

The Living Church.

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

VOL. VI. No. 7.

CHICAGO, SATURDAY, DECEMBER 15, 1883.

WHOLE No. 267

NOW READY.

For sale by all booksellers.

Living Church Annual for 1884.

Calendar Begins with Advent.

This popular Almanac and Calendar prepared by the Editors and Proprietors of the LIVING CHURCH begins with the Christian Year. The following are some of its important features:

1. A beautiful Calendar, printed in red and black, beginning with Advent, and giving both the old and the new Lectionaries, the latter as revised by the General Convent in 1879.
 2. Notes and tables, ecclesiastical, political and scientific.
 3. A full History of the Holy Catholic Church.
 4. Complete historical, geographical, and statistical accounts of every country in the world, revised to date.
 5. Biographical Sketches of all the American Bishops.
 6. Complete Diocesan and General Clergy Lists, with statistics of every Diocese in the U. S.
- In every case these Lists and statistics have been corrected by the Bishops or the Secretaries of the several Dioceses.
7. A Table of the American Succession, showing the line of consecrators of each Bishop.
 8. A Summary of the Proceedings of General Convention, including the revised report of the Committee on Revision of the Prayer Book.

Price, 25 Cents, Postpaid.

S. A. MAXWELL & CO.

134 & 136 WABASH AV., CHICAGO.

A remittance must accompany all orders for single copies.

"I would not be an Angel."

[The following verses, written from memory, are sent by a subscriber, with a request for the publication of a correct version. This the LIVING CHURCH cannot give. The verses are good enough as they stand, and a good antidote to the silly hymn, "I want to be an Angel."—Ed. L. C.]

I would not be an Angel,
For them no Saviour died,
But rather let me glory
In Christ the crucified.
His love shall draw me nearer
Than Angels ever come;
At His right hand He'll place me
At His eternal throne.
Angels look on in wonder,
They cannot join the throng,
But list in silent rapture
While saints their notes prolong.
Make me a saint in glory,
Oh, let me taste Thy grace!
And with ten thousand thousand
I'll praise Thee face to face.

News and Notes.

THE French have plunged into a war which may have startling and unexpected results. Should the French troops meet with a defeat in China, as is quite possible, the Government would undoubtedly fall. What would take its place, no one would venture to prophesy. A red Republic first, probably. And then?

THE will of the late Mrs. Charles H. Northam, of Hartford, Conn., leaves to the Foreign and Domestic Missionary Society \$5,000, to the Diocesan Missionary Society \$5,000, to Christ Church, Hartford, \$10,000, to the Hartford Orphan Asylum \$5,000, and, after various private bequests of about \$150,000, leaves the balance of the estate, or about \$100,000, to Trinity College and the Hartford Hospital. A noble example for rich Churchmen and Church women.

THE death is announced of the Rev. Cornelius Ives, one of the oldest clergymen of the Church of England. He was born in 1793, and was a nephew of the Right Rev. Dr. Van Mildert, the last of the "Prince-Bishops" of Durham. The see of Durham, which still to-day ranks as second of the ordinary English sees, was up to the year 1883 almost regal in its privileges. The Bishop enjoyed within the county all the rights of a "Count Palatine" or sovereign, and surmounted his coronet with a royal crown. He had his own coin, his own law-courts and his own army, and the latter was not infrequently employed against his own suzerain, the king of England.

In this country the Jews are principally known as dealers in cheap, and more or less desirable, clothes, and also as lenders at so very much per cent., of more or less money. In England however, there is a large and influential body of Jews who are admitted into the highest society, many of whose members sit in parliament, and all of whom are regarded with the greatest respect and admiration. Notable amongst these is Sir Moses Montefiore, who has just entered his hundredth year, and whose whole life has been devoted to the service of the oppressed and the good of mankind in general. His last birthday was made the occasion of an extraordinary celebration in which the Queen, the Royal Family, the Clergy, the Nobility and the People thought it an honor to join.

THE report of the Post Master General proposes no startling changes. Judge Gresham agrees with the President that Postal Telegraphy, in this country at least, is not desirable. His principal argument is that, "the control of the telegraph by the Government would add immensely to the patronage of the party in power, and this might be abused in times of great political excitement to promote partisan purposes and perpetuate the power of the administration." Surely the Civil Service Commission could ob-

viate all these evils. In England, where the system has prevailed without abuse, it has been found to work admirably, and to the great convenience of the public. The Postmaster General also suggests that the unit of weight for letters should henceforward be one ounce, instead of half an ounce; a wise change which would save much annoyance.

GOVERNOR MURRAY, of Utah, expresses the opinion that the Edmunds law is a complete failure, and that the true remedy for Polygamy is to govern Utah by a commission appointed by the President, with the advice and consent of the Senate. President Arthur expresses substantially the same view in his Message: "I am convinced that polygamy has become so strongly entrenched in the territory [of Utah, that it is profitless to attack it with any but the strongest weapons which constitutional legislation can furnish. I favor, therefore, the repeal of the act upon which the existing government depends, the assumption by the national legislature of the entire political control of the territory and the establishment of a commission, with such powers and duties as shall be delegated to it by law."

"If it were done, when tis done, then 'twere well it were done quickly."

The total amount required for the formation of the new diocese of Southwell, in England, has now been subscribed, and the Queen will very soon issue "Letters Patent" for the consecration of a bishop therefor, there being no Dean and Chapter to go through the form of an election. Under existing Acts, only one more see, Wakefield, which will relieve the overcrowded diocese of Ripon, can be formed. There is considerable agitation, however, at present for a Bishopric of St. Heliers (Jersey) which shall include not only the Channel Islands, now subject to Winchester, but also all Anglican congregations in Northern Europe. These latter are now under the control of the Bishop of London, who, in his own enormous diocese, has more than he can properly attend to. The popular English chaplain at Baden, the Rev. T. Archibald White, is an earnest and powerful advocate of the new scheme, which will doubtless be carried out at no distant day.

JEAN CRAPAUD's idea of John Bull is that he is one who on an opportunity arising sells his wife. In England this is regarded as a good specimen of the liveliness of Frenchmen's imagination. But there would appear to be more foundation for the prevalent belief that one would anticipate. It was with the utmost complacency that George Chisnal, a laborer, told a judge at Liverpool lately that he had bought the wife of a man named Wardle for 6s., the price of a pot of beer. The wife, too, who was prosecuted for bigamy, calmly stated that, as she had been sold by her husband for a pot of beer, she thought she was at liberty to marry again, and had accordingly married Chisnal. Chisnal who has now lived with her for three years, was asked by the Judge if he wanted to take her back again, and replied "Aw! keep her if you loike." But the Judge said "You need not keep her if you do not want. She is Wardle's wife." He added that it was absolutely necessary that he should pass some punishment in order that people, of whom so many seemed to be ignorant of it, might understand that men had no more right to sell their wives than they had to sell other people's wives, or to sell other people's horses or cows, or anything of the kind. The woman was accordingly sentenced to be imprisoned and kept to hard labor for a week.

A VERY notable "Union Service" took place in the little village church of Elmstone, near Cheltenham, England, three weeks ago. The Proto-Pope of the Patriarchal and Oecumenical Throne of Constantinople had recently arrived in England on business connected with the Eastern church, and the vicar of Elmstone, the Rev. G. Bayfield Roberts, seized the opportunity to further in a practical manner the cause of reunion. Matins was said at 10 A. M., the Proto-Pope reading the first lesson, the prayer of St. Chrysostom, and the grace. At 10.30 there was a choral celebration, announced in the bills as "an offering of the Holy Eucharist for the reunion of Christendom." The vicar celebrated; the Proto-Pope sang the Gospel, preached, and gave the blessing. The sermon consisted of a brief summary of the history of the early Churches mentioned in the New Testament. Solemn evensong was sung at 3.30, when the Proto-Pope again preached. His address comprised a sketch of the mediæval and modern history of the Holy Eastern Church, with a brief glance at the wonders which, in the good providence of God, she had been privileged to work, and the sufferings which she had been strengthened to endure. At the conclusion of the service, the prayer for unity from the accession service was said, after which the blessing was given by the Proto-Pope. Collections were made "for the poor of the Holy Eastern church." This is the first time that an Eastern ecclesiastic of high rank has ever taken any prominent part in Anglican services. Some years ago the Archbishop of Syria visited England, and attended several churches, but he never did any more than pronounce the Benediction.

Canadian Church Affairs.

From our Special Correspondent.

The consecration of Bishop Baldwin passed off most auspiciously, and, as a secular newspaper somewhat irreverently put it, "without a hitch." The Bishop of Ontario, in the absence and by the special request of the venerable Metropolitan, acted as consecrator, and was assisted by the Bishops of Quebec, Montreal and Toronto. The service opened with a procession, during which the Bishop's crozier was borne by his chaplain, and the choir sang the Old Hundredth. The service was choral, and the sermon was preached by Canon du Moulin, of St. James' Cathedral, Toronto, who well sustained his reputation as one of the ablest preachers in the Canadian Church. After the ceremony his lordship, the Bishop of Huron, entertained a large party of friends to luncheon, at which several speeches were made. A noticeable feature of the consecration service was the large number of Protestant ministers present.

There will soon be five distinct Anglican parishes in the city of Winnipeg, three new ones being in course of formation this winter. Two new churches viz.: All Saints and Holy Trinity are in course of erection. There seems to be a general upward move along the line in this diocese in the matter of ritual, all the churches having either adopted or being about to adopt surpliced choirs and choral services, which to us Canadians is full of significance, and contains the promise and potency of better things. An outlying mission parish in connection with Holy Trinity, is likely soon to be formed by the Rev. Mr. Fortin, one of Winnipeg's rising clergymen, and according to some a bishop in embryo. A large number of guilds have been formed in connection with Christ Church parish.

A Sunday School union similar to that recently founded in Toronto is to be formed in London, Ontario, for the diocese of Huron. It will commence with the seven city parishes, and will be extended to embrace the whole diocese. It is to be hoped that before long every diocese will possess such an association, all in turn subject to a Provincial or Dominion Association.

The clergy of the Province of Prince Edward's Island, who number, all told, a round dozen, have been holding their usual reunion under the presidency of Archdeacon Read, of Charlottetown. A very pleasant and profitable time was spent, after which the clergy dispersed to hold the annual missionary meetings. In no province of the Canadian Confederation is the Church so weak numerically as in Prince Edward's Island—only claiming 7,129 out of a population of over 100,000. The Roman Catholics lead with over 44,000 the Presbyterians come next with 29,304.

The introduction of a surpliced choir in St. Paul's church, London, has been the subject of very decided strictures on the part of the Low Church organ in Toronto. In this action of St. Paul's congregation the paper in question sees very decided move towards "formalism," "ritualism," "sacramentarianism," "Romanism," and every other deadly error that results in differing from the pure unadulterated Calvinism as taught by themselves. A member of the congregation, himself an evangelical, writes a letter of mild remonstrance and gets most unmercifully "sat upon." To you American Churchmen, to whom a surpliced choir is at least doctrinally a matter of the most perfect indifference, the constitution of a man's mind who can see "popery" in it, must be a mystery passing all understanding. But we have men gifted with even keener vision than this, who can see "popery" in a lectern as did really and truly happen in a parish in the diocese of Huron last winter, when a whole congregation was rent to pieces, for the time being, by the introduction of the lectern aforesaid, which sat the paper, also aforesaid, denounced in language slightly hyperbolic as inserting the "thin edge of the wedge." Truly some men's minds are fearfully and wonderfully small, absolutely microscopic.

The death roll of the last few weeks includes the names of two clergymen, both of Huron, to-wit: the Revs. John Kennedy, of Adelaide rectory, and Wm. Murphy—superannuated—of London. Mr. Kennedy is one of the "old timers," having come to the diocese before its formation—excuse the bull—more than thirty years ago. He was a faithful, laborious parish priest, and a native of Ireland. Mr. Murphy—also an Irishman—was comparatively young, and had been superannuated for nearly ten years. During his few years of active service he did excellent work, and promised to become a valuable and prominent worker, but having become subject to lung complaint, had to retire, and finally succumb. He was one of the first students of Huron College.

The General Board of Missions has held its first regular meeting in Montreal, at which there was a full attendance, including the new Bishop of Huron. I hope to give full particulars next week.

The recent "Mission" of the "Cowley Fathers" in Halifax, N. S., has caused much controversy there. The Bishop, who is a very High Churchman, has thought it necessary to repudiate some of the views of the missionaries.
Ontario, December 10, 1883.

A Caution about Advent.

Be careful not to let the excitement of preparation for Christmas dissipate so completely—as it often does—the salutary effect of the Advent teaching. Keep Christmas out of view for the present, as far as possible with necessary preparation for it. Let the thoughts of Death and the Judgment, of Heaven and Hell, do their work. We give little enough time to them. The Church urges them on us now. Follow closely all that is said of them in the public services. In family prayer and private devotions let these be ever-present themes now. Avoid, if possible, that confusion of your lives and disturbance of your spirits which Christmas preparations so often bring with them. Try to possess your own souls in these days, and realize afresh the sober, literal truth that your Lord may come at any moment. Learn the truth so well, and order your lives accordingly, that, as with the first Christians, it may always be in your thoughts, and become the ground of your most blessed expectation.—Christ Church Register.

The Life of Bishop Whittingham.*

[Second Notice.]

Bishop Whittingham's long episcopate may be conveniently divided into three periods. The first two decades from 1840 to 1860, as depicted by Mr. Brand, and by the correspondence that he prints, were years of very hard work, but of great and gratifying progress. During these twenty years, Church principles were firmly established in Maryland; the influence of the Bishop and a certain fervor of attachment to his personality as chief pastor is manifest. The opposition of the Low Church or "Evangelical" element, led by Mr. Henry V. D. Johns, brother of Bishop John Johns, and successor of that prelate in Christ church, Baltimore, stern and even bitter for a time, gradually died out in the face of the burning zeal, holy life, ever ready learning, and commanding eloquence of Whittingham, which carried all before him. All this Mr. Brand's narrative shows, though here, as elsewhere, he abstains, with excellent taste, from words of extravagant eulogy.

The second period, from 1860 to 1870, was a period of depression—a sad contrast. The Civil War stopped Church progress in Maryland, and brought about many painful separations among friends and in families in that border State. It developed a wide divergence on vital questions of duty between the Bishop on the one side, and clergy and laity on the other. The Bishop, moreover, met with a severe accident which seriously impaired his health and spirits, and made travelling well nigh impossible. After the surrender of General Lee, and after the powerful support rendered by Bishop Whittingham at the General Convention of 1865, to the re-union of the Church, North and South—an interesting and critical time—it still took four or five years to begin to recover lost ground in Maryland and restore confidence between bishop and clergy. So that we have left for our third period, only the last decade, from 1870 to 1879, for anything like a return to the old enthusiasm of the earlier days of his episcopate. This again was marred and saddened by that monstrous scandal, the attempt, on grounds most trivial, to bring to trial as a law breaker, this aged bishop who had toiled hard for the Church of God, before most of his presenters were born or thought of.

The story of these years, not a few of which were stormy, is full of profound interest, and seems to be told very fairly and impartially by the biographer. Mr. Brand is plainly enough a High Churchman, and his book is written from that stand-point. For this we are glad. We hold it no duty of a biographer to write a wishy-washy narrative, with every sentence that seems to say something, balanced by another that makes it mean nothing. High or Low, let a man be something, and have the manliness to show what he is, and say what he thinks. Yet Mr. Brand's moderation may be seen of all men. It even appears to us, at times, that excessive pains have been taken not only to do justice, but even to be kind, to the Bishop's various opponents. If then, they are displeased, it is because the facts are against them; and, indeed, the bare recital of the cases of Trapnell, and Henry Johns, and, later on, of Randolph and Peterkin, is one that does little credit to the intellectual acumen of those gentlemen, or to their breadth of view and tolerance of those who differed from them. The mantle of their charity, which easily covered a multitude of errors when maintained by any dissenting sect, could not include minor points of rubrics and canons, when their own bishop held opinions (which, by the way, turned out to be correct!) that did not happen to agree with theirs. There is something exquisitely absurd in this account of two old-fashioned Low Churchmen, like Messrs. Trapnell and Johns, undertaking to prevent Bishop Whittingham from administering the Holy Communion in their churches on an Episcopal visitation, on the ground that the rubric said, "Then

shall the priest etc.," and "conscience" would not allow good Low Churchmen to violate a jot or tittle of a rubric! Truly this was straining at a gnat!

Mr. Brand's method of dealing with all these matters is, in our judgment, the best possible. He gives a succinct, generally graphic, account of an event or a period, and then, at the close of the chapter, presents to us the letters of the Bishop himself, which, so to say, photograph the man and whatever his facile pen prescribes. For the Bishop was always a wonderful letter-writer. His letters to his family are full of charming affection and occasional playfulness; those to bishops and presbyters are often of marked theological value, sometimes rising to the rank of masterly discussion on intricate and interesting questions. For proof of all this, the reader must refer to the volumes themselves which few American book-buyers will fail to add to their libraries, and if any clergyman, High, Evangelical, or Broad is too poor to purchase the book, surely [his vestry or some kind parishioner might well make of it a most acceptable Christmas-gift.

Our space will not allow any detailed account of these forty years. Very interesting is the Bishop's connection with the Old Catholics, and equally so the lucid history of the now famous "Mexican Muddle" and Bishop Whittingham's quasi-responsibility for that unfortunate fiasco. We can only say now that Mr. Brand's account seems quite to justify the line which THE LIVING CHURCH has for some time been compelled to take in regard to Bishop Riley and his "Church of the Valley of Mexico."

Not least interesting and valuable are those parts of vol. 2nd that treat of ritualism and the Bishop's mode of dealing with that sometimes troublesome phase of Churchmanship. His policy of kindness and intelligent moderation brought upon him the crowning grief of his declining years, his attempted prosecution—a proceeding which happily ended in the overwhelming discomfiture of the seven gentlemen who undertook to engineer the matter to a successful issue. We can touch but lightly on this painful topic, but it must not be wholly passed by.

The Bishop's annoyance from the rector of Mt. Calvary church—the Rev. A. A. Curtis—until that erratic priest finally reached "the haven where he would be," and then from his successor, the Rev. Joseph Richey, are truthfully narrated. For the latter gentleman, who was fresh from the seminary and full of youthful ritualistic enthusiasm, Mr. Brand seems to entertain a special fondness, which, we doubt not, was well deserved. He speaks of him (vol. ii. p. 212.) as "a man of lovely spirit, holy, self-sacrificing, full of labors." These characteristics, however, as the narrative shows, did not prevent him from assuming an attitude of painful antagonism with his Bishop, and that Bishop almost old enough to be his grand-father, and one of the foremost of American theologians. *Mutato nomine, de te fabula narratur!*

But it hardly requires even the change of name, to remind Churchmen in Chicago of doings nearer home, and proceedings of later date! The letters of Bishop Whittingham, are kindness and courtesy itself. Nay more, their tone of fatherly forbearance and earnest entreaty seems to us irresistible, and, we feel, impelled to say that the young rector and his associate, good and conscientious as we fully believe they were, might have yielded more gracefully and much more promptly to the gentle remonstrances of this truly Apostolic Father-in-God. We wish we had room to quote at length some of these letters, but it is impossible. There is one (vol. 2. p. 224.) that is very interesting, and in its way most amusing, to the Rev. C. B. Perry, during the senseless excitement in 1875 about "prayers for the dead." Mr. Perry, it seems, had undertaken to enter the lists in theological controversy with the Bishop of Maryland, and had flung at him a passage from St. Epiphanius which he had got hold of. The Bishop, *semper paratus*, and never more so than when you brought the "Fathers" to bear down on him, gives his understanding of the passage, and then fires away at his young presbyter a tough bit of Greek from that same "good old Epiphanius, just before where you quoted him." This (like other Greek and Latin in the volumes) is not printed with perfect accuracy, but it is to the effect that the Apostolic Doctrine is that it is the Bishop's place to rebuke the presbyters, and not the presbyters, to rebuke the Bishop!—that there is a "necessary subjection in matters of discipline and worship of the lower order (of the Ministry) to that burdened with the responsibility of government." The Bishop continues in a strain which seems to us no less powerful in pressing his own lawful claim to obedience, than loving and considerate for the views and feelings of his younger—his much—younger brother.

"Most reluctantly do I take up that burden, at a rightful call to do so, in now claiming of you your promised obedience to my directive office in the exercise of your ministerial functions. I meddle not with your private beliefs or persuasions; but I am bound to oversee and direct your public ministrations according to what I know, and can prove to be the harm of the Church in which you minister.

*Life of William Rollinson Whittingham. Fourth Bishop of Maryland. By William Francis Brand. 2 Vols. 8vo.; Pp. 490, 383; New York: E. & J. B. Young & Co.; Chicago: S. A. Maxwell & Co. Price, \$5.00.

Do not, dear brother, with the heretic Arius, refuse to listen to the voice of your mother, the Church of God in these United States, because you esteem yourself, and it may be with an assenting crowd, a better judge of Catholic tradition and practice, and the reasons for its acceptance and attention than he whom, in the providence of God you have been called to recognize as 'over you in the Lord.' Faithfully and truly your loving friend and brother,

WILLIAM R. WHITTINGHAM,
Bishop of Maryland.

And yet the writer of this loving expostulation (and it is no exception to his usual style) was accused of unduly and tyrannically pressing his Episcopal Prerogative!

But we must draw rapidly to a close. The clergy of Mt. Calvary did yield, at last, and in a measure. They promised to abstain hereafter from unauthorized prayers for the departed in their public ministrations. But the Bishop's forbearance and tenderness with them cost him dear. He deeply offended another set of people, and this led directly to one of the greatest sorrows of his official life, the ignominy (as he counted it) of a public prosecution. Had he had the physical energy and buoyancy of former years, no doubt he would not have taken this to heart so feelingly as his letters prove that he did. But he was now a very old man, worn out by toil, enfeebled by disease, often racked by pain. He writes to the presiding Bishop, under date, June 15, 1875:

"My Dear Bishop: Accept my heartfelt thanks for the kind, consoling words of your private note. I will not deny that this business is a heavy—almost crushing blow to me, likely to send me down to my grave besmirched and crippled. Both in the matter and the manner of it I am humbled and afflicted.

I thought I had the confidence of my diocese, and I find myself branded as a would-be tyrant, and my testimony blown aside as the idle words of a vain talker.

I am attacked without intimation either who are my accusers or of what they accuse me, except as it comes to me through the public prints, and by private intimation gathered in correspondence of your family." (vol. ii. p. 239)

Now as to prayer for the departed, we stand on Catholic ground, and entirely accord with Mr. Brand's able treatment of this great question. We rejoice to read his statements of Bishop Whittingham's theological position and of the private practice of that eminent divine. We have no sympathy whatever with those who would rob us of our ancient heritage, the right to remember before God those who sleep in Him. But this was not the question (as Mr. Brand makes very plain) for which Messrs. Randolph and Peterkin tried so hard to put the Bishop upon his trial. It was a far more trivial, a ridiculously paltry matter. It was whether Mr. Randolph and his followers, or Bishop Whittingham understood correctly a certain Maryland canon! "The one point against me," wrote the Bishop in a short but important letter, (p. 238) "is that I do not understand a canon which I helped to make."

The case was briefly this: The Bishop received from the then standing committee (who, with the known exceptions of the Rev. Dr. Leeds and the Rev. Mr. Chew, were in direct antagonism with their Diocesan) a presentment, under the Maryland canon, against the rector of Mt. Calvary and his assistants for using prayers for the dead at a funeral, and teaching a doctrine of "Purgatory," etc. (p. 229) The Bishop in his character as father dealt kindly, as has been described, with the two presbyters, and obtained from them a promise to obey his episcopal directions. Here he thought, and a majority of the diocese and almost all the canonists thought with him, that the matter ought to end. Not so thought Messrs. Randolph and Peterkin, the leading spirits of the prosecuting party. They insisted that the bishop must put Messrs. Richey and Perry on trial. The bishop, who had held years ago, when Mr. Randolph was in college or before that time, to draw up that very canon, considered that by its terms discretion was left with the bishop to proceed with the presentment or not as he deemed best. The presbyter having submitted to his fatherly counsel, he deemed a trial for heresy, not only unnecessary, but cruel to the priest, and most injurious to the Church. So believing, and knowing himself to be right, he was, as usual, as immovable as a rock. For so thinking and so defending his presbyters from molestation and his diocese from scandal, this attempt to prosecute him was made. The names of the seven gentlemen who took this extraordinary view of their duty to God and man will be found on page 236 of Mr. Brand's 21 volume. They were: A. M. Randolph, presbyter [of Virginia]; Geo. W. Peterkin, presbyter [of Virginia]; Philip C. Williams, M. D. [of Virginia]; Isaac C. Trimble, of Trinity Church, Long Green; Fendall Marbury, of St. Thomas' parish; Randolph Barton [of Virginia], and William Woodward.

An inspection of this list will explain an allusion in a letter of Bishop Whittingham to Bishop Smith (p. 240). He there, with sharp sarcasm, speaks of the Bishop of Maryland being called upon "to hold up his hand as a criminal and receive sentence for presuming to know the meaning of a canon, in the making of which he himself assisted, better than a couple of brethren from the Virginia Theological Seminary."

Now if Western men may be allowed to whisper a word to Virginia, we should say that, according to our sense of propriety, if two old Maryland presbyters, of good standing, could not have been found to lead this list, we think the Virginia young gentlemen, Marylanders for the time though they were, might, without perilling their salvation, have let the matter drop, and have permitted the aged bishop to end his days in peace and quietness.

The preliminary Board of Inquiry, of sixteen members, chosen by lot from the deputies to the last General Convention, assembled in Baltimore, heard the charges, and found they could do nothing. Some of the members tried hard, with a zeal worthy of a better cause. The Mary-

land Virginians (who were not on the Board) were faithfully supported by the Virginia Virginians. One of the ablest of these latter remarked afterwards, "We could have carried our point against the bishop, but for the timidity of the Marylanders. I never saw such weak-kneed men in my life. They were afraid to stand to their guns." Unable to do anything against the bishop, because there was no evidence that he had broken, still less that he had ever intended to break, any canon of the Church, the Board signed a paper in the mere formal language of the canon, that "there was not sufficient evidence to put the accused bishop on his trial". And thus ended a painful, discreditable, and most unnecessary chapter in American Church history. Most apt is the verse which Mr. Brand says (p. 243) some one quoted to the acquitted, and all but heart broken, bishop. "They intended mischief against thee, and imagined such a device as they were not able to perform." A majority of the Board did, however, pass a certain obiter dictum, against the untried and unheard Mt. Calvary clergy, who were not "before the court," which strikes us, as we read it in Mr. Brand's pages, with absolute amazement. Where, we ask, were the lawyers on the Board? Where was the Church Advocate, learned in the law, who (so the Canon says) was to advise them? It is to our minds another proof of what we have in several instances observed, that when "evangelicals" get their brains addled about "prayers for the dead," they become quite incapable of doing even ordinary justice to the living.

Curious are the reflections raised by the attempted prosecution, by the trials of Oanderdork and Doane, and, over the water, by the cases of Denison, Bennett, Greer, and Macknochie, etc.

Why is it that both here and in England it is always the "evangelical" party that favors these wretched prosecutions? Why is the "Church Association" across the Atlantic ever presenting the spectacle of "brother going to law with brother, and that before the unbelievers?" while the "English Church Union" depends on the weapon of argumentation, and preaching, and speech-making, and pamphlets? Why is it that the High Churchmen who do lay stress on contending earnestly for the faith, are yet loath to contend and go to law with their brethren in Christ, while an ecclesiastical prosecution by "three aggrieved parishioners" is the first and last resort of many who call themselves "evangelical Churchmen?"

Whatever be the reply to such question, this page of history will long remain a marvellous instance of what, in times of excitement, good men will do for conscience' sake, for we do not, of course, question the entire conscientiousness of the seven gentlemen. But common sense, tolerance and modesty are also qualities not to be despised when the peace of the world or of the Church is concerned. Conscientious they were, and so, too, were the ritualistic clergy when they tormented one of the best of bishops for the sake of "lights on the altar, wafer bread, elevations of the bread and cup, bowings to the altar, crossings of the person of the ministrant and assistants, and the processional use of the gestatory cross and banners in public worship." (Letter to Rev. J. Richey, vol. 2, p. 213.) Doubtless, too, these seven gentlemen now (when it is too late!) see and regret their mistake. And we can well believe, nay we are very sure, that the two pious men who lead the list, will exercise Episcopal discipline in their Virginia dioceses as Bishop Whittingham did, and not as, with a zeal not according to knowledge, they tried to force him to do. They meant well; their mistake will teach others and themselves a lesson, and we can only sadly exclaim,

"Tantum, religio, potuit suadere malorum!"

We have purposely abstained in these short notices from selecting points on which we disagree with the biographer, or with the Bishop in his long chequered and busy career. There are such points, but it was needless to dwell on them when there was so much more to say that was agreeable. We have left ourselves but little space to sum up the impression which the perusal of these volumes has left on our minds.

The religion of the Bishop may perhaps be called austere; but the austerity arose in part from his peculiar education, and still more from a deep sense of sin, and an intense desire to be free from its guilt. Whatever else may be thought, it cannot be said that such a feeling is not in accord with the Psalter, and the writings of St. Paul and the lives of a long roll of saintly men, among whom the Bishop must now be numbered. Moreover, his standard of duty was high—the highest; and he was ever aspiring onward and upward. "One thing he did," he was ever pushing forward to the prize of his high calling, and the constant pressure of so lofty an example may have made him seem to some too severe or inconsiderate of human frailty. It was not so in reality. He loved to bind the broken, to heal the sick, to seek the lost. These pages give ample proof that his heart was tender and sympathetic as a woman's, and the very errors that some blamed so lightly, arose from his impulsive, Peter-like temperament, and from his turning, unquenchable zeal.

If, with all his stores of learning, he has left no great theological work or commentary to hand down his name to posterity, these interesting volumes, which record his incessant occupations, may tell the reason why. And it is satisfactory to reflect that this memoir of his industrious life, filled with selections from his instructive and oftentimes very valuable letters, together with the noble library that he bequeathed to his diocese, will make future generations of Maryland Churchmen proud to remember the honored name of WHITTINGHAM among the most precious inheritances and most stimulating examples in the annals of their diocesan history.

Asaph, the Chief Singer.

BY SISTER BERTHA.

When King David was fairly established on the throne of Israel over God's people, "he prepared a place for the ark of God and pitched for it a tent," but he longed to build a temple as a higher and more complete expression of worship. This desire of his heart God denied him, reserving it for Solomon, the prince of peace. Then he gathered together all the materials for the building, but even this did not satisfy him, his earnest love and devotion to God led him to enrich in every way possible the service of the Tabernacle. He was not content that its beauty and worship should consist alone in the vessels of silver and gold, the gorgeous colors, the clouds of incense, and the trains of white-robed priests offering daily sacrifices—all this had been appointed and carried out long ago in the wilderness in the ritual that Moses had ordained. The soul of "the sweet psalmist of Israel" was uplifted by music and song, and he longed for the expression of his own heart to be re-echoed through all the congregation. So "David spoke to the chief of the Levites to appoint their brethren to be the singers with instruments, psalteries, and harps, and cymbals, sounding by lifting up the voice with joy" (1 Chron. xv., 16). "And these are they whom David set over the service of song in the house of the Lord, and they ministered with singing until Solomon had built the House of the Lord in Jerusalem" (1 Chron. vi., 32). Of all these singers, Asaph seems by voice and heart to have answered back to David's earnest desire "to thank and praise the God of Israel." Asaph the chief, Asaph and his sons, is repeated over and over in the holy record, and of all the others named, he was the one into whose hand David delivered the psalms to thank the Lord (1 Chron. xvii., 7). The titles of many in the Book of Psalms bear his name—and years afterwards, long after both the voices of King David and his chief singer were silent on earth, the service of the temple was still said to be led by the sons of Asaph (Ezra iii., 5-8, Neh. vii., 44). Every day they gathered in the courts of God's House; in their white linen robes, with their instruments of music, they lifted up their voices with joy, "the small as well as the great, the teacher as the scholar" (1 Chron. xxv., 6-8). And these songs of praise, the feeble notes as well as the strong, clear tones ringing through the courts, those just beginning to learn the song, and those who had sung it over and over till its strains were easy and familiar—all alike rose to the listening ear of God, and mingled with the great heavenly chorons.

This seems to me one of the sweet parables by which God teaches us through all His holy Word.

Now the glorious Temple of the heavenly Jerusalem is being prepared, the gold and silver is being refined, the stones are being gathered and hewn one by one, the jewels are being cut and polished, "the foundation of the Apostles and prophets, Jesus Christ, the Chief Corner-Stone" has been laid, and day by day "all the building fitly framed together groweth into a holy Temple in the Lord" (Eph. ii., 20-21). Meanwhile, the Tabernacle service is going on here on earth—a type and foretaste of the glorious heavenly Temple worship. The "sons of Asaph" still daily lift up their voices to thank and praise the Lord. Many thousands have caught the glad strains and "being instructed" have already gone into the Temple courts to sing the "new song" forever, and then their ranks are filled up with new sons of Asaph, and so the song has been unbroken for centuries, and still these psalms which David wrote for his chief singer echo from many hearts. Some are learning them through their tears, but their souls are not discords in the ears of their loving Lord. No lowest note is lost to Him, and the broken words of praise that rise from faltering lips are among the sweetest sounds that reach Him through the thunder of angelic music. Then, too, there are clear notes of joy that seem to pierce the sky as they soar upward from glad hearts and reach Him as He listens—the song of little children who are taught to lift their hearts to Him in thanksgiving, and the oft-repeated notes of those who try to teach to others the song they have learned—all blend together to make a glad chorus of praise to the dear Lord, the object of all worship.

When is it they learn the song through tears? When they can say with David, "He brought me up out of a horrible pit, out of the miry clay, and hath put a new song into my mouth, even praise unto our God" (Psa. xl., 2-3); when they go forth with tears bearing precious seed to sow for Him, for they shall reap with singing (Psa. cxvii., 5, margin); when He makes for the sufferer and the mourner "the valley of Achor (trouble) a place to sing in" (Hos. ii., 15); and when seeing Him, their Master dishonored, "they sigh and cry for the abominations that are done" even in His own courts (Ezk., ix., 4). Through all this they are learning the song of honor, and salvation, and thanksgiving to their blessed Redeemer.

They, too, are learning the first notes of the "new song" to the slain Lamb, even here on earth, when in joy they "sing forth the honor of His Name and make His praise glorious" (Psa. lxxvi., 2); when they sing because they are joyful in their King (Psa. cxlix., 1-2); when they can be glad and rejoice with all the heart that the Lord hath taken away all their judgments (Zeph. iii., 14-15); and they are now being redeemed from the earth—only they can learn it on earth, as only they can sing it in Heaven (Rev. xiv., 1).

How beautifully is the meaning of Asaph's name verified, "God gathereth?" As at the dedication of the new-built wall of Jerusalem, the sons of Asaph gathered from all the places round about, to swell the song of rejoicing

(Neh. xii., 27, 28, 35, 46), so now, "through all time and from all lands, the singers are gathering, until the Temple be completed and Jerusalem, the holy city, be fully built. Then there will be the "great multitude that no man can number" (Rev. vii., 9), clothed in white, with harps of joy in their hands, and the mighty chorus, no longer broken by tears, or half-known notes, but full, rich, and clear like the voice of many waters (Rev. xiv., 1-3), will rise "the new song of blessing, and honor, and glory, and power unto Him that sitteth upon the throne and unto the Lamb forever and ever" (Rev., v. 0-13, vii., 9-12, xv., 2, 3).

Some Reminiscences of the President of Trinity College.

It is an open secret that Dr. G. W. Smith of Trinity College was once a prominent nominee in the House of Bishops for a western missionary bishopric. This, together with peculiar professional merits, and his present position as President of one of the foremost of our colleges lends an interest to whatever relates to this distinguished divine.

Modesty has ever been one of the characteristics of Dr. Smith. On one occasion while naval chaplain and instructor at the Annapolis Academy, a gentleman, a stranger, asked him, "You are a teacher here?"—"Yes, sir," "What do you teach?"—"Spelling and Arithmetic," replied the young professor, stating his duties in their humblest light. The doctor tells with much amusement the indifferent way in which the stranger dropped the conversation with the young man who only taught spelling and arithmetic in the United States Naval Academy. He little thought that this young-looking man was one of the leading minds of the faculty, had the influence of a Dr. Koven over his boys and was destined in due time to be President of Trinity!

When the war broke out, Deacon Smith was the intimate friend of General Townsend, afterwards the Adjutant General of the army, and now on the retired list full of age and the honors which his merit won and his country conferred. It was an interesting group which the old West-End Boarding House gathered under its roof—159 Pennsylvania Avenue—being really an almost historic spot in the city which Scott defended almost wholly by the magic of his military name and presence, at the time when Beauregard might have entered it almost unchallenged. A handful of men and the reputation of the old hero of Lundy's Lane really held the city. At the house spoken of were the head quarters of General Winfield Scott, a guard placed the yard at the front, and another at the rear, day and night. After a certain hour, the countersign was required. The staff of General Scott consisted of some seven officers, of whom Major Townsend, as good a Churchman as he was a soldier, and an author of a book on the Pentateuch, was one. Within, Deacon Smith was intimate—an intimacy which the twenty-two years which have elapsed have only served to strengthen and adorn. Besides the military gentlemen, some of whom afterwards rose to distinction, was a coterie of gentlemen of the cloth, so that both peace and war were represented among the twenty odd who daily gathered on the porch, in the halls and rooms, and out on the bridge, as a certain part of the queer half-castle-looking building was usually called. Among the clergy thus referred to, was the Rev. Dr. J. V. Van Ingen, now deceased, a presbyter of Western New York, whose fame is in all the churches; the Rev. Mr. Smith, then in deacons' orders; the Rev. Marcus Lane, afterwards of Michigan; Mr. R. W. Lowrie, then a candidate for orders; and Rhodes, "hodoi," he used to be called from the Greek for the word roads, and who was afterwards Consul to Jerusalem, and author, if I mistake not, of "the Dutch at Home," "the French at Home," and other works. They were halcyon days, and Deacon Smith the soul of the company, having the readiest memory of all, the best Roman and Greek scholar among them, and withal, one of the best dinner-table conversationalists of all that goodly company. What with smokes, and talks and Greek Testament in the evenings at the dusty, bookish study of the venerable and versatile Dr. Smith Pyne, or the quiet drop ins in that of the Rev. Dr. Hall, time flew on rapid wings, and deacon hurried on to priest's orders, then to his naval chaplaincy and professorship, then to the degree with which Hobart, his alma mater all in due time honored both him and herself, then to the rectorship of the Brooklyn parish, and then to the chair of the Presidency of Trinity—an honorable career, fitly crowned. Combining many of the qualities of Dr. Arnold of England, with many of those of Dr. De Koven of America,—with no extremes to impede—President Smith would seem to have been a born educator, and a man prepared for his destiny by his career. During the war, he was ready to adopt the Horatian motto—"Dulce et decorum pro patria mori;" and I believe his request to the War Department for rifles with which to defend his castle is on file, and the no bullet holes pierced the wall of old "159" the loaded gun stood near the head of more than one bed in the house, ready for use, even if the *pro patria mori* part of the above sentiment had been the penalty. Gibson, of the Tennessee Senate, the orator at Hobart in June last, and many others could testify to the thoroughness and fidelity of Dr. Smith's teaching, to his native modesty and his love of letters even from his youth up; and "reminiscences" of the old times, did occasion offer, by the hour.

LANG SYNE.

BARLEY-WATER, so often recommended for the sick, may be varied and made to relish by adding stoned raisins to it. Let it boil after putting the raisins in. If figs are preferred, cut them in pieces and put them in.

The Household.

No household is very dreary so long as it has children in it—good children and merry with all the mirth of youth.

A PLAIN strip of plush, with handsome fringe on each end, makes a very pretty table scarf. If to this can be added, even if on one end only, a spray of flowers in arasene embroidery, it will be an elegant scarf.

A GOOD finish is given to an apartment by a border of some solid color being painted upon the floor boards all around the room. It should be about a foot and a half in breadth from the base board, and the carpet should reach only to its edge. For bed-rooms this is both cleanly and economical.

A COMMON pine easel may be made into quite a handsome article of furniture. See that the proportions are good, then cover it entirely with plush, velvet or velveteen of good quality. An easel five feet high will serve to hold quite a good-sized picture, and will make it a much more prominent object than if it were hung on the wall.

STRIPS of flexible Japanese matting apparently made from split rushes, are made into wall protectors or splashes, to hang above wash-stands. Coarse embroidery, in worsted or crewels, is put upon the lower part, to which is also added a tied fringe in mixed colors. The top is bound with braid and a rosette is tacked upon each upper corner.

COMPLETE elimination of three-fourths of the infants' foods now extensively sold, would probably, says the *British Medical Journal*, lead to a remarkable diminution in the present infant mortality. There is no food for infants, in ninety-nine cases out of a hundred, when they have to be brought up artificially, which can be compared to ordinary condensed milk properly diluted.

UNLESS you have hired help whom you can trust implicitly, it is a good idea to use earthen dishes for milk in place of tin; they are kept clean with much less trouble. The scientists of the present day and hour claim that the germs of disease hide in the crevices of a milk-pan, and that nothing but conscientious application of absolutely boiling water will remove the danger.

No young woman can rise in the middle of the forenoon, read trashy novels, take no exercise except an occasional promenade, eat sweet-meats, do no work, and keep late hours, and at the same time lay a foundation for good health at forty. It is all very well to look handsome at twenty, but to be both handsome and healthy at forty, is more greatly to be desired.

A PRETTY heading for a lace curtain, which is so simple as hardly to deserve to be called a lambrquin, is made of a piece of handsome goods used to cover furniture with. It may be of any width to suit your taste. The edges should be cut in points, and each point and the notch between the points should have a small tassel. These may be of silk, or they are very tasteful made of crewel, and then picked out with a needle, so that they are soft and fluffy.

A DELICIOUS sauce may now be prepared for winter use; it is made of cranberries and raisins. To one quart canful of cranberry sauce allow one good handful of raisins; they impart a delicious flavor, which is a great improvement on the cranberries alone. Cranberries are also excellent eaten alone, with a little sugar, for pies and puddings. It is better to put them up early in the season, as there is likely to be more waste later on.

AN old mahogany or black walnut stand may be remodelled in the following manner: Have it nicely dressed with oil or varnish as best befits its lost estate. Then have a piece of wood cut out the same shape as the top of the stand, but two or three inches larger all around. Cover the extra top with plush, then glue it to the top of the table. This is a very pretty addition, and ornaments set on this plush-covered stand, shows to an extra advantage. It makes a good place to set a handsome lamp, a statue or a piece of valuable china.

SOME of the French medical journals have recently been discussing the relation of the teeth to the brain, and their conclusions are of importance to all brain workers. It seems to have been clearly established that excessive and prolonged mental labor causes the teeth to decay by consuming the phosphates which would otherwise nourish the dental structures, and Dr. Champagniere therefore recommends that parents and guardians should pay close attention to the condition of the teeth of those under their care, and should, when any signs of premature decay are noticed, give their charges a holiday.—*Boston Transcript*.

ESCALOPED eggs make a nice dish for supper. Bread or cracker crumbs may be used. They should be wet with milk, or with water in which you put some melted butter. Then put a layer of the crumbs, and then of cold boiled eggs, seasoning with pepper and salt. Then put in a layer of chopped meat—this may be of cold chicken, boiled ham, or even of beef, if tender and chopped fine—and so on in alternating layers until the dish is full. Have a layer of the crumbs on the top, with little lumps of butter scattered over it. Bake until thoroughly cooked through. For a medium-sized pudding-dish an hour is none too long.

IN making a bag you ought first to regard its uses. It must have its own character, and the shoe bag is never the model for the one for stockings. They must, however, have certain virtues in common, and they must be easy to open, capacious, but not bulky, well made and fair in appearance. If it is to be made to draw up with a string—and this is the best when used for storage purposes—run two casings in the hem and put two strings in it, working two eyelets for each string at the sides. It will then draw easily and close tightly. If the bag is in constant use, put rings on the edge of the hem and run the string through them. If it is to be kept open, as for scraps at the sewing-table, or hair at the toilet, run a bonnet wire around the edge, and fasten a long strap-like string on opposite sides.

A very convenient and pretty bag is made like the old-fashioned long purse, and can be used for sewing, knitting, or even for a scrap bag in the sitting-room. It is made of cashmere, silk, or even a bandana handkerchief, and is fastened with two bone harness rings. One end is left square, with a tassel at each corner, the other end is drawn together and has one large tassel on it. There is a very pretty and convenient stocking bag in use, made of a large puff sewed on two half circles of pasteboard covered with the same material as the puff. On one of these circles is a small pocket for cottons, on the other it funnel leaves for needles. The bag is drawn by rings, and is as ornamental as it is useful. In making a shoe bag for travelling, make the pockets separate, each with a flap buttoned down, and instead of one great bulky package you have little ones ready to be tucked into the corners of your trunk. When you need them at home they can hang side by side on the closet door.

THE LOST BROTHER.

Goldlocks, my sweet-eyed maid, When we wandered in the shade Through the ferny forest glade...

Stories about the Wonderful Kingdom

And Some of its Soldiers and Servants.

BY C. A. JONES.

CHAPTER XVII.—THE STORY OF A WINTER'S NIGHT.

I have told you that all over the world the fire of persecution raged; in Persia and in Egypt, in Gaul and in Britain...

Britain you know was in the West, and this Constantius Chlorus died at York in 300. He had married a British lady, named Helena, and their son was Constantine the Great...

After a time Maximian again became emperor, and Licinius the brother-in-law of Constantine was made a Cæsar.

I am going to tell you now about some more brave soldiers, who went to their death by order of this Licinius. He went into Cappadocia and he published a decree commanding every Christian to abandon his religion.

There was in the city of Sebaste a governor whose name was Agricola, and quartered there was the Thundering Legion. You remember the story of the Thundering Legion, do you not? I told it to you in Chapter XII., how the Christians prayed for rain, and a storm came, and refreshing showers, and ever after those Christian soldiers went by the name of the Thundering Legion.

The commander of the legion was called Lysias, and forty soldiers amongst them, all young and brave and noble, refused to sacrifice to the false gods of the heathen. They told Agricola their determination, and he threw them into prison, and there they prayed and sang that beautiful psalm of trust and faith, "Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty."

Then the dear Lord, for Whom they were so ready to suffer, appeared to them, and told them to be brave and strong, and then they would be sure to win the crown of victory.

They prayed one prayer in their dreary prison, they asked God to let them die together, to go together to the better land.

Again they were taken before the governor to hear their sentence. A terrible one it was; it was winter, the snow lay thick upon the ground, the ice was upon the lakes and ponds. Agricola ordered that upon one of those frozen pools they should spend the night naked; but in a small building near there was to be a bright fire, and a warm bath, and any one of those forty soldiers who attempted to warm himself should be considered as having renounced his faith.

There on the ice stood the forty martyrs, cold, shivering, naked, and before them within easy reach was the bright warm fire glimmering in the wintry sky.

Soon death came to some of that brave band, they fell down asleep upon the ice, and knew no waking save in the Paradise

of God. The others stood brave and firm praying that they might endure to the end; praying that all of them, all the forty, might together receive the crown.

One only amongst them all had not strength to endure temptation; and one of them all approached the cheerful fire, and warmed his cold stiff limbs in the bath; and only one of those forty brave soldiers lost his crown.

There was a Pagan soldier guarding the pond, and he dreamed a wonderful dream on that winter's night. He saw an angel come down from heaven carrying in his hand a bright beautiful crown, he went on bearing these glorious diadems until he had brought thirty-nine of them, and the soldier understood now that they were the crowns of the martyrs. He looked in vain for the fortieth, it did not come; and then he awoke, and saw the poor tempted soldier entering the hut where the fire burned.

There came into his mind a wish. What do you think it was? It was to win the crown which the other had lost. He heeded not the cold, he did not care for the pitiless wind, if only he could be blessed enough to die for Christ's sake.

He went to Agricola and told him that he was a Christian, and then he stood with the others upon the frozen pool, he was not baptized, but in those days martyrs received the baptism of blood, and so were made heirs of the Kingdom of Heaven.

When morning came some of those soldiers were still alive. Agricola ordered their legs and arms to be broken, and whilst they were suffering this dreadful torture they sang praises; "Our soul hath escaped out of the snare of the fowler; the snare is broken and we are delivered." And so the forty Martyrs of Sebaste won their crown of victory together.

CHAPTER XVIII.—THE PATRON SAINT OF THE LITTLE ONES.

I am now going to tell you a story of another of the saints who lived during the persecution of Diocletian. We do not know very much about him, most of what I have to tell you will be legendary. You remember what I told you a legend meant, do you not, dear children? But I am sure you would be disappointed if in these stories about the Wonderful Kingdom you did not hear something about St. Nicolas. You all know about him, do you not? He is supposed to put all kinds of good and pretty things into those stockings that you hang up somewhere near your bed-side, and in Russia and Germany the children believe that he drives about in his carriage and pair on the 5th of December, the eve of his festival, and inquires of the fathers and mothers how the little ones have behaved during the year that has passed, and if they have been good he leaves some of his presents for them, and if they have been naughty he goes away without bestowing upon them any signs of favor.

St. Nicolas is considered the Patron Saint of children, and so of course you want to hear about him.

All that is really known is that he was Bishop of Myra, in Lycia, and he very early showed signs of great zeal and piety; he was always trying to help people who were in trouble, but he was so good and so humble that if he ever did a deed of kindness he made those who received it at his hands promise to say nothing about it.

He was thrown into prison because he was a Christian, and we cannot be quite certain whether or not he won the martyr's crown; one thing you may be quite sure of, he was ready to die the martyr's death had it been God's will that he should do so. Those good men who were not martyrs in those troubled times were called Confessors, for they were ready to confess Christ even unto death.

Now I will tell you two or three legends about St. Nicolas.

There was a nobleman who had three daughters; once upon a time they were very rich, and all of a sudden they became poor, so poor that their father did not know how they were to live, and he used to sit and weep, and wonder what was to become of them all. One night he was sitting alone, his daughters had gone out into the city to try and earn some money, and some one came to the window, and threw in a handful of gold tied up in a pocket handkerchief. Oh how glad the nobleman was when he saw the bright shining gold pieces! and he took them up, and gave them as a portion to his eldest daughter; the next night the same thing happened, and the nobleman again took the money and gave it to his second daughter.

He could not help thinking that this kind friend would come a third time, and he was quite determined to watch for his arrival, and find out who he was. He was not disappointed; on the third night St. Nicolas (for of course you have guessed that it was he) appeared at the window with his pocket handkerchief full of gold; then the nobleman sprang forward and fell at his feet, and thanked him for all his goodness; and the bishop made him faithfully promise to tell no one what he had found out.

After this there was a great famine in the city of Myra; the poor people were starving, and St. Nicolas did not know what to give them to eat; his kind heart bled at the sight of their suffering.

There came some ships laden with corn into the harbor, and St. Nicolas sent and asked the captains to give him some of the wheat, for the relief of his people. They answered that they were very sorry that they could not do this, for all the corn had been measured, and had to be given up just as it was into the emperor's store-house.

Then St. Nicolas told them that if they would give the poor people something to eat, they were sure not to be the losers; he promised them that when they got to Constantinople they would find just the same quantity of wheat as had been given them to put on board their ships.

And now one more story, the principal one in the legends of St. Nicolas, as far as little children are concerned. I dare say you have often seen pictures of the good Bishop standing over a tub full of little children. I will tell you the meaning of this.

During that terrible famine, St. Nicolas used to travel through the country to try to comfort the poor starving people. It happened one day that he went to the house of a wicked man who used to steal little children and murder them, and give them to his guests to eat. Some of the poor little limbs were set before the bishop; he at once found out what the food was, and he went to a tub where the remains of the children were salted down, and he said a prayer over them, and made the holy sign, and the little ones all rose up alive and well. This, dear children, is the legend of St. Nicolas and the tub, and the moral is, that in the power of the cross, and in the strength of prayer, the saints and servants of God can do all kinds of wonderful things.

The Twelfth Indiana Regiment possessed a pet of whom it may be said that he enjoyed a renown scarcely second to that of the wide famed Wisconsin eagle. This was "Little Tommy," as he was familiarly called in those days—the youngest drummer boy, and so far as the writer's knowledge goes, the youngest enlisted man in the Union army.

The regiment to which the company was assigned was with the Army of the Potomac throughout all its campaigns in Maryland and Virginia. At the expiration of its term of service, in August, 1862, "Little Tommy" re-enlisted and served to the end of the war, having been present in some twenty six battles. He was greatly beloved by all the men of his regiment, with whom he was a constant favorite.

It is thought that he beat the first "long roll" of the great civil war. He is still living in Warsaw, Ind., and bids fair to be the latest survivor of the great army of which he was the youngest member. With the swift advancing years the ranks of the soldiers of the late war are rapidly being thinned out, and those who yet remain are fast showing signs of age. "The boys in blue" are thus, as the years go by, almost imperceptibly turning into "the boys in gray;" and as "Little Tommy," the youngest of them all sounded their first reveille, so may he live to beat their last tattoo.—St. Nicholas.

Thomas Hubler was born in Fort Wayne, Allen County, Ind., October 9, 1851. When two years of age the family removed to Warsaw, Ind. On the outbreak of the war, his father, who had been a German soldier of the truest type, raised a company of men in response to President Lincoln's first call for 75,000 troops. "Little Tommy" was among the first to enlist in his father's company, the date of enrollment being April 19, 1861. He was then nine years and six months old.

The regiment to which the company was assigned was with the Army of the Potomac throughout all its campaigns in Maryland and Virginia. At the expiration of its term of service, in August, 1862, "Little Tommy" re-enlisted and served to the end of the war, having been present in some twenty six battles. He was greatly beloved by all the men of his regiment, with whom he was a constant favorite.

It is thought that he beat the first "long roll" of the great civil war. He is still living in Warsaw, Ind., and bids fair to be the latest survivor of the great army of which he was the youngest member. With the swift advancing years the ranks of the soldiers of the late war are rapidly being thinned out, and those who yet remain are fast showing signs of age. "The boys in blue" are thus, as the years go by, almost imperceptibly turning into "the boys in gray;" and as "Little Tommy," the youngest of them all sounded their first reveille, so may he live to beat their last tattoo.—St. Nicholas.

Catarrh

At this season of the year everybody has a cold, and some very bad ones. By frequent exposure the membranes of the nose become very sensitive, and catarrh and influenza are epidemic. Relief may be obtained by the use of Hood's Sarsaparilla.

For many years in succession, beginning so far back I don't remember when I had the catarrh in my head. It consisted of an excessive flow from my nose.

Jerome Brownell, merchant and extensive miller at Victor, Ontario county, N. Y., writes: "I have used Hood's Sarsaparilla for my catarrh, and it has helped me. I consider Hood's Sarsaparilla one of the best remedies for blood disease to be obtained."

"I have been troubled with that distressing come plaint, Catarrh, and have been using Hood's Sarsaparilla, and find it one of the best remedies I have ever taken. My trouble has lasted ten years, and never could get any relief until I commenced to use Hood's Sarsaparilla."—Martin Shield, Chicago, Ill.

Danger from Catarrh Depends upon the amount and extent of the Scrofulous infection. Unquestionably many deaths from consumption can be traced to neglected catarrh. There is a violent distress, prostrated and coughing spells, the eyes weep the nose discharges copiously, and the head seems about to split.

In such cases Hood's Sarsaparilla corrects the catarrh by its direct action in discharging the poison from the blood through nature's great outlets, so that healthy, sound blood re-enters the membranes and is wholesome.

Hood's Sarsaparilla Sold by druggists. \$1; six for \$5. Prepared by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

Ladies' Home Class for Study of Scripture and Church History, resumes work, (D. V.), with Advent. New D visions, Divine Worship and the Offices of the Church. Address, Miss L. WHITE, Stamford, Conn.

MATHER'S PATENT LACING KID GLOVE. Instantly cooled by putting a silk cord and fastened with a button. No buttons or hooks are used. Over 300 dozen sold in London in one month. Write not for sale by local dealer, sample sent by mail for 1 cent. Size of color, on receipt of this price. 6 Lace \$1.50 8 Lace \$1.75, 10 lace \$2.00. Sup. for quality \$3.00 extra.

MENEELY BELL FOUNDRY. Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals. Meneely & Co., West Troy, N.Y.

McShane Bell Foundry. Manufacture those celebrated Bells and Chimes for Churches, Tower Clocks, &c. &c. Prices and catalogues sent free. Address H. McSHANE & Co., Baltimore, Md.

THE TROY MENEELY BELL FOUNDRY. Clinton H. Meneely Bell Company, TROY, N.Y. Manufacture a superior quality of Bells, Oldels Workmen. Greatest Experience. Largest Trade. Special attention given to Church Bells. Illustrated Catalogue mailed free.

JAPANESE WARES. Church Fair or Bazar Committees, by giving us reference cards, will be furnished with an assorted stock of our Japanese Goods at our lowest wholesale price, with the privilege of returning what is unsold, and payment of our account to be made after the fair is over. Write for Catalogue.

Curio Department of Formosa Tea Importing Co., 88 State St., Chicago. Opposite Marshall Field's.

THE YOUNGEST DRUMMER. The Twelfth Indiana Regiment possessed a pet of whom it may be said that he enjoyed a renown scarcely second to that of the wide famed Wisconsin eagle.

SUBSTITUTES. The public are cautioned against a custom which is growing quite common of late among a certain class of Druggists, for instance, when asked for a bottle of

Allen's Lung Balsam, Which is the leading remedy for all Throat and Lung Diseases, and is frequently recommended by Physicians who know of its true merits.

Ministers and Public Speakers. Who are so often afflicted with throat diseases, will find a sure remedy in this Balsam. Lozenges and waters sometimes give relief, but not Balsam, taken a few times, will insure a permanent cure.

As an Expectorant it Has No Equal. It is harmless to the most delicate child. It contains no opium in any form. Directions accompany each bottle.

CAUTION: Call for ALLEN'S LUNG BALSAM. CATARRH CREAM BALM. ELY'S CATARRH CREAM BALM CURES COLD IN THE HEAD, BRUISES, BURNS, SCALDS, SORE THROAT, RHEUMATISM, HAY-FEVER, ETC.

SILURIAN, The Famous Waukesha Water. Good for all Kidney and Stomach troubles. Sold in barrels, 10-gallon cans, siphons, quart and pint bottles. LEONARD LANGRISH, Office, 75 State Street, Chicago.

6 Cts. SHEET MUSIC Full Size (11 x 14) best paper, sold everywhere at 30c. For \$1 each, sold by mail for 50c. per copy for any piece on list, largest list to be had from. Send 6c. (stamp) for Sample Copy. Catalogue sent free. GREEN'S MUSIC STORE, 117 GREENWICH ST., CHICAGO, ILL.

INVESTORS should confer with the WESTERN FARM MORTGAGE CO., First Mortgage Real Estate Loans paid in New York. Absolute Satisfaction GUARANTEED. For reliability, consult Third Nat. Bank, N. Y. City, or Nat. Bank, Lawrence, Kan. Security large. Interest promptly paid. Send for pamphlet with testimonials, sample forms, etc. F. W. PERKINS, Pres.; J. S. HART, L. H. PERKINS, Sec. J. T. WARR, V. Pres.; Auditor: J. C. W. GILBERT, Treas.

Cut This Out. A GOLDEN LOT OF GOODS that will bring you in MORE MONEY in One Month, than anything else in America. Absolute Certainty. Need no capital. M. Young, 175 Greenwich St., N. York.

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

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rt. Rev. W. H. A. Bissell, Rector-in-Chief. Family boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Extensive improvements have been made in school building during the past year. 24th year begins Aug. 30, 1888. For catalogue, address H. H. ROSS, A. M., Principal.

SHATUCK SCHOOL, Fairbault, Minnesota. Fits boys thoroughly for all eastern colleges. Send for Illustrated Catalogue. Rev. J. Dobbin, A.M., Rector.

A thorough French and English Home School for 15 Girls. Under the charge of Mme. Henriette Clero, late of St. Agnes's School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes's School. French is warranted to be spoken in two years. Terms \$300 a year. Address Mme. H. CLERO, 4315 Walnut Street, Philadelphia, Pa.

SHORT HAND—The standard American system taught by a series of easy and progressive lesson sheets by which any one can learn to write rapidly in a few weeks. Exercises corrected and lessons thoroughly explained by mail. Terms: \$5.00. F. G. Odenheimer, 723 South 23rd St., Philadelphia, Pa.

RACINE COLLEGE, Racine, Wisconsin. First Warden, Dr. James De Koven. 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. Family life and strict discipline throughout. Christmas Term opens Sept. 13, 1888. For Catalogue and further information, address Mrs. A. Z. GRAY, S.T.D., Principal.

SEA SIDE HOME BOARDING SCHOOL, Asbury Park, N. J. For Young Ladies and Children. Open during Summer. 6th year opens Sept. 13, 1888. Address MISS JULIA ROSS, Principal.

School of Music, Art and Languages, 338 Jarvis St., Toronto, Canada. Directors:—School of Music, W. Waugh Lauder (pupil of the Abbe Liszt, full course graduate of the Leipzig Conservatory); School of Art, Arthur L. Graham, B. A., Oxon. (Sons of Kensington, London, England); School of Languages, Rev. A. Campman, B. A., Trinity College. Full two and three years course in each department. Terms, including room, board, and laundry, \$300 per year. Apply Mrs. S. C. LAMPMAN, 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. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. Opens Sept. 24th. The School 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 location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc., address the Mother Superior, Sisters of St. Mary.

St. John's School for Boys, Sing Sing, N. Y. Rev. J. Breckenridge Gibson D. D., Rector.

ST. JOHN BAPTIST SCHOOL, East 17th St., New York. Under the care of the Sisters of St. John Baptist. Address the Sister in Charge as above. Ecclesiastical Embroidery. Address the Sister in Charge, Church Workroom, 233 East 17th Street.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y. A Church School for Boys. Conducted upon the Military System. Charges \$350.00 per annum. WILFRED H. MUNRO, A. M., Pres't.

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. John's School. Founded by the Rev. Theodore Irving, LL.D. Eleventh year—Oct. 3, 1883—21 and 23 West 32nd St. New York City, between Broadway and Fifth Ave. Boarding and Day School for Young Ladies and Children. Mrs. THEODORE IRVING. Miss L. I. HOWE.

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Monday, September 24th, 1888. Address the SISTER SUPERIOR as above.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The ninth year will open (D.V.) on Wednesday, Sept. 19, 1888. Instrumental music under charge of J. Baier, Jr., a private pupil of Plaidy, of Leipzig Conservatory. French and German taught by native teachers. Rev. FRANCIS T. RUSSELL, M.A., Rector.

Shopping in New York. Miss EDITH LITTLEFIELD, No. 47 Lafayette Place, New York, makes purchases of every description for ladies and gentlemen, with discrimination and taste. Orders by mail from all parts of the country promptly executed. Samples sent free Best of references.

ORANGE GROVES. Sand furnished, orange groves planted and cultivated for non-residents. Safe and profitable investments. Information and references on application. R. G. ROBINSON, Zellwood, Orange Co., Florida.

A \$15 Bible For \$5. Size, 10x12 inches. Sent on 30 days' approval. An elegant present for your friends. Sample Bible FREE to AGENTS. G. S. MAYO & CO., 162 LaSalle St., Chicago, Ill.

CANCER INSTITUTE. Established in 1873 for the cure of Cancer, Tumors, Ulcers, Scrofula, and Skin Diseases, without the use of knife or loss of blood and pain. For information, circulars and references, address Dr. F. L. FOND, Aurora, Kane Co., Ill.

Prepare Your Xmas Music "Silver Carols" with S.S. Service. By popular authors. 4c. each, \$3. per 100. 1 Sample copy 30c. Bethlehem Songs, 20c. carols, 20c. 1 Sample 10c. Gifts Choir Gongs, Quires, Sools, etc., \$1. each, 10c. to choir. Standard Royal Anthem Book, by Clara Scott, \$1. each, 75c. to choir. Immanuel, Xmas Cantata for S.S. 25c. each. The Deutscher, and all the cantatas in great variety Christmas Anthem, by Oosterhoff, 10c. GEO. D. NEWHALL CO., Cincinnati, O.

The Living Church.

Chicago, December 15, A. D. 1883.

Entered at the Chicago P. O. as second-class mail matter.

SUBSCRIPTION,.....ONE DOLLAR A YEAR
Advertising Rates, per agate line, 15 cts.
Notices of Deaths, free; Business Notices, Obituaries, Appeals, Acknowledgments, Marriages, two cents a word. All notices must be prepaid.

O. W. LEFFINGWELL, ARTHUR P. SEYMOUR.

Address THE LIVING CHURCH CO.
162 Washington St.

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

Subscribers wishing receipts should forward one cent in addition to the price of subscription.

Special Combination Offer.

Subscribers to THE LIVING CHURCH, who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates. It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

THE LIVING CHURCH (in advance) and Harper's Monthly,	\$4.00
Harper's Weekly,	4 25
Harper's Bazar,	4 25
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen),	2 25
The Century,	4 50
St. Nicholas (an illustrated magazine for boy and girls),	3 50
The Continent,	4 00
English Illustrated Magazine,	2 25

Address THE LIVING CHURCH CO.
162 Washington St.,
Chicago, Ill.

THE London *Guardian* devotes no less than twelve of its pages to an account of our General Convention.

AN exchange has a column headed "The Bishop's Dairy." The bishop in question is no milk-and-water bishop, however.

If Bishop Riley were not a High Churchman of the "most altitudinarian type," so "arrogantly and bitterly exclusive," says a correspondent of the *Recorder*, he might receive the right hand of fellowship from the Reformed Episcopalians!

THE *Church Times* tells as a true anecdote that, "A gentleman, after communicating at a church with a vicar of Puritan proclivities, made a low and reverent bow to the altar before he retired. One of the officiants, supposing it to be a salaam to himself, returned the bow."

Lord Coleridge, during his recent visit, had a good many pleasant words for us and our country, in response to the very cordial receptions tendered him. *Punch* is having its fun over the Chief Justice's "taffy," and advertises a new drink at the "American Bar," composed of one proportion of spirit to three of syrup. It is called "The Coleridge!"

OUR esteemed contemporary the *Standard of the Cross* is, from a printer's technical point of view, admirably conducted. Thus it is probable there is some meaning in the following sentence from its last number, although we have not been able to make it out "He gave his host to understand that he had never counted upon seeing an American Indian in such being presented to that writer, it is reported that Mr. a state of educational training."

THAT is an excellent custom which some of the clergy have adopted, the preaching of a sermon on All Saints' Day as a memorial of parishioners departed during the year, each one being mentioned. No funeral sermons are preached at any other time. It is a little awkward for bereaved husbands and wives who marry again before All Saints' Day comes around, to hear the funeral sermon of a recent partner. It reminds them of Hamlet's "funeral baked meats."

It is a noble gift which Dr. Wheeler of Chicago, has made to the bishop, in trust for the Church. It is God's blessing upon the wisdom, piety, and patience of Bishop McLaren who has, for years, given of his time and talents for the building up of institutions in the Northwest, while waiting and praying for the foundations of educational work in his own city. Racine, Nashotah, Kemper Hall, and St. Mary's, Menominee, have frequently enjoyed his presence and profited by his counsel. We rejoice that the way is now open, for the realization of his hopes, and that his Epis-

copate seems about to be signaled by the establishment of a school of the prophets in the metropolis of the West.

In congratulating the Bishop of Chicago upon the great work now in hand, we should not fail to remember with gratitude him who has been instrumental in providing the means. This is not Dr. Wheeler's first experiment in giving to the Church. When the question of division was under discussion in the old diocese of Illinois, it was he who came forward with the offer of a residence for the bishop in Chicago. His last great gift was \$20,000 for the building of a clergy house for the cathedral. May he live to see his present benefaction a great power for good.

OUR next issue will be the Christmas number, and we shall try to make it as bright and attractive as possible. There are several pretty poems and other contributions in the drawers, and we are looking for many favors from kind readers who wish to contribute to the general Christmas joy. Do not wait to write an original poem or to copy out a sermon, but send us some choice extracts from a favorite author, some gleanings from books and papers, old or new, relating to the blessed Nativity.

THE LIVING CHURCH COMPANY have a long list of missionaries who are very anxious to receive the paper, but who are really not able to afford even the nominal subscription price of one dollar. During the past six months over one hundred dollars was received by the COMPANY towards a fund for supplying THE LIVING CHURCH to missionaries, and about the same amount for tracts for the same purpose, but this fund is now quite exhausted. It should be replenished. A weekly visitor, with news, counsel and teaching, brings more comfort and blessing to a hard-working missionary's home than many wot of.

A NEW periodical has made its appearance in New York, entitled "Friendly Visitor." There are four divisions of this Friendly Visitor; the Churchman's Friend, the Family Friend, the Sunday School Teacher's Friend, and the Temperance Friend. The paper reminds one of the description of a western town—"well laid out but thinly settled." It is to be "strictly Protestant Episcopal, Churchly in its character, and Evangelical in its doctrine." We are always glad to meet a "friend" and wish for this new one long life and prosperity.

THE LIVING CHURCH COMPANY have now ready a fourth edition of the late Rev. Dr. Ewer's article on "What is the Anglican Church," and his "Open Letter" to Bishop Huntington. That three editions of a thousand copies each, should have been disposed of in so short a time shows how Churchmen appreciate the work of the distinguished writer and scholar whom the Church on earth has lost. To this new edition there has been prefixed, at the earnest request of very many subscribers to THE LIVING CHURCH, a portrait of Dr. Ewer specially engraved from a photograph by Sarony, of New York.

It was a good point that was made by a correspondent who attended a recent Woman's Convention. He said: "I am somebody's husband, and in that relation attended the convention. Call me Mr. Arabella Jones, and you will not be far astray." It seems to have been written, however, in real earnest, as the letter is loud in praise of all that was done there. Most men, however, will have an instinctive aversion to any demonstrations on the part of women which tend to make a man feel that he is of importance only because he is somebody's husband. The way to prevent such a state of things is for men to be more manly and not shirk responsibility and leave reform to their wives.

THE LIVING CHURCH ANNUAL for 1884 is now before the public, and will doubtless meet as favorable a reception as in past years. The few changes that have been made in the work will certainly be recognized as improvements. Chief among these are the printing of the cover in red and black, and the placing all the advertisements together. In the way of novelty, there are the brief biographical sketches of all the one hundred and thirty-three bishops numbered in the American Succession, a concise and accurate account of the pro-

ceedings of General Convention, including the proposed changes in the Prayer Book, and a very full General Summary of Statistics. The mailing list of the LIVING CHURCH, which by actual count, contains the names, and of course correct addresses, of FIFTEEN HUNDRED AND TWENTY-NINE CLERGYMEN has been of great assistance in the preparation of the General Clergy List. Altogether the book will be found worthy of a place in the home of every subscriber.

THE Christmas number of THE LIVING CHURCH will appear in a new dress. There will be little change in the style of typography, but the paper will be set in new type, specially made for it, long primer, brevier and agate. The type now in use has done service for nearly four years, some of it longer. The brevier is needed for the mailing list, all of which must be kept standing, changes being made in the type and not in a book. It would be impossible to manage the list now by the old system of subscription books. The type already used in the fifty mailing galleys is more than that used in setting up the entire paper. Our readers will be glad to know that the new type is purchased out of the earnings of the office, at the subscription price of ONE DOLLAR A YEAR!

Good News from Chicago!

The daily papers last week announced what to some of us was not news, that Dr. Tolman Wheeler has given the munificent sum of a quarter of a million for the building and endowing of a theological seminary in Chicago. To Bishop McLaren is confided the trust of this fund and he has already organized a corporation for carrying out the donor's intentions. The object, as stated in the paper of application to the Secretary of State, is to establish an institution under the control of that branch of the Holy Catholic Church at present known as the Protestant Episcopal Church, especially for the education of persons in the Catholic Faith in its purity and integrity as taught in the Holy Scriptures and defined by the undispersed Ecumenical Councils. The Directors are the Rt. Rev. William E. McLaren, S. T. D., Bishop of Illinois; the Rt. Rev. Alexander Burgess, D. D., Bishop of Quincy; the Rt. Rev. George F. Seymour, D. D., Bishop of Springfield; the Rt. Rev. Edward R. Welles, D. D., Bishop of Wisconsin; the Rt. Rev. J. H. Brown, D. D., Bishop of Fond du Lac; the Rt. Rev. David B. Knickerbacker, D. D., Bishop of Indiana; the Rev. Clinton Locke, D. D.; the Rev. W. H. Vibbert, S. T. D.; the Rev. J. H. Knowles; the Rev. Richard H. Sweet, of Freeport; Edward H. Sheldon, S. Corning Judd, and Charles R. Larrabee, of Chicago.

A better choice could not have been made, with reference not only to the personal qualities of the members but also to the dioceses represented. The association herein secured will open the way to closer relations and to co operation in other work. They are all dioceses that have their natural centre in Chicago, and it is not one of the impossible things that sometime in the future these six dioceses should be united in Provincial organization.

The work for which Dr. Wheeler has so generously provided will be carried forward without delay. Messrs. Treat and Foltz, the architects selected, are taking unusual care to get all the "points" that an institution of the highest class should present, and they can be trusted to do their part well. Within twelve months it is expected that the institution will be ready to be opened. Under the wise direction and business management of Bishop McLaren, there need be no fear of extravagance or mistakes. The funds will not all, or in great measure, be used on the buildings, but will be largely reserved for endowment. This, from time to time, will be increased, as the needs of the institution require. It will be a grand monument to the good founder and will signalize the Episcopate of the third Bishop of Illinois, the last to bear that title.

Of course the question must arise in many minds, How will this work affect Nashotah? No one can answer that now. Much as we love Nashotah and rejoice in her record, we cannot reverse the law of gravitation in business, social, political, and ecclesiastical affairs. Great enterprises have their foundations, as a rule, in great cities. We are more and more

returning to the methods of the first ages, making in the cities the centres from which our Church work radiates. If the Bishop is to be in the city, the theological school must be there, too. It makes no difference what we think or feel on the subject. Nashotah came in answer to faith and prayer, and we believe that God has still a work for her. We may leave the result to Him. Chicago needs the seminary that is now in prospect, and the question about Nashotah must wait for its answer. It is due to the Bishop of Chicago to say that he has had no intimation of anything above written.

An Important Matter.

A custom prevails in our churches generally which we feel sure is now and has been productive of lamentable results. We refer to the arrangement for public services on the Lord's day. The common custom is to have Morning Prayer at 10:30 and Evening Prayer at 7:30. In many churches there is an early celebration of the Holy Communion, save on the first Sunday in the month, when there is a mid-day celebration. Ordinarily Morning Prayer and sermon are at an end at 12 o'clock. Then, in most of our churches, follows the Sunday school, save on the first Sunday in the month when it comes after the celebration. In some parishes the Sunday-school is before instead of after Morning Prayer. In either case, however, the result is the same. *The children do not join in any of the public Sunday services.* It is hardly to be expected that they should. Our Sunday services are very well planned for adults. There could be no better arrangement provided we do not want our children to come to church. It is manifestly unreasonable to expect them to come to the appointed service at 10:30 in the morning, stay through it all and, then, through the session of the Sunday-school which will be for at least an hour longer. Or if Sunday school meets at 9 o'clock the result is equally unfortunate. In that case the children come to Sunday school and do not stay to Morning Prayer. Or if a few do, it is because they are made to and not because they want to. If the Sunday school is after Morning Prayer—which is usually the case—the children begin to gather around the church door at about 12 o'clock. They will stay out as long as they can, but if the weather is severe, they must come inside the church in order to keep warm; and so they come straggling in, two or three at a time, disturbing the worship, provoking the scowls of older people and being made to feel that they are regarded as intruders. The more sensitive stay out doors in the cold rather than face the frowns of the sexton; or they are purposefully late, in which case they must run the gauntlet of the crowds that are hurrying from the church.

Even when the children do get into the church it is generally to encounter a tired rector, whose energy and nerve power have been used up already by the public services just at an end; and a Sunday school teacher who even if competent and conscientious, is human. As he has been in a close church for a hour and a half already, he is in no condition for his work and, in fact, he generally looks upon it as an irksome duty and wishes himself through with it. And so, by the rector, by the Sunday-school teacher, and by the children especially, the whole business is generally regarded as a necessary evil.

So much for Sunday forenoon. During the whole afternoon the church is shut up. At 7 o'clock it is again opened, to the regret of those who know that they ought to attend, but do not, and seldom to the happiness or edification of the few that are present. A handful of people scattered here and there, in a great church is a doleful sight. With a single officiating priest, a quartette choir, and a handful of people, who possibly are every one *mutes*, how can the service be interesting? Evening service never can be anything better in parishes where the services are rendered by a choir and one tired and disconsolate priest. What then is to be done? In parishes where the rector has an assistant priest and a *surpliced choir* well conducted the evening service may be kept up. In such case it will or at least ought to be a success. If the rector has no assistant, and is *obliged* to have a quartette choir, let him abolish the 7:30 service, and the quicker the better. Let him have Sunday

school at say, 3 o'clock in the afternoon followed by Evensong at 4 o'clock, with a short, plain, extemporaneous sermon which children can understand.

No matter how informal the sermon may be if it holds the attention and instructs and quickens this mixed congregation that is enough. The many and great advantages of services thus planned are obvious. The chief blessing of such an arrangement is that it makes it possible for children to attend the Sunday services.

The Ministry.

An official copy of the report on the State of the Church, made to the late General Convention, is now in the hands of the clergy. Through our Church press it has, no doubt, been seen and read already by our most intelligent and devoted laity. It is, in general, a very gratifying report, showing that the Church has not only kept pace with but far surpassed the growth of the nation. In one matter, however, it ought to cause great searching of heart, and that is in reference to the falling off in the number of young men seeking to become candidates for Holy Orders. It is not as yet so serious a matter with us as it has become with various Christian denominations around us, the Presbyterians for example. But for the fact that so many come to us from the denominational ministry, it would be a far more serious question with us than it is. It is very seldom that the Presbyterians, for instance, receive accessions to their ministry from other Christian bodies. With us however, it is a common occurrence. It is the most emphatic testimony to the strength of our position. For these men who thus come to us from the ministry of other bodies are little likely to do it from unworthy motives. From a worldly standpoint we have no inducements to hold out. If they come to us from interested motives they soon find that they have made a mistake. In at least one or two such cases they have soon gone elsewhere.

The denominational minister makes his contract with the congregation that he serves and it is made as a matter of business. Nor is his ministerial position a bar to such general business relations as he may see fit to assume. Whereas our clergy are judged from our high stand-point regarding the ministry so far as relates to everything that is expected of them. But so far as they themselves are concerned are there any corresponding advantages? We must admit that we know of none. Among the proposed enrichments of the prayer Book is a supplication in the litany praying God to send forth more laborers into the harvest. And it is a good petition to make; no doubt. Still it must be said that it is a vain thing for the Church to make it unless ready to accord to her clergy a suitable support. Such support implies first a just and fair income, and secondly a moral support that will make them strong and influential for good with their people and in the community. What good can a clergyman do, for example, among the children and young people of his flock, when, from all that they can see and hear, they know that their parents, have really no regard for either his office or his teaching? Let the Church, by all means, maintain a high standard as to the character and attainments of her clergy. Then let the Lord's people treat His ambassadors with the justice and honor due them as such for His sake. Then let the Church pray the Lord of the harvest "to send forth more laborers."

Merely adding petitions to the Litany will be of no use. The Lord will not hear us for our much speaking. He will however regard us and bless us for our righteous acts, our honest and godly living.

Is It Needed?

N. Y. Times.

M. Loyson comes before the American public with certain undeniable advantage. He is a man of culture and an eloquent orator. He is an excommunicated Roman Catholic priest, and unlike two or three ex-priests that have sought the confidence and money of Americans, he is a gentleman. There are good reasons why we should listen with more or less pleasure to his lectures, but it does not follow that in giving him money to build a chapel in Paris we should be doing wisely. The exact theological position of M. Loyson is difficult of definition. He has expressed so much vague admiration of diametrically opposite systems of theology and of mutually hostile sects, that no one really knows exactly what he does believe. The nearest description that can

be given of him is that he is a Roman Catholic Protestant, who believes in the mass and thinks that monks who have sworn never to marry ought to forswear themselves. Perhaps he thinks that it is not worth while for him to have a fixed creed until he can have a building in which to preach it; and when he obtains the requisite money he may possibly call himself together, hold an ecumenical council in his armchair, and formulate a new and pleasing creed.

M. Loysen does not make it clear to us that a new chapel is required in Paris. There are Roman Catholic churches, Anglican churches, and orthodox and unorthodox Protestant chapels. It is not pretended that there is not sufficient accommodation in these buildings for all the Parisians who may wish to attend divine service. If, as M. Loysen sometimes declares, he is a Roman Catholic, why should he wish to waste money in adding another to the half-filled Roman Catholic churches? If he is an Anglican in sympathies, as he sometimes represents himself to be, why should he wish to interfere with the Anglican churches in Paris by building a new one? If he is a Protestant, need he build a new Protestant chapel when those already in existence are much too large for their congregations?

But M. Loysen may urge that he wishes to build a chapel for the use of his own private sect, and not in the interests of Romanism, Anglicanism, or Protestantism. It is about five years since he organized his so-called Gallican church, and to-day he claims that it has 200 members, all told. Now, it will occur to most people that there is no crying need of a new sect in France, and that a new sect which, in spite of the eloquence of M. Loysen, has gained but 200 members in five years, cannot claim help on the ground that it has been a success. It will also seem self-evident that a new sect which is an offense both to earnest Catholics and to orthodox Protestants, for whose reason that it is neither Catholic nor Protestant, cannot have any prospect of future success. Why, then, should money which might be given to objects which deserve and need money be given to M. Loysen to be spent in an impracticable and undesirable scheme? Are there no struggling mission churches here and elsewhere that need all the help they can get? And should we neglect these in order to help a new enterprise for which there is no demand, and which in the nature of things cannot survive the eloquent ex-monk and his brilliant sermons against celibacy?

LETTERS TO THE EDITOR.

The Shame of the Church.

To the Editor of the Living Church. In common with the others of the clergy, I have received a copy of the "Fourth Triennial Report of the Board of Trustees of the Fund for the relief of the Widows and Orphans of deceased Clergymen; and of aged, infirm and disabled Clergymen;" I have risen from the perusal of this report, as many of my brethren have doubtless done, with feelings of shame and sorrow. The report comes fresh from the hands of the members of the board, viz. the Rt. Rev. Alfred Lee, President; the Rt. Rev. Henry C. Lay, the Rt. Rev. Henry C. Potter, the Rev. Morgan Dix, Steven P. Nash, William Alexander Smith, (Treasurer, 53 Wall St., N. Y.); Lloyd W. Wells Secretary; and Elinh Channing, Assistant Secretary. The report is very brief and very modest, but it contains facts which the clergy of the Church must meet at once, or the facts will meet them face to face when perhaps on their account, "Judgment must begin at the House of God." The report sets forth, that there are at the present time 35 disabled clergymen, and 104 widows and orphans, total 139, in 38 dioceses. To provide these with the small sum of \$1 per day each, towards shelter, food, fuel, clothing, children's schooling, sickness, etc., would require the sum total annually of \$50,735. Does the Church with her five or six millions income annually contribute this? This board reports that all they could appropriate for 1883 was \$10,000, which divided among 139 beneficiaries would give an average of but \$72 each. "And is this all," asks the board "that can be spared for broken, exhausted laborers and suffering widows and orphans, by a Church whose magnificent temples are the ornaments of our great cities, and in whose worshipping assemblies may be found so much of the wealth and enterprise of this prosperous nation?" And the report goes on to quote the grateful acknowledgements from these needy ones of this petty \$72 per year.

Mr. Editor, I have not dared to read the whole of that report to my congregation. There are high-minded business men there, not members of the Church, who after hearing it could not be induced to become members of the Church. They would hold that a Church which could be so cruelly unjust to her own workmen, as not worthy of their loyalty, and they would not cast in their lot with her.

I know, Mr. Editor, that some of our older possessors "have much goods laid up for many years" in the form of funds "invested for relief. Invested so that the slowly gathering interest may be used by the doled out in petty morsels to the waiting sufferers. But what right have the Lord has any portion of the Church keep invested any money given for her suffering poor, when anywhere within the Church's borders there are disabled and needy clergymen, widows and orphans? Is not the Church one body, and if any member suffers, must not all feel with it? Has any diocese the moral right to keep under lock and key that bread for which many voices are now crying unto God? And in some of these dioceses with invested funds are being reaching out their hands to take from the poor board their bread? I report, in tens of thousands "invested" for the disabled clergy and their families, shall such a sum as composes that board of relief be commended to tell the great and wealthy Protestant Episcopal Church that they can give only \$72 a year to each beneficiary?

Wanted a teacher in Piano, Organ and Vocal Music. Must be a Churchman, with some knowledge of Church Music. No competition within seven miles by rail of three towns. Full particulars given on application to Rector Zimbrore, a Minn.

kind of Christian faith is that? What sort of faith that which hoards up food to feed the poor in years to come, but leaves the hungry of today dying at the gate? Do not the silver and the gold belong to the Lord, and does he not say "Let there be meat in mine house to-day and see if I will not open you the windows of heaven and pour you out a blessing for to-morrow?" Mr. Editor, in the name of humanity, I lift up another voice, and before the Lord Jesus Christ do ask that the treasure boxes of every diocese shall be unlocked and their contents given out to our suffering laborers as they need. And let the voice of every clergyman and of the whole Church demand it. Let no other great work of the Church be entered upon until the orphans which are now entering the ears of the Lord of Sabaoth, the orphans of them that have reaped down your fields, and the hire of whom is now kept back, until their orphans have ceased. Let us not talk of new cathedrals, new hospitals, new orphan homes, until we "relieve the oppressed, judge the fatherless, plead for the widow" of our own household of faith. I write, sir, with no ulterior end in mind—for I do not anticipate being one of our company of Church indigent, although, I have both publicly and privately spoken and written in their behalf, for whom, and for whose Church my face has burned with shame, and in whose behalf I fear that the words of the Lord may soon again be spoken to His Church: "I will come near to you to judgment; and I will be a swift witness against those that oppress the hireling in his wages, the widow and the fatherless, with the Lord." A. MEND. Advent, 1883.

A Rubric Possibly Prohibitive of the Holy Communion.

To the Editor of the Living Church. In looking over the changes proposed in the Prayer Book at the recent General Convention I have been surprised at the retrograde action taken in the matter of the Holy Communion, by the introduction of a needless rubric from the English Prayer Book, by which Protestant parishioners could, if they would, effectually prevent a priest from ever offering up the sacrifice of the Holy Eucharist.

By this rubric a priest is forbidden to celebrate unless there are two persons to receive with him. How is the priest to know there are such? Is he to await the direction of the people when he is to offer? Is he to wait until the end of the Prayer for Christ's Church Militant, and then if all go away, go off himself also, departing from the altar with an unfinished rite? Is he to detail beforehand two perfidious communicants to satisfy the letter of the law, or is he to go on, for the sake of a higher law, doing what our Lord commanded as a memorial of His sacrifice, rather than what men dictate by protestant rubrics? This rubric should never have a place in our revised and enriched Book of Common Prayer. It is a blot on the Convention of 1883 which it is hoped Chicago in 1885 will effectually remove.

The removal of this blot, and the alteration of other matters need not necessarily defer the adoption of the "Book Annexed" to 1889, for an able paper by Stephen P. Nash, Esq., in the American Church Review for November on "The Proposed Prayer Book in the Convention of 1886," expresses the hope that certain corrections and amendments which may and ought to be introduced in that Convention will not on mere technical grounds cause the final adoption of the Book to be postponed three years longer, that is to 1889. Better however to wait until 1900 than accept the Book with such a retrograde rubric as the one to which I have ventured to call attention. A PRIEST.

Pere Hyacinthe.

To the Editor of the Living Church: Will you kindly permit an appeal to be made through the columns of your widely circulated paper, to those who love the Truth, that they would avoid cherishing any unfavorable opinion of the position occupied by Pere Hyacinthe or of his work, until an opportunity has been given them to understand fully and clearly what he has already done, what he is now doing, and what he hopes to accomplish in the Church of God towards the salvation of his fellow-men—how he actually stands in regard to the Roman Church, to the Catholic Church as we understand the term Catholic—and to the sects. He has the unqualified commendation of many of the best minds in Europe, of men who have seen with their own eyes and who know of his work and its importance from its beginning. It is so easy to impart and to receive erroneous impressions, and the Truth is so precious, there is everything to gain by a careful investigation before coming to a conclusion. Steps are being taken to bring his cause before the eager public in a more intelligent manner than has yet been done in this country, when it is believed that many who now hesitate, will give him their full confidence. A SEEKER AFTER TRUTH.

Personal Mention.

The Rev. F. W. Clumpett has become assistant minister of St. Bartholomew's Church, New York City.

The Rev. Henry G. Huntington has assumed the charge of Trinity Church, Lancaster, N. Y., and wishes to be addressed accordingly.

The Rev. O. Valentine has accepted the position of first assistant to the Rector of St. Mark's Church, Philadelphia, Pa., and has entered upon his duties.

The Rev. Edwin R. Bishop, who, with his daughter, sailed for England about the end of last September, returned early this month by the Steamer "Britannic," and may be addressed for the present at Marquette, Michigan.

Answers to Correspondents. T. E. P.—Asks where can be purchased the little Breton Sheep mentioned in these columns as desirable for children.

RITUALISM.—A plea. We do not think a discussion of the subject would be interesting to most of our readers.

Obituary. CLARKE.—Entered into the rest of Paradise, Pauline, wife of Frank Clarke, on Thursday, November 12th, in Byrd, Texas, aged 33 years.

JAS. ARMSTRONG & CO.,

138 & 140 State St., S. of Madison, Chicago.

Holiday Presents.

We have made special reductions throughout our entire establishment, thus enabling you to make useful and appropriate gifts. We mention only a few of the many bargains placed on sale.

DRESS GOODS.

French Ottomans, Drap Epingle, and Billiard Cloths, extra heavy, all shades—price, \$1.00 per yd. Imported Cashmeres, and English Suitings—all marked down. Also Piles of Remnants must be closed out regardless of cost.

BLACK and COLORED

Silks, Satins, Velvets, Plushes. Prices all under value.

50 PER CENT.

A great reduction in price of all our SHAWLS.

Miss Kirkland's Books For Young People.

Miss Kirkland's volume for this season is

Speech and Manners.

For Home and School. Price, \$1.00. It is published uniform with

Six Little Cooks. Price.....\$1.00
Dora's House-keeping. Price.....\$1.00
The Three Volumes in Box. Price.....\$3.00

Of "Speech and Manners" The Chicago Tribune says: "No lover of English and of who will take the trouble to examine this unpretentious little volume can fail instantly to recognize its transcendent merit."

The New York Evening Post says: "The book is an admirable one for mothers to read aloud to their children."

Of the other two books The New York Nation says: "We cordially recommend the two little books, 'Dora's House-keeping' and 'Six Little Cooks' as containing the whole gospel of domestic economy."

We have ready the third edition of

A Short History of France.

By Miss Kirkland. Price.....\$1.50

Read the following opinions:

"A very ably written sketch of French history, from the earliest times to the foundation of the existing Republic."—Cincinnati Gazette.

"The narrative is not dry on a single page, and the little history may be commended as the best of its kind that has yet appeared."—Bulletin, Philadelphia.

"After a careful examination of its contents, we are able to conscientiously give it our heartiest commendation. We know no elementary history of France that can at all be compared with it."—Living Church.

"A spirited and entertaining sketch of the French people and nation—one that will seize and hold the attention of all bright boys and girls who have a chance to read it."—Sunday Afternoon, Springfield, (Mass.)

Sold by all booksellers, or mailed post paid on receipt of price by the publishers.

Jansen, McClurg & Co.,

Cor. Wabash Ave. & Madison St., Chicago.

An Edition de Luxe OF

Blackmore's Charming Romance, LORNA DOONE.

We imported last year a limited number of this MOST BEAUTIFUL EDITION of a novel which has perhaps as many ardent admirers as any piece of fiction ever penned, and the demand since has been so great that we have procured a new, but limited supply. Illustrations, paper, printing, and binding all unite in making the physical features of the book harmonious with its intrinsic excellence. It would be hard to find a more beautiful and exquisite gift-book.

Price in Cloth, extra gilt.....\$10.00
Price in Vellum.....\$12.00

Sold by booksellers who sell fine books, or sent prepaid on receipt of price by the publishers.

Jansen, McClurg & Co.,

Cor. Wabash Av. & Madison St., Chicago.

LARGE PAPER EDITION OF THE

OLD ENGLISH ROMANCES,

In 12 Svo Vols., Illustrated.
With 59 Etchings, Proof Impressions.

In connection with the London publishers, Messrs. Jansen, McClurg & Co. offer a very beautiful limited edition of these fine old Romances, many of which it is difficult to procure in any other good form.

The entire edition consists of EIGHTY COPIES for America and Three Hundred for Great Britain. The English Edition has all been sold by the publishers, and booksellers are asking a largely increased price for copies. The volumes are handsomely printed on hand-made, laid paper, from new type, which was distributed as each sheet was printed. The illustrations consist of 59 etchings by artists of high repute, forty copies of the edition for America having proof impressions on Japanese paper, and forty copies proof impressions on Whatman paper. The price is the same for Japanese or Whatman Paper. Each copy is numbered, and the words are sold only in sets. They are as follows:

Tristram Shandy, By Lawrence Sterne.

The Old English Baron, By Clara Reece.

The Castle of Otranto, By Horace Walpole.

The Arabian Nights, Four Vols.

Vathek, By William Beckford.

Rasselas, By Samuel Johnson.

Robinson Crusoe, By Daniel De Foe.

Gulliver's Travels, By Jonathan Swift.

A Sentimental Journey, By Lawrence Sterne.

A Tale of a Tub, By Jonathan Swift.

The prices of the sets are as follows:
Smooth Green Cloth, uncut.....\$60.00
Half Calif, gilt tops, uncut.....\$80.00
Polished Calif, gilt tops, uncut.....\$100.00

For sale by booksellers who sell fine books or by the American publishers.

Jansen, McClurg & Co.,

Cor. Wabash Av. & Madison St., Chicago.

SLAYMAKER & DOUGLAS

Furnaces, Stoves, Ranges

AND HOUSE FURNISHING GOODS.

88 North Clark Street, Chicago.

Send for Catalogue.

CHOICE NEW BOOKS

FOR PRESENTS.

PRACTICAL REFLECTIONS ON EVERY

Verse of the New Testament, By a Clergyman. With a preface by H. P. LIDDON, D. D.

Vol. 1. THE HOLY GOSPELS. Large 12mo, 686 pp., cloth.....\$2.00

Vol. 2. ACTS TO REVELATION. (Just Ready). Large 12mo, 855 pp., cloth, \$2.00. Volumes sold separately or in sets.

"It represents an endeavor, not to impart critical knowledge, but to stimulate religious thought; such thought as the Sacred Text is meant to beget and to encourage; such thought as tends to promote true self-knowledge, the love of God and of man, and all that is meant by practical religion, to answer the question, 'What do these words say to me?'"—Canon Liddon in Preface.

"We can not speak too highly of these useful volumes. All the thoughts are eminently practical and simple. . . . No more acceptable or serviceable present could be thought of for a young and well-disposed Churchman or Churchwoman than this very praiseworthy compilation."—Guardian.

The Collects of the Book of Common Prayer.

An Exposition, Critical and Devotional, Abridged from Dean Goulburn's "The Collects of the Day." 16mo, 512 pages, cloth, \$1.50.

"It will guide many who have hitherto but imperfectly appreciated the Prayer-Book to a higher estimation of the beauty, dignity and masterly conciseness of those ancient Collects, which are the boasted heritage of the Church."—London Guardian.

New Revised and Enlarged Edition of

The Annotated Book of Common Prayer.

Being an Historical, Ritual, and Theological Commentary on the Devotional system of the Church of England. Edited by the Rev. John Henry Blunt, D. D. With an Introductory Notice on the American Book of Common Prayer. By the Rev. Frederick Gibson, M. A. Large 8vo, cloth.....\$7.50

Sermons Preached in English Churches.

By the Rev. Phillips Brooks. 12mo, 14 sermons, 320 pages.....\$1.75

"He has a message to deliver, it is from God; he believes in its reality, and he delivers it earnestly and devoutly, and his hearers catch the enthusiasm of his own faith."—Churchman.

Life of Samuel Wilberforce, D. D.,

Lord Bishop of Oxford and afterwards of Winchester. With selections from his Diaries and Correspondence. 8vo, 590 pages, with Portraits and 4 Illustrations.....\$3.00

"This biography is a wonderful revelation of the life of the Church of England at its best in the nineteenth century."—New York Times.

"The book is one of deep interest, and will richly repay a careful perusal."—Philadelphia North American.

"Of all the biographies of clergymen we have read of late, this is by far the most entertaining."—Christian Advocate.

"It is a most stimulating record of a wonderful career."—Rev. Theo. L. Cuyler in New York Evangelist.

"The Life of Bishop Wilberforce is a book that all educated Churchmen wish to read, and it is here provided at a very reasonable cost."—Living Church.

**Sent by mail, post-paid, on receipt of price.

E. P. DUTTON & CO.,

PUBLISHERS, 39 WEST 23d ST., NEW YORK.

"OXFORD" EDITION.

THE "PERFECT GEM" OF

PRAYER AND HYMNALS.



Beautifully printed on India paper, for which the Oxford University Press has gained a world wide reputation. Bound in calf, and elegantly embossed on the sides are the Symbols of the Four Evangelists.

"A Prayer and Hymnal that is about as exquisite as it is possible to make them."—The Churchman.

"A superb edition of the Prayer Book and Hymnal. The Books are very small, weighing together about four ounces; the print is remarkably clear and the paper of the finest quality; the binding is unique and beautiful, the Symbols of the Four Evangelists being embossed on the covers. It is the prettiest, daintiest edition of our Service Book that has been issued."—The Living Church.

"A Perfect Gem comes to us from the Oxford Bible and Prayer Book House. A new design in antique style, giving four medallions in relief of the emblems of the Evangelists, is stamped on the covers. The two volumes, Prayer Book and Hymnal, are not larger than an average pocketbook, yet the print is so clear that they can readily be used."—Episcopal Register.

Can be obtained of all booksellers, or will be sent on receipt of the price (six dollars).

THOMAS NELSON & SONS,

Oxford Bible Warehouse, 42 Bleeker St., N. Y.

Miss Alcott's New Story,

"Sophie's Secret," complete, is among the attractions of the Double Holiday Number of ST. NICHOLAS, now ready and for sale everywhere. This is the most beautiful number of any magazine for boys and girls ever issued. It is not intended for the regular readers of ST. NICHOLAS, but is meant as a holiday gift-book for children who do not see, every month, that "best of children's magazines." Ask your dealer for it, or send the price, 50 cents, to the publishers,

THE CENTURY CO., NEW-YORK.

JUVENILE BOOKS.

S. A. MAXWELL & CO.,

Call attention to a few New Juvenile Books.

Donald and Dorothy.

A story, by Mary Mapes Dodge. Author of "Hans Brinker, or the Silver Skates." 12mo, cloth, illustrated.....\$2.00

Young Folks' History

Of the Civil War. By Mrs. C. Emma Cheney, of Chicago. 12mo, cloth. Fully illustrated.....\$1.50

The Boy Knight.

Who won his spurs fighting with King Richard, of England. A tale of the Crusades. 16mo, cloth, illustrated.....\$1.50

Merry Adventures of Robin Hood.

Of great renown in Nottinghamshire. Newly written, entered and illustrated by Howard Pyle. Small 4to, full leather.....\$4.50

Plutarch for Boys and Girls.

Being parts of the "Lives" of Plutarch, edited for Boys and Girls. By John S. White, LL.D. Small 4to, cloth, illustrated.....\$3.00

The Story of Roland.

A romance of the days of Chivalry in France. By James Baldwin. 12mo, cloth.....\$2.00

English Bodley Family.

(A new Bodley Book.) By Horace E. Scudder. Small 4to, boards, illustrated.....\$1.50

Zigzag Journeys in Northern Lands.

The Klondike to the Arctic. By Fizekiah. Small 4to, boards, illustrated.....\$2.25

Children's Fairy Geography.

Or, a Merry Trip Round Europe. By Forbes E. Winslow. Small 4to, boards, illustrated.....\$2.50

Our Boys in China.

The adventures of two young Americans wrecked in the China Sea on their return from India. By Harry W. French, author of "Our Boys in India." Small 4to, boards, illustrated.....\$1.75

American Girls' Home Book

Of Work and Play. A volume of instructions for indoor and outdoor amusements, and occupations for play and profit. By Helen Campbell. Small 4to, 140 illustrations.....\$2.00

Young Folks' Whys and Wherefores.

Containing information and amusement on simple scientific subjects. By "Uncle Lawrence." 8vo, cloth, profusely illustrated.....\$2.00

The above are but a few among our large stock of Juvenile Books. An illustrated catalogue containing a list and description of all new books mailed on application.

ANY BOOK, PUBLISHED ANYWHERE, MAY BE ORDERED THROUGH US.

S. A. Maxwell & Co.,

Booksellers and Stationers, 134 & 136 Wabash Av., Chicago.

E. & J. B. Young & Co.'s

NEW PUBLICATIONS.

LIFE OF WILLIAM ROLLINSON WHITTINGHAM,

Fourth Bishop of Maryland. By Wm. F. Brand.

2 vols., 8vo, cloth, gilt top, with Portrait and Facsimile, \$5.00.

"The reader has only to turn over the leaves and notice the title headings to perceive that we have here something more than a mere personal biography. . . . Churchmen of all shades will find it full of instruction and interest."—Philadelphia Press.

"It is impossible to speak in too high praise of the execution of this work by Mr. Brand. The materials are admirably selected and most skillfully arranged."—Am. Literary Churchman.

"If earnest and loving friendship can make a biographer, then few persons were more capable of giving an interesting biography of this distinguished bishop than the biographer of these two large and beautifully printed volumes."—Southern Churchman.

"The biographer has been wisely chosen for his task by the family of the late Bishop of Maryland. Mr. Brand has brought to his work a conscientious mind and loving heart."—Episcopal Register.

THOUGHTS UPON THE LITURGICAL GOSPELS.

One for each day in the year. With an introduction on their origin, history, the modifications made in them by the Reformers and by the Revisers of the Prayer-Book, the honor always paid to them, and the proportions in which they are drawn from the writings of the Four Evangelists. By the Rev. E. M. Goulburn, D. D. 2 vols., 12mo, cloth, gilt top, \$4.50.

VILLAGE PREACHING FOR A YEAR.

AN ENTIRELY NEW SERIES (THE SECOND). By the Rev. S. Earing-Gould.

The great success of the first series, with its rich store of illustrations, anecdotes and practical lessons, has induced the publication of this New Second Series.

Vol. 1.—Containing thirty-four Sermons, from Advent to Wait-Sunday. 12mo, cloth, \$1.50, net; by mail, \$1.60.

E. & J. B. YOUNG & CO.,

Wholesale and Retail Booksellers' COOPER UNION, 4th Avenue, NEW YORK.

Family and Pulpit

BIBLES, TEACHERS' BIBLES, PRAYER BOOKS, HYMNALS.

THE ALTAR SERVICE.

PRAYER BOOKS & HYMNALS IN SETS, IN CASES,

BOOK REVIEWS.

THE HYMNS OF MARTIN LUTHER, set to their original melodies, with an English version. Edited by Leonard Woolsey Bacon, assisted by Nathan H. Allen. New York: Charles Scribner's Sons, 1888. Cloth quarto; pages 71. Price \$2.00

Dr. Bacon has had this book published in commemoration of the four hundredth anniversary of the birthday of the great German reformer, November 10th, 1483. Mr. Nathan H. Allen has wrought with him as the musical editor. The book has such stout paper and binding as to fit it for long use. The typography, both in text and music, is large and handsome in appearance. The Messrs. Scribner deserve compliment for the worthy style in which they have issued this commemorative of Luther's talents as a hymn writer and musician, and of the lasting service which he has done the popular worship of the Teutonic race. Dr. Bacon well says in his introduction—"the two great works of Martin Luther were those by which he gave to the common people a vernacular Bible and a vernacular worship, that through the one God might speak directly to the people, and in the other the people might speak directly to God. Luther's Bible and Luther's Hymns gave life not only to the Churches of the Reformation, but to German nationality and the German language."

Of the value of these hymns in the formative religion of that people, Samuel Taylor Coleridge somewhere says, that in Germany these hymns are known by heart by every peasant, that they advise, they argue, from Luther's hymns, the words of which seem sacred to their mind.

In regard to the tunes adopted, those have been chosen which were set to his hymns in Luther's life-time, some of which were indubitably the outflow of his own musical genius. In their setting in the present volume, Mr. Allen has elected to follow, generally, the harmonizing of the older masters, but occasionally the harmonic treatment which he has given some of the tunes, affects, and not unhappily, the original model structure of the melodies. Altogether it makes a very handsome book, which Church musicians who delight in the Chorals will greatly value.

ROUND ABOUT RIO. By Frank D. Y. Carpenter. Chicago: Jansen, McClurg & Co. Price, \$2.00.

The author for some years held the position of geographer of the geological survey of Brazil, and from the materials collected on the spot has made up a very interesting story, at the same time giving a great amount of accurate information about Brazilian life and manners, natural scenery, and natural science. The book deserves a favorable reception and will no doubt find a host of readers.

SPIRITUAL INSTRUCTIONS. The Life of Grace. By the Rev. T. T. Carter, M. A. London: J. Masters & Co.; New York: James Pott. pp. 224. Price, \$1.25.

These instructions, though originally addressed to the Sisters of the House of M. roy, Clewer, are well suited for the reading of others who are spiritually minded. One cannot read this and other books of the gifted writer without being convinced of his profound earnestness and sincerity. The love of souls breathes in every page. It is not necessary to endorse every expression and to adopt every view of this school of Churchmen, in order to apprehend their evangelical spirit. Their devotional writings are read with profit by all classes of Churchmen.

LETTER AND SPIRIT. Notes on the Commandments. By Christina G. Rossetti. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co. pp. 206.

The commentary here offered will be found suggestive and helpful to teachers. It is rather diffuse, and abounds in phrases which might be obscure to the unpractised reader: e. g. "eccentric latitudes;" "soul-defection;" "unmodified Oneness;" "a freer currency," etc. Far-fetched words and phrases are to be found on almost every page.

OLD MEXICO AND HER LOST PROVINCES. A Journey in Mexico, Southern California, and Arizona, by way of Cuba. By William Henry Bishop. With Illustrations. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. pp. 509. Price, \$2.00.

Perhaps few realize that at our very doors we have a foreign country, a strange race, and the remains of a civilization older perhaps than that of England. We need not cross the ocean to find ruins or to study the life and habits of other races. Mr. Bishop gives us here both pen and pencil pictures of the strange country on our southwestern frontier, and an hour or two of leisure is well spent, now and then, over his book. His style is clear and vigorous, and his comments are always sensible. The illustrations are numerous and excellent.

AN INDEX TO THE HOLY BIBLE. New York: Thomas Whittaker. Price, 15 cents.

This handy reference-book contains an index to the most important subjects of Holy Writ, and also a Harmony of the Gospels, and a List and Index of the Parables, Miracles, and Discourses of our Lord, Supposed Chronology of the Acts and Epistles, Chronology of the Old Testament, Divided Monarchy and Prophets, The "I AM" of Jesus, The "ME" of Jesus, God Dwelling in Us, Special Prayers, of the Bible. GOD AND THE FUTURE LIFE The Reasonableness of Christianity. By Charles Nordhoff. New York: Harper & Brothers; 1888. Cloth; pp. 228. Price, \$1.00.

The old and standard books on the subject of Natural Theology (the greatest of which, and the most studied even by the generation passing away, being no exception to this remark) do not meet the requirements of present thinkers in several important respects; owing to the recent and very important discoveries and new theories in science, they do not answer the questions which nowadays men are most asking. To sup-

ply this want, Mr. Nordhoff has written this book; and in order to make it useful even to limited understandings, that yet can claim to be at all thoughtful, he has couched his style in as simple form as may be, and so shaped his argumentative treatment, with perspicuity as well as earnestness, that it becomes a counselling friend to the multitude.

HISTORY OF THE LITERATURE OF THE SCANDINAVIAN NORTH, from the most ancient times to the present. By Frederick Winkel Horn, Ph. D. Translated by Rasmus B. Anderson. Chicago: S. C. Griggs & Co. p. 508. Price \$3.50.

Readers of modern English are indebted to the learning and labor of Prof. Anderson, the translator of this book, for several interesting works on Northern literature. The publishers of this book also have given more than ordinary attention to this department of letters, having published a number of volumes relating to Scandinavian literature. Dr. Horn's work is a standard, and is faithfully rendered by the translator. The literatures of Iceland, Denmark, Norway and Sweden are finely discriminated, and the characteristics of the several periods are clearly shown. An extensive Bibliography is given of books relating to Scandinavian countries, compiled by Thorvald Solberg, of the Library of Congress.

LITTLE FOLKS A Magazine for the young. New and enlarged series. New York: Cassell, Petter, Galpin & Co.; Chicago: S. A. Maxwell & Co. Pp. 380. Price \$1.25.

The "Little Folks" is now a long time favorite with our children. This new and large series is replete with brightness and interest, having a multitude of pictures, and a vast number of stories, songs with the music, instruction in the things of Scripture, accounts of foreign places, customs and manners—all written and arranged in a way well adapted to the understanding of juveniles, and likely to hold their attention.

THE HOOSIER SCHOOL BOY. By Edward Eggleston. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp., 182. Price \$1.00.

Mr. Eggleston has given us here one of his characteristic American stories. The scenes are faithful pictures of phases of western life which are fast passing away, but will never lose their interest and value. The energy and manliness of character which have often been developed amid the struggle of pioneer life make this phase of our civilization worthy of study.

THE BALL OF THE VEGETABLES AND OTHER STORIES IN PROSE AND VERSE. By Margaret E. Fytinge. Illustrated. New York: Harper and Brothers; Chicago: Jansen, McClurg & Co. Pp. 246. Price \$2.00.

This is a handsome book for the holidays, and richly bound. Many of the illustrations are full page, and some of them laughably fantastic in their composition. The first, which gives the book its title, is especially funny, and so too is another, near the middle, entitled "The Sandhopper Jig," the text of which smacks strongly of the rhythm of the famous "Alice in Wonderland," and is quite the equal of anything there in grotesque fancy. Messrs. Jansen McClurg & Co. have put a rich book on their shelves for the approaching season.

THE MERRY ADVENTURES OF ROBIN HOOD OF GREAT RENOWN, IN NOTTINGHAMSHIRE. Written and illustrated by Howard Pyle. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$4.50.

The publishers have here a superb book, attractive in its workmanship as well as its contents. Mr. Pyle has achieved a marked success, both as author and artist. Text and illustrations exactly fit each other, and both exactly fit the subject treated. The whole thing is a beautiful harmony, a charming reproduction of the antique, from the outside of one cover to the outside of the other. While the book will chiefly interest the young, there is no age that will not be attracted to its pages.

THE WORLD'S CHRISTMAS HYMN. A song of songs, selected and arranged by William Hayes Ward and Susan Hayes Ward. New York: A. T. Randolph & Co. 900 Broadway. Price, bound in novel blue relief cover, \$5.00; in leatherette, cut plush, \$4.00; cloth, gilt edge \$4.50.

A unique and beautiful Christmas Book, giving choice selections from the English poets of every age, combined to form one grand Christmas Hymn. Great taste and skill are displayed by editors and publishers, and the volume is one of the most quaint, curious, and attractive that has ever been offered to gladden the holidays. The book is elegantly printed on fine linen paper, with twelve autotype reproductions of the old masters. The binding is an attractive novelty. Only a limited edition has been printed.

THE BAY OF SEVEN ISLANDS and other Poems. By John Greenleaf Whittier. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press, 1883. Price \$1.00.

The story is about a skipper who thought he was running away with Marguerite when unfortunately it turned out to be her twin sister, "the false Suzette." Of course the skipper felt very angry to find that he had been deceived, and the young woman was no doubt mortified to find that her company was not agreeable. "The maiden wept and prayed," but had to go back to her mother, Marguerite, meantime, died, at the skipper had to go back alone to "the mournful seas." Mr. Whittier narrates these facts in a very charming way, and the reader would scarcely recognize the story as he tells it. But these are substantially the points of it, in plain prose.

THE THREE CHUMS. By M. L. Ridley; New York: Thomas Whittaker, Pp. 224. Price \$1.00.

This is a new story by the same captivating hand that gave the boys "Our Captain" some while ago, and is quite equal to it in clever sketching of character in youthful life. The chums, at school and in the after-world, are Tom Winchester, Louis Jocelyn and Charlie Redburn. They are natural every-day boys,

with many right intentions and possibilities of wrong mixed in their composition, who in good fellowship struggle to put all their stumblings towards a realization of the true best in young manhood. A good book to give to all strong-headed but affectionate lads.

WORTHINGTON'S ANNUAL. A series of interesting stories, Biographies, Papers on Natural History for the Young. Illustrated with upwards of 300 engravings by the best artists. 1884. New York: R. Worthington; Chicago: S. A. Maxwell & Co. Price \$1.50.

It is the aim of this book to combine instruction with amusement, and a child might acquire a great deal of valuable information in reading its pages and looking at the pictures. Some of the illustrations are printed in colors and are very attractive.

THE BOY TRAVELLERS IN THE FAR EAST Part Fifth. Adventures of two youths in a journey through Africa. By Thomas W. Knox. Illustrated. New York: Harper & Brothers, Chicago: Jansen, McClurg & Co., pp. 74. Price \$3.00.

A good map of Africa and a colored frontispiece, besides numerous engravings, make this youth's book very attractive; and the narrative is managed so as to convey a great amount of information about natural history, geography, etc., without being dry. The series, of which this is the fifth, is a valuable addition to any boy's or girl's library.

"JINGLES AND JOYS FOR WEE GIRLS AND BOYS" is the name of a jolly, rollicking holiday book, finely illustrated on every page; by Mary D. Brine; New York: Cassell & Co., Chicago: S. A. Maxwell & Co. Price \$1.50. Pp. 160.

A Complete System of Sunday School Instruction, by the Rev. O. Witherspoon, has been revised. The series comprises seven books suitable for classes of different ages. One volume has reached the sixtieth thousand. Evans and Herger, Buffalo, N. Y., the publishers have also a convenient Sunday School Register and Record Book.

Messrs. E. P. Dutton & Co., New York, with characteristic taste and enterprise, have made a beautiful gift book of Kible's Evening Hymn. The sitting is worthy of the poem which is dear to so many hearts. Price \$1.50. For sale by Jansen, McClurg & Co. Chicago.

The American Church Review for November has the following interesting articles: I. What is Catholicism? What is Romanism? by the Right Rev. Geo. F. Seymour, D. D. LL.D. II. The Proposed Prayer Book in the Convention of 1886, by Stephen P. Nash, Esq. III. The Ark of the Covenant, by Mr. Carlos A. Butler. IV. William Rollinson Whittingham, by the Rev. Thomas Richey, D. D. V. The Proposed Amendments to the Book of Common Prayer. VI. Recent Literature. The Gospel of the Secular Life. The Freedom of Faith.

ANTI-STYLOGRAPH. A Self-feeding Fountain Pen, with fountain pen nib. Price \$1. Full investigation afforded to all. Stationers, Printers, Bookbinders, and Makers of 104 & 106 Dearborn Street, Chicago, Sole Western Agents.

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 humors, which itched 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 cough; 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 fever almost immediately subsided. 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 all, less than two bottles. I place these facts at your service, hoping their publication may do good. Yours respectfully, Z. P. WILDS."

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 attack of all Scrofulous, and 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.

PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1, six bottles for \$5.

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 are directed upon these organs, and are especially designed to cure diseases caused by their derangement, including Constipation, Indigestion, Dyspepsia, Headache, Dizziness, 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 state 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. J. FRANKS, 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 costive habit, and have vastly improved my general health.'"

AYER'S CATHARTIC PILLS correct irregularities of the bowels, stimulate the appetite and digestion, and by their prompt and thorough action give tone and vigor to the whole physical economy. PREPARED BY Dr. J. C. AYER & Co., Lowell, Mass. Sold by all Druggists.

GRANULA. An Incomparable Food for Invalids and Children. It is a diet. Sold by grocers and druggists. FRANK'S is the original and genuine Granula. MANUFACTURED BY GRANULA COMPANY, Danville, N. Y. For Trial Box. Sold in Chicago by J. B. INDERBIDEN & BRO., and W. M. HOYT CO.

Est'd 1864. HATCHKIN, PALMER & CO. 137 & 139 State St. P. S.—Wholesale 100 & 102 Market St.

We have on exhibition the largest stock of Ladies' and Misses' Cloaks to be found. We call attention to a few desirable goods, with prices: Plush Dolmans, extra quality, \$40; Plush Sacks, \$40; Imported Cloth Dolmans, Newmarke's, and Russian Circulars, \$12 \$15, \$18, and upwards. We call special attention to our celebrated ALASKA SEAL PLUSH, made on handloom: looks as well, and will wear better than seal-skin. Price, \$10 a yard, 34-in. wide. Cannot be found elsewhere. Send for sample. Have all styles of this plush made to stock, or will make to order by cloak tailors at same price.

HATCHKIN, PALMER & CO. 137 & 139 State St. P. S.—Wholesale 100 & 102 Market St.

CLARIONA.

Do you want, made in your house? Song or pain, march or dance? Do you want in strains on which every member of the family can play all the new and popular music now in vogue? Then buy The Clariona, the best of all the automatic instruments. Not a toy, but a genuine music instrument. Already sold in every household in thousands of homes. Warranted in every respect to be similar to any other of the kind for \$18. Buy it on the nearest agent of the general trade. J. HOWARD FOTE, Sole Agent in all kinds of Sewing and Musical Instruments and Music Merchandise. 250-252 Wabash Ave., CHICAGO, ILL.

JAMES PYLE'S

PEARLINE THE BEST THING KNOWN FOR Washing and Bleaching. In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction. No family rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

ALL-NIGHT INHALATION! A Positive Revolution in the Treatment of Diseases of the Respiratory Organs.

THE PILLOW-INHALER! It applies Medicated Air to the mucous lining of the Nose, Throat and Lungs ALL-NIGHT—eight hours out of the twenty-four—while sleeping, as usual. It is a mechanical Pillow, containing reservoirs for volatile medicinal and saline solutions, its action. No pipes or tubes. The medicine and saline used in these reservoirs are the most healing and curative known to medical science. Perfectly safe, comfortable and pleasant.

Sufferers from CATARRH, BRONCHITIS, ASTHMA, and WELL-ADVANCED CONSUMPTION, can be CURED BY THE PILLOW-INHALER.

HANNAH J. BAILEY, Winthrop, Me., says: "Having been cured of Catarrh by the PILLOW-INHALER, I heartily recommend it." Miss MARISSA MARSH, 231 North Twelfth St., Philadelphia, says: "I have used the PILLOW-INHALER, and can speak positively of its merits as a cure for Catarrh." Mrs. M. J. CHADWICK, Muller Hill, N. J., says: "I had Catarrh for fifteen years, and was going into Consumption. The PILLOW-INHALER has wrought such a cure for me that I feel I cannot do too much to spread the knowledge of it to others." Rev. A. N. DANIEL, Smiths Landing, N. Y., says: "I sincerely recommend the PILLOW-INHALER to my friends who have Long, Thick or Catarrh trouble."

Explanatory Circular and Book of Testimonials sent free. Address, THE PILLOW-INHALER CO. 1520 Chestnut St., Philadelphia, Pa.

NEW TACOMA, Washington Territory. Western Terminus on Puget Sound of the great Trans-continental Northern Pacific Railroad, at the future Metropolis of the Pacific Northwest.

Property will double its value here in the near future. Investments judiciously made for residents. Money loaned at 1 per cent. and 1 1/2 per cent. per month on good real estate security. Sec. 2369, of code of Washington, says: "Any rate of interest agreed upon by parties to a contract specifying the same in writing, shall be valid and legal." Correspondence solicited. Enclose stamp for reply. Information cheerfully given by ALLEN C. MASON, Real Estate Broker, New Tacoma, Wash. Ter. Box 29.

WE HAVE FOR SALE, SEVERAL SECOND-HAND CHURCH ORGANS,

IN PRICE FROM \$300 to \$2500. Descriptions and full particulars sent by mail on application.

HOOK & HASINGS, BOSTON, MASS.

THE MEDICINE IN THE WORLD. The BEST OLEST is probably DR. ISAAC THOMPSON'S CELEBRATED BILE WAFER. This article is a carefully prepared physician's prescription and has been in use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed it will never fail. We particularly invite the attention of physicians to its merits. JOHN L. THOMPSON, SONS & Co., Troy, N. Y.

Safe Investments. 8 to 10 per cent. secured on large or small sums. 3 to 5 years' first mortgage on improved farms. Absolutely safe. Send for references and circular of information to MULCHAHEY & LOUGH, Fargo, Dakota.

CHRISTMAS DECORATIONS. PATENT EMBLEMS FOR BODIES, FESTOONS, LETTERS AND BANNERS. Illustrated Catalogue, 16 pages, Sent Free. C. A. WARREN, Watertown, Conn.

THREE WARNINGS. A SICK STOMACH—AN ACHING HEAD—AND CONSIDERABLE GENERAL DEBILITY. ARE THREE WARNINGS WHICH IT IS MADNESS TO DISREGARD. DANGEROUS DISEASES MAY BE EXPECTED TO FOLLOW THEM IF NOT ARRESTED WITHOUT DELAY. TONE THE RELAXED STOMACH, CALM THE EXCITED BRAIN, INVIGORATE THE NERVOUS SYSTEM, AND REGULATE THE BOWELS WITH TARRANT'S SWEETENED PINKETTES. IF YOU WISH TO ESCAPE THE PERILS WHICH THESE FOREBODING SYMPTOMS INDICATE, HOW MANY CONSUMPTION, FEVERS, VIOLENT BILIOUS ATTACKS, NERVOUS PAROXYSMS AND OTHER TERRIBLE AFFECTIONS MIGHT BE PREVENTED IF THIS AGREEABLE AND INCOMPENSABLE SALINE TONIC AND ALTERATIVE WERE ALWAYS TAKEN IN TIME? SOLD BY ALL DRUGGISTS

ELLIS'S SPAVIN CURE. "The most remarkable Remedy of the age." Extraordinary value in removing Lameness, Swelling, or Inflammation. "It is the only preparation that will." It removes spavins without blister or leeching. Un disputed Positive Evidence of Absolute Cures.

IT WILL CURE when others fail. Kingbones, &c. IT LEADS ALL the world, and is Highly Endorsed. THE BEST of all Horse Remedies.

History of the Horse, with testimonials. Sent Free on Application. A FAIR TRIAL will convince every one. Send address on postal.

We only ask a fair trial for Ellis's Spavin Cure. We prepare Condition Powders and Hoof Ointment. Heave Powders, Worm Powder and Colic Powders. All these on sale at Drug stores and Harness Dealers.

The trade supplied by Morrison Plummer & Co., Chicago. Price of Ellis's Spavin Cure, \$1 per bottle.

For further particulars, free books, etc., write to ELLIS SPAVIN CURE CO., 50 Sudbury Street, Boston, Mass.; or 276 Fourth Avenue, New York.

C. C. CHARLES LIGHT Great Church Light. THE IMPROVED PATENT CORRUGATED SILVER GLASS REFLECTORS. Are the most powerful, softest and cheapest Light for Churches, Theaters, Halls and Show Windows. New designs. Breveted in Great Britain and America for either gas or oil. Also the new patent great London Sun Burner for gas. Fair discount to Churches and Traders. C. C. Charles, 48 Dearborn St., Chicago.

The Great LIGHT. FRANK'S Patent Reflectors give the Most Powerful, Softest, Cheapest and the Best Light known for Churches, Theaters, Halls, Parlors, Banks, Offices, Picture Galleries, Theaters, Depots, etc. New and elegant designs. Send for circular and estimate. A liberal discount to churches and traders. C. C. Charles, 48 Dearborn St., Chicago.

THEOLOGICAL BOOKSTORE. H. B. GARNER, 710 ARCH ST., Philadelphia. SEND FOR CATALOGUE.

RDGE'S FOOD For INFANTS And INVALIDS. For sale by GALE & BLOCKI, Druggists and Importers of Artificial Eyes, Chicago, Ill.

The Great SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

Sawing Made Easy. Monarch Lightning Sawing Machine! Sent on 30 Days Test Trial. A Great Saving of Labor & Money.

A boy 15 years old can saw logs FAST and EASY. Mrs. MURRAY, Portage, Mich., writes: "I am much pleased with the MONARCH LIGHTNING SAWING MACHINE. I sawed 400 logs in 10 minutes." For sawing logs into suitable lengths for family stove-wood, and all sorts of log-cutting, it is the best and most improved. Illustrated Catalogue, Free. AGENTS WANTED. Mention this paper. Address, MONARCH SAWING MACHINE MANUFACTURING CO., 103 E. Randolph St., Chicago, Ill.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 41 Lexington St., Baltimore, and Church Bookstores generally.

THE GREAT SUCCESS. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible water-proof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHYBREW, Pub. Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT,

Calendar.

December, 1883.

Table with 2 columns: Date and Event. Includes 2. First Sunday in Advent, 9. Second Sunday in Advent, 16. Third Sunday in Advent, 19. Ember Day, 21. St. Thomas, Apostle, 22. Ember Day, 23. Fourth Sunday in Advent, 25. Christmas Day, 26. St. Stephen, 27. St. John, Evangelist, 28. Holy Innocents, 30. Sunday after Christmas.

In Memory of a Deacon's Ordination.

DEC. 20, 1863. 'Twas Advent, and her ember water, Thro' length and breadth of Christian lands, Had Holy Church, as vigil kept, Obedient to her Lord's commands— With hand upon the latch!

Mother Church.

Taking the baptized child by the hand, she teaches him to liep himself, in undoubting faith, a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven, and reminds him constantly of the obligation of Christian vows that rests on him by reason of these privileges. She calls him lovingly a Christian child, not shut out from her courts, but a member of God's Church, and encourages him to make even his child life a godly and a Christian life.

The Clergymen's Retiring Fund Society.

The emphatic endorsement of the Clergymen's Retiring Fund Society in the report to the last General Convention of the Committee on the State of the Church, brings again to the attention of the Church an important institution, too little known and understood. We have been requested to present a brief explanation of the purpose and operation of that society to the readers of the LIVING CHURCH, and we accept the invitation gladly, in the hope that the statement will receive their careful consideration.

In referring to the "inadequate number of Candidates for Orders," the report above mentioned says: "The unfavorable conditions of the Ministry, which obtains in this country such inadequate support, frequent parochial changes, and lack of provision for old age, we purposely pass by, with the single remark that the Clergymen's Retiring Fund Society will, if expanded, as it ought to be, amply supply the wants of the clergy when they deserve, if indeed they do not need, to be placed on the retired list."

In the truth of these brief, sober words, we believe that the judgment of all those who comprehend the principles, methods and possibilities of the Retiring Fund Society, which already numbers in its membership many of those best known in the Church for their practicable and experienced financial ability, will fully concur.

CONDITIONS OF MEMBERSHIP.

Considerations of space will oblige us to note in this article only the essential features of the Retiring Fund Society, regarding its constitution and mode of operation. The society has been incorporated several years for the purpose of providing annuities, as large as possible up to the maximum of \$1,000 per annum, for those of its clerical members who shall be at least sixty years old and shall have been also for at least five consecutive years members of the society. The conditions of admission are (1) that the clergyman seeking to enter the society should be a bishop, a rector or assistant minister of a parish or mission of the Church, a professor, teacher or chaplain in a theological seminary, college or incorporated school of the Church, or a chaplain in the army or navy of the United States; (2) that such applicant should pay an initiation fee of \$10 in cash, or in lieu of cash, should give his note for \$10, payable both principal and interest out of the first annuity which he receives from the society; and (3) that he should sign a pledge, provided by the society, of an annual payment to the General Fund in his name, (from his own income or by contribution of others or by appropriation from the alms of the Holy Communion) of a certain amount named in his pledge, and not less than \$12; these payments to be made either at the end of each quarter or annually in advance, and to continue so long as he shall be a member of the society, that is, after he shall have become an annuitant as well as before; a failure to make one year's payments forfeiting membership and all claims against the society. An applicant for membership may be of any age.

Provision is also made whereby the laity, both men and women, may make payments of at least \$12 a year, for the benefit of the clerical members, and without benefit to themselves.

CONDITIONS AND PAYMENTS OF ANNUITIES.

As already stated, every clerical member who is at least sixty years old, and has been a member at least five consecutive years, is entitled to be placed upon the list of annuitants. Before, however, this can actually be done, he must notify the Treasurer in writing of his eligibility. For the payment of annuities a fund is being accumulated. To the capital of this fund all moneys coming to the society are added. Provision is made for its perpetual increase, therefore, by the annual payments in the names of the clerical members and those of the lay members, by initiation fees, offerings in churches, other contributions of every sort and bequests. The capital of this fund cannot be diminished, except through the appropriation by the trustees with the approval of the society in annual meeting, of a moderate amount at present under \$200 for necessary current expenses.

The annuities are paid by the division in July of each year, of the whole interest of this perpetually increasing fund among the annuitants, in proportion to the number of years they have been members of the society. There is thus no increase of benefits in proportion to amounts over twelve dollars a year paid in by members; but the longer membership of the annuitant increases his proportion of the interest of the fund, in the annual division. It follows, therefore, that early membership of the society will be to the advantage of the clergy when annuitants.

ADMINISTRATION OF THE SOCIETY.

The annual meeting of the Retiring Fund Society is held, under the present rules in October, all members being notified and each having a vote. At that meeting the business usual on such occasions is transacted, and a Board of Trustees, at present consisting of nine clergymen, is elected. To its hands is entrusted the administration in the intervals of the annual meetings, to which it reports. The existing board is composed, as follows:

The Rev. Dr. Richard M. Abercrombie, president; the Rev. Dr. W. W. Holley, secretary; the Rev. Joseph H. Smith, treasurer; the Rt. Rev. John Scarborough, D.D.; the Rev. Dr. Morgan Dix, the Rev. Dr. E. A. Hoffman, the Rev. Dr. Wm. G. Farrington, the Rev. J. N. Stansbury, B. D., and the Rev. Hannibal Goodwin.

FINANCIAL MANAGEMENT.

The society has endeavored to provide for the utmost security in its financial affairs, knowing well that a wise, financial management is absolutely necessary as the very foundation of its growth and usefulness. Its rules accordingly

require the election at each annual meeting of a committee on trust funds, consisting of one clergyman and two laymen, who shall have the care and custody of all funds and of their investment, subject to the control of the Board of Trustees. The rules require that all moneys shall be invested as soon as possible in certain specified securities "of undoubted stability," and that all securities should be deposited in the vaults of a designated Safe Deposit Company, and all money with a designated bank or Trust Company, and then make other necessary regulations for the most careful management.

The present committee on Trust Funds are the Rev. Dr. E. A. Hoffman, and Messrs. Cornelius Vanderbilt and George C. Hance, all of New York City.

CHURCH OPINION.

THE APPEAL TO ANTIQUITY.—It would certainly reverse a great many of our cherished nineteenth century prejudices. If, for example, amongst other things, it revived the use of incense, it would also send back the Communion Table to the centre of our churches; if it gave the pallium and the processional cross to our bishops, it would do away with the surplice as the distinctive dress of the clergy in their public ministrations. If it did away with the Popedom, it would also give the Presbytery a seat with the bishop on his throne, while it would dispose altogether of the eastern position controversy at the celebration of the Holy Communion, by showing that originally the minister stood with his back to the east behind the Table and faced westwards. As regards the Roman Catholic Church, it would make a clean sweep of not a few superstitious observances which mainly took their rise at the close of the twelfth century. The moral of our review ought to be this, to be thankful for what we have got, and to cling to our present liturgy, which, on the whole, is a faithful reproduction of the Christian worship of the earliest times.

THE OXFORD MOVEMENT.—What is known as the Oxford Movement, because it originated with some young clergymen of that university, and of which the Tracts of the Times was an exponent, has in its results been the great religious movement of the century, and more important to the Church of England than any movement since the Reformation, not excepting the great Methodist schism which took place despite Mr. Wesley's judgment and will at the close of the preceding century. The movement aroused the Church of England to a new life; it has penetrated to every mission of that Church in all lands; its influence is felt in all her branches.

FAITH NOT A MONOPOLY.—We remarked lately that "faith" is the universal factor in all religions. It cannot but be so. The very essence of religion in any form, however debased, is faith in some invisible power. Granted the existence, say of the gods of the heathen, it must be the case that to these gods the poor believers in their existence are, to them "justified by faith," and condemned for the want of faith. So far from a belief in the doctrine of "Justification by faith," or its rejection being, as is so constantly said, "the sign of a rising or falling church," it is impossible to construct a church or a religious system without this principle. It is not alone in religion but in business, in all phases of life wherein obligations and relative duties arise men are "justified by faith."

The Record having said that "the necessity of faith was one of the great truths which Luther brought out from under the superincumbent corruption of Rome," the Church Fortnightly thus takes it down: "Faith," according to the Council of Trent, "is the beginning of man's salvation, the foundation and root of all justification."!! As a matter of fact, therefore, "justification by faith" is rank Popery. But if we cut out of our belief everything which is held by the Romish Church, we shall have "not enough Gospel left to save the soul of a mouse." On the other hand, if the Romanist would cut out of his creed all we reject he would have all the Gospel left, and a thousand times more would he recognize it as God's good news.

THE UNION, (Mt. Morris, N. Y.)

SAINTS' DAYS.—The observance of Saints' Days is obviously growing; mark, for instance, the very enthusiastic keeping of "St. Martin Luther's Day" by a union service of Protestant churches in our village. To the thinking mind this is a significant and encouraging sign. Having once admitted St. Martin into their calendar, others will doubtless follow. Ere long union meetings may be expected in commemoration of St. Calvin, St. Wesley and others. Let us hope that the movement will not cease until all Protestant churches shall have upon their calendar the saints of apostolic times: e. g., St. John, St. Peter, and St. Paul. Medieval saints may be worthy of commemoration, but apostolic saints should have the prior claim. Is it too much to hope that the time may yet come when the Birth of Christ, as well as that of Martin Luther, may be recognized and celebrated by these same Christian people?

Martin Luther.

The following paragraph in Hallam's Literature of Europe, (I. 164), seems to take from Luther, something of the credit commonly given him for the Reformation: "The disclaimer of papal sovereignty in the Councils of Constance and Basle, had been so effectual in its influence on the public mind, that if neither Luther nor Zwingle had ever been born there can be little question, that a great religious movement was near at hand. These Councils were to the Reformation, what the Parliament of Paris was to the French Revolution.

What effect the invention of printing exerted upon the serious minds of the Teutonic nations has been intimated and must appear to every reflecting person. And when this was followed by a more extensive acquaintance with the New Testament in the Greek language, nothing would be more natural, than that inquisitive men should throw away much of what seemed the novel superstructure of religion and (what in other times, such men had rarely ventured), should be encouraged, by the obvious change in the temper of the multitude to declare themselves."

Bishop Jeremy Taylor in his tract, "Episcopacy Asserted," (sect. 32), declines to accord Luther what has been claimed for him, in regard to his forced adoption of Presbyterianism. "There were many Archbishops and Cardinals" he says "in Germany, France and Italy, that joined in the Reformation, whom they (the Presbyterians) might but did not employ in their ordinations; and what necessity there can be pretended in this case I would fain learn, that I might make other defence. But which is of more and deeper consideration, for this might have been done by inconsideration and in evolution, as often happens in the beginning of great changes, it is their constant and resolved practice, that if any return to them, they will reordain him by their presbytery, though he had before Episcopal ordination, as both their friends and enemies bear witness."

Now in this extract from the Christian Remembrancer, (Jan. 1848, page 143), we get a glimpse of Luther's general purpose and character. "Luther had a completely new ground, both doctrinal and ecclesiastical to make, he had a new dogma (the Lutheran Dogma of Justification by Faith), to propagate and transmit to posterity, he had a new society to form, which was to be the keeper and transmitter of it. It was absolutely necessary to construct a whole new system, internal and external, doctrinal and corporate, that is to say, a new church. To enable him to construct a new church, a theory in the first instance was necessary, and a new theory. And accordingly, a formal theory is laid down in Luther's works for this purpose—the theory, now so familiar to us, viz., that every baptized person is a priest. As a priesthood makes sacraments, and sacraments make a church, this theory at once supplied Luther with a fever of making a church. Baptism was all he wanted, and baptism he had. Every baptized person could, as far as principle went, administer the sacraments, and perform all the offices of a priest. . . . The established channels of ordination, the Episcopacy, the Apostolical Succession, a whole system of external church appointments, which was coeval with Christianity, went for nothing in comparison with the necessities of a new doctrine, demanding some mode of establishing and transmitting itself."

The following, from the above named periodical, gives us something to ponder at this time, when Luther is so much applauded: "The spirit of Luther's reformation, was, in some respects, a remarkable anticipation of that modern Germanism, which is associated amongst ourselves with the name of Dr. Arnold." H. C. RANDALL.

The Principles of the Tractarian Party.

The following is furnished by an esteemed correspondent, and will, no doubt, be interesting to many readers. It gives the key-note of the Oxford movement and answers Bishop Huntington's question as to "the whole of it, the worst of it." After several meetings and drafts had been submitted to the members, the following matured account of the principles which should govern them was drawn up by the Rev. J. Keble, dated Oxford, 6th September, 1833

- (1) Considering that the only way of salvation is the partaking of the Body and Blood of our sanctified Redeemer.
(2) That the means expressly authorized by Him for that purpose, is the Holy Sacrament of His supper.
(3) That the security, by Him, no less expressly authorized for the continuance and due application of that Sacrament is the apostolic Communion of the bishops, and under them the presbyters of the church.
(4) That, under the present circumstances of the Church of England, there is peculiar danger of these matters being slighted and practically disavowed, and of numbers of Christians being lost, or tempted to precarious and unauthorized ways of Communion, which must terminate often in virtual apostasy, we pledge ourselves one to another, (reserving our canonical obedience) as follows:
1st. To be on the watch for all opportunities of inculcating on all committed to our charge, a due sense of the inestimable privilege of Communion with our Lord—through the successors of the apostles, and of leading them to the resolution to transmit it by His blessing unimpaired to their children.
2nd. To provide and circulate books and tracts which may tend to familiarize the imaginations of men to the idea of an apostolic commission, to represent to them the feelings and principles resulting from that doctrine in the parent and earliest Churches, and especially to point out its fruits as exemplified in the practice of the primitive Christians; their communion with each other, however, widely separated, and their resolute sufferings for the truth's sake.
3rd. To do what lies within us, towards reviving among Churchmen the practice of daily common prayer, and more frequent participation in the Lord's Supper, and, whereas, there seems great danger at present of attempts at unauthorized and inconsiderate innovations, as on other matters so especially in the service of our Church—we pledge ourselves
4th. To resist any attempts that may be made to alter the liturgy on insufficient authority, i. e., without the exercise of free and deliberate judgment of the Church on the alteration proposed.
5th. It will also be one of our objects to place

within the reach of all men, sound and true accounts of those points in our discipline and worship, which may appear, from time to time, most likely to be misunderstood or undervalued, and to suggest such measures as may promise to be most successful in preserving them.

Church Work.

MARYLAND.

St Philip's church, Laurel.—This vigorous parish, which has, of late, suffered many discouragements and drawbacks, has recently revived a great deal. The Rev. A. C. McCabe entered on his duties as rector about the middle of last July, and the ministrations of the able and energetic young priest have been in this short time wonderfully blessed. The congregations are large every Sunday, the Sunday school has trebled in numbers, and the finances of the parish are in a sound condition as it does not owe a dollar to any man.

Advent Sunday, December 2, the Church's New Year was auspiciously begun. A new set of chancel furniture consisting of Prayer desk, Litany desk, and lectern was placed in the chancel which before was bald and destitute of ecclesiastical taste. These pieces were presented by members of the church in memory of friends in Paradise. They are neat and tasteful in design. A new set of chancel cloths, altar cloths, dole, pendant, etc., was also used, the work of the ladies of the parish, and are very beautiful. In the afternoon at 3:30 a very large congregation filled the church, it having been announced that Archbishop Kirby would be present, and deliver an address. He spoke for nearly an hour, after Evening Prayer, and his address was intensely interesting. The offertory, on the occasion, realized \$20.60, which for a country parish, of only a little over 100 communicants is very good.

On December 9, (Second Sunday in Advent,) a five days' mission was begun, the preachers being the Rev. Mr. Harold of Baltimore, the Rev. Mr. Avirett of Montgomery Co., the Rev. Mr. Bonnar of Davidsonville, the Rev. Dr. Paret of Washington, the Rev. Dr. Stanley of Prince George Co., the Rev. Dr. Townsend of Washington, and the Rev. Dr. Rich of Baltimore.

ALABAMA.

Tuscumbia.—Several stained windows have been lately put in the church at this place, and two windows in memory of former communicants of the church. One of these memorial windows is for Mr. John Curry, an old and esteemed resident of the place, and a firm, zealous and consistent member of the Church. For years, he was the only male communicant of St John's church.

The church building has now around it a picket fence, newly painted. The yard has been greatly improved in looks, by evergreen plants in the enclosure. There are but few communicants of this church, and they mostly females. Many of the people reside some distance in the county, and are able to attend the services but seldom. Yet improvements are made each year, through the zeal and devotion of the congregation.

There is in the church an excellent Estey organ, and the organist is one who can always be depended upon. She is punctual at her place, assisted by a few who do their part well. When the Rector, the Rev. B. F. Mower, residing in Florence, and officiating there every second and fourth Sunday of each month, is not present, the Sunday School is opened and superintended by a lady, a devoted member of the Church.

The Sunday School is an interesting and attractive one, though not very large. More teachers are needed in this department. Harmony and well directed energy always result, by the blessing of God, in the true growth of His holy Church.

To show the zeal and interest evinced here, I will mention that one lady gave up her piano, and the proceeds of the sale were gladly and willingly offered to the church, she consenting that the money should be used in any way deemed advisable. For years, she has made beautiful fancy articles for sale; the money to be used for the benefit of the Church. By continued efforts for six years past, the church building is becoming one of the most attractive edifices for worship in the town.

WESTERN MICHIGAN.

Trinity church, Niles.—A service of unusual interest was held in this church on Thanksgiving Day. The different ministers of the city expressed a wish that the Rev. C. C. Tate should preach a Thanksgiving sermon for all. Mr. Tate invited the ministers and congregations of the Presbyterian and Methodist and Baptist churches to attend service in Trinity Church on Thanksgiving Day. The invitation was very politely accepted, and on that day Trinity church was crowded in every part; all the ministers and the presiding elder of the district came, and the united choirs of all the congregations formed the choir, and with the large organ and cornet rendered the music heartily. Morning Prayer for the day was said by the rector, who also preached the Thanksgiving sermon. The whole congregation joined in the hymns with a vigor seldom known among us. It gave one an idea of what power a united Christianity would have. All expressed their great delight in the service and with the sermon.

OHIO.

Toledo.—The Thanksgiving session was marked by several noteworthy acts. The Trinity church people, contributed more baskets full of provisions, for the poor, than was expected or needed. Each basket was well filled not only with substantial but luxuries. The churches were beautifully decorated with fruits and flowers.

A little band of Grace church workers surprised a motherless family by cleaning up the house and bringing a liberal donation of eatables.

NEW YORK.

Church Mission to Deaf-mutes.—The eleventh anniversary of this mission was observed at Grace church on Advent Sunday afternoon. The Rev. Dr. Thomas Gallaudet, rector of St. Ann's church, delivered an address, which the Rev. John Chamberlain interpreted into the sign language for the benefit of the large number of deaf-mutes present. Dr. Gallaudet said that he proposed to give, instead of a mass of statistics, some idea of the sign language and of the work among the deaf-mutes. Signs and motions, he said, had been built up into a system and constituted a language. They were to the eye what sounds were to the ear. It was a universal language. Deaf-mutes, whether French, German, or English, could converse in it. Dr. Gallaudet then illustrated the language by giving the Lord's Prayer, interpreting as he went along. The first school for deaf-mutes was established by the speaker's father in Hartford in 1817. Now there were 50 institutions of the kind in the country. The religious work among deaf-mutes was begun by the speaker in 1850. He sketched the history of the work, which was, he said, supported solely by contributions. During the year ended October 31, 1883, \$7,690.91 had been received by the Church Mission. At the

end of the year there was a balance of \$11.54 on hand.

Assistant Bishop Potter spoke briefly, expressing the great interest he felt in the work among deaf-mutes.

ILLINOIS.

St. Mark's Mission, Pullman.—The Rev. J. Kushton who has just been received into the diocese on letters demissory from the Metropolitan of Canada, Bishop of Fredericton, assumed charge of this mission on Advent Sunday.

Re-opening of St. Andrew's Church, Chicago. The reopening services in this church, which has been practically rebuilt were held on Sunday last.

The reconstructed edifice is an innovation upon the usual style of church architecture, and the exterior front presents the appearance of a comfortable English gothic cottage rather than a house of prayer and devotion.

PENNSYLVANIA.

St. Luke's, Germantown.—The Rev. Samuel Upjohn preached his first sermon, as rector of this parish, on the first Sunday in Advent, taking his text from St. Luke, 22nd chapter, part of the 27th verse.

St. Chrysostom's, Philadelphia.—This church was started three years ago in the slums in the northern part of the city. It began with ten children but now has 125, most of whom have been baptized by the minister.

St. James' church, Oneonta.—A very useful mission was conducted in the church by the Rev. Reeve Hobbie, archdeacon of the Susquehanna Convocation, assisted by the Rev. C. D. Flagler, rector of the parish, during the last week of November.

Bethesda church, Saratoga Springs.—Advent Sunday is always a notable day for the pastor and people of this parish; it not only marks the beginning of a new church year, but also the beginning of a new year, last Advent was the eleventh of the present rector's—the Rev. Dr. Joseph Carey's pastorate—and also for a long time it has been the pastor's habit to give to the people a summary of the work done in and by the parish.

NEW YORK.

Woman's Work.—At the December meeting of the Committee on Work for Domestic Missionaries, Bishop Dunlop told of his needs in a field where large numbers of young men need special oversight.

the Indians. This is in harmony with what Archdeacon Kirkby so well expressed some time ago, when referring to the prosperous condition of Indian affairs in British America, he told us that the British Government always provided agents who were good, Christian men, and who were therefore a help, instead of a hindrance to the missionaries.

Pere Hyacinthe.—M. Loyson and his wife received their friends on Tuesday of last week at the Fifth Avenue Hotel, according to the announcement made on Sunday when he preached at the Church of the Heavenly Rest.

Christ church, Tarrytown.—A memorial window to the late Frederick G. Le Roy, M. D., has been placed in this church by his son and daughter. Dr. Le Roy was a prominent physician in Tarrytown and a communicant of Christ church.

NORTHERN NEW JERSEY

St. Paul's, Paterson.—A service of peculiar beauty was held in this church on Thanksgiving Day. All the parishes of the city and their clergy united in one service at St. Paul's, with a union also of choirs.

On Advent Sunday, the Bishop of the diocese visited St. Paul's, and was heartily welcomed to his old parish. The rector presented a class of 32 adults for confirmation, among whom were many persons of social prominence.

Death of the Rev. E. Ferris Bishop.—This widely known clergyman died at his residence in Bridgeport on Friday, December 7, aged 58. He was President of the Naugatuck Railroad and Director of the Bridgeport Steamboat Company, and for many years rector of the Church of the Nativity at North Bridgeport, which edifice he built at his own expense at a cost of about \$25,000.

MICHIGAN.

Deaf-Mute Services.—A good congregation of deaf-mutes was present at the service in the chapel of St. John's church, Detroit, Sunday morning, December 2d. Service was over in time for the communicants to attend the Holy Communion in the church.

Business men who have had considerable experience can be greatly benefited by spending a little time at H. B. Bryant's Chicago Business College. It takes a pretty thorough accountant to handle the books of either of the nine large houses in the Business Exchange connected with this College.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.

burials, and made 1,483 pastoral calls. For the 10 years of his rectorship the account ran: Baptisms, 639; confirmed, 423; married, 133; buried, 372; pastoral calls, 14,152. In the afternoon was held the usual Sunday School anniversary.

MINNESOTA.

Waseca.—The Rev. T. C. Henderson who for some years has carried on an interesting work at Morris, Minn., has accepted a call to Waseca, Minn., and has entered upon his work.

Ordination.—On St. Andrew's day, there was a large gathering at the church of the Holy Communion, St. Peter, at 10:30 A. M., to witness the advancement of the Rev. Caleb Benham, to the priesthood. The Bishop delivered a very touching address.

Soon after Mr. Benham's graduation and ordination to the diaconate at Seabury Hall, Fairbault, the middle of last June, he took charge of the work at St. Peter, which he has conducted with great acceptance to the people. He continues the same work.

Seabury Hall.—The Rev. George L. Chase, D. D., warden, has not yet returned to his work. He is at his mother's home, Lockport, N. Y., slowly, but surely recovering.

VIRGINIA.

Death of the Rev. W. A. Weddell, D. D.—This eminent clergyman died in Richmond, on Thursday of last week, at the age of 42. He had been in charge of several churches in Virginia, and for several years past had been rector of St. John's church, Richmond. It was in the latter church that Patrick Henry made his famous revolutionary speech, in which he uttered the historic words, "Give me liberty, or give me death."

LONG ISLAND.

Consecration of a church.—Thursday, the sixth day of December, Bishop Littlejohn consecrated St. Paul's church, in the village of Patchogue, a place containing a population of 3,500 souls, situated on the Southern Rail Road, towards the eastern extremity of Long Island.

The church building and the ground are the pious gifts of Mr. Edward Edwards, a broker and resident of the place, in memory of his departed wife, and cost about \$10,000. It is well furnished with open seats, carpet, organ, etc., and the chancel arrangements, although small, are in good keeping with the church. The Bishop was attended by the rector, the Rev. J. H. Prescott, of Sayville, under whose parochial care the work in Patchogue has been fostered.

CONNECTICUT.

Death of the Rev. E. Ferris Bishop.—This widely known clergyman died at his residence in Bridgeport on Friday, December 7, aged 58. He was President of the Naugatuck Railroad and Director of the Bridgeport Steamboat Company, and for many years rector of the Church of the Nativity at North Bridgeport, which edifice he built at his own expense at a cost of about \$25,000.



State and Washington Sts.,

Our Foreign connections and advantages enable us to offer the most complete assortment of

HOLIDAY NOVELTIES

FROM

INDIA, EUROPE, and the EAST.

In Addition to Full Lines of

Silks, Satins, Plushes, Shawls, Laces, Fine Wool Fabrics, Mantles, Suits, Hosiery, Linens, Cloths, Ribbons, Fans, Gloves,

Including the Celebrated

"ALEXANDRE" KID CLOVES,

(For which we are SOLE AGENTS IN AMERICA.)

Men's, Women's and Children's

FURNISHING GOODS!

We also display everything in

FURS,

Curtains, Tape tries, Curtain Materials Furniture Coverings,

And Paris and Vienna

"ART NOVELTIES"

Private designs in Carpets, Rugs and Upholstery Goods, to correspond with architectural features of room.

We make a Specialty of Furnishing Churches, Theatres, Hotels and Homes.

A Splendid Holiday Book for the price of a Christmas Card.

J. & R. LAMB,

59 Carmine Street, New York. Sixth Avenue Cars pass the Door.

In Church Red, In Violet, In White, Double Width, Price \$5.00 per yd.

Heavy Serge, For hangings of Doors, Walls, Dressing, etc., in Red, Violet, Green, 64 width, \$2.50 per yd.

Superior all Wool TWILLED GOODS, in Church Red, Violet, Green and White, 70 in. wide, \$4. pr yd.

HEAVY THREAD LINENS, 36 in., \$1.00 per yd. 40 in., 1.25 " HAND-MADE LINEN FRINGES, 1.25 "

CHALICE VEILS, RICHLY EMBROIDERED, 9x9 \$1.50 to \$2.50 12x12 2.50 to 3.00 20x20 3.00 to 4.00

Send for New Illustrated Catalogue, free.

COX SONS, BUCKLEY & CO.

LATE COX & SONS.

253 Fifth Avenue, New York.

Christmas Gifts to the Church. Polished Brass Vases, from \$1 per pair. Candelsticks, from \$1 per pair. Altar Desks, from \$10 each. Crosses, \$2.50 each. Lecterns, \$100. Carved Stone Fonts, from \$38. Silk Brocaded Damasks, 28 in. wide, \$5.25. Delights and Catalogue on application. Stained Glass, Embroideries and General Church Furniture. Art of Garnishing Churches at Xmas and other Festivals, \$1.50.

Mitchell, Vance & Co.

836 & 838 Broadway, N. Y. Designers and Manufacturers of Ecclesiastical

Gas Fixtures & Metal Work. Clocks & Bronzes, Metal & Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

R. GEISSLER, CHURCH FURNISHERS

127 Clinton Place, New York, (W. 8th St.) MEMORIAL BRASS ENGRAVER. Send for Circular.

CHARLES BOOTH, MEMORIAL WINDOWS, Ecclesiastical & Domestic Stained Glass. CHAS. F. HOGEMAN, Church Metal Worker. Hand Books on application. Communion Services a Specialty.

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

Altar Linens, Vestments, Stoles, etc. Made to order and sent to any part of the United States. Information and directions for self-measurement, by addressing G. L. THORPE, 49 Elizabeth St., Chicago. (Formerly New York City.)

HEALY & MILLET, STAINED GLASS AND INTERIOR DECORATIONS

297 WABASH AVE. CHICAGO

W. H. WELLS & BRO. CO., Stained Glass Works

48 & 50 Franklin St., Chicago

WHITE and DECORATED French China and Fine Porcelain at Low Prices.

Fine White French China Dinner Sets, 149 pcs \$30.00 Fine White French China Tea Sets, 44 pieces... 7.50 Fine Gold band French China Tea Sets, 44 pcs... 8.50 Richly Decorated Fr'h China Tea Sets, 44 pcs... 12.00 Chamber Sets, 11 pieces, \$4.00, White... 3.00 Fine White Porcelain Dinner Sets, 100 pieces... 14.00 Decorated Parlor Lamps, Brass M'n'd, complete 5.00

Also all House Furnishing Goods. Illustrated Catalogue and Price List mailed free on application. Estimates Furnished. Healy's 1-17 Cooper Institute, N. Y. City. Orders securely packed and placed on Car or Steamer free of charge. Sent C.O.D. or P.O. Money Order.

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

MUSICAL GIFTS! Christmas! New Years!

Gems of English Song. 256 Sheet Music size Pages. Revised, enlarged and best collections of the kind. Minstrel Songs, Old and New. 215 Sheet Music Size Pages. All the old-time, world-famous Minstrel and Plantation songs.

Musical Favorite. 230 Sheet Music Size Pages. A recent collection of the best Piano pieces.

Gems of Strauss. 250 Sheet Music 8 size Pages. Acknowledged to be the most brilliant music in the world.

Guitar at Home. (NEW). 175 pages. Vocal and instrumental. Price of each of the above books, \$2.00 in boards, \$2.50 in cloth, and \$3.00 in gilt.

MUSICAL LITERATURE. Ritter's History of Music, 2 vols., each \$1.50; Mendelssohn's beautiful Letters, 2 vols., each \$1.75; Mozart's Letters, 2 vols., each \$1.50. Lives of Beethoven, (\$2.00), Gottschalk, (\$1.50), Chopin (\$1.50), Handel, (\$2), Mendelssohn, (\$1.50), Rossini, (\$1.75), Von Weber, (2 vols., ea. \$1.50), Schumann, (1.50), Polka's Sketches, (\$1.50), Urbino's Biographical Sketches, (\$1.75).

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

A Year's Subscription to The CENTURY.

Such an array of brilliant features is included in the plans for the coming year of THE CENTURY, that it seems safe to say that \$4.00 will pay for NO BETTER HOLIDAY GIFT, nor one which will bring more satisfaction to the recipient, than a subscription to that magazine. Have you not some friend to whom a first-class periodical is a treat which cannot often be afforded? Remember, too, that this will be a monthly reminder of the giver for a whole year. New subscriptions should begin with the November number, that remarkable issue, rich with the contributions of Cable, James, Warner, Alphonse Daudet, Burroughs, Mrs. Oliphant, and many other writers, and containing some of the most beautiful engravings ever published in a magazine. Price, \$4.00 a year; an additional ten cents will pay for the pamphlet containing the chapters published before November, of that famous anonymous novel, "The Bread-Winners." All dealers and the publishers take subscriptions.

THE CENTURY CO. NEW-YORK.