

# The Living Church.

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

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WHOLE No. 218.

## A HYMN TO THE ORIENT STAR.

Written for the Living Church.

Eastern Star, of beauty bright,  
Shedding forth thy holy light,  
The wise men guiding from afar,  
Thee, do we hail, Eternal Star!

Of our faith an emblem thou,  
At whose sign the nations bow,  
Wondrous cross of radiant gold,  
By thy power poor sinners hold.

In the East they saw the star,  
O'er the hills they came afar,  
Led by thine inspiring aid,  
They found the Child and holy Maid,

Sacred cross, of golden stars,  
Strong to break e'en Satan's bars;  
O free us from each sin we own,  
And guide us to the Manger Throne.

Knelling there in silent awe,  
By the Christ Whom we adore,  
Thanksgiving, praise and prayer we bring,  
Triple gifts for our Infant King.

O Star of the East, shine on,  
Till our task on earth is done;  
Then, lead us to that heavenly land  
Where Jesus sits at God's Right Hand!

CAROLINE F. LITTLE.

\* Many conjectures have been made as to the appearance of the star. A tradition teaches that the Pleiades made their first appearance at that time, guided the wise men to the manger, and, fixed by the Hand of Almighty God, remained forever in the sky, as the symbol of the Christian Faith, the Cross.

## News and Notes.

The Bishop of Manchester has refused to institute Mr. Cowgill, who was nominated to the Vicarage of Miles Platting in succession to Mr. Green.

A great sensation was caused in Paris on Saturday, by the suicide of the Austrian Ambassador, who shot himself in the open street.

Arabi, whilom Pasha, may indeed be called "the Blest." Instead of losing his head, he has been exiled to balmy Ceylon, where, with his adequate allowance, he will be able to make himself very comfortable.

A terrible accident occurred on Dec. 28th, in the great manufacturing city of Bradford, England. A tall chimney fell upon a building full of operatives, and thirty-six persons were killed. About 3,000 persons are thrown out of work by this catastrophe, eight mills having been dependent on the fallen chimney.

The President's New Year Reception was interrupted by the sudden death in the Executive Mansion of Mr. Elisha Allen, Minister from the Hawaiian Islands, and Dean of the Diplomatic Corps in Washington. Mr. Allen was by birth a United States citizen, and had been Chief Justice of the Hawaiian Islands.

Mr. Grace has crowned his honorable career in the Mayoralty of the Metropolis, by refusing a license for the "Passion Play," with which a theatrical manager wished to insult the religious feelings of all classes of the community. It is to be hoped that the incoming Mayor, Mr. Edson, will have the courage to follow his predecessor's example.

The dismay and anger of the Church Persecution Association in England, at the late Archbishop's mastery and Christian settlement of the difficulty with Mr. Mackonochie, are amusing. The *Rock* whines terribly, and evidently has great difficulty in restraining itself from abuse of the dead Primate. The Association hoped to send Mr. Mackonochie to jail, as they sent Mr. Green, but they reckoned without the noble heart of the great Prelate who has gone to his reward. The heavy costs in the legal proceedings which have been for so long a time pending against Mr. Mackonochie, will now have to be paid by the Association.

There seems a prospect of the lamentable schism which has for some time existed in Scotland being healed. The Bishops have lately issued a conciliatory pastoral, and the general feeling amongst what have been known as "English Episcopalians" seems to be in favor of union. One of the most prominent clergy, the Rev. T. K. Talon, of St. Vincent's Chapel, Edinburgh, has already placed himself under the Bishop of the Diocese, and this with the entire approval of his congregation. The whole difficulty heretofore has been as to the use of the Scotch Communion Office which is almost the same as our own. In this letter the Bishops say "that those who, by their subscription, promise obedience to the Canons do not thereby commit themselves, either to an approval of the distinctive features of the Scotch Communion Office, or to any acceptance of doctrine which can be supposed to be inconsistent with the Book of Common Prayer." Would that all schisms might be as easily healed!

The Civil Service Reform Bill was passed by the Senate on Dec. 27th. Only five voted against it. While the measure is not as satisfactory as the friends of pure government would like, it will yet do a great deal to stop the grosser abuses which have prevailed in our Civil Service. The Bill provides for the appointment of a commission of three members, not more than two of whom are to belong to the same party. The commission is to designate examining committees after consultation with the Cabinet officer, custom collector or postmaster for positions in whose office the examinations are to be made. Examinations are to be competitive and on the line of the practical duties of the positions com-

peted for. Promotions also are to be made on the basis of merit and competition. All appointments, removals, and transfers are to be reported to the commission. No person appointed by the President and confirmed by the Senate is to be subject to examination. Appointments are to be apportioned among the various States and Territories on the basis of population and applicants must be *bona fide* residents of the localities named as their homes. There is a proviso against more than two members of a single family getting into the same grade in any public office. Any examiner who in his report shows animus against any candidate is to be deemed guilty of misdemeanor and liable to fine or imprisonment. Recommendations of Congressmen are to have no weight whatever with any examining board. There is to be a period of probation for every appointee. Assessments for political purposes are prohibited under penalty, and no clerk or other office-holder is to be removed from office or otherwise injured because of non-participation in political work of any kind.

On Sunday last there died a man, who for good and for evil, has been for twelve years a prominent figure in European politics. Leon Gambetta was but 43 years of age, he was but 30 when he became for a time virtual ruler of France, and men were looking to him, some with dread, some with hope, as essentially "the coming man." He is gone. Infidel and radical though he were, it is hard to say whether his removal will be for the benefit or for the injury of his country. He was a strong man, a King, *König*, the man who can, in Carlyle's sense of the word, and even those who were most bitterly opposed to his doctrines and his practices were forced to admit that, in the present state of things he presented the only practicable barrier to the inundation of red socialism and anarchy which threatens the land.

## Peace in the Church.

In the course of a long and very able article on the recent settlement of the Mackonochie difficulty, the *London Times* says:

Ritualism, in fact, like everything else, is subject to the great law of evolution. The Ritualism of to-day becomes the common practice of tomorrow, and there is hardly a parish church in the country whose services would not give a shock to the worshippers of fifty years ago. Indeed, it is not fifty years since the introduction of the surplice into the pulpit was almost universally regarded as a dangerous innovation, and now there is hardly a black gown to be found in any pulpit in the land. Bands have entirely disappeared, and many a clergyman if suddenly called upon to preach an Assize sermon or to occupy the University pulpit would probably be hard put to it to find a pair. Is the disuse of bands or the adoption of the surplice in itself any more serious an innovation than the wearing of a chasuble? The fact is, that the general tone and level of Church services and of all that pertains to the decoration and ordering of churches have been so raised of late years, partly through the indirect influence of Ritualism itself, partly by means of a general ecclesiastical and ecclesiological revival, that Ritualism now-a-days slides off by imperceptible gradations into a form of service so universal that not even the Church Association can take exception to it, though it would have shocked our forefathers almost as much as Ritualism itself. We should be very sorry to think that certain extreme practices of Ritualism were likely to become universal so long as they were held to symbolize certain doctrines and theories which, in our judgment, are wholly alien to the spirit of the Church of England. But symbolism after all is a fleeting thing. The surplice forty years ago was held to be almost as dangerously symbolical as the eastward position is to-day, and the best way to give a symbol vitality is to persecute it and forbid it. As soon as it is tolerated it becomes harmless. The Church of England has already assimilated much that was once Ritualism, and if strife can only be avoided, it will probably assimilate a good deal more and render it innocuous in the process. The doctrines it will not assimilate; an Evangelical clergyman does not adopt high doctrine because, after the fashion of the time, he now wears a surplice in the pulpit, and if it were lawful he might even adopt the eastward position as a matter of taste or convenience without making the slightest change in his theological opinions. It has been the fatal blunder of the opponents of Ritualism to identify the symbol with the doctrine and to try to oust the one by persecuting the other. Hence both sides have been led to attach a wholly disproportionate importance to certain actions and vestments, indifferent in themselves, and often even seemly and becoming, as has been shown by their adoption into the common practice of the Church. Hence the bitterness and strife which the Archbishop strove to appease almost with his dying breath. One quarrel, at any rate, has been composed by his mediation, and we can only hope that his example will be of good and lasting fruit in the time to come.

A short winter is predicted in Montana by hunters and trappers, who base their predictions on the fact that the hair on the buffalo is short this year.

## Christmas in the Quaker City.

Correspondence of the Living Church.

One thing noticeable about the Christmas Festival in Philadelphia, was the honor paid to the Eve by many of the churches. Perhaps this was chiefly owing to the occurrence of the Eve on Sunday, but to whatever cause the increased solemnity is attributable, the first Eve—song of the Feast received its due, in accordance with Catholic tradition and custom. The old custom is a beautiful one, and it will gain in favor, and be used more and more, as the years go on. The Church, throbbing with bliss at the near approach of the great Feast, cannot wait for the day, but bursts into praise, the Eve before; there is so much of thanksgiving, so much of triumph that the Day itself cannot hold it all; it floods out into the Eve, and the Church gives voice to her great theme, in a note of preparation.

Just when to dress the Church was evidently a serious perplexity to many of our good Rectors this Christmas. Some hung the greens on Saturday, but then the solemnity of the Fourth Sunday in Advent, which is anything but festal in character, was broken in upon. In one parish, at least, the conscientious Rector waited until after Midnight on Sunday, and then had his church dressed in time for his early Celebration on Christmas Day. In a few rare cases, the Gordian Knot was cut, and properly, too, it seems to your correspondent, by dressing the Church on Sunday afternoon, in time for the first Evensong of the Feast.

Probably the finest piece of ornamentation in the city, was designed by Mr. Maynard, a lay member of the Society of St. John the Evangelist, for the Church of St. Clement. The whole extent of the choir was occupied by a structure of massive green; rising well up toward the roof, and pierced by five ogee arches, of which the central one was higher than the rest, and surmounted by the Cross. The effect was heightened by the absence of greens in other portions of the building. The midnight Celebration, which has been held for a number of years in this parish, was omitted this Christmas. A large number of strangers were in the habit of frequenting this service, and they were not orderly or as reverent as they should have been, so the Rector omitted the service, to protect the Blessed Sacrament from sacrilege. Two choral Evensongs were held on the Eve and on the evening of the Festival, and at the Mid-day Celebration Beethoven's *Service in C*, was sung by a choir of sixty voices, supplemented by twenty-three wind and stringed instruments, which rendered all the orchestral parts of the service.

At St. Mark's Church, the first Evensong was introduced by a Processional around the church; the large and fine choir singing the *Adeste Fideles*. Gounod's magnificent Anthem, "Nazareth" was sung before the sermon, which was preached by the Rev. G. M. Fiske, whose subject was the Eternal Godhead of the Infant Jesus. Smart's *Te Deum* in F, was sung before the final Processional. Schubert's Service in C was sung on Christmas Day, at the late Celebration. A lack of space forbids a full account of all the Services, even if that were necessary. In addition to the two already sketched, the most notable, from a musical point of view, were the Services at the Evangelists', which was Gounod's Sacred Heart, with orchestral accompaniment, and the Service at St. James the Less, which was Eyres. At the Annunciation, the Processionals were of the Rev. Rector's composition. After service, on Christmas morning, at the Church of the Crucifixion, (colored) the Rector, the Rev. H. L. Phillips, was called out into the lecture room adjoining, and there presented with a life-size crayon portrait of himself, as a mark of esteem from his congregation. The sixty-four pupils at the St. James' Mission school, were made happy by a bounteous repast given to them by several gentlemen connected with the parish, who have a warm interest in the school. Other Church and charitable institutions were favored in a like manner, and practical charity characterized the day, as well as religious observance. Are not the two twin brothers, and who would separate such kinsfolk on this day of all days, while the memory of the Angels' song is still ringing in our ears?

Bishop Garrett is ill at the house of a friend in Rye. Cards of invitation to a number of ladies had been issued to meet at a private residence in East 54th St., on Saturday the 30th to listen to the Bishop of N. Texas while he gave an account of the work of the Church in that Jurisdiction. The disappointment was great to those assembled on being told that the Bishop could not be present, and that he was confined to his bed. A great deal of sympathy was felt for him on account of this relapse when he seemed to have rallied decidedly from his long illness.

The Rev. M. Coit Tyler, LL. D., Professor of American History and Literature in Cornell University, will deliver a lecture before the Faculty and students of the General Theological Seminary, in St. Peter's Hall, 20th street near Ninth Avenue, on Monday evening next at 8 o'clock, on Bishop Berkeley's visit to America, 1729-31, and its effects on Higher Education in this country.

## A Few Days at Rome.

Correspondence of the Living Church.

Not the Eternal City, O gentle reader! but one much nearer home. Yet, like that other, it lies partly on hills; like that other, it can boast of a St. Peter's Church; and, unlike that other, the ecclesiastic who presides over the spiritual interests of the faithful there, is not a triple-crowned autocrat, but nothing more than a zealous parish priest.

The place of which I write is Rome, Georgia, and the incumbent is the Rev. George Wilson. It has lately been my good fortune to enjoy the hospitality of the Rector; and it occurs to me that a few lines, recording some of my experience, may not be unacceptable to your readers.

Not on the yellow Tiber lies this Rome, but at the junction of the Oostanuala and the Etowah, formerly the Coosa River. It is a place of 7,000 or 8,000 inhabitants, including the suburbs. The scenery from the higher parts of the city, and from the lofty hills which "stand round about" it, is very beautiful. On the day after my arrival, I drove with my kind host about five miles from the city to the summit of one of the highest of these eminences, where we found ourselves as much as 2,200 feet above the level of the sea. In this remote spot, an octogenarian physician, a Belgian by birth, has pitched his tent, and lives the life of a hermit, surrounded by his garden, his vine-clad terraces, and his fruit-orchards. We found him to be an intelligent and a hospitable old man. He pressed us to share with him his frugal meal; and, although the shades of evening were falling rapidly, and we had before us a long and rough and precipitous drive down the sides of the mountain, we sat with him awhile and had a social chat. I found myself wondering whether the magnificent landscape which was spread out before his view, whenever he might choose to leave his cabin, lost any of its beauty to him, from constant familiarity with it. To the stranger, it certainly is inconceivably lovely. Standing on what seems to be almost a pinnacle, the observer looks far down into the valley that lies at his feet, and observes the plains that stretch beyond to the foot of the highlands; and then, lifting his eyes, he sees range after range of mountain, one beyond the other, until, in the dim perspective, he just catches a glimpse of the faint outline of what is more than a hundred miles from the spot on which he stands. While on the spot, the difficulty of taking it all in, seemed to interfere with my enjoyment of it; added to which, I must confess to some little anxiety about our steep and rough journey home, in connection with the darkness that was gathering around us. But ever since that visit, I have been consumed with a desire to repeat it. It would be a charming spot to spend a day, or, for that matter, several days and nights, so as to enjoy the exquisite sunrises and sunsets.

To turn to matters of more prosaic interest. The main industries of Rome, are the manufacture of car-wheels, ploughs, machinery of various kinds, Stoves and Hollow Ware, &c. There is also a Cotton seed oil-Mill, and two large Cotton-Presses. Rome, indeed, is a very important cotton mart. The staple is said to be superior to that of the low country, and sells directly to the manufacturers in Great Britain and New England. In this city, in 1881, 108,000 bales were handled.

St. Peter's Parish is 43 years old. The church edifice, which is a wooden building, looks as old as the parish, and has recently undergone repairs and improvements. The interior has a comfortable and inviting aspect, and is as Churchly as the age and construction of the building will admit of. Mr. Wilson, who will have held the Rectorship three years by next May, has a weekly Eucharist, and there is a good surplised choir, numbering 28 men and boys. The Services, both morning and evening, are almost wholly choral.

## Sectarian Little Niches.

Written for the Living Church.

"Everybody," said a good Methodist in our hearing the other day, "has his little niches into which he fits and which is his house. You Episcopalians have yours, and we Methodists have ours, and we have a right to them."

Yes, we thought, as a matter of fact, it may be so, but how about it as a principle? Everyone has his selfish love of having his own will and way. But Christianity has been supposed to be a power expressly opposed to selfishness and subversive of it. Doubtless, too, there is that in everyone, which will fit only into a particular little, and perhaps particularly little niche. But Christianity has presented itself to the world as both inspiring and exemplifying the spirit of self-sacrifice as opposed to mere individual self-gratification. Christianity constructed no little niche expressly adapted for the fitting in of its early Jewish disciples; it provided no array of little niches for the gratification of the several partisans of Paul and Apollon and Cephas, who, in the church at Corinth, came near setting up denominationalism under the very eye of the Holy Apostle; contrariwise her plan, as it was that of Christ her founder, was to build a spacious tem-

ple, under whose expanded dome, everyone who could say, "I am of Christ," could gather unselfishly and, apart from every sort of itch for the "little niche," simply concern himself for the good of the whole Body of Christ.

The truth is, though under the blinding influence of sect divisions, men are made incapable of seeing it—the top-root of this whole "little niche" system is selfishness, its main upshoot is individualism; and its final growths are conceit, self-will, jealousy, separation, protest and strife, and the sad outcome of the whole is this vast array of "little niche" sects and denominations, through whose divisions and contradictions, men are confounded as to "what is truth," and Christianity is robbed of its power to present an undivided front to a hostile world. Alas for the little niches, and still more, alas for those who only congratulate themselves on having found those into which they can so comfortably and self-complacently fit themselves!

F. S. J.

## The Primacy.

From the *London World*.

The pathetic element which was impressively conspicuous in one portion of the career of Archbishop Tait, was again brought into prominent relief during the closing scenes of his life. The long, exhausting illness, the alternations of hope and despair, the coincidence by which he breathed his last on the anniversary of his wife's death, his latest recorded words, full of resignation as they were, and expressive of deep hope that the end might be near—these are incidents which will recall the public mind to the successive calamities that descended upon the household of the Dean of Carlisle, and the fortitude with which they were borne. It was the consciousness that the Archbishop was a man of sorrows and acquainted with grief that, in a special degree, recommended him to the humanity of the English people. Public opinion in this country is generous, emotional, amenable to sentimental influences, as it is in no other country in the world. Dr. Tait was respected for his character, for his industry, for the moderation of his views, for his caution and charity. But none of his personal qualities, however great, would have been sufficient to account for the feelings with which he was regarded, independently of the circumstance that he had experienced great bereavements. Moreover, the discipline of affliction exercised upon him a softening and essentially humanizing power. His nature was enlarged and ennobled by the sorrows through which he passed. The spiritual influence of these was reciprocal. It affected the whole character of the man; it affected the attitude of his countrymen towards him. It established a chain of personal sympathy between the Primate and all classes of the English people. This operation, subtle and delicate as it was, was completed by the publication of the Memorials of Mrs. Tait. That volume appealed to the public mind in the same way that it was appealed to by the publication of the Queen's Highland Journal. It admitted the reader into the secret sanctuary of a life which was darkened by the shadow of a great sorrow.

For these reasons, amongst others, the position occupied by the Primate in the national life, and the esteem in which he was held, were unique. It may be said that the points now dwelt upon are of a purely private character, and that the general public can have with them no concern. This will only be the criticism of the very unreflecting, or of the very insincere. The relations which exist between the English people and its public men are, to a great extent, distinctly personal; and whatever is of private interest to the latter is of national concern to the former. In the case of Dr. Tait, his domestic losses became known to the country at the same time that he himself became a public personage. His successor can never fill exactly the same place which he occupied; but he may be perfectly well able to continue the same work. For the qualities possessed by Dr. Tait, and in virtue of which he was an almost model Primate, were not, after all, of a very exceptional kind. The true explanation of his episcopal, as of his archiepiscopal, success lies in the fact that he never ran into the falsehood of extremes; that he was sagacious, acute; and that, except upon the fundamental tenets of Christianity, he was not troubled with many superstitiously severe convictions. The chief article in his creed was comprehensiveness, and he was a profound believer in the virtue of compromise. At heart he took the same view of a religious Establishment as Dean Stanley. He held that every variety of faith which was in conformity with the precepts of the Bible, and every mode of Christianity which could justify itself by the teachings of the New Testament, ought to be represented in the National Church. The Church, in fact, was to him the nation in its religious aspect, and the only condition which he made was that religion should not degenerate into license or extravagance. The guarantee necessary to prevent this he saw in the dominating control of the State, and the State's tribunals. He wished to have as few formalities as possible. What he desiderated was faith. Religion was not an affair of dogma with him. Neither, he held, could it, if it was to be of much practical utility, be so with the great mass of the English people. They wanted, he argued, something to guide them in life and to console them in death, and it was the business of the State Church to see that this was forthcoming.

Calendar.

January, 1883.

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

"FEED MY LAMBS."

Written for the Living Church.

"Feed my Lambs!" the Saviour said,
When repentant Peter cried,
(Grieved by what Christ's words implied,
And His look that night of dread,
When his Lord he thrice denied.)

"Lord, Thou knowest every thought—
Knowest that I love Thee best!"
"Feed my Lambs!" came the behest
Thrice repeated, and it taught
How he could his love attest.

"Feed my Lambs!" Christ's little ones
Wander in the wilderness,
Torn by thorns and in distress;
Hearken to their plaintive moans,
Heed and help their helplessness!

Always with us, Christ is found,
In His little ones enshrined;
Though unseen by mortal-kind;
That when we with love abound
We, in each, the Christ may find.

They are with us, too, alway,
Save them from the mournful fate
That for them doth lie in wait,
Unless taught the better way,
Ere alas! it be too late!

May we hear the Master say,
When we stand before His throne
With no merits of our own,
At the last dread Judgment day:
"Inasmuch as ye have shown
Love and care for such of mine—
My little ones—as thou didst see
Faint, in need of charity,
Ye shall in my Kingdom shine,
For ye did it unto me!"

NEWTON S. OTIS.

Brooklyn, Dec., 1882.

The Epiphany.

O God, who by the leading of a star didst
manifest thy only-begotten Son to the Gentiles;
Mercifully grant that we, who know thee now by
faith, may after this life have the fruition of thy
glorious Godhead; through Jesus Christ our
Lord. Amen.

Oratio. Deus qui hodierna die unigenitum
tuum genitibus, stella duce, revelasti; concede
propitius, ut qui jam te ex fide cognovimus,
usque ad contemplandum speciem tue celestium
perducamur. Per eundem.

This Collect, of which ours is simply an Eng-
lish version, is Catholic and ancient. It ap-
pears both in the Sacram and Roman use, and is
traceable to the Sacramentary of Gregory the
Great.

Considered with reference to its general scope,
the thoughtful student of the Epiphany cannot
but discover one want. It was in the older Ser-
vices partly met by the Collect for the Holy
Eucharist of the Vigil. "Almighty and Eternal
God, direct our actions in thy good pleasure, so
that in the Name of thy beloved Son, we may
be worthy to abound in good works." Here is
recognized an Epiphany fact which is wholly
overlooked by our Collect, and which is never-
theless, if not of the first, at least of high im-
portance.

The Epiphany was a double manifestation.
Christ, the new born King, was in the most
striking and beautiful manner, for the first time,
manifested to the gentiles. In a no less pecu-
liar and interesting manner are the gentiles, as
His new-found subjects, manifested to him.
He is shown to them in His infantile, though
divine purity and graciousness, as Prince and
Saviour. They present themselves to Him with
humble reverence, yet with manly acknowl-
edgment of their obligation to Him. They
come, not as expecting to receive a "free gospel,"
that coveted gift of religious parsimony, but
the generous bestowal of a "glorious gospel,"
worthy of the most loyal and liberal return.
They give Him Gold, the type of the riches of grate-
ful nations, freely poured into His treasury;
frankincense, the fragrant emblem of the
vast and glorious worship, which in coming ba-
silica, cathedral and church, before myriads of
Altars, should, with manifold alms and obla-
tions, and with much incense, the prayers of the
saints, and the "Pure Offering," be presented to
Him in His risen and ascended majesty; and
myrrh, type of the bitter sacrifice and suffer-
ing, which in every age gentile love and devo-
tion would most joyfully make and endure for
His sake. Surely our Epiphany worship should
not merely commemorate His manifestation to
us as a promise of grace and blessing; but
should also impress us with the significance
of our typical manifestation to Him, as promising
a love and service abounding in good works and
liberal things.

The invocation is in the briefest form.
The Collect, however, is too short to al-
low of the more extended formulas of reverent
address. They are also better fitted for those
worshipful occasions which call upon us to con-
sider some of the deeper mysteries of the Di-
vine Being, or in which we are humbly to plead
for vast and unmerited mercies. The fact here
is gracious, but not pre-eminently supernatural.
The occasion is one of joyfulness alone. The
feeling is only of freely permitted access to God
in His most gracious estate. The nearness is
not to His divine majesty, but to His incarnate
sweetness in the cradled Christ. At such a time
we seem permitted to come boldly to the throne
of grace.

The ascription sets forth the divine guiding of
the Three Kings to the One Lord. Extra, rather
than super, natural, it was none the less di-
vine. God is no less God in nature than when
above nature. He leads here, no less by the be-
holding of a star, than He led elsewhere by the
vision and the voice of an angel. Hence, by
what star, or by what mode of revealing its mis-
sion to them, He led these Kingly inquirers to
Christ; we neither know, nor need to question.

He leads, they follow and find, and the lessons
are plain. God leads from far no less than near.
The hearts most open to the truth are nearest to
His leading. Those truly led by Him are led
by light. And that not, under human conceit or
fanatical fervor, flaming like the world's illu-
minations, with ostentatious splendor; but like
the holy Altar Lights divinely star-like and se-
rene, and beauteous for the truth they tell.
Whether in the phosphorescent cloud above the
tumult of the advancing host; the mysterious
glow beneath the outstretched wings of the cher-
ubim, in the deep silence of the Sanctuary; or in
the lustrous splendor of the rap: vision of the
Transfiguration; Christ is light, and by light is
best symbolized. And to the gentiles, aliens
and strangers, emerging from the far-off dark-
ness, and trustfully following His guiding yet
uncomprehended light, He is revealed; while
yet the Jews, his Kindred, and the adjacent
King and court, discover not the glory at their
very doors.

But to us, thus graciously permitted, both
through that ancient Epiphany, and through the
still brighter manifestation of the ages, to be-
hold Him as "The Only Begotten of the Father,
full of grace and truth," the Collect now brings;
the thought, that grace received is responsibility
increased. We may not behold Him as the re-
vealed Saviour of the once outcast gentiles,
without taking good heed, that He becomes in
us, as adopted sons, revealed as the hope of
glory. He on whom the true light has shined,
without his accepting its inner illumination, on-
ly becomes immersed in the deeper darkness.
However brightly the day may dawn upon the
mind, it is only to vanish in sad untimeliness,
amidst the mist and mirk of gathering divine
disfavor, unless the Blessed Day Star arise
within the heart.

Hence, we have to see to it, that our knowing
by faith, shall by faith and goods works, have
good hope of attaining to the fruition of the
final glorious beholding, and perfect manifesta-
tion of Christ in us. But we do well, to beware
of trusting, as do too many, to a mere believing
either intellectual or emotional; a faith without
works, fair but false, dead and sepulchrally frag-
rant. Ours must be a true, living, royal faith,
like that of the three adoring Kings; a faith
which opens, not merely its treasures, but ours,
and lays at the feet of Christ in His Church, not
mere devout words, but holy gifts; helpful and
noble offerings for his world-saving work; pro-
found reverence and adoring love for His Holy
Worship in the Sanctuary; and bitter burdens
meekly borne, and even bleeding sacrifices freely
made—the manifestation of the power of His
love in us.

The fruition thus to be attained, is, however,
a something more than the final glorious behold-
ing and knowing of the Only Begotten. The
Collect, in language an utter mystery to both the
godless man and the Christian worldling, styles
it "the fruition of Thy glorious Godhead." In
this it touches the Catholic doctrine of the fu-
ture blessedness of the just. High over all
lower gradations of peace, enjoyment and hap-
piness, in which the saints "go from strength to
strength," progressing in power and blessedness,
shines the crowning perfection and bliss, the Be-
atific Vision, that nearest beholding of the "glory
of the Father," or of the Godhead, possible to
finite apprehension. To this state, indescribable
and, perhaps, incomprehensible, the true gentile
believer, on whose soul has truly risen the light
of the Star in the East, and to whom has been
spiritually vouchsafed the Wise Men's holy
Epiphany, seeks to attain. With no such poor,
pitiful, debasing aim as that of simply "saving
his soul," and "getting to heaven," is he con-
tent. He covets earnestly the best gifts. Of
these, the last and highest is the Beatific Vi-
sion. No true saint counts on attaining that with
ease. Nor can he be at ease, except as he is
making progress towards it. And as it is to be
sought by man, he toils; and as it is the Gift of
God, he prays that it may be granted; and he re-
enforces his petition with the pleaded merits of
Jesus Christ, our Lord.

The Primates' Country Residence.

The little churchyard where Archbishop Tait
was buried the other day, incloses within its
boundaries the remains of four archbishops of
Canterbury. The estate of Addington, says The
London Daily News, was bought in 1807 for
the then primate, Archbishop Manners Sutton.
He paid homage at the coronation of George IV.,
in accordance with an ancient custom which
required of the holders of Addington, as a con-
dition of their tenure, that they should present
a dish of pottage to the sovereign at his cor-
onation banquet. The estate was given by Wil-
liam the Conqueror to "Tezelin, the cook," on
condition that he should be bound to furnish on
the day of his coronation a dish made in an
earthen pot, and called Maupigynum. This mess,
some have supposed to be a kind of hasty pud-
ding. The last of the Tezelin family was a lady
who married Lord Bardolf; and the dish presen-
ted by one of the Bardolfs at the coronation of
King Edward III, is known to have been com-
posed of "almond milk, the brawn of capons,
sugar and spice, and chicken parboiled and
chopped." In time the estate became the pos-
session of Ald. Trecothick, who was lord mayor
of London in the time of the Wilkes riots, and
the bones of the Leighs under the channel were
by-and-by built in at the south side, and the
rest of the vault retained for the Trecothicks.
Trecothick began the house now known as Add-
ington. When the Trecothicks went to the
Isle of Thanet they sold it to Coles, a ship broker,
who had it till the time of the troubles in
Jamaica. In those he was involved, and Arch-
bishop Manners Sutton became the proprietor
of Addington park and house.

The memory of Archbishop Manners Sutton
has not quite faded in the village. There are
those still living who can remember him. An

old blacksmith tells how it used to be the Pri-
mate's practice to throw shillings to the boys
who touched their hats to him, and how he him-
self has rushed from the fields through the hed-
ges to pay homage so remunerative. The late
dean of Windsor used to tell the story of the ap-
pointment of Manners Sutton. The archbishop
was, prior to his appointment, bishop of Nor-
wich and dean of Windsor, and he was dining
with some friends at Windsor one night, when
his butler mysteriously informed him that a gen-
tleman wished to see him, and refused to carry
any denial back to the visitor. The butler said
this gentleman must be spoken with. Manners
Sutton, yielding to importunity, went out and
was surprised to find that his visitor was George
III. His majesty hurriedly apologized for tak-
ing him from his friends, stammered out some-
thing about the archbishopric of Canterbury
being vacant, and offered it there and then to
the dean, who, before he could well recover his
astonishment and express his thanks, was told
to go back to his friends and his dinner, and
was left standing while the king hurried off, say-
ing "Good-by, good-by!" The king, it appeared,
was afraid lest Pitt should offer it to Bishop
Tomline, of Winchester, and, in fact, the same
night Pitt did come down to Windsor with the
suggestion to his majesty that he should appoint
that prelate. "I am very sorry; I have just of-
fered it to our dean," said the king. Archbishop
Manners Sutton died in 1828, and was buried in
the church at Addington, where also lie the re-
mains of his son, the speaker of the House of
Commons.

Archbishop Howley, whose remains are under
the arch of the chancel, was the Primate who so
greatly enlarged the house at Addington. He
had enormous wealth, and he is recognized as a
great benefactor to Addington. He was one of
the restorers of Addington church. The Treco-
thick monument, which blocked the Norman
windows in the chancel, and was known by the
boys of the village as the Addington Pickle Jar,
was removed by him to a corner in the chancel,
where it was less obtrusive. He also built the
school, and a conduit to bring water to the peo-
ple of the village from the hills. This arch-
bishop rebuilt a great deal of Lambeth palace.
Visitors to the church to-day may see Howley's
monument in the chancel, behind the archbish-
op's vacant chair. His effigy once lay there, but
the reclining figure has been removed to Canter-
bury, and now a cross and a bible lie on the
cushion where the effigy lay.

Of Archbishop Sumner, who received his ap-
pointment from Lord John Russell, less appears
to be remembered locally than of the others. It
has been remarked that whereas Archbishop
Howley drove into Ashford in great state, with
four horses and two outriders. Dr. Sumner
walked up from the station, carrying his own
carpet-bag, which, it is added, was rather a
shabby one. Archbishop Sumner is buried in
the northeast corner of Addington churchyard.

Archbishop Longley lived only for six years
after being appointed, in 1862, to the primacy,
but in that time he did much for Addington.
He rebuilt the chapel at Addington park, and
had most to do with the building of a vicarage
for Addington. Before this time the vicar had
been non-resident, but now the Rev. W. Ben-
ham was brought into residence, and church
work in Addington parish began to be character-
ized by the activity which distinguishes it still
under the present vicar, Mr. Knollys. The
grave of Dr. Longley lies within a few feet of that
which has just received the body of Arch-
bishop Tait.

Dr. Tait's services to the parish of Addington
are not likely soon to be forgotten. The re-
stored church is a monument of his time, and
the enlargement of the school is a portion of his
home work. He will most warmly be remem-
bered for his earnest and successful efforts to
improve the dwellings of the poor in his neigh-
borhood. Mr. Benham, the former vicar of Ad-
dington, the editor of the life of Mrs. Tait, and
the recently appointed vicar of St. Edmunds,
Lombard street, to whom the writer is greatly
indebted for information embodied in this col-
umn, had from Dean Stanley himself the follow-
ing anecdote: During the sittings of the ritual
commission a search was going on in the Abbey
for the burial-place of James I. The master
mason at the abbey came in to the dean and
whispered that he had just found the coffin.
The dean rushed off, followed by all the com-
missioners. When they came to the place Dean
Stanley motioned them back, and said: "My
lords and gentlemen, it is fitting the first Scot-
tish archbishop should enter first to see the first
Scottish king." Dr. Tait, acknowledging this
courtesy, went down into the vault and put his
hand reverently on the lid of the coffin. The
archbishop's generosity is exemplified by a fact
known to very few of his friends. After it had
cost him £4,000 to deprive a clergyman for a se-
rious ecclesiastical offense which he could not
overlook, he continued for from twelve to fifteen
years contributing money towards the support of
the man who had involved him in this expense.
The story is one of many of a like character,
though happily in few instances was so much
personal sacrifice involved.

R. L. Stevenson tells a pretty story illus-
trative of the power of romance. A friend of
his, a Welsh blacksmith, was twenty-five years
old and could neither read nor write, when he
heard a chapter of "Robinson Crusoe" read
aloud in a farm kitchen. Up to that moment he
had sat content, huddled in his ignorance; but
he left that farm another man. There were day-
dreams it appeared, divine day dreams, written
and printed and bound, and to be bought for
money and enjoyed at pleasure. Down he sat
that day; painfully learned to read Welsh, and
returned to borrow the book. It had been lost,
nor could he find another copy but one that was
in English. Down he sat once more, learned
English, and at length, and with entire delight,
read "Robinson."

Dean Stanley on Children.

Canon Farrar in the Contemporary Review.

It is impossible to recall or define the charm
which breathed through the Dean's annual ser-
mons to the children on Innocent's Day. It
cannot be explained or imitated. It depended
in no small degree upon the place and the man.
The darkening December afternoon, chande-
liers simply wreathed with masses of ivy, the
dim religious light of the choir, the beautiful
shining faces of the children, boys and girls,
from the schoolboy home for his holidays to the
child in the nursery; the simple and appropriate
music, the brevity of the service and sermon, the
gentle voice and loving manner, and homely
words of the speaker, made up a scene never to
be forgotten, never to be reproduced. Child-
less himself, the Dean loved children with an al-
most pathetic tenderness, and it was delightful
to witness his manner when speaking to them or
conducting a few of them over the Abbey. He
was fond of quoting the quaint remarks which
little boys and little girls had sometimes made
to him. Nor did he at all feel that he was con-
descending when he addressed to them such
simple words as these:

"Love honest work. Love to get knowledge.
Never forget to say your prayers morning and
evening. Never be ashamed to say them. It will
help you to be good all through the day. Always
keep your promises. Do not pick up foolish
and improper stories. Never tell a lie. Be very
kind to poor dumb animals. Remember always
to be gentle and attentive to older people."

On one occasion he spoke to them of "Child-
ren's Psalms," on another of "the Children's
Creed." In 1878 he delighted the little ones
with the story of St. Christopher, told as only
he could tell it. In 1877 he preached about sick
children, and illustrated his sermon by the "Heir
of Redcliffe;" and by the different effects which
a club-foot had produced on the minds of By-
ron and Sir Walter Scott; and by Wordsworth's
"We Are Seven," and Moultrie's "Three Sons."
He was sure to introduce into these Innocent's
Day sermons any recent event and anecdote
which would interest his juvenile listeners. In
1875, it was the heroism displayed by little Billy
Button at the burning of the Goliath. In 1876,
it was the courage of a modest little fellow named
Hammond Parker in saving four drowning
comrades on board the Exmouth. In one ser-
mon he told how he had come into possession of
an old tattered grammar, which had belonged to
Adam Sedgwick when he was a little boy, and
how the boy's hand had written on the first page
the lines:

Still in thy right hand carry gentle peace
To silence curious tongues. Be just and fear not.

Can any one who was present ever forget the
broken voice and streaming tears with which he
told the story of two little Scotch boys—Reubin
and Sandy? The story was as follows: On a
cold winter day a gentleman in Edinburgh had
out of pity, bought a box of matches of a poor
little shivering boy, and as he had no pence, had
given him a shilling, of which the change was to
be brought to his hotel. Hours passed by and
the boy did not return. Very late in the eve-
ning a mere child came to the hotel. "Are you
the man that bought the matches of Frae Sandie?"
"Ye." "Well, then, here's fourpence
out o' yer shillin'; Sandie canna come. He's
very ill. A cart ran over him and knocked him
down, and he lost his bonnet and his matches
and yer saxe-pence, and bath his legs are broken
and the doctor says he'll dee; and that's a'." And
then, putting down the fourpence on the table,
the poor child burst into great sobs. "So I fed
the little man," said the narrator "and I went
with him to see Sandie. The two little things
were living almost all alone; their father and
mother were dead. Poor Sandie was lying on a
bundle of shavings. He knew me as soon as I
came in, and said; 'I got the change, sir, and
was coming back, and then the cart knocked me
down and both my legs were broken, and oh!
Ruby, little Ruby! I'm sure I'm dying, and
who will take care of you when I'm gone? What
will ye do?' I took his hand and said I would
take care of Ruby. He understood me, and had
just strength enough to look up as if to thank
me; the light went out of his blue eyes. In a
moment—

He lay within the light of God,
Like a baby upon the breast,
Where the wicked cease from troubling,
And the weary are at rest.

Be an Honest Man.

Written for the Living Church.

"He is a member of the Church, and an hon-
est man besides," was the significant remark of
a gentleman who had long been a thoughtful
observer of men and things. But is not the fact
that a man is a member of the Church a suf-
ficient voucher that he is honest? It is not.
The well known and humiliating fact is, many
"who profess and call themselves Christians,"
are not honest men. Here is one, versed in the
artifices of trade, who will cheat you whenever
he can. There is another who fraudulently re-
fuses to pay his debts; he is contented, and
more than contented, to subsist year after year
on the labor of others—on property which does
not belong to him. Here is one on whose word
you cannot rely; and there is another who, for
the sake of some paltry gain, will deceive you by
a suppression of the truth.

A man's religion does but little for him if it
does not make him honest. It would be well, it
seems to us, if editors of Church papers would
more frequently inculcate on professors of
Christianity the simple duty of honesty. They
need not be at a loss for precedents. To cite
one only, St. Paul says, "Ye know what com-
mandments we gave you by the Lord Jesus. \*
That no man go beyond and defraud his brother,
in any matter, because that the Lord is the
avenger of all such, as we also have forewarned
you, and testified." D.

The Household.

If salmon is not put in the water in which it is
to be boiled until the water is boiling, the meat will
be nicer in every way. It will be more firm; and
keep its shape better.

Poultry which is to be kept in cold weather
should be thoroughly cleansed, then be wiped
dry with a cloth and have flour rubbed all over
the inner part; then it should be hung in a cool,
dry place.

The queen of all pudding-sauces calls for
two cups of white sugar, a lump of butter the
size of an egg, one well beaten egg. Stir these
together, then add a teacupful of boiling water,
put it in a saucepan until it thickens; do not let
it boil, flavor with lemon or vanilla.

A pretty scent sachet is of satin, eight inches
square; the top is of white satin, with the initial
of the owner worked in blue; the bottom is of
blue satin, on which a small bunch of daisies is
embroidered. There needs to be one thickness
of cotton between the top and bottom, on which
the perfume powder is scattered. The edge is
trimmed with lace two inches wide, very full at
the corners, and the lace has for a heading blue
satin ribbon plaited in shells.

The mothers of nursing babies will find it to
their advantage to provide themselves with two
light flannel sacks, to be slipped on over the
nightdress on cold nights. Colds are taken
which are followed by more or less serious
consequences, by the slight exposure which
comes from attending to the needs of little chil-
dren at night. It is a good plan also to have
a pair of warm and loose slippers at the bedside.
The slippers which are crocheted of soft Berlin
wools, and which have soles of leather thickly
wadded with lambs' wool, are especially adapted
for this use.

If you have any doubt in regard to the age of
a turkey or any large fowl, it is a wise precau-
tion to steam it until you can lift the wing from
the body with ease. Do not stuff it before steam-
ing, but two or three stalks of celery may be
placed in it, and they will give a delicious flavor
to the meat. It is better to use twine than skew-
ers to keep the turkey's limbs in proper place,
there is so much danger of tearing the skin. It
should be the cook's aim to preserve the good
loosens of the fowl as far as possible. If it is well
dredged with flour, after it is put in the dripping-
pan to roast, and then little lumps of butter laid
on, it will help to give it the desired delicate
brown.

HOME-MADE PEDESTALS.—Most vases or
jars look better when mounted on pedestals,
which can thus be easily made. Get two blocks
of wood, in size and shape about like a quart
bowl, leaving a space large enough to set the
vase in and have a little margin; cover them with
plush, and put one at each end of the mantel.
Curious vases of bronze or brass show to good
advantage on these little pedestals. The base
must be large enough to give an impression of
strength and safety. A round piece of plush
may be used to cover them, laying it in plaits
when it is necessary.

A PRETTY CUSTOM.—In some parts of Ger-
many, it is the custom, whenever a child is born,
to plant two fruit trees on the public highway
in commemoration of the event. Thus fruit is
abundant, and common property. In Spain, a
similar custom among the rural people is never
to eat fruit out of door without planting the
seed. The roads are lined with trees, whose
fruit is free for all. An old proverb says: "The
man who has not lived in vain who plants a good
tree in the right place." Why should not such a
wise idea be adopted by our own rural popula-
tion?

Grease spots will occur in the best regulated
families. An excellent mixture to remove them
from boys' and men's clothing particularly, is
made of four parts of alcohol to one part of
ammonia, and about half as much ether as am-
monia. Apply the liquid to the grease spot and
rub diligently with a sponge and clear water.
The chemistry of the operation seems to be that
the alcohol and ether dissolve the grease, and
the ammonia forms a soap with it which is wash-
ed out with the water. The result is much more
satisfactory than when something is used which
only seems to spread the spot and make it faint-
er, but does not actually remove it. If oil is
spilled on a carpet, and you immediately scatter
corn meal over it, the oil will be absorbed by it.
Oil may also be removed from carpets upon
which you do not dare to put ether or ammonia
by laying thick blotting-paper over it and press-
ing a hot flatiron on it. Repeat the operation
several times, using a clean paper each time.

NAPERY.—A contemporary gives some hints
concerning the use of the napkin. We are told
that a soiled napkin should never be put on the
table a second time. Therefore, the old institu-
tion of napkin rings should be abandoned—sent
to the nursery tea-table. Breakfast cloths of
pink, yellow or drab are very pretty, with nap-
kins to match, but after a few washings they be-
come dull in tint and are not as pretty as white,
which grow whiter with every summer's bleach-
ing. Large white napkins are invariably used
at luncheon, and the smaller ones kept for breakfast
and tea. Some ladies like the little fringed nap-
kins for tea, but they do not do up well unless
you have a very careful laundress. Never pin
your napkin about your chin; lay it across your
lap, convenient to the hand, and lift one corner
only to wipe the mouth. Too much starch should
never be put in napkins. At a fashionable meal
never fold a napkin but leave it beside the plate,
as used. At a social tea or breakfast it can be
folded if the hostess does so. If clean napkins
are laid away with some sweet-smelling herb,
they come to the table deliciously fresh and frag-
rant.

Some suggestions of table covers are here
given. A handsome and durable cover is made
of a large square of drab Aida canvas, with a
plush square in the centre. The edge of the
plush is scalloped and bound with silk or satin,
or is buttoned-holed, as one's taste may decree.
The border is of cloth, and is to be embroidered
in many colors. The predominating color should
harmonize with the plush used at the centre.
The pattern should be chosen with reference to
the effect produced by looking at it from a dis-
tance, say from across the room. If economy is
not considered, a narrow band of plush above
this border and below it makes it particularly
handsome. The edge should be finished with a
tassel-like fringe. The crazy patchwork which
is attracting so much attention, and which like
the little girl, is, when good, very good, and
when bad is horrid, is used a great deal in the
construction of table-covers. A scarf made in
this way is much admired; its centre is of dark
olive felt; across the ends bands of plush are
put on diagonally, and then the corners above and
below this are filled in with the crazy patchwork;
the pieces are small, and of elegant silk, satins
and velvets, joined with innumerable fancy
stitches in various colored silks; the ends are
completed by a fringe of tassels tied in with gilt
crescents. Another and more simply elegant
square spread is of felt with the corners alone
embroidered in crewells. A square felt cover
was recently exhibited in a fancy store, with a
border fifteen inches deep, of the crazy patch-
work. This was also finished with fringe.

ONE CHRISTMAS EVE.

REV. HENRY G. PERRY, M. A.

Thanksgiving had hardly come and gone. When the children kept counting, one by one. The days till Christmas. The night before, A woe-begone woman was walking the floor, And spoke to herself in a nervous tone; 'Twas little we had for Thanksgiving, alas! And now it's come to a sorry pass; There isn't much more than a crust and bone In the cupboard—God help the poor! And me, this Christmas, with children four.

Some Royal Children. "There is luck in odd numbers." This is the expression invariably used by his Royal Highness the Prince of Wales, when referring to his five children—his two boys and three girls. Her Royal Highness the Princess Louise is the most amiable of the three, and is a miniature copy of her mother. The Princess Victoria, her father's pet, has a temper of her own, impetuous, ardent, hot, smiling through tears like a sunbeam in showers, while Maude, whom Queen Victoria idolizes, has a disposition somewhat like that of her right royal grandmamma. None of the Princesses fear the Queen, although everybody else has a wholesome dread of her Most Gracious Majesty, who is as exacting as she is severe. The daughters of the Prince of Wales, after the first formal deep courtesy down to the ground is made, romp with their grandmother as they would with one of the governesses; and it is a matter of apprehension to the Dowager Marchioness of Ely, who, with the exception of the late Duchess of Hamilton (the Grand Duchess), is most intimate with the sovereign, when the young Princesses pounce upon the Queen and dare to pull about the Ruler of an Empire upon which the sun never sets.

PATTY GRIMM. Written for the Living Church. Pray, you hear of Patty Grimm? A most unfortunate child is she; When you have heard her story through, I'm sure you'd quite agree with me. For Patty's eyes can only see The faults and flaws in everything; She whines o'er this, and frets at that, Till peace and happiness take wing. Alas! poor child, what can she do? There's nothing right in life below, The sky's too blue, or else too dark, And time too fast or else too slow. A book's too dull, or else too light, Her friends too gay, or stupid all, Her work too hard, her play too rough, Her clothes too large, or else too small. From day to day she plucks life's thorns, And throws the flowers fair away, Alas! she must become A very thorny Miss, some day! Her face has quite forgotten all The tender smiles of baby days, Her frowns—alack! so fast they come Her brow is like a woody maze. What can we do for Patty Grimm? For this is what we sorely dread, That, should she reach sweet Heaven at last, She'll wish 'twas somewhere else instead. CLARA J. DENTON. Grand Rapids, Mich.

JUMBO'S JOKE—Jumbo, the monster, took it into his capricious head one night recently that he would like a little more liberty, and so he braced himself, and placing his enormous head against the side of the building, walked through it, apparently as easily as if it were paper. Previous to his return to the travelling show, the corner designed for him in the elephant quarters was overlaid with plank crossed and re-crossed, spiked and belted until a wall nearly a foot thick had been formed, and it was thought that nothing on this earth could tear it down, But he pried off the boards with his tusks, and made quite a hole in that way. Then he went through what was left with the greatest ease. He wasn't a bit angry about it; it was only one of his playful freaks. After he reached the open air he was as quiet and gentle as a lamb, and walked all around the grounds unconcernedly in charge of Mr. Scott, his English trainer. His prodigious strength can hardly be realized. He can snap off a beam six inches square with great ease, and perform other pleasant tricks of like nature. In such business he surpasses the educated elephants. His tusks, which were broken off close to his head when he was brought over, have now grown out to the length of three or four inches. The damage to the building has been repaired, more stout planks being added, and on the outside dozens of heavy logs are used as braces. Lord Kenyon thus addressed a dishonest butler who had been convicted of stealing large quantities of wine from his master's cellar. "Prisoner at the bar, you stand convicted on the most conclusive evidence of a crime of inexpressible atrocity—a crime that defiles the sacred springs of domestic confidence, and is calculated to strike alarm into the breast of every Englishman who invests largely in the choicer vintages of Southern Europe. Like the serpent of old, you have stung the hand of your protector. Fortunate in having a generous employer, you might without dishonesty have continued to supply your wretched wife and children with the comforts of sufficient prosperity, and even with some of the luxuries of affluence; but, dead to every claim of natural affection and blind to your own real interest, you burst through all the restraints of religion and morality, and have for many years been feathering your nest with your master's bottles."—London Society. It is better to yield a little than to quarrel a great deal. The habit of standing up, as people call it, for their (little) rights, is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attend such a disposition; and unless a very momentous affair indeed, where other people's claims and interests are involved, it is a question if it is not wiser, happier and more prudent to yield somewhat of precious rights than squabble to maintain them. True wisdom is first pure, then peaceable and gentle. Recall at night not only your business transactions, but what you have said of those of whom you have spoken during the day, and weigh in the balance of conscience what you have uttered. If you have done full justice in all your remarks, it is well. If you have not, then seek the earliest opportunity to make amends, and carefully avoid a repetition of the wrong. 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 every where. A prima facie case: When a cough is accused of being behind time, there is something wrong on the face of it. It is impossible when the blood is impure, thick and sluggish, or when it is thin and impoverished. Under such conditions, boils, pimples, headache, neuralgia, rheumatism, and one disease after another is developed. Take Ayer's Sarsaparil and it will make the blood pure, rich, warm and vitalizing. A small boy in Maine listened demurely to the story of Samson's tying the firebrands to the tails of foxes and then sending them among the Philistines' corn, and at the conclusion of the narrative, asked innocently, "Auntie, did it pop?" CONSUMPTION CURE. Dr. K. V. Pierce: Dear Sir—Death was hourly expected by myself and friends. My physician pronounced my disease consumption, and said I must die. I began taking your "Discovery" and "Pellets." I have used nine bottles and am wonderfully relieved. I am now able to ride out. ELIZABETH THORNTON, Montong, Ark. Dr. Hawks, an old-time eloquent and popular New York divine, once asked the vestrymen of his church to increase his salary because of his increased family expenses. "Don't trouble yourself," said the vestrymen, "the Lord has said he will care for the young ravens when they cry." "I know that," said the clergyman, "but nothing is said about the young Hawks."

AYER'S PILLS. A large proportion of the diseases which cause human suffering result from derangement of the stomach, bowels, and liver. AYER'S CATHARTIC PILLS act directly upon these organs, and are especially designed to cure diseases caused by their derangement, including Constipation, Indigestion, Dyspepsia, Headache, and a host of other ailments, for all of which they are a safe, sure, prompt, and pleasant remedy. The extensive use of these PILLS by eminent physicians in regular practice, shows unmistakably the estimation in which they are held by the medical profession. These PILLS are compounded of vegetable substances only, and are absolutely free from calomel or any other injurious ingredients. A Sufferer from Headache writes— "AYER'S PILLS are invaluable to me, and are my constant companion. I have been a severe sufferer from Headache, and your PILLS are the only thing I could look to for relief. One dose will quickly move my bowels and free my head from pain. They are the most effective and easiest physic I have ever found. It is a pleasure to me to speak in their praise, and I always do so when occasion offers." W. L. PAGE, of W. L. PAGE & Bro., Franklin St., Richmond, Va., June 3, 1882. The Rev. FRANCIS B. HARKLOWE, writing from Atlanta, Ga., says: "For some years past I have been subject to constipation, from which, in spite of the use of medicines of various kinds, I suffered increasing inconvenience, until some months ago I began taking AYER'S PILLS. They have entirely corrected the constive habit, and have vastly improved my general health." AYER'S CATHARTIC PILLS correct irregularities of the bowels, stimulate the appetite and digestion, and give the prompt and thorough action of a cathartic, and restore the system to its normal state of vigor and health. PREPARED BY DR. J. C. AYER & Co., Lowell, Mass. Sold by all Druggists.

Rev. Father Wilds' EXPERIENCE. The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows: "78 E. 54th St., New York, May 16, 1882. Messrs. J. C. AYER & Co., Gentlemen: Last winter I was troubled with a most uncomfortable itching humor, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarrh and catarrhal colic, my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SARSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved. It is now excellent. I feel a hundred per cent stronger, and I attribute these results to the use of the SARSAPARILLA which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used it in less than two bottles. I place these facts at your service, hoping their publication may do good." Z. P. WILDS. Yours respectfully.

AYER'S SARSAPARILLA. Cleanses, enriches, and strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the attacks of all Scrofulous Diseases, Eruptions of the Skin, Rheumatism, Catarrh, General Debility, and all disorders resulting from pure or corrupted blood and a low state of the system. PREPARED BY DR. J. C. AYER & Co., Lowell, Mass. Sold by all Druggists; price, \$1, six bottles for \$5.

Illinois Central R.R. The Shortest and only Direct Route Between Chicago and New Orleans, Memphis and Vicksburg. THE ONLY ROUTE Running Palace Sleeping Cars between Chicago and New Orleans. The Quick Route Between Chicago and St. Louis WITH NO CHANGE OF CARS. The New All Rail Route to Texas VIA New Orleans and Houston (Star and Crescent Route) The Shortest and the only running through Trains of Coaches and Sleepers Between Chicago and Dubuque and Sioux City. 2-DAILY TRAINS-2 A. H. HANSON, General Passenger Agt.

THE GREAT BURLINGTON ROUTE. THE SHORTEST, QUICKEST and AND OLD BEST LINE TO ST. JOSEPH, points in Iowa, Alton, Topeka, Des Moines, Missouri, Kansas, Dallas, Galveston, New Mexico, Arizona, Montana, Nevada, and Texas. CHICAGO AND OLD BEST LINE THROUGH CHICAGO, ILL. TO ST. JOSEPH, MO. This Route has no superior for Albert Lea, Minneapolis and St. Paul. Universally conceded to be the best equipped Railroad in the World for all classes of travel. KANSAS CITY All connections made in Union Depots. Through Tickets via this line and you will Celebrated Line for luxury, instead of sale at all offices in the U. S. and Canada. All information about Rates of Fare, Sleeping Cars, etc. cheerfully given by T. J. POTTER, PERCEVAL LOWELL, Vice Pres't & Gen'l Manager, Chicago, Ill. Gen. Pass. Agt., Chicago, Ill.

That little girl unwittingly gave utterance to the principles of many of her elders when she wrote in her composition: "We should make mistakes and tell lies as seldom as it is convenient." As a remedy for coughs and colds, Ayer's Cherry Pectoral has never been equalled. Its name is a household word throughout the world. A poor Irishman applied for relief, and upon some doubts being expressed as to whether he was the proper object for relief, he enforced his suit with much earnestness. "Oh, yer honor," said he, "I have starved long since but for my cat." "But for what?" asked the astonished magistrate. "My cat," replied the Irishman. "Your cat—how so?" "Sure, yer honor, I sold her eleven times for fifteen cents a time, and she was always home before I could get there meself."

See the advertisement to be found in another column, for evidence of the wonderful cures of catarrh effected by the use of Ely's Cream Balm. It is pleasant and instructive reading, 50 cents a package. 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. He is induced by this motive and a desire to relieve human suffering, 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, 149 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 diarrhoea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle. A National Reputation is enjoyed by Perry Davis' Pain Killer, which for nearly a half century has been the favorite household remedy for bruises, burns, sprains, and all Bowel Complaints. Look to your supply, and never be without it.

WARNER BROTHERS CORALINE CORSETS. The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets. \$1 REWARD will be paid for any corset in which the Coraline breaks with six months ordinary wear. Free by mail, W. B. Corset, \$1.50; Abdominal, \$1.50; Health or Nursing, \$1.50; Coraline or Flexible Hip, \$1.50; Misses', \$1.00. For sale by leading merchants. Beware of worthless imitations boned with cord. WARNER

CATARRH Ely's Cream Balm. ELY'S CREAM BALM FOR CATARRH OF THE HEAD. Cures COLD IN THE HEAD, BRUISES, BURNS, SCALDS, SORE THROAT, RHEUMATISM, AND ALL AFFECTIONS OF THE HEAD AND NECK. PRICE 50 CENTS PER BOTTLE. CHAMPLIN'S LIQUID PEARL. "A TRINITY OF BEAUTY IS A JOY FOR EVER." FOR PRESERVING, RESTORING AND BEAUTIFYING THE COMPLEXION. CHAMPLIN'S LIQUID PEARL. "A TRINITY OF BEAUTY IS A JOY FOR EVER." FOR PRESERVING, RESTORING AND BEAUTIFYING THE COMPLEXION. CHAMPLIN'S LIQUID PEARL.

HAY-FEVER. 50 cents a package, by mail or at druggists. Ely's Cream Balm Co., Oswego, N. Y.

"SMAX" Sweet aroma for the breath—manufactured from the purest materials—are perfectly healthful and will so thoroughly deodorize the breath as to confer entire immunity from the usual disagreeable consequences. All Druggists keep them; or sample package sent by mail on receipt of 10 cts. A. G. FISHER, Druggist's Sundries, 61 Wabash Av., Chicago. [110-13]

THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN. THE BEST DIET FOR INVALIDS AND OLD PEOPLE. CHAMPLIN'S LIQUID PEARL. MAKE THE DEAF HEAR. Send stamp for circular. Prof. S. North, 8 Monroe Block, Syracuse, N. Y.

CHICAGO SCHOOL OF SPEECH, 64 North Ave. St., for the Successful Treatment of STAMMERING and other forms of Defective Utterance. For particulars apply to S. S. HURLBUT, Director. SHORTHAND. Writing thoroughly taught by mail or personally. Good situations secured for all pupils. CALLER'S Files, best writing machines, for sale. I will give \$25.00 in Photographs to any person who will sell a Calligraph for me. Send for Shorthand and Calligraphy by mail. W. G. CHAFFEE, Oswego, N. Y. AGENTS, Send at once for our "Extraordinary Offer" Renner Manufacturing Co., Pittsburg, P.

W. H. WELLS & BRO., Stained Glass Works. 48 & 50 Franklin St., Chicago. POULTRY, GAME AND FINE MEATS. Family trade a Specialty. G. A. STANLEY & CO., 90 North Clark St., Chicago. A thoroughly French and English Home School for 15 Girls. Under the charge of Mme. Henriette Clero, late of the Convent of St. Albans, N. Y., and Miss Marie 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.

## The Living Church.

Chicago, Jan. 6, A. D. 1883.

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THE LIVING CHURCH CO.  
Rev. C. W. LEFFINGWELL, D. D., Editor.

### Christ's Epiphany.

The Epiphany is the "manifestation," the shining forth. Emmanuel, God with us, was the revelation of the Divine Being to humanity and through humanity. He was the word made flesh, dwelling among us, the express image of the Father. Christ was the Epiphany of God; in His birth, His life, His miracles, His teaching, His death, His mighty Resurrection and glorious Ascension. It was all a manifestation to a wondering world, of the Divine Nature. In Christ, from the Father of Lights, shone forth the Light that lighteth every man that cometh into the world; and in Him this Light became the life of men.

In the earliest age this season was observed as a part of the Christmas festival. As the Nativity was the first act in the manifestation of God, the Epiphany was its continuation. It was not until the fourth century, probably, that the manifestation of Christ to the Gentiles became a prominent feature of the observance by the gentile Church.

The appearance of the star to the wise men, with which this phase of the Epiphany was begun, is an incident that has always been regarded with interest, and has called forth considerable discussion. It has been suggested that the "star in the East" was the light that shone upon the shepherds at Bethlehem, seen from afar. It is represented in some old paintings as a radiant child bearing a sceptre or cross. Others have held that it was the conjunction of two planets, known to have occurred about that time, which the Magi were led by inspiration to interpret as a sign of Christ's birth.

But neither of these hypotheses fulfills the conditions of the simple narrative. [It was "His star," appearing in the East, and it went before them so that they could follow it; so near, and so apparent in its motion, that they could see when it stood over where the young child was. The wise men recognized and followed the star, while many others only regarded it with idle curiosity and went their way.]

So now, many of the quiet, unobtrusive leadings of God's providence are referred to mere natural causes, or to chance, or are not observed at all. We see "His star in the East," and the Spirit whispers to us the Name that is above every other name; but we take no heed, we let it pass by, and do not dream that the wonderful Epiphany is still going on. Many, even of those who believe the story of the Nativity and the magi, seem not to know that there is such a reality as Emmanuel, God with us, now, and that He is able still to manifest Himself to us Gentiles by the leading of a star.

### Our Epiphany.

As at the first it was through the body prepared for Him, that Christ became the Epiphany of God, so now it is through the Body prepared by Him that this Epiphany is continued among men. Over and above the expression of personal character and the virtues of individual lives, by which the presence and power of God's Spirit are manifested, the Church itself, in its organic and sacramental character, is a perpetual Epiphany of God—the basis and bond of union between the seen and the unseen. His Body, the Church, is "the fullness of Him that filleth all in all."

To be worthy members of that Body implies something more than to be in a spirit of humble receptivity. Our very baptism, in which we are made members of that Body, pledges us to be soldiers and servants,—that is, to do something in it, and not merely to get something from it.

To let our light shine before men, is one of the first of our Christian duties, and it is as binding upon us collectively as individually. Christ is still a Light to lighten the Gentiles, as well as the glory of His people Israel. But that light must shine through the missionary zeal of the Body to whose keeping it is intrusted. It is only through this activity of the Church that

our light can shine afar, and manifest forth the beauty and glory of the Gospel.

It is a sad season for the Church when this missionary Epiphany is eclipsed or hindered by the worldliness or indifference of its members. It is a solemn warning that Christ is not present in the temple. If so, it will not be of much avail to cry, "The temple of the Lord, the temple of the Lord are we." It is written, and God forbid that it be written of us, "Many shall come from the east and from the west and shall sit down with Abraham and Isaac in the kingdom of heaven, while the children of the kingdom shall be cast out."

### Appreciation.

We all need encouragement, except the intolerably conceited ones, and let us hope such are never found among the clergy. Thankless, unrecognized service, wears out the life, weighs down the spirit, and breaks the heart at last. The more of love there is in it, the more need there is of kindly recognition in return. A man who works by the day for the wages that stand at the end of it, takes no interest in his work, has no thought for his employers, and does not greatly depend upon moral forces for his strength. Yet, even in such a case, a wonderful stimulus may be imparted by well-timed praise and other expressions of appreciation. It is a very dull and degraded spirit that will not quicken into greater activity and warm into something of enthusiasm, in the genial sunshine of an approving smile.

It is a mistake that employers make too often, and a very sad mistake, to receive service and to pay its wages, without a look or word or sign of interest in those that serve them. In this way they make service mechanical and menial; they check the healthy ambition of the laborer, stamp out all personal interest and sympathy in the few faithful souls that they might link to themselves and to their work with bonds of steel, and degrade loyal duty to the level of mere merchandise. The fact is, faithful service can never be bought, wages do not compensate it, money does not pay for it; nothing but love can be its recompense. The man who is too selfish or small-minded to recognize such service and to recompense it in that way, is unfit to command men and to be entrusted with any great stewardship.

The rule works both ways. The obligation to charity is not all on one side. The hardest and most exacting service, the highest sacrifice, the greatest self-surrender, are possible only to those who lead. The duty of loving recognition and grateful acknowledgement is universal. Those who are served from above are bound by it, as well as those who are served from below.

There are mistakes, and short comings here as well as there. Men are accustomed to receive, as a matter of course, as of right, the thoughtful provision and loving care of those who are over them. They often concern themselves more in criticism and complaint than in loyal co-operation. Nothing is too good for them; no amount of attention and favor is enough. They find fault with what is not done, instead of showing thankfulness for what is done, and for what they cannot possibly make return.

We have seen the illustration of this, in every department of life—in the family, in society, in politics, in business, in all the professions. There are thankless multitudes in each. There are children, and men, and women, who constantly receive and never give; who complain and criticize, and are never satisfied, no matter what is done for them.

It should not be supposed that they who are appointed to minister need any less to be encouraged than they who labor in a lower sphere. Especially is this true of those who minister in holy things. They need to be strengthened by human sympathies as well as by Divine grace. They give up all that they may serve the Lord and His people. They live in the world and work for the world, while they have no hope of worldly wages or of earthly reward. They have to bear all the hardships of life with those to whom they minister, and to struggle against the same infirmities. What wonder if their heart and strength fail, when they receive no recognition or response! Shall we grudge or hold back the expression of our love and gratitude, that would nerve them to greater endurance and larger sacrifice?

They do not live by bread only. They may starve, even when the salary is well paid. How is it, when the salary is kept back, when the congregation is cold and careless, when the parish seems utterly indifferent and heartless?

Encourage your pastor! Don't fail to let him know that you appreciate him and his work. He will do it better in knowing that you recognize and value it. Your praise is better than pew-rent; your love, than lucre. There is no end to what he will cheerfully do and suffer, if he knows that he has the love of his people. He is wearing out, not with work, for work is his calling; but with neglect. He thinks you do not care for it all, that you are insensible to all the influences that he toils and prays for; his heart is withering for want of sympathy, his hearth-stone is cold for want of responsive love. Light it up again, O brother, beloved in the Lord! and help him to go on his way making melody in his heart. This you can do, by expression of personal regard and interest, such as you yourself crave in the work you are trying to do. In this, it is better to give than to receive. Encourage your pastor, and it shall return four-fold into your own bosom.

### The Living Church Annual.

With a pride, which they hope will be considered pardonable, the editors cannot refrain from reproducing here the opinion of two leading British Church journals on this work.

The *London Church Review* says:

THE LIVING CHURCH ANNUAL. (Young and Co., New York.)—America is happy in the possession of one of the best ecclesiastical almanacs ever produced. In 250 closely printed pages there is here compressed a variety of information absolutely unprecedented. Besides being essentially an American Church almanac, giving all necessary information concerning the Church in the United States, it gives a history of the Holy Catholic Church in all its branches, a succinct notice of the leading features of the Reformation, and an entire list of the Episcopal sees of the world, and their present occupants. It also provides a very excellent tabulated statement of the several successions, chiefly of the American, and a list of churches in America having weekly and fortnightly communion.

The *Scottish Guardian*, the only Church paper in the land of cakes is not less complimentary:

We are glad again to welcome what we do not hesitate to call the best "Kalendar" of the American Church, the LIVING CHURCH ANNUAL. (Young & Co., Cooper Union, New York.) Its price is only a shilling, and it ought to be sent for by everyone likely to require information about our American Sister, or rather Daughter. The speciality of the work is, perhaps, the list of the "Universal Episcopate" containing the names and titles of all who profess and call themselves Bishops all over the world, the list affords matter for much curious and interesting thought.

That the ANNUAL is not all that they would like it to be, the editors are painfully aware, but they hope to go on improving every year until something worthy of the Church is reached. In the meantime, they feel it a duty to express their deep sense of gratitude for the very warm reception that the work has met, both here and abroad.

A correspondent makes known a want that perhaps many other parishioners have felt, of some informal way of proposing questions upon books, doctrine, and the religious life, to which answers might be given by the Rector in lectures or conversation. It often would happen that an answer would be of use and interest to others beside the one who propounded the question. Could there not be a question box in the vestibule of the church, and answers given at cottage lectures? If only all Churchmen and Churchwomen were as active and thoughtful as our correspondent, such a work would develop a great interest in every parish and be found most instructive.

It is queer how people differ in judgment as well as in taste. Here is the Ohio Church paper that sees nothing in the LIVING CHURCH ANNUAL to admire, and pronounces it quite worthless on account of the mistakes of its clergy and parochial lists; notwithstanding they were in every case revised by the Bishop or Secretary of the respective dioceses, a thing which we do not think was ever done before in the case of any Almanac list. While here is a letter from the Secretary of one of our

Church Societies, who is in correspondence with clergymen in every diocese and knows as much of the list, perhaps, as any man living, who says that the ANNUAL is invaluable to him in his society work and that he has come to use it exclusively on account of its convenience and accuracy. Prejudice sees through colored glasses, and Ohio can see nothing to admire in Illinois. Still an editor needs to be reminded sometimes that there is a difference between a statement of facts and a statement of opinions.

### Good Will Toward Men.

We do not begin to appreciate how intimately Christ has entered into the life of the world and made it what it is so far as in any degree it approximates to what it ought to be. Our very way of reckoning time is a silent but perpetual witness to Him, and to what He has done for us men and for our salvation. We talk of "our day," forgetful often that it is above all His day. We have entered upon a new year. Now we write 1883. But since what? The coming into the world of the Son of Man Who was the Son of God. Yes, His advent, His entrance into humanity, is the one supreme event that has been in the history of our race. To this we all bear witness every time we write a letter, or sign a document or in any way affix a date. Whenever, through all the days of this new year, we write 1883, we shall be witnessing to the fact that it is so many years since He brought life and immortality to light. And the new year is witness, not only to when He came, but to what He taught. Throughout Christendom the incoming year has been the occasion of good wishes and good will. Everywhere has been heard the hearty salutation—"A Happy New Year." And it means much. It witnesses to Christ and to that which we owe to Him. For, why say to all around us—"A Happy New Year!" Is it not because we have for them good wishes and good will? And whence come these good wishes for all humankind? Is it not from that Prince of Peace at Whose coming the angels sang of good-will toward men? Yes, He is the Author of all that is wisest, tenderest, and noblest in our present Christian civilization. Our world has still in it, alas, enough of wrong and sin and suffering; enough and to spare. Still this is a very different and a far better world than it was before He came, God manifest in the flesh. There had been friendship indeed, notable and beautiful instances of it, but it was only the good will of friend for friend. It was not good-will to man as man. As for universal good-will it had not been known among men. As for charity to all humankind, it had not been so much as dreamed of. There had been indeed individual devotion but no universal love. Man, as man, had no claim upon fellow-man, nor necessarily any rights which another was bound to respect. As for recognized duties, they were few, and those not for man on the grounds of a common humanity. Hospitals, asylums, benevolent associations, organized effort for the relief of the suffering or the protection of the weak were simply unknown.

The tender mercies of that old Pagan world were cruel. Its best and wisest recommends the deliberate destruction of the aged and helpless and the killing at their birth of the weak and misshapen. As for any desire for the universal good of men, any recognition of common hopes, duties, and obligations, the ample records of that old life contain no trace. Yes, we live in a better world. Now we wish each other well. To all around us we say a Merry Christmas and a Happy New Year. And these friendly greetings have a very real value and meaning. They mean that our thoughts are not centered in ourselves; that we do not, every man, look simply on our own things, but every man also on the things of others, and that we have for them nothing but good wishes and good-will. It does not mean that we are oblivious to the faults and sins of those around us, but that in spite of those faults we can have for them Christian charity. Yes, well sang the angels on that day of the Nativity: "Glory to God in the highest and on earth peace, good will toward men."

What a blessed thing the old Prayer Book is! While the denominations are drifting about trying to find a creed, to formulate a catechism, and to invent some

form of worship which shall awaken the attention and devotion of the people, we have these all in beautiful simplicity and completeness, as our fathers for many generations have used them. A new congregational catechism is to be published as a serial in fifty-two consecutive numbers of the *Advance*, and when it is done it represents only the theological opinions of the Chicago Professor who writes it. The Thirty-Nine Articles would hardly make a chapter of such a volume, and our Church Catechism would be a mere paragraph. "The old is better."

### BRIEF MENTION.

Ingersoll, says the *Chicago Times*, holds that the only sure thing in this world is the innocence of the star-route thieves. It appears to be the business of a skeptic not only to doubt what everybody else believes, but to believe what everybody else doubts.—The *Churchman*, in a late editorial, effectually disposes of the objection that has been offered in some quarters to the tracing of our succession through the See of Canterbury. Of course, nobody ever claimed that each occupant of the See derived his orders from his predecessor, but there is an absolute certainty that each archbishop of Canterbury has been episcopally ordained.—The *Nation* thinks that to Charles Dickens more than to any one else, belongs the credit of popularizing Christmas as a social festivity; but that the German present-making Christmas is fast displacing the Anglo-Saxon eating Christmas. Whatever may be the manner of its expression, in Europe or America, it is a day of good cheer and good will, and the spirit that kindles the love of all men on that day is from Bethlehem.—It is only justice to our Missionary Committee to say that the large appropriation made to the Church of Jesus in Mexico (\$31,500) was made in June last, before the outbreak of the strife that has lately disgraced the cause. The Church has reason to thank the Mexican Commission for dealing with the case so firmly and impartially, and for giving the facts to the public.—"The one and only way of loving liberty," says Jules Simon, "is to love the liberty of our enemies." Let France heed this short sermon, before the crisis comes.—A parish edition of the *Iowa Churchman* is issued by the Rector of St. George's Church, Lemars, the Rev. H. N. Cunningham. The plan seems a good one, calculated to promote diocesan unity. Would it not be well for parish papers, generally, to consolidate with the diocesan organ, where there is one?—Perhaps some of our subscribers are waiting for the two-cent postage law, to save expense in remitting!—The long winter evenings are the family's opportunity for reading and social intercourse. Bring out the Christmas games and the holiday books, and make a happy circle in the bright, home room. The hour spent there is the best hour of the day, and will pay a large dividend of pleasant memories to the children in future years, besides its present gain of blessed influence upon the daily life of all.—Dean Hart, of Denver, having invited a Baptist minister to preach a Thanksgiving sermon in the Cathedral, was notified by two clergymen of the Jurisdiction that they would proceed against him for violation of the Canons if the plan was carried out. The invitation was withdrawn.—As you rejoice in the blessed feasts and holy days of this glorious season, dear reader, forget not to thank God for the Church which has preserved and handed down to you this precious heritage of the Christian Year. Notwithstanding all the efforts of misguided people to destroy it, the circle remains unbroken, and this beautiful harmony of the Gospels is heard in all lands.—Justin Martyr tells us that he was led from philosophy to religion by the godly lives of the early Christians. And when the native converts of Madagascar on presenting themselves for baptism were asked, "What first led you to think of becoming Christians? Was it some sermon or address, or the reading of God's word?" the answer usually was, "It was the changed conduct of those who had become Christians."—Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—*Augustine*.—A correspondent of the *Rock* mentions several cases to show that perverts to Rome are not from the Church of England alone. A year or two ago the daughter of a Congregationalist minister in London was received into the Roman Communion, and the daughter of a not less eminent Baptist minister has, with her husband, "gone over" within a recent period.—A new series of the LIVING CHURCH Tracts is in preparation and will soon be ready. They will follow the line of the first series and treat of the fundamental principles of the Church. Every pastor will find it to the interest of his work to circulate these tracts.—A correspondent of the Reformed Episcopal organ complains that their literature is all of a negative kind, and calls upon the numerous "bishops" of that body to give the people the "positive side." It will not require a supplement to give that.—Our complimentary friend, the correspondent of the *Southern Churchman*, made a good hit last week. It was literally true that we had gone a-fishing.—Letters are received at this office, nearly every day, expressing great satisfaction with the LIVING CHURCH ANNUAL. The Universal Episcopate, compiled by the Rev. Dr. Hale, is highly valued on both sides of the Atlantic.—An interesting incident of the Christmas time comes to our notice in a letter from a former subscriber, a gentleman of large family and limited income. His children,

having heard him remark that he could not afford to continue the paper, placed on the Christmas table \$2.50, "The LIVING CHURCH for one year."

The Chicago Times needs another school-boy on its staff. The applicant must be acquainted with the elementary principles of the French language. Here is the way that wonderful journal printed a few words in French in its Tuesday edition. They are supposed to have been uttered by Gambetta on his death bed. "Je suis perdu il est inutile de dissimuler mais ja lant souffert que ce sera une delivrance."

There is a timely and pretty caution in the London World to the effect that the charitable beings who feed the wild birds in winter should not forget to give them some bowls of water as well as solid food. The streams of all sorts are frozen and the little creatures suffer much from thirst.

Married.

BETWEE—At St. John's Church, Knoxville, Ill., by the Rev. Geo. W. West, the Rev. A. G. E. Jenner, of Pekin, Ill., to Miss Marie Antoinette Bouvet, of Knoxville.

Personal Mention.

The Rev. W. Dudley Powers having resigned the Parish of the Nativity, Maysville, Ky., and accepted the Rectorship of Grace Church, Relay House, Md., his post-office hereafter will be St. David's, Baltimore Co., Md.

The Rev. Chas. L. Fitchett, formerly assistant at Christ Church, Houston, has taken charge of the Church of the Holy Comforter, Cleburne, Texas, and desires all letters, papers, etc., addressed accordingly.

The Rev. Thomas B. Berry having accepted an election to the Rectorship of the Church of the Epiphany, Trumansburg, N. Y., will enter upon his duties there on the first Sunday after the Epiphany, and desires to be addressed accordingly.

The Rev. D. W. Dresser, late of Carlinville, having taken charge of the Mission at Champaign, Ill., requests that all letters and papers be sent to the latter place.

The mention in this column last week to the effect, that the Rev. John S. Seibold, of Buffalo, had removed to Iowa, was incorrect. The item was forwarded to us with others by an esteemed correspondent. Henceforward, all such notices will only be inserted when authenticated by the person mentioned or by his Bishop. We congratulate St. Paul's Lewiston, N. Y., and St. John's, Youngstown, on the fact that our correspondent was mistaken.

To Correspondents.

X.—Please send us your name and address.

We have received voluminous accounts of Christmas decorations and Services all over the land. These we cannot insert, for the simple reason that we have no room for them. What our readers want are items of Church work and progress, new missions formed, new churches, new organizations. Of such we shall always be pleased to hear, and to such our columns shall ever be open.

SIGMA is right in saying that the LIVING CHURCH allows discussion of every side of the momentous questions which underlie Church organization; but Sigma's article discusses not so much a question as the condition of things in his diocese arising from "Puritanism," and this discussion is not calculated to interest anybody or to do any good. Respectfully declined.

M. F. Y.—We cannot give space to make known the plans and organization of the Women's Crusade. We have a Church Temperance Society, the principles and workings of which we believe to be far more rational and salutary and to this we must give our aid. You speak of "unfermented wine at the Lord's Table." There is no such thing in existence and never has been.

E. H. E.—(1) Your letter of Dec. 15, though valuable and interesting, needs more revision, and as you request that no alteration be made in it, we must decline with thanks. (2) The Editor has not time to write a review of the book you name.

GENEVA.—The House of Bishops, on the 18th day of the sessions of the General Convention of 1880, "Resolved, the House of Deputies concurring, That the Evangelical Hymns, as they stand in the English Prayer Book, to-wit, the Magnificat, the Song of Simeon, and that of Zacharias, be added to the Hymnal at the end of the Hymns in metre." On the same day, the House of Deputies concurred. These canticles have been consequently added to the Hymnal, and are lawful to be used in the Service, whenever and wherever the metrical hymns may be used, according to Canon 23 of Title 1, of the Diocese.

It is Catholic use to sing the Gloria Patri at the end of Canticles, Psalms, and Anthems, full, that is, not responsively, but in chorus. As the words "said or sung" originally meant, not read or sung, but, musically intoned or said in "Plain Song," or sung to some full musical setting as in the latter style of Church music, it is to be inferred, that where all musical facilities are wanting, it may be said full, according to the older use.

From the printing of the Gloria Patri in the "Lesser Litany," in Roman throughout, so that both priest and people shall unite in the "Answer" (a mode growing out of an old chorale use and rendering, it would appear that the better and more authoritative use would be, for the versicle always to be said by the Priest alone, and for the response or answer to be said full, that is, by both Priest and people. But from the absence of any rubric in the Prayer Book ordering an unvarying responsive use of the Gloria Patri, it would appear that, except in the case named, that particular responsive use was not regarded by the compilers, as essential, at the end of Canticles, Psalms, or Anthems; it may then be said or sung, responsively or full, at discretion.

T. B. C.—Thanks for your letter. The errors mentioned had already been noticed, and are corrected in a special edition issued by the compiler.

Official.

The Trustees of St. Mary's School, Knoxville, Ill., will hold their Annual Meeting at the Institution on the evening of Tuesday, Jan. 9th, 1883.

The Trustees of Jubilee College will meet, on call of the President, at St. Mary's School, on the morning of Wednesday, Jan. 10, 1883.

Miscellaneous.

ST. LUKE'S HOSPITAL, CHICAGO. Contributions are solicited for the endowment of a bed for crippled children. The sum of \$4,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 2834 Prairie Ave., or to Rev. Clinton Locke, 2324 Prairie Ave., Chicago.

Contributions to Cot for Crippled Children: Additional collection at Grace Ch. S. S. \$5.00; L. B. H. Christmas Offering \$15.00; Christ Church S. S., Oak Park, Ill. \$21.44; Christmas Offering, in memory of Francis and Henry Shepard, Chicago \$2.00; St. Luke's Penny, Grace Ch. Ind. School \$9.91; Christ Church, Waukegan, Ill. \$9.00; Previous contributions \$1,731.31; Total \$4,000.00.

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C. W. LEFFINGWELL, Rector. Mr. M. W. Ferguson, the Manager of the Chicago Roller Skating Rink, corner Michigan Ave. and Congress St., has established an enviable reputation for his institution here, during the last two winters; and upon the opening of the Third Season was flattered by the response, to his complimentary invitations, of a large number of the patrons heretofore; but he hopes to see many new faces among the skaters this year, and renews the same promise, which is well known to the friends of the Rink, that no persons of doubtful repute shall be admitted.

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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 JANO'S,

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

CATHEDRAL GRAMMAR SCHOOL,

Pekin, Ill. A Boarding School for Boys. \$300 per Annum. Seven teachers. Send for Catalogue. 191-11 The Rev. GEO. W. WEST, M. A., Rector.

MISS ISABELLA WHITE'S

School for Young Ladies, will open (D. V.) Sept. 20 until Sept. 1. Address MISS WHITE, at Butler, Pa

ST. MARY'S SCHOOL,

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

Connecticut, Stamford. MRS. RICHARDSON'S English, French, and German Boarding and Day School for Young Ladies re-opens September 23.

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, and is 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'S SCHOOL FOR BOYS,

Sing Sing, N. Y. Rev. J. Breckenridge Gibson, D. D. The next School Year will begin on Tuesday, Sept. 12th, 1882.

CHRIST CHURCH SEMINARY,

Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Particular attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. Special experience in the care of motherless and orphan girls. The Christmas term of the seventeenth year begins Sept. 11th, 1882. For circulars apply to MISS HELEN L. TOTTON, Prin. 183-13

ST. AGNES' SCHOOL,

717 W. Monroe St., Chicago. Will commence its seventh year, Wednesday, Sept. 13th, 1882. Term \$400 per annum. As assistant teacher in the higher departments, Miss Virginia Sayre, who is so favorably known from her long and successful connection with the Public Schools of this City. Arrangements will also be made to accommodate many more pupils than formerly. The Primary department will still be under the care of Miss Shipman. 183-52.

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. ECCLIASTICAL 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.

St. John's School.

Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—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.

De Veaux College,

Suspension Bridge, Niagara Co., N

BOOK REVIEWS.

A HISTORY OF WOOD ENGRAVING. By George E. Woodberry. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$3.50.

The growth of the art of wood engraving is a subject of interest to all lovers of pictures. By means of this art, as it is now developed, beautiful illustrations and designs are multiplied at small cost and the eyes are delighted at almost every turn by some graceful and exquisite design. Wood engraving has made pictures plentiful among the poor; and has greatly aided in their education as well as entertainment. The work of Mr. Woodberry traces the progress of the art as illustrating successive phases of civilization, giving specimens of work in each epoch. It is a book of unique interest not only to the artist but also to every one with literary taste to appreciate the suggestiveness of the studies given. One could spend hours lingering over the fac-similes of old cuts, and calling up the times and characters with which they are associated. The cover of this book is the prettiest that has come to our notice this season.

HIGHWAYS AND BYWAYS, or Saunterings in New England. By William Hamilton Gibson. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$7.50.

Mr. Gibson has again given us the handsomest, and in some respects the most entertaining, book of the season. One hardly knows which to admire most, the bright and sprightly descriptions of the author, or his beautiful designs and sketches. The versatility and talent of which this volume is the product, are wonderful, and the publishers have increased the wonder by securing the most artistic setting that can be had. The sketches of New England life and landscape, both by pen and pencil, are truthful, and give evidence of observation and intimate acquaintance. Branch and vine, and tangled copse, and roadside thicket are rendered with a graceful delicacy which reveals beauty that had escaped the ordinary observer. The animal creation, birds and creeping things, are described with no less fidelity and interest. The engraving by means of which the artist's sketches are brought to us, is of the very highest order, and the press work is perfect.

THE HEBREW STUDENT. W. R. Harper, Ph. D., Editor. Subscription per year (10 numbers) \$1.00. 84 and 86 Fifth Ave., Chicago.

It is a pleasant surprise to meet such a publication in America, and the surprise is intensified by learning that the first periodical in this country exclusively devoted to Old Testament studies has been started in Chicago.

The present number (No. 4) contains a series of articles learned enough to interest the critical student, and yet so practical that the clergyman in active work can use their information in his daily instructions.

Prof. Andrews, of Brown University, discusses on "The new Pentateuch Criticism," quoting Delitzsch and Wellhausen against one another, and reaching the conclusion that the new theories "appear in the highest degree artificial and bizarre, and are far from inclining us, at present, to cast aside the guidance of so careful and thorough a scholar as Delitzsch."

Prof. Delitzsch himself has a short article on "Traces of the Vernacular Tongue in the Gospels," in which he thinks that the Amen, Amen, which occurs doubled in the fourth Gospel, arose from the Lord's saying, Amen, Amen, i. e. "Verily, I am saying," and which John, the beloved disciple kept as a significant paronomasia, and as if a double Amen.

Another article is, "Periodicals in the Hebrew Tongue," by a Jewish scholar, Dr. Henry Gersoni. He mentions eight weekly papers in Hebrew, published in Russia, Prussia, Austria, Poland, Jerusalem, gives the names of seven Hebrew magazines, and speaks of many others not so well known. And yet Hebrew is called a dead language! The Hebrew Student contains, also, valuable notes by the editor, and a general question drawer, relating to Grammar, Philology, books, etc.

A MODERN INSTANCE. By W. D. Howells. Boston: James R. Osgood & Co.

We suppose that all Mr. Howells' admirers will read this, his latest, and, as some critics say, most powerful novel, no matter how many reviewers tell them it will disappoint them. It certainly is ably written, and shows a great knowledge of the tricks of journalism, and great skill in the portrayal of character, but, unfortunately, the characters chosen are not pleasing. We trust that such mental weaklings as poor, good Ben Halleck, are not often to be met with in real life. His life-work is ruined, and the hopes of his family and friends are disappointed, just because he once meets on the street, in a country town, a pretty face, which he can never afterwards forget, though, from the time he knows her to be the wife of another, his moral struggles to do so are quite heart-rending. There is not, indeed, among the principal characters, a single one worthy of admiration and respect.

THE HISTORY OF THE ENGLISH BIBLE. Extending from the Earliest Saxon Translations to the present Anglo-American Revision; with special reference to the Protestant Religion and the English Language. By Blackford Condit. New York and Chicago: A. S. Barnes & Co. 1882. Cloth, pp. 469. Price, \$2.

The title of this book is very fully descriptive. The field is an important, and ought always to be a popular one. We find Mr. Condit stronger in his literary analysis than in his historical narrative. The latter is marred by looseness of expression, and a distinctly traceable controversial bias. The character of Wycliffe is drawn in the "all praise and no blame" style, and is rather a controversial defense, than a sober, historical review. The portrait of Cromwell, Earl of Essex, is one which most modern students will experience difficulty in recognizing. The author's partisanship may be illustrated by the following passage, taken at random, from Chapter VIII.

The Reformation in England might have been thorough and evangelical had it not been for Queen Elizabeth. There, was on the part of the leaders of the evangelical party, the requisite spirituality, learning and ability to have accomplished a grand work, especially since the people, weary of the Marian persecution, were so well prepared for it. But Elizabeth ignored the power of the Gospel, and having a decided distaste for Puritan simplicity, determined to hold to a part at least of the pomp and magnificence of the Romish Church." [p. 267.]

For the literary side of the subject of Biblical revision, the book is very satisfactory, and a most valuable feature is the specimen extracts from the versions, in their chronological order. One is thus able to form a very fair idea of the characteristics of these versions. The closing chapter is invaluable, covering the modern translations; which have been more numerous, we venture to believe, than many have supposed. The careful analysis of the New Version is most timely, and is executed with admirable judgment.

AMERICAN MEN OF LETTERS. Edited by Chas. Dudley Warner. Boston: Houghton, Mifflin & Co.; Chicago: S. A. Maxwell & Co. Price \$1.25.

The issue before us is the life of James Fenimore Cooper, by Prof. Thomas R. Lounsbury. Considering the injunction of Mr. Cooper to his family not to permit any authorized account of his life, and the consequent difficulty in obtaining trustworthy material, the writer is to be congratulated on his work. It is highly entertaining and without partiality does full justice to the great American novelist. Cooper was the eleventh of twelve children, of Swedish descent on his mother's side. His childhood was spent upon the picturesque shores of Otsego Lake, when that region was almost a wilderness, and the scenes and associations of that period were impressed upon his mind for life. He was dismissed from Yale College for some boyish frolic, not very much to his loss, however, as education there did not then amount to much (1805). His life at sea gave him the material so admirably used in his sea tales. Cooper's personal characteristics, as well as his literary works, are finely analyzed by Prof. Lounsbury. He was a man who contrived by want of tact to be very much disliked on both sides of the Atlantic, while there is no doubt that he had at heart the good of his countrymen and of all men.

OLD LOVE LETTERS, or letters of Sentiment, written by Persons eminent in English Literature and History. Collected and Edited by Abby Sage Richardson. Boston: James K. Osgood & Co.; Chicago: Jansen, McClurg & Co. Price \$1.25.

Mrs. Richardson is already known to the literary public by her admirable compilation of English Literature. Her tastes and studies qualify her for such a work as this, and cultivated readers will thank her for the rare treat here offered. The age of letter writing perhaps has passed, but human hearts still respond to sentiments of love. Steam and electricity may affect the style of expression, but there are lovers, all the same, in this iron age. Those who are not now, have been lovers, and these old letters will make their hearts young again. This collection includes Letters of Poets and Men of Letters, of Royal Personages, and of Statesmen, Military Men and Men of Affairs. The Letters of Husbands and Wives are the most remarkable and interesting.

OUR YOUNG FOLKS IN AFRICA. The Adventures of a Party of Young Americans in Algeria, and in South Central Africa. By James D. McCabe, author of "Our Young Folks Abroad," "Paris by Sunlight and Gaslight," etc. Philadelphia: J. B. Lippincott & Co.; New York: E. R. Pelton; 1883.

Of the many books of travel for young people, which have appeared during the present season, this is one of the most original. A party of young Americans visit Algeria, and then proceed to organize a "Young American Expedition" to South Central Africa, and successfully accomplish the feat of marching from Benzuela on the Atlantic to Zambesi, and thence to the shore of the Indian ocean. The narrative is crowded with strange adventure. There is also a fund of information drawn from the most recent explorations of the "dark continent."

ENGLISH MEN OF LETTERS. Edited by John Morley. Macaulay. By J. Cotter Morison. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price, 75 cents.

Mr. Morison's Macaulay is a worthy companion to his Gibbon, in the same series. He possesses breadth, discernment, and candor, and seems not only to have formed, but to be able to impart, a truer idea of a man who has been both absurdly over-rated and unjustly depreciated. Macaulay will always be a welcome study to the young of literary tastes—a welcome study but not always a healthful one—and Mr. Morison's book, while it brings out prominently the many virtues of the man and of his style, shows well in what the weakness of both consisted. We heartily commend not only this volume, but the whole series which the Messrs. Harper are offering to the reading public.

THE LIGHT OF THE MORNING: Clear Shining after Rain. By Anna Warner, Author of "The Melody of the Twenty-third Psalm," etc. New York: A. D. F. Randolph & Co. Price 35 cts.

Miss Warner's "Melody of the Twenty-third Psalm" is one of the most exquisite books of humble, devout meditations we have ever met with. The present little volume is in the same vein, but intended especially for the large class of persons who in the night of affliction look longingly for the "light of the morning."

The valuable list of the Universal Episcopate which appeared in the LIVING CHURCH ANNUAL for 1883 has been issued by its compiler, the Rev. Charles R. Hale, S. T. D., for private distribution, in a pamphlet form. We understand that Dr. Hale intends sending a copy to each Bishop of the great Anglican Communion.

The report of the Kansas State Board of Agriculture for the quarter ending September 30th, is full of interesting statistics.

LITTLE SISTER. Boston: Roberts Bros. 1882. Cloth, 16mo, pp. 286.

The latest volume of the "No Name" series has been issued in time for the holidays. It is a charming story, in which, for a wonder, all the characters are good people—no weakness of sentiment about it, either. We have known just such an angel as this "Little Sister" is, though, alas for our world, they are rare. The plot is not profound, but interest is maintained to the end. Some of the incidents are powerfully drawn.

OUR BOYS IN INDIA. The Wanderings of two Young Americans in Hindustan, etc. By Harry W. French. With One Hundred and Forty-five Illustrations. Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price \$1.75.

It is never too late to get books like this for the boys. Their gay covers, bright pages, and charming illustrations make a holiday whenever they come to light. There is much valuable knowledge as well as entertainment in this lavishly illustrated volume, about a country and a people as strange as they are distant.

THE PRINCESS AND CURDEE. By George MacDonald, LL. D. With eleven illustrations by James Allen. Philadelphia: J. B. Lippincott & Co.; New York: E. K. Pelton. 1882. Cloth, pp. 255.

Mr. George MacDonald has written for children a very telling fairy tale with a moral. After many adventures, Curdee, the son of a miner, marries the Princess and becomes King. The volume is prettily bound.

NANTUCKET SCRAPS. By Jane G. Austin. Boston: James Osgood & Co.

A charming history of Nantucket and a valuable guide book to that quaint old town and its environs. The information is given in a highly interesting and amusing manner.

The Continent opens the first number of its third volume with an illustrated article on the group of earnest men and women who made Philadelphia an important station on the "Underground Railway" in the early anti-slavery days. Portraits of Dr. Furness, Isaac T. Hopper, Lewis Tappan, Lucretia Mott, J. Miller McKim, Mary Grew, and Grace Ann Lewis, have been especially engraved to accompany the article, and will be highly valued by the many who cherish the memory of these departed champions of freedom. The second illustrated paper is devoted to "Art in the Quaker City," with drawings by a number of the artists who are represented in the present exhibition of the Philadelphia Society. A noteworthy poem, entitled "The Heart's Angel," is by Philip Bourke Marston, the blind English poet, who, as has recently been discovered, was the subject of Mrs. Mulock Craik's well-known lyric, "Philip My King." The "Old Year" has an illustrated page, with a poem by Elizabeth W. Griswold, and 1883 is welcomed in a series of "songs without music," very cleverly written by H. C. Faulkner, in which the months appear in character saluting Father Time. "Dust" and "Hot Plovers," the serials now running, have each chapters of steadily culminating interest. While this is not professedly a holiday number, the week's Continent most appropriately ushers in the New Year and the new volume. Any other contemporary weekly publication would advertise such an issue as a sumptuous holiday number, but where the ordinary standard is so high a number like this is taken as a matter of course.

The Rev. J. B. Cheshire, Jr., has just published a most interesting pamphlet, giving an account of the early Conventions of the Diocese of North Carolina, which were held at Tawborough in 1790, 1793, and 1794. The information has been collected from original sources, and is now for the first time given to the world. To the Church Historian the work will prove of great value.

The sermon preached before the Massachusetts Branch of the Woman's Auxiliary, in St. Paul's Church Boston, on Oct. 17th, and before the Missionary Conference held in Brooklyn, on Nov. 6th, by the Rev. W. W. Newton, Rector of St. Stephen's, Pittsfield, Mass., has now been published at the request of the Auxiliary. The sermon has attracted, as it deserved, great attention, and very many will be glad to possess it in this form.

By the new catalogue of the General Theological Seminary we see that during the past year there were 72 students attending that institution, of which 56 were graduates of Universities, and 16 non-graduates, or literates, as they would be called in England. They came from 27 Dioceses, 25 of them, however, belonging to New York.

Traut No. 39, of the Church League Series, is a powerfully written attack on the Divorce abomination, from the pen of a Priest of the Church. We trust that it will have a very wide circulation.

The Church.

To the Editor of the Living Church: The Rev. James C. Richmond, "a burning and a shining light" in his day, is well remembered by many of your elder readers, some of whom may have been present at the delivery of the lecture of which the following is in part a synopsis.

His subject was "The Church," and his audience more than two thousand persons of various religious persuasions. It would seem that no one could have taken offence, for no one's opinions were assailed, the lecturer confining himself to an exhibition, doubtless, in a pleasant manner, of admitted facts.

"My friends," he began, "why is it that we do not all belong to one Church? Why do we have different names, etc. Let us try to answer the questions. Let us go around to all the churches in this city and try to find out what separates them. Let us begin in the north part of our city, the stone church, St. John's Church, as we call it. Here stands a benevolent-looking man

at the door. 'My friend, what is this building for?' 'This, sir, is a place where the Christian religion is taught.' 'But,' we ask, 'what do you teach for the Christian religion?' 'Go in, sir, and you will learn.' We enter, listen: 'I believe in God the Father Almighty Maker of heaven and earth, and in Jesus Christ, etc., etc.' Well, my friends, that sounds well. Let us come down town and stop at the plain wooden building. 'What do you teach here, my friend?' 'We teach the Christian religion.' 'Why, that is what they teach up at the stone church; why don't you unite with them?' 'Oh, we don't believe in water baptism, we don't believe in external ordinances, in a regular ministry, etc.' 'Ah, I see; they say up at the old stone church, 'I believe.' You say, 'I don't believe.' Let us come down town and stop at the big church with the high steeple. 'My friend, what is this great building for; what do you do in here?' 'We teach the Christian religion.' 'Why, that is what they do up at the old stone church. Why don't you go up there and unite with them?' 'Oh, we don't believe in infant baptism; we don't believe that any baptism is valid except by immersion.' 'Ah, I see! They say up there, 'I believe,' but you say, 'I don't believe.' We come to the next church. 'What do you do here, my friend?' 'We teach the Christian religion.' 'Why don't you go up there to the old stone church? that is what they do up there.' 'Oh, we don't believe in the Divinity of Christ.' 'Ah, I see; they say, 'I believe,' you say, 'I don't believe.' So he passed from church to church and summed up by saying, 'The difference between the Church and other Christian bodies is only this: the Church says, I believe; the others say, I deny. Every denomination of Christians is founded upon the denial of some one or more articles of belief which the Church of Christ has always held and valued.'

Readmission of Deposed Clergymen.

To the Editor of the Living Church: On a recent occasion a question arose as to whether a clergyman who had once been deposed could ever at any future time be re-admitted to the exercise of his functions. Would you be kind enough to throw a little light on the subject? If he is cut off forever, can then, as Hooker says, the mark of Holy Orders be indelible? I observe that Canon 11 of Title II, speaks of the remission or modification of judicial sentences by the Bishops of the Church. If this tribunal can arbitrate in a case where sentence of deposition has been passed, my question will be satisfactorily answered. F. P.

[From the earliest legislation upon discipline in the Church in the United States, down to the year 1862, the Canons of the General Convention read thus: "No degraded Minister shall be restored to the ministry." The Convention of 1862 was held in New York City, twenty-two Dioceses being represented by clerical deputies and nineteen by lay deputies. The seats of deputies from dioceses in the seceding States were vacant. The canon was then changed so as to provide for the restoration of ministers who had abandoned the ministry and then had been deposed. The House of Deputies at first agreed to a change which should make the restoration of any deposed Clergyman possible. To this the House of Bishops objected. A Committee of Conference, after long and earnest debate, in which Bishop De Lancey and the present Bishop of Quincy pressed the principle that one degraded for crime or immorality should not be restored, reported a provision substantially to that effect, which was adopted. A priest prominent in the Diocese of New York, who had twelve years before abandoned the Church for the Roman Communion, was restored, perhaps four years later. It is presumable that the desire to bring him back to his old place which he had nobly filled, had its influence with some deputies in their advocacy of the proposition to relax the stern conditions of the Canon. In 1871 the clause which restricted restoration was repealed. Since that time a deposed minister, whatever may have been the reason of his deposition, may be restored. Many guards are still placed around restoration. The downward path must never remain vastly more easy to be travelled than the return.—Ed. L. C.

Sermons.

From the Illustrated London News.

When Fielding's Mr. Abraham Adams was unable to pay his reckoning at the inn, he called the landlord, and pointing to his saddle-bag, told him "that there were in that bag no less than nine volumes of manuscript sermons as well worth a hundred pounds as a shilling was worth twelve pence, and that he would deposit one of the volumes in his hands by way of pledge." The innkeeper did not agree with the Curate as to the value of his precious discourses, and crying out, "Coming sir," though nobody called, "ran down stairs without any fear of breaking his neck." Poor Adams is not the only sermon-maker who has blundered about the commercial value of his wares. It is only in rare cases that a printed sermon or a volume of sermons has paid the cost of publication, and in still fewer cases has it brought praise or money to the author. There are sermons, indeed, that belong to literature, some for the splendor of their eloquence, some for vigor of thought and accuracy of expression, but, generally speaking, the most impressive discourses lose their force in print, and great preachers like Wesley, Whitefield and Chalmers, depended almost solely for their power upon the living voice.

According to a calculation made by the late Dean Ramsay at least 75,000 sermons are delivered every Sunday in the churches of Great Britain. The machinery employed for promoting the growth of piety and virtue is considerable, but it would be interesting to know how many of these preachers enter the pulpit because they have something to say. It will not perhaps be uncharitable to conclude that in certain cases the sermon, being a orthodox part of the service, is not what the old Puritans called a "deliverance," but simply a manufacture. There are clergymen, it is to be feared, who are but "dumb dogs," as Mr. Skreight, the Deacon, said of Dominie Sampson, and "never could preach five words of a sermon endlang." The sermon, however, has to be preached; and if the composition is a task too hard for the man's wits, he must either borrow or buy one. Dr. Johnson, it may

be remembered, was as ready to write and sell sermons as a linendraper is to sell calico, and we gather from the advertisements in clerical journals that there is still some market for the same ware. What the commercial value of pulpit discourses was in Johnson's day we do not know, but at present we believe the sale of manuscript sermons is not a remunerative vocation. One has wished sometimes that the Dominie Sampsons of the pulpit would follow the example of Sir Roger de Coverley's Chaplain, and read, with proper acknowledgments, the famous sermons of well-known preachers. "At his first settling with me," says Sir Roger, "I made him a present of all the good sermons which have been printed in English, and only begged of him that every Sunday he would pronounce one of them in the pulpit." While he is speaking the Chaplain comes up, "and upon the Knight's asking who preached to-morrow (for it was Saturday night) told us the Bishop of St. Asaph in the morning and Dr. South in the afternoon" and he then proceeded to show his list of preachers for the whole year. It would not do nowadays to go back, as Sir Roger did, to the older divines. We have not the faith and patience of our forefathers, and cannot agree with the limitation fixed by George Herbert, who observes that the parson should not exceed an hour in preaching, "because all ages have thought that a competency." It was not long, however, after Herbert's time that a far larger demand was made upon the attention of church-goers; and in the days of the commonwealth it was not uncommon for ministers to pray and preach, preach and pray, for several hours at a stretch. There have been preachers able to exact the unwearied attention of their hearers. Chalmers and Irving, for instance, did not always know when to stop, but the fault was generally forgiven. Genius and eloquence, and the enthusiasm that springs from sincerity, can sometimes laugh rules to scorn; but long sermons are generally a sign of incapacity rather than of strength. "Words, words, words," to quote Hamlet's phrase, weaken the influence of the pulpit, and the simplest style of utterance carries more weight than the flowery, well rounded periods in which some ambitious preachers delight. Simplicity, sincerity, and sympathy are among the chief virtues of pulpit oratory. Not that eloquence is out of place, but that it must be the natural growth of feeling and of thought.

The preachers of the present day sometimes labor under the disadvantage of being inferior in culture to their hearers. The intellectual superiority they were once able to claim has disappeared to a large extent with the growth of education. We are not denying that a preacher may have spiritual gifts apart from high culture, but the more he knows the more he is likely to use those gifts wisely. It is not for him to ignore difficulties; he must look them in the face; he must see that truth has many aspects, and appeals differently to different minds; and, while his convictions may be firm, his charity must be broad. Model preachers are not often to be found; and modern sermons, if we dare say so, are often admirably fitted for sending men to sleep. "He that threw a stone at a dog," writes Jeremy Taylor, "and hit his cruel stepmother, said that, although he intended it otherwise, yet the stone was not quite lost." In the same way a sermonic sermon may be of service; but it misses the right mark, and reminds us of Archbishop Whately's saying, that a great many preachers aimed at nothing, and hit it. If this be true, the reason is sufficiently obvious. There are, at the lowest computation, 30,000 men who occupy the pulpit every Sunday. Natural eloquence is rare, and few of that vast army can be expected to possess it; the power nearly allied to it, of making the hearer feel what the preacher feels, is also rare, and yet, unless this be done, it is evident that a sermon accomplishes but little. There are times when man's nature is stirred to its depths, times when he "sees into the life of things," and when, to use Scripture language, "his heart burns within him." In these supreme moments the preacher, like the poet, rises into a purer atmosphere, and carries with him his audience or his readers. But no man, however gifted, can rise to such a point twice every Sunday. The sermon must, unhappily, be preached when the inspiration is lacking, and thus it frequently happens that the speaker performs a task instead of delivering a message.

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**Work for the Boys.**  
Written for the Living Church.

PICTURES! How plenty they are these days! How beautiful! How funny! How instructive! How use-FULL! No written words, no sounding voice, and yet, how they talk! How much you hear them say! How much you see them doing! How they touch you, to tickle or to pain, where you are most tender! How much you learn from them! Then, how they go to waste! In your own home, by your own hands, in your neighborhood, in your town, what thousands are destroyed!

Then think of the INDIANS! They live where "darkness covers the earth and gross darkness the people." They cannot understand English. It is all gibberish to them. But they understand the language of pictures. That is, in one form, the language of nature, and hence common to all peoples under the sun. They love pictures, all of them. They try to make pictures for themselves, but they are the most hideous, abominable distortions of nature you ever saw on paper! They try to get our pictures. For want of something better, they try to cover the walls of their houses with picture newspapers, to keep out the cold and adorn their homes. There is one old man over six feet in his moccasins, deaf as a post, ignorant as a child, feeble with old age, who comes into my study day after day, sometimes looking for hours at the same worn out papers, turning them over and over, sideways and upside down. Every now and then a new idea shoots from a picture into his head, a bright smile breaks over his face, his eyes sparkle and he begins talking or making signs to me for more light, and I sometimes stop writing this article, or whatever work is going on, and sign back or shout at the top of my voice to help him on. His name? Blo-tan-hun-ka-tan-ka, "The great leader-of-the-war-parties." Yet this old warrior, to-day, never lights his pipe without first touching his mother-earth with it and then holding it up toward Heaven with a prayer to the Great Spirit, for life for himself and his people. He is so deaf that I cannot talk with him much about that Great Spirit's Son, but I believe the Great Spirit Himself talks with him. He never comes into the Mission-House without the greatest care not to do the least thing to give offence. He never refers to the Church without the greatest respect and show of gratitude for its presence. I believe he is a better "Christian" in God's sight, than many in your town, who have the Gospel tidings sounding in their open ears every day.

Well, now, when all your work is done, well done, and there comes to you a "Hole-in-the-day," (as they used to call another old chief) make use of the hole! Use that hole in your day at home, to help make a hole in the darkness out here! Gather up some illustrated newspapers and send them to me by mail for the Indians. Or look in the Spirit of M— What! Don't you take the Spirit of Missions? Well, you ought to, and read it besides. My Catechist calls it the "Spirit of Mission," and that's about correct. Ask everybody in your Parish until you find one which contains a list of the Missionaries among the Indians. Any one of them, I dare say, will be glad to receive and make good use of your collection. You can send one pound for 16 cents, I think, and 4 pounds in one bundle if you like. But you must tie them well with a string and put on a strong wrapper. Or gather up 100 pounds or so and send by freight. (That will cost you or the Missionary about \$5, if you don't look out.) Send whole floods and avalanches of them. Send them often. They will bring so much daylight from the glowing East over the course of the rising Sun to the benighted West. They will be mimics of that luminary.

But, hold on! Go slow! Don't put that paper in! Don't mix any darkness with your daylight, or poison with your rations for the Red man! Send only such as are devoted to the enlightenment of your own race, and then you will help enlighten these. Then ask your big brother why the Government talks so much about "civilizing" the Indians, and only provides something for them to eat and wear, and nothing whatever for them to do and think about? Is it because they think the Indian is like a Chinaman, with his brains in his stomach? Or do they suppose that our own civilization comes from what we eat? If it came by eating, the Red man ought to civilize fast and be ahead of some of our people by this time. But with all his rations he is not. What holds him back? Probably your big brother cannot answer these little questions. But it may lead him to ask some other man, and that other man another citizen, and so on until these simple inquiries go sounding through the ranks of the voters in all States and parties. They may make themselves heard at last in the White House, the Halls of Congress, the Department of the Interior, and perhaps even (though you must not have too high hopes of this), but possibly last, last of all though it be, they may awake just the faintest echo from the walls of the Office of Indian Affairs at Washington.

My P. O. address is given below, but if you intend to make up a box, and will pay the freight on it yourself, why then, after you put the Missionary's name on, here's the rest of your mark for this Mission.

ROSEBUD INDIAN AGENCY, D. T., via SIOUX City and Pacific R. Rd. to Thacher, Nebraska.  
WM. J. CLEVELAND,  
Rosebud Agency, D. T.

With regard to the definite form which it is proposed that the memorial to Dr. Pusey shall take, Cannon Liddon briefly summarizes its details thus: In attaching two or more clergy to the library, the committee has three objects in view: 1. It desires to provide "endowment for research" in the field of theology. "There is much original work to be done, not merely in

the text of the New Testament, or in works like a critical edition, long desired, of the early Liturgies; but still more in such a restatement of portions of the evidences of Christianity as shall meet the needs of the modern world of thought." 2. The committee hopes that it will permanently secure the Church of England some accomplished teachers of theology in Oxford—men who will teach all the better because they are at the same time engaged in investigation. "In modern Oxford there is a real free trade in knowledge, and such men will have no difficulty in getting a hearing if they have anything worth listening to at command. Whether by taking part in associated lectures, or by giving courses of lectures on subjects of the day in one of the parish churches, or in other ways, to be hereafter determined, they will have ample opportunities of making themselves useful." Besides being students and teachers of theology, the clergymen attached to the library will, as opportunity may serve, act as friends and advisers of the Church of England undergraduates. They will thus, in some slight degree, take the place of the old clerical tutors—a class of men rapidly disappearing from Oxford. To be useful, the memorial should be free to expand, till eventually it might embrace theological work never even contemplated by the university itself.

**Church Guilds.—No. III.**  
Written for the Living Church.

In the last article on Church Guilds, I dwelt particularly upon the general membership and concerted action of the parish in these Societies. "Initiation Fees" are sometimes asked, and that is the only contribution expected. I would not favor any "Initiation Fee." An "offering" might be given, or not, according to the means and the disposition of each member, but nothing should be required to gain admittance. A monthly contribution of some kind, money or some work done, some gift, should be brought by every member of the Guild, and if the plan sketched prevails, this includes every member of the parish. Think of the accumulation of good things in the stores of the Guild, should such a custom obtain!

Those who are stewards of much, should give generously, and a monthly subscription of money is most desirable, and will in itself go far towards answering the question—"How can Church work be conducted without Fairs and Festivals?"

To some persons this would be an annoyance, but, preserving the principle, the monthly promise may be paid in advance quarterly or annually, by those who prefer it, and know not the happiness that comes with the often suggested thought, "All things come of Thee, O Lord, and of Thine Own do I now offer Thee." Collectors should be appointed for these monthly sums, and this is work that, after the subscription is made, may well be done by the younger members of the parish, under a head of "The Chapter on Monthly Subscriptions."

It goes without saying that the heads of chapters must be the most faithful and most earnest and devout members of the parish, and have withal, tact and amiability and be promoters of "Peace on Earth and good will to men."

To those who have small means but abundant leisure, the monthly offering may be some work of the hands, to be sold for the benefit of the Guild, which will at once be placed in care of the Chapter on "Fancy Work and Sewing," to be disposed of in one of the ways to be mentioned in another article. A CHURCHWOMAN.

**Jurisdiction in Japan.**

Our esteemed contemporary, the Standard of the Cross, publishes the following from the Bishop of Ohio:

Our latest letter from the Archbishop of Canterbury in regard to the resolutions submitted to him relating to affairs in China and Japan, was dated November 14th. His secretary writes, "His Grace hopes to be able to send you a letter soon when he has communicated with the Missionary Societies."

Alas! he was not permitted to complete the correspondence, in which he had taken so active a part, and showed so deep an interest. But, by a letter received yesterday, Dec. 13, from the Secretary of the Church Missionary Society, dated November 29, as well as by one of previous date from the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, it is evident that before his death, the good Archbishop had the satisfaction of knowing that the suggestion which he had made, as a solution of the questions at issue and which our Commission assented to, were substantially agreed to as respects the Missions in Japan by both the great Missionary Societies of the English Church.

G. T. BEDELL, Sec'y of Commission.

This will be good news to our missionaries in Japan.

**THE COMMUNION OF SAINTS.**—The eminent Non-conformist Baxter, was far more "advanced" in Catholic doctrine than many Churchmen of the present day. Referring to the commemoration of the faithful departed, he says:

You will be fellow-citizens with them, and live in communion with them, nor seriously remember them? How can you remember God himself, and not remember them that are his courtiers, and nearer to Him than you are? The very nature of the life of faith requireth us to look much to the departed saints. If you love and think on none of the saints but those that are within your sight, you live (so far) only as by sight. Many are tender of giving too much to the dead saints, that yet give too much to the living, without scruple. Bishop Ussher hath copiously proved that they were saints, supposed to be in Heaven or Paradise, and not in Purgatory, that were then prayed for, and therefore their prayers were then the petitioning of all those following mercies which are not to be received until the resurrection. Now, we are far from being another Church or religion, than those who held such an opinion as this. You see, then, that our question is not whether the dead may be prayed for, but what prayers may be said for them?

**Church Work.**

**Its Progress and Its Needs as Seen by our Correspondents.**

**Northern California.**—On Tuesday evening, Nov. 28th, the children of St. Paul's Sunday School, Sacramento, held a Thanksgiving Festival. The church was beautifully decorated with grain, fruit, vegetables and flowers, for the occasion. After the opening service, appropriate remarks were made by the minister in charge, Rev. Carroll M. Davis, at the conclusion of which each class in order advanced to the chancel, repeated a suitable text, then presented their offerings, which were reverently placed upon the altar; the infant class being the last, recited the Doxology; the whole school and congregation rising and singing the same at the conclusion of the recitation.

The offerings which consisted of provisions, clothing and money were placed in the hands of the Young Ladies' Guild, who under the direction of the Minister in charge, are the almoners of all parish charities and by them distributed to the poor and needy. So generous were the donations that they were enabled to assist not less than thirty families. It was indeed a time of thankfulness to the Almighty for the blessings enjoyed during the year not only to the recipients but especially to the donors who realized fully that it is more blessed to give than receive. May God bless the children for their noble work. The ladies of the congregation held on Dec. 7th, 8th, and 9th a Doll's Fete which was a grand success, both financially and socially, and it is expected that before long a handsome pipe organ will be added to the church.

**Michigan.**—On Sunday, Dec. 10th, the Rev. E. K. Bishop, rector of St. Paul's Church, Marquette, completed the fifth year of his pastorate there, and upon that occasion he delivered a sermon in which were contained various statistics relative to church affairs. He stated that during the time he has had charge of this church the communicants had increased from 109 to 172—that 66 had been confirmed; 11 adults and 60 children baptized; 34 marriages performed; about 950 public services had been held and 576 sermons preached. The total collections for these five years were \$47,785.68, and the parish is now entirely free from debt, besides having \$1,552 invested for the completion of the tower of the church. A valuable property has also been purchased, and will be used as a hospital. It will probably be opened for this purpose early next spring. Over \$400 has been pledged for its support during the first year. He also recommended the erection of a Sunday school chapel, and the establishment of a parish school. The statement of the financial affairs of the parish cannot but be very gratifying to the parishioners, showing, as it does, such a prosperous condition in regard to money matters. Mr. Bishop has been requested by many of his congregation to repeat this sermon, and it is not improbable that he may consent to do so at some future time.

**Northern New Jersey.**—The Christmas Services and festivities in the Church of the Holy Communion, Paterson, were unusually attractive and joyful this year. The decorations are far more beautiful and extensive than upon any former occasion of the kind. Upward of seventy-five persons responded to the Rector's call, and gathered together to co-operate with the Sunday School Superintendent in adorning the House of God. A very large congregation attended the morning Service, which was hearty, spirited, and full of gladness. The Rector, the Rev. Charles Pelletreau, delivered an extremely nervous sermon from the words: "The desire of all Nations shall come." When the offerings were presented, the Rector announced that another two thousand dollars had been raised towards the reduction of the debt. This same amount was secured by the Rector two years ago by his personal efforts. In addition to this gratifying statement, mention was made of some handsome additions to the chancel furniture presented by members of the parish. An elegant set of embroidered and lace-edged altar linen, presented by a lady of the parish, was used for the first time at the Celebration of the Holy Communion. A rest for the cross, receiving basin, and two clergy chairs were also given; the first, by the widow of the former incumbent, and the latter by the present Rector's Bible Class. At the children's festival in the evening, the church was crowded, many being unable to secure seats. The usual singing of carols, addresses, and distribution of gifts filled up the programme. After the little ones had been provided with pleasant remembrances of Christmas, a large envelope was handed to the Rector by one of his vestrymen with a request that its contents should be examined. Within was a letter signed by every one of the vestry, the following is an extract of which: "We, the undersigned, have been of the opinion for some time past, that your arduous and energetic labors have deserved some recognition at the hands of your parishioners, beyond the stipulated amount of your yearly salary, and hereby ask your acceptance of the enclosed check for three hundred and fifty dollars as a Christmas gift, and an earnest of the affectionate esteem and regard held for you by them."

Last summer, after the Rector had returned from a foreign trip, where he had gone in search of health, the vestry expressed themselves unwilling to have the Services conducted by him until he was fully restored, and presented him with a purse of \$200, with an accompanying request that he would seek a complete rest from all parochial labors for seven weeks longer, provision being made by them for the Services during his absence. The Rector has just entered upon the fifth year of his connection with this parish, and has seen many encouraging signs of growth and improvement during his incumbency.

**Central Pennsylvania.**—Christmas decorations in St. John's Church, Bellefonte, were, as usual, very elaborate and tasteful and many persons, not of our "household of faith" came to admire them. On Christmas eve, the Rector, (the Rev. John Hewitt) delivered a discourse on the history and meaning of evergreen decoration in our churches, using for a text, Isaiah ix. 13. "The glory of Lebanon shall come unto thee; the fir-tree, the pine-tree, and the box-together, to beautify the peace of my sanctuary."

At that time also a lid was placed upon the stone font. It is made of polished walnut, in shape an octagonal cone, each side having an appropriate flower carved upon it, the whole relieved with brass bands and surmounted with a polished brass cross. On one side is a memorial plate of brass, bearing this inscription: "In memory of the last priestly act of the Rev. Horatio Harrison Hewitt; the baptism at this font of his grandchild, Mary Catharine Greenough, November XXVIII, A. D., MDCCCLXXXI." It was placed there by her parents on behalf of the child named in the inscription.

When the children of the Sunday School had their Christmas festival each child brought an article, a toy, a card, a book, or a package containing something useful, to make up a box for the children of the Diocesan Orphan's Home. It was found, moreover, that their offerings for the year made up an amount (about \$180) sufficient to pay for a wrought iron fence which they

had caused to be erected in front of the church. The Rector, who is never forgotten at this season, received a purse of \$200.

**Indiana.**—In Trinity Church, Fort Wayne, there were two Celebrations on Christmas Day. The church was very handsomely decorated, and the music unusually excellent. Among other tokens of affection, the Rector, the Rev. W. N. Webbe, received a purse of \$100.

On the fourth Sunday in Advent, Mr. Webbe completed the third year of his rectorship. The number of Sunday scholars and of communicants has doubled since his arrival.

**Missouri.**—The St. Louis churches had large congregations on Christmas Day. Both the Rector of Grace Church, the Rev. J. P. T. Ingraham, and his assistant, the Rev. B. B. Phelps, received presents of purses. The parishioners of the Advent celebrated the great festival with peculiar joy, their church being now quite free from debt.

**Western Michigan.**—St. Paul's, Muskegon, was very tastefully decorated for Christmas and the Epiphany season. On Sunday morning the Rev. W. T. Whitmarsh referred to the touching evidences he had received of the unwillingness of the parish to part with him, and announced his declination of the call he had received to Grand Rapids.

The children's Christmas festival was held in the afternoon, when the Rector delivered, by request, an address on "Church Symbols, the object-lessons of religion."

In the evening, the church was crowded, the Masons of the city attending in large numbers, when a special discourse was addressed to them. The Service, for the first time in the history of the parish, was fully choral, in which the male choir did themselves justice and gained the high approval of all. On Christmas morning, the church was again crowded. Full choral Service was performed, the choir being reinforced by additional voices and by instrumentalists. The Te Deum was especially fine, also the Anthem, and the various portions of the Eucharistic Service. The Rector's sermon was from Isaiah 9:2, "The dawning of the moral and spiritual Light of the World."

On the previous Wednesday, the Bishop held a special visitation for the purpose of confirming Mr. W. Wilkinson (formerly a Congregational minister) and his family; also, in private, a sick young lady, who earnestly desired the privilege. The Rev. J. E. Babcock, General Missionary of the Diocese, together with the Rector, assisted in the Service. The Bishop's discourse was on "Ritualism."

**New Jersey.**—Old Christ Church, Shrewsbury, through the liberal zeal of Mr. Geo. d' H. Gillespie, whose ancestral and immediate family sleep in the church-yard, has again been adorned. This time all the old chancel and choir furniture has been replaced by some of Lamb's best work in wood. The altar has Alpha and Omega, in the right and left panels of the front, imbedded in wheat and grapes, with I. H. S., in monogram intermixed with Passion flowers in the centre. The inscription is, "Do this in Remembrance of Me." The reading lectern is an eagle, large, not too naturalistic, and yet sufficiently conventional, with wings spread, bearing up the Word of God. The stalls and preaching lectern are plain, of the same wood as altar and eagle.

The old north canopy pew, which was the seat of the Royal Governor in Colonial times, has been opened to the dais in front of the chancel, from which its floor is now one step down. The front of the pew has been taken down, so as to show distinctly the font, which has been placed there, turning the whole into a Baptistery. The font is unique. The well-known church artist, Mr. Edward J. N. Stent, was given the difficult task of designing a font in red, white, and blue marble. The Rector insisted that the life of modern progress and the tone of modern thought should be symbolized; and therefore adopted the three colors which are their acknowledged symbols. The inscription—"He is the Baptizer with the Holy Ghost"—sets forth the living fact of Christ's presence, now and evermore, in His Church, to give to every baptism its inward, spiritual grace. Thus the Font now silently preaches the point, that the Gospel is alive to-day amid living ideas, and has the One Truth, that solves to this age as to every other, every problem of the mind, while it uplifts, with life into light, all bowed down or longing hearts. The artist has given a trefoil base in blue, a short triple engaged column in white, while the mass of the upper portion in red constitutes and supports the baptismal bowl.

All, by permission of the Bishop, were consecrated by a simple prayer introduced into the liturgical worship of Christmas Day. The congregation showed their interest in the whole, in many ways, though best of all in making a large offering to the fund for widows and orphans of the clergy.

**Long Island.**—The new building of St. Paul's School, Garden City, will not be opened until February. It will be one of the best fitted up school-buildings in the country. The chapel is a gem.

The Free Reading Room which is managed by the Brotherhood of the Church of the Redeemer, Brooklyn, has now a library of one thousand volumes. Last week a lecture for its benefit was delivered by the Rev. W. A. Leonard, of Washington.

The Fourth Sunday in Advent was the Tenth Anniversary of the Rectorship of Rev. Henry E. Hovey in St. Barnabas' Parish. The morning sermon from the two texts, Gen. xvi, 3, and Acts xxviii, 15, was an historical and statistical review of the decade, showing how we can "thank God and take courage." During the ten years, 511 Baptisms have been administered in the Parish, being an average of more than one a week during the entire period, allowing for vacations; 226 persons confirmed; 99 marriages, 255 burials. The contributions during the period have been something over \$38,000.00, the last two years being the best financially the Parish has ever seen. The sermon closed with a history of the various organizations, and societies of the Parish, and an appeal for yet greater work for Christ and His Church in the future.

St. Ann's Church, Brooklyn, was handsomely decorated for Christmas. The music was rendered by a chorus of thirty-five voices and by five soloists, with organ and harp. A Christmas carol, composed for the occasion by Mrs. M. E. Jenks, daughter of the Rt. Rev. Dr. Littlejohn, Bishop of the Diocese, was sung. The Rev. Dr. Schenck, Rector, preached an able sermon from Numbers, xxiv, 17: "There shall come a star out of Jacob." A pleasing feature of the day was the presentation to Dr. Schenck of \$1,000 as an affectionate Christmas greeting from his parishioners.

Springfield.—Bishop Seymour, on his return from a prolonged and arduous visitation, assumed the care of St. Paul's parish, Springfield. The Rector the Rev. E. A. Larabee, reluctantly yielded to his physician and earnest friends in leaving his flock at this season. He is rapidly recovering his strength, and all are looking forward with pleasure to his return in the near future. The Children's Service of Christmas Carols

took place on Christmas eve. The Bishop's address to the children was of rare felicity, combining thorough instruction with ample and delightful illustration. It was full of life, of affection, of earnestness. Most touching were the words of the Bishop commemorating the loved pastor of the parish. The children were held in rapt attention, and it was pleasing to gaze on the young faces beaming with intelligence and delight.

The Rev. F. P. Davenport, Rector of the Redeemer, Cairo, received a Christmas gift of fifty dollars from his congregation.

**Alabama.**—St. Paul's Parish, Selma, was organized in 1838, the Rev. Lucius B. Wright being the Missionary in charge; and, about five years afterwards, a church building was consecrated by the Rt. Rev. Leonidas Polk. The first Incumbent was succeeded by four or five rectors up to the time of the breaking out of the Civil War; various improvements and additions being made in the sacred edifice, during the interval. On the 3rd April, 1865, the Demon of War having been let loose in the land, St. Paul's Church was burned by the Federal troops; and, on the following day, Mr. R. N. Philpot, who had been Senior Warden of the parish for many years, was consigned to his final rest, having been slain on the previous Sunday evening, while bravely fighting in defense of the town. In the course of the following month, by command of General Thomas, all the churches of our communion throughout the diocese of Alabama, were closed for purposes of worship, and so continued for several months. In the fall of the following year, the Rev. S. M. Bird assumed the Rectorship of the parish, and the daughters of the Church, with characteristic zeal, accomplished the entire refitting and furnishing of the Rectory.

During the next eighteen months, the congregation drifted about from Hall to Meeting House, and from Meeting House to Hall, just as occasion might serve, until at length the Vestry, as the Register of the Parish records, "acting with great unanimity and zeal, and in spite of innumerable discouragements," succeeded in completing a very creditable temporary Place of Worship. This building, however, has since given way to a new brick church, which was begun in 1871. In the meanwhile, a legacy of \$3,000 was bequeathed to the parish by Major John Mitchell. The Weaver family also had made some valuable donations of land, and contributions had come in from various sources.

In October, 1872, the Rev. J. J. Clemens, now of Houston, Texas, assumed the Rectorship of St. Paul's, and resigned it at the expiration of two years. During his incumbency, through the exertions of the ladies of the parish, the Rectory was once more refitted and furnished throughout, and considerable progress made towards the completion of the church.

The present Incumbent is the Rev. Robert W. Barnwell, who was previously Rector of Trinity Church, Demopolis, in this Diocese.

The church itself is a large and handsome cruciform edifice, capable of comfortably seating 800 persons, and, at a pinch, a thousand. The windows are filled with stained glass of excellent workmanship, and the entire interior has a very pleasing and Church-like effect. During the Rectorship of Mr. Barnwell's immediate predecessor (the Rev. Frank Hallam), a debt upon the building of nearly \$20,000 was cancelled, within \$1,000, which has since been paid, so that it is now entirely out of debt, and was consecrated about two years ago.

St. Paul's rejoices in a very accomplished quartette choir, whose members have worked together harmoniously in the Services of the Sanctuary for several years. On the fourth Sunday in Advent, the Rector preached an appropriate and interesting sermon before the local military Corps, of which he is chaplain.

**Ohio.**—St. Peter's parish, Ashtabula, is one of the oldest, strongest, and most influential parishes in the Diocese. It is administered by the Rev. Hugh Bailey and his earnest loving labors have won for him the love, confidence and esteem of every parishioner. This parish is noted as being the first parish in the United States to establish a weekly celebration of the Holy Eucharist. The Blessed Sacrament is administered every Sunday and Saint's day. The communicants number nearly 350 souls. In less than one year 80 persons have received the rite of confirmation. The joys of Christmas day were clouded by the sad news of the death of Rev. Dr. James Moore, of Oberlin, who for many years was the faithful Rector of St. Peter's and whose memory will ever be enshrined in the heart of every parishioner. The Christmas services were attended by a large congregation. The music was rendered by a quartette choir and surpassed every previous effort. The children's services were held on the evening of Holy Innocent's day.

**New York.**—The Church of the Incarnation, on Madison Avenue and Thirty-fifth street, which was partially destroyed by fire about nine months ago, was reopened on Christmas eve. The church is far from completion, as far as its upholstery is concerned, and the organ is only a temporary one, to be replaced in a few months by a more costly instrument. It was, however, deemed advisable to take advantage of the joyous season for the opening Services, and a large congregation was present, comprising not only the regular attendants, but sympathetic strangers from other churches. The Rector, the Rev. Arthur Brooks, preached an appropriate sermon, in the course of which he paid a graceful tribute to the noble conduct of the Jewish congregation near by, who had placed their Synagogue at the disposal of the Christians of the Incarnation.

The formal dedication of the new St. Thomas' House, New York, took place Dec. 14th. A short Service was held in the adjoining St. Thomas' Chapel, and then the clergy proceeded through a connecting passage to the new building, where the ceremony was completed. There were present of the clergy, the Bishop of New York, the Missionary Bishop of Washington, the Rev. Dr. Morgan, and the Rev. Messrs. Lowry and Alexander Mackay-Smith, of St. Thomas' parish; the Rev. Drs. Henry C. Potter, of Grace, T. M. Peters, of St. Michael's, the Rev. Cornelius B. Smith, of St. James', and the Rev. Mr. Grueber, of the German mission, New York. The edifice has already been referred to in the LIVING CHURCH. It is a memorial to the late Henry Keep Flower, a young man of St. Thomas' Church, and has been constructed by his parents at a cost of \$40,000, and presented to the parish. The material is brick with sand stone trimming; the interior walls being of solid, and ornamental brick work exposed to view, with much of the wood finish and furniture in hard wood. On the front is a canopy niche for a statue of St. Thomas. The ground floor is devoted to a large assembly hall, with open timber roof. On the floor above are a Sunday School room, library, rooms for guilds, and other organizations of the parish.

All the City Churches had overflowing congregations on Christmas Day, and all were tastefully decorated. At St. Ignatius, the Rector, the Rev. Dr. Ewer, was able to announce an offering of \$22,000 towards the payment of the church debt.

By the will of Mr. Thomas Wright, St. Mark's Church, New Castle, receives a legacy of \$8,000

The Jewish children of the missionary school in New York, of the Church Society for Promoting Christianity among the Jews, enjoyed a Christmas celebration on December 29th. The exercises, which were largely attended by the parents of the pupils, and other Hebrews, were held in Emmanuel House, an edifice which the Society has just completed as a mission house, at a cost of \$17,500, the larger part of the amount being the proceeds of a legacy. Christmas carols were sung, and passages from the Messianic prophecies with corresponding passages of fulfillment from the New Testament were recited. Addresses of congratulation and Christmas greeting were delivered by the Rev. Drs. William A. Matson, and Thomas Gallaudet, and the Rev. C. Ellis Stevens, Secretary of the Society.

Massachusetts.—A special meeting of the Free Church Association, Massachusetts Branch, will be held on Monday, January 8th, at 3 P. M., at the Episcopal Church Rooms, 5 Hamilton Place, Boston, to hear the report of the Committee on the Constitutional Amendment proposed at the Annual Meeting on November 6, 1882, and to act upon the Amendments; also to act upon the assessment by the Parent Association in Philadelphia upon the Massachusetts Branch, submitted by the Council in Philadelphia for the Massachusetts Branch to consider; and to "transact all other necessary business."

A Free Church Conference will follow the special meeting, in which the objects of the Association and the Cause of Free Churches will be discussed by prominent clergymen and laymen, and by volunteer speakers.

New Hampshire.—There was a delightful children's service in St. John's Church, Portsmouth, on St. Stephen's Day. The offertory was fifty dollars, contributed by the children for the "Children's Home." On New Year's Night, the Rev. S. B. Duffield, who has been supplying the Parish for some months, gave a Reading in aid of the same institution.

The Bishop has declined the offer from the trustees of Christ's Church, Portsmouth, to make that Church his Cathedral. The town is not located in sufficiently central position for a See city.

Southern Ohio.—The Rev. J. S. Jenckes, Jr., formerly Rector of St. Paul's, Cincinnati, was offered the Associate Rectorship of the new parish of St. Paul's, which has been formed by the consolidation of St. John's and St. Paul's. He however declined from a feeling that, at least during the present transition period, a joint rectorship would not be for the best interests of the parish.

Vermont.—The Rev. F. W. Bartlett, Rector of St. Mary's, Northfield, has resigned that Parish to accept a call to Syracuse, from Bishop Huntington. Mr. Bartlett preached his farewell sermon to a crowded congregation on Sunday, the 24th ult.

Illinois.—The Bishop will hold Confirmation on January 25th at Braidwood and Coal City. These missions are under the care of the Rev. T. D. Phillips, and are largely made up of English miners.

The Rector of the Church of the Redeemer, Elgin, the Rev. S. H. Greene, received from his parishioners a Christmas gift of \$100. The Rev. Dr. Cleveland, of Dundee, Ill., who officiated for some months in the parish, was also the recipient of a handsome present in the shape of a bronze clock and a pair of vases.

THE NEW VOYAGE OF LIFE.

Few people but will realize the startling truth shown in the engraving accompanying the advertisement of Rev. T. P. Childs in this number of the LIVING CHURCH. Truly our present civilization battles with disease from the cradle to the grave. Unseen dangers surround us on every side, a slight cold or cough neglected may bring us untold miseries; Catarrh, Bronchitis, Consumption, with Death in the near future.

Do many it will be a matter of surprise that Catarrh is very frequently mistaken for Consumption, the symptoms in each being much alike, especially in the earlier stages. No one who recognizes in his own system, or who has friends or relatives with any of the symptoms so accurately described, should fail to send a statement of the case to Mr. Childs. There may be hope even in very desperate cases.

The discovery of his cure for Catarrh has attracted great attention. Leading men, everywhere, publicly state that Childs' treatment has cured them or their families of Catarrh or Throat difficulties—among them clergymen, lawyers, physicians, merchants, bankers, and business men. All who have personally investigated the facts, are satisfied that Mr. Childs has discovered a certain, positive and permanent cure for Catarrh, that when properly used never fails even in the most desperate cases.

Catarrh is generally in many years in gaining a foothold in the system, and attacks so many parts of the body that it cannot be cured by any one remedy or by a single application. It requires remedies that will meet the disease wherever it is located, and fight it inch by inch until a complete victory has been obtained. Rev. T. P. Childs has treated and cured thousands at their own homes, never having seen them. In a thoroughly honorable and characteristic manner he publishes the names and addresses of some he has cured, that any who desire may inquire of the patients themselves what Childs' Catarrh Specific has done for them. He gives his own experience after fifteen years of relief from the dread disease. No doubt many of our subscribers will find their own cases stated with startling clearness.

None need feel any hesitancy in placing their case in Mr. Childs' hands for treatment. We would call special attention to the advertisement, and request a careful perusal of the facts as set forth.

Many who do not receive our paper would doubtless be very thankful, should the readers call the attention of such to the advertisement of Mr. Childs, Catarrh and Consumption are the twin enemies of the race, and any means of relief is a heaven-sent blessing. Childs' Catarrh Specific may be relied on as an effective and certain cure, and you may recommend it to your friends with every confidence.

**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.

**WEBER** employs in the construction of his Piano only the very best of materials and workmanship, producing an instrument that is absolutely durable and reliable in every particular, and which is so perfectly organized that it feels and identifies itself with the impulse of the performer, and is able to respond to his most exacting demands, and to sympathize with his most subtle emotions. The astonishing success which has attended the introduction of these instruments, is due to that surpassing melodiousness which is found in its perfection only in this

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250 & 252 WABASH AV., CHICAGO.

**THIRD SEASON.**

**Chicago Roller Skating Rink,**

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Healthful Exercise; the Best of Amusement. The Art of graceful movement combined in our evening entertainments. POPULAR PRICES.

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MANUFACTURERS OF

**ORGANS**

Turning out 40 instruments a day with an increasing demand. Organs for the

Parlor and the Church.

Factory cor. 26th and Rockwell Sts. Warerooms cor. State & Adams Sts., Chicago. Send for Catalogue.

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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.

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WARMS the FEET, PERFECTS the CIRCULATION, and prevents COLDS, RHEUMATISM and DISBASE. ONE DOLLAR secures a pair by mail. Ask your Druggist or Shoe Dealer for the same. For our illustrated pamphlet, giving cuts of our Galvanic and Magnetic Appliances, that have no equal in the world.

**AMERICAN GALVANIC CO.,**  
124 Madison St., CHICAGO.

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58 N. Clark Street.

**20c. CHRISTMAS MUSIC 20c.**

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20 Carols by Modern Authors. Best collection out. Single Carols 5c. each. Christian Anthem 8 & 10 Cents, Osborne, 15c. Christian Anthem Solos and Qtes, J. R. Fairbank, 75c. Lists of Church Music to any address.

**GEO. D. NEWHALL & CO., Cincinnati, O.**

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**ORGANS**

THE ONLY REED ORGANS WITH QUALIFYING TUBES GIVING PIPE ORGAN TONES.

**CLOUGH & WARREN ORGAN CO.**  
DETROIT, MICH.

**A Positive Cure!**

**ELY'S CREAM BALM,**

FOR

**CATARRH**

**ELLY'S CREAM BALM** has completely cured me of Catarrh, of which I have been afflicted over ten years, after trying almost every remedy recommended, none having proved so effective and thorough. S. J. Aiken, 143 Federal St., Boston, Mass.

My son was afflicted with Catarrh; the use of Ely's Cream Balm effected a complete cure. W. E. Hamman, Druggist, Easton, Pa.

Cream Balm will, by absorption, effectually cleanse the nasal passages of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membrane linings of the head from additional colds, completely heals the sores and restores the sense of taste and smell. Applied by finger into the nostrils. Beneficial results are realized by a few applications. A thorough treatment will cure. Unequaled for colds in the head. Agreeable to use. Send for circular and testimonials. By mail 50c. a package. By druggists. Ely's Cream Balm Co., Owego, N. Y.

**MUSICAL HERALD.**

A 22 page Monthly, including 8 pages of choice Music. It is devoted to the advancement of music in all its departments. Its editorials by the large corps of Editors, Questions and Answers, Reviews of New Music, Reviews of Concerts, Foreign and Domestic Notes, Musical Mentions, Correspondence, etc., etc., make it indispensable to Teachers and Students of Music. Send stamp for sample copy to Musical Herald Co., Franklin Square, Boston.

**Tilton's Decorative Art Color Box,**

Ten moist Water Colors and three Brushes, in a Japanese Tin Box, Price 50c. Sent by mail on receipt of price. List of Outline Designs, with directions for coloring each picture, sent free to any address on application to S. W. TILTON & CO., Boston.

**INVESTORS**

Get full information about our new investment of \$100,000 loaned; 7 per cent. farm mortgage. Watkins & Co., Lawrence, Kansas, and 243 Broadway, N. Y.

**J. + & R. + LAMB.**

59 CARMINE ST., NEW YORK.

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

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Large and important memorial Brass. Subject, Angel of the Resurrection, for Brooklyn, New York.

Massive Brass Eagle Lectern for Grace Church, Providence, R. I.

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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.

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127 Clinton Place (West 8th St.) New York.  
ART-WORKER IN WOOD, METAL AND MARBLE  
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Send for circular.

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**FOR CHURCHES,**  
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Designers and Manufacturers of Ecclesiastical Gas Fixtures and Metal Work. Clocks & Bronzes, Metal & Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

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Send for Illustrated Price List to

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**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, 2034 Cherry St., Philadelphia.

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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 281 Hamilton Terrace Baltimore. 208-18

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**CLERICAL TAILOR,**  
824 BROADWAY NEW YORK,  
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all kinds of Ecclesiastical Vestments, Clerical Clothing, etc., at very low prices. Refers to Bishop Williams.

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**CLINTON H. MENEELY BELL CO.**  
SUCCESSORS TO MENEELY & KIMBERLY.  
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Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

**PURE Sacramental & Family WINES.**

**WRITE FOR CIRCULAR.**

Lake Kuka Wine Co., Hammondsport, New York.

**ONLY CATARRH!**

**THE NEW VOYAGE OF LIFE.**

Many thousands fully believe they or their friends are being hurried toward the grave by that terrible disease Consumption, and are being treated for that disease when they have only CATARRH in some of its many forms. We do not claim to cure Consumption, but fully believe from the results of our daily practice that we can save many who feel their case hopeless.

**More Than 100,000 Die Every Year.**

More than 100,000 die annually from Consumption in these United States, and a careful classification has revealed the startling fact that fully 50,000 of these cases were caused by Catarrh in the head, and had no known connection with hereditary causes. A large share of these cases might have been cured.

**Danger Signals**

Have you a cold in the head that does not get better? Have you an excessive secretion of mucus of matter in the nasal passages, which must either be blown from the nose, or drop back behind the palate, or hawked or snuffed backward to the throat? Are you troubled by hawking, spitting, weak and inflamed eyes, frequent soreness of the throat, ringing or roaring or other noises in the ears, more or less impairment of the hearing, loss of smell, memory impaired, dullness or dizziness of the head, dryness and heat of the nose? Have you lost all sense of smell? Have you pain in the chest, lungs or bowels? Have you a hacking cough? Have you dyspepsia? Have you liver complaint? Is your breath foul? If so, you have Catarrh. Some have all these symptoms, others only a part. The leading symptom of ordinary cases of Catarrh is increased secretion of mucus of yellow or greenish colored matter.

Foul breath is caused by the decomposing secretions exuded from festering ulcers far back in the head; sometimes the membrane covering the bones is eaten away, and the bones themselves gradually rot away. Such cases are indeed objects of pity, as the stench from the corroding sores reveals the corruption within.

As every breath drawn into the lungs must pass over and become polluted by the secretions in the nasal passages it must necessarily follow that poisoning of the whole system gradually takes place, while the morbid matter that is swallowed during sleep passes into the stomach, enfeebls digestion, and often produces dyspepsia.

**Catarrh Is A Dangerous Disease,**

and should not be trifled with; care should be taken to look for the first indications, and cure them promptly. If your case is a bad one, affecting the throat and Bronchial tubes, producing tickling, coughing and an almost constant effort to clear the passages, with tough, vile phlegm in the glottis on getting up in the morning, which is hard to eject, and other plain symptoms that the disease is stealing into the lungs, it should be attended to promptly and thoroughly.

**Do Not Procrastinate.**

Thousands of sufferers have applied to me for relief. Many thousands more are waiting, fearful it would be an experiment that would only end in failure. Do not trifle away your opportunity. You may be sure that Catarrh takes no backward step. Your case may be daily growing beyond the reach of human aid. The statements of others who have found Childs' Catarrh Specific the only certain sure cure should have weight, and convince you of the hopefulness of your own case.

**Fifteen Years Ago**

Catarrh was considered an incurable disease. I had then suffered for fifteen years in a manner only known to those who have had this disease in some of its worst forms. My professional duties made exposure a necessity, and I was first attacked by a slight cold; terrible headaches, which could not be cured, followed with deafness and ringing in the ears, soreness of the throat, disgusting nasal discharges, weak, inflamed eyes, hawking, raising of vile matter, black and sometimes bloody mucus, coughing, with great soreness of the lungs. The liver and stomach were polluted with the mucus of diseased matter running from the head, until dyspepsia, indigestion and liver complaint made me a wreck and incapacitated me from my professional duties and confined me to my bed. Compelled to resign my pastorate, and feeling that my end was near, in desperation I gave up to the physicians and compounded my Catarrh Specific, and wrought upon myself a wonderful cure. Now, at the age of sixty-nine, I am wholly restored, can speak for hours with no difficulty, and never have had, in the whole fifteen years, the slightest return of the disease.

Every Physician who has examined my specific says it is certain, and thorough, and perfect.

T. P. CHILDS.

**100,000** Catarrhal cases have applied to me for relief. Many thousands have received my Specific, and are cured. We deem it only fair that every one who wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for the purpose we add a few of the many hundreds of unsolicited certificates which have been sent to us by grateful patients—as well as the addresses of some who have been successfully treated, almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they doubtless will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers and business men.

I write to tell you I am perfectly cured of Catarrh. O. P. WISE, Magnolia, Ark.

The catarrhal cough has entirely left me. I am well again. J. A. HULL, Cleveland, O.

I would not take a farm for your Specific if it could not be replaced. J. P. ROBERTS, Chicago, Ill.

I would not take a thousand dollars for your inhalers. I am completely cured. G. J. MCKNIGHT, Cleveland, O.

Your treatment has cured my daughter of Catarrh induced by a severe attack of measles. JOHN W. RILEY, U. S. Express Agent, Troy, O.

My health is fully restored. The horrid and loathsome disease is all gone. My lungs feel all right. MRS. W. D. LINCOLN, York, Pa.

Your treatment did me great good. I have not lost a day by sickness this year. ABERNETHY GRAHAM, Biddle Univ'sy, Charlotte, N. C.

I am glad to say that I found your medicine all that can be claimed of it. I am fully restored. J. H. SIGFRIED, Pottsville, Pa.

I do not regret the money it cost in using your medicine. I can hardly recommend your treatment. E. J. LIPPINCOTT, Clarksboro, CO., N. J.

I have used your Catarrh treatment and am cured. A thousand thanks to you for so sure a remedy. FANNIE DEMENT, Dyer Station, Tenn.

I am much pleased to say that I have used the treatment faithfully, with the happiest and best results. JOHN A. PRATT, Goffs Falls, N. H.

Your treatment cured me; your inhalers are excellent. This is the only radical cure I have ever found. E. S. MARTIN,

Pastor M. E. Church, Port Carbon, Pa.

No amount of money could induce me to be placed in the misery I was in when I commenced using your medicine. J. C. MCINTYRE, Fulton, Mo.

I am so far recovered that I am able to attend church, can walk half a mile. Have a good appetite, am gaining all the time. MRS. A. N. MUNGER, Detroit, Mich.

Now I am cured; head free; air passages all open and breathing natural. A thousand thanks to you for so sure a remedy. JUDGE J. COLLETT, Lima, Ohio.

Your Cold Air Inhaling Balm has proved a great benefit to Mrs. Marble as well as myself. I can heartily recommend it to others. E. MARBLE, Concord, Mich.

It affords me great pleasure to notify you that I have, as I sincerely believe, entirely recovered from the loathsome disease, catarrh, through your very beneficial treatment. B. BENEDICT, Baltimore, Md.

Passages of the head began to open, throat and bronchial tubes grew better, cough ceased, and now I can see to write. I owe my life to your treatment. THOS. J. DAILY, Troy, O.

I received your Catarrh Specific some time ago, and used as directed. It acted like a charm. It cured my cough and stopped that wheezing I had in my throat. Five Mile, Mason Co., W. Va.

My throat is now so well restored that I can lecture daily without any difficulty, and find no difficulty whatever in preaching. E. B. FAIRFIELD, D. D., LL.D., Chancellor University of Nebraska, Lincoln, Neb.

I am cured, another formidable case at last yielded to your treatment. W. B. MOISE, Bryan, Texas.

I am now entirely cured. When I had used it three months I felt like a different woman. Too much cannot be said in favor of your Catarrh treatment. It has saved my life. MRS. E. G. MITCHELL, Fairbury, Ill.

Mrs. Mitchell lives near me and has used your treatment with perfect success, and is now well and hearty. This I am a witness to. JOHN G. STEEBS, Fairbury, Ill.

Mr. J. C. WILMOTH, of Oxford, Ind., writes: You can say to whoever you like, that your Catarrh medicine has done me wonders; it has driven the disease out of my system.

**Child's Catarrh Specific**

Will effectually and permanently cure any case of Catarrh, no matter how desperate. The treatment is local as well as constitutional, and can only be obtained at Troy, Ohio. We especially desire to treat those who have tried other remedies without success.

Child's Treatment for Catarrh, and for diseases of the Bronchial Tubes, can be taken at home, with perfect ease and safety, by the patient. No expense need be entailed beyond the cost of the medicine. A full statement of method of home treatment and cost, will be sent on application. Address

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