

The Living Church.

Vol. I.]

CHICAGO, NOVEMBER 16, 1878.

[No. 3.]

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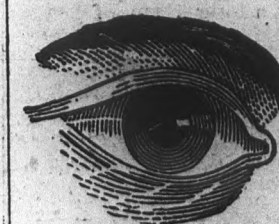
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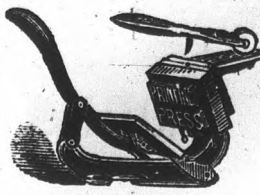
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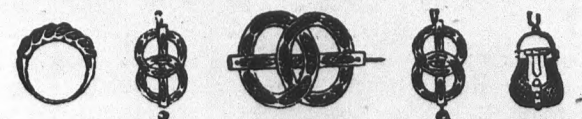
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News and Notes.

ABROAD.

THE political news from Europe and the East, continues to be of sensational interest. The great diplomatic contest between England and Russia goes on, and all other political matters are of relative importance. The latest intelligence indicates that Lord Beaconsfield is more than holding his own. There is a fair prospect of an amicable arrangement with Afghanistan, and if this should be confirmed, one of the gravest dangers which has embarrassed English policy will be out of the way. The rumored promotion of Count Schouvaloff to the Russian Chancellorship, in place of Prince Gortschakoff, has been construed in London as a distinct menace on the part of Russia. This, together with the fortification of the Russian position at Adrianople, the reinforcement of the army in Roumelia, and the occupation of the peninsula of Gallipoli, leaves no doubt as to the designs of that power. Meantime, England has not been idle. An arrangement amounting to an alliance, has been made with Austria, and at an opportune Lord Mayor's banquet, given at the Guildhall, in London, on Saturday evening last, the English Premier was able to make a significant declaration, which may be construed as the answer of his Government to the recent development of Russian policy. Lord Beaconsfield's speech on this occasion was really important, not only as indicating the line that the English Government intend to pursue, and to defend at all costs, but also as casting light upon the ulterior designs that are entertained in regard to the East. Among other things said by him, was an explanation of the object of acquiring Cyprus. It is intended to facilitate the establishment and maintenance of a protectorate over Asia Minor. The control of that portion of the Sultan's dominions, and of the Euphrates Valley is felt to be necessary to the security of India against Russian aggression, a precaution which is abundantly justified by the recent exhibition of hostility by Afghanistan. It is needless to point out that all these movements are of the profoundest interest to the Christian observer. The Gospel has always followed the lines of Christian conquest, and moved along the pathways of commercial enterprise. It is certain, that whether Russia or England shall be most successful in this great contest, Christianity will be the gainer. The Anglican Church will doubtless re-Christianize Asia Minor and Syria, and the way will

soon be opened for proclaiming the glad tidings of redemption along the banks of the Euphrates and at the cradle of the human race.

THE Paris Exhibition is over, and everybody admits its conspicuous success. It is alleged that several good effects will result to the French Government and people. The readiness with which exhibitors from all parts of the world have sent their contributions to Paris, is construed as a verdict of general confidence in the stability of the French Republic. Industry and commerce would not have trusted their choicest treasures to the protection of anything but a thoroughly-fixed and efficient government. Moreover, the great variety and general excellence of the articles exhibited by the French people themselves, show that a Republic is at least as favorable to trade and enterprise as a monarchy or empire—a conclusion vehemently denied hitherto by imperialists and legitimists. And, lastly, it is now evident that even in Paris, where glitter and show mean so much, the people can get up their own pageants without the aid of royalty. It is already remarked that in the greatest celebrations in connection with the closing scenes of the Exhibition, an Emperor was in no way missed. Doubtless, the last fact is important to the Parisian mind. If the gay metropolis can contrive to do without an Emperor on a gala-day, it will easily dispense with him altogether.

THE Bishop of Peterborough, at the beginning of his Triennial Visitation in his Cathedral, a short time since, took occasion to point out that the three forces which are more or less closely allied in their attack on the National Church are Infidelity, Sectarianism and Democracy. He deprecated reliance on mere political weapons to repel the political attack, insisting that in all conflicts, the Church's weapons should be spiritual. He also warned his hearers against the supreme folly of attempting to appease their infidel or rationalizing opponents by lowering the tone of their theology or secularizing their teaching. On the other hand, he pointed out an opposite danger. Ritualistic excesses are in the line of a re-action from secularism, but they would be no less disastrous. If any Church could secure the allegiance of the people by imposing ceremonial and "advanced" teaching, it was the Church of Rome; yet the fact is, that under her rule there is more speculative and practical infidelity than is to be found under the rule of any other form of Christianity. Such would be the result of any experiment in the same direction if largely tried in England. A narrow spiritual despotism would be established over the few at the expense of

a deep and wide-spread revolt among the many. If sectarianism and dissent are deplored, let Churchmen avoid the extreme against which dissent and sectarianism were the unhappy re-action.

IN spite of their conservatism, the English people seem to have a greater aptitude for adjusting themselves to new conditions than we ourselves have. No sooner was the invention of the improved electric light announced, than the great gas interests of London began to consider how far and in what direction they were likely to be affected. Those interested have looked the situation calmly in the face, and almost before other people had begun to think about the matter, they have made up their minds what to do. Gas is to be turned to other uses, and that speedily. As electricity comes in as an illuminator, gas is to be transformed into a heater. Banished from the drawing-room, it will take refuge in the kitchen. Disused as light, it will become useful as fuel. Indeed, it is quite certain that long before the day of illuminating-gas is over, the English, at least, will have a hundred useful things for the supplanted agent to do. With all their alleged old-fogyism, the English are quite as versatile in matters affecting their commercial interests as any people in the world.

IT is gratifying to announce that public opinion in London has succeeded in arresting a great outrage on decency and devotion. The manager of the London Aquarium announced, a short time ago, that the native actors in the Oberammergau Passion Play had been engaged by him to come to London, and that the spectacle would shortly be reproduced in the English metropolis for the delectation of a London audience. Nothing could exceed the bad taste and positive impiety of translating the Passion Play from its remote and secluded home, where it was a religious exercise, to the incongruous associations of a London playhouse. Fortunately the world has been spared the horror of having the story of Christ's death and passion criticised as the latest novelty, the most tremendous sensation, by the habitues of metropolitan theaters.

THE recent embezzlement of a large sum of money by the Assistant Clerk of the English Curates' Augmentation Fund is another instance of faithlessness and mismanagement, too common, unhappily, among those charged with the control of trust funds. This defalcation is particularly deplorable, because by it public confidence in a most commendable charity is permanently impaired. The funds of the society were contributed in small sums from all parts of England, often at the cost of considerable self-

denial on the part of the givers. The money was destined for the benefit of the many devoted and hard-working curates of the Church of England, whose stipends are miserably inadequate. The squandering of a fund so sorely needed and so painfully gathered, is a great crime, not only against the givers and the intended beneficiaries of the charity, but against the cause of charity itself. Nothing so effectually dries up the source of benevolence as a lack of confidence in the management of such funds. Let it not be forgotten that the fault—nay, the crime—lies also at the door of those whose duty it was to supervise the management of the society's affairs. Let Church and State alike begin again to execute the important duty of a strict and vigilant supervision and visitation of all corporations and societies charged with the duty of administering charity and executing trusts.

THE Archbishop of Canterbury and many other English Bishops have recommended the observance of a "day of special prayer for God's grace and gifts to Sunday schools and teachers." The suggestion is an excellent one. Let us hope that we, too, may have a "Sunday-school Sunday." Our Sunday-school work certainly needs the impulse and the help which the united observance of such a day, with appropriate services, would unquestionably give. The Bishop of Truro, in a recent address to the clergy and laity of his Diocese on the subject, said: "Sunday-school Sunday will be very generally observed in the colonies and America, as well as in England and Wales." He added, "Sunday school teaching is a work in which the laity are able and often eager to strengthen the pastor's hands. A parish in which there is no Sunday school, and in which the laity refuse their help, is one in which there is little hope for the Church's future." The same subject was ably considered at the Exeter Diocesan Conference, at which the Dean of Exeter insisted that day-school teachers could not be intrusted with the work of religious instruction, and that the only solution of the difficulty was that they should attach more importance to the agency of Sunday-school teachers, who should be specially trained for their work by the clergy of the parish.

THE disbanding of the Home Rule party in Ireland is imminent, if it be not an accomplished fact. Such an event sets people to moralizing upon the strange fatality which has attended all patriot schemes and movements among the Irish people. One explanation recently advanced is certainly suggestive. It is alleged that the cause lies deep in Celtic character, which, with all its hearty impulsiveness, is essentially selfish, self-seeking and time-serving, always ready to subordinate any principle to the personal interest of the hour. A Celt does not abandon his principles; he simply suppresses them, it is said, or puts them aside when his

interest requires. His personal interest is the prime factor in his life. His principle, though tenaciously held, is secondary. The result is declared to be apparent in the loose cohesion that binds all Irish parties together, and in the disintegration that is always going on. For while the principles, political or religious, which animate any party movement may be few and potent, the personal interests which really control the men that make up the party are many and obvious. Therefore, it is said, the imminent abandonment of the Home Rule movement is natural and inevitable.

AT HOME.

IT now transpires that the American Secretary of State has addressed two communications to Minister Welsh, at London, on the fisheries question. On the day before he sent the note to which reference has already been made in these columns, and which related to the Fortune Bay outrage of January last, he dispatched a long letter which dealt directly with the Halifax award and the provisions of the Treaty of Washington. This last document has been published, and so far as an undiplomatic reader is able to gather its meaning, it indicates the purpose of the American Government to repudiate the award altogether, and to refuse to pay over the money which the Commission decided to be due to England. The reason which Secretary Evarts gives is, that the Commission evidently either exceeded its powers, or mistook the scope of the question submitted to it. It certainly seems impossible to reconcile the award with the statement of facts submitted by the Secretary of State. The reply of the British Government has not yet been received, and it is fair to expect that it will throw some light on the other side of the question. Mr. Evarts' habits as a lawyer would not lead him to state the case of his opponent. One or two conclusions, however, may be safely drawn from the Secretary's own statement. The first is, that if the facts be as alleged, then our own representative at the deliberations of the Halifax Commission, was the most phenomenally inefficient official of whose incapacity any record survives; or else the arbitrators were incompetent or corrupt. Another conclusion is, that since the arbitration was provided for by the Treaty of Washington, its decision ought to be submitted to unless the Government intends to lay down the principle that the result of such references may be revised by the contracting powers, and that therefore, they have no inherent force whatever. This last determination would utterly discredit the principle of international arbitration, on which, since the Geneva award, we have so much prided ourselves, and from which we have hoped so much; and we, together with less progressive peoples, must be remitted once more to the "good old rule, the simple

plan, that they should take who have the power, and they should keep who can." Meanwhile, the following contemptuous language used by the *London Times* which, at this juncture is virtually a Government organ, should be digested by our authorities. *The Times* says: "Whatever may be the course of the Newfoundland dispute, it can have no bearing upon the payment or non-payment of the Halifax award. That must be determined by the American people upon the general principles of honor and equity, and without reference to subsequent disputes about other matters. If they wish to repudiate the award of the Halifax tribunal, they may rest assured we shall not go to war to recover damages. They have nothing to fear save the loss of their national self-respect and the uncomplimentary surprise of the Old-World nations."

THE violation of the tomb and the removal of the remains of the late A. T. Stewart, who was buried in the church-yard of St. Mark's, New York, have sent a thrill of horror through the entire country. The shocking vocation of the professional resurrectionist is bad enough. Newly-made graves are constantly despoiled of their occupants by the vile class whom our medical colleges patronize; and it is not long since the body of the aged son of a President of the United States was found by his relations in a medical institution, ready for the dissecting knife. But all these horrors are eclipsed by this latest outrage. For in this case the purpose was not to supply a demand—which, however discreditable, is yet a real demand—but simply to extort money for the return of the decayed and decomposing remains of the deceased merchant. The crime is not heightened but it is emphasized by the distinguished career of the late merchant prince, whose body is now so ruthlessly disturbed; and many a moral may be pointed by the contrast which such a tale of horror suggests. There is one lesson, however, that should not be lost sight of. The motive which prompted the revolting crime was the same motive which prompts the vast majority of the peccadillos and sins of the human race. The wretches who did this dark deed were simply under the dominion of the same passion that controls the gambler, the dishonest tradesman and the swindling broker or commission merchant. All are moved by the inordinate love of gain. It was a wise man who said once that "the love of money is the root of all evil."

IN an eloquent discourse, preached in St. James' Church, Chicago, on the Twenty-first Sunday after Trinity, the Bishop of Nebraska gave, at the request of the Rector of the parish, an account of the Lambeth Conference and of the hospitable welcome extended to the American Bishops by the English Church and people. Extracts from Bishop Clarkson's sermon will soon appear in our columns.

Few who heard it will forget those portions of it which told of the great debate on the causes of modern skepticism and infidelity, and the Bishop's tribute to the zeal and activity in all good works of the English clergy and people. It is greatly to be regretted that the motion which Bishop Clarkson made to have the papers and discussions in regard to the causes of skepticism, etc., made public, was negated by the vote of the assembled prelates. The reason of such refusal does credit, possibly, to the modesty of those who participated; but there is a point when modesty, even in Bishops, ceases to be a virtue. Let us hope that some plan may be hit upon to compass the desired publication. The great Anglican hierarchy did have something to say in the late Conference upon the living questions which are agitating the age. Let their utterances be given to the world.

The Church at Work.

CONVOCATIONS.

From many sections of our country we are beginning to get news of Church work. Members of some sixteen convocations have sent us communications relating to convocational work. Thanks. But let us give a few hints of the kind of convocational news which THE LIVING CHURCH desires. We would like to know what was done at convocations; not whether the writer thought the convocational sermon eloquent or logical or masterly; but how the preacher treated his subject. Let the readers of THE LIVING CHURCH have in brief, views of essayists and critics concerning the living questions which are so generally and ably treated in these gatherings of our clergy. Send us, then, heads of the discourses rather than texts. Tell us what clergymen said as well as who were at the meeting. Let us know how the adjacent missionary district was divided, what practical plans were decided upon. In short, help us to make the Church-at-Work department one of helpfulness. If such kind of news is sent to us, a convocation in Maine will bring instruction to clergy in Illinois and California.

ILLINOIS.

On the 4th of November, the Bishop made a visitation at Morris. This mission is under the charge of the Rev. Wm. Turner. At Morris, a beautiful stone church was commenced almost a dozen years ago. Funds fell short or were misappropriated. Leading members of the mission moved away. That church edifice has never been completed. Indeed, until a short time since, no regular services were held. The lay reader at the mission is Mr. J. S. H. Scoville. At the social gathering on the following evening, more than one hundred and fifty persons met the Bishop.

A meeting of all who were interested in preventing the sale of liquor to minors was held in Trinity Church, Chicago, on the 12th.

We are glad to notice the improving temporal condition of the mission at Hinsdale.

On the morning of the 10th of November, at St. James' Church, Bishop Clarkson

delivered a very interesting sermon upon the Lambeth Conference and his trip to Europe.

QUINCY.

A new mission has recently been started at Monmouth, to which the name Trinity has been given. Its chapel, which will seat about eighty, is well filled. The Rev. Dr. Leffingwell and the Rev. Messrs. Higgins and Rudd have given the mission Sunday services every quarter. On the other Sundays, its appointed lay reader, Victor H. Webb, reads the service and a sermon.

The will of the late Mrs. Susan M. Goldsmith, of Rock Island, has been admitted to probate. It gives a tract of land, worth \$20,000, to Trinity Church, Rock Island.

SPRINGFIELD.

St. Paul's, Alton, has met with a sad loss in the death of Harry Taylor, one of its Wardens. A man full of business, he always found time to engage in Church work. He died on the 28th of October. Mr. Taylor was for many years a Senior Warden at Indianapolis.

WISCONSIN.

Dr. Egar, of Nashotah, received the nomination of Crocker Professorship in Griswold College. In a letter to the Secretary of the Board of Trustees, dated October 21, the nomination was declined on account of his wife's continued ill health.

The Rev. A. M. Lewis has resigned Christ Church, La Crosse, and has taken a parochial charge in Menomonee.

The serious illness, at Kenosha, of the Rev. H. M. Thompson, D. D., is delaying his return to his Southern home.

The Rev. Dr. E. W. Spaulding, Priest in Charge of All Saints' Cathedral, Milwaukee, makes the following distinction between a parish and a cathedral, in his sixth anniversary sermon: 1. The office of the priest is *in the gift of the Bishop*, instead of in the gift of a vestry. 2. Absolutely nothing is done except according to the known will of the Bishop, either expressed or implied. 3. The office is held at the will of the Bishop. In the same sermon, the whole debt upon the property is stated to be less than \$26,000, upon which the interest can easily be met. The financial condition, it is also added, has for some time been *steadily improving*.

The reception given to Bishop Welles at St. Paul's Church last evening was a beautiful tribute of welcome, the parishes of St. James', St. John's and All Saints' uniting to make it the most pleasant of similar occasions which have occurred for years. The reception was accorded by the Rector, Wardens, and Vestrymen of St. Paul's Church. At about 7:30 the body of the church was well filled with representatives of all city churches. The altar and chancel were decorated with flowers, and presented an elegant appearance. The Rev. Dr. Fulton was assisted by Dr. Keene, of St. John's, Revs. Spaulding and Mallory, of All Saints', Rev. Mr. Throop, of St. James', and Rev. John Wilkinson, of Madison, formerly of the latter church. Rev. Dr. Spaulding read the lesson, and after appropriate and impressive services, Dr. Fulton delivered a welcoming address in the name of the parish and the congregation. Bishop Welles' reply was given in his usual happy and touching manner. He accepted the marks of esteem and love which had met him at every hand as a tribute to

the enduring principles of the Church which he represented. St. Paul, St. John and St. James were always forgetful of self, and should teach all to live in their spirit, which was the spirit of all true saints. The Bishop assured the congregation that he always kept them in his thoughts and heart, and as God gave him wisdom and grace he would always strive to do what he might to advance their interests and the interests of the Kingdom. In conclusion, he thanked the wardens and vestrymen of St. Paul's Church for their expressed love and esteem.

After closing of the services by Bishop Welles, the congregation adjourned to the parlors below, which they found fresh and fragrant with the odors of flowers. In one corner of the room the Heine Quartet discoursed sweet music, while a white array of long tables in another portion of the room told of an elegant spread of evening delicacies. But first the Bishop and Dr. Fulton received the throng of friends and guests who had gathered to do honor to the father of the Diocese, and a pleasant half-hour was spent in greetings and hand-shakings. The evening passed away quickly, as it was filled to overflowing with pleasure to the participants.—*Milwaukee Sentinel*, Nov. 8.

MINNESOTA.

Statistics for 1878: Clergy, 65; number of postulants, 5; candidates for holy orders, 10; number of churches and chapels, 78, with 10,277 sittings; value of church property, \$378,245. Baptisms—adults, 185; infants, 643; total, 828. Confirmations, 370; communicants (present number), 4,298; Sunday school teachers, 534; scholars, 4,766. Of the chapels and churches, less than half a dozen are supported by pew rents; places at which services of the Church are sustained by either clergymen or lay readers, 145; amount contributed to Diocesan Missions, \$4,349.16. May other Dioceses do as well.

The Rev. Charles Booth, a Missionary of the Diocesan Board has been granted a three-months leave of absence. He has gone to the western part of England, his old home. The Rev. C. W. Ward, Rector of St. Paul's, Winona, has returned from his three-months vacation.

St. Paul, with a population of 45,000, more or less, has three parish churches and one chapel. This church property is valued at \$67,100, on which there is an indebtedness of \$6,768.

St. Luke's Hospital, in St. Paul, is under the charge of a Board of Trustees and a committee of ladies from each of the three parishes. Mrs. Henry Hale is President; Mrs. E. S. Goodrich, Secretary. Sister Sarah, from the Bishop Potter Memorial House, Philadelphia, is in charge of the hospital. From the last annual report, we learn that it had cared for sixty patients, at a cost of \$2,500. The Trustees own the building, which has recently been much improved. It has fifteen beds and cost \$6,000.

At a meeting of the Standing Committee, November 6, Chandler C. McCabe, a student at Seabury Divinity School, was recommended to the Bishop as a candidate for holy orders.

Bishop Whipple devoted November 2 and 3 to the mission of the Rev. Timothy Wilcoxson, the pioneer clergyman and missionary of the Diocese. This clergyman has four stations—Vermilion, Bellewood, Fort Douglas and Bass Wood Grove. In two of these

places, churches have been erected through the indefatigable energy of the missionary; at another, the chapel has recently been renovated, while at the fourth point, Belle Wood, a building is in course of erection. In these places, eight persons received the rite of confirmation. At White Earth, Bishop Whipple confirmed five persons. The mission is very appropriately called "St. John's in the Wilderness."

The *Northwestern Chronicle*, the Roman Catholic organ at St. Paul, makes the following official announcement. "John Keble Karcher, late Episcopal minister of Rochester, Minn., made his solemn profession of faith and was received into the bosom of the Catholic Church, by Rt. Rev. Bishop Ireland, on St. Luke's day, October 18." Mr. Karcher has been officiating as Rector of Calvary Church, Rochester, for about a year, and was about to move East. He is said to have been provided for temporarily on the editorial staff of the *Chronicle*. We add to the account of the perversion of Mr. Karcher, the statement that, in the *Whitehall (English) Review*, where the names of all "verts" to Rome during the generation were given, the number of clergy who, in England have taken that step was put at 98. Out of a constant succession of 20,000 persons, during 33 years, only 98 went to Rome. How long will it be before a majority change their faith?

IOWA.

From the *Iowa Churchman*, we take the following item: The Rev. J. E. Ryan has resigned St. Mark's, Waterloo, and accepted the mission at Red Oak, Iowa.

The Rev. Hale Townsend, who has probably been the first Church teacher in more places in Iowa than any other clergyman in that Diocese, is, as we learn from the same source, at his old work. This time the first service was in "Spencer, Clay County."

During the summer months, the Rev. T. B. Kemp, D. D., has been holding services in Buchanan, Delaware and Fayette Counties. In the last-named county, a mission has since been commenced at the village of Oelwein.

Of the meeting of the Southeastern Convocation at Albia, we can give but a brief notice. There were present, besides the missionary in charge, the Rev. James Stoddard, the Rev. Messrs. McIlvain, Gregg, Stilson, Farrar and Russell.

KANSAS.

At the last meeting of the Standing Committee, Mr. Alfred Brown, of Wakefield, was recommended to the Bishop for the perpetual diaconate.

OREGON.

Bishop Morris, when last heard from, was in the vicinity of Cove, Union County, and about to leave for Wallowa Valley—a hard trip thus far. On his journey to Wallowa, he will be obliged to go through in company with a freight-train for protection. As the alkali dust on the road is from twelve to eighteen inches deep the most of the way, we can imagine the discomforts under which he labors.—*Oregon Churchman*.

WESTERN MICHIGAN.

Flint.—During the nine years in which Rev. Marcus Lane has been Rector in Flint, the number of communicants has increased from 135 to 293. During the same interval he has officiated at 1,547 services,

delivered 1,244 sermons and addresses, baptized 225 persons, presented 185 persons for confirmation, and officiated at 98 marriages and 113 funerals. Church-building, which is so apt to mar the unity of a parish, has not diminished the influence of that clergyman as is shown by its beautiful chapel. Probably, if more rectors remained in one parish nine years, greater good would be accomplished than is generally accomplished.

MICHIGAN.

On All Saints' Day, in addition to Morning Prayer, Litany and the Holy Communion, at St. Mark's Chapel in Coldwater, the Rev. H. J. Cook preached a memorial sermon containing many personal and beautiful allusions to those members of the Church who have gone to their rest during his rectorship.—*Our Dioceses*.

The Rev. C. H. W. Stocking is delivering a series of sermons upon "Christian Citizenship." The second sermon in the series has been received. The two conditions of suffrage are, the Doctor claimed, (1) unreserved loyalty to the powers that be; and (2), education. Under the first head he declared that the oath taken by ecclesiastics of the Romish Communion is both a vow to be true to a foreign power and is a blow at our Constitution. Under the second, he maintained that suffrage should never be conferred upon one not able to read. Much of the political trouble at the South was due, in his opinion, to the mass of uneducated negroes who had been made voters.

INDIANA.

The *Daily Courier*, of Evansville, brings us a sermon, by the Rev. W. N. Webbe, on the subject of "Imputed Righteousness." After asking the pertinent questions, "whether Holiness is a conspicuous feature of the Church militant," and, "Do those who wear the livery of Christ as a rule reflect His character?" and replying that "as a matter of fact, we have fallen upon times when to be a Christian is quite compatible with a low standard of morals and practice, he attributes this laxity in a very great measure to the manner in which the teachings of Holy Scripture, but especially the writings of St. Paul, have been wrested from their context, and actually made to foster immorality and crime. Toward the close of the sermon, Mr. Webbe draws a good parallel between a "magic something" that "opens Heaven to the sinner on account of his money, or works of charity and self-denial, accepted without regard to the spirit which prompts them, and the same result effected by an inward experience called faith." A portion of the closing paragraph of the sermon is. As Churchmen we do not undervalue faith, we magnify it, but we remember that, like repentance, it is but one of the first principles of the doctrine of Christ; and we remember, too, that in the solemn description of the day of judgment faith is not mentioned, but the awards are made according to the "works done in the body."

OHIO.

Bishop Bedell recommends that the first Sunday in Advent be observed as the Day of Intercession in behalf of missions and for the extension of the Church.

At East Liverpool, a new church is almost completed. At a late visitation of the Bishop, its Rector, Rev. Philip McKim, not only presented a class of twenty for confirmation, but also gave assurance that if the

Bishop would soon visit the parish again, as large a class would again be ready.

Plans for a new church edifice for St. Paul's, Steubenville, are preparing. The ladies in that parish have earned during the last year over \$1,000.—*Standard of the Cross*.

SOUTHERN OHIO.

Bishop Jagger always had a great faculty for setting congregations to work. The tenth article of the constitution of the Ladies' Charity Branch of the Associate Mission of Cincinnati reads: "Each city and suburban parish shall be represented by one person on the 'Visiting Committee,' and they shall have power to appoint assistants, who shall work under their direction. It shall be the duty of the assistants to visit their districts at least once a month, and oftener in cases of sickness and distress; to notify them of her place of residence, and to become acquainted with their condition; to report all cases under their care to the Visitor, who, when necessary, shall draw upon the Treasurer."

Secular papers are responsible for the form given to the following news. Happy are we to see that the liberality and breadth of the Protestant Episcopal Church is beginning to be recognized: "The Rev. Thomas J. Melish, D. D., of Cincinnati, was formerly a Baptist minister, but disliked the 'close-union' doctrines of that denomination. Seeking larger liberty, he found it in the Protestant Episcopal Church, into the ministry of which he has just been received, having been ordained a Deacon in Christ Church, Cincinnati."

TENNESSEE.

We find the following advertisement in the *Churchman*, of November 9: "The Rev. John M. Schwarr, Rector of St. Thomas' Church, Somerville, Tenn., and for many years Secretary of the Convention of that Diocese, has died of yellow fever. His noble death leaves his little daughter entirely unprovided for." May God raise up some kind friends for her. To provide for the future of that daughter should be a future church work of some reader of THE LIVING CHURCH.

MISSISSIPPI.

Bishop's appointments for November: 19th, Macon; 20th, Shuqualak; 21st, Scooba; 22d, Landerdale; 23d and 24th, Meridian; 26th, Enterprise; 28th, State Line. For December: 1st, Pascagoula; 2d, Moss Point; 3d, Ocean Springs; 4th and 5th, Biloxi; 6th and 7th, Mississippi City; 7th and 8th, Pass Christian; 9th, Bay of St. Louis; 12th, Osyka; 14th and 15th, Magnolia; 16th and 17th, McComb City; 18th and 19th, Summit; 20th, Brookhaven; 21st and 22d, Hazlehurst; 23d and 24th, Crystal Springs; 25th and 26th, Terry; 27th to 29th, Dry Grove; 31st, Brandon.

ALABAMA.

The confessors in old days were revered equally with the martyrs. Of one, whom we can place in the first category, we will now speak. In Mobile, the yellow fever has been but a dull, smoldering fire, ready at any moment to burst into a blaze. From the meeting of the House of Bishops at New York, in August last, Bishop R. H. Wilmer, hastened back to Mobile, at a time when it was expected that the bills of mortality would soon show alarming fatality. During all the dark days which have followed he has been at the post of duty among his people.

NORTH CAROLINA.

Bishop Lyman writes from Paris under date of October 22, as follows:

"It was my privilege to be present at the Church Congress held in Sheffield two weeks ago. I had not expected to be able to be present, and had declined the request to take part in it, but finding that I should be detained in England, I was glad of the privilege of listening to the discussions. The Archbishop of York presided with great ability, and quite a number of the English, American and Colonial Bishops were present. The papers read and speeches made were of a high order, and the whole tone of the Congress was full of encouragement. Never have I seen greater signs of re-awakened life and energy in the Church than were made manifest at this Congress.

"The workmen's meeting which took place on Thursday evening was a great success. None could be admitted to the vast hall except by ticket, and then tickets were carefully distributed only to workmen. The view from the platform was striking in the extreme. The whole ground floor, the deep gallery, and the second gallery across the end of the building, all were crowded with one dense mass of men. Not a woman was to be seen in the hall, and during the addresses made by the Archbishop of York, the Bishop of Carlisle, and the Bishop of Manchester, the closest attention was given and the deepest interest was manifested. The speeches were of great simplicity and of great power, and drew forth the loudest applause. The speech of the Bishop of Manchester, in which he attacked the popular skepticism of the day, was a masterly effort, and must, I think, do great good wherever it is read. He is a man greatly beloved in his Diocese, for he is full of sympathy with all classes, and unceasing in his efforts for the temporal and spiritual benefit of the people. The fact is that a large number of the English Bishops now on the bench are not only men of superior intellect and culture, but they are full of zeal and activity, and abounding in laborious efforts for the extension of the kingdom of God. Those who think that the Church of England is daily growing weaker and losing her hold upon the hearts of the people, are most egregiously mistaken. A new and re-awakened life is manifest on every side, and the Church is each day growing stronger and stronger. New churches are multiplying, old churches are undergoing thorough renovation and repair, and the stagnation of thirty years ago is giving place to the multiplied tokens of progress and prosperity."

WEST VIRGINIA.

The Rev. R. R. Swope, the late assistant minister of Trinity Parish, Cleveland, has become the Rector of St. Matthew's Church, Wheeling, W. Va.

MARYLAND.

The Rev. Dr. C. W. Rankin, the celebrated Sunday-school worker, lately preached the twenty-fifth anniversary sermon before his parish, St. Luke's, Baltimore. During that quarter of a century, 2,019 infants and 746 adults have been baptized; 1,677 confirmed; communicants added, 1,496, present number, 787; offerings, \$205,339. The great secret of success in St. Luke's has been the systematic attention paid to the young. Teachers are too apt to be inefficient. Dr. Rankin supplements Sunday School teaching

with direct instruction from the pulpit. By this means young people are kept at Church who otherwise would stray.

PENNSYLVANIA.

St. Stephen's, Philadelphia, has been greatly improved by the addition of a transept, the decoration in polychrome of the interior, and the renovation of the exterior. This is the church which contains the celebrated Burd statuary.

NORTHERN NEW JERSEY.

The health of Bishop Odenheimer does not improve. We notice the consecration of a church at Norwood, and the ordination to the priesthood of the Rev. A. H. Vinton, Jr.; both episcopal duties performed by Bishop Clark.

NEW YORK.

The Rev. Ralph Hoyt, whose beautiful book of poems has been read by so many, recently died in New York. By its sale he was enabled to pay all the indebtedness of a church in that city. Four of our clergy, if they had devoted all their time to poetical composition, would probably have acquired a fame equal to that of Bryant. These are Bishops G. Burgess and Coxe, the Rev. Horatio Powers, D. D., of Bridgeport, and the Rev. R. Hoyt.

The stealing from the vault in the churchyard attached to St. Mark's Church, of the remains of the late A. T. Stewart, has greatly excited the people of New York. There is probably no nation which cares less for the dead than ours. With too many the stealing is looked upon rather as a sharp way of raising money than an act which should excite the deepest detestation.

During his enforced absence at the East, the Bishop of Springfield has been able to assist Bishop Potter, by holding confirmations at Annandale, Kingston and Highland. Bishop Seymour, acting for the same Bishop, ordained to the diaconate Francis Washburn, formerly a Methodist minister.

Dean Stanley sailed for England on the 6th.

CENTRAL NEW YORK.

Statistics can be made to convey a false impression if all things relating to them are not taken into account. When, however, the same kind of statistics are, year after year, compared, nothing relating to humanity will give so true an impression. On this account we extract a few statistics from the last journal of the above Diocese, as 100 clergymen canonically resident; ordinations to the diaconate, 2; to the priesthood, 5; parishes, 106; number of communicants, 12,008; baptisms, 1,386; confirmations, 929; contributions, \$219,523. Figures relating to two kinds of Church charities which are not always given, are annexed; 246 persons are said to be inmates of its four Church homes and hospitals. The estimated value of all Church property is stated to be \$1,600,000.

The Rev. S. H. Granberry has moved to Carthage, N. Y.

The interesting feature of the convocation which met at Clinton, was the essay read by the Rev. W. H. Dean, on "The Evidences of Christianity and the Kinds of Proof Demanded by Established Religion. Different views on this important subject were presented by the Rev. Drs. Van Deusen and Gibson, and the Rev. Mr. Gates and

others. The prevailing view was that not enough attention was paid to the subject in our seminaries, and that some newer methods of instruction should be given great prominence.

LONG ISLAND.

At the most critical period in the history of St. Ann's Parish, Brooklyn, and at the moment when it seemed as if the church must be sold to wipe out the debt, Mr. R. Fulton Cutting came forward and volunteered to subscribe as a memorial gift \$60,000, under the condition that St. Ann's for the future should become a free church. On the first Sunday in November, this new plan of raising the revenue of the Church was inaugurated.

The Rector, Rev. Noah H. Schenck, D. D., preached in the morning of that day, taking for his text Gal. iv, 26: "But Jerusalem, which is above, is free, which is the mother of us all." From the introductory part of the sermon, we take an extract relating to its history: "In 1778, we have the first record of religious services solemnized in Brooklyn according to the ritual of the Church of England. Six years later, the first rector in Brooklyn entered upon the discharge of his clerical duties. In 1792, the Church was incorporated as the Episcopal Church of Brooklyn. Some four years later, the parish was re-organized, and the name of St. Ann's given it. Until 1825, when St. John's parish was organized, it remained the only parish in Brooklyn."

At the last meeting of the Woman's Missionary Association of Long Island, Bishop Garrett made the address, bringing before them the needs of Northern Texas.

The Rev. T. Stafford Drowne has been appointed minister in charge of the Cathedral Chapel of Long Island and temporary Warden of the Cathedral schools.

MASSACHUSETTS.

The eighth semi-annual missionary meeting of the Church in the Diocese of Massachusetts was held in All Saints' Church, Worcester, October 29 and 30. One session was devoted to Sunday-school work, another to the general missionary causes. The address by the Rev. C. H. Learoyd on "Are Our System, Methods and Successes in Diocesan Mission, entitled to the Church's Respect and Support?" and by the Rev. C. H. Babcock on the question, "Is Our Commonwealth a Proper Missionary Field for This Church?" were, we have heard, earnest, forcible presentations of truths, which should be considered.

A large meeting of the Eastern Convocation was held on the 5th and 6th of November, in the parish church at Newton, of which the Rev. G. W. Shinn is Rector. Bishop Paddock presided. The first address which we note was that of the Rev. Julius H. Ward, on "Infidelity Among the Educated Classes." These were traced to the improper use of the Bible, and the growth of the purpose to test religion by the scientific method. Its cure must, he maintained, be the proper understanding of authority in the historical Church, the higher use of reason, and the healthy action of a right life upon the spiritual and intellectual nature. Mr. Ward was followed by the Rev. L. C. Manchester, of Lowell, who spoke on "Unbelief Among the Uneducated Class." He thought that the unbelief of the educated class had struck down into the lower strata, that in-

difference had taken the place of religious discussions in the households, and that the best thing for clergymen to do was to work personally with this class and to teach others to do the same thing. He alluded to the difficulties which have been increased by the present communistic ideas, but believed that when men were touched on the side of their better sympathies they could be won to religion. Bishop Paddock followed with an address of very great power and earnestness on the common causes of unbelief in the every-day life of men, sparing wrong-doing in no quarter and pleading for reality in religious professions.

On the following morning, after a sermon at the communion service, the Rev. Dean Gray, of the Episcopal Trinity Church at Cambridge, read a valuable and bright paper on the "Mission of the Episcopal Church Toward Christian Unity." At its close, he dwelt particularly upon the fact that our Church is doing an important work by exciting a conservative influence in religious life and as a mainstay in the present disintegration. The Rev. Arthur C. A. Hall followed. He said that union was more than unity and that the union of all people in Christ was the true part to be aimed at. The Rev. Prof. Steenstra, of the Episcopal Theological School, Cambridge, then read an energetic paper on that disputed text of St. Paul's: "If any man love not the Lord Jesus Christ, let him be anathema maranatha," which he translated, "If any man love not the Lord, let him be devoted to destruction, the Lord is coming." The missionary address then followed, in which the Rev. Henry Forrester, of New Mexico, made a statement of the religious condition of that region. At the close of the Convocation, the Rev. E. L. Drown, of Newburyport, gave some good hints concerning the use of the voice in church service. He suggested that good breathing and speaking from the lips would greatly improve the ministerial sore throats and save "blue Mondays."

VERMONT.

We are glad to see that in the Diocese of Vermont the ladies have formed a "Woman's Auxiliary to the Board of Missions," indorsed by both Bishop Bissell and the last convention. The society has organized for the purpose of assisting in mission work. Each parish, it is expected, will form a branch. The selection of Mrs. E. J. Phelps, of Burlington, for President was a most admirable one.

NEW HAMPSHIRE.

The Missionary Convocation of New Hampshire met in Exeter October 14 and 15. The subject of confirmation was the principal theme under discussion.

MAINE.

Rockland—An appeal: "The members of the Church here are few and poor and are doing, I know, as much as they can for the support of the Church and its services. But the liabilities have, from time to time, increased, and now, at the beginning of the winter, they find themselves face to face with difficulties which they could not avoid, and which they have vainly striven to overcome. Repairs made last fall, and absolutely necessary to prevent the building from falling into decay, have not yet been altogether paid for, and now we find that our furnace is useless and necessitates a further expenditure which we are absolutely power-

less to meet. I ask, therefore, that contributions may be sent to their aid. They may be forwarded either to the Bishop or to myself.

WILLIAM WALKER,
Missionary at Rockland."

[We give this extract from an appeal published in *The Churchman*, first, to show that we are interested in Church work everywhere; second, to suggest to the many Western sons of Maine that they must not forget their parent State; and third, that missionaries at the West may see that some at the East have the same trials that dishearten those at the West. No cross, no crown. The heavier the cross, the brighter the crown.]

MISSIONARY.

Mexico.—The League of the Mexican Branch, now aids seventy-one congregations at which native missionaries are ministering. Church schools and a theological seminary have been established; an orphanage has been started and a periodical in its interest, called *The Truth*, regularly appears in Mexico. Contributions for carrying on the work are much needed. They should be designated as "For Mexico," and sent to the Foreign Committee, 23 Bible House.

Indian.—When Bishop Whipple was leaving White Earth, he gathered about him the Indian clergy—one Priest, the Rev. J. J. Enmegahbowh, and six Indian Deacons. One of the four newly ordained Deacons the Bishop assigned to Red Lake, another to assist the Rev. C. Wright at Wild Rice River, and the other two he sent to a new mission on the other side of Red Lake, where 400 Chippewas are in a state of darkness as dense as that of the interior of Africa.

China.—Bishop Schereschewsky assigns four obstacles to the success of the Gospel in China: 1. The government, as such is intimately connected with paganism, both as regards worship and doctrine. 2. The overweening national pride and vanity of the Chinese, which leads them to dispise everything which emanates from a foreign source. 3. The intense conservatism of the ruling class. 4. The unhappy way in which Western nations first came into contact with the Chinese. In spite of these obstacles, there are at present some 600,000 Roman Catholic Christians in China, and some 14,000 or 15,000 in connection with the different missions not Roman Catholic. The disproportion between these two classes of Christians will not appear so great if we take into consideration that the former have been laboring in China for more than two hundred years, and that at present their missionaries, both foreign and native, outnumber very largely all other Christian missionaries.

India.—According to a telegram received from Bishop Caldwell, in the parts of Tinnevely in which the missionaries of the (English) Society for the Propagation of the Gospel have been teaching, 20,000 heathens have lately become Christians.

England.—The Litchfield Church paper says that the grass around Bishop Selwyn's grave is trodden bare by the numerous visitors to it. A still better testimony to the reverence and affection felt for the memory of this noble Missionary Bishop, is the near completion of the first endowment for Selwyn College, at Cambridge, which has reached \$75,000, the whole sum required being \$100,000.

The Rev. Dr. Mackenzie, Subdean of Lincoln Cathedral and Suffragan Bishop of Nottingham, is dead.

The final revision of the New Testament by the American and English revisers will be finished in the course of a year, and will probably be published soon after, in advance of the Old Testament, the revision of which will not be completed for some years.

Ireland.—It is not generally known that a very considerable body of the Irish Wesleyan Methodists have refused to follow the leaders of that sect in its departure from the principles and practice of Wesley, by separating from the Church of Ireland. The "Primitive Methodist Society," preserving the distinctive usages of the early Methodists, retains firmly its connection with the Church, and allows no one to hold office in the society who is not a communicant of the Church of Ireland in good standing. The Lord Bishop of Kilmore is the President of the Society, which numbers about a thousand full members and some five thousand in connection with its work.

Continental.—A new English church has just been erected at Biarritz, France, at a cost of £4,000, and was opened last month. The church is much needed, as the English and American community of winter residents increases so rapidly every year.

In order to effect some sort of a union between the old Catholics and the Anglicans, it was mooted (it is said) at a conference recently held at Farnham Castle, England, to consecrate Father Hyacinthe as Bishop of a church in France. While the above comes to us as news not perfectly reliable, we may add that according to a statement made by Bishop Coxe, the Bishop elect of Mexico will not be consecrated until the Church of Mexico gives every guarantee that their worship will reflect the spirit of the Apostolic Church. Reasoning from analogy, it would seem that since the same kind of assurance cannot yet be given by any religious body in France, the consecration of Father Hyacinthe will be deferred for the present. That some such action will be taken in the future is, however, very probable.

Bishop Littlejohn, of Long Island, who has the oversight of foreign Episcopal Churches, has consecrated the new Emmanuel Church at Geneva, Switzerland, of which Dr. M. Van Rensselaer is Rector. The church will accommodate about two hundred and fifty. It is built of gray stone, and is an adapted Gothic.

Madagascar.—The recent great turning toward Christianity on the part of the people of Madagascar has been made the subject of considerable comment, and fears have been expressed that the wholesale conversion of a people reached in a great measure through the example of their Queen, is a work that may be undone as quickly as it was done. The missionaries, however, are laboring energetically to make secure the result accomplished, and there really seems to be less occasion for fear than might with good reason be looked for. The people have not only accepted Christianity, but they show a very thorough determination to learn all they can about it, if we may judge from the fact that in a single week 3,300 Bibles were called for and paid for by the natives. It is stated that there is scarcely a village where some portions of the Bible are not found.

SUGGESTIONS FOR CHURCH WORK.

And why is it so few make audible responses? The object of responsive worship is twofold—to aid devotion by pre-occupying the attention and to incite your fellow-worshippers by your own earnestness. On the first ground you owe it to yourself, and, on the other, to us all, to join in fervent, audible response. You can have no idea how a full-voiced response helps and lifts up the Minister, and, on the other hand, what a depressing influence a faint amen exerts after a prayer or sermon. There is contagious sympathy in earnest tones productive of great helpfulness and good. Let all, then, seek to aid their fellow-worshippers in this so simple and effective act of worship.—*Selected.*

At the All Saints' Day service at Trinity Church, New York, Dean Stanley spoke as follows to a large congregation: "In the twelfth chapter of the First Epistle of Paul to the Corinthians are to be found these words: 'Many members, yet but one body.'" On this day of the communion of all the saints of the Universal Church, it is peculiarly fitting that we should consider the characteristics of the four churches that lie outside of our own. These comprise the Greek or Eastern Church, the Latin or Roman Church, the Lutheran or German Church, and the Calvinistic or Reformed Church.

You well know that oftentimes there are four brothers of entirely different characters in one family. We may imagine the elder brother dignified, stiff and reserved in his manners, refusing to take part in the lively sports to which his younger brothers resort for recreation, and yet looking on their sport with calmness and forbearance. The Grecian Church may well be compared to this elder brother. Again, we may suppose the family to contain a brother of strong and vivid imagination; active, determined, oftentimes to have his own way, and yet imparting new grace and force to everything about him. The counterpart of this brother is the Latin Church, the religion of the greater part of Italy, France and Spain, and which bore its finest fruits in the thirteenth and fifteenth centuries. There is another member of this family, a youth full of energy and an ardent desire for knowledge and instruction. He is of warm temperament, genial in his manner and of a sympathetic disposition. He is a spirited advocate of all that is new and true. His likeness, too, is in the great family of Christendom. His name is Martin Luther, the father of the Protestant Church of Germany. There is no Church that has examined the letter, the text, the sense and the spirit of the Bible so carefully and conscientiously as the Church of Germany.

There is another brother, of a genial disposition, yet full of energy, always pushing forward, stubborn and unyielding, oftentimes—a youth who will never give up a point, and who will prevent any one from lording it over others. He was akin to Luther, yet not the same. Calvin was indeed the father of the religion of Switzerland and Holland, and to him we owe much for his martyrdom and his zeal against tyranny.

If, now, there is any religious community which is capable of understanding fully this unity and yet this diversity, it should be the English Church—a Church that touches with one hand the immovable Church of the East, and with the other, the changing Church of the West. Again, the English

Church is an advocate of free thought, and by its comprehensiveness ought to combine the best qualities of all the other members of Christendom. It contained the philosophical dignity of Hooker and Butler, the depth of Berkeley, the purity of Milton, the sound common sense of Paley and the admirable qualities of Jeremy Taylor, Channing and Jonathan Edwards. These are some of the men who belong alike to the Church of England.

Bishop Beddell, at the Sheffield Congress, said: No one stays now to plead for the admission of woman's work among acknowledged instrumentalities for advancing the Gospel. Florence Nightingale, Miss Whateley, and others, both in the English and American churches, as well as in earnest Christian communities around, have asserted for woman's work a position of honor and a distinct sphere which it can never lose again. Woman's work is that which is suited to her sex. He trusted the statement was a truism in England. For as soon as a woman undertakes man's work, she steps out of her sphere. It is not a question of capability; for both history and the experience of our own age have taught that there is no limit to the capability of women whenever a necessity arises. But it is a question of Providential arrangement. The next ruling principle was closely allied to the former. Woman's work does not disturb the sanctities of home, nor ever strain a proper modesty and reserve. This might appear to involve the propriety of sisterhoods. It certainly excluded that class which was trammelled by vows of perpetual obligation. But sisterhoods, when rightly ordered, and deaconesses present only another form of home life, and do not dissolve the family bond which is ordained of God. The most happy results of "woman's work" in this age have been reached without disturbing the ties or relationship of family life, and their most blessed influence had arisen from the fact that women, fresh from the amenities of home, and full of domestic affection, had carried the sympathies and awakened the memories of a home in camp, and hospital, and school, and amongst navies and mechanics, and in the hovels of the poor.

Public Opinion.

THE LIVING CHURCH desires to give the greatest possible scope for the expression of opinion. In this department any Christian man who desires to present his views of any subject, with reasonable brevity, over his own signature, and without offensive personality, is at liberty to do so, whether his opinions agree with those of the Editors or not.

THE CHURCH IN THE UNITED STATES FORTY YEARS AGO.

CONNECTICUT.

When taking a brief review of the progress of our branch of the Church Catholic in the United States, the selection of the year 1838 for a starting-point was not made because it sounded well to compare 1838 with 1878. If asked to name the period when with a renewed vigor the Protestant Episcopal Church took up its mission in our land, I should unhesitatingly reply, it was in the seven years between the commencement of 1832 and the close of 1838. Before that period, its position was one of defense; afterwards, it became aggressive and progress-

ive. It was then that it was resolved that all its baptized members were equally members of its Domestic and Foreign Missionary Society, a resolution, which being brought before its congregations, the aggregate receipts, in less than six years, were increased from \$16,443 to \$50,318.

About the same date, an increased number of young men sought the ministry.

From the time of the location of the General Seminary at New York in 1821, until the close of 1834, the number of its alumni amounted to seventy-three. In 1837 alone, the number of its students were eighty-two; the following year, while finding a smaller number, saw the matriculation of seventy-one. This comparative increase was largely due to the then new Church Scholarship Society and to the still later Young Men's Auxiliary Education Society. Money, too, was not wanting about this time, to assist parishes in building. A capital of \$25,000 had been raised, to aid by loans in the erection of churches in Illinois, Indiana, Tennessee, Kentucky, Mississippi, Missouri and Michigan. Besides this increasing zeal, there are two other reasons for my selection of a date for a starting-point.

The General Convention of 1838, was the first one which was not attended Bishop White. If we except that college of Bishops consecrated in England, Bishop McCoskrey was the first American prelate on whom the hands of Bishop White were not laid, as Bishop Kemper was the last to receive from that aged disciple the power and the authority to ordain.

Besides the non-presence of that first Bishop of Pennsylvania, who for almost two years had been in paradise, the Eighteenth Regular General Convention is a memorable one in consequence of plans adopted. The increase of our body is more commensurate with the increase of the episcopate than with any other measure. Never, until 1835, had there ever been any recognition of the fact that a proper and timely division of a Diocese might lead to an increase in its strength. Never until its meeting in 1838, was such a division approved. Then the Diocese of New Hampshire received permission to withdraw from the Eastern Diocese; a portion of the State of New York was set off under the title of Western New York. The Rev. L. Polk was nominated to the new Bishopric of the Southwest, and the Dioceses of Indiana, Florida and Louisiana were admitted into union with the Convention. For solid work, which has told, the Convention of 1838 is second to none.

We have watched the pioneers at work in the West forty years ago, laying the foundations of Church work. It may not be uninteresting to some readers of THE LIVING CHURCH, to take in other numbers the same rapid review of bishops, rectors and parishes in other sections. In this communication we will look at the Diocese of Connecticut forty years ago.

Diocese of Connecticut. How the very title is associated with Bishop Seabury. In imagination we can almost see him kneeling before the altar in Aberdeen, as the Scottish Bishops, Kilgour, Petrie and Skinner, on the 14th of November, 1784, laid hands on one of the bravest defenders of the faith that has ever sat in these United States in the House of Bishops. Before his day, and for many long years after he had passed away, the opposition to Church extension in Connecticut was deep, bitter, lasting. Epis-

copy was associated with Toryism—a liturgy with formality. On account of this opposition, its upholders were well grounded in their principles, earnest in their work, willing to permit no opportunity of Church extension to pass unimproved.

For almost twenty years, Bishop Brownell, with the greatest assiduity, had been traveling through the State.

The Episcopal Church is spreading very fast, enemies said in 1838.

But did any of these objectors think that in forty years there would be a fair prospect of soon having an Episcopal Church in every town in Connecticut?

The statistics of the Diocese in 1834, the only ones of this period at hand, are interesting for comparison. Besides the Bishop, there were 73 clergymen officiating to 88 congregations. In October, 1834, the Bishop was reported that he had (since the preceding convention, June, 1832) ordained 16 Deacons and 12 Priests; consecrated 9 churches and confirmed in 62 parishes, 926 persons. Parochial reports were received from 44 clergymen, representing 62 parishes, and 25 parishes presented no report. The number of families in the Diocese, as far as reported, was 4,003; baptisms, 211 adults and 1,193 infants. Communicants (added 847) 5,082; marriages, 600; burials, 944; Sunday-school teachers, 716; scholars, 2,859; missionary and charitable contributions, \$8,508. The population of the State forty years ago was 300,000. In 1875, the number of inhabitants was about 550,000. By 1877, the clergy, as compared with 1834, had increased two and a half times; its parishes had more than doubled in number; its baptisms were almost 700, and its confirmations over 300, more than in 1834. The \$8,508 had become \$343,411.

Forty years ago the chief center of Church work was Hartford; Trinity College had as yet no existence in name, for then it was called Washington College. Its President was Rev. Silas Totten. The only other clerical Professor was the Rev. Caleb I. Good, whose chair is that of ancient languages. Six Professors were laymen. The name which closes the list of the faculty is Abner Jackson, A. B., Tutor. He, who for so many years was first Professor of "Moral and Intellectual Philosophy," and afterward President, was in 1838, a tutor. Forty years ago Christ Church was the only parish in Hartford. Its Rector was he who afterward became Bishop of Maine, the Rev. George Burgess. Many a Yale student said to those who were members of Washington College, "If we could only listen to one so eloquent as Dr. Burgess, Sunday would not seem so dreary a day." New Haven was a second center. Only one parish in the city proper, Trinity, with its Rector, Rev. H. Creswell, D. D., and its Assistant Minister, Rev. Lorenzo Bennett. From *New Haven* went the guiding Church influence for all the many "Fords" and "Havens" in the vicinity, as from Hartford some help could be drawn by such adjacent places as New Britain and Meriden.

Bridgeport, under the charge of the Rev. Guidon Coit, watched progress up the Naugatuck and Housatonic Valleys. Danbury and Stamford were also strong Church towns.

In the western part of the State, two good detached parishes were forty years ago worthy of mention. These were New London, where the Rev. Robert Hallem for

almost thirty-five years officiated, and Christ Church, Norwich. Its Rector was the Rev. Seth Paddock, father of the present Bishop of Massachusetts, and of the Rev. John Paddock, D. D., of Brooklyn.

We turn to notice some of the workers in the Diocese during 1838. The very first name on the list is one familiar, but, oh, how strangely out of place. The name of the Rev. W. B. Ashley is now identified with Wisconsin and its educational institutions. At the time of which we are speaking, he was the Rector at South Glastonbury.

Constant change of Rectors has almost become the root principle of American ecclesiastical life. That love of novelty and new doctrines which are its offspring, is almost fatal to the proper development of the parochial life. Our first recognition shall be of two clergymen, who each held for forty years the same parish. One has been resting from his labors for a little over a year; the other is still in active parochial life. The Rev. Jacob L. Clark, became the Rector of St. John's, Waterbury, in 1837; when God called him in 1877, he still held the same position.

The late Dr. Clark was a member of the Standing Committee twenty-three years, but our next worker is one whose name and appearance is associated with many "General Conventions." Over forty years ago the Rev. W. Cooper Mear began to officiate at Norwalk to a handful of farmers, whose means of subsistence was received by sending garden truck on a schooner to New York.

The influence of the next Rector of forty years ago has been principally exerted through literature. At a time when American literature was at a low ebb, there was a modest clergyman living at Middletown. What a walking encyclopedia was the Rev. Samuel F. Jarvis, LL. D., appointed, in 1838, the historiographer of the Church. Toiling in his parish while writing his historical work, he will soon ask a young man, who has not long before been graduated at the Washington College, to become his assistant. A time will come (we hope it will not be for many years), when that young assistant of 1840 will be gathered to his fathers, and then will come from all parts of Connecticut the words: "We cannot sufficiently praise Bishop Williams." Three other of the workers of those days have won, but in different departments of literature, a reputation. The Rev. N. S. Richardson, then of Waterbury, for many years editor of the *Church Review*; the Rev. A. B. Chapin, then of Westville, whose sermons and Church defenses are so well known, and the Rev. C. E. E. Beardley, D. D., the author of the *West Historical Monographs on the American Church*. In active work, in 1838 and 1878, in the Diocese of Connecticut are the Rev. L. T. Bennett, then at Glastonbury, Bryant, at Hebron; Coville, at East Bridgeport; Fitch, of New Haven; Spooner, of Norwich; Richardson, in Bridgeport, and Dr. Creswell in New Haven—the nine survivors of Connecticut in 1838, whose residence is in other Dioceses.

Throughout the West are many Churchmen who were born in Maine, New Hampshire, Vermont and Massachusetts. Our next ecclesiastical study will be the Diocese in those States forty years ago.

HENRY C. KINNEY.

CHICAGO, Nov. 8, 1878.

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The Living Church.

CHICAGO, NOVEMBER 16, 1878.

SAMUEL S. HARRIS, D. D., } - - Editors.
JOHN FULTON, D. D., }
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THE SORT OF CHURCHMANSHIP WE NEED—HIGHER, BROADER, MORE EVANGELICAL.

Much as we deprecate party spirit, we would not, if we could, obliterate the traditions, divert the tendencies, or chill the sympathies of any of our brethren. None of them all can be spared. Each of them has its own peculiar function in the life of the Church. What we need is that an honest application of the principles of High Churchmen should lead them to the highest plane of practical High Churchmanship; we would have the evangelical not less evangelical in theory, but more evangelical in practice; and the Broad Churchman we would see upon none but the broadest platform of faith, conduct and policy.

1. If, as the evangelicals believe and the Scriptures teach, salvation is by faith alone, and if the only saving faith is faith in our Lord Jesus Christ, they ought of all men to be least proscriptive and most tolerant. To the Christian bodies that surround us they have always been so; and if ever Christian unity among Protestants is to be promoted by our Church, the lead in that good work will necessarily be taken by the evangelicals or by the inheritors of evangelical traditions. This is great praise, and it has been abundantly well earned. But the charity of our evangelical brethren has not been always so conspicuous at home among ourselves. If the one thing needful is that men should believe in Christ, and if the one great danger is that faith in Christ is slipping from the world, you are certainly right in saying that you will thank God for all the Gospel that is preached by Presbyterians, Lutherans, Methodists or anybody else, whether they have Apostolical Succession or not. But why not say the same about your brethren who have Apostolic Succession, even though you may disagree with them about matters which, however grave, are still infinitely subordinate to the one great thing in which you are agreed? If you can say of them that are without, "grace be with all them that love our Lord Jesus Christ in sincerity," why should you not both feel and say the same of them that are within? Suppose it to be true, as you say, that there is nonsense in some of their notions and folly in some of their practices, will you dare to say that they are worse than the men who

preached Christ of contention, to add affliction to the bonds of an Apostle? If not, ought you not, of all men, to be readiest to join in the glorious cry of St. Paul: "What matter, notwithstanding, every way, whether in pretense or in truth, Christ is preached, and I therein do rejoice; yea, and will rejoice?" The spirit of party would, indeed say that salvation by faith means salvation by faith *plus* correct Low Church theology; but the spirit of Christ ought to lead us all to something nobler than that. It is not correct speculative theology, but the love of Christ that constrains men; and there may be a vast amount of wood, hay and stubble built in with the gold, the silver and the precious stones of the spiritual temple. Many a gem is wrapped up in a most preposterous amount of cotton and brown paper. All we ask of you is to carry out the fundamental principle of evangelicalism to its logical results, and so to be not less evangelical but more so, even if that should demand a good deal of the charity that "suffereth long and is kind."

2. High Churchmen, as we understand it, do not controvert positive Low Church theology, but they assert more strongly, the necessity of catholicity of faith, apostolicity of order, and the divine grace of the sacraments. To them, therefore, we would say something like this: There are three and forty millions of people around us whom we do not reach and cannot reach, who are nevertheless Christians. They are massed in bodies which do, in fact, hold and teach the only symbols of faith which the Catholic Church has ever set forth as conditions of communion. Suppose that on one of the articles of that creed they are misinformed, ought you on that account to be hostile to them, or detest the agencies which keep alive so much of faith in three and forty millions of people for whom we do, and can do, nothing? Surely not. Then let your speech about them conform to the fact of your inward sentiment, and let your young men, particularly, be diligent in preaching the whole faith to our own people rather than in denouncing defects of faith in others. Or, again, you value the grace of holy orders derived through Apostolical Succession? Very well. Have not our evangelical brethren Apostolical Succession and the grace of holy orders as well as you? But they do not recognize the grace as you do? What of that, if they illustrate it, as they most certainly do? Why, it is one of your own first principles that the grace of orders does not depend upon the opinion of its subject concerning it. These men are Catholic priests by your own confession. You cannot flout them. You have no right to be at odds with them. If you do, and if you are, you are as genuine schismatics in spirit as if you belonged to "the Sects." Or, again, you believe in sacramental grace? Very well,

once more. Then ought you not to rejoice that so many millions of your countrymen are brought to the laver of holy baptism to receive "the washing of regeneration" "for the mission of sins," though it is not by us? Ought you not, of all men, most fervently to thank God that while they talk of being members of this and that "denomination," the witness of their baptism testifies to the grace by which they are nothing less than "members of Christ" and of "His Body," "the One, Holy, Catholic and Apostolic Church?" And since the sacramental grace of God is so divine, so precious and so sweet, is it not your one duty in your ministry to bring men to it? Not to your views of it, remember. The grace of sacraments is not dependent upon "views" any more than nourishment depends upon a knowledge of organic chemistry. Faith in Christ, love to Christ, repentance of the sins that grieve Christ, these are the things on which the grace of sacraments depends. It follows them as surely as the dew of heaven falls on the waiting earth. As things are, have we time for anything else than these? Is it not wicked waste of time to strive for anything else? Is it not wickeder than waste of time to be hindering with our controversies any who are doing that dear work of Christ? The higher views of churchmanship you hold, the more ought you to count even them as less than nothing, that you may win souls to the love of Christ, and to the sacramental influences of His grace. That is the highest churchmanship, or churchmanship is not worth much.

3. Our Broad Church brothers to whom our hearts go out with brotherly affection, to you also we have something to say. You are in sympathy with science; you favor honest criticism; you assert the unity of truth; you maintain the universality of reason? You do well; for truth is one; all truth, whether scientific, critical or doctrinal. And reason is universal. But what is universal reason? What but the Logos, the eternal Word and Wisdom of God? What are human reasonings but "broken lights" of that? What but "beams in darkness?" Beams of that "true Light which lighteneth every man that cometh into the world!" You have a high and holy mission in the Church and in the world; but it will be fulfilled just as you bring your fellow-men to recognize the "true Light," which is Christ, to love It as It shines in Him, and so to love Him and become His lamps amid the darkness of the world. You glory in your "breadth." Be truly broad. The broadest churchmanship and Christianity that is possible in heaven or earth is that which takes the Catholic doctrine of the Incarnation of the Logos as the one foundation fact of its philosophy. You boast of "liberality." Be truly liberal. The narrowest of your brethren may be inex-

pressibly more liberal than you, if he offers Christ to men, while you are offering the polished stones of scientific theory to the people who are hungering for the bread of life.

Oh, for a pentecostal outpouring of the highest churchmanship, the broadest churchmanship, the very spirit of Christ's own evangel!

ECCLESIASTICAL SHIMEI'S.

From a private letter written by an eminent friend who is equally beloved and venerated by our whole Church, we copy the following words:

"The first number of THE LIVING CHURCH breathes a spirit of hearty desire to work for our blessed Lord and His Church. If God give you grace never to notice any attack, to answer no innuendo, to live in the spirit of that grand utterance of St. Paul, "It is a very small thing that I should be judged of man's judgment; He that judgeth me is the Lord," you will be welcomed by thousands. The Church and the world need no more Shimei's who curse and throw dirt;—we all want to have words to help burdened souls. The weary world is waiting for the living Church whose life shall fulfill our Lord's words: "The spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor." Send out words to heal; thoughts which will draw men to our dear Lord: and that will hasten His Kingdom. God give you wisdom in all things!"

Thanks to our beloved and venerated friend for these wise counsels. He has voiced the purpose and desire of our hearts better than we have yet been able to do it. By the help of God, THE LIVING CHURCH will not be an ecclesiastical Shimei, cursing and throwing dirt. There are better things than those for us to do. And since "we preach not ourselves," we shall not be tempted into noticing open attacks which may be made upon us, nor shall we be betrayed into answering any secret innuendoes. That we may be able in some measure to do the holier work of our service, we invoke the aid of all who are weary of controversial wrangles, and who wish to see our Church grow daily in vitality of life and energy of service to the souls for which our Master lived and died.

THE LAMBETH CONFERENCE.

A foolish question has been raised as to the authority of the Conference of Bishops recently assembled at Lambeth, through the idle notion of some overhasty enthusiasts who have seen fit to assert that it was an authoritative Synod of the Church, and that its voice should be regarded as the voice of God.

The truth is that the Lambeth Conference made no such claim for itself; on the con-

trary, any such claim was explicitly disavowed by the Archbishop of Canterbury himself. It was a Conference; it has never pretended to be, nor has any provincial or national Church for a moment admitted it to be, an authoritative Synod. The hundred Bishops who were there assembled were not the Church, nor were they in any official way the representatives of the Church. Their encyclical (if it was an encyclical), is the expression of their united opinion. It is entitled to respect on account of the eminent gravity and reverend dignity of the gentlemen whose opinion is thus expressed. But it expresses opinion only; it is not law; nor has it any authority as a standard of doctrine. The Archbishop of Canterbury, with all the English, Irish, Scottish and Colonial Episcopate at his back, has no canonical authority over the Bishop of Illinois, for example, nor even over the humblest Deacon of our Church. The whole united episcopate of the American Church has not one particle of authority over the Bishop of Illinois save as the Canons of the Protestant Episcopal Church have granted and defined it. How then is it possible that a minority of our American Bishops, by voluntarily going into a foreign country to meet minorities of the English, Irish, Scottish and Colonial Bishops, in an assembly which is not even officially, and much less canonically, known to their own Church, could create an authority over Bishop McLaren, or any other Bishop in America? To state the question is to answer it.

But even if the whole American Episcopate were to do what nobody has dreamed of doing, that is, to acknowledge canonical or doctrinal authority as residing in the Lambeth Conference, they could acknowledge it for none of their successors; and, what is more, they could not validly acknowledge it so as to bind one single clergyman or layman under their own jurisdiction. The Apostolic Church expressed its godly judgments by the united counsel of "Apostles, Elders and Brethren," who alone presumed to say "It seemed good to the Holy Ghost and to us." Our Apostolic Church has wisely followed that example, and requires the consentient voices of Bishops, clergy and laity to concur in the enactment of laws, or the definition of doctrines, which shall oblige the obedience or assent of her clergy and laity. It is unknown to the laws of physics that a tripod should stand on any one of its three legs, or even on two. It is equally unknown to the system of our Church that laws should be enacted or doctrines defined by any one of our three orders, even the highest, or even by two orders out of the three. That an assembly of divines, even of the highest order, meeting solely of their own personal motion, in a foreign country, under the presidency of a foreign prelate, in the secret sessions of a conference of which our

Church knows nothing, and in which our clergy and laity are not only not represented, but from which they are rigorously excluded—that such an assembly could by any sort of means become invested with canonical authority in the Protestant Episcopal Church in the United States of America is simply preposterous. And to compare the utterances of this reverend assembly of venerable men in their excellent encyclical with the voice of God, comes perilously near to a breach of the third commandment. Anyhow, it is monstrous nonsense.

Our Book Table.

[The figures appended to each notice under this head are used to indicate the number of subscriptions to THE LIVING CHURCH, fully paid, for which the book will be sent gratuitously to the canvasser.]

SERMONS DOCTRINAL AND PRACTICAL. By MORGAN DIX, S. T. D. 12mo, pp. 334. New York: E. P. Dutton & Co. Chicago: Mitchell & Hatheway, Booksellers (1).

We are not surprised that this volume of sermons should be made the subject of a long and interesting article in the *New York Times*, written, as we understand, by a Unitarian minister, on "The Episcopalian Future." Very naturally the Unitarian reviewer compares Dr. Dix with Phillips Brooks; and though he awards the palm to Mr. Brooks for "abundance of color, sentiment and illustration," he seizes roughly, as he says, but we believe truly, the salient distinction between these two foremost preachers of our Church. He says:

In Boston Trinity, the preacher is always touching the varied keys of a diversified humanity, and eliciting responses from the latent and struggling good, beautiful and true possibilities presumed by him to exist in every listener. Here he lays his emphasis; this is the predominant method, not selected but natural. In New York Trinity, the preacher brings more into the foreground the body of doctrine belonging to his order, enforces the appeals of the forms, points out the advantage of organization, accents the ties and courage of companionship, and lovingly and discreetly eulogizes the Church.

Nothing, in our judgment, could be more exactly true; and nothing could be more generously just than the estimate which the impartial critic puts upon the influence of the wide diversity without antagonism which our Church permits her preachers. After pointing out that the most logical of philosophies, that of Hegel, leads to the most rigid demonstration of the Catholic faith, he shows that to the bewildered student of Hegel the attitude of our Church is always most inviting. To him he says:

The appeal of the Episcopalian Church, never intruded but ever voiced, sounds persuasively in the ear. To go to it, to become allied with its venerable forms, holy examples, inspiring sentiments and unshaken truths, seems the logic of plain sense. Here is freedom without license; here is restriction which becomes support. Here is a body of worshipers tracing descent through the Church of England—the stream of priceless boons to mankind. Interpretation of the creeds is openly invested with great range and personal qualification. Indeed, we all know that to-day no church exists so free, so modern, so progressive, as the Church of England; and abreast of it, twenty-five years from now, will the Episcopalian Church of America be. Yet what deep roots into the past! What symbols of beauty, traditions of devotion! What ancestral glory and elemental principles! The monk, the martyr,

the hermit belong to it, as well as the modern reformer, poet and humanitarian.

Dr. Dix has chosen to entitle his volume, "Sermons, Doctrinal and Practical;" so that on opening it we looked for the sermons which were "doctrinal" in the ordinary sense, and of such we found but few. Hardly any of them are, technically speaking, doctrinal. All are, in the best sense, practical. And yet there is not one which is not based upon the eternal fact which was exhibited in the incarnation of our Lord and God. This is the one great thought that runs through every sermon. It gives majesty to what would otherwise be commonplace, and dignity and strength to the most ordinary things of life. Hence, every sermon is both doctrinal and practical; and every sermon has the tenderest grace of genuine humanity because it rests upon the strong foundation of true catholic divinity. The "Sermon of Childhood" is a prose poem which no one but a deeply thoughtful theologian could have written: "The Cross, the Measure and the Condemnation of the World" is another noble composition which only a student and a theologian could have produced. It has that noble breadth and charity which is peculiarly the character of those to whom the doctrine of the incarnation is the basis of all thought concerning God and man. There are few volumes of sermons from which so many edifying extracts could be made, and we shall use the privilege of extracting from it largely. In conclusion, we would call attention to one source of power in the pulpit of which Dr. Dix is a consummate master. We refer to his use of grave, sweet, gentle humor, a thing so difficult to handle, and, when handled wisely, so effective in disarming prejudice and winning sympathy. His use of irony, which always strikes but never stings, is equally remarkable.

SIX LITTLE COOKS; or, Aunt Jane's Cooking Class. 16mo, pp. 236. Chicago: Jansen, McClurg & Co. (1).

DORA'S HOUSEKEEPING. By the Author of "Six Little Cooks." 16mo, pp. 276. Chicago: Jansen, McClurg & Co. (1).

Little girls have a natural love for playing at housekeeping, and in "Six Little Cooks," some excellent Aunt Jane has shown how they may be helped to play at it to their heart's delight, and find themselves sure-enough housekeepers as the result. This is one of the nicest possible little books for young people. It is filled with capital recipes, strung together in the most charming way, and so simple that almost any child could use them. Indeed, it might be difficult to keep a little lady out of the kitchen if she possessed this pretty little book; and if mamma went with her she, too, would very likely learn more than she expected by joining Aunt Jane's Cooking Class. To all ladies who have children, and to many who have none, we commend "Six Little Cooks," with the greatest confidence.

Of "Dora's Housekeeping," the lady, whose opinion of "Six Little Cooks" we have just given, says that it is just what it ought to be as a successor and companion to the former volume. It tells amusingly how everything went wrong with Dora; and how it was got right again; and how Dora became a housekeeper that no David Copperfield could complain of; and how any other Dora can go on day after day giving her David all he ought to have with all imaginable variety, and at the same time with good

economy. Here, as in the other volume, there are plenty of good recipes, and the *menu* of many excellent dinners. To almost every housekeeper there will be something, and to many there will be much, invaluable assistance derived from a perusal of "Dora's Housekeeping." The spirit, purpose and execution of both these books are thoroughly commendable.

COLLECTION OF FOREIGN AUTHORS, No. XIII. REMORSE. From the French of TH. BENTZON. 12mo, pp. 216. New York: D. Appleton & Co. Chicago: Jansen, McClurg & Co., Booksellers (1).

This is a story with the usual plot of French stories. An inexperienced and dowderless orphan girl, heartlessly married by a worldly aunt of rank to a worldly *bourgeois* whom she does not love; and a selfish but brilliant *litterateur* who trifles with her and makes a study of her; these are the persons of the simple drama. But the *bon mari* is not the butt of flippant jest; the brilliant profligate is not made admirable; and the woman is not degraded below respect in this tale. On the contrary, it is the unselfish nobleness of the husband that we are compelled to recognize; the selfishness of the artistic voluptuary is made to appear in its cold repulsiveness; and the dangers of a marriage like that of Manuela are exhibited in such a way as to command the reader's sympathy with inexperience in the snare of vice and in the toils of circumstance. The story is good, and the translation is excellent.

SOUND WORDS. By the REV. CAMPBELL FAIR, D. D. 16mo, pp. 114. Baltimore: Frank D. Polk.

Dr. Fair has compiled one of the best manuals of Sunday-school instruction with which we are acquainted. It is so arranged as to be capable of use by lower as well as higher grades of scholars.

THE STUDENT'S ECCLESIASTICAL HISTORY; THE HISTORY OF THE CHRISTIAN CHURCH DURING THE FIRST TEN CENTURIES. By PHILIP SMITH, B. A. 12mo, pp. 620. New York: Harper & Brothers. Milwaukee: Hamilton & Co., Booksellers (2).

To say that this book is the best elementary Church History we know, would be to "damn it with faint praise;" for, except this, there are no good elementary Church histories. Books professing to be such are generally written by clergymen, from some theological stand-point more or less reasonable; and the result is that they are merely adaptations of history to the views or purposes of the would-be historian. Facts are consequently viewed through clerical glasses, and sometimes they are still more strangely ignored. Thus, from the history of the late Dr. Mahan, one would never learn that such a man as John Chrysostom ever lived! Whether the author of this work is a clergyman we do not know; but that he is a student and a scholar is quite certain. He has undertaken the difficult task of giving, in one volume of moderate size, an intelligible outline of the Christian History of Ten Centuries, and he has done it thoroughly well. When we took up this book we knew nothing of it but from a review which described it as a merely elementary book and consequently (!) dry. Well, this notice is written at 1 o'clock, A. M., and the past few hours have been spent with interest and delight in reading chapter after chapter of Mr. Smith's account of notable passages of the early history of the Church. Dry, this

book certainly is not; admirably condensed it most emphatically is; and its scholarly and almost judicial impartiality in statements of matters of controversy is beyond all praises. It ought to be at once adopted as a text-book in theological seminaries; and the ordinary reader of general history will find it invaluable.

BOOKS RECEIVED.

[Notices of the books marked with an asterisk have been prepared.]

Villages and Village Life.

*Ewer's Catholicity, Protestantism and Romanism.

*Cousin Polly's Gold Mine.

*Time shall Try.

*Guy Livingston.

*What is the Bible?

Matthew's Orator and Oratory.

Christ and His Church.

Communications.

TO THE LIVING CHURCH.

The "Puzzled Rector," writing in your first issue, needs to find out the character of the divorce. If it is unchristian, his communicant is not married, and therefore must make a change before the Holy Communion can be received without condemnation. Yet on account of the confused state of Christian morals and religion in many minds, God may forgive even this. If so, the "Puzzled Rector" had best do nothing.

A rector cannot excommunicate anybody; only "advertise," or warn, from the Holy Communion.

All communicants ought to know better than to attempt to marry a person whom their rector cannot bless. Those who hope to inherit the kingdom of God, should respect Eph., v, 5, and St. Matt., xix, 9. A communicant ought to avoid a person who has a matrimonial partner; for such cannot enter again into holy matrimony. Man cannot sanctify what God has condemned. Yet for hard-heartedness much may be suffered. C.

WRONG ADVICE.

TO THE LIVING CHURCH:

I have received by mail a copy of a little tract called "A Lay Discipline of the Church, Compiled from Prayer-Book and Canons," by the Rev. W. B. Lowrie. It is, in almost every respect, excellent; but I, for one, dare not use it in pastoral work, because of one instance of unauthorized and mischievous advice. On page 5, in a foot-note (which, though signed by "Author," persons not informed in the Church, would take as authority), direction is given that, in case of extreme sickness, if no lawful minister can be procured, any godly communicant may and should baptize.

Why should so good a tract, built otherwise upon the Prayer-Book, be spoiled by such an intrusion of private advice? Where the Church has been careful *not* so to advise; where permission, which seemed to be given before the days of our English Prayer-Book, is withdrawn; where our House of Bishops and our General Convention would not and dare not so advise, why should a single Presbyterian issue his mandate?

Nay; the Prayer-Book expressly contradicts him. For, in the service of private baptism of children, it is expressly commanded that in the absence of the Minister of the parish, "Any other lawful Minister" should act. The expression, so precise, excludes laymen. And if the child live and

be brought to the Church, and the Minister of the parish did not himself baptize it, the rubric makes it an absolute condition of his receiving of the child and acknowledging its baptism that it shall have been done "by another lawful Minister."

If it be right that a layman, for lack of a Minister, should baptize, why, under like pressure, may he not administer the Holy Communion?

If "lay baptism" may be an open question, I would grant to the Rev. Mr. Lowrie full right to hold a private opinion and to argue it; but when, in what claims to be a "Discipline of the Church, Compiled from Prayer-Book and Canons," he lays down a law of action which is not to be found in either, and is expressly contradicted by the former, he does wrong.

I observe, also, that he has unfairly quoted a rubric, which bears upon this same point. The Prayer-Book says that water and the NAME are "essential parts" of baptism. The writer of the tract puts it "*The essential parts.*" The former rubric seems to name another essential part in "a lawful Minister."

A STRICT CONSTRUCTIONIST.
WASHINGTON, D. C., Nov. 7, 1878.

CHURCH EDUCATION FOR THE CHILDREN OF THE FREEDMEN OF THE SOUTH.

TO THE LIVING CHURCH.

It is well known to the whole Church at large that there are thousands of colored children baptized into our Church—I should say, rather, "received into the Ark of Christ's Church"—throughout many large towns in the South. Many of these children go to the Romish, sectarian and common schools of their respective neighborhoods. Without saying one word in disparagement of the common-school system of the country we may surely ask this question: How is it that the Romish, Presbyterian, Congregational and Methodist sects succeed in establishing and building such large and well appointed schools for these people, as this writer has actually seen in Charleston, Savannah and other Southern cities? It may be answered that this is all done by politicians for political rather than religious purposes. Be it so; but whatever may be the purpose of such parties, there is only one thing that can set these people free from designing politicians, whether they come to them as preachers or teachers, and that one thing is, for the Church to do her duty to her own baptized children in this regard. In North Carolina and some other parts of the South, there is a great deal of this work going on; but why should not every Southern city have its Church schools for colored children? Well-educated and well-trained teachers—members of our own Church—are actually teaching in the schools of the various denominations, because the Church gives them nothing to do in this direction.

If we do not teach the children of these people what is right, there are influences at work which will teach them all wrong, viz., as we have said: the Romish Church and Schools on one side, and the extravagant, fanatical and pernicious teachings of scheming politicians on the other. This feeling was very recently most strongly expressed at the Missionary Conference of the Church, and it is hoped that the Church will see the danger of leaving these people to be educated

under influences so hostile to the religion of Christ and of His Holy Church. Nothing but the establishment, throughout all Southern Dioceses, of thoroughly good and high-class Church schools for colored children, will remedy what otherwise will become a festering and gigantic evil among Southern communities. J. P.

The Fireside.

UNDER THE PEAR-TREES.

Under the pear-trees, one August day
In the long ago and the far away,
Four little children rested from play,

Cheering the hours with childish chat,
Now laughing at this or shouting at that,
Till a golden pear fell straight in Fred's hat.

"I'm lucky," he cried, as he hastened to eat
The mellow pear, so juicy and sweet;
"If I tried for a week, that couldn't be beat!"

Then Tom and Jenny and Mary spread
Their hats and aprons wide, and said,
"We can catch pears as well as Fred."

Then long and patient they sat, and still,
Hoping a breeze from over the hill
Their laps with the golden fruit would fill;

Till, weary of waiting, Tom said, with a sneer,
"I could gather a bushel of pears, 'tis clear,
While idly we wait for a windfall here."

Then up the tree he sprang, and the power
Of his sturdy arm soon sent a shower
Of yellow fruit as a golden dower.

It was long ago, that August day,
When four little children rested from play
Under the pear-trees far away.

And the children, older and wiser now,
With furrows of care on either brow,
Have not forgotten the lesson, I trow—

The lesson they learned on that August day,
That, for having our wishes, the surest way
Is to work, and in earnest, without delay.

HARRY'S BEST BIRTHDAY.

A story, Aunt Kate; do tell us a story," pleaded several little voices. "There's a nice fire in the library, and mamma has a headache, and can't read to us, and it's snowing so hard that we can't go out, and it's so stupid in the house; Oh, do come! there's a dear little auntie."

It would have been hard for any one to resist such entreaties, joined to the pleading of four pairs of bright eyes, and "little Aunt Katie," as the children called her, was quite devoted to them, and rarely refused to do anything for their amusement.

So a gay procession soon moved from "auntie's room" to the library. But it was a long time before the important business was settled, of where and how the children were to sit.

"Of course Aunt Kate will take Willy on her lap, because he's the littlest," said Nelly, who liked to arrange everything. "And I must have the right hand, because I'm the eldest; and Frank and Mary can arrange themselves."

I hope, my dear readers, that none of you will imitate Nelly's grammar, for she was only ten years old, and I must tell you privately, did not know as much as she thought she did. After they were all satisfactorily arranged, Aunt Kate began:

"I am going to tell you the story of Harry Prime's best birthday."

"O," said Frank, "did he get a great many presents?"

"No, he hadn't one. He had received those on his last birthday about a month before; but—"

"O, auntie," cried Nelly, "you made a mistake. He couldn't have more than one birthday a year. We never do."

"You mistake, my child. You each have two birthdays a year."

The children laughed. Aunt Kate did tell such queer stories; but, somehow or other, they all turned out to be true.

"What are your birthdays?" she asked.

"Why, the days that we were born on."

"Yes, the day on which you were each born into the world, and became part of your father's family. Were you never made members of any other family, children of any other father?"

"O! yes," answered the children gravely, "when we were baptized."

"Right," said Aunt Kate; "and was not your second birthday better than your first? Is it not well to call it your best birthday? Harry Prime and his sister Amy," continued the little auntie, "had always been taught to look upon their christening-days as almost the happiest in the whole year for them; and they were always celebrated in a particular way, about which I will tell you by and by."

"Over the little bed in each of their rooms, hung, nicely framed, the paper which had been given to their mother by the clergyman as soon as they were baptized; and on which were written their names, the day of the month, and year, and the second and third answers in the catechism.

"When Harry woke on the birthday of which I am telling you, he found that his mother had placed a small cross of pure white flowers above his 'christening-card,' as he always called it. This was to remind him of the shining cross that was marked upon his brow as a sign that he belonged to Jesus. When he went down-stairs, his parents kissed him, wished him 'many happy returns of the day,' and added their blessing besides, and the prayer that each 'Best Birthday' might find him purer than the last. He went to Morning Prayer that day, which he was not in the habit of doing, as it made him late for school.

"And now, I must tell you how Harry and Amy always celebrated these days. It was by doing some act of kindness or self-denial, which would show them to be indeed 'members of Christ, children of God, and inheritors of the Kingdom of Heaven.' Sometimes Amy sewed for an hour in the afternoon for old Sally Taylor, who was blind in one eye, and very poor, besides; or else read a nice book (which she herself had perhaps read a dozen times before), to Elsie Conner, the little cripple who lived in the next street; while Harry often weeded Sally's garden or helped some one else who really needed it.

"On this particular day, Harry wanted very much to stay for a game of ball, after school; but he went, instead, to a village about three miles off, to carry a message for Mr. Knowles, the clergyman; which message gave him a great deal of trouble, as the man to whom it was sent could not be found for a long time, and until Harry had taken a disagreeable walk after him. I must confess that Harry was thinking a good deal of what he had done, and praised himself much more than he deserved, for doing what was, after all, but a very simple action.

"There; I've lost my game to-day," he thought, "and it will rain to-morrow, I dare say, and the next day will be Sunday; so I shouldn't wonder if I didn't get another game until next week. I don't see much use in it, either. Well, there are not many of the boys who would have done it; and I didn't make a fuss about going, either, though I did want to play. Old Sally says I am the best boy in the town."

"Oh, Harry! for shame, to be thinking such vain thoughts. The Bible says, 'a haughty spirit goeth before a fall.' I'm afraid that Harry will have a fall before the day is past."

"And now, while he is walking home in the sweet afternoon sunshine, while the flowers bloom, and the birds sing, and the little brook talks to itself, as it runs through the green meadow at the side of the road, I must tell you something about Harry and his school."

"A year before this, a new rector had come to the town, and made a great many changes in the rules of the parish school. Both the church and church-yard lay between the school and the principal street of the town, so that, formerly, most of the children had been in the habit of taking a short cut across the church-yard, to get quickly to school. The consequence was that they very often stopped to play in the church-yard itself."

"It was a shocking thing to do, and one that I hope none of my young hearers have ever done. You can see for yourselves how bad it was. And when I tell you that often flowers were trampled on, bushes broken, and once or twice, some of the church windows were actually cracked by the boys throwing stones at birds perched on the top of the tower, you will not wonder that the new rector forbade any more passing through the church-yard. Whoever disobeyed was to have a black conduct-mark given to him or her for that week."

"This kind clergyman had promised two prizes to the school each half-year; one for the girls, and one for the boys. They were to be given to the children who should have the best marks, both in lessons and conduct, whether they were the oldest or youngest scholars. Harry was very bright, and besides, he was, generally speaking, both good and obedient; so, although not one of the older boys, he ran a better chance for the prize this half-year than any one else, except Alfred Beach. Most of the school thought that Harry would certainly win the beautiful fishing-rod, with the box, containing hooks, line, and everything else that a good fisherman could require."

"Harry walked rather slowly along, thinking of his day's good deed, and the probability of his getting the prize (the time for giving it would be the next week), when he saw a large and beautiful butterfly resting on a leaf by the side of the road. Harry was very much interested in making a collection of insects, and this kind of butterfly he had particularly wanted, as it was very rare. Of course, therefore, he ran after it, and of course the butterfly flew away. Then there was such a chase, through two fields, across the road again, then through another field, until the butterfly, as if he knew no boys were allowed in the church-yard, flew in there for protection. But Harry was determined to have his prey, and did not stop to remember the clergyman or his rules; so, over the hedge, into the church-yard he jumped, breaking a large

piece of arbor vitæ as he did so. Here and there, this way and that, flew the butterfly, and Harry followed, not noticing where he put his feet. At last the poor insect took refuge in the Virginia creeper that covered the church porch; but Harry spied him there, and placing one foot on part of the carved stone that looked quite large enough to support him, he began to climb. But just as he thought he had succeeded, his foot slipped, he grasped the first thing that came to his hand, which, unfortunately, was the creeper, and unable to save himself, came to the ground, dragging two or three long shoots of Virginia creeper with him, while the butterfly flew away."

"Oh! was he hurt?" asked Maud, anxiously.

"No, he was not the least hurt; but he was very much frightened at what he had done. There lay the creeper upon the ground; and as he looked back, he could see, here and there, the marks of his footsteps in some of the pretty little flower beds, where some plants were trampled on, and others broken. He stood still for a few moments, and then went back again all through the church-yard, trying to repair the harm he had done. He smoothed the earth over, so that no signs of his footsteps were left, propped up the plants that had been broken or crushed, and found that he had, after all, not done as much mischief as he feared."

"At least," he said to himself, "any one would think that the rain yesterday had beaten these down."

"But the creeper still remained lying on the ground. Harry could not train that up. It would need a ladder twice or three times as tall as he, and two men, to do it. Harry knew that he had lost the prize, or, at least, he would lose it if this were discovered. He would not, for the world, tell a falsehood—he had been taught too well what a dreadful sin that was, but he tried to think that telling a falsehood and acting one were very different things. So he said to himself, 'As long as I am not asked, there can be no harm in my not saying anything about it, and it would be too bad if I were to lose the prize just for this, when I have tried so hard to get it.'

"He talked so much to himself, that he could not listen to conscience telling him that this was no way to show himself 'a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.' He said the same things to himself, over and over again; and, my children," said Aunt Kate, "you may be very sure that when you have to do that, you are wrong. If you have a good reason for your conduct, one that your conscience feels is right, you say that once to yourself, and then your are satisfied; but if your reason is bad, you need to repeat it a great many times to make it appear a good one, and to make yourself believe that it is so."

"Harry knew what his conscience would say, if he gave it time to speak, but he would not do that, and went home as fast as he could, that no one might think he had been detained. If this had happened to another boy and Harry had read of it, he would have been the first to say 'What a bad boy.' Of course he must have known that he was deceitful, and on his 'Best Birthday,' too. But we are very apt to say such things, when we are not tempted ourselves. When the temptation comes to us, we excuse our-

selves, and try to believe that we have good reasons for what we do."

"When Harry got home, his mother kissed him, and called him her 'dear boy;' and his father, laying his hand kindly on his shoulder, asked him if he did not think he had taken a better way of showing that he had been made on this day God's child, than if he had been amusing himself all the afternoon."

"Harry got away from them as soon as possible, and went up to his room. He was ashamed to look them in the face without telling what he had done. When he reached his room, the first thing that he saw was the cross of white flowers, looking a little faded now, as if he knew that he was no longer as innocent as he was when the baptismal cross was marked on his brow. He turned away, but he seemed to see it still. He went up to the bed at last, and looked defiantly at it."

"The setting sun was shining on the red letters underneath, till it seemed as if they were written in fire. 'They did promise and vow three things in my name. First, that I should renounce the devil and all his works.' Harry could not help asking himself whether he had not been making a place for the devil in his heart, instead of sending him away. His mother had kissed his forehead and smiled, as if she still saw the cross there, the cross that showed that he was the child of God. 'What! the child of God do as he had done this afternoon; treat without reverence a church and church-yard; break the rules given him, and then be deceitful?'

"But Harry would not yield yet. He answered; 'What! give up the prize I have almost gained; hear the boys laugh at me; and all for a little accident, when two men can put up that creeper in no time? Besides, I haven't been asked anything. When I am, it will be a different thing. I don't say that I'll tell a lie, of course.'

"So he talked to himself and tried to believe that he was right."

"He delayed a few minutes after the tea-bell rang, and then went down and slipped into his seat without saying anything. He tried to talk, but he was afraid to look any one in the face. He tried to eat, but the food seemed to choke him."

"After tea, the door-bell rang, and he heard the clergyman's voice, asking for his father. Then Harry was sure that he was found out. He turned away, and pretended to be looking out of the window, 'Come, Harry, and play a game with me,' said little Amy. 'Don't; leave me alone,' answered Harry roughly. The clergyman went away, and Mr. Prime came back; but Harry soon saw from his manner, that Mr. Knowles had said nothing about the church-yard. Then he imagined that he was happy. He talked and laughed until bedtime as if nothing was the matter."

"His mother knew that something was the matter, but she thought it best to leave him to himself; she was sure he would tell her by and by. As Harry bade her good-night, she put her arm round him and whispered, 'God bless my boy, and teach him to think and do always what is right.' Harry broke suddenly away from her and went upstairs. He was a long time undressing, and never once looked at the cross of flowers; but the battle had begun in his young heart; he was listening to conscience at last. 'I

can't lose the prize. I can't, and I won't,' he kept saying to himself.

"Then he knelt down to say his prayers, but he dared not ask God to take care of him that night, when he would not confess the sins that he had done during the day. A great trembling seized upon him. He knelt with his head in his hands, but he could not pray, until he had first confessed. He had known all the time that he was wrong, only he would not acknowledge it.

"He knelt there a long time, and when he got up, his face looked much happier than before. He dressed himself again quickly, and then went to the top of the stairs and called his mother.

"She came at once, and he told her the whole story. 'I have lost the prize, I know, mamma,' he said, with his eyes full of tears, 'but I must tell Mr. Knowles. I am going now to tell him.'

"'You might go early to-morrow, dear,' said his mother.

"'No, mamma, I'd rather not. I can't go to sleep till I've told him. I ought to have gone this afternoon.'

"'Very well, my son, go now, and don't be afraid to tell the whole truth. You will be happier for it.'

"Mr. Knowles was very much surprised at seeing Harry so late; but when he heard the story, he looked very grave.

"'Yes, Harry, you have indeed lost the prize, and I am sorry for it. But, my boy, I am glad and thankful to see that you have learned to-day what a miserable and unhappy thing deceit is; and that oftentimes it is just as wrong to keep silent about what you have done, as to tell a falsehood about it. You will be happier, much happier now, than if you had been silent and gained the prize. If you never forget the lesson you have learned to-day, this will indeed be one of your 'Best Birthdays'; almost as blessed as the one on which you were first made a Christian child.'

"Then the good priest gave Harry his blessing, and with a light heart the boy returned home.

"It may have been the moonlight, or it may have been imagination; but it really seemed to him, as he looked at the white cross before he fell asleep, that the flowers were once more fresh and bright.

"You may be very sure, my children, that Harry never forgot this birthday. He tried so hard to be always honest and true that his teacher used to say, 'I can always believe Harry Prime, for he never even looks an untruth.'

"Thank you, auntie," cried the children, as Aunt Kate finished. "But I wish that Harry could have got the rod after all. Don't you think Mr. Knowles might have given it to him?"

"No," said Aunt Kate, "for it would not have been fair for the other boys, and besides, in that case, Harry would not have been half as likely to remember the lesson he had learned."

"Let us all keep our best birthdays," said the children. "I wish we had cards like Harry's."

"I wish you had, dears; but perhaps I can make you something that will take their place. However, you can learn, whether you have the cards or not, to keep your best birthdays in the best way; which is, by trying each year to become more worthy of those glorious names, 'a member of Christ,

the child of God, and an inheritor of the Kingdom of Heaven.'

A NECKLACE OF PEARLS.

Winter had come with its long evenings, its happy social gatherings for the rich, and its misery and cold and want for the poor. The uplands round the Hall were covered with gleaming white sheets of snow, and the north wind whistling through barren branches, made the red-breasted robin tremble as he hopped upon the wall, chirruping for a crumb. Men came and went, defying its keen breath, but they clapped their hands upon their breasts, or swung them fiercely by their sides, for warmth. "A cold winter coming, neighbor," said they one to another for a greeting, and cold it was likely to be.

The Lady Margaret stood in the recess of a window. She shivered despite her fur mantle, yet she did not turn round and go to the great fire which blazed and crackled at the end of the long room. She preferred to stand watching the snowflakes falling like little white feathers wafted hither and thither in the strong blast.

Lady Margaret had little else to do but look out of the window and dream, or "think," as she called it. She had no need to bustle after housekeeping cares, for her servants were many, and she did not delight in working tapestry like the ladies of her day. A beauty, who had been indulged by her parents, with a disposition gentle and indolent, she was wont to be dreamy. Then she had sailed through life hitherto with a fair wind, pillowed on rose-leaves, with never a sorrow to dim the ray of her spirit's hope. God had been very gracious to Lady Margaret: her parents lived; her husband worshiped even her shadow; and he placed at her feet the means of obtaining all her desires.

It was the first winter of the lady's wedded life. She had been married in the summer to a rich lord, who had dreamt of her soft brown eyes and her soft brown hair since the days of his childhood. When she was a romping child of four and he a boy of ten, often had he written the little Margaret's name in his lesson-book, with its sweet meanings, a pearl and a daisy; and still oftener, when he was a young man finishing his studies in the sunny south of France, had he wondered how his ideal grew. But when he saw her, she was so sweet, and fair, and good, he hardly dared to ask so great a treasure of her father. "I shall rob the Hall of its sunlight," he said. At last, however, he had the courage to do so, and she was his now.

Her husband had gone on a journey, and Lady Margaret stood at a window waiting his return.

"It is very cold," said she, and her thoughts passed from her husband trotting through the chill air to him standing by her side as a bridegroom. How changed was the scene! Then the winds were soft, and the woods were green, and birds twittered to each other through the sunbeams. Lady Margaret looked upon the crisp white lawn. Where were the flowers that bloomed on every side when she was led across it a bride? Where were the white roses and the sweet white violets? Gone, gone, with the birds and the summer.

"Why dost thou sigh, Margaret?" asked a venerable dame, the lady's grandmother, who sat by the fire.

"I sigh because everything is dead," was the reply.

"But everything is not dead, my child. There is a new life under the desolation around; and if we are content to abide patiently, the spring sunbeams will bring it forth. Nature wishes to renew her youth, and she cannot do this without death. It is sad to see her laid out so cold and still, certainly; but think of her glorious resurrection; think of the beautiful spring and the full beauty of summer. When I look at the winter, the corpse of the year, I fancy myself lying dead also, but the thought does not startle me. I remember the other life,—the under life. I think of the spring which is to be renewed in heaven, and the long summer of eternity."

"Grandmother, thou didst ever find a pleasant thought to counterbalance a sad one," said Lady Margaret.

"Do thou seek to do likewise, my Margaret. Pleasant thoughts make life pleasant. I am old; and if I could not think of this new life which is promised, the death which is coming upon me would oppress my spirit, and I should have no sunshine in these my last days. Thank God, however, the sunshine does not leave me! I have sought it even in the darkest shadows, and I have done what I could to secure it. I have endeavored through God's grace to do my duty to Him and to my husband; and I have striven to do my neighbors good, especially my poor neighbors."

The old dame rose as she finished speaking, and Lady Margaret assisted her from the room. She then returned to the window, with her grandmother's last words in her mind.

"I have certainly striven to do my duty to God and my husband," thought she; "but I have never given my neighbors a thought."

Through the park was a footpath, and it was opened to the villagers. Several had passed the Hall unnoticed by Lady Margaret; but now that her neighbors were in her thoughts, her gaze was fixed on the advancing figure of a little girl. The child came tripping along, seeking to wrap a thin cloak around her pinched little arms. Opposite the window she paused a moment, shivered, lifted up a small purple, cold face, looked at Lady Margaret, smiled, and set off home at a quick pace to warm herself. The child was the sexton's eldest daughter, and Lady Margaret knew her. Instantly there came into her mind thoughts of the condition of the family: the husband earning a scanty pittance which had to be expended in food; the poor wife, with her infant, patching up old clothes, which could not keep her children warm after all. Lady Margaret glanced down at her velvets and furs with shame.

Then appeared an old man carrying a great bundle of sticks. He tottered along slowly with a staff in his hand. As he approached the window, he set down the bundle of sticks, and began to beat his hands upon his breast, and swing them to and fro.

Lady Margaret sent one of her maids to bring him in. She asked why he went gathering sticks in the snow; and why, when he had gathered them, he did not hasten home to his fire.

"I gather sticks in the snow," replied the old man, "because fuel is dear and we are very poor; and I do not hasten home to my

fire because there will be no fire until my sticks here are set to make one."

"And thy wife waits in the cold?"

"Ay, she does, and she is patient too. She remembers I am old. She knows I cannot walk quickly, and that I must often stop by the way. Ah, lady! it is sad to be without a fire when one is old. But, thank God, I can yet creep forth and gather sticks."

"Thou shalt gather them no more," said Lady Margaret, "neither shalt thou want warmth;" and she sent him away with a gift of silver money for his present need.

Ten minutes later a poor woman paused before the window with two children, one at the breast, and one clinging to her gown. Round her neck was slung a basket filled with tapes and laces. When she saw Lady Margaret she lifted up some of her wares with her disengaged hand, and offered them for sale. The lady beckoned her to go round, and soon the poor woman was brought to the warm room with her infants. She stood trembling on the threshold.

"Come to the fire," said Lady Margaret, sitting down. "I wish to speak to thee. Why dost thou sell thy goods in this bad weather?"

"To get bread for my infants, lady," replied the woman.

"Hast thou a husband?"

"Ay, but he is sick."

"Poor woman," said Lady Margaret, sadly. "Go thou into my larder, where thou wilt get sufficient for thyself, thy children and thy sick husband. This winter thou shalt not want bread, at least."

Lady Margaret sat lost in a reverie by her husband's side.

"What thinks my Daisy?" he asked presently.

"Of thy beautiful gift," replied Lady Margaret, fingering a pearl-necklace with diamond clasps. "I wonder what thou didst pay for it."

"A little fortune assuredly," laughed her husband. "Pearls and diamonds are not cheap."

"And it is to be my very own, you say," murmured Lady Margaret. "I may wear it, give it away or even sell it."

"Certainly," replied he, amused.

Lady Margaret put on the necklace. "Dost thou love me better in pearls and diamonds?" said she.

"Why, no, no, no, I love thee as well without," cried her husband; and Lady Margaret, smiling sweetly to herself, relapsed into her former reverie.

The snow had ceased to fall, but a great heap lay at every door in the small village, and every cottage roof was white. The cold had increased several degrees, and the thatch bristled with icicles, while the sleety wind howled among the chimneys, and blew with fierce breath.

A poor cottager's family, shivering with cold, gathered closely round a few lighted sticks. There were three or four children; and the father, with his arms around the necks of two, told his little ones stories, to make them forget their nipped fingers and toes. There was a quick, sharp knock at the door, and the father, interrupted in his recital, rose to open it. A muffled figure stood without. It thrust something hastily into his hand and disappeared. The man stood staring, the cold blast filling the room.

"Shut the door, goodman," said his wife, "and tell me what thou hast received."

He opened his hand: it was a small parcel labeled, "What thou needest, and good wishes." Next day the little children heard the end of their story by a bright fire.

Tap! Tap! A poor woman rose from beside the sick-bed of her son, and went to lift the latch. She passed across the damp floor, shivering, with a sad, melancholy face; and her son moaned under his torn blanket for warmth. But soon the expression of pain was banished by a smile; and that night the poor mother bought blankets in the village.

An old man and an old woman were eating a dry crust of bread by a warm fire. They had preferred, for the comfort of their old bones, extra warmth rather than extra food out of the charity allowed them, but they talked over better days and sighed over the crust, for they were weak. Suddenly a muffled figure stood in the red light of their fire, and cast gold upon their rough table.

"Get bread and meat," said a voice, and the figure was gone.

There was a great cry of joy from a poor consumptive maiden and her sister, for the door had opened quickly and some one had thrown a purse at their feet. They would have comforts of which they had not dared to dream. Praise be to God!

A widowed woman sat alone in her cottage. She muttered a prayer and thought of happy days gone by. The tears stood in her eyes and trickled down her wrinkled cheeks, for she remembered those who slept in the graves now covered with snow, who once cheered her heart by their songs and their mirth. She began to repeat one of the hymns they loved, and then to hum it softly to herself rocking to and fro.

"Mother!" The widow turned sharply with a start, and rose. She half expected to see a specter. She saw only a muffled figure, and a hand threw something into her lap. "Mother, brood not over sad things. Arise and sing. Rejoice! Rejoice! Sing thy song with gladness and melody, as did they who are not. They are but gone before. Their sweet voices are but lost in the distance, and thou wilt hear them again."

The speaker departed, leaving a smile on the widow's face. On many faces she had left a smile that night. A little handful of gold had planted a whole field of happiness, making bright the faces of old and young—making glad the hearts of all.

It was a feast day at the Hall, which was ablaze with light. Lady Margaret stood smiling in the great withdrawing-room awaiting her guests. Her lord stood at her side and looked down upon her with indescribable affection. Presently he said, "My Margaret, where is the pearl necklace I gave thee?"

The Lady Margaret made no answer, but she hid her face in her husband's breast.

"Why dost thou not answer, my love?"

Then rose the aged grandmother, leaning upon her gold-headed stick, and answered in her granddaughter's stead. She said:

"Our Margaret would not wear pearls and diamonds, while the poor wanted bread and fire and clothing this hard winter. Thy gift was costly, my lord, and it brought a little fortune, which has been distributed among the needy."

The lord lifted the hidden face, and looked in the soft brown eyes.

"Has my Daisy denied herself," he said, "to do good to her neighbor? Is this the reason why thou didst desire the gift so earnestly for thy very own, to give away or even to sell an it pleased thee?"

"Ay," murmured Margaret, "I can do without pearls and diamonds, but the poor cannot do without bread and warmth."

"And this act of charity will certainly be held in remembrance by the Lord, Margaret," said the aged grandmother. "No good deed is forgotten by Him. He that hath pity upon the poor, lendeth unto the Lord, and he that denies himself to do God service is sure of an incorruptible reward from on high. Do thou continue to exercise charity; of all the Christian graces it is the most precious."

E. THORP.

EARNESTNESS IN WORK.

"Whatsoever thy hand findeth to do, do it with thy might." This is the maxim of the preacher who was king over Israel in Jerusalem: and the warning of the Christian Apostle, a thousand years afterward, is still substantially the same—only sanctioned by the Name which is above every name—"Whatsoever ye do, do it heartily, as to the Lord, and not unto men." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

"Whatsoever thy hand findeth to do." The warning is not, observe, addressed to utter idlers, to that "sluggard" who is so often the object of the wise king's almost contemptuous admonition. It assumes that men have found something to do, some real interest. It urges them to carry out this in good earnest; to throw themselves into it; to put their heart in it.

Are there any of you who are as yet unprepared for this warning, because your hand has as yet found *nothing to do*? Are there any whose hearts, as I speak, tell them, "I am really doing *nothing*. I have no aim before me at all. There is *nothing* for which I really care very much. I let matters take their course; and I am only too happy if the days pass on without bringing me any serious annoyance?" Let me say in all earnestness to such as these, who in early manhood, if not in boyhood, are, I fear, a large class, this aimless life is not innocent. It is one continued gross sin against God. It is a direct refusal to follow the course which God, by giving us special faculties and instincts, has Himself distinctly traced out for us.

At any cost, rouse yourselves out of this lethargy. Find at least "something to do." Even then, indeed, the battle has but begun. But anything is better and more hopeful than the apathy which knows not that there is any battle to be fought. If ever, after leaving this place, you find yourselves sinking into such an apathy—an apathy which allows you to look on upon other workers, to criticise their efforts, to praise their successes, to smile at their failures, but to forget entirely that, unless you are dying to God, your *own* place is somewhere among them—let me now pray that God may bring back to you by some sudden inspiration these terse and pointed words, "Whatsoever thy hand findeth to do, do it with thy might." If they raise a bitter blush at the thought that you are doing nothing, they will at least have sounded an alarm. They may remind you that you have a post some-

where in God's army, though you have long deserted it.

Think of what really would be the case if we did with *our might* whatever our hand found to do. With our might. The *might* of the weakest is so marvelously strong. Look at any person, however few his years, however small his powers—look at him when he is thoroughly in earnest; when he is intensely eager about some result, and resolved to do his utmost to attain it; how he astonishes us by his success! All feebler wills go down, as it were, before him. Nay, they become often his instruments. You could most of you, I am satisfied, at once call to mind some marked instance in which a boy had gained a triumph for which he seemed but little fitted. He won simply by resolution, by acting with his might. It may have been in a game, or in an intellectual contest, or simply in establishing or putting down some custom in a house. The principle was the same. He succeeded, not because he was stronger, or abler; but because he *cared* about success. He was on the watch for it. He threw his heart into it.

There is all the difference in the world between that amount of exertion which just keeps clear of idleness, and the thorough, hearty, eager effort of which I am speaking. The one just prevents the boat from standing still; the other makes it bound at every stroke. And it is this sustained, hearty effort which leads to great results whether here or in after life. Learn, I entreat you, to put more of this effort into common life, into the simplest work that your hand daily finds to do.

And do not fear that a maxim which every worldly man, every man of business, would indorse as the secret of practical success, is below the notice of Christ. He who said, "My Father worketh hitherto, and I work," left an example to all workers. He indeed, if we may, without irreverence apply the maxim even to Him, did with His might, the thing which His hand had found to do—even the redemption of the world. "My meat," He said, "is to do the will of Him that sent Me, and to finish His work." We cannot doubt that He will bless all hearty exertion in well-doing. By such exertions we at once imitate Him and serve Him. In throwing our hearts into our work, we are not taking them away from Him. On the contrary, we may carry out the precept of Solomon in the truest Christian sense. We may do whatsoever we do in word or in deed, not only with our might, but in the name of the Lord Jesus. *Love* is an earnest thing. It makes all duties light, and all trifles duties. If we love the Lord Jesus, we must live in earnest.

The maxim of Solomon is based upon a melancholy motive. "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." The Christian has a happier motive for exertion; but from one motive or another, exertion, sustained and hearty, must be forthcoming.

With thy might, because the time is short; because the night cometh when no man can work.

With thy might, because the Lord Jesus is looking on, and smiling approval on every earnest humble effort.

With thy might, because the harvest is infinite, and the laborers are miserably few.

With thy might, because the Lord of the harvest condescends to expect much even from thee.

When the day that seemed so dark to Solomon comes to us, and our friends stand beside the grave whither we go, let there be no terrible *irony* in the words which give thanks that one more servant of Christ "rests from his labors." Let not the bitter thought suggest itself that it would be truer to say of us, "He rests from his idleness, rests from his frivolity, rests from the petty disquietudes of an aimless life." Let it be felt by those who mourn for us that the earth was better for our presence; that by our lives some witness was borne for Christ; some duty honestly done in His name; some evil earnestly discountenanced; some struggling good earnestly fanned and fostered.—*Rev. H. Montagu Butler*

GUESSES AT TRUTH.

It was the last day of the session. The scene was Prayer Hall; the hour ten at night. The senior class was assembled for the Scripture examination. One of these was asked who was the first king of Israel. He was so fortunate as to stumble upon the name of "Saul." He saw that he had hit the mark, and wishing to show the examiners how intimate his knowledge of Scripture was, added, confidently, "Saul, also called Paul." Another was asked to give the parable of the good Samaritan. He did so with tolerable accuracy till he came to the place where the Samaritan says to the innkeeper, "When I come again, I will repay thee." Here the unlucky student added: "This he said, knowing that he should see his face no more."

MR. GLADSTONE AT HOME.

One seemed a very long way off, indeed, from the civil or any other wars in this peaceful vestibule; and there was nothing to disturb the harmony of association in the drawing-room, richly stored with old china, beyond. Old china represents one of the tastes of which Mr. Gladstone has repented—a sort of folly of youth in which he spent many thousand pounds of his once ample fortune. But he has repented, like most of us, not without some snatches of kindly remembrance of the pleasure of the old sin. There is still china enough at Hawarden, such as it is, to sustain the reputation of many a collector. The scene was soon to change in character. The host entered, and one glance at him was enough to dissipate all thoughts of slothful or even lettered ease. He came in very hurriedly, as though fresh from the most pressing labors—if one might judge by the purposeful set of the lines of his face. There was no missing this expression. The face was the first thing you looked at and the last; I was going to say the only thing, but I bethink me that I should have to belie myself by adding that Mr. Gladstone was dressed from head to foot in light sporting tweed. The contrast was striking; the body all country gentleman—down even to the heavy shooting boots—the head all statesman, thinker, penman, and, but for the brightness of the eye, toilworn recluse. It was a contrast that ran through every detail of his appearance. What are these stories of Mr. Gladstone as a woodman, a feller of oaks at Hawarden? Surely one gnarled oak in a season should suffice to exhaust the energies

of this spare and narrow, not to say wasted, frame. Age has assuredly told on this once sinewy and vigorous body. I seemed to be looking on almost a little man. The vast head was altogether out of proportion to its supports, and I looked upon a phenomenon seemingly akin in kind, though not in degree, to that presented by the appearance of the poet Swinburne, whose trunk seems to be but an inadequate mechanical contrivance for merely carrying his head about.—*Richard Whiteing's letter in the N. Y. World.*

DEFINITION OF BIBLE TERMS.—A day's journey was thirty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubit is twenty-two inches, nearly.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.09.

A talent of silver was \$538.32.

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A piece of silver, or a penny, was 13 cents.

A farthing was 3 cents.

A mite was less than a quarter of a cent.

A gerah was 1 cent.

An epha, or bath, contains seven gallons and five pints.

A bin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

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aCairo & Texas Express.....	§ 9:10 p m	§ 6:30 a m
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Springfield Night Express.....	§ 9:10 p m	§ 6:30 a m
Peoria, Burlington & Keokuk.....	* 8:30 a m	* 6:20 p m
bPeoria, Burlington & Keokuk.....	§ 9:10 p m	§ 6:30 a m
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