias; by Matthew Arnold; Macmillan; The Ladies Lindores; Blackwood; Gainsborough's Letters to William Jackson, Leisure Hour: In an Inn Garden, Temple Bar; with poetry and miscellany. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE MAGAZINE OF ART for January 1893, published by Cassell, Petter, Galpin & Co., of New York is a good number and replete with fine engravings and interesting text. The principal thing in it this month is "The Cruise of the Rover," the verses by Edmund W. Cosse, and five illustrations by Seymour Lucas, the first of which is full page, subject—"He spoke not like a soldier." Then we have "Art on Wheels" (a history of carriages—Musée de Cluny) by Richard Heath, with eight engravings. Next, seven illustrations of "Greek Myths in Greek Art," being the second article; subject, Helen of Troy. And following this: A Pre-Raphaelite Collection, seven engravings; Hogarth's house and tomb with three; and the Nativity in Art, with seven; Velasquez (1st part) with four engravings; and lastly, "The Little Bust" of the Musée Wicar, which is attributed to Raphael. At the end are the Chronicle of Art, and the American Art notes for the month. Price of the No. 35c; annual subscription \$3.50.

An absurd story has been going the round of the newspapers to the effect that the novel, "Mr. Isaacs," by F. Marion Crawford, which has just been published in England and in this country by Macmillan and Co., was written in three weeks. Mr. Crawford was for several years the editor of an Anglo-Indian newspaper, during his residence in India, and the story doubtless emanated from his having once said that he never revises his manuscript, but sends it direct to the printer after the first writing. This novel is the author's first serious essay in fiction, though he has done much literary work for magazines and newspapers. Mr. Crawford is the nephew of Mrs. Julia Ward Howe, and has been staying recently with his uncle, Sam Ward, in New York where he is extremely popular.—*Literary World.*

We learn from the *Literary World* that Baron Nordenskjöld's interesting narrative of the voyage of the Vega has been published in eleven languages. It will be remembered that the Vega was the only ship that ever made the North-East passage, and this record, therefore, one of the most remarkable of Polar voyages must remain of permanent interest and value.

Archbishops of Canterbury.

The readers of the LIVING CHURCH will find the following historical sketch of the occupants of the illustrious Primatial see of the Anglican Communion, very interesting. We are indebted for it to the London Times.

Dr. Tait's successor will be the 93d Archbishop of Canterbury. Augustine, the first of that illustrious dynasty, is described by Dean Stanley as an unpleasant man. He grew irritable when the little Kentish boys laughed at him, and altogether had more in him of the saint than of the good fellow or the gentlemen; still the debt of this country to him and to Gregory the Great, his master, cannot be lightly spoken of. Augustine died on the 26th of May, 605, and this date is still recorded in the Book of Common Prayer as a black letter day. He was succeeded by St. Lawrence, who ruled the metropolitan see from 605 to 619, and managed to avoid the grievous ordeal by which his namesake, the Deacon, won his crown of martyrdom. To him succeeded St. Mellitus. Was the "Honeyed One" an earlier and politer version of the sobriquet applied to the late Bishop of Oxford? After Mellitus comes a long and inglorious list of archbishops, broken only by the great name of Theodore of Tarsus (668 to 690), the organizer of the Church in its outer form as we know it today, and the first Archbishop who was in a real sense Primate of All England. Among Theodore's successors Wulfred deserves mention as having held the see at the time when Egbert assumed the title of King of the English (828). The Archbishops during the next 120 years were men of little note; but after Odo, in 958, arose St. Dunstan, who made his power disagreeably felt. He was of the militant order of prelates, and also one of the earliest of pluralists, for he was Bishop of London and Worcester at the same time. He died in 988 on the 19th May, to which day the Prayer Book accords the same honours as to the 26th. From 1006 to 1011 reigned St. Alphege the Martyr, who was murdered by the Danes.

The beginnings of foreign domination are marked by the ominous appointment in 1050 of Robert de Jumieges, a Norman, to the mitre left vacant by the death of St. Eadsige. The most popular of English Kings, as Edward the Confessor undoubtedly was, did much to pave the way for the Conquest by settling Normans in England. The "Norman spoon" had made its way into "the English dish," in fact, several years before 1066. The first known ancestor of Hampden was a Norman favorite of the Confessor, who obtained a grant of lands in Buckinghamshire from that Prince. Edward had been educated at the Norman Court and liked the Normans, who were to the English of that day as gentlemen to mere farmers. The appointment of Robert de Jumieges gave such general offence that when he died in 1052 the King nominated in his place an Englishman, Stigand, whom the Conqueror deprived in 1070. This was the first instance in which the see of Canterbury was vacated through causes other than the death of the diocesan. William, however, put a good man in Stigand's room. Lanfranc held the crozier till 1089, when the see was kept empty four years by Rufus, who was entitled to draw the income of the archbishopric during a vacancy. In 1093 Rufus fell ill, and, becoming suddenly penitent, gave the Primacy to St. Anselm, an admirable man whose charity embraced even the brute creation. The King soon recovered and hastened to verify the old proverb, retaining a portion of the see's revenues, not without determined opposition from the Saint, who was also a man of business. Anselm came of Piedmontese stock, and previous to his elevation had been, like Lanfranc before him, Abbot of Bec, in Normandy. The next archbishop of interest is Thomas Becket, about whom Mr. Froude and Mr. Freeman have not, unfortunately, agreed to differ. Becket's tragic fate made his name sound far beyond England, and his shrine at Canterbury was for centuries resorted to by pilgrims from all parts of Europe. In his habits he hardly realizes a modern lady's ideal of a nice archbishop. He wore sackcloth next his skin, and changed it so seldom that *effervescit vermicibus*, says his enthusiastic biographer. He was a teetotaler, and whipped himself frequently with pious fervour—altogether a man whom one is glad to admire at the safe distance of seven centuries. A more genuine leader of the English people was Stephen Langton, Archbishop from 1206 to 1228, to whom, more than to any other individual, we owe Magna Charta. Of Langton's 14 immediate successors there is little to say; but two of them resigned, setting a precedent which has never since been followed. They were Robert Kilwarby (1272-8) and Simon Langham (1366-8). Simon of Sudbury, who held the Primacy from 1375 to 1381, was beheaded by the Communists under Wat Tyler. He was followed by two sons of the noblest houses in Europe, William Courtenay, of Imperial lineage, who died in 1396, and Thomas Fitzalan or Arundel, the first Archbishop of Canterbury who was attained. Richard II. put one Roger Walden in his place, but Arundel was restored in the following year by Henry IV. He enjoyed his recovered dignities till 1414, when he was succeeded by Henry Chichele, the munificent founder of All Souls' College. In 1443 Chichele was taken from the evil to come. The Primates during the trying period of the Wars of the Roses were John Stafford, 1443-52; John Kemp, 1452-4; and Thomas Bourchier, 1454-86. All three kept their heads on their shoulders. Cardinal Bourchier, like the Marquis of Winchester in the following century, was of the willow and not of the oak. He did questionable work for Richard III., and crowned Henry VII. Like others of his predecessors and successors, he combined at one time

the highest temporal with the highest of spiritual offices, having been Chancellor as well as Primate. Twelve Archbishops of Canterbury in all have held the Great Seal; four have been Lord Treasurers. The last who sat on the wool-sack was William Warham, Chancellor to Henry VII. and Henry VIII. In 1515 he had to give up the seal to Wolsey, but lived to see Wolsey's fall, and died, after a primacy of 29 years, in 1532. The line of pre-Reformation archbishops closes respectably with Warham, who deserves the gratitude of posterity for his patronage of Erasmus.

The first Protestant archbishop, as one may fairly call him, is, of course, Thomas Cranmer. He is the first and last who was burnt alive; also the first married one—at all events, since the Conquest. According to one report he smuggled Mrs. Cranmer into England in a large box pierced full of holes. He had espoused the lady, who was a German, in her own country. Henry VIII. disapproved but winked. Having disposed of Cranmer (1556), Mary bestowed his mitre on her kinsman, Reginald Pole, Cardinal and Legate a latere, who at one time seemed not far from the throne. Curiously enough, no king's son was ever raised to the dignity of Metropolitan, though kings' sons have within living memory been at the head of the Army and Navy. The circumstance, however, is accidental, for Henry VIII. and Charles I. were both brought up for the Church and destined to the Primacy, the father of the former frankly avowing that he could think of no cheaper provision for a younger son. The masterful Henry Tudor, having adopted the ecclesiastical career, might well have risen a step higher than the throne of Canterbury; and had he been Pope in Luther's days it might have gone ill with the Reformation. Or, perhaps, it might have been thoroughly carried out in France, in Spain, and Italy, as well as in England and the northern countries, for even those who abhor "the majestic lord who broke the bonds of Rome," must acknowledge that he was one of those who make history.

Macaulay was wont to say that, though he had a pretty good memory, he could not repeat the lists of the Popes without mistake. "Well," asked a friend, "and the Archbishops of Canterbury?" "Oh," was the reply, "every man can repeat his Archbishops backwards," and he proceeded at an amazing pace, till, as he was approaching the Reformation, his hearers entreated him to stop. Reversing this unnatural process, one may take the names of the Protestant roll in order, beginning with Matthew Parker, whose wife Elizabeth affronted after dining with her. The truth is, the position of Bishops' wives in those days was not regular; their children were not held to be legitimate till the reign of James I. After Parker came John Whitgift (1583-1604), Richard Bancroft (1604-1610), and George Abbot (1611-1633). Abbot must have been one of the last sportsmen who sat in the chair of St. Augustine. While out deer stalking, he managed to send a bolt from his cross-bow into one of his keepers, mortally wounding him. The Archbishop's sorrow for this mishap was deep and lasting. He never went out shooting again, fasted once a month in memory of his victim, and made a handsome provision for the poor fellow's family. Abbot's successor was Laud, described by Carlyle as a schoolmaster in power. He was beheaded in 1645, and the see then remained vacant till the Restoration, when Charles II. bestowed it on William Juxon, who had been Bishop of London in Charles I.'s time, and attended that unfortunate Prince on the scaffold. Juxon only enjoyed his new honours three years; at his death the King's choice fell on Gilbert Sheldon, who has left an enduring memorial of himself at Oxford. He had been Warden of All Souls' from 1636 to 1648, when the Roundheads displaced him; but he was restored by the Cavaliers in 1660. He was Chancellor of the University from 1667 to 1669. Laud held that illustrious office before him; but no Cleric has been elected to it since Sheldon. The latter died in 1667, and was succeeded by William Sancroft, the last of the line who came into serious collision with the temporal power. Deprived in 1691 as a non-juror, he set up a schismatic branch of the Anglican Church, the last Bishop of which only died in 1805. Keble's father belonged to this sect. William III. offered Sancroft's place to Dr. John Tillotson, Dean of St. Paul's, and with difficulty persuaded him to accept it. The promotion was great and unusual (though Sancroft also had gone from the Deanery of St. Paul's to the Primacy), but Tillotson was quite equal to the duties of the post. He is not only the most distinguished author among the Archbishops, which is not saying too much, but also one of the best English prose-writers, towards whom Dryden himself acknowledged literary obligations. Tillotson died, November 22, 1694, a few weeks before his friend and disciple Queen Mary. If the conversation in Mary's presence turned on scandal she would often stop it by asking if the last speaker "had read her favourite sermon, Dr. Tillotson's, on evil speaking?" William's second Primate was Thomas Tenison, who never gave Anne the chance of making a High Church Archbishop of Canterbury. He just survived to see the Elector of Hanover firmly seated on the throne. William Wake ruled over the Province from 1715 to 1737, John Potter from 1737 to 1747, Thomas Herring 1747-57, Matthew Hutton 1757-8. Herring and Hutton were both translated from York. Only two other prelates since the Reformation, Grindal and Longley, have exchanged the Primacy of England for that of All England. The remaining Archbishops are Thomas Secker (1758-68); Frederick Cornwallis, who was sharply chidden by George III., in an admirably-written letter, for giving a rout at

Lambeth Palace (1768-83); John Moore (1783-1805); Charles Manners Sutton, father of Speaker Manners Sutton, who was created Viscount Canterbury in 1835. This Archbishop owed his appointment to George III. personally. The King offered him the see in an almost surreptitious fashion, and without consulting Pitt, who wished to promote his old Eton tutor, Prettyman, Bishop of Lincoln, translated to Winchester in 1820. Manners Sutton was Primate from 1805 to 1828; after him came William Howley (1828-1848), who crowned her present Majesty; then John Bird Sumner (1848-62), whose brother filled the wealthy see of Winchester for 42 years; Charles Thomas Longley, consecrated first bishop of the newly-created see of Ripon in 1836—"a man most gentle, without enemies" (1862-8), and, finally, Archibald Campbell Tait, the first Scottish Archbishop of Canterbury.

A paper watch has been exhibited by a Dresden watchmaker. The paper is prepared in such a manner that the watch is said to be as serviceable as those in ordinary use.

A Durfee man announces that he has discovered a perpetual motion machine. His gas meter went ahead registering all summer, although the room was locked up at the beginning of the vacation.—*Yae Record.*

FACT AND PHYSIC.

It is an established fact that during the long period in which Allen's Lung Balsam has been before the people as a remedy for Coughs and Colds, it has not lost one whit of its popularity, but is sold and recommended everywhere.

A quick doctor heads his advertisement: "Ho, all ye dyspeptics!" That's just what dyspeptics won't do. If they would all go vigorously, they might not need any medicine.

Ayer's Sarsaparilla being highly concentrated, requires a smaller dose, and is more effective dose for dose, than any other blood medicine. It is the cheapest because the best. Quality and not quantity should be considered.

"How do you feel, my little man?" asked a youth of his sweetheart's little brother. The young fellow looked at him sideways, and with a grin responded: "I feel just as if I'd like to have a dime." He got it, but his prospective brother-in-law now avoids the health question.

OUR GRANDMOTHERS

taught their daughters that "a stitch in time saves nine." A pill in time saves not only nine, but oftentimes an incalculable amount of suffering as well. An occasional dose of Dr. Pierce's Peppermint Cure (Little Sugar-coat'd Pills), to cleanse the stomach and bowels, not only prevents diseases but often breaks up sudden attacks, when taken in time. By druggists.

"Well," said a philosophic friend to an invalid "Had you a good night last night?" "No, I never suffered so in my life." "Hum! That's bad! But"—brightening up—"you know a bad night is better than no night at all."

Facts are stubborn things. It is a fact that Ely's Cream Balm will cure any case of catarrh or cold in the head. It is not a liquid or snuff, and is easily applied. See advt. in another column of this paper.

A correspondent tells an anecdote of an old woman, who, when her pastor said to her, "Heaven has not deserted you in your old age," replied, "No, sir, I have a very great appetite still."

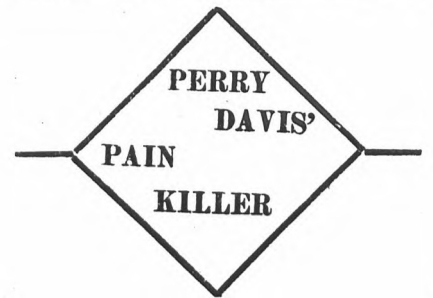
An Irishman, who had been contending that a mule was a nobler animal than a horse, said that a mule had once saved him from drowning. "How was that, Paddy?" asked one of the bystanders. "Faith, he gave me such a flick with his hind leg that he landed me on the other side of the canal instead of in it."

For weak lungs, spitting of blood, weak stomach, night sweats, and the early stages of Consumption "Golden Medical Discovery" is specific. By drug gists.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Accrued by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 146 Power's Block, Rochester, N. Y.

Forty Years' Experience of an Old Nurse. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.



Every Merchant, Farmer, Miner, Mechanic, and Housekeeper should keep a bottle always near at hand, for internal and external use.

For Bowel Complaints, It is a remedy unsurpassed for efficacy and rapidity of action.

For Bruises, Cuts, and Burns, It is unequaled as a liniment.

For Rheumatism & Neuralgia, It has been proved by the most abundant and convincing testimony to be an invaluable medicine.

Ask your Druggist or Grocer for it. Directions on each bottle.



Remedy for Curing Consumption, Coughs, Colds.

ASTHMA, CROUP, All diseases of the Throat, Lungs and Pulmonary Organs.

It is harmless to the most delicate child. It contains no opium in any form.

Directions accompany each bottle.

J. N. HARRIS & CO., Cincinnati, Ohio, PROPRIETORS.

Sold by all Medicine Dealers.

Mack's Oat Meal and Cracked Wheat. CHAS. D. DANA, Prop. 10 STATE ST., CHICAGO, ILL.

The New Way of Getting There.

(Slightly altered from "The Celestial Railroad" of Nathaniel Hawthorne.)

Not long ago, while passing through the gate of dreams, I visited that region of the earth in which lies the famous City of Destruction. It interested me much to learn that, by the public spirit of some of the inhabitants, a railroad had recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify my curiosity by making a trip thither. Accordingly, one fine morning, after paying my little bill at the hotel, and directing the porter to stow my luggage on an omnibus, I took my seat in the vehicle, and set out for the station. It was my good fortune to enjoy the company of a gentleman—one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the City of Destruction, of which he was a native. Being, moreover, a director of the Railway, and one of its largest shareholders, he had it in his power to give me all desirable information respecting that praiseworthy enterprise.

Our omnibus rattled out of the city, and at a short distance from its outskirts passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable either to sight or smell, had all the kennels of the earth emptied their pollution there.

"This," remarked Mr. Smooth-it-away, "is the famous Slough of Despond—a disgrace to all the neighborhood; and all the greater, that it might so easily be converted into firm ground."

"I have understood," said I, "that efforts have been made for that purpose, from time immemorial. Bunyan mentions that above twenty thousand cartloads of wholesome instructions had been thrown in here, without effect."

"Very probably!—and what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of Scripture; all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

It really seemed to me, however, that the bridge vibrated and heaved up and down, in a very formidable manner; and in spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus, especially if each passenger were encumbered with as much luggage as that gentleman and myself possessed. Nevertheless, we got over without accident, and soon found ourselves at the station. This spacious edifice is erected on the site of the Wicket-Gate, which formerly, as all old pilgrims will recollect, stood directly across the highway, and, by its incontinent narrowness, was a great obstruction to the traveller of liberal mind and expansive stomach. The reader of John Bunyan will be glad to know that Christian's old friend Evangelist, who was accustomed to supply each pilgrim with a mystic roll, now presides at the ticket-office. Some malicious persons, it is true, deny the identity of this reputable character with the Evangelist of old times, and even pretend to bring competent evidence of an imposture. Without involving myself in the dispute, I shall merely observe, that, so far as my experience goes, the square pieces of pasteboard now delivered to passengers are much more convenient and useful along the road than the antique roll of parchment. Whether they will be as readily received at the gate of the Celestial City, I decline giving an opinion.

A large number of passengers was already waiting the departure of the train. By the aspect and demeanor of the persons, it was easy to judge that the feelings of the community had undergone a very favorable change, in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man, with a huge burden on his back, plodding along sorrowfully on foot, while the whole city looted after him, here were parties of the first gentry and most respectable people in the neighborhood, setting forth towards the Celestial City, as cheerfully as if the pilgrimage was merely a summer tour. Among the gentlemen were many of deserved eminence—magistrates, politicians, and men of wealth—by whose example religion could not but be greatly recommended to their poorer brethren. In the ladies' waiting room I rejoiced to see some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the background. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage I must not forget to mention. Our enormous burdens, instead of being carried on our shoulders, as had been the custom of old, were all snugly deposited in the luggage-van, and, as I was assured, would be delivered to their respective owners at the journey's end. Another thing likewise the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between prince Beelzebub and the keeper of the Wicket-Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims

while knocking at the door. This dispute, much to the credit as well of the illustrious potentate above mentioned as of the worthy and enlightened directors of the railway, has been peacefully arranged on the principle of mutual compromise. The prince's subjects are now pretty numerously employed about the station-house—some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm, that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railway. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I. "Beyond a doubt, the directors have engaged the famous old champion to be chief conductor on the railway!"

"Why, no," said Mr. Smooth-it-away, with a dry cough. "He was offered the situation of brake-man; but, to tell the truth, our friend Great-heart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot, that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with prince Beelzebub, that he would have been perpetually at blows or ill language with some of the prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognize him at once."

The engine at this moment took its station in advance of the carriage, looking, I must confess, much more like a sort of mechanical demon that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. I caught but an indistinct view of its conductor, who appeared to be muffled up and somewhat disguised, as if anxious to escape identification; but there was a look of malice and enmity about him, which filled me with a certain amount of apprehension, and caused me to question my companion concerning him.

"A capital servant," said Mr. Smooth-it-away; "the very man for the place."

"Did you get a good character with him when you took him into your employ?" I continued.

"Well, I don't know about that; there certainly were ugly reports about him; but he has shown such aptitude for the work, that we could not part with him at any price. Depend upon it he will conduct you safely to the Celestial City."

"But who is he?"

"Well," said my companion hesitatingly, "if you must know, he was once an enemy to old Christianity, in the Valley of Humiliation, you know; but he doesn't attack any of us now. He is quite harmless; and as he was very willing to go on pilgrimage with us, we came to terms and engaged him as chief conductor."

"Bravo! bravo!" exclaimed I, with irrepressible enthusiasm, "this shows the liberality of the age; this proves, if anything can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist! I promise myself great pleasure in informing him of it, when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travellers, in the old pilgrim guise, with corks-shell and staff, their mystic rolls of parchment in their hands, and their intolerable burdens on their backs. The preposterous obstinacy of these honest people in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wise brotherhood. We greeted the two pilgrims with many pleasant gibes, and a roar of laughter, whereupon they gazed at us with such woeful and absurdly compassionate visages that our merriment grew tenfold more obstreperous. Apollyon also entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelope them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the line, Mr. Smooth-it-away pointed to a large antique edifice, which, he observed, was a tavern of long standing, and had formerly been a noted stopping-place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have always had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railway; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of his old customers. But the footpath still passes his door; and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old-fashioned as himself."

Before our talk on this subject had come to a conclusion, we were rushing by the place where Christian's burden fell from his shoulders at the sight of the Cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, and Mr. Sealy-conscience, and a knot of gentlemen from the town of Shunrepentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the

matter; for our burdens were rich in many things esteemed precious throughout the world; and, especially, we each of us possessed a great variety of favorite habits, which we trusted would not be out of fashion even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favorable circumstances of our position, as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain, a tunnel had been constructed, and it is a great though incidental advantage, that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation, thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity, and the rest—who have the kindness to entertain pilgrims there."

"Young ladies?" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them—prim, starched, dry, and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown since the days of Christian's pilgrimage."

"Ah, well," said I much comforted, "then I can very readily dispense with their acquaintance."

(To be continued.)

Question Boxes.

To the Editor of the Living Church:

Your remarks on the letter of a correspondent on "some informal way of proposing questions upon books, doctrine, etc.," lead me to tell what was done at the starting of our Mission a little over a year ago, and some of its results.

A small box was placed in the vestibule of our chapel, resembling an Alms box for the poor, but not like it so as to preserve the true appearance of an Alms Box when we should possess one. No one had access to this except the Priest in charge. The following questions were asked during the first quarter of one year:

- 1 What do we mean when we say, "We believe in the Holy, Catholic Church?"
- 2 Why do Clergymen wear the Surplice?
- 3 Where in the New Testament, are we taught that infants should be Baptized?
- 4 Is not Sunday the seventh day of the week, if not when was the day of worship changed?
- 5 Explain the word "Hell" in the Creed.
- 6 Why is the Christmas Eve Service sometimes held, inconsistent with the Christmas Festival?

These questions were dropped in the box unsigned, hence no one knew the source, and it removed all embarrassment. The time taken to answer the questions was at evening Service, just before the sermon.

For results, we found that the people gained new ideas of things pertaining to the Church, and less opposition was manifested than is usual in a new enterprise. MISSION.

The Daily Eucharist.

In his recent annual sermon preached before the Trinity Church Association in New York, the Rector of the Parish thus refers to the daily Eucharist, as offered up every morning in the Parish Church at seven o'clock. "At that early hour, some few devout souls came here, and some priest, in his course, shows forth the death of the Lord, and makes, for us all, the oblation before God, and in the presence of the angels and archangels and all the company of Heaven. This begins the work of every day. And what though few be present? It could not be otherwise. The thing to consider is not the number of those who render that service, but the importance of what they do. They represent the entire congregation, and give at the very outset, its religious tone to all that follows, offering it to God."

"Starting from this place, from this altar and at that gray hour of the morning, great roads of activity radiate through all this region, each to be diligently trodden by those whose business it is to walk therein. Partly in the Church, where it is begun, partly in the school-building at the rear of the church-yard, partly in the Mission-House in State Street, and partly through the streets and lanes, the tenements and lodging-houses of this district, and even far beyond these bounds, is done the work of Christ, *Pro Deo, pro Ecclesia, et pro Hominum salute.*"

To one who remembers "Old Trinity" as it was twenty years ago, or even later, it seems like life from the dead to hear such words as these from its Rector, and to know that they but modestly indicate the vast current of Catholic energy which runs unceasingly through the whole work of Trinity Church, New York.

The *Christian at Work* says: "We are heartily glad to know that in pursuance of the determination of the Synod that met in Schenectady, in June last, a responsive Service is now to be introduced in all the churches under the charge of the Consistory of the Collegiate Dutch Reformed Church of New York. The order of the Service is prescribed as follows: Prayer; salutation; reading of commandments; hymn; reading of Psalter by the minister, and responses by the congregation; offertory; anthem by choir; prayer; hymn and benediction. At the evening Service the Apostles' Creed will be recited by the congregation in place of the reading of the commandments."

The Reformed Church is the first to set up the liturgical sign-board. It will be well for the denominations devoted to a barren worship, if they apply the whip to their steeds and travel the same road.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Indiana.—The Rev. F. S. Dunham, Rector of St. Stephen's Church, Terre Haute, recently noticed his tenth anniversary by an address reviewing the work of the past ten years. The present Rector began his labors here the third week in Advent, 1872. He has served longer than any of his predecessors. During his rectorship there have been 82 baptisms of adults and 361 of infants, making a total of 443. There have been 284 confirmations and 141 burials.

At Christmas there was unveiled a most beautiful memorial brass, in memory of the first Warden of the church, the late Wm. F. Krambhaar, who for thirty-one years was a devoted member. The tablet is the work of Messrs. J. & R. Lamb, of New York, and is most artistic and churchly in its design and execution.

From a recent number of the *Parish Register*, a paper published by the parish, we notice that efforts are being made to build a Guild House, "a house erected on the ample church ground, which shall be large enough on the first floor to accommodate a Sunday-school of three hundred catechumens, and two rooms above, one suitable for meetings of Guilds, sewing societies, etc., and the other for a Bible Class." The present chapel is well adapted for the Primary Class of the Sunday-school.

Mississippi.—The parish Church at Holly Springs is closed for the present. The Rev. Dr. Pickett, after a long and faithful pastorate, has resigned his charge of this parish, leaving behind him many warm and loving friends amongst all classes of people. He is now in Florida seeking an improved condition of health. There is here a splendid field for a young priest who is really consecrated to His Divine Lord, and zealous in His Master's work. Before the war, Holly Springs was exceedingly wealthy and cultured; much of the wealth is gone, but the kindness and culture of the people still remain. The vestry have determined to build a parsonage in the near future, and have already raised a large portion of the necessary funds.

Springfield.—The Chapter of the Rural-Deanery of Pekin, met in Springfield on Tuesday and Wednesday, January 9th and 10th. There was choral service in St. Paul's Church on the evening of Tuesday, and on Wednesday, celebration of the Holy Eucharist at 8 A. M., and the regular business session at 10 A. M. Wednesday. There were present of the clergy the Rev. J. B. Draper of Petersburg, Rural Dean; the Ven. Archdeacon Easter of Jacksonville; the Rev. Messrs. Larrabee, Hefter and Whitley of Springfield, Jenner of Pekin, Moore of Decatur, and Higgins of Lincoln. The name of the Deanery was changed from "Pekin" to "Jacksonville." Reports of missionary work were made by the clergy; the account given by the Rev. A. G. Jenner of new work at Tremont, and other points, being of especial interest. The Dean presented and urged new methods for reaching the scattered Church families, and under the energetic leadership of so devoted a head, the mission work seems full of encouragement for the future. The sessions of the Chapter were cheered by the presence and co-operation of the Bishop of the Diocese. The members of the Chapter are especially grateful to Mr. Daniel Brown, the Sacristan of St. Paul's, for his many kind attentions to them during their session. Mr. Brown is a model in his office, one who feels it an honor to be "a door-keeper in the House of the Lord."

Massachusetts.—At a special meeting of the free Church Association at the Church rooms in Boston, on Jan. 8th, Dr. Shattuck in the chair; the changes proposed in the Constitution received the sanction of the branch association in Massachusetts. The matter is to be referred for consideration to the association in Philadelphia. Addresses were made by Messrs. Russel Sturgis, Jr., Geo. C. Shattuck, M.D., Mr. A. J. C. Sowdon, and Rev. Messrs. Alfred E. Johnson, E. L. Drown, W. C. Winslow, J. I. T. Coolidge, and others.

Pennsylvania.—The Bishop of this Diocese visited St. Stephen's on the eve of the Octave of "the Circumcision," and confirmed 18 persons, the largest number that have ever sought this grace at one time in the parish. An informal Retreat in Trinity and a similar Mission in Advent had been given by the Rector as special preparations. Nearly half as many more who had been approved, were prevented from coming. The Bishop was to have preached, but being unwell was relieved, at a half hour's notice by Rev. Mr. Appleton, the rector.

Tennessee.—The Bishop of the Diocese visited the parishes in Knoxville on the first Sunday after Epiphany. In the morning the Bishop preached and celebrated the blessed Eucharist in the Church of the Epiphany, after Morning Prayer by the Rector, the Rev. A. A. McDonough, in which he was assisted by the Rev. Thomas W. Humes, S. T. D., President of the University of Tennessee. By some mishap the Bishop's appointment did not reach Mr. McDonough in time for him to present his class for confirmation. At night the Bishop preached in St. John's Church; Services were said by the Rev. Drs. Morrell and Humes. The Bishop confirmed nine candidates, and delivered an address. Both the parishes in Knoxville are exhibiting signs of faithful work on the part of pastors and people.

Quincy.—The following is the programme for the meeting of the Deanery of Galesburg: TUESDAY Jan. 23d, 1883, in Grace Church, Galesburg, 10 A. M., sermon by Rev. James Newman of Cambridge, followed by the Holy Communion. 2.30 P. M., Discussion; Lenten Services and Discipline. Subject to be opened by Rev. Geo. Moore, of Robin's Nest. 7.30 P. M. Addresses upon Personal Religion under the following topics. 1. True and false idea, Rev. R. Ritchie, Peoria. 2. Its need, Rev. J. Benson, Peoria. 3. Mode of attaining it, Rev. A. B. Allen, Rock Island.

WEDNESDAY, 10 A. M.—Morning Prayer and Litany, followed by a Sermon on The Holy Ministry, by Rev. J. W. Elliott, Pittsfield. Discussion: 2.30 P. M. Essay upon the Ember Days, by Rev. I. N. W. Irvine.

Michigan.—On the principle of "better late than never," your correspondent begs leave to communicate some Christmas items from Detroit. THE LIVING CHURCH must not be left to suppose the Church dead here.

The decorations are tasteful, but not rich. St. Paul's has converted its chancel into a miniature Lebanon, and rows of stately spruces adorn its walls. The chapel is richly festooned. Emmanuel Church has in the foreground of the chancel a manger of evergreen. The yellow straw with which it is lined contrasts finely with the dark green, and on the straw is laid an evergreen cross. Over this manger blazes in small gas jets an Epiphany star. On the green background is inscribed in white letters, "She laid Him in a Manger." The whole is strangely affecting. St. Peter's has a number of Christmas inscriptions on white tablets, and banners with evergreen margins, and decorated with gray mosses and holly. Mariners' Church has sim-

ply a number of spruces set upright in and about the chancel.

The Sunday School festivals afforded the usual variety (and satiety). St. Paul's had a fine entertainment of magic lantern views, with a good lecture on the European and Asiatic scenes presented to the eye. There was a tantalizing Christmas tree on the stage, for it bore but little fruit. About sixty prizes for attendance and missionary spirit were given to the scholars, but two thirds of the school received no gifts. St. Paul's Musical Society (the boys of the Sunday school choir) received watches and other prizes. The older classes interested themselves to give and not to receive gifts. Two classes provided Christmas trees for All Saints' and Good Shepherd Mission Sunday Schools in this city. Another made a donation to St. Luke's Hospital. Another sent off a Christmas box to a missionary. Others made handsome gifts to their faithful teachers.

Christ Church Sunday School, and those of Mariners' Church and St. Matthew's Mission had magic lantern entertainments, tableaux, Christmas trees and refreshments at St. Andrew's Hall. There was no general distribution of gifts. Grace Church Sunday School and St. Peter's had fine Christmas trees with gifts for all. The tree of the latter Sunday School was one of the finest ever seen in the city. It bore gifts for all the children, almost all the teachers, and very nearly every parish officer.

St. John's Church Sunday School had three trees for the infant school, and a miscellaneous entertainment for the rest at Phoenix Hall. There were sweetmeats, candy, and ice cream for some six hundred children. Their simultaneously opening months must have been an imposing sight.

St. Mary's had a Christmas tree and gifts; the Messiah Mission Sunday School had a Stereoscopic Entertainment.

Christ Church turned the evening service of the Fourth Sunday in Advent into a Christmas Eve Service. It was succeeded by the visit of Carollers to the Rector, the venerated Senior Warden, Mr. Trowbridge, and others; and then, at midnight, by the devout music of the chime. At Sunday Evening service the Psalter is chanted antiphonally in Christ Church, a large chorus leading under direction of Prof. Abel. On the Innocent's Day there was a service which was made in some measure a memorial of the little ones called to rest in this parish during the year past. Many beautiful memorial flowers were sent in, and over fifty persons received the Memorial of the death of the Holy Child Jesus.

Carol services were held by the two Sunday Schools of St. John's parish, and by the Sunday School of Christ Church on the Sunday after Christmas. The latter Sunday School has nearly doubled its attendance during the last six months.

Naturally the people of Christ Church expressed their good will towards their new Rector and his wife in many beautiful gifts. A handsome picture of St. Cecilia expressed the good will of his *Chapel Choir*. There are said to have been turkeys enough for the Rector's Christmas dinner, to recall the story of the Congregational parson who was welcomed with numerous gifts of pork, and, not daring to sell, and not having sufficient capacity to eat it all, was obliged to rise at midnight and bury several fat porkers in the parsonage lot. A parishioner handed the Rev. Mr. Charles, of Mariners' Church an envelope with a ten dollar bill, and Mr. Charles found the molasses candy in her box at the festival, spoiled by its attachment to a gold double eagle. A parishioner of the Rector of St. Peter's, by a remarkable feat of legerdemain, took a golden eagle off of the Christmas tree of the Rector's children, and handed it to the surprised clergyman. And other gifts, large and small, to various clergymen showed that the Churchpeople of Detroit "remember those who have the rule over them, who watch over their souls."

Southern Ohio.—The second Sunday in Advent was a bright and happy day for the parish of St. Paul's, Columbus, of which the Rev. Geo. W. Lincoln is Rector. It was the day on which the new and beautiful church on Broadway was opened. Early last spring old St. Paul's Church was sold to the Lutherans. St. Paul's, Columbus, was organized in 1842, and a substantial brick church was built on 3rd street, since then Columbus has grown and improved, but all in a direction away from St. Paul's, Church, while the neighborhood of the church has been partly filled up with a German population of Roman Catholics and Lutherans. Last spring the old church was sold and with the proceeds a new and beautiful church was built in the eastern part of the city, in a fast growing part where we have no church.

The new church is a beautiful building of wood, with nave and chancel 24 feet square, vestry room and organ chamber. The roof is open timbered of pine and poplar, finished in the native color. All the furniture was removed from the old church; it consisted of the pews, chancel furniture, and a large and beautiful reredos all of solid walnut. The altar ornaments, cross, vases, candlesticks, and book rest are all of polished brass, the "Holy Holy Holy" on the reredos is done on tiles by a young lady of the congregation, and very beautifully done too; the chancel floor is finished in laid wood with beautiful rugs instead of carpets; a beautiful marble font stands at the west entrance of the door.

The first Service was an early Celebration at 7 A. M., when the Rev. Calvin C. Tate, of Niles, Michigan, was Celebrant and the Rev. Mr. Lincoln acted as Deacon. At 11 A. M., the church was filled in every part, for Morning Prayer and Holy Communion. The Service was a hearty one, and the music well rendered. The sermon was preached by the Rev. Mr. Tate, who was Rector of the parish from 1867 to 1872. His subject was "Building with God." In the course of his sermon he stated that St. Paul's Church was organized in 1842, and had been maintained ever since by those who had a firm faith in the Apostolic and Catholic character of the Church and her Doctrine and Worship as set forth in the Book of Common Prayer. He alluded to the fact that the principles and customs and usages which once seemed to make St. Paul's Church "peculiar," were now established everywhere. The Holy Communion was then celebrated by the Rector, Mr. Lincoln, assisted by the Rev. Mr. Tate. There was a beautiful Service in the evening, when the Rev. Mr. Tate preached in the place of the Rev. Mr. George, a former Rector, who was expected but was unable to be present.

The new church will seat about 400 people, and is well lighted by stained glass windows. St. Paul's has always been a church with free seats, and will so remain. The removal of the parish to the new location is largely owing to the zeal and energy of its young and beloved Rector, the Rev. G. W. Lincoln. The new church is on East Broadway, the finest street in the city.

The Cincinnati Clerical Club met at the St. Clair Hotel, as the guests of the Rev. Dr. Benedict, on Monday, December 18th. The Rev. Peter Tinsley read an essay on "Shortened Services," in which he expressed his sympathy with the idea, especially on Communion Sundays. He said that the omission of the litany on such occasions was generally done without author-

and had better be legally allowed. On other Sundays the length of the Service was a temptation to make the sermon very short, thus undervaluing the prophetic office. The remedy of some Rectors, in holding two separate Services, is not practicable for any but large city parishes. The legislation of the last General Convention upon the subject he approved as to its object, but he thought that an amendment of the ratification of the Book of Common Prayer—a historical fact—was a very improper mode of attaining the end, however desirable. He thought also that the abridgement of the liberty of extemporaneous prayer after a sermon, took away more liberty than the new measure granted. He suggested great caution upon the whole subject, as there was great danger that the grand old liturgy might be injured in the process of attempted enrichment. The paper concluded with a just eulogy upon the liturgy.

Illinois.—The meeting of the North-eastern Deacons, held at Calvary Church, Batavia, on the evening of the 8th and morning of the 9th inst., was of a most interesting character. The attendance of the clergy was good; the Services were bright and helpful; the speakers thoughtful and earnest; the hospitality of the Rector and people graceful and abundant, and the church itself a very benediction in its pleasing beauty. The clergy in attendance were, beside the Bishop of the Diocese and the Rector, the Rev. Mr. Steel, the Rev. Dr. Locke, the Dean; and the Rev. Messrs. Averill, Benedict, Clark, Elmer, Green, Judd, Knowles, Pardee, Perry, E. Ritchie.

At the evening meeting the Services were conducted by the Rev. M. V. Averill, of Naperville, and the Rev. Henderson Judd, of Oak Park. The speakers were the Rev. Henry G. Perry and the Rev. S. H. Green. The former made a fervid appeal in favor of practical religion based upon sound dogmatic theology, and the latter an appeal of similar fervor, but of most sweet and persuasive character, in favor of proper presentation of the Church in its orders and customs as laid down in the Book of Common Prayer. The Bishop closed the speaking by an address full of pathos, in which love for the Church, advocacy of its claims, and personal experience were sweetly blended.

At the morning Service, the Bishop was celebrant, assisted by the Rev. the Dean and the Rector of the parish. The Dean also preached an Epiphany sermon on the Mystery of Christ.

At the close of the Service, a business meeting was held. The Rev. Mr. Pardee was appointed Secretary pro tem. A report on the work at the County Jail was made by Canon Knowles, in which it was stated that Services would be held there regularly every Sunday afternoon at half past two o'clock, to be conducted by the various city clergy.

A committee was appointed to arrange for the usual daily Lenten Services held in Chicago, consisting of the Rev. J. H. Knowles, the Rev. B. F. Fleetwood, and the Rev. T. N. Morrison, D. D.

A committee to take measures for the usual pre-Lenten retreat, held in the Cathedral, was appointed, consisting of the Rev. Dean, the Rev. Mr. Benedict, and the Rev. Mr. Pardee.

On motion, a committee to draw up resolutions regarding the calamity at St. Mary's School, Knoxville, was appointed as follows: The Rev. Clinton Locke, D. D., the Rev. H. G. Perry, the Rev. S. H. Green, and the Rev. M. V. Averill.

The Southern Deacons of the Diocese of Illinois will meet at Ottawa, January, 30 and 31. The Northern Deacons will meet at Sycamore, January, 22 and 23.

The Daily Lenten Services for business men in Chicago, will be held this year as last, in Hershey Hall.

New York.—The congregation of the Church of the Reformation, in Stanton Street, New York, celebrated on Sunday, the 7th inst., the anniversary of the erection of their edifice fifty years ago, when it was known as the Church of the Epiphany. For half a century its pews have been free, and it was at one time the only one of our churches in the city that could boast of this. Several years ago the Church of the Reformation, in Fiftieth street, exchanged buildings and names with the Stanton Street Church, and Services have been regularly carried on by Mr. Benjamin, warden, assisted by visiting clergymen. Besides the Services in English there are two Services in German every Sabbath, and a secular school is maintained on week days. It is now intended to pull down the old building and erect a new one.

The anniversary sermon was preached by Bishop Paddock, of Washington Territory, and addresses were made by other clergymen.

The Church of the Epiphany also held Services on the same day to celebrate the fiftieth anniversary of its organization.

The lecture on Berkeley, delivered in St. Peter's Hall, on Monday evening, before the Faculty and students of the General Seminary, by the Rev. Professor M. Coit Tyler, LL. D., of Cornell University, was one of intense interest and rare merit, and was highly appreciated by those whose privilege it was to be present. His chaste humor, poetic language, and happy delivery, gave an additional charm to that which read like a delightful romance. The tinge of sorrow at the apparent failure of Bishop Berkeley's darling scheme, gave place, at the close, to a thankful realization that after all it was not a failure, but crowned with blessed results which shall continue through all time, and that Berkeley lived to see some fruits of his noble effort.

Connecticut.—The Church is making great strides in New Haven. Fifty years ago there was but one parish, now there are eight in the town proper. The statistics show the growth of the Church in this city to have been the greatest during the last thirty or forty years. The Journal of the Annual Convention of the Diocese for 1882, gives an aggregate in round numbers of fifteen hundred families and twenty-five hundred communicants. The Rev. Dr. Vibert is the senior Rector at the present time, and then follow in order Dr. Beardsley and Dr. Harwood.

The Litchfield Archdeaconry assembled at New Milford on January 9th. Public missionary addresses were made by the Revs. Archdeacon Seymour, and Messrs. Barnett, Sherman, and George. The Rev. Samuel Hall, of Fairfield County, preached the sermon. At the session in the Guild-room, an essay was read by the Rev. Mr. Walker, one on Exegesis by the Rev. Mr. Cooley, and a book review by the Rector, the Rev. E. B. Brown.

Wisconsin.—The Rev. L. C. Lance, S. T. D., the genial and scholarly chaplain of Kemper Hall, Kenosha, died on Friday last after a short illness. He had lived ten years in Kenosha. A full notice of the deceased priest will be found in our obituary column.

Long Island.—The Rev. Joseph Dean Phillip, aged 55, rector of the Church of the Atonement in Brooklyn, died at his home, 431 Franklin Avenue, on Friday of last week. He was a student at Cambridge, and for some years was assistant pastor of Holy Trinity Church. Two years ago, because of ill health, he withdrew from the ministry.

SIX SHIRTS FOR \$6.
Mr. C. R. Quinby, of Pleasantville, N. Y., has secured a National Reputation as a manufacturer of Shirts, Cuffs and Collars. His advertisement appeared in the columns of the Living Church in the issue of Dec. 30th; and readers who have not already noticed the advertisement should turn to the files of that date. "Six Shirts for Six Dollars" is his motto. It seems hardly possible that he could afford to make to order at this price, but he fills his orders promptly and the goods are what he claims them to be. Rules for self measurement can be had by sending him your address on a postal card. Don't forget to say you saw the advertisement in the Living Church.

Special attention is called this week to the change in the advertisement of S. H. Harbeson & Co. The business will hereafter be carried on at the old stand of S. H. Harbeson, (deceased) 88 N. Clark St., by Messrs. Slaymaker and Douglas. All of the old employees of the late firm are retained. The new firm will keep up the reputation of the House for prompt dealing, fine goods and reasonable price.

ROYAL BAKING POWDER
Absolutely Pure.



This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Royal Baking Powder Co. 106 Wall St., N. Y.

At the evening meeting the Services were conducted by the Rev. M. V. Averill, of Naperville, and the Rev. Henderson Judd, of Oak Park. The speakers were the Rev. Henry G. Perry and the Rev. S. H. Green. The former made a fervid appeal in favor of practical religion based upon sound dogmatic theology, and the latter an appeal of similar fervor, but of most sweet and persuasive character, in favor of proper presentation of the Church in its orders and customs as laid down in the Book of Common Prayer. The Bishop closed the speaking by an address full of pathos, in which love for the Church, advocacy of its claims, and personal experience were sweetly blended.

Chas. Gossage & Co.
"Dresses"
Our large collection of
Elegant Costumes
Imported and our own make.
Are offered this month
GREATLY BELOW COST OF PRODUCTION.
Also a Choice Selection of
Opera Wraps and Cloaks,
At exceptionally
"LOW PRICES."
Chas. Gossage & Co.

Chas. Gossage & Co.
CHICAGO.
The business and firm name of Chas. Gossage & Co., will continue unchanged.
Chas. Gossage & Co.

W. W. Kimball Co.,
MANUFACTURERS OF
ORGANS
Turning out 40 instruments a day with an increasing demand. Organs for the
Parlor and the Church.
Factory cor. 28th and Rockwell Sts. Warerooms cor. State & Adams Sts., Chicago. Send for Catalogue. 202-52

FORMOSA TEA
88 STATE ST. CHICAGO.
IMPORTING CO.
JAPANESE WARES!
Wholesale and Retail.
Special Terms to Church Fairs.
Write for Catalogues.

AMERICAN GALVANIC CO.,
124 Madison St., CHICAGO.
FARMERS SONS AND DAUGHTERS,
Or Any Active Man or Woman
CAN MAKE Per Month
IN CASH WORKING for the American Farmer. Address, E. A. K. Hackett, Ft. Wayne, Ind.

63d ANNUAL STATEMENT; December 31st, 1882;
OF THE
ÆTNA INSURANCE COMPANY,
HARTFORD, CONN.

CASH CAPITAL.....	\$4,000,000.00
Reserve for Re-Insurance, (Fire).....	1,573,729.40
(Inland).....	9,437.80
Unpaid Lossees, (Fire).....	179,631.60
(Inland).....	44,340.29
All other Claims.....	54,289.37
NET SURPLUS.....	3,193,182.12
TOTAL ASSETS.....	\$9,054,610.58

AS FOLLOWS:
Real Estate unencumbered..... \$ 358,000.
Cash on hand and in Bank..... 940,730.25
Gross amount in the hands of Agents and in transit..... 332,970.24
Loans on Bond and Mortgages..... 46,727.
Loans on Collaterals..... 24,890.
Stocks and Bonds..... 7,349,916.72
Accrued Interest..... 1,376.37
TOTAL ASSETS OF THE COMPANY..... \$9,054,610.58

LOSSES PAID IN 64 YEARS..... \$ 54,690,000

WM. B. CLARK, Ass't Sec. J. GOODNOW, Sec. L. J. HENDEE, Pres't
J. GOODWIN, Agent, 172 La Salle Street, Chicago, Ill.

MARSHALL FIELD & CO.
State and Washington Sts.,
CHICAGO.

PLUSHES AND VELVETS!
During this week we will offer
Extraordinary Inducements
In these goods!
Plain Colors, New Shades,
Especially adapted for early
Spring wear.
\$1.35 quality marked down to \$0.90.
3.00 " " " " 2.00.
5.00 " " " " 3.50.
BROCADE PLUSHES
At \$1.50 per yard.
MARKED DOWN FROM
\$3.00 and \$3.50.
Fancy Novelties in Desirable
Evening Shades
At Corresponding Prices.
Our line of
Velvets in Plain Colors
From \$2.50 to \$10 per yard,
IS UNEQUALED!
CLOAKING PLUSHES
IN GREAT VARIETY OF COLORS
At Low Prices!

W. W. Kimball Co.,
MANUFACTURERS OF
ORGANS
Turning out 40 instruments a day with an increasing demand. Organs for the
Parlor and the Church.
Factory cor. 28th and Rockwell Sts. Warerooms cor. State & Adams Sts., Chicago. Send for Catalogue. 202-52

CLOUGH & WARREN
ORGANS
THE ONLY REED ORGANS WITH
QUALIFYING TUBES GIVING
PIPE ORGAN TONES
CLOUGH & WARREN ORGAN CO.
DETROIT, MICH.

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street,
Baltimore. No. 112 Fifth Avenue, N. Y.
\$72 a week. \$12 a day at home easily made.
Costly outfit free. Address True & Co.,
Augusta, Maine.

Mitchell, Vance & Co.
836 & 838 Broadway - N. Y.
Designers and Manufacturers of
Ecclesiastical
Gas Fixtures & Metal Work.
Clocks & Bronzes, Metal & Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

MENEELY BELL FOUNDRY.
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.
MENEELY & CO., WEST TROY, N. Y.
CLINTON H. MENEELY BELL CO.
SUCCESSORS TO MENEELY & KIMBERLY,
BELL FOUNDERS,
TROY, N. Y.
Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

KNABE
PIANOS
Northwestern Agency at
REED'S TEMPLE OF MUSIC.
CHICAGO.



THE "IVORY" is a Laundry Soap, with all the fine qualities of a choice Toilet Soap, and is 99 44-100 per cent. pure. Ladies will find this Soap especially adapted for washing laces, infants' clothing, silk hose, cleaning gloves, and all articles of fine texture and delicate color, and for the varied uses about the house that daily arise, requiring the use of soap that is above the ordinary in quality. For the Bath, Toilet or Nursery, it is preferred to most of the Soaps sold for toilet use, being purer and much more pleasant and effective, and possessing all the desirable properties of the finest unadulterated White Castile Soap. The Ivory Soap will "float." The cakes are so shaped that they may be used entire for general purposes, or divided with a stout thread (as illustrated into two perfectly formed cakes, of convenient size for toilet use. The price, compared to the quality and the size of the cakes, makes it the cheapest Soap for everybody and every want. Try it. SOLD EVERYWHERE.

J. & R. LAMB.
59 CARMINE ST., NEW YORK.

All wool goods 70 in. wide in all the Church Colors.

IN	Large and important memorial Brass. Subject, Angel of the Re-urrection, for Brooklyn, New York.
PROGRESS	Massive Brass Eagle Lectern for Grace Church, Providence, R. I.
OF	Polished Brass Conventional Eagle Lectern (memorial) for Fair Haven, Conn.
WORK	Richly Chased and Polished (memorial) Brass Pulpit for New York.

Several memorial windows in progress of work with richly jeweled iridescent and opalescent cut glass. Illustrated catalogue sent free.

Altar Desks **Altar Lecterns**
Altar Cross **Altar Chairs.**
Altar Vases.

R. GEISSLER
CHURCH FURNISHER.
127 Clinton Place (West 8th St.) New York.
ART-WORKER IN WOOD, METAL AND MARBLE.
MEMORIAL BRASS ENGRAVER.
Send for circular.

Stained Glass. FOR CHURCHES,
Manufactured by Geo. A. Misch, 217 East Washington Street, Chicago, Ills.

JONES & WILLIS,
CHURCH FURNITURE MANUFACTURERS,
Art Workers in Metal, Wood, Stone, and Textile Fabrics.
43 Gt. Russell Street, London, W. C.,
Opposite the British Museum
And Temple Row, Birmingham.

MCCULLY & MILES,
ARTISTIC
STAINED GLASS,
1, 3, 5, 7 & 9 MADISON ST.,
Corner Michigan Ave., Chicago.

VESTMENTS AND CLERICAL DRESS.
Send for Illustrated Price List to
JOHN SEARY,
CLERICAL OUTFITTER,
13 New Oxford St., London, W. C.; or at Oxford.

CHURCH EMBROIDERY
St. Clement's Altar Guild is prepared to receive orders for Church work, making Surplices, Altar Linen, Silk and Linen Embroidery, furnishing of designs and stamping on any material. Gifts of Altar Linen to poor children. Orders to be sent to the Sister in charge. All Saints House, 204 Cherry St., Philadelphia.

ECCLESIASTICAL VESTMENTS AND EMBROIDERY.
The All Saints Sisters are prepared to furnish estimates, and execute orders, for Clerical Vestments, Altar Linen, and Frontals, and other articles of Ecclesiastical Embroidery. Address the SISTER SUPERIOR 261 Hamilton Terrace Baltimore. 202-13

David J. Neale,
CLERICAL TAILOR,
824 BROADWAY NEW YORK,
Cor. 12th St., and Middletown, Conn.
BISHOP'S ROBES,
all kinds of Ecclesiastical Vestments, Clerical Clothing, etc., at very low prices. Refers to Bishop Williams.