

The Living Church.

Vol. I.]

CHICAGO, DECEMBER 28, 1878.

[No. 9.]

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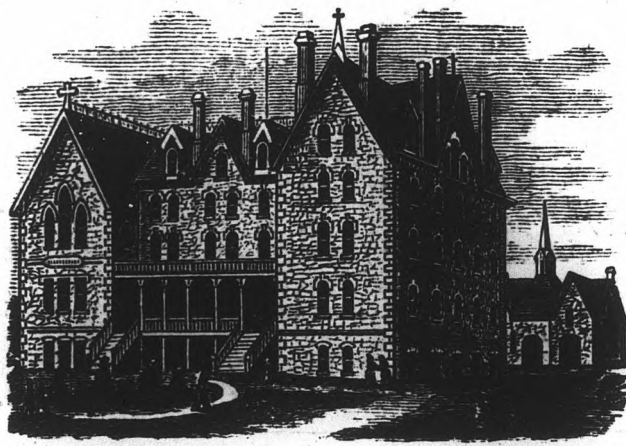
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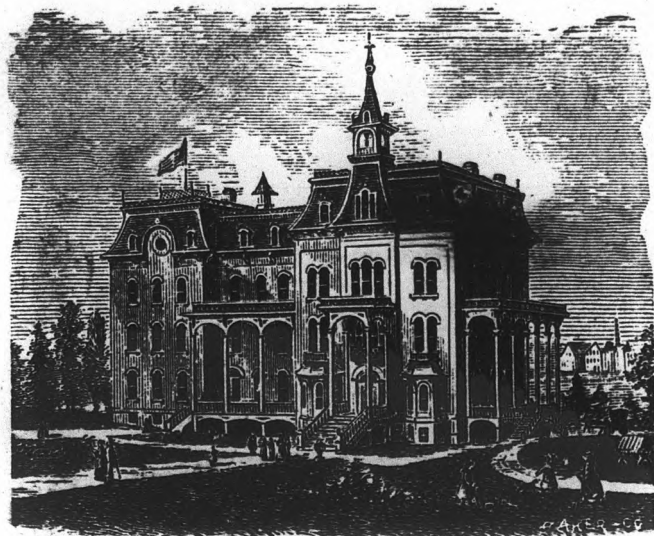
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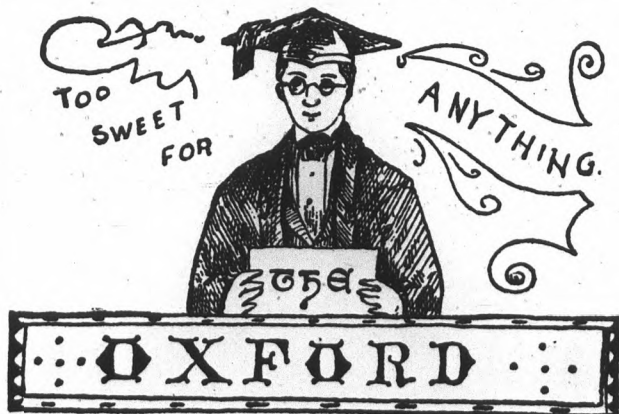
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The Living Church.

CHICAGO, DECEMBER 28, 1878.

News and Notes.

ABROAD.

THE latest news from the seat of war in the East, confirms the prediction that has been made in these columns. Shere Ali's military power has collapsed at the approach of danger, and he himself has fled from his capital and taken refuge in Turkestan, leaving his government and dynasty to be represented at Cabul by his long-imprisoned son, Yakoob Khan. The result is that the Anglo-Indian forces have virtual possession of Afghanistan, and now the question is what will they do with it? The question is more easily asked than answered. A vast and sterile country, inhabited by fierce and heterogeneous tribes, with no central government to control them, lies at the feet of the conquering army to be organized into a peaceful State. Shere Ali was himself the heir of a usurped throne, and his past policy has been dictated by his desire to perpetuate his usurping dynasty. His flight would, therefore, simplify the situation but for the fact, that his disinherited son, Yakoob, who has long been an alleged favorite of the Anglo-Indian Government, remains at Cabul; and notwithstanding his popularity with some of the Afghans, the recognition and support of his claims to the throne would excite disaffection among other of the Afghan tribes. Upon the whole, it would seem that the only course that remains open to England is to annex Afghanistan. But even so, she will merely abolish the "neutral zone" which has hitherto lain between India and Russia, and so stand foot to foot with her enemy in Central Asia.

THE prominence which has hitherto been given to the Afghan war in these columns, and by the press generally, is due to the recognized fact that it is but the beginning of the great conflict between England and Russia for supremacy in Europe and Asia. It has long been seen that such a conflict is inevitable, unless, indeed, the traditional policy of England should, in some degree, be modified. One of the necessities of Russian imperial existence, as has been pointed out by Mr. Wallace in his excellent work, is the continuous annexation of territory inhabited by uncivilized and predatory tribes. Under this necessity, Russia has already pushed her empire to the Pacific in the East, around the Caspian and partly around the Euxine in the South, while, in Central Asia, tribe after tribe has been compelled to submit to her power. During all this time, Russia has needed for her vast population

and her abounding products a maritime outlet. Her traditional enemy, "the unspeakable Turk," has denied this to her in the Euxine and through the Hellespont; and England and France have supported this denial. England has been actuated by her fear for her Eastern Empire. It has been claimed that nothing less than India—the Lombardy of Asia—would satisfy Russian ambition. Therefore English politics began long ago to assume a tone of antagonism to Russia. As a natural result, England espoused the cause of the Ottoman Porte in the Crimean war, as well as more recently, and called a halt at Berlin to Russian ambition in Europe. The Cossack horsemen, therefore, reined their steeds in sight of the Hellespont, and the guns which were trained on the seraglio of the Golden Horn were wheeled back from the fortifications of San Stefano. Just now the English policy seems to be in the ascendant. Austria and England are dictating the carrying-out of the treaty of Berlin. Russia seems to be diplomatically complacent, and judiciously protests that nothing is nearer her heart than the prompt and literal execution of the Berlin compact. Meantime, the two rival empires are at last face to face in the East. England has nothing to gain by the acquisition of more territory in Asia; but Russia is still looking for a land begirt by summer seas. This she must have at last. If England is wise, she will make a compromise with Russia, and will give her an outlet for her abounding products. In that event, the Anglo-Saxon and the Muscovite may live side by side in peace; but hardly otherwise.

RUSSIA has recently exhibited a far more conciliatory temper toward England. It is now announced that she has withdrawn the embassy from Cabul, and that the Czar is quite determined to carry out the Berlin treaty to the letter. This need not argue more than a desire to gain time and gather strength for the next move in the line of his previous policy. Apart from this, however, there are abundant reasons why Russia should just now be disposed to "roar you as gently as any sucking dove." In the first place, England has been too forward in the East, and has exhibited unexpected energy in anticipating danger. In the next place, Austria has seconded England with a firmness and consistency quite unlooked for. But more than all these reasons, the internal condition of the Czar's empire has forced him to return to a more peaceful policy. Recent developments go to show that the Nihilist movement is widespread in Russia, and that it threatens the very foundation of

the civil and political order. A writer in the *Spectator* points out that Nihilism is but another name for the most radical Communism, and that the Russian peasant populations are prepared for it by all their traditions, both social and economical. Every village is already a commune in many respects; and, as rapidly as the masses become emancipated by education from the superstition and servility which have hitherto enslaved them, they are ripe for the new ideas which the radicals are industriously propagating. It is, however, a great mistake to suppose that the Nihilists comprise none but the lower classes. Many of the gentry and nobility are enrolled as members of their secret organization, which is pledged to agitate for the most radical and revolutionary schemes; and the thousands of students in attendance at the various universities in different parts of the empire are among the most zealous and ardent adherents of the movement. So enthusiastic, indeed, are the younger partisans of Nihilism, that many young men and women of gentle birth have been discovered disguised as artisans and operatives in factories propagating the peculiar views of the order among the working-classes. One of the most unhappy features of the movement is the fact that it aims not merely at political revolution but at the overthrow of religion and social order. Unhappily, the Greek Church seems to be too much out of sympathy with the tendencies and aspirations of the age to do its part in correcting this great evil; and the Government is bent, apparently, upon its traditional policy of stamping out all opposition by the most extreme measures. Such a policy can be successful only for a time. Evidently there is abundant reason at home why the Czar should desire to be at peace with his neighbors.

A CIRCULAR letter to the clergy of his Diocese has announced the resignation of the Bishop of Durham. He has taken this step because the ailment which has prevented him from discharging the duties of his office for two months has been pronounced incurable by surgical authorities. He makes due acknowledgment of the kindness which he has received during the seventeen years of his Episcopate, and says that his place should be occupied by a more active successor, whose income will not be diminished by the payment of any retiring pension to himself, as he possesses some private means. Bishop Baring has been a party-man; and, as such, has provoked much unkindly comment from his adversaries. None, however, have doubted his conscientiousness and his

fidelity to duty. The promptness with which he has resigned his See, and with it his dignity as a peer of the realm, upon the first intimation that he was no longer able to discharge the duties of his high office, is deserving of all praise. And his voluntary relinquishment of his retiring pension is but another illustration of the liberality for which the English clergy have always been distinguished. The stipends paid to the dignitaries and other clergy of the Establishment, have furnished the text for many a Non-conformist and infidel tirade against the English Church. The simple fact is, that the people receive back a hundred-fold for what they pay, and there is no class in England to-day who give so much in proportion to their means, to every good work, as the clergy. A vast majority of the colleges, lectureships and charities of past ages which remain to bless the present generation, have been founded or endowed, wholly or in part, by the clergy; and Bishop Baring is sustaining the acknowledged character of his order by his conscientious fidelity and liberality.

THE death of Mrs. Tait, the wife of the Archbishop of Canterbury, has called forth an expression of sincere sympathy and condolence for his Grace from all parts of the Anglican world. It is said that her health was undermined by the anxiety and distress occasioned by the last illness of her only surviving son. Many American Churchmen remember the Rev. Craufurd Tait, who visited Chicago last year, and was present at the opening of the General Convention at Boston. The untimely demise of this promising young man, from a disease which it is believed he contracted while traveling in this country, was the bereavement which lent a peculiar pathos to some of the utterances of his illustrious father at the recent Lambeth Conference; and now the crown is added to that sorrow in the death of his gentle and devoted mother. Our readers will, we are sure, deeply sympathize with his Grace in the heavy affliction which has again befallen him.

A ROMAN Catholic College was founded a few years ago at Kensington, with a great flourish of trumpets. It was believed, and asserted by many, that it would prove a great success. It had earnest and powerful men in its Faculty, who felt that their mission was to vindicate the claim of the Roman Church in England, to be considered the benignant mother of learning. Among those were St. George Mivart, Mgr. Capel, Cardinal Manning, and other highly-cultivated men. But the college has failed, and the Christmas bells are ringing out its brief existence now. The reason of its failure is significant. Though the Faculty mentioned above were all accomplished men, having been all educated as Protestants, they could not prepare young men for any degree whatever, without

instructing them in heretical books. There are no Roman Catholic thinkers or philosophers who can pretend to compete with Anglican authors. Therefore the Faculty were compelled to surrender, since they must either teach Protestant culture or cease to be. They really had no choice, since the former amounted to the latter so far as the college at Kensington was Roman Catholic. Therefore they cease to be.

FATHER HYACINTHE has returned to Paris and has begun to hold conferences there. He has addressed a long letter to the "Most Rev. Father in Christ," the Archbishop of Canterbury, asking that the reformation which he has begun in France be recognized by the Anglican Communion. He also asks that one of the Anglican Bishops be appointed, provisionally, to the oversight of the mission until the day comes when the movement may constitute itself an autonomous Church. He proposes to revive the ancient Gallican Liturgy and the Gallican Church which the Vatican Council has suppressed. To this letter a reply has been returned at the request of the Archbishop of Canterbury. He assures Father Hyacinthe of sympathy with his mission in France, and promises to provide for its oversight, though he very properly demands that the proposed ritual be submitted for examination.

AT HOME.

THE Board of Managers of the Domestic and Foreign Missionary Society have issued the customary Advent and Epiphany Appeal, which deserves special attention, and which we hope will secure large returns. The statement of their resources and financial condition is, on the whole, very much more satisfactory than might have been expected after a season of such unexampled depression as the country has been passing through. They say that it is "too soon to pronounce upon the changes which have been made in the Church's Missionary machinery, or to predict their future success.

* * * The principal gain from these changes, thus far, has been the very considerable reduction in the office and other central expenditures, which it is hoped will hereafter be some twelve or thirteen thousand dollars less than heretofore." This alone is no inconsiderable gain, certainly. The contributions for the past year have been "unexpectedly large and encouraging." Aside from "Specials," the following figures cover the total contributions: For Domestic Missions, \$157,498.28; for Foreign Missions, \$116,514.65. These amounts, however, have not more than sufficed to reduce indebtedness and to maintain existing operations which are far too limited to meet our great responsibilities. Speaking of the call which unprecedented missionary opportunities at home and abroad is making upon us, the committee say in conclusion: "The

Church waits for leaders to organize this new crusade, and for the faith and gifts that shall sustain it. Most of all, it waits for that baptism of the Holy Ghost which shall kindle and inspire such a crusade, and send forth men burning with eagerness to have a part in it. On the banks of the Euphrates is a desert where no man dwells. In that desert the traveler comes unexpectedly upon the tomb of the French Missionary, Besson. These are the words engraved upon it: '*Expectantes gloriosam spem et adventum Domini nostri Jesu Christi*' (Looking for that glorious hope and the coming of our Lord Jesus Christ). Why are there no more such? Can we not lift the Church to such a faith, and make her children see the glory of such a tomb and such a resting-place?"

In a letter to the *Churchman*, the Rev. Dr. H. W. Spalding proposes a plan for making more adequate provision for our infirm and disabled clergymen, and for the widows and orphans of clergymen. The subject is one of grave interest, not only to the clergy and their families, but to the faithful laity as well; and very much more depends upon it than the maintenance merely of the Church's aged servants and those dependent on them. One of the many reasons why the ranks of the ministry are not more adequately and more worthily recruited is the fact that destitution overtakes so many of our clergy and their families after they are worn out in the service of the Master. It is very much more easy, however, to deplore the fact and its consequences than it is to suggest a remedy. The evil lies very much deeper and is very much more complex than is commonly supposed. Without attempting in this place to discuss it, it is quite obvious that the methods which have hitherto been pursued are wholly inadequate. The last device of levying a royalty on every Hymnal sold, has yielded disappointingly small results; and Dr. Spalding proposes a new plan which, at least, has the merit of simplicity. He suggests, that as every Rector has or ought to have charge of the communion alms of his parish, \$1 a month might be appropriated out of such alms for the benefit of the "Widow and Orphan Fund," and the "Infirm Clergy Fund." He thinks, that in this way, at least \$12,000 per annum could be easily added to the present income of these two charities. It is doubtful, however, if any considerable result could be derived from such a method, to say nothing of the possible impropriety of appropriating the Communion alms to any other purpose than the relief of the parish poor, for whom they are given. The difficulty with all such schemes is that it is next to impossible, as things are, to enforce a regular and systematic working of them. We have all heard of the famous penny-a-week, which would so soon and so easily build rectories and

pay off Church debts. Unluckily the penny contrives to get forgotten so often that it soon ceases to amount to anything whatever. Doubtless, if all the Rectors would give a dollar a month, the result would be very gratifying. But will they? It is deplorable, but true, that the clergy themselves are not less careless than the laity about the maintenance and welfare of their poorer clerical brethren. This results, doubtless, from lack of thought rather than from lack of heart. They are busy men, and pre-occupied men, and not much accustomed, for the most part, to systematic business ways; and it is certain that a vast majority of those who sympathize most deeply with Dr. Spalding's suggestion, would soon cease to forward the monthly dollar. We suggest, therefore, that what is needed, whether Dr. Spalding's plan is adopted or not, is a more vigorous effort on the part of the Trustees of the funds named to secure contributions. Why should not agents be appointed to canvass the Church, and to represent the claims of our infirm clergy, and of the widows and orphans of deceased clergymen in every parish? The same vigor of administration which has characterized the management of our Domestic Missionary Committee, for instance, would soon bring in results. Nothing short of this will amount to anything.

ARCHBISHOP PURCELL, of Cincinnati, has written a letter to the Pope asking to be relieved from the labors and responsibilities of his office. From the account in a Cincinnati paper of a statement which he made in his Cathedral on Sunday morning last, it appears that the aged prelate was induced to take this step partly because of the enormous financial responsibility which has rested upon him. He explained to the congregation the details of many of his money transactions. He pointed out how he had loaned money to "parishes, societies, friends, asylums and churches in process of construction," which had not been "repaid to him at the time specified, and in this way he was compelled to participate in the general depression. He had lost \$60,000 by the failure of John Slevin, and \$17,000 by John Boyle." * * * "Not long since he had mortgaged the Central Avenue front of the Cathedral grounds for \$35,000 to relieve the existing pressure." * * * "He finished the financial part of his discourse by convincing his hearers that no fears need be felt as to the ultimate result, as all investments were secure, and would be returned in due time." In the same account there is a suggestion that the Archbishop's resignation was hastened by an attempt on the part of the clergy of his Archdiocese to have him relieved of a part, at least, of his labors; and his implied sensibility on that score, as well as the fact that he thought it necessary to make a financial explanation to his congregation, is not without a certain pathos.

The whole account, moreover, discloses the enormous burden of responsibility which the Roman Catholic system imposes upon their Bishops and other clergy. Certainly, a Bishop of that communion has need to be a man of affairs; and, even so, his hands would be pretty full of secular business, of an embarrassing character. We have no desire to see such a system of Episcopal administration adopted by our own communion. Our Bishops wisely avoid such responsibility.

SUCH a bright and bracing and "old-fashioned Christmas" as the one that is just past has not been seen in Chicago in many years. There had been several heavy falls of snow, and the sleighing has been unusually fine. Then an exceptionally severe frost locked up the river, and hushed the waves of our "much-resounding sea," making the world about us glittering and still. On Monday, the 23d, the mercury fell below zero. On Tuesday, the average thermometer indicated 19° below zero at 7 o'clock in the morning. On the same day, a fierce gale, which seemed to come from the home of perpetual winter, blew continuously, and added tenfold intensity to the extreme cold. During the night, however, the wind died almost entirely away, and Christmas Day dawned bright and beautiful as the ideal Christmas of the story-books. Just at midnight, the chime of St. James' rang in the glad festival; and, in the morning, the same bells called multitudes of Church people to their various houses of prayer. We defer till next week an account of the services in the various city churches. One fact is at hand, however, which deserves to be recorded. The ladies of St. James' Church, Chicago, gave out bountiful Christmas dinners to 65 families, thus furnishing a most generous feast to 280 persons. It has long been a custom in this parish to give Christmas dinners to the many indigent families who are reached through the various parochial activities. Never was there larger or more generous bountifulness, however, than there has been this year.

The Church at Work.

ILLINOIS.

The Chapter of the Northern Deanery of the Diocese held their Sixth Convocation at Trinity Church, Polo, on Tuesday and Wednesday, the 10th and 11th. There were present the Rev. R. F. Sweet, the Dean, and the Rev. Messrs. Goodhue, of Sterling; Steel, of Dixon; Toll, of Sycamore, and Heermans, of Amboy, Lee Centre and Polo. After Evening Prayer, on Tuesday, addresses were made by Messrs. Goodhue, Snyder and Steel on "A Pure Morality," "A Definite Faith," and "A Solemn Worship." On Wednesday morning the Holy Eucharist was administered by the Dean, and an address made by Mr. Toll, of Sycamore. In the afternoon, the clergy present visited the high school, on the invitation of the Principal. At a business

meeting, reports were made as to the work at Morrison, Rochelle, Amboy, Lee Centre, Polo, Grand Detour and Oregon. The time and place for the next meeting of the Chapter were left to the appointment of the Dean. It was resolved to hold a mission at Rochelle in January. A vote of thanks was extended to the Rector and people of Polo for their generous hospitality. At the Wednesday evening service, addresses were made by the Dean and by Mr. Goodhue on baptismal regeneration, conversion and sanctification. Large congregations were present at every service, and all felt that we had never had a more edifying or helpful meeting of the Chapter.

A. W. SNYDER, *Secretary.*

The Riverside Mission.—The Bishop of the Diocese visited this Mission Sunday, December 15. This mission is under the charge of the Rector of Emmanuel Church, La Grange, three miles distant, whose church has but recently been consecrated, thanks to the energy of its people and their self-denial in these very hard times, trying to the Church in Illinois as elsewhere. The Bishop reached Riverside on the evening of the 14th, and was the guest of W. A. Havemeyer, late Vestryman of Trinity Church, Chicago, who is the Warden of the Mission. Although the weather was cloudy, threatening and cold, there was a large attendance. The music, as rendered by a voluntary choir, was in every way commendable; the number of communicants more than could have been expected—twenty-two; and the sermon by the Bishop, on the text, "Heaven and earth shall pass away, but my words shall not pass away," was a most forcible and eloquent presentation of the claims of religion upon the human soul. It was listened to with unflinching attention, and was well suited to the place and people. In the afternoon there was the Sunday school, at the usual hour, and then Evening Prayer and sermon. The Missionary, the Rev. F. N. Luson, of La Grange, was present, and read the service. After the sermon by the Bishop, on the text, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest," two persons were presented for the Order of Confirmation. One had been recently baptized, and had formerly belonged to Cheney's Church, of Chicago; and the other had been brought up in the Irish Church, but, having emigrated to this country in early life, had fallen among the Baptists, and become identified with them; but early impressions, and early teaching had been revived by the Mission work at Riverside, and resulted in her giving herself in the old way of confessing Christ before men. The rite, as the two knelt to receive the blessing of the Father, through the commissioned minister of His Son, impressed all as most touching. The Bishop was gladdened by the results of the work of one of the missionaries of the Diocese—especially, as it showed the life of "The Head of the Church" behind all such ministrations, and of the earnestness and zeal in walking in "the old paths" through the same Holy Ghost, by whom the things of Christ are communicated unto His people. Riverside has again and again tried to establish the Church in her midst. To Mrs. Ezra Sherman's indefatigable energy is due much of the present success. Her spirit has communicated itself to the rest of the Mission; and so heartily do all labor, that it is diffi-

cult to say who deserves the most praise. The Mission at Riverside has rented, at \$6 a month, for six months, the billiard hall connected with the Grand Hotel, with a privilege of leasing it further.

"The Epiphany Church Guild" will celebrate its third anniversary at the Church of the Epiphany, Chicago, on Sunday morning, December 29, at half past 10 o'clock, at which service the Rev. Dr. De Koven will preach the sermon, and the President of the Guild and the various Standing Committees will make brief reports of the work done by the Guild during the year. This represents one of the many parochial activities inaugurated and maintained under the vigorous administration of the Rector of this important parish. The offering will be devoted to the work of the Guild.

The best article in the last *Contemporary Review* is the one by George Mattheson, B. D., on "Originality of the Character of Christ." He shows how the religious skepticism of the nineteenth century differs in its standpoint from that of the eighteenth century. His inquiry is whether there is not something in Christianity which could not have originated in the times of its founder or in any previous state of culture. Without assuming that Christ ever existed or that the Christian records are authentic or genuine, he finds in them the portrait of a life, and a unity in the portraiture for which one cannot account by any foregoing ideals. He surveys the heathen ideals of physical strength, intellectual power, æsthetic culture and regal majesty, and shows that the conception of Christ, so far from being a combination or sublimation of these ideals, is rather a reversal of them. His argument is fresh, striking and convincing. The Rev. Clinton Locke, D. D., of Grace Church, Chicago, made this article the basis of an interesting and instructive sermon on Sunday last.

WISCONSIN.

St. Paul's Church, Milwaukee, has received a beautiful Christmas gift, or, rather, a beautiful Christmas offering has been made to Christ and His Church. It is a large and elegantly-carved font, of the purest and most perfect statuary marble, which was quarried expressly for this sacred purpose. It is white as the driven snow, without a fleck of color to mar its purity. The octagon bason stands on a richly carved and floriated base. On one of its panels appears a descending dove carved in high relief. On the back, the monogram I. H. S. On the two sides are carved lilies, opening and opened. Around the rim of the bowl are the words: "IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN." On the four sides of the base are carved the following: "IN MEMORY." "IN FAITH." "IN HOPE." "IN LOVE." This beautiful offering is the gift of a parishioner.

MINNESOTA.

At a meeting of the Standing Committee of the Diocese of Minnesota, held December 16, Rev. L. F. Cole, Deacon, was recommended for ordination to the priesthood. Mr. H. Mueller, a student of Seabury Divinity School, was recommended as a candidate for the ministry.

The Bishop of the Diocese confirmed, at Sauk Center, December 10, 2; at Alexandria, December 11, 12; at Little Falls, December 12, 8; on Sunday, December 15, in Ascension Parish, Stillwater, 8.

The present is to be a busy week for the Bishop. On Tuesday, the neat parish church at St. Charles is to be consecrated, and the Minister in charge, Rev. L. F. Cole, to be advanced to the priesthood. On Wednesday, the church at Waseca is to be consecrated. The late Rector of this Mission, Rev. B. S. Hall, has removed to the Diocese of Albany; Rev. T. J. Brooks is in charge. On Friday, the church at Janesville, Rev. E. Hunter, Missionary, is to be consecrated.

Rev. Samuel K. Miller, of Watertown, Wis., has taken charge of the parish at Duluth.

Rev. C. T. Coes has entered upon the rectorship of Calvary Church, Rochester, Minn.

The Bishop of the Diocese expects to spend the greater portion of the winter South.

IOWA.

The Bishop desires it to be understood that the licenses of lay readers are to be renewed from year to year, and that all lay readers are required to report to him, at least yearly, particulars as to the services rendered. All licenses granted prior to the Bishop's consecration are lapsed.

It is anticipated that services will be inaugurated at Onawa, Monona Co., under the charge of the Rev. William E. Jacob, of Decatur, Nebraska, which is across the Missouri River. Every day reveals the imperative need of the appointment of general missionaries, who can labor along the great trunk-lines of travel from East to West, and seek out the Church people, who without some such system of itinerant ministrations will be lost to the Church of Christ.

Ottumwa.—The Bishop visited St. Mary's, Ottumwa, on the first Sunday in Advent, preaching and administering the Holy Communion in the morning, and in the evening confirming a class of eight. The energetic Rector of this working parish has begun the preparation of his *next* confirmation class, an example well worthy of general imitation. This plan secures a well-instructed class.—*Iowa Churchman.*

WESTERN MICHIGAN.

Bishop Gillespie's appointments are: 1879—January 5, First Sunday after Christmas Sturgis, evening, St. John's Church; morning, Burr Oak, Grace.

MICHIGAN.

Bishop Gillespie's appointment are, 1879, January 12.—First Sunday after Epiphany, morning, Fentonville, St. Jude's; evening, Linden; 13, Monday, Chesaning; 14, Tuesday, Midland, St. John's Church; 19, Second Sunday after Epiphany, morning, Saginaw City, St. John's Church; evening, East Saginaw, St. Paul's Church; afternoon, South Saginaw; 20, Monday, Taymouth, St. Paul's Mission; 26, Third Sunday after Epiphany, Pontiac, Zion Church; 27, Monday, Flint, St. Paul's Church.

Parishes interested will please acknowledge notice.

In his column in *Our Dioceses*, the Bishop reports his labors:

"December 15.—Third Sunday in Advent, morning, Mount Clemens, Grace Church; preached; confirmed twelve, and administered the Holy Communion. The class was of various ages, and included a father and daughter. All came to the Holy Communion, receiving their first communion as a class. The young Pastor has made a good beginning, and the

parish seems encouraged. Evening, New Baltimore; preached and confirmed six. The Rev. Mr. Flower, and Rev. Mr. Pearson took the services. The former met us here, having had twenty-four miles' ride to our ten. Considering that the Missionary can only give a week-day service, the class struck me as a token of the divine blessing. The people are evidently earnest. They worship in a neat church-room. The Missionary tells me that his Sunday work includes three services, at St. Clair, Marine City and Algona, and sixteen miles' ride. An example to younger men.

Monday evening, preached at Ovid, the Rev. Mr. Chapin conducting the service. Mr. Chapin officiates here every two weeks on Sunday afternoon, and on every Wednesday evening. The services are held in the Baptist house of worship. The Church people are considering the erection of a church.

SOUTHERN OHIO.

The Bishop made the address at the opening of the Children's Home, Cincinnati. After describing the pitiable condition of child-life in pagan times and the improvement in the Christian era, he dwelt upon the great need of neglected children, whether fatherless or motherless orphans, or bereaved by crime, of a home—something which will be in the place of home they have not; something which will have the mother-heart of Christianity in it; something which will take them up in its arms and save them from sin and train them for God; and then of the interest of the work. It is of all works the happiest, because there is no richer pleasure in all the world than making childhood happy. "Blessed is the man," says Douglas Jerrold, "who prepares a pleasure for a child." In a world where there is so much hardness and darkness, who would not gather the innocent out of it into light, if he could? Passing along one of our streets, last spring, twirling a faded rose in my finger, a solemn-looking, care-worn little fellow, carrying a heavy basket, met me and said: "Please, sir, give me that flower?" I quickly gave it to him. He trudged off, gently stroking it, and I thought what a little thing will make a child happy. Then, too, I thought of many to whom the little pleasures seldom come. You remember how Mrs. Browning describes them:

"In the alleys, in the squares,
Begging, lying little rebels,
In the noisy thoroughfares,
Struggling on with piteous troubles.

"Patient children—think what pain
Makes a young child patient—ponder,
Wronged too commonly to strain
After right, or wish or wonder.

"Wicked children, with peaked chins,
And old foreheads! There are many.
With no pleasures, except sins,
Gambling with a stolen penny.

"Sickly children that whine low
To themselves, and not their mothers,
From mere habit—never so
Hoping help, or care for others.

"Healthy children, with those blue
English eyes fresh from their Maker,
Fierce and ravenous, staring through
At the brown loaves of the baker."

All these sorts of children are in our streets. Vice and crime are constantly adding to their numbers. The ideal legislation of Plato and Aristotle would have destroyed them. The actual legislation of Lycurgus and Solon did so. But Christianity does not justify a massacre of the innocents. It

says they have souls to save; through their society may be redeemed from the evil influence of their fathers; they may be made good citizens; there are immortal possibilities in them.

Southeastern Ohio Mission.—The work of planting the Church in this furnace region has, in some respects, fallen upon evil times. At one point of the work, last year, a furnace company had just failed, which will throw out of employment most of those interested in the Mission, and probably necessitate their removal. The coal business has also been depressed, not affording occupation over half the time much of the year. At Athens, during the last two years, some twenty communicants have removed to other points—a great loss, where three years ago there were not, in all, more than five or six. The Rev. J. N. Lee is engaged in this field, occupying three or four points, and vigorously pushing the work.—*Standard of the Cross.*

Portsmouth.—This old town, the centre of the great "Hanging Rock" iron interest, feels the current depression, but its two well-established and well-manned parishes hold on the even tenor of their ways. Rev. H. L. Badger, Rector of the old mother Church of All Saints, is doing a quiet and earnest work, and is highly esteemed by his flock. A debt for improvements, a year or two ago, is being steadily paid off. Christ Church, the younger parish, is under the pastoral charge of the Rev. F. K. Brooke, youngest son of the eloquent old Dr. Brooke, of a former day. He is a faithful worker. The Young Men's Helping-Hand Society of Christ Church has a course of lectures under way for the winter, which was inaugurated a week ago, by a highly interesting and instructive lecture by Rev. Charles L. Fischer, of Chillicothe, formerly of Philadelphia, on the "Bonanza Mines of Nevada." The venerable Dr. Burr still lives, the honored patriarch of the Church in Portsmouth, and able still for occasional efficient service.—*Cor. of Episcopal Register*

MISSOURI.

The eloquent Rector of St. George's, St. Louis, preached recently upon the "Second Coming of Christ." A daily paper, after a tribute to his popularity and power, condenses the discourse as follows: "Quoting 'text proofs' of the second coming of Christ from the fourteenth chapter of St. John and St. Paul's Epistle to the Thessalonians, Mr. Holland proceeded to define the time and manner of Christ's coming with the order of events to follow it, according to the interpretation of the learned divines who recently met for the purpose of discussing the subject. He reaches the conclusion that the absurdity of the proposition carries its complete refutation with it. Furthermore, he is of opinion that among the Apostles themselves there was a misconception of Christ's utterances and of that, Peter's errors alone furnished Scriptural evidence. The mode of Christ's second manifestation after the resurrection was misunderstood and an ocular demonstration of Christ's kingdom upon earth, with the royal headquarters at Jerusalem, was looked for and so interpreted by some of the Apostles in the divine utterances recorded in the Acts. Mr. Holland takes it that Christ's second coming is a fact, and a fact in the only acceptable sense spiritually. He is accessible to all and everywhere. It is neither a mat-

ter of location nor a weary pilgrimage to behold Him; but the rich and the poor, the deaf and the mute share His presence and behold His glory."

KANSAS.

At a meeting of the Diocesan Executive Committee on Missions, held in Bethany College, Topeka, the Bishop in the chair, Rev. J. L. Gay was appointed, on the nomination of the Bishop, as Missionary in Labette and Cherokee Counties. Rev. Mr. Gay will be known as the Diocesan Missionary, it being the intention of the committee to concentrate their efforts more than heretofore.

Two other small appropriations were made to missionaries who have been assisted by the committee for two years past.

Bethany College.—This institute, for girls, has acquired an enviable reputation for thoroughness, not only in Topeka, where it is located, but throughout the State. The Bishop is at the head of the school, and is assisted by Rev. A. Brown and an excellent staff of teachers. Bethany College ought to be more generally known, for if it was its patronage would increase rapidly. The number of boarding pupils has doubled within a year. It might well be called a family school. Few show more strongly the personal influence of those in charge.

TENNESSEE.

Church Property.—The journal of the last Convention is interesting because of the light it throws upon the tenure of Church property. In an able report, the registrar enumerates a considerable number of pieces of property transferred during the year to the Convention, and adds:

The registrar has heretofore called to the attention of the Convention the subject of tenure of Church property, as a most important matter for their consideration—expressing the opinion that the vestiture of such property in the Convention (for the use and benefit of the parishes, or such uses as may be designated in the conveyance) is the most secure and satisfactory tenure—but has hesitated in pressing this view until brought fully before them for consideration.

The confusion and serious inconvenience resultant from other tenures has been strikingly brought to the attention of the undersigned during the past year. In one parish, the title to the property had been vested in a Trustee, now dead, and has descended to his heirs, resident upon two continents, and there seems much delay, if not positive difficulty, in getting release of title from them. In another, the title was vested in a Trustee, now a non-resident of the Diocese, who does not respond to repeated efforts to obtain release from him.

In one case, Church property has been actually attached for alleged debt of the congregation; and in two others, suits and levy upon the same have been threatened, though the obligation is denied.

A committee on the same subject afterward reported:

That the evils attendant upon the titles to Church property residing in the congregations, or Vestries, or Wardens, are great. The following are some of the most apparent:

1st. Where both the title and beneficial use are vested in the same persons or body corporate, the property may be charged with the payment of debts improvidently entered into, such as for salary of Rector, ordinary expense account, or for improvements; and

thus property devoted perpetually to the use of the Protestant Episcopal Church may be diverted to pay the obligations of a careless Vestry.

2d. It is possible that by the consent of a majority of a Vestry and congregation, property intended by the original donors to be forever devoted to the uses of our branch of the Church Catholic may be diverted to other and wholly foreign purposes, as was the case with the property of Christ Church, Chicago.

There can be no serious objection to vesting the title to Church property in this Convention. 1st. It is a corporation empowered by law to take and hold as trustee all such property. 2d. The effect of vesting titles in the Convention would be to make the Convention the holder of the naked legal title in trust for the use of the particular congregation. 3d. The independence and liberty of the congregations as to the use of the property would in nowise be impaired. Its abuse would alone be restrained. The separation of the legal title from the beneficial use would prevent the latter from alienating it, or encumbering it by debt, without the consent of the Convention.

MISSISSIPPI.

Illness of Bishop Green.—We regret to state that the condition of the Bishop's health is such that he has been obliged to give up his appointments for the present. A few days since, he was at Meridian, confined to the house. The Bishop writes to a friend: "My disease, good Dr. Redwood says, is a serious affection of the bronchial tubes, and it is accompanied by more or less fever every day. My cough still troubles me; my appetite has left me, and so has nearly all my strength. The result is (much as I hate to think of it) that doctors and friends unite in commanding me to return to my family. I cannot tell you how it almost breaks my heart to thus shrink from the prosecution of my work. But the truth is I am an old man, and need not deny it."—*Churchman.*

LOUISIANA.

At a meeting of the Standing Committee, held at New Orleans, December 16, the following resolutions were adopted:

Resolved, That the Standing Committee of the Diocese call a special session of the Diocesan Council to elect a successor to the late Bishop of Louisiana.

Resolved, That the special session of the Council be held in Saint Paul's Church, New Orleans, Wednesday, January 29, 1879.

Resolved, That a memorial service be held at the opening of the special session, and that the Right Reverend the Bishop of Alabama be requested to preach a sermon commemorative of the life and character of our late beloved Diocesan.

HENRY V. OGDEN, Sec.

TEXAS.

Confirmations.—Austin, St. David's Mission, 4; Hearne, 2; Waco, 4; Jewett, 1; Bryan, 8.

On November 17, the twenty-second Sunday after Trinity, the Bishop of the Diocese ordained to the diaconate, Messrs. Horace Clarke, George W. Dumbell and John Davis. The ordination was held in Christ Church, Houston. The clergy present were the Rev. L. P. Rucker, Rev. T. B. Lee, Rev. Albert Lyon, Rev. W. D. Sartwelle, Rev. W. Carnahan, and Rev. J. J. Clemens.

These, with the Bishop, the three candidates, and twenty-two men and boys of the choir, entered the church by the main entrance, singing the 176th hymn as the processional. The Rev. T. B. Lee read to the end of the Psalter, the Rev. W. Carnahan taking the Lessons, Creed and Prayers. The sermon was preached by the Rector of Christ Church. The ordination then proceeded. The candidates were presented by Rev. Messrs. Rucker, Lee and Clemens. The altar was adorned with white flowers, the principal feature being a large white cross, surmounted by a crown. The singing of the choir was remarkably good, the 'Venite' and 'Te Deum' especially.—*Texas Churchman*.

FLORIDA.

The Bishop of Florida is gradually improving and hopes, early in January, to be able to resume his duties.

EASTON.

The Bishop of Easton sailed for Europe on Tuesday, December 10, to be absent a few months. Address to the care of the Rev. F. W. Tremlett, The Parsonage, Bel-size Square, London, N. W.

DELAWARE.

At a meeting of the Standing Committee of the Diocese of Delaware, held December 2, the Rev. William M. Jefferis was recommended to the Bishop for ordination to the priesthood.

The Rev. W. G. Ware has resigned the charge of St. Paul's Church, Troy, in the Diocese of Pennsylvania, and accepted a call to Calvary Church, Wilmington, Del.

PENNSYLVANIA.

Bishop Stevens made his annual visitation of the parishes of Trinity Church, Centreville, and St. Paul's Church, Doylestown, on Sunday, December 7. In the morning, he preached in the new chapel at Centre Hill, now nearly completed, and confirmed one person; and in the afternoon, he preached and confirmed one person in Trinity Church, Centreville. The Rev. J. T. Carpenter has charge of both these churches. In the evening of the same day the Bishop, having driven to Doylestown, preached in St. Paul's Church, and confirmed and addressed sixteen persons presented by the Rector, the Rev. V. H. Berghaus. Overflowing congregations were present at all these services.

The Missionary operations of St. Andrew's Church, Rev. Dr. Paddock, Rector, have been prosecuted with gratifying success during the past few months. Cottage prayer-meetings have been held within the parish limits. There are three Missionaries employed, who are constantly engaged in visiting the poor and sick. Religious conversation is held in the families of the destitute, and substantial relief is extended. A Missionary is also supported on a foreign field, and reports received indicate that a good work is being done in that quarter.

On Monday evening, December 16, in compliance with the request of a number of the clergy of the Diocese, the Rt. Rev. Bishop Stevens delivered a lecture in the Church of the Holy Trinity, Nineteenth and Walnut streets, upon the Pan-Anglican Conference, held at Lambeth during the last summer.

The audience was very large, comprising a great number of the clergy and many active and influential laymen. The Rev. Drs. Hare, Currie, Watson, and the Rev. Mr. McVickar were seated in the chancel.

The Bishop's Lecture was carefully prepared, and gave a clear, compact and most felicitously worded account of the Conference. After a brief account of the First Lambeth Conference, held in 1867, and three grand services held preliminary to the recent Conference, he gave the most complete and graphic description of objects, meetings, members and results of this Second Pan Anglican Conference, which has yet been put before the Church. There were several appropriate and touching allusions to the deaths of Bishops Mackenzie and Wilmer, both of whom were present at the Conference, and both of whom have since died suddenly.

The publication of Bishop Steven's lecture will be a valuable contribution to the history of the august assembly gathered at Lambeth, in July last.—*Register*.

The Rev. Dr. H. W. Spalding, Corresponding Secretary of the Society for the Increase of the Ministry, has accepted the Rectorship of St. John's Church, York, Penn.

NORTHERN NEW JERSEY.

The health of Bishop Odenheimer permits him to ride out in favorable weather.

Newark.—The Bishop of Long Island preached before the Church Societies of this city on Tuesday, December 3, their fourth anniversary.

NEW YORK.

The *American Church Review*, which under the Rev. Dr. Boggs has attained a high character, instead of quarterly, is to be published every two months, and the subscription is to be \$2 instead of \$3. It is, when its ability is considered, a miracle of cheapness. It numbers among its contributors the very ablest men in the Church, both clerical and lay, and it ought to have a very large circulation.

Mr. Whitaker, the well known Church publisher, has begun to issue a paper, called the *Literary Churchman*. It will be especially devoted to the literature of the Church, and in its account of new books and old, will be a valuable assistant to his correspondents and customers. It should be gladly welcomed by all Churchmen and literary men.

Among recent publications bearing the imprint of Whitaker—and it is a passport to confidence—we notice Bishop Elliott's Lecture upon Bishop Patterson, the Martyr of Melanesia; Bishop Garrett's Sketches of the Historical Continuity of the Church; Cotterill's Family Prayers, suitable for all, but especially for plain people; teacher's Sunday-school class-book, and a Prayer-book, clear and legible, and sold for \$15 per hundred. It is a boon to the Church. Mr. Whitaker also publishes the Sunday-school Lessons of the Diocesan Committees, edited by Rev. George W. Shinn, at 12 cents per copy for one year.

Pott & Young have already issued their almanacs for 1879, with and without the Parish List, and for 15 and 40 cents, respectively. We have only given them a cursory glance, but find them full of useful information.

We had the pleasure, recently, of inspecting a collection of books at Whitaker's which Bishop Whipple had secured to serve as a circulating library for the clergy of his Diocese. They were books of substantial merit, and we thought it a precedent which

might be followed to advantage by other of our Bishops.

We took a little tour among the book-sellers, the other day, and at Dutton's, Pott & Young's and Whitaker's, we found everybody busy, to a degree, with the Christmas trade. The stores were thronged with customers, and the display of goods was every way attractive. We saw no indication that the hard times had reached New York. The prices, withal, were reasonable, and came almost within reach of the poor clergy. But it is not always those who read books who buy.

The old adage has been a little changed, and now reads, "All roads lead to Rome and Whitaker's." He is bounded on three sides by horse and steam railroads and close by are the across-town cars. His store is thus accessible from every quarter of the city. It is becoming more and more the headquarters of the city clergy, and its literary attractions and the pleasant manners of Mr. Whitaker make it a most desirable place of resort. Monday morning finds a good many of the clergy gathered there, comparing notes or examining the treasures of theological learning which the enterprising publisher has collected.

There are 375 churches in New York City, of which 73 are Protestant Episcopal and 54 are Roman Catholic; the Methodists follow with 50, the Presbyterians with 41, and the Baptists with 31; then come the Jews with 25, the Lutherans with 21, and the Dutch Reformed with 20; seven "persuasions" run from 9 to 3, and under the head of miscellaneous there are 21. If these churches were all filled, but a small part of the population of the Metropolitan City would be accommodated.

We have spoken elsewhere of Pott & Young's Church Almanac, and we must also make mention of Whitaker's. It combines the clergy and parish list, and is furnished for 25 cents. How it can be done, only the publishers can say. It is running over with statistical information. In the old colonial times, before the Revolution, a church almanac was published in New York by Bradford, and Whitaker's Almanac may well be thought to be its legitimate successor. The issue of 1879 is fully up to its standard of excellence in former years. It is especially full on the Church in Canada.

It will be recollected that some months since Dr. De Koven declined a call to be one of the Senior Assistants of Trinity Church. The corporation have decided, at least for the present, to leave that place unfilled, and have called the Rev. Geo. W. Douglas to be a Junior Assistant and he is serving at Trinity, the Mother Church.

The Church German Society.—The Protestant Episcopal Church in New York is beginning to do a good work among the immense German population of that city, said to be larger than in any city in Germany itself. The "Church German Society" has now twelve Mission stations, at which services in the German language are regularly held. At two of these stations one hundred persons were recently confirmed, and the whole number of communicants in the Society's Mission has increased, we are told, not less than fifty per cent during the past year. This work has been done thus far at an annual expense of only \$3,000, not one cent of which has gone for any expenses of collecting or disbursing the money; a result

most creditable to the Society which has accomplished so much with such a small amount, but not at all creditable to the Church which has suffered it to be thus limited in means of usefulness.

That the Germans can be reached by the services and work of our own Church is evident, not merely for the success of the "Church German Society," but by the appeal of a large number of Ohio Germans (mostly Lutheran) to our Bishops, on the one hand, and by the remarkable instance of St. Joseph's Church, Rome, N. Y., coming over in one body to our Church, and maintaining their position steadily under the greatest difficulties.—*North East.*

ALBANY.

Troy—St. John's Church.—The first number of a parish paper, entitled the *St. John's Tablet*, has been issued in this parish—the Rev. F. L. Norton, Rector. It displays the interesting features usual in this class of publications, its children's department being especially full. It is to be published monthly.

CENTRAL NEW YORK.

We have clipped so freely from the *Earnest Worker*, of Trinity Church, Utica, N. Y., for December, that a special acknowledgment is due. Our free use of its articles is the best evidence of our appreciation of its excellence. It makes the following points in favor of the free-church system:

1. It is scriptural.
2. When properly carried out it is sure to succeed.
3. It enables all to contribute for the support and extension of the Church.
4. The theory of free seats has the support of the best men in England and in this country.
5. In reference to "free seats" in Trinity Church, it is expedient—because under the present system only about 60 per cent of the congregation contribute anything toward current expenses.
6. It is expedient because it is thought to be the only method by which the congregation can be built up.
7. The position of Trinity Church makes it pre-eminently a Missionary Church.
8. Those who wish can undoubtedly retain the seats which they now occupy, and to which they are attached.

Lastly, please consider the subject as involving more or less the possibility of interesting every man, woman and child of the congregation in the Lord's work. We believe that the adoption of the free-church system in our Church will mark the beginning of a new era in her life. Go to the multitude of churches in England and you can find crowded churches, in which all classes mingle in worship. Dr. H. C. Potter, of Grace Church, New York, tells of free churches in which noblemen act as ushers. Let the spirit of Jesus Christ pervade our hearts, and not selfish feelings, in considering the free-church system.

WESTERN NEW YORK.

Treasurer's Receipts.—The Treasurer of the Diocese acknowledges the following receipts in his November report: Diocesan Missions, \$1,491.12; Bishop's salary, \$290.94; General fund, \$18.91; General Convention expenses, \$55.01; Diocesan Convention expenses, \$66.47.

Rochester.—The laying of the foundation of the Sunday school building of St. James' Church progresses. It is expected that the

walls will be built and the flooring timbers laid before winter sets in.

The Rev. W. D'Orville Doty, Rector of Christ Church, delivered his first anniversary sermon recently. He read the report of the finances of the parish: Receipts, \$9,517.40; disbursements, \$9,100.25; balance on hand, \$417.15. Upon the floating debt, which a year ago was \$4,680, there has been paid \$3,321.11; leaving a balance of \$1,358.89, all of which is guaranteed and will be paid in a short time. Upon a recapitulation, it was shown that the increase of receipts during the past year has been \$5,820.62.—*Churchman.*

Hobart College, Geneva, N. Y., has issued its annual catalogue. Its "visitors" are the five New York Bishops and the Rector of Trinity Church, New York. Besides these Bishops, a number of distinguished clerical and lay names are on the list of Trustees. This College bears the name of its founder, the great Bishop of New York, who, in 1822, conceived and arranged its plan, and died but four years after its organization. Bishop De Lancey effectively carried out the intentions of Bishop Hobart, which were, that it "should be in affiliation with the Church itself, officered by those devoted to her interests, and pledged to maintain, in all their beauty and integrity, the doctrines and practices of the Episcopal Church."

To accomplish this work, we are told the College "has an efficient Faculty, a liberal and high standard of scholarship, the necessary appliances for College work, and a large endowment for its support securely invested," beside a "large fund permanently invested in loans invested upon real estate." (Catalogue.) The curriculum is full and thorough, embracing a large course in the Humanities, Science and Literature, besides regular lectures in each department. Daily morning and evening prayer in the Chapel, with two Sunday services, must be attended by Faculty and students. The library contains 15,000 volumes. An astronomic and meteorologic observatory have been erected, and amply equipped with all the best apparatus for their purposes. Twelve different grammar and high schools in the State of New York are recognized as feeders to the College, among them St. Paul's, Garden City, Long Island. Among the regulations is a good one requiring all students, except those whose parents live in the town, to have lodgings in the college buildings. A liberal system of medals and prizes stimulates to generous rivalry. The main building, the library fund and the general fund are emphasized as objects specially demanding the attention of the friends of the institution. Hobart College is one of those Church institutions of an age and an established character for sound principles and thorough scholarship, which have unjustly fallen into a sort of neglect among Churchmen, and which it is in every way our interest to sustain handsomely.—*Church Elect.*

LONG ISLAND.

There continues to be a steady increase in the attendance at St. Ann's Church, Brooklyn, and the indications are that every seat in the vast and beautiful edifice will soon have an occupant on each recurring Sunday. The free system has now been in operation a couple of months, and is found to work in the most satisfactory manner. Rev. Dr.

Schenck is much encouraged and cheered at the bright era opening up. The Brotherhood of St. Ann's is now fully organized, and mission services will be held under its auspices on Wednesday evenings, when the exercises will be in charge of the laymen. It is expected that the Church will be considerably strengthened by this society, and its usefulness greatly increased. On the evening of the Third Sunday in Advent, the Rev. J. H. Eccleson, D. D., Rector of Trinity Church, Newark, N. J., preached an eloquent sermon upon the story of Rizpah. The report in the daily papers depicts in forcible language Saul's violated oath, the execution of his sons and the grief of the distracted mother. Nothing ever does or can expose men to the gaze of the world like sin, and that is not the worst of it. As promptly the vultures and jackals of society rush and sweep down upon the carrion to exult in it and then begin for some poor half, or it may be whole hearted friend, Rizpah's office, viz: To watch the carrion and drive off the beasts prowling by night or the bird circling by day, until in some shower of kind Heaven's grace her watch may be ended. If men will do evil they must expect it to be pointed at, at least for avoidance. But the thing does not stop there. The vultures and the jackals begin. The tainted reputation has a frightful attraction for them. Down they sweep, whole herds and flocks of them, and then must begin for some bruised heart Rizpah's dreadful office, and it is apt to be a woman to do it. The watcher's task, of course, increases in anxiety and distress in direct proportion to the grade of the offense. So long as men and women will be guilty of folly and crime, so long, in self-defense, society must make that folly and crime an object of abhorrence. There is no selfishness like sin; he only can afford to commit it who has not one heart near him to be wounded by his act.

MASSACHUSETTS.

Ordination.—The Bishop of the Diocese has ordained to the Diaconate in St. James's Church, Boston Highlands, Mr. Frederick Palmer, formerly a Congregational minister. Mr. Palmer was presented by the Rev. Percy Browne. The sermon on "Now, then, we are ambassadors," etc., was delivered by the Rev. Dr. Malcolm Douglass. It is understood that Mr. Palmer will act as Assistant Minister in Emmanuel Church, Boston.

The Church is gaining strength in the city of Cambridge, hitherto, the center and stronghold of Unitarian influences.

VERMONT.

Standing Committee.—At a meeting of the Standing Committee, held at Burlington, December 6, Mr. J. M. C. Fulton, formerly a Methodist minister, was recommended to the Bishop for Deacon's orders. Mr. Fulton was ordained on the following Sunday, in St. Paul's Church, Burlington.

PITTSBURGH.

The Bishop of the Diocese visited St. Peter's Church, Butler, Penn., on Sunday morning, December 8, being his first visitation to the parish, since the present Rector, Rev. D. I. Edwards, took charge of the same, now some nine months since. He preached a very impressive sermon from Acts, x, 42, to a crowded congregation, and administered the Rite of Confirmation to a class of sixteen. He paid a visit the same evening to the town of Petrolia, and preached to an overflowing church, and confirmed seven persons.

He visited Millerstown the next day, Monday, preached in the evening, and confirmed a class of six, making twenty-nine altogether at this visitation. The missions at Petrolia and Millerstown are self-sustaining, and were established by the Minister in charge at the time he took the rectorship of St. Peter's Church. This is the first visit of the Bishop to the above points, which are in the centre of the Butler oil region. Quite an interest is manifested in the services of the Church, and but for the great depression of the oil interest at the present time, church-buildings would have been erected at each place. Services are held by the Minister in charge each alternate Sunday at Petrolia and Millerstown. *D. I. E., in Standard of the Cross.*

MISSIONARY.

"There is a long stretch of country on the coast of Oregon, of nearly a hundred miles, from Gardiner to Ellensburg, shut off from the rest of the State by a chain of mountains. Scattered through the towns and villages are a number of Church people to whom the Bishop has once a year sent a clergyman to administer the Sacraments and look after their spiritual welfare. It has lately been my pleasant duty to make this annual round, and I was most cordially welcomed everywhere. One aged communicant of the Church, the only one in the village, who finds her banishment from its beloved services a sore affliction, said: 'Yet I do not feel quite cut off, for my Bishop has promised to send us a clergyman every year.'

"On the Umpqua River the Captain of the little steamer said: 'I won't charge you anything, for we don't see a minister down this way often'; and it is true, for at some of the

villages there had been no kind of religious meetings for months, and in one, they told me there never had been any.

"Stopping one day for dinner at a farmhouse by the way, I found a neighbor visiting, with her children. I asked whether they had been baptized, to which she replied 'No sir; I should like to have them, but we have no preachers in this neighborhood.' Thereupon the men were summoned from the barn, and some children who had come for water from a schoolhouse near by were called in, and after a simple address I baptized the little ones. At another house I stopped and baptized the wife and children of an Englishman.

"A most excellent Christian influence is being exercised by a physician near Ellensburg. Wherever he is summoned, for sixty miles up and down the coast, he carries his Prayer-Book with him and ministers spiritual consolation to all who will receive it."

UTAH.

The *Daily Herald*, Salt Lake City, a Mormon journal, publishes in a recent number a very favorable account of St. Mark's Grammar School, under the care of the Bishop, and describes its condition as most prosperous. It has at present an average daily attendance of pupils, both boys and girls, of whom one hundred and eighty are under free tuition, being supported by contributions from the Church. The school is divided into eleven grades, and is served by fourteen teachers. Thirty boys are receiving instruction in classical studies and the academic department contains fifty students, some of whom are girls preparing to enter Eastern colleges. There is also a library of about seven hundred volumes.

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THE LAW OF LIBERTY,

AND

LIBERTY UNDER THE LAW.

It is surely of Providence and not by chance that the first day of the civil year is coincident with the Church's Feast of the Circumcision of Christ.

It is true, as Young says, that

"We take no note of time
But by its loss;"

but there are few, however thoughtless, in whom the midnight chimes, which knell the old year out and ring the new year in, do not compel reflection. Lovingly or sorrowfully, reluctantly or willingly, the shadows of the irrecoverable past rise up before us, and the retrospect is seldom joyous. What we have enjoyed seems to be gone; what we have endeavored, looks exceeding small; what we have accomplished, is yet less than our endeavor. Only what we might have done and what we might have been in all the by-gone years, looks large to a sincere, self-searching soul as midnight bears us from the old year's everlasting facts into the new year's untried possibilities. No man, then, can fail to feel that in the past there has been failure, and that in the future there lies danger of more failures still. How shall he avoid them? How, at least, reduce them to a minimum? From the Church of Christ, amidst the sadness of his retrospect, and the gloom of his foreboding comes the needed answer.

Not all failures, as the world counts failures, seem such to the eye of God. The greatest outward failure ever seen since man was made, was that of Calvary; and yet that outward failure wrought a world's redemption. But all true failures, that is, spiritual failures, and others innumerable in the natural world, arise from one sole cause—the disregard of law. The disregard of physical law brings physical disease and death. The disregard of moral law, brings sin and its inexorable penalty of spiritual death. The disregard of social law, brings crime and social turbulence. The disregard of national law brings

anarchy and revolution. To the individual man, to society, and to the nation, the condition of all future safety and all true success, lies in obedience to the righteous law of his or its existence. It is this eternal verity which the Church of Christ brings into bold relief on New Year's Day, by celebrating Christ's submission to the sacrament of the Mosaic dispensation, in which He was made "obedient to the law for man." The eternal Word of God, the Wisdom of the Father, the Wonderful Counselor, by Whom the Lord established all the laws of all the worlds, submitting for a season to the laws He had prepared for His little creature man! This were surely marvelous enough; but He did more than this: He stooped to be obedient to the poor, imperfect, transitory law which human frailty had made necessary for a time in the development and education of the single family of Abraham! Humility could go no further till the time came when He was obedient to the law of death, which had subjected our humanity, and triumphed by submitting to it in its direst form, that of the cross. This, then, is the lesson which the Church of Christ is reading to the world on New Year's Day. Death is the penalty of sin, and sin is the transgression of the law. Redemption comes by new obedience. The condition of the better life which leads to life eternal, is renewed and full obedience to the law of God, however given, even if the law itself be temporary and imperfect, ready to vanish away.

But it may be said that although our blessed Saviour stooped to an obedience which became Him as a Son of Abraham, He left to His own followers a very different law—the "law of liberty," "wherewith Christ hath made us free;" and this is true. But in what sense is it true? As to the ceremonial law of the old dispensation it is absolutely true, of course. For the "Apostles, Elders, and Brethren," having come together expressly "to consider of the matter," declared that "it seemed good to the Holy Ghost and to them," that the Mosaic law of ceremonial should no longer be obligatory. But as to all the rest, Christ had Himself declared that He came "not to destroy the law but to fulfill." The letter of the law had become a snare. Men held that if the law did not expressly forbid a thing they were at liberty to do that thing; and hence, for example, unlimited and indiscriminate divorce. So, too, the Pharisaic quibbler maintained that though the law commanded him to "honor" his parents, it did not expressly require him to support them in impoverished old age; and hence, he said to them "Corban, it is a gift," not an obligatory duty, "whatsoever thou art profited by me." Appealing to the letter of the law, the only purpose of this petty sophistry was to evade the law. Christ's royal law of liberty was meant to lift men far above the plane of

such poor hypocritical evasions. In the kingdom of God there could be none such. They who practiced them could never enter into the kingdom of God at all. They were shutting themselves out of it. They who would enter it must rise into the spirit of the law, and so fulfill it. The question must never be, How to make the law mean less? but, How to realize its largest meaning? The worship of God must rise into the love of God. The negative commandment not to wrong one's neighbor, must bloom out into positive love for the neighbor. Even in matters of ecclesiastical rule, He established, in unequivocal terms, the constitutional law of His church and of His followers for all time. Until established law should be abolished in a lawful way, it was to be respected and obeyed. "Go, show yourselves to the priests," He said to the cleansed lepers; and to all His followers he said: "The scribes and Pharisees," who afterward slew Him, "sit in Moses' seat. All, therefore, whatsoever they command you, that observe and do." So long as, by a law of God, still unrepealed, they held a seat of office which divine law had established, they were to be obeyed in all things which the law had given to their administration. Thus, Christ's royal law of liberty meant not less but infinitely more than Jewish legalism. It meant the free embracing of the law in all the fullness of its purpose, and with all the willing loyalty of trust and love.

With this idea of the law of liberty, the more modern cry of "Liberty under the Law" acquires a new significance. If it means that the law is to be interpreted by every individual person in a Pharisaic spirit of evasion, so that the obligation of obedience shall be minimized, and the operation of self-will maximized, then the cry of liberty under the law is a counter-cry to that of Christ. But if it means that the liberty secured by law is to be loyally respected and maintained as part of the law itself, then its meaning is included in Christ's law of liberty, of which, indeed, it is a partial application.

In the Protestant Episcopal Church there is good need that we should bear these things in mind. We have heard it lately spoken of as the "roomiest Church in Christendom;" and so it is, for it has room for every baptized person who receives the Apostle's Creed and lives by God's commandments. The liberty it guarantees is large and truly liberal, and so it ought to be. The spirit of the age requires it, and the Spirit of Christ concedes it. Nothing should induce us to surrender it. But this large liberty implies and contemplates a loyalty as large and free in our interpretation of it. If our laity, because we have no law of tithes and contributions, should withhold their offerings from the Altar, their whole spiritual life would bear a blight, and very soon our Church would perish. If the clergy, misled by the spe-

cious cry of liberty/under the law, were to assume that they are free to do anything and everything that is not expressly prohibited by the law, and if they were incontinently to proceed to act on that assumption in a spirit of self-pleasing and self-will, the whole Church would be plunged from end to end into a sea of turbulent confusion. Just so far as the Pharisaic spirit of evasion has prevailed among us, have these fruits been seen, and sorry fruits enough they have proved to be. Liberty under the law, wrongly interpreted, is worse than honest, conscientious legality. Rightly interpreted, in the spirit of Christ's law of liberty, it is a tower of strength. It leads men to do freely, and give up freely, and submit freely, freely to have much or little, freely to be great or small, provided that the law of Christ and of the Church of Christ be honored and fulfilled. Would that all the members of our Church, in their respective stations, might regard the Church's New Year lesson of the Lord's example of obedience to a law which He Himself was shortly to abolish. "Made of a woman," and, as a Child, setting the pattern of obedience; "made under the law," and fulfilling the law; "made Man," and as a mortal man, "obedient unto death!" If every member of the Church would only strive "to follow the example of His great humility," the Church would have a good New Year; and, be its coming joys or sorrows, what they may, they, too, in heart and home would have a Good New Year! Failures and errors, doubtless, there would still be, but the "one thing needful" would not fail.

A MOVE IN THE RIGHT DIRECTION.

For some weeks, there has lain upon our Book-Table a very little book (16mo. pp. 150), which, we think, deserves some special consideration, and to which we therefore invite special attention. We refer to the "Hand-book on the International Lessons for 1879," as arranged by a committee for the use of Sunday schools of the Protestant Episcopal Church, with reference to the Church year 1878-79. Philadelphia: Charles Godfrey. Chicago: F. G. Ensign.

To say that our existing systems of Sunday-school instruction (and home instruction, too, for that matter) are very unsatisfactory, is to say what nearly every pastor of our Church has felt and said, lo, these many years. The catechism is taught, and well taught; and, if nothing else were taught, there is enough in that to make our children "wise unto salvation." The catechism of our Church is the most admirable summary of what "a Christian ought to know and believe to his soul's health," that has ever been set forth from the Apostles' days until now. But, yet the catechism, superlatively excellent as it is, is not the Word of God; and the teaching of it can never rightly be

substituted for the teaching of the Scriptures. It is in the teaching of the Scriptures that we are deficient. Our advanced scholars study the Epistles of the Church year a little, and the Gospels much; and if nothing more could be done, this again would be an unspeakable blessing; for the Gospels and Epistles of the Christian Year, contain the very marrow of the Scriptures. But the right instruction of a Christian child ought not to end there. "All Scripture is given by inspiration of God," and all of it is "profitable for doctrine, reproof, correction and instruction in righteousness." None of it can safely nor even lawfully be kept out of view in the "godly institution of a Christian man." It is here that we fail, and fail egregiously. Our children do not learn the Scriptures as a whole. The wondrous unity of the divine story comes home to very few of them. They learn some fragments of it; but, as a whole, they are not generally taught to know it. It is true, that some of our Bible classes study the "Sunday Lessons," but we know how "scrappy" they are, and how unsatisfactorily they take the place of the Bible itself. Much was hoped from the liberty to use the English lectionary; but there are many who, after a year's use of it, are seriously doubting its superiority to our own. Even if we had a lectionary as perfect as it could be made for the use of our Sunday congregations throughout the Christian Year, it would not follow that such a selection from the Scriptures would be the best possible for purposes of catechetical instruction in our Sunday schools. For that, we ought to have a complete course in the early history of mankind and of the Abrahamic race; of Israel and Judah; of Christ and His Church; and these things ought to be so arranged as to give variety from year to year, while unity is ever kept in view. It is safe to say that no system is yet in use among us which meets all our needs in this respect; and, hence, in part, the unsatisfactory character of what we do.

It is to be feared that our Christian brethren of other Churches are far in advance of most of us in the completeness of their Bible-teaching; and, more than once, we have been tempted to examine the "International" course of Scripture studies used by different denominations in England and America. That the variety in unity which is so obviously desirable, would be found in them, we had good reason to believe; and it was no objection to our minds that the selection of lessons was set forth by others than Episcopalians. It has never made "Rock of Ages" less sweet to us that it was written by a Calvinist; nor is "Nearer my God to Thee" less helpful to devotion because it was written by a Unitarian. If anybody could help us to feed the lambs of our flock more generously, we should be grateful for the help and grateful to the helper, be he

who he may. Furthermore, if we should find ourselves and our children studying the Scriptures, week by week, with hundreds of thousands of Christians of other names, that would not greatly disturb our minds. Rather, it would be a consolation to us that the separated children of our common Father should be studying together, as it were, the recorded messages of His eternal love. Against all this there seemed to be one grave objection. In the "International Lessons" there could naturally be no eye to the Church's own authority, the order of her holy seasons, or the doctrine of her catechism; and this, to us, was an insuperable objection, even to consider the plan of lessons proposed. To us, "Christ and the Church" are not two things, but one; and to forget the one is to blot out the other.

The little book before us is full of good things, and seems to have removed our difficulty. A committee of clergymen of our own Church has taken up the "International Lessons," and supplied just exactly the Church element that was wanting. We have given the book, thus arranged, our careful consideration; and with the straightforward Church teaching now connected with it, we think it excellent. We invite discussion of it, and if such a discussion shall tend to draw Christian people nearer together, we shall be glad enough. If the "International people," or anybody else, shall help us better to feed the lambs of our flocks, they shall have our heartiest gratitude.

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.]

THE LIFE OF JESUS OF NAZARETH, FOR YOUNG PEOPLE. By JOSEPH P. THOMPSON, D. D., late Pastor of the Broadway Tabernacle, New York. Illustrated by over Fifty Engravings, on Steel and Wood, by the Most Eminent Artists of France, including Doré, Lafon and others; to which is added An Appendix, giving the Lives of the Apostles. 8vo, pp. 690. Norwich, Conn.: Henry Bill, Publisher.

By the "young people," for whom this Life of Jesus is written, the author does not mean mere children, but "youth—say in the years from twelve to twenty." Such young persons, he thinks, "do not need 'children's talk,' but language which is simple and clear, though it may speak of things that are deep and sometimes a little hard to be understood." In this we thoroughly agree with him; and we are convinced that, in these days, there is need of just such a life of Jesus as Dr. Thompson has undertaken to write. A controversial or even an apologetic work, prematurely put into young hands, would be likelier to raise doubts than to settle them; and, on the other hand, a new arrangement of the story of the Gospels, put into ordinary language, would be a work of supererogation. There are plenty such already; and none of them, after all, is so good for a young child as the stories of the four Evangelists themselves. Dr.

Thompson has aimed to do something between these two things. The story of the life of Jesus is told lucidly and consecutively; but though the difficulties of the narrative are by no means avoided, they are rather explained than discussed; so that a young person who carefully read this book, would neither have doubts suggested to him, nor, after reading it, would he be readily unsettled by the average skeptical objections which, in these days, he is not likely to escape. The style of the writer is good, and sometimes elegant; but the chief charm of his work lies in the personal presence, so to say, of the author to the reader. It is as though an accomplished and learned friend were quietly telling the divine tale to some younger listener, and illustrating it with bits of his own personal experience reading and observation. For example, the chapter on "The Prophecies Fulfilled" is thus introduced:

Have you ever heard Handel's oratorio of "The Messiah?" If not, do not fail to improve the first good opportunity of hearing the most wonderful chorus ever composed. If you have already heard it, the bare mention of it will cause it at once to resound in your ear—not the "Grand Hallelujah Chorus," majestic, soulful, sublime, as this is, but the chorus that announces the birth of the Christ-Child, in which the musical expression phrases every sentiment of the Prophet so perfectly, that the very instruments speak the words, and seem to quiver with the emotions of wonder, joy and adoration, to which they give utterance as from some living, breathing soul within them, that inspires and sways them all alike and all together. First, in softest notes of wonder, as in the hush of expectation, voice after voice, instrument after instrument, takes up the strain, like a lullaby of angels over the manger, "Unto us a Child is born, unto us a Son is given;" next, like spray leaping up, comes the refrain, "And the government shall be upon His shoulder;" then, overtaking one another in this round of joy, all voices and instruments give in unison the choral "And His name shall be called"—but now a pause, as though heaven and earth stood silent to hear, then the whole chorus gathering itself into one mighty voice, and trumpets, stringed instruments, drums, cymbals and the organ, uttering the same notes as with the very syllables of human speech, together ring out the names, "Wonderful! Counselor!" till all the waves of sound rise and roll in majestic unison, "The mighty God! The everlasting Father!" then die away, gently murmuring, "The Prince of peace." For no other birth could such a song have been framed; to no other child could such titles have been given.

The mechanical execution of the book is excellent, and the numerous maps and engravings are beautiful as well as helpful.

THE HOUSE BY THE WORKS. By EDWARD GARNETT, author of "Crooked Places," "Occupations of a Retired Life," "Premiums Paid to Experience," etc. 12mo, pp. 336. New York: Dodd, Mead & Co. Chicago: Jansen, McClurg & Co. (2).

The reader of Mr. Garnett's earlier work, "The Occupations of a Retired Life," will be prepared to find in this a simple story of pure humanity and genuine Christianity, well and sweetly told in excellent English. Here and there throughout the book will be found bits of humor that might have been dropped by George Eliot. For example, Mrs. Moffatt's suggestion on page 60, of an addition to the text of Holy Scripture: "There's a text about the wicked that sin as with a cart-rop, and there might be one about the self-righteous that wad do guid as wi' a pitchfork!" There are also bits of wisdom which one might call epigrams for their brevity, if they were not aphorisms in their scope. For example: "Half the

work of any life is in its cares and anxieties," said Aunt Barbara." (p. 42). "God will never leave the world without His Witness," said thy father; "but He may withdraw it from any Church." (p. 72). "I always hope that the heart of Mary, the mother of Jesus, had consented wholly to His ways, or He must have felt almost, that He needed to ask her pardon for being crucified before her eyes." (p. 78). "It strikes me sometimes," said Lois, "that God has not made the world yet—that He is still making it; and it strikes me that He has called all of us His children to help Him in His work, and that some of us are idle, and some of us do wrong, and that God Himself will have to combine and finish off everything before it will be at all according to His will." (p. 179). "Everlasting strength begins where mortal strength has failed." (p. 191). "We owe a duty to idiots; but it is not our duty to strive to develop them in places and times when genius is waiting for instruction."

GATES INTO THE PSALM-COUNTRY. By MARION R. VINCENT, D. D., Pastor of "The Church of the Covenant," New York. New York: Charles Scribner's Sons. (2).

Perhaps no better name could have been chosen for the essays contained in this volume. In different passages of the Psalms he finds "Gates" through which to pass into the country of the Psalmist's thought, and, looking where he will, finds vistas of far-reaching spiritual truth. Thus, the first Psalm he finds to be the Orchard Gate of spiritual fruitfulness in the description of the "man who hath not walked in the counsel of the wicked;" but, "whose delight is in the law of Jehovah."

He is like a tree planted by streams of water,
That brought forth its fruit in due season,
And whose leaf also doth not wither;
And all that he doeth he maketh to prosper.

The latter part of the same Psalm opens the "Gate to the Threshing-Floor:"

Not so are the wicked;
But they are like the chaff which the wind
driveth away!

The visions opened through these two "Gates," are thus compared by the author:

"Here, then, is the contrast between the two portions of this Psalm. Here is the fruitful, cherished tree, and here the driving chaff. On the one side, stability, divine culture, fruitfulness; on the other, instability, uselessness, ruin. On the one side, a law which nourishes every form of goodly power, and provides every variety of instruction and of comfort; on the other, license which dissipates power, begets restlessness, and ends in worthlessness. On the one side, a divine vindication, on the other, a divine exposure. Which shall be our portion? Where our place? In the garden beside the river of God, or on the threshing-floor at the mercy of the wind?"

In like manner sixteen other gates are opened by the reverend author; not with unvarying felicity, perhaps; but always instructively; and throughout his essays Dr. Vincent has very faithfully and successfully illustrated the thesis which he quotes from Bishop Alexander: "The Psalms are interwoven with the texture of the New Testament. Christianity is responsible for the Psalter with its very life. The golden key of the Psalter lies in a pierced hand! There are many who profess to expel Christ from the Psalms in the interest of the Psalms themselves. But the Psalter, as a living thing, and the association with it of our Incarnate Lord, stand together." The Christian who would like to see "Christ in the

Psalms," will find help in looking through the "Gates into the Psalm-Country." Christians of every name will find strength and comfort in these essays which are as sweet as they are simple, and as solid as they are unpretentious.

THE CHURCH KALENDAR FOR THE CHRISTIAN YEAR, FROM ADVENT 1878 TO ADVENT 1879. New York: Charles F. Roper, Publisher, No. 11 Bible House.

Mr. Roper has prepared and offered to Churchmen the handsomest, and altogether the completest Kalendar of the Christian year that we have ever seen. On each of fifty-two large pages (7x10) he has given the entire ecclesiastical order of every day of a complete week, with the lessons for the day according to the American table, and the English table also. For every Sunday and other Communion days an appropriate text is suggested; and on every Sunday, the Saints' Days, Ember Days, etc., occurring during the following week are noted. At the foot of the large and handsome page are notes on the Holy Days of the week, including the Black Letter Days of the Church of England and other matters of interest. To persons of a ritualistic tendency, this Kalendar will be a delight; for it gives the most minute directions on all the *ritualia* that any one could desire. The colors appropriate to every day are told; the exact measurement of a *Burse*, *Corporal*, *Lavabo*, etc., are given to an inch; it is particularly enjoined that "no starch be used about any of the Altar linen," and, in short, nothing seems to have been overlooked that the devout soul of a punctilious ritualist could desire. On the whole, if people do go into such things, and just as far as they go into them, it is well that they should know how to do them rightly; and if they care for few or none of them, Mr. Roper's Kalendar will be of excellent service to them in other respects, and will not compel them to adopt ritualistic practices.

THE BOOK OF COMMON PRAYER. 16mo, cloth. New York: T. Whittaker.

We have small fancy for Prayer-Books, or any other books, printed in type that might be warranted to ruin the eyes of the reader in the shortest possible space of time; and such are most of the cheap Prayer-Books that we have seen. Here, however, Mr. Whittaker has given us a 20-cent Prayer-Book, on paper so white, and in a type so clear, as to be liable to no such objection. Cheap as it is, it is really an elegant specimen of typography.

OUR BOSTON LETTER.

BOSTON, December 20, 1878.

Boston has been recently called to witness the removal of one of its ancient landmarks in the death of the Rev. Dr. E. M. P. Wells, the City Missionary. He died at the ripe age of eighty-five, after a life of eminent usefulness; and no death among the clergy has left so deep an impress upon the Church for a generation. His labors were confined to the poor and to the degraded, and for thirty years and more he was Rector of St. Stephen's Church, and lived in its mission-house, dealing out bread to the hungry. This church and mission-house were built and endowed for the benefit of the poor by the late William Appleton, and its endowment, with liberal alms from all parts of the city were faithfully ministered by Dr. Wells. He was generous, unselfish and devoted

to his work, seeking no name, but doing all for the glory of God. For that reason it is the more felt that he should have a worthy monument, and last night a public meeting was held at Trinity Church as a step toward giving form to the general wish. Addresses were made by the Bishop of the Diocese, Drs. Phillips Brooks, Converse and others, and a committee was appointed with power to act. The testimonial will probably take the form of another free church for the poor, or else the endowment of a ward in St. Luke's Hospital, and as the solid men of Boston are interested in the matter, there is no doubt of the ultimate success of the movement.

Hardly any institution of this city deserves more favorable words than does the Episcopal Church Association. It has a suite of rooms at 5 Hamilton Place, comfortable and nicely furnished, where most of the publications of the church press can be found. Among them THE LIVING CHURCH is a welcome guest. The rooms serve as a place of meeting for committees, for clergy meetings, especially on Mondays, and are a very great convenience to visiting clergy. They are in charge of Miss Elton, whose pleasant manners and kind attentions are always most gratefully appreciated. At the time of the General Convention, these rooms were thronged with visitors, and many of the brethren took home with them pleasant recollections of them. They are an honor to the Church in Boston, and many of our cities may well take pattern from her. The Church in New York and Chicago may well learn a lesson from Boston culture, when it leads to such practical results. We do not know how the means are raised to support the rooms, and trust there is no difficulty about it, for Boston had better sacrifice one of its churches than close the rooms of its Episcopal Association.

The streets are thronged with people, the shop windows are a perpetual feast to the eyes, and all things indicate that the sons of the Puritans believe not only in returning prosperity, but in Santa Claus as well. It is a great change from the days when one could only keep Christmas at peril of fine and imprisonment, and when only the strong arm of the Crown made it possible to hear the liturgy in the churches of America. Even in colonial days, we had Christ Church and King's Chapel. The latter suffered the fate of Mr. Cheney's Church in Chicago, and was, as Shakespeare calls it, "conveyed." There was, however, fertility in the soil, the good seed was sown, and Boston has now more than a score of Episcopal Churches, and many of "the solid men" are worshippers at her altars. She was able even to entertain, and she did it munificently, the General Convention. There has been a like growth of the Church through the State, and in many towns, where in the memory of living men, Congregationalism reigned supreme, the Church now flourishes. There was necessarily a re-action from Puritanism. Unitarianism into which Congregationalism degenerated was cold and lifeless, and without heart or faith, a mere system of negations, and the Church was gladly received by the sons of those who regarded her as an abomination, and as near of kin to the "scarlet lady." Whole congregations came and offered themselves and their corporate property to the Bishop of the Diocese, and you now find an Episcopal spire on every hillside and in every valley of this Puritan State. The Church no longer asks for leave

to be, but asserts her divine right while she prays for the reign of the One Shepherd and the one flock. Like the sun, the Church moves, even when she seems to stand still, and if she can break down Puritanism, may boldly venture upon the strongholds of sin.

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.]

TO THE LIVING CHURCH:

In your issue of the 21st of December, I find a "Confession," made by the Rev. Orby Shipley, late pervert to Rome. He confesses that the attainment of his present position required of him but a "simple following of Catholic instinct to its legitimate and logical conclusion." He further acknowledges, "I have long held and long taught nearly every Catholic doctrine not actually denied by the Anglican formularies, and I have accepted and helped to revive nearly every Catholic practice not actually forbidden."

To apprehend the full force of these words, it should be remembered that he makes this "Confession" from his present standpoint of membership in the Roman Church, and therefore, by "Catholic doctrine" and "Catholic practice," he means what is understood as such in the Roman Church. The extent to which he has taught this "doctrine" and revived this "practice," may be inferred from his declaration that this transfer of his allegiance from the Church of England to the Church of Rome wrought no violence to his convictions. It required no further change in his belief and practice than "to exchange the principle of private judgment for the revealed basis of faith, which is, *authority*"—as represented by the Church of Rome.

There is much of candor and truth associated with palpable self-delusion in this "confession." I have ventured to hope that an attempted confirmation of this truth and exposure of this delusion in the columns of THE LIVING CHURCH might be of some service.

The truth embodied and asserted in his "confession" is confirmed by the testimony of my own observation, during a long ministry. Priests occupying the position and maintaining the attitude which Mr. Shipley and others of the same school have held for many years, require but "the simple following of (what they mistake for) Catholic instinct to its legitimate and logical conclusion" to place them within the Church of Rome. The Catholicity of their doctrine and practice they sincerely believe. But in multiplied instances, within my own observation, the most devout and sincere of men have been led inevitably by such belief and practice, step by step, into the Papal Communion. They followed only what seemed to them "Catholic instinct, and to its legitimate and logical conclusion." Maintaining doctrines which they insisted were not "actually denied" by our Church, and laboring to revive practices which they claimed were not "actually forbidden," they were conscious of something within them, which Mr. Shipley calls "Catholic instinct," that grew by what it fed upon, and demanded continually larger indulgence until, finally,

no further indulgence could be obtained short of the Church of Rome. When they had arrived at this point, the "legitimate and logical conclusion" was so nearly gained they had but to shut their eyes or surrender "private judgment," as they thought, and accept a so-called "authority," and the end was reached. They were in the communion of Rome and yet had suffered no violent revolution in their principles, no marked change in faith or practice.

Step by step they had strayed from the "old paths," maintaining a constant readiness to defend each step when taken, insisting always that it was not actually forbidden. They employed a nomenclature in divine service, introduced into our Church only by men of their own school. They accustomed themselves to speak of the "early mass" and of the "elevation of the host." They insisted upon the use of the "wafer" in the Holy Communion; and they bowed in adoration before the "consecrated bread and wine." Their hunger for something "advanced," instead of being appeased by indulgence, grew more insatiable continually, until it became a passion that would brook no opposition. Ere long they were apologizing for the errors of Rome—nay, defending, perhaps glorifying, some of her doctrines and practices, wondering that they could ever have misjudged her, and drawing comparisons between that Church and our own, injurious to ourselves. The so-called "Catholic instinct"—more properly called "passion for advanced ritual"—had become so strong within them that "the legitimate and logical conclusion" was reached inevitably.

This is no fancy picture. The perversion of devout, earnest and lovable Christian souls, in the manner and progressively, as I have described, has frequently occurred under my own observation. I believe it to be a "legitimate and logical conclusion" from which few can escape, who ever surrender themselves to what is called "Advanced Ritualism." The "instinct," the hunger, the passion, grows by what it feeds upon, until it masters the intellect and controls the man.

The "self-delusion" of which Mr. Shipley is the victim is of a character sufficiently familiar. Nothing is more common than for a man to mistake his wishes or his passions for the utterances of his reason. Mr. Shipley's growing passion for advanced doctrines and practices he mistakes in like manner for "Catholic instinct." He arrives, finally, under the propelling force of this instinct, or passion, at a position when all that stands between him and the communion of Rome is his reason, or what we might call his "common sense," but what he calls his "private judgment." Now, the revealed basis of faith is "authority," as he justly says. If, then, one "assumption" be permitted him, viz., that the Church of Rome truly represents and stands for "authority," then the Bishop of Rome becomes to him the revealed basis of faith, and his private judgment must submit. The weak link in the chain of his reasoning is the "assumption" that the Bishop of Rome is infallible "authority." He assumes, without proof, the point which is vital to the entire argument.

How could he be so deluded? He is blinded and was led by the so-called "Catholic instinct!" that is to say, by the hunger, the passion, the insatiable craving for a ritual still more ornate, and for doctrines and

practices still more "advanced." The "instinct" overcomes and controls his judgment. He is just as honest, earnest and devout, and with as lovely a Christian character as scores of others in our Church in this country who are treading the same path that he has trod; and who, if they go on to the "legitimate and logical conclusion" of their present course, must reach the same journey's end.

It may be that some who read this will recognize therein certain features in their own progress toward the Church of Rome, and will be induced to stay their steps and reconsider their position ere this mistaken "Catholic instinct" holds them in a grasp beyond recovery. Such is our hope, and, therefore, have we written.

WILLIAM ALLEN FISKE,
Rector St. John's Church,
Naperville, Ill.

Communications.

CHRISTIAN SOCIABILITY.

ST. LOUIS, Mo., Dec. 21, 1878.

TO THE LIVING CHURCH:

As you are ever ready to hear of *living* events in our Church, I must tell you of a reception given recently by the Rector of the Church of the Holy Communion, in this city, Rev. P. G. Robert, which augurs an increase of love and sympathy that cannot but be gratifying to all who love the Lord Jesus Christ. The two parlors and dining-room, from 8 to 10 in the evening, were full to overflowing, and the opportunity the parish had of friendly Christian fellowship was not allowed to pass by unimproved. The refreshments, which were ample, had been provided by a few loving hearts, though numbers, equally loving and willing, stood ready to contribute to so good a work.

These social gatherings, where all classes can greet each other with love and sincere respect in the presence of their Pastor and family, it seems to the writer, are sadly needed in our community; and to other denominations or churches we can go with great profit for example in this respect. The writer has been a communicant of the Church for nearly forty years, and he has often observed, and has been often told by Episcopalians, that members may be in a church for years with scarcely a nod of recognition or Christian fellowship from any other member, except it may be the Pastor, and this even when they have monthly, and sometimes oftener, knelt at the Lord's table together. I know that this, in many instances, has resulted from their not joining in church work, when they have been invited by their Pastor to do so; but still the fact remains, that, in too many cases, the Pastors themselves have allowed themselves to fall into the rut of a cold, worldly policy, which shrinks from legitimate, manly Christian effort to break up the crystallization of a cold, worldly, selfish aristocracy, that benumbs the heart, dwarfs the intellect, and paralyzes the affections which should ever go out in love to all who bear the image of the Saviour, or are seeking His salvation.

I could not indeed say this of the Church of the Holy Communion, or of its Rector; for I am happy to state that he knows no distinction among those to whom he ministers except what is legitimate and which the Sav-

iour allows; and to this and to his manly piety and sermons do I attribute no little of his success as a Pastor.

AN OFFICER OF THE ARMY.

TO THE LIVING CHURCH.

The "Parallel Case," in a recent issue of THE LIVING CHURCH, points a moral in a different direction, perhaps, from the one intended by "W."

The incident quoted concerning a Church "not a thousand miles from Chicago," conclusively evinces want of attention (to speak mildly) on the part of the *laity*. Had *they*, in this case, exerted even Christian civility by introducing themselves, then their Rector, to the young men who had been so long among them, this shameful story of neglect need never have been told.

When new-comers seem indifferent or negligent about approaching the Rector, how, pray you, is the Rector to find them out? It is a common regret with the clergy that people come and go without making themselves known or affording opportunity to be cultivated. In many cases, therefore, it is plainly the duty of parishioners to aid their Rector.

Out of many ways to accomplish this, there is none more important than through efficient ushers. Whether in country or city, no Church should be without carefully appointed ushers. 'Tis a doleful thing to enter a strange church, *anywhere*, and pick your own way, especially when everybody, save you, seems quite at home.

Let there be genial, observant ushers, with the good of the church at heart. These will need no instructions to greet strangers pleasantly; to remember them when they come again; to interest them by an early introduction to the Rector, or even by an invitation to take a regular sitting.

This course does not imply intrusion, but it does imply recognition and interest, which are ever pleasing to new-comers.

If Churchmen would more generally welcome the stranger among us, they would less generally have occasion to find fault with the cordial spirit of their Rector.

J. S. D.

BRIDGEPORT, CONN., Dec. 10, 1878.

DOMESTIC COMMITTEE.—From the Annual Report of the Domestic Committee just made to the Board of Managers, it appears that their total receipts for the year have been \$143,266.20. This sum has been designated as follows: For Domestic Missions proper, \$103,461.45; for work among the colored people of the South, \$14,300.38; specials for individual Bishops, schools, and other institutions, \$25,864.39. The committee have been able to pay off the entire debt reported to the Board last year, and to meet all their engagements to missionaries. The report of the Domestic Committee is mainly devoted to the work among the colored people of the South. The committee say that the rare promise of that work, and the inherent aptitude of our own Church for the successful prosecution of it, have not taken a sufficiently deep hold upon the hearts of our people.

Bishop Holly, upon his return from the Lambeth Conference, found communications from four Anabaptist congregations asking to be admitted into union with the Church in Haiti.—*Pacific Churchman, Cal.*

The Fireside.

"THE PENNY YE MEANT TO GI'E."

BY H. H.

There's a funny tale of a stingy man,
Who was none too good, but might have been
worse,
Who went to his church on Sunday night,
And carried along his well-filled purse.

When the sexton came with his begging-plate,
The church was but dim with the candle's
light;

The stingy man fumbled all through his purse,
And chose a coin by touch and not sight.

It's an odd thing now that guineas should be
So like unto pennies in shape and size.
"I'll give a penny," the stingy man said;
"The poor must not gifts of pennies despise."

The penny fell down with a clatter and ring!
And back in his seat leaned the stingy man.
"The world is so full of the poor," he thought,
"I can't help them all—I give what I can."

Ha, ha! how the sexton smiled to be sure,
To see the gold guinea fall into his plate!
Ha, ha! how the stingy man's heart was wrung,
Perceiving his blunder, but just too late!

"No matter," he said; "in the Lord's account
That guinea of gold is set down to me.
They lend to Him who give to the poor;
It will not so bad an investment be."

"Na, na, mon," the chuckling sexton cried out,
"The Lord is na cheated—He kens thee well;
He knew it was only by accident
That out o' thy fingers the guinea fell!"

"He keeps an account, na doubt, for the pair;
But in that account he'll set down to thee
Na mair o' that golden guinea, my mon,
Than the one bare penny ye meant to gi'e!"

There's a comfort, too, in the little tale—
A serious side as well as a joke;
A comfort for all the generous poor,
In the comical words the sexton spoke.

A comfort to think that the good Lord knows
How generous we really desire to be,
And will give us credit in His account
For all the pennies we long "to gi'e."

—*Earnest Worker.*

BURSTALL'S PLAT.

1 Corinthians, iv, 1.

It was a bright Sunday afternoon in the height of summer, and the bells of Ulswick church were ringing for service. At the door of a cottage a man was seated on a bench smoking his pipe, and lazily contemplating the scene before him. It was well worth looking at. Close round him on every side were snug houses like his own, each with its flower garden in front, and its pretty porch, round which honeysuckle or roses were trained. The property evidently belonged to some one who was careful of the well-being of his dependents; and the beautiful church, only a stone's throw off, which bore marks of recent restoration, argued that he did not overlook their spiritual well-being either.

The bells had been going for a quarter of an hour, when a back-gate close by was opened, and a young man dressed in black came out. He walked down the lane, passing within a few steps of the cottage-door, looking anxiously and somewhat sadly at the man seated on the bench. The latter, however, took no notice of the look, and the mute appeal which it expressed, but continued to smoke as before, until the clergyman had disappeared. Then turning to his wife, who was just issuing from the door, in all the pride of her Sunday finery, he remarked,

"Young parson ain't best pleased, I expect. He'd like us to go and hear he preach, 'sted of walking off with George Andrews, to take a friendly glass at the Fox."

"Dare say he would, Jem," was the answer. "Dare say he'll look in again, by and by, and gi' us his mind about it, if he don't think us too bad to argue with."

"He won't do that, Sally," said Jem. "He come across me—on Friday, I think it was—when I was at work in the four-acre field, and said all as he had to say. But how's this?" he added, addressing a laboring man of respectable appearance, who at this moment came down the lane, with a quick step. "What, you not at church, Robert! Why the parson won't begin the service, I should think, without you, any more than he would without old Giles Moss, the clerk."

"The bells haven't stopped yet, James," said Robert. "There will be plenty of time for you to put on your hat and get there before the service begins; and for Mrs. Woodman, too, for the matter of that."

"I dare say," said James. "But they will have to wait a long time before they see me there. What's a man to go for, Robert Clark?—that's what I want to know."

"What for?" repeated Robert Clark; "why, to pray to God, and keep God's day holy, and listen to the parson when he teaches you your duty; that's what."

"I don't want no parson to teach me my duty," retorted Woodman; "and I don't know that he knows it any better than I do myself."

"And as for saying one's prayers," said Mrs. Woodman, "there bain't no call to go to church for that, be there, Andrews?" she added, as a man about her husband's age, a laborer like himself, came up, accompanied by his wife.

"Be there what?" asked Andrews.

"Be there any call for a body to go to church, or ask the parson's help, to say his prayers or read his Bible?"

"Not that I knows on," returned Andrews. "My neighbor, Nehemiah Higgs, who is one of your pious ones, he ain't for church or parson, either. He says the whole earth is the Lord's temple, and not one part of it only; and as for the parsons, that the Lord ain't no respecter of persons, and don't hold by one man more than another. He won't have his children christened, won't Higgs—says there ain't no call to christen them; and if so be there was, he could do it as well as the parson."

"What do you say to that, Neighbor Clark?" asked Woodman.

"I don't know that there is any need for me to say much about it," observed Clark. "You know as well as I do that they that don't go to worship God at church, don't often worship Him anywhere; and if you had been at church this morning, you would have heard what St. Paul says about the ministers of the Church." Old Clark took his Bible from his pocket, and read out the words, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." "That looks to me, James Woodman, as though the Lord did hold by one man more than another in some things, and preaching and ministering among them."

"Well I dare say you may think so," said George Andrews. "But I for my part never could find that a man got much by going to church and sacrament, or was any the worse

for staying away from them. There's my neighbor, Gilbert Holt—he goes to both, as reg'lar a'most as he goes to bed, and I wouldn't trust him to the value of a sixpence: and there's Sam Parsons, as don't go to neither, as honest a chap, and as pleasant a neighbor into the bargain, as you would find anywheres."

"Well, I can't stop to argufy with you," said Clark. "I am thinking you had better talk to Mr. Mortimer or Mr. Young about this."

So saying, old Clark hurried off to take his place in church before the service began. "Talk to Young, eh?" repeated Andrews with a laugh. "That ain't likely, I am thinking. He were up at our place one day last week, and Jenny here and I gave him our mind—didn't we, old girl? He spoke to us that stern that I told him I didn't want to hear no more of his talk, and if I wanted him again, I would come to him myself, and save him the trouble of coming to me. But step along, Woodman, there'll be some chaps at the Fox by this time that I want you to see. They are thinking of leaving the country and settling in Australy. They say land is to be had as cheap as dirt out there, and that the living is a sight better, and wages ever so much higher, and a man's three times as well off as he is here."

"And there ain't no parsons out there to bother you, George," said Mrs. Andrews, slyly.

"Well I don't mind walking up to the Fox with you, and listening to what they has to say. But I don't think as they'll persuade me to cross the herring-pond, whatever others may do. One can make a living here as things now is, at all events; and one doesn't know what may happen to one out there. What do you say, Sally?"

"My mind ain't clear about it, James," said Mrs. Woodman. "There'd be a many things as we shouldn't like giving up, I suppose, when the time came. But I agree with old Higgs that these parsons is no good, and a great bother. We have had Sam and Rose christened to please they, but I don't think I shall take little Sukey to church."

As she spoke, Sally Woodman locked the door of her cottage on her children; and the four strolled leisurely through the cornfields, along the banks of the little stream which turned the parish mill, and the path which skirted 'Squire Somers' park, until they reached the village inn.

* * * * *

Eight years had passed. It was an afternoon not unlike the one mentioned at the outset of the tale. Woodman was once more seated on a bench smoking at his cottage-door, and his wife was putting on her bonnet to accompany him in a walk with George Andrews. So far things were like what has been before described; but there the resemblance ended. The present scene was as unlike Ulswick as it is possible to imagine. Woodman's cottage stood in a small clearing, surrounded by a forest, covering the slope of a long mountain-range. Everywhere round it the face of the country was as wild as though the foot of man had never trodden there. Lower down were a succession of ravines, one below another; above them rose plateau after plateau, running upward to what seemed insurmountable heights—all covered with thick, tangled brush growing among lofty trees, which sprang up in clusters from among it. The ground was covered with rotten matter,

formed by the decayed leaves of previous autumns, and old water-logged timber which had been blown down years before, and left to rot where it fell. At the distance of a mile or two, a broad river was seen winding its way through the wood, now hidden by masses of foliage, now coming into sight again between meadows overgrown with coarse rank grass; but nowhere varied by bridge, or boat, or human habitation. At the distance of a few hundred yards to the right, further off still in the other direction, and higher up the ascent, might be seen a few scattered cottages, like that tenanted by the Woodmans. But there was no highway, scarcely even a footpath, to be seen. The house itself in which the Woodmans resided, was quite different from the one they had occupied at Ulswick. The reader may like to have some description of it. It was constructed entirely of wood, and was only one story in height. Forest-trees had been cut down, and inserted into the ground side by side, with a similar piece of timber laid along the top by way of wall-plate. The roof was put on in the usual manner, only covered with bark, instead of tiles or shingles. Square holes, about two feet wide by three high, were left open to serve as windows, and were furnished with shutters, but not glazed. The chimneys were large in proportion to the size of the house, and composed of rough walling. In front was a veranda, deeper than is usual in England, designed partly as a fence against the rain, and partly against the heat. There was not an atom of attempt at decoration. The timber was unplanned, and there was not an ounce of paint anywhere to be seen. But though everything was rude, and, according to English ideas, comfortless, there was no appearance of penury. On either side were farm-buildings of the same primitive character, but sufficient to hold a large amount of produce. The rick-yard was well filled. In a paddock, was a herd of cattle, which looked in fine condition. Woodman and his wife, too, were well clothed—better certainly than when we made their acquaintance before. Another difference observable was in the number of children, by which they were surrounded. A stout lad of thirteen, who had been engaged in penning the sheep, had just come in to supper. Two girls were employed in milking the cows, and several younger ones were enjoying some rough sports together, making the air ring with their noisy shouts.

The Woodmans had been settled at Burstall's Plat, as their present location was called, for eight years. Mr. Somers, their former landlord, had found it necessary to reduce the number of laborers on his land, and had offered liberally to assist any, who were willing to emigrate to Australia. An old friend had written to tell him that there was a tract of fertile land belonging to the Government, which was to be sold to settlers from the old country on very advantageous terms. It was a long way, to be sure, from any town of considerable size, or, indeed, from any town at all. But the Hawksbury River ran near it, by which their produce might be conveyed to market in boats; and there must needs be some drawbacks everywhere. The squire's offer had been readily accepted by George Andrews, who had been more than half inclined to emigrate for the last year or two; and, with some difficulty, James Woodman was induced to accompany him. Everything had gone well with them in a pecuniary point of view. The land was

so cheap that their own savings, aided by Mr. Somers' liberality, enabled them at once to purchase a considerable number of acres. They proved extraordinarily fertile. The seasons had been favorable, and they had been fortunate in obtaining labor. All the money which they had been obliged to borrow, had long ago been cleared off, and there was a very comfortable sum deposited in the bank at Sydney. But there were many drawbacks.

In the first place, they had very few neighbors. To be sure there were the Andrewses who had thriven like themselves; and there were two other families which had come out from England with them—the Thompsons and the Kings. A few more settlers had, within the last year or two, bought land about a mile off. There was a Dutchman, named Vandenhoff, living within a few hundred yards of them, and two other families, Scotch and Irish, within walking distance. Altogether, they were better off for neighbors than the majority of settlers are. But it was a very different thing from Old England, nevertheless. Mrs. Woodman had been used to be on visiting terms with the whole village. Hardly a day had passed when she did not drop in for a few minutes' talk, or to take a friendly cup of tea with a neighbor in the intervals of work; or when they did not in like manner come to see her. Then there were the Sunday tea-drinkings, and the club-days, and the cricket-matches, and the parson's school-treat, and the cricket-matches, and the squire's harvest-home, not to speak of the village-feast, and the races, and the fairs in the neighboring town. One of these was always just coming, or had just taken place. Sally had taken little account of them at the time, but it was surprising how much she felt the want of them now.

But, above all, the absence of any church or school affected her and Woodman more than they could have supposed possible. Day after day they had been used to see the parson and his curate going on their daily rounds; and an occasional visit from them was something to think of, little satisfaction as either party might derive from it. Sunday after Sunday they had heard the bells go morning and evening for service; and any afternoon, babies might be christened. On the third Sunday in the month, if they chanced to be at church, they heard the invitation to the Holy Communion for the following Sunday. Seldom as they had chosen to attend the service, slack as they had been about the baptisms of their children—for Sally had persisted in her resolution about little Sukey—and wholly as they had neglected the Lord's table, they had always had the feeling that there were the church and the parson close at hand, and they might take their part in all these things, whenever they pleased. But it was very different here. The Sundays at Burstall's Plat passed just like any other day in the week. They had begun by wearing their best clothes and doing no work on the Lord's Day; but they found it difficult to keep up the distinction between that and the week days. There was no bell; no closed shops; no neighbors in their best clothes, thronging the roads on their way to and from church; no Sunday school; no eager little scholars, running home to report what their teachers had told them. Gradually they began to give up making any distinction in their dress; and, as some of the farmhouse work always had to be done on Sundays, at certain times of the year there

was no apparent difference: and they almost forgot whether it was Sunday or not. Then there was no school. Mrs. Woodman was no great scholar herself, and had very little time for teaching, and found it such difficult work when she attempted it, that she gave it up after a while. There was the Bible, to be sure; they might read that. But James' book-learning had been gradually growing rusty, and he and Sally were often puzzled to understand the meaning of a text, and there was no one to explain it; and so, by degrees, the Bible, too, was laid aside.

But it was only within the last twelve-month that they had felt the difference between Australia and the old country so very keenly. Hitherto they had enjoyed wonderful health; and though both father and mother were sometimes shocked to see in what ignorance of all good things their children were growing up, yet the evil had not, so to speak, come home to them. About the beginning of the year, however, George Andrews' old mother began to fail. Her rheumatism grew so bad, that she could not leave her chair, and wanted some one to be continually attending upon her. Woodman's eldest girl and one of her own grandchildren relieved one another in sitting with her. But this did not satisfy her. She was forever calling out for some one to read the Bible and pray with her, and give her some comfort—such as she had been used to during illness, before she left England. She knew she couldn't live long, she said, and she didn't want to die, like a dog, with no one to help her. George Andrews and his wife did their best; but the old woman declared they were no use to her, and her lamentations made the house so uncomfortable, that George could hardly bear to return home of an evening.

Then, in the spring, the little Woodmans were attacked by measles, and two of them had it so severely, that for a long time it was thought they would not get over it. Little Sukey, who was now nine years old, as the reader knows, had never been baptized, nor of course had the three born subsequently to their settlement at Burstall's Plat. The mother, who could not forget the teaching of her youth, as she sat by the bedside of her darlings, was overwhelmed with fear, lest they should be taken from her without having been first admitted to the Church of Christ. After many anxious days their lives were spared; but little Sukey had never recovered her strength, and Mrs. Woodman's anxiety respecting her was but little abated.

It was not long after the recovery of the children that James Woodman was seated at his cottage-door, as we have described, and his wife getting ready to accompany him. But before she had got her bonnet on, Andrews himself came up, evidently a good deal excited.

"James," he began, "what do you think I have just heard? You know Mr. Longden, of Nebraska Farm, twenty miles or so from here, don't you?"

"To be sure, I do. We passed it last summer on our way to the Creek. He came from England four or five years ago, didn't he?" said Woodman.

"That's he," said Andrews. "Well he has a visitor staying with him, who is a Church parson from England."

"You don't mean it, George!" cried Mrs. Woodman. "Then, perhaps, if we get out the cart, and you will drive us across the bush, the gentleman will baptize Phil,

and Tom, and Ellen, and poor little Sukey, too."

"Well, I dare say he would," said Woodman; "but, may be, he would come over here to do it. It's a long way to take little Sukey in that jolting cart, and she has hardly got over her illness yet."

"Oh, don't put it off, James, whatever you do!" said Mrs. Woodman. "Who knows how soon the gentleman may go away, and never come back again? This is eight years that we have been living here, and no clergyman has ever come near us. Who can say that it may not be eight years more, before we hear of another?"

"God forbid, dame!" said George Andrews. "I have been turning it over in my mind how we could get a clergyman here amongst us, and I ain't going to let this opportunity slip. Look here neighbor. Suppose you and I mount our horses, and ride over to Nebraska this evening? Perhaps he will accompany us back to-morrow morning, before the heat of the day comes on."

Woodman assented readily enough. Though not so eager as his companion on the subject, he, too, was weary of the life which he had been leading at Burstall's Plat, and was anxious for a change. Mrs. Woodman saw them depart, with feelings of thankfulness, and busied herself with preparations for the reception of the guest, who, she hoped, would arrive on the following morning.

On the following morning, accordingly, her husband and Andrews did return in company with Mr. Longden's spring cart, driven by one of his servants, with a gentleman seated at his side, whose dress and appearance awakened strange memories of the past. She stepped forward with a respectful courtesy, but started back in surprise, as a well-remembered voice accosted her.

"Why, Mr. Young, to be sure, this never can be you!" she exclaimed, "all these hundreds and thousands of miles away from England!"

"It is though, Mrs. Woodman, nevertheless," said Mr. Young, descending from his seat, and shaking his old parishioner by the hand. "The doctors have ordered me to Australia, as they say England doesn't agree with me; and I think they must be right, for I feel wonderfully better for my few months' stay here."

"Well to be sure, sir. Why it's like home seeing your face again. And you'll christen my children, won't you, sir? There's four of them."

"Yes, Mr. Young will christen them," interposed Woodman. "And he has promised to stay over Sunday, and let us hear the Church service again, and give us the Sacrament, too. George and I are going to fit up the new barn and make it as like a church as we can; and meanwhile Mr. Young is going to occupy our spare bedroom."

He and Andrews, accordingly, went to work the next morning with a will. They cleared everything out of the barn, borrowed benches enough for a larger congregation than Burstall's Plat could have supplied, made an extempore pulpit, reading-desk, and altar out of some large packing-cases and red cloth, and even nailed up a long iron bar to serve as a communion-rail. George Andrews' best Bible and Prayer-Book were brought out for the occasion. Mr. Young had with him his clerical vestments; and the whole building and service bore a somewhat rude, but very real, resemblance in the

minds of the worshipers to those of former days. All the residents in Burstall's Plat, without exception, attended the service, and the Andrewses and Woodmans knelt for the first time at the Holy Table. In the afternoon service, after the Second Lesson, Mrs. Woodman's children, and all the others which had been born in the settlement and not yet baptized, were brought to the font, and admitted into the fold of Christ. The next morning, as Mr. Young was packing his clothes, he was told that George Andrews and Woodman, and several others of the settlers, were anxious to speak to him. They were admitted, and Andrews was chosen as a spokesman.

"Mr. Young," he began, "James Woodman, and Harry King, and Reuben Thompson, and some more of us have been talking this matter over. You see, sir, we sha'n't none of us forget yesterday, and we can't bear that you should go away again, and leave us no better off than we were before. I think as we heard you say that you meant to take some duty out here, though you weren't equal to hard work. Now we think, perhaps you might be willing to come and settle among us here, and be our minister. We are not very rich, but we could make up—"

"You need say nothing on that point, my friends," said Mr. Young, with a smile. "I have enough, and more than enough, for my own wants, and require no more. But if a clergyman is to settle here, a good deal must be done. A church must be built—a plain and simple one of course, but still a building set apart for that purpose only; and there must be a school—"

"Yes, sir, and a house for you to live in," said Andrews; "but we will build all those with our own hands, and pay a teacher, and thankful, too, if you will only come and settle here."

"It shall be a bargain," said Mr. Young, heartily shaking hands with his petitioners. "And so you have found, have you, George and James, that after all, men cannot get on without the Church and its appointed ministry?"

"Ay, we have, sir," answered Andrews. "Let anybody who doubts it try to do without them as we have, and they'll learn the true meaning of that text I used to take little thought of, 'Let a man so account of us as ministers of Christ, and stewards of the mysteries of God.'"—*Rev. H. C. Adams.*

THE LEGEND OF WESTMINSTER ABBEY.

The beauty of the architecture of Westminster Abbey transcends that of any other building in England. Yet it is not this alone that lends the place its interest. Through century after century England has buried her great within its walls, and here lie kings, abbots, statesmen, soldiers, poets, actors, philanthropists, artists, musicians, side by side, until the Abbey has become the wonderfully beautiful place of that nation's distinguished men; and thus, when we think of it, reverence overpowers admiration, and we forget the splendor of the building in thoughts of those whose everlasting rest it overshadows. But it is not of the Abbey in its present condition of which we would speak, but of its origin, and of the legend connected with its foundation.

According to a monk named Flete, the spot on which Westminster Abbey now

stands was once a "terrible place," so overrun with thorns that it was called Thorns Island; and here stood the Temple of Apollo, which Sebert, King of the Saxons, overthrew in the beginning of the seventh century. Having demolished the temple, he began to build upon its site a Christian temple.

Mellitus was then Bishop of London, and he highly approved of this good work of Sebert's, and when it was quite completed, promised to dedicate it with great splendor.

The King was happy; his workmen did their best. At last the building was finished, and on a certain evening Mellitus was to come from London for the purpose of performing the ceremony.

However, before the day arrived, a fisherman sat one night fishing on the banks of the Thames, when suddenly there appeared before him, as though fallen from Heaven, a most majestic figure, which thus addressed him:

"Take thy boat and row me across the river."

Trembling, the man obeyed.

On the opposite bank St. Peter commanded him to wait until he came, and entered the church.

The fisherman knelt on the bank. He dared not stir, for suddenly every window of the church was ablaze with the most unearthly light, and by it the poor man saw troops of angels passing to and fro, while the most wonderful music reached his ears.

All this lasted for a long while; then the lights went out, the music faded away, and the majestic figure once more stood beside the fisherman, and bade him row him across the river again.

By this time the fisherman was nearly dead with fear, but his strange passenger calmed him with these words:

"Have no dread of me; I am St. Peter. My mission was to dedicate yonder church; this I have done. Cast thy net again when I have gone; the draught of fish will be miraculous. When day breaks take the largest to the Bishop Mellitus, and tell him what thou hast seen. Hereafter let one-tenth of all fish caught here belong to the church, and no fisherman shall ever want." The fisherman did so; and the Bishop, hurrying to the church, found there every token of the fact that the dedication had been performed by a heavenly priesthood. There were marks of extinguished tapers and of the chrism. Therefore he refused to re-dedicate the pile, but simply celebrated mass there.

Whatever the origin of this tradition, it is an historical fact that for many centuries, Westminster Abby claimed one-tenth of all the fish caught within certain limits on the Thames; and fishermen admitted the claim under the belief that St. Peter had promised to prosper them so long as they paid their tithe.

From this building arose the splendid pile now known as Westminster Abbey, succeeding kings having built and added to it for many centuries—Edward the Confessor being impelled to his portion of the work by what he considered a miraculous dream.—*New York Ledger.*

BETHANY ACADEMY.—To speak of all the merits of this school would take several issues of THE LIVING CHURCH. It is decidedly a home or family school, located in the beautiful village of Bethany, Conn., away from the bad influences that surround

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Madison, Prairie du Chien and Iowa Express	* 5:00 p m	* 10:45 a m
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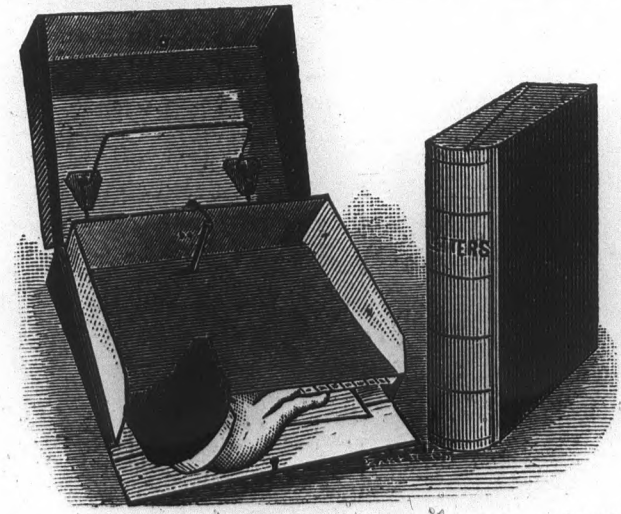
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