

The Living Church.

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

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WHOLE No. 57.

The Bishop Potter Commemoration.

From our New York Correspondent.

New York, November, 29, 1879.

Last Thursday evening, the Academy of Music was filled from floor to dome in honor of Bishop Potter. His friends gave him a reception on the completion of the 25th year of his Episcopate; and a piece of silver plate was presented to him as a testimonial. There was not a vacant seat in the Academy, spacious as it is; and many stood during the exercises of the evening. There could not have been less than three thousand ladies and gentlemen present, and they were the representatives of the culture and wealth of this great city and diocese. It is not often that the Academy holds an audience as brilliant and select; it was New York in its best attire and upon its best behavior. The tickets admitted one gentleman and one lady, and many of them were world-noted in literature and in fashion, and had names which are current across the sea as well as at home. From the stage, in boxes and parquette, in galleries rising row above row to the very roof, it was a most brilliant spectacle, and the large array of distinguished men upon the stage was not less attractive. Bishop Potter sat behind a small table at the front of the stage, in full view of all. On his right were Dr. Dix, the chairman of the evening, and the Hon. Wm. Evarts; on his left was the Rev. Dr. Wildes, the chairman of the Committee of Reception. The other members of the Committee were grouped around, and the large stage was filled to its utmost capacity. After music, Dr. Wildes introduced Dr. Dix, as the chairman of the evening, as he addressed a few words of welcome to the assembly. Congratulatory addresses followed from the President and corporation of Union College, where Bishop Potter was educated, and of which he was at one time Honorary Chancellor. His nephew, Dr. Eliphalet Potter, now President of the college, and Rector of St. Peter's, of which also the Bishop was Rector for twenty-one years, likewise made a brief Address, as did the Standing Committee of the diocese of Albany. The chairman then introduced the Hon. Wm. M. Evarts; and he, in most fitting and eloquent terms, addressed the Bishop, calling him by name, and explaining the significance of the grand occasion. Mr. Evarts was received with loud demonstrations of applause; and was frequently interrupted in the course of his remarks, by the candidly expressed approbation of those who heard him. He spoke with feeling; and set forth in closer terms, what should constitute the qualifications of a true Bishop; and in illustration appealed to Bishop Potter's works—to the growth and success of the Diocese. Mr. Evarts has the reputation, not only of an orator, but of sometimes speaking at great length and in long involved sentences. On this occasion his words were simple and direct; and it was with reluctance that the people saw him come to a close. A box with the casket was now brought upon the stage and opened. It disclosed to view a piece of silver, shaped like an ark, and most exquisitely wrought. It is valued at some \$6,000, and is the gift of the Bishop's friends, to be an heirloom to him and to his for many years to come. We enclose a description of it, and hope you may be able to find room for it. The speech of presentation was made by the Hon. John Jay, a historical name, and worthily borne. Like all the addresses of the evening, it was short and to the point, and was well received. When Bishop Potter rose to reply to these various addresses, the audience arose and remained standing while he spoke. He seemed much affected by the demonstrations of the evening, but soon recovered himself, and in a strong voice gave his thanks to one and another of those who had spoken to him, and to the many friends, who had for five and twenty years made him feel, that his lines had fallen to him in pleasant places. At the close of the Bishop's

Address, opportunity was given to his friends to extend their personal congratulations; and so the great Reception ended. It was truly a grand affair. The Addresses were interspersed with music of the choicest variety. There was a Grand Orchestra—Trinity Church Choir, and the quartette choirs of Grace and St. Thomas Churches—a collection of musical ability, which it would be hard to equal. The Anniversary has been observed with much spirit, and it must be a source of gratification to the Bishop, to know how deep a lodgment he has made in the hearts of his people. We were glad of the opportunity to extend our own congratulations, and those of THE LIVING CHURCH, before the services of the evening began. To us it seems but a little while since his election as Bishop; yet the events of the week show that a quarter of a century has rolled away. Time flies as we grow in years.

News From Abroad.

Spain, Turkey, Italy, France.

We hear the glad news from Spain, that Señor d'Albacete, the Minister of the Colonies, read in the Senate, the Government Bill relating to the abolition of slavery in Cuba. In explaining the object and intention of the bill, the Ministry said that slavery was contrary to the laws of nature, and could no longer be maintained in a civilized world. The Slavery Emancipation Bill commences by declaring that slavery will cease from the date of the promulgation of the law in the *Official Gazette* of Havana. All slaves will be compelled to remain for a period of eight years in the service of their present masters, who will act as their protectors, tending them when sick, paying them wages, and instructing the most capable. After the lapse of five years, one-fourth of the freedmen will be completely emancipated from the control of the masters, the choice of this case being determined by lot, and after the eighth year, the powers of the masters over the freedmen will entirely cease. Corporal punishment will then be no longer permitted, and any offences committed by the negroes will be dealt with by the public prosecutors, any act of rebellion being, however, punished by a court-martial.

This is a splendid way for Alfonso to commence his married life again; we wish him more lasting happiness this time. He is doing remarkably well, considering whose son he is.

The Turks have pulled wool over the eyes of English Statesmen for many a long year. Again and again they have promised reforms, and the English papers have announced the coming age of gold; but still it remains iron, or rather tin. And now once more the same farce is being played. An English paper says:

"The time that has elapsed since the Anglo-Turkish Convention was concluded has in no degree been utilized by the Turkish authorities. It became clear on the accession of MAIMOUH NEDIM to power that a different tone would have to be adopted. The British Ambassador was accordingly instructed to make categorical demands from the Turkish Government, and the British fleet was at the same time ordered to proceed to Turkish waters. The result of the step taken by Great Britain has been, that the Sublime Porte has without delay announced its readiness to make requisite concessions, and to proceed to fulfil the obligations it has assumed. It remains to be seen what value the fresh promises and protestations of the Turkish Government possess. The most elementary prudence should suggest to Turkish statesmanship, however, that the policy of procrastination has ceased to be possible."

"Straws show which way the wind blows;" the exchange of neighbourly courtesies between the Vatican and the Quirinal, are the harbingers of a better state of things. Of course the Pope must

for form's sake, keep up a tremendous bluster about the temporalities, but he is a man of too great sense to believe in impossibilities. It is pleasant to read that "his Holiness, having heard that Queen Margarita was suffering from a slight indisposition, had instructed Monsignor Ciccolini to write to the Court Chaplain, to ask news regarding her Majesty's health, and express his Holiness's wishes for her prompt recovery."

There has been a good deal of talk in Paris about differences in the Cabinet, and that Ministerial changes would soon take place; and above all, that at the first meeting of the Chambers, the Ministry would find themselves in a minority. A very powerful article in *La Paix*, a ministerial organ, denies all such gossip. It concludes some very telling hits at Legitimists and Communists, by saying: "The Ultra-Radicals, the Intransigents, the glorifiers of the Commune have so entirely played into the hands of the Ministry that the result of an interpellation, if the Extreme Left think it their duty to make one, does not appear in the least degree uncertain. Moreover, setting aside those who are fond of spreading sensational news, it is the general feeling that there exists no contingency of a Ministerial crisis. Even such persons as M. de Girardin, who delights in foreseeing and bringing about the fall of Ministries, acknowledge that, supposing the Waddington Cabinet could be upset, they cannot see by what other Ministry it could be replaced. To sum up, therefore the Ministerial situation, in whatever light it be regarded, does not admit of any modification, either for the present or for the immediate future; and the public may feel persuaded that everything that is said on the subject is pure imagination."

The New Bishop of Louisiana.

We add to the notice of the recent election in this diocese, the following item of interest, respecting the bishop-elect; for which we are indebted to the *New York World*.

Dr. Galliher is still a young man, having been born in Mason county, Kentucky, on Feb. 17, 1839, but he has learned in the school of practical life many lessons of the gravest importance to the adequate discharge of the great trust which his church in Louisiana seeks to confide to him. He came of Maryland and Virginia stock, and, after a preliminary education in Kentucky, he was entered of the University of Virginia in 1856. In 1858 he began the study of the law in Thibodeauxville, La., and on the outbreak of the civil war he entered the confederate service as a private soldier from that state. He soon attracted the attention of his superior officers, and was eventually appointed an aid-de-camp on the staff of Lieut. Gen. Breckinridge, with the rank of lieutenant colonel. At the close of the war he resumed the study of law, first in Louisiana, and afterward with Judge Brockenbrough in Virginia, being called to the bar finally in Louisville, Ky., where he began practice as a partner of Judge Woolley.

His mind was not long afterward led to the Church, and after going through a course of studies at the General Theological seminary he was ordained a deacon in June, 1868, at Christ church, Louisville, and became associate rector of that church with the Rev. Dr. Craik. In 1869 he was called to Trinity church, in New Orleans, where he was admitted to priest's orders by the distinguished prelate whom he has now been invited to succeed. In 1871 he went to the Memorial church in Baltimore, and thence again to Zion church in this city, of which he became rector in September, 1873.

Thoroughly equipped with the fruits of an experience so wide and so varied, Dr. Galliher is a vigorous and impressive preacher, a wise and large-minded student, and a man of the most generous sympathies. He has been most active and conspicuous in promoting the missionary work of the church among the colored people of the southern states, and not the Episcopal church only, but the common-wealth of Louisiana also, is to be congratulated that the good work of the late Bishop Wilmer is about to be taken up and carried forward by so able and so worthy a successor.

Brief Mention.

The *Church News* (Baltimore) says: "The LIVING CHURCH has entered upon its second year. May its circulation be trebled and its bright columns increased, during the coming twelve months." With thanks to the *News*, and all other kind friends and well wishers, we enter upon the new campaign.—We begin in this number, the re-publication of "Our New Vicar," (a work by an English Clergyman,) full of practical information about the Church. It will probably extend through this volume. Though our columns are crowded and we cannot find room for all our original contributions, we believe that the space assigned to this Church Story cannot be used to better purpose. Some of our most thoughtful readers have requested its publication.—A meeting of the Trustees of Racine College is to be held on the 11th inst.—Some one who thought Professor Swing would start a new denomination, said to him: "When you draw up your Belief, put plenty of Righteousness in it." We who have a belief "drawn up" some 1800 years ago, ought to put that advice plentifully into practice.—Miss Mary Travis, of Cottingham, England, a Quakeress, three weeks after celebrating her hundredth birthday, has just been baptized in the Church.—A good rule for giving: that of the Indiana housewife who said that, in making rhubarb pies, she put in all the sugar she conscientiously could, and then shut both eyes and put in another handful!—The *Christian Union* favors Dr. Bacon's suggestion that the "Week of Prayer" among the denominations be changed from the first week in January to the last week in Lent. This is a step towards "Christian union" that we heartily commend.—The Earl of Carnarvon says that the quality of the preaching in London has greatly improved of late. Good elocution, he adds, doubles the merits of an ordinary sermon and prevents the advent of "clergyman's sore throat."—Every member of the last graduating class at "St. John's School for Boys" at Sing Sing, was a communicant.—What is Worship? Is it sitting in a pew, listening to one man praying, and to four people singing? Or is it participation, heart and lips offering a tribute of prayer and praise, not by proxy, but *per se*?—Dr. Leonard Bacon thinks he can get along without any Catechism. We quite agree with him that "no production of the Westminster Assembly is one whit more inspired than Dwight's theology." It is not a question whether the Catechism is inspired, but whether it truly represents what the Church has always received and taught as the interpretation of the inspired Word.—Illinois seems to be moving on: Consecration of St. John's, Lockport, Nov. 19, of Grace, New Lenox, Nov. 25, and of the Cathedral, Chicago, Dec. 10.—The *Alliance* is in favor of inaugurating a "Lecture Season" in Chicago. It does not see why Boston should have a monopoly of that business.—The ancient jibe against the young lady who was only "Piscopal pious," is now matched by the story of the interesting stranger at camp meeting, who replied to the usual question asked by a young apostle of the emotional school, "My dear young friend, have you got religion?" "Oh, no indeed, thank you, I'm a Presbyterian!"—The N. B. *Church Guardian*, referring to Bishop McLaren's late article in the LIVING CHURCH says: "It would be a great step forward if the Canadian Dioceses would imitate their energetic Western sisters." It says also that, "the division of dioceses seems to have become a prominent subject of late, all over Canada."—A preacher in Canandaigua, N. Y., in June last preached the very sermon of Dr. Joseph Parker, from which the Chicago Doctor drew so largely, a few Sundays ago. In consenting to the request of his congregation to furnish a copy for publication, he wrote: "I wish it

was more deserving the honor you confer upon it."—The *Central Baptist* (St. Louis) says: "The LIVING CHURCH is the 'livest' Episcopal paper that comes to this office. Most 'church' journals are fearfully stiff." We long ago had a mind to say something like that of the *Central Baptist*, but it would look now as though we were "subsidized."—We have received the first number of the new *Guardian*, (N. Y.) It is a good-looking paper, and we hope to say a good word for it. At present we have not quit: got through with the first six columns of "Family Sunday Reading," about Henry Clay!—The lady who thinks a religious paper ought to be uniformly heavy and stupid, having indignantly thrown up her subscription to the LIVING CHURCH, we make bold to copy the following from another paper which is seldom open to the slander of being bright:—"Was there anything in the glass?" asked a counsel of a somewhat reluctant witness. "Well, there was something in it," he replied. "Ah, I thought we should get at it in time," observed the questioner. "Now, my good fellow, tell us what the something was." The "good fellow" took time to think over it, and at last he drawled out, "It were a spoon!"—A correspondent of the *Southern Churchman* favors the wearing of birettas by the clergy at funeral services in the open air. It is well to preserve health and save life; and a biretta is all right, no doubt; but it is a frightful thing for looks. Still, we must confess that a stovepipe is quite as uncomely. Anything, however, on the head rather than a catarrh in it!—A few copies of last week's paper (No. 56) are wanted at this office.

The last month has recorded several fearful disasters at sea, prominent among which were the collision between the steamer *Champion* and the sailing vessel *Lady Octavia*, off the Delaware Cape; and the collision of the *Arizona*, Williams & Guion Line, with an iceberg. In both these cases the accident seems to have resulted from the sheer carelessness of the watch; and in both cases the loss of life was greatly lessened by the water-tight bulkheads that prevented the ships from sinking. The *Champion* went down in five minutes; four passengers and twenty of the crew were saved by the *Lady Octavia*. The *Arizona* would have foundered at once but for her water-tight compartments at the bows. One thing seems to be settled, that officers even in the most responsible position cannot always be trusted. And another thing is clear, that ships can be and ought to be constructed so that they can not sink. Every ship that carries passengers should be a life-boat, and the transportation of the future will, we are confident, realize this possibility in practice.

The proposed Consecration of the Cathedral of SS. Peter and Paul, in this city, on Wednesday, the 10th inst., is a matter far more than mere local interest; inasmuch as this, through the vigorous and faithful action of the late Bishop Whitehouse—was the first Cathedral of the American Church. In the face of opposition, and obloquy, and even ridicule, the undaunted prelate persevered; and the result, as is well known, has fully justified the course which he pursued. One diocese after another has followed in the wake; and it may now be safely predicted that, before many years, every diocese in the land will have its cathedral, and its Chapter; its Cathedral, as the Mother Church, the great centre around which the leading institutions and charities shall cluster, and a Chapter, which shall be the working staff.

Please send a gift to Nashorah to aid in preparing candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wis.

Church Calendar.

1879.	
Nov. 28.	Friday. Fast.
30.	{ First Sunday in Advent. St. Andrew.
Dec. 5.	Friday. Fast.
7.	Second Sunday in Advent.
12.	Friday. Fast.
14.	Third Sunday in Advent.
17.	Ember Day. Fast.
19.	Ember Day. Fast.
20.	Ember Day. Fast.
21.	{ Fourth Sunday in Advent. St. Thomas.
25.	Christmas Day.
26.	St. Stephen. Fast.
27.	St. John the Evangelist.
28.	{ Holy Innocents. First Sunday after Christmas.

Advent.

A few more years shall roll,
A few more seasons come;
And we shall be with those that rest
Asleep within the tomb.
Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy Precious Blood,
And take my sins away!

'Tis but a little while—
And He shall come again,
Who died that we might live— Who lives
That we with him may reign.
Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy Precious Blood,
And take my sins away!

DR. BONAR.

News from the Churches.

PITTSBURGH.—The Bishop's appointments for the month of December, are as follows: 5, Houtzdale, Clearfield county; 6, Osceola, Clearfield county; 7, Clearfield, Clearfield county; 10, Diocesan Board of Missions meets in Pittsburgh; 16, to Philadelphia to meet Committee of General Convention.

From the November issue of *Our Dioceses*, we clip the following items of Church news:

The new Rectory for the Church of the Ascension, Bradford, is finished, and occupied by the Rector and his family. It is very comfortable and convenient.

The Dean of Warren held a Baptismal Service in the Union Chapel at Irvineton, Warren county, on October 2; administering that Sacrament to one adult and six children. The semi-annual meeting of the Board of Diocesan Missions will be held in Trinity Church, Pittsburgh, on the second Wednesday (10th) of December, at 10 a. m.

St. Luke's Church, Smethport, McKean county, is rapidly nearing completion, and presents a beautiful appearance. The bell is already mounted, and is of a fine tone.

The Rev. H. L. Yewens, late Rural Dean of the Diocese of Niagara, has become Rector of St. John's Church, Franklin. A local paper says of him: "He is a vigorous, earnest divine, who will be certain to build up his charge rapidly."

The Rev. P. Baldy Lightner of the Diocese of Central Pennsylvania, has become Rector of Christ Church, Oil City.

NEW YORK.—On Sunday morning, Nov. 16, Bishop Potter held an Ordination in the Church of the Holy Apostles, and admitted to the Diaconate Messrs. J. P. and J. H. Appleton. The candidates were presented by the Rev. C. C. Tiffany and the Rev. J. T. Appleton of New Jersey. The sermon was preached by the rector of the parish, Rev. B. E. Backus.

CENTRAL NEW YORK.—The Convocation of the Fourth district of this Diocese met in St. James' Church, Pulaski, on Wednesday, the 5th inst. Fourteen clergymen of the Convocation, and three visiting brethren, including the Rev. Mr. Brewer, of Watertown, (who delivered a very forcible Missionary Address,) were present on the occasion. During the afternoon session, an able essay on "Modern Skepticism," was read by the President, the Rev. Mr. Lockwood of St. Paul's Church, Syracuse, which called forth not only deep interest, as well as thankfulness, but a desire also to work more vigorously for Christ, whose Church stands so immovably secure amid the stormy elements of opposition by which she is assailed in these trying days. Between the afternoon and evening sessions, the clergy and a number of the laity had refreshments and a pleasant re-union at the Rectory; and many indications of good encouraged us to hope and work for Christ.

St. James' Church, Pulaski, has had many discouragements. Its history has been similar to many of our parishes, in which a few faithful souls have been struggling for years without securing such large results as the heart desires. Still, there are undoubted indications of life. During the last year, the Rectory has been improved and enlarged; a tower has been added to the church building, which has also been newly shingled and handsomely painted; and, best of all, the people are united and disposed to work. R. C.

MARYLAND.—A sewing school of the church of the Messiah, Baltimore, opened last week for the fall and winter, with nearly 400 scholars. The school has 80 lady teachers, from Messiah, Emmanuel, Christ and Grace churches. All classes of children

are taught needlework for two hours on Saturday, in the school room in the basement. Rev. Peregrine Wroth, the rector, takes personal interest in the advancement of the purposes for which the school is carried on.—*Southern Churchman*.

The death of the Rev. Dr. Ethan Allen is announced at Newport, Ky., at the age of 84. Dr. Allen was a native of Massachusetts, but was for many years settled in Maryland, and filled in that diocese the office of Historiographer. He was the author of several works upon different branches of theology. He was one of the oldest clergymen in the church.

Memorial services for the late Bishop of Maryland were held in Mount Calvary Church, Baltimore, on the 16th, consisting of the litany and the Holy Communion. The Rev. Dr. C. W. Rankin, of St. Luke's church, preached the sermon from St. Matthew xxii:32. In concluding he said "I love to think that nearer than we are to the eternal throne, wrapped in the splendors of the Savior's presence, the Bishop, still living and not dead, pleads for us, and prays for us, and helps us by his supplications. Think of him there, and ask yourselves if it be possible that his prayers and intercessions in our behalf can cease. Further we dare not go, and more we dare not say. I believe that his grand soul, laden as it is with such vast treasures of learning, human and divine, is still the treasure of the Church. In some new form, refined, transfigured, immortalized and glorified, these gifts are added to the treasure-house of Heaven."

At the close of the sermon Dr. Rankin turned with uplifted hands to the altar, exclaiming: "Grant to him eternal rest, O Lord! And let perpetual light shine upon him."

The rector of St. Mary's Church, for the colored people of Washington, Rev. Dr. Crummell, makes a strong appeal for help outside. His people are poor, but their offerings will probably come up to \$5000. He says:

"The importance of the Capital as a centre of Church work is seen at once when one remembers: 1. That here are colored men, senators and representatives to Congress. 2. Clerks to the departments, 3. Over 400 employees, messengers, etc. 4. A number of professional men, lawyers, doctors, etc. 5. School teachers to the number of 75. 6. And here too is the Howard University, with its 300 colored under-graduates. The common schools of the district are now twelve years in existence, have raised up a generation of colored youths who have outgrown the crude and tumultuous religious systems of a former day. It is nothing but an act of mercy for the Church to step in front now, with her chaste, sober, yet warm and elevating system, to meet the needs and to satisfy the stimulated cravings of these trained and anxious minds."

ILLINOIS.—St. Paul's Church, Kankakee, was crowded to overflowing last Sunday evening, on the occasion of the "Harvest Home" Service. The church was beautifully decorated (as is usual on these occasions), with flowers, grains, and fruits. Short extempore addresses by the Rector—taking the fruits for his text—singing, by the Choral Union of the Parish, and by the children of the Sunday School—class exercises, and the bringing forward of Offerings, with Evening Prayer—made up the programme of the occasion.

The offerings are devoted to the poor. In money, groceries, fruit and clothing, the total was not less than \$50.00

MICHIGAN.—Rev. J. T. Webster, of Detroit, has received a call to Christ Church, Dayton. Rev. J. Everts Walton of Norwalk, Conn., has accepted Trinity Church, Marshall. Rev. A. A. Butler, at Bay City, finds his work growing and prospering on his hands. Rev. Mr. Prosser, is his assistant. Mr. P. is a Nashotah graduate of 1878. I. W. Waterman of Detroit has paid \$16,000 being the debt of Grace church in that city. A floating debt of \$1,300 has also been paid. This is the grace of giving. May the contagion spread!

TEXAS.—On the 23d Sunday after Trinity, the Rev. J. J. Clemens, Rector of Christ Church, Houston, preached his 5th anniversary Sermon and gave the following statistics as the result of his five years labors:

Baptisms 202. Marriages 70. Barials 98. Celebrations 242. Sermons 857. Parochial visits 2831. Services 2292. Offerings 48,220.36.

Communicants in 1874 = 164, added by Confirmation 100, by removal 73. Lost by removal 36, by death 19; present number 311, net gain 147. Families added in five years 61, lost by removal 9, net gain of 52, present number 165, with total number of persons 1000. The Parish has 3 missions in the city, and needs only a good active assistant to put them on a self-supporting basis. The Rector has just declined a call to the Rectorship of St. John's Church, St. Louis.

MASSACHUSETTS.—The Episcopal Theological School at Cambridge will soon have superior Refectory accommodations, upon the completion of the new building now in progress; but additional students' rooms are still needed. The Dean's residence is almost ready for occupancy.

MINNESOTA.—Trinity Church, St. Charles, (Rev. L. F. Cole, Rector), is receiving a new coat of paint. The parish is prospering, and in such harmony as betokens a good work. The Ladies' Aid Society has very efficiently upheld the Rector's hands, financially, and is a living organization for good. The Parish is out of debt.

IOWA.—The parish of The Good Shepherd, Burlington, has entered upon a novel enterprise in the form of an Art Loan Exhibition. Great preparations are making, with prospects of a grand success.

That capital Diocesan sheet, the *Iowa Churchman*, has another instalment of the Bishop's interesting series,—"*Some Summer Days Abroad*." He has naturally enough, looked through very kindly glasses at men and things in England. Every thing and every body was seen at the best, and we do not wonder that the Bishop's memory teems with pleasant recollections.

This communication occupies half of the little paper. From the other half sheet, we glean the following items:—

The long-extinct Trinity parish, Washington, is about to be revived; Canon Kellogg giving to it two Sundays in each month.

The church at Emmetsburg, although not finished, is almost ready for use.

On Sunday, Nov. 9th, Canon Sprague baptized 5 children at Christ Church, West Davenport.

Mr. John McDonald, of Griswold College, and Mr. W. T. Wilkinson, of the Mission of the Holy Cross, Keokuk, have been appointed Lay Readers; the latter under the direction of Rev. Walter Tearne, priest in charge of the Mission.

A Church Guild is about to be formed at Montrose.

A late member of St. John's, Keokuk, has bequeathed \$1000 to the parish.

The rectory of St. John's, Clinton, now under repair, will—when completed—be the finest in Iowa.

The Rev. S. R. J. Hoyt is expected home from China, next spring, when the parish hopes and expects to extinguish its debt.

The Rev. D. C. Howard, Rector of St. James's Church, Oskaloosa, has been transferred to this Diocese from the Diocese of Springfield, and has entered with great vigor upon the work of reviving this important parish.

Hampton, the capital of Franklin county, has five communicants of the Church among its residents. Occasional ministrations will be held here by our untiring missionary of the "Great Northwest" of Iowa, Rev. Mr. Townsend.

Few more promising fields of labor invite the coming of a young clergyman than the Mission of Grace Parish, Cedar Rapids. A good support, a comfortable brick rectory, and abundant opportunities for usefulness, form a rare combination of attractions. The success of the work under God is assured by the interest taken in the movement by the Rector, Vestry and congregation of Grace Church. It is a parochial mission, established under the wise leadership of the Rector of the Mother Church, who is fully seconded by his devoted people.

The Bishop of Minnesota, as Senior and President of the Conference of Bishops of the Missouri River Valley, has authorized the Bishop of Iowa, as Secretary, to convene a second meeting of the conference at Davenport, Ia., on the 28th of January, 1880, for the purpose of attending the examinations of Griswold College (on the 29th and 30th), and to confer about missionary and educational operations in the Northwest.

The Bishop has had a row of elms and hard maples set out in front of the Cathedral and College grounds on Brady street, which will in time be continued all around the "Close" and the College Park.

The Bishop of Niobrara, has consented to become an official visitor at Griswold College, in connection with the Bishops of Minnesota, Nebraska and Dakota, Kansas and Iowa.

The Cathedral Ladies' Aid Society have undertaken the work of refitting and furnishing the College Chapel at Davenport.

Monday and Tuesday, Nov. 10th and 11th, were spent by the Bishop at Independence. On the evening of Monday a good audience was gathered, in spite of the storm, to listen to the story of the Lambeth Conference. On Tuesday the Bishop met the children of the parish, and after this interesting reception officiated at the marriage of the daughter of the Rev. Dr. Kemp. In the evening the Bishop preached, confirmed three and addressed the class.

The Rev. Joseph B. Russell has resigned the rectorship of St. Andrew's, Chariton, and the care of the mission at Creston, and has been transferred to the Diocese of Nebraska.

The ladies of Hope Church, Fort Madison, have paid off the floating indebtedness, procured new chandeliers and lamps, put up sheds, provided walks about the Church enclosure, and are at work for a bell and a new carpet; while the children of the Sunday School have organized a "Parish Aid Society," and are working, giving, and collecting for a font.

An item in our last with respect to Cresco was premature. We are happy to an-

nounce that the Rev. Francis H. Potts, M.A., of the Diocese of Illinois, has accepted and entered upon the rectorship of Grace Church. The Rev. Mr. Potts is a graduate of Trinity College, Hartford, Conn., and of the General Theological Seminary. He comes to his work with every furnishing, both intellectual and spiritual, for success. We gladly welcome such men to our increasing numbers.

The Bishop of Kansas made an official visitation at Griswold College on the 10th of November, spending the day in the classrooms and in the inspection of the workings of the institution.

On Sunday, Oct. 26th, a "mission" was organized at Bristow, Butler Co., in accordance with the provisions of the diocesan Canons. By appointment of the Bishop the following officers will serve for the ensuing year, to-wit: James G. DuBois, Esq., Warden; Hon. R. B. Lockwood, Clerk; Lewis DuBois, Treasurer.

NEW JERSEY.—Convocation met in Trinity Church, Elizabeth, on the 18th, and 19th. The usual services and business meetings were held.

NOVA SCOTIA.—There are but nine parishes that are entirely self-supporting in this Diocese, while sixty-one receive assistance to the extent of over \$23,000; of which amount over \$16,000 came from abroad in 1878. A rough calculation shows that about \$30,000 was contributed within the diocese for Church objects of all kinds during the year.—*Church Guardian*.

Niobrara.

CONFIRMATION OF A CONGREGATIONALIST MINISTER.

Correspondence of the LIVING CHURCH.

The Bishop of Niobrara writes:

One of the most interesting parts of the work of the year has been the beginning of the services of the Church at Springfield, a town of white people outside my Missionary District, and within that of my beloved brother, the Bishop of Nebraska; which, (being remote from his line of travel, and directly in mine,) he has committed to my care. How to begin the work of the Church there, where (to exaggerate a little,) there were almost as many different sects represented as there were houses in the town, and where the number familiar with and attached to the Episcopal Church was insignificant, and where the number of our communicants did not amount to two or three, was a problem.

Yet the people were very desirous to have a church and to enjoy religious services. The only way was to endeavor to gather these fragments around one centre, by putting into operation some force which would attract all and repel none. "Our common Christianity" is that force, a somewhat vague and shapeless, and a much reviled thing, I confess; but a *real* thing, which our Church must not ignore, but with true motherly instinct recognize, and cherish, and use, as an argument for union of Christians in the historical Church of English-speaking people. Encouraged by the assistance of friends at the East, I offered, provided the people of the town would give two lots and bear half the expense, to put up a church, the title to which should vest in the Bishop having jurisdiction, but the use of which, for two years, should be enjoyed by the different religious bodies chiefly represented in the town.

The offer was received with cordiality, and the church came by this plan to be an enterprise of universal interest. Subscriptions came in from all sides. They ranged from one dollar upwards. The town turned out for the Opening Services, which were celebrated September 1st, by a public meeting in the morning, (which took the form of a meeting of congratulation,) and in the afternoon by the regular Service of the Episcopal Church.

The church has become the gathering-place of all religiously disposed people. When the Service of our Church is offered there, persons come who otherwise would probably never have attended it; and the Church has the opportunity to be, by her beautiful and rational Worship and Order, her own effectual witness. This undertaking found its appropriate sequel last July, when the Congregationalist minister of the town, one of the most respectable ministers of this section of the country, the Rev. Robert Kirk, weary of the disintegrating tendencies which threaten to destroy the cause of true religion, severed his connections with the Congregational Society and received the Apostolic Rite of Confirmation. He has more recently taken charge of one of the day-schools in Niobrara, and is acting with acceptance as lay reader among the white people in his neighborhood.

To the Editor of the Living Church:

A new prophet has risen up among us, and the name he gives himself is "The Rev. Paul Pastor." For reasons which he kindly gives us, he can't leave the Delectable Mountain, where he feeds his sheep, in order to go down into a certain valley of the Shadow of Death, among the poor who are perishing there for want of fresh air, pure water, decent homes, and—the ministrations of the Rev. Paul Pastor.

Of course, we who read the LIVING CHURCH, are very sorry for all this, and would like to help our brother if we could. The reasons that keep our brother from this noble work of charity among the poor, are—his exacting congregation, parish visits, and "those two inevitable sermons on Sunday." We are told twice over, that "Rural Rectors" "envy" him, or he has "a suspicion that they do." I am afraid some country parson has been giving him "moonshine on a shovel," and he has taken it all in! "Rural Rectors" are not all fools; they know very well that they are better off, many times, than their city brethren. The Rector of a country parish of fifty communicants, in a small town, with church, parsonage, and eight hundred per year, is infinitely better off, and will probably occupy a more commanding position before the public than the Rector of a small, struggling city parish, like the one of which our prophet describes himself as being the head. The chances are, that the country parson's congregation make as many demands upon him, and are as "exacting" as the parishioners of the Rev. Paul Pastor, City Rector; and that, moreover, the country brother minds his business, does missionary work in the region around him, writes two or three sermons a week, but hasn't any time to spare to send such communications to the Church papers. But we have not yet done with our Rev. Paul Pastor. He complains that "We have no head." (Of course he wants that position himself.) "The Dean is timid, and the Bishop remains in the city only long enough to lay on hands and take care for the next place."

It is to be hoped that the next time the Rev. Paul Pastor's Bishop visits his city, he will stay long enough to lay hands on him, and give him a lesson in good manners!

Whether our new prophet is writing of things as they actually exist or not, we should be very sorry indeed to think that the pictures he presents of Deans, Bishops, clergymen, and the Church in general, were true to life. We know that they are not true, and we are ashamed that any clergyman of the Church has drawn them. For him we have this simple advice:

"The earth has bubbles, as the water has; and these are of them. If thou indeed derive thy light from heaven, to the measure of that heaven-born light, shine therefore, *in thy place*, and be content." A. LEE.

The Roman Catholics in Court.

From our New York Correspondent.

We sometime since made mention of the refusal of the Roman Catholic authorities to allow of the burial of a man, who in his lifetime had purchased a lot in one of their cemeteries. The ground of the refusal was that the man, on account of some affiliation with masonic societies, was *de facto* excommunicate, and therefore not entitled to a burial in consecrated ground. The purchase of the lot was absolute, and in the paper acknowledging the receipt of the entire purchase money, no conditions of the nature now alleged were inserted. The body was brought to the cemetery, accompanied by a masonic procession, the gates were found closed, and the refusal to allow the burial, with or without possession, was peremptory. It was however allowed to be placed for a few days in a receiving tomb, and when the corporation said, if not taken away, they would cast it out, a writ of injunction was issued, and the whole matter was transferred to the courts. The case has been decided, and the corporation are required to permit the burial to which the purchase of the lot gives the title. That title can not be defeated by any "questions of this law," unless they are expressed at the time of the sale and in the deed. That instrument is supposed, in law, to contain all the terms of the bargain, and must guide the courts in their decisions. What position the Roman Catholic authorities will now take, whether they will appeal, or whether they will interpose actual or passive resistance to the decree of the court, remains to be seen. Of one thing there can be no doubt; in its province, the State, in this country, is supreme, and will allow no resistance to its laws by any religious community, which it would not allow to a civil corporation or to an individual. In the domain of conscience it will not interfere, but it will carefully protect all persons, in their property and persons, alike against pope or pagan. This case is the more interesting, because in October last, there was a refusal of burial to a woman, a member of the same family, on the lot which she had long ago purchased, and where her two husbands were buried. The refusal was made upon the ground, pure and simple, that the woman was a protestant, and the decision in the one case will be a precedent for the other, when suit shall be brought.

Our Roman Catholic friends seem to be just now quite unfortunate in the courts. In Holyoke, Mass., a lively stable man was led to give some countenance to a converted priest from Canada, who had come there to lecture. Thereupon the priest of Holyoke denounced the lively man, and forbade his people to lend him any countenance or patronage. If people came to a christening or marriage or a funeral in charriages from that stable, the priest would

not officiate, and he refused the Communion to all who should hire the contumacious horses. The result was that the business of the livery man was entirely broken up; ruin and starvation stared him in the face. Not liking the operation of the divine law, as administered by the priest, he appealed to the civil law, and brought an action for damages against that functionary in the courts. The case has been decided, and the issue is that, if the priest has his choice, he must also pay his money. He has been mulcted in damages to the livery man in something more than \$3,000.

Even in Boston, a question of interest has arisen in the Roman Catholic Church, which concerns the whole community and our free schools. A priest, having built a school house in his new parish, was anxious to see it filled with pupils. He not only exhorted his parishioners to search, but denounced the public schools in such terms, as are sometimes applied to his own Church, calling them the mother and mistress of abominations, or words to that effect, and wound up by threatening his parishioners with the greater excommunication, if they allowed their children to cross the threshold of the banned schools.

The Advent Appeal for Missions.

In issuing this Annual Appeal the managers of our Domestic and Foreign Board say: The Board of Managers, in this paper, which is more of a Reminder than an Appeal, lay before the Church the statement of their responsibility and their needs. They say "before the Church," as though it were expected that all the Bishops, all the other Clergy, and all the Laity would receive and treat it with kindly consideration; and, as a matter of conscience, no less than of pleasure, respond to its suggestions. It is, however, more exact to say, before their limited constituency within the Church, for though having an interested, intelligent, godly, praying, and generous constituency, it is relatively one of narrow limitations; and just here is encountered one of the chief difficulties in obtaining Missionary funds.

Mission to Deaf-Mutes.

The Seventh Anniversary of the Church Mission for Deaf Mutes was held on Sunday evening, 16th inst., in St. Ann's Church, New York, Bishop Potter presiding. St. Ann's Church was the first church organized for special work among this afflicted class; and to Dr. Gallaudet, the rector, is mainly due the interest that is taken in their spiritual welfare, in various parts of the country. Seven years ago, a home for aged and indigent Deaf-Mutes was established; and its annual reception took place the three last days of last week. The receipts for the support of the Mission during the last year were \$6,753 all of which has been expended but \$250.

1852; and in 1859, it was extended to other cities. Among the laborers in the Mission, now, are two mute Deacons. The Bishop called special attention to the help found in the Prayer Book and in a Liturgical Service; for, while they are mute, many of them can read. Dr. Gallaudet interpreted the Services of the evening to the mutes in the sign language. A collection was taken up at the close, which we trust was liberal, and Bishop Potter pronounced the Benediction.

Apropos of the above, we may add, as an item of local interest, that Mr. Mann, Missionary to the Deaf-Mutes, passed through this city, last week, on his way to Jacksonville, Ill., whither he was going, on the invitation of Dr. Gillett, the Superintendent of the State Institute for Deaf-Mutes, to hold a Service there on Thanksgiving Day. At this Institution, there are 425 pupils. Mr. Mann was to hold a second Service, the same day, at Trinity Church, Jacksonville. From thence he was to proceed to St. Louis, in order to hold Services for the Deaf-Mutes, at Christ Church, in that city.

All Around the World.

Comptroller Knox, in his Annual Report, gives the amount of coin now in the United States as \$600,000,000.—The agitation still goes on in Ireland over the land rents; two or three of the orators have been arrested, not, seemingly, without just cause, as the moderation displayed has been wonderful for that proverbially excitable race.—All papers and letters having reference in any way to the various Lottery Systems, have been forbidden passage through the mails, and postmasters are ordered to refuse the receipt or delivery of them.—Next year is the Sunday School Centennial, it being the one hundredth anniversary of the founding of Robert Raikes' little school in London.

Flushed with victories at home, Mr. Bergh appealed to Alfonso to stop the cruel bull fights which were proposed to be had at the celebration of his wedding with the Princess Christina.—Sir Arthur Guinness, the Irish brewer, maker of "Double Stout," is to be elevated to the peerage.—The usual order of things has been reversed; Chicago has been lending large sums of money in New York.—From a statistical statement of the trade of Canada, just published, it appears that the traffic between the Dominion and the United States has increased in imports during the last five years nearly forty per cent; while the imports from England have fallen off 12 per cent.—General Todleben, the defender of Sebastopol in the Crimean war, has just been granted a title of nobility by the Czar. Rather late, but none the less deserved.—Inquiries among the officials of the railroads centering in Chicago (made by the Times) elicits the fact that the present freight traffic is unprecedented; they all report an increase of from 25 to 40 per cent over the corresponding periods in former years.—"Old Probabilities" has received recognition abroad. The jury impeached at the International Exhibition of Science applied to Industry, in France, has awarded the diploma of honor to the Signal corps of the United States Army, "for the most perfect system of collecting and utilizing meteorological data, for the benefit of commerce and navigation."

A college professor once tried to convince Horace Greeley of the value of classic languages. The professor said: "These languages are the conduits of the literary treasures of antiquity." Mr. Greeley replied, "I like Croton water very well, but it doesn't follow that I should eat a yard or two of lead pipe." Smart, but not to the point.—The asteroids continue to increase. No 204 was discovered by Palizza at Berlin, Oct. 10. The lately discovered planets are all very small, even for asteroids.—The new French cable was completed on the 17th ult. A message of congratulation was sent from Massachusetts to France, with great success.—Sub-marine cables are getting to be quite common; more than 2,000 have been laid in the last twenty years in all quarters of the globe; and most of them are in successful operation.—Mr. Tennyson, it is rumored, has written a charming little one act play upon a theme of Boccaccio; and it is to be brought out in London.—The Czar has a nice little income—a trifle of \$25,000 a day; The Sultan gets \$18,000 a day; the Emperor of Austria \$10,000; the Emperor of Germany \$8,200; the King of Italy \$6,400; and the King of the Belgians \$1,643.—The Princess Beatrice was queen of the Hallowe'en revels at Balmoral. There was an immense bon-fire, a band of music, a "witch hunt," the trial of a witch, and the burning of the witch in effigy. Queen Victoria was an interested spectator throughout the whole of the frolic.—As an indication of the wet summer of England, it is stated that during June, July, and August, the sun was visible only 400 hours out of the 1,400 during which it was above the horizon. The Englishman will have to change his boast about "the land upon which the sun never sets," if these things continue.—Here is something strange that a traveler tells about sheep. Whether eating or walking, some sheep always stay on the right side, others on the left, others in front, and so on, always

preserving the same relative place.—"Do you see any grapes, Bob?" "Yes; lots of grapes, and ripe ones, too; but there's dogs." "Big dogs?" "Yes; awful big." "Then Bob, come along; those grapes don't belong to us."—In Amsterdam, one of the richest cities in the world, out of a population of 300,000 it is estimated that fully 25,000 are supported by charity.—Recent floods in Jamaica have done immense damage to the roads and to the coffee crop.—The latest report from the ex-Empress Carlotta is that she has not only recovered her mental equilibrium, but that she is engaged in transcribing her diary of the disastrous events which culminated in her husband's death, and the dethronement of her own reason.—The letters of Charles Dickens, edited by Miss Dickens and Miss Hogarth, are to appear in England this month.—Ab-el-Kader, the famous Algerian chief, died recently at Damascus, aged 72.—The Goodale sisters are out with another volume of poetry; along with it comes a new red-line edition of "Apple Blossoms."—Princess Louise, who is now in England, expects to return to Canada in January.—The number of cattle in the United States is estimated at 35,000,000.—Portable gas is now sold in London. It is carried about in iron cylinders.—Dr. Keck, of Berlin, announces his discovery that baccharia abounds in the arterial liquid of rodents afflicted with traumatic septicemia; poor things! We wonder if it is very painful.—The Earl of Aberdeen has a distinction unique among earls—he is the sole owner of a railway, the entire cost of which came out of his own pocket. It is ten miles in length, runs chiefly on his own property, and cost \$275,000.

Bishop Quintard in Mississippi.

Correspondence of the LIVING CHURCH. The Bishop of Tennessee has very kindly taken time from his own diocese, and has given it to the diocese of Mississippi, in order to afford some relief to his aged and beloved brother; and I am sure that the Clergy and Laity of that diocese will keep the columns of the LIVING CHURCH well filled with a record of his work and journeyings. I send my contribution, now.

On the 15th of October, I met Bishop Quintard at Iuka; but being quite unwell, I was unable to give him much help. Here they have a very neat church and a new organ, and the parish is out of debt. At 10.30 A.M., the Bishop held service, preached and celebrated the Holy Communion. In the afternoon, he administered the Blessed Sacrament to a sick person, and at 8 o'clock I read service and the Bishop preached; the services were all well attended. Here one good Catholic woman reads service every Sunday in church, and superintends the Sunday School. On Wednesday night, the Bishop and myself took the train for Corinth, where we found a goodly number of Church families, hungry for the services of the Church. Here they have been without a Rector for about two years. Oct. 16th. On Thursday night the Bishop held service (again I could not assist him), I am told he preached a powerful extempore sermon on Christ and the Church, and confirmed five. The men who were confirmed, are among the leading and best citizens in Corinth. Oct. 17: on Friday morning, the Bishop preached and celebrated the Holy Communion, when a goodly number received. For these Services the Cumberland Presbyterians very kindly gave the use of their church. The Bishop left at 1 P. M., to fill his other appointments. In the afternoon I was able to baptize six children, at Corinth. At Iuka and Ripley in the Diocese of Mississippi there is a fine field for a true Catholic Priest to do a noble work for the Blessed Master. I presume Bishop Green would like to have the right Priest take this work and push it.

Even Strauss could say—"Among the improvers of the ideal of humanity, Jesus stands at all events, in the first class."

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My Nose!

At this season of the year, when the weather is so changeable and sudden, and severe colds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odious disgusting disease known as catarrh of the head and throat, which if in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp.

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December 4, 1879.

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A Card.

The Publishers of the *Province*, being satisfied that the LIVING CHURCH, under the present able management, is amply sufficient for the needs of the Church in Illinois, have made arrangements by which, after the issue of the December Number, they will cease its publication and make over all outstanding obligations to the editor of the LIVING CHURCH, by whom the management of the *Province* will be assumed.

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"I Will Come to You."

ST. JOHN, xiv. 18.

The first great fact and factor in the Christian religion is the Incarnation. We commemorate this at the beginning of the Christian year; we celebrate with solemn joy the Advent of the Son of God. As an event in the world's history, apart from all relation to the welfare of the race, it is worthy or the prominence that has been given it by the Church. That God did, at one time, so relate Himself to man, so descend to meet him in this world, in this human nature; that He did tabernacle with us, and dwell with us in bodily form like ours, is a fact so wonderful that the world could not possibly pass it by unnoticed for a single year. The historic events that men hold in memory are utterly insignificant when compared with this. Nothing that has happened or that could be conceived of as happening in this world or in any other world, could exceed this in magnitude of mystery and wonder. Considered in its relation to the present condition and future destiny of man, the Advent of the Son of God is more than a mere fact to be wondered at from year to year. Its prominence as an event in the world's history, is not to be compared with the importance of its application to individual souls. He that came, still comes, and the Advent is to culminate in the Judgment Day. It is not a public recognition of the historic fact, but a personal participation in the mystery of the Incarnate Word, that satisfies the Christian soul. It is as a factor in the spiritual life of man that the Advent of the Only Begotten Son is celebrated in the Church.

Throughout this season and through all the seasons, we keep this steadily in view. Christ came that we might be made partakers of the Divine Nature, that we might receive of His fullness, that we might sit with Him in Heavenly places. He humbled Himself that we might be exalted with Him; that we might be sons of God and heirs with Him; that we might put off the works of darkness and put on the armor of light; that we might not be comfortless, outcast, lost, but that we might return to the Father by a new and living way that He hath consecrated for us.

"I will come to you." The Advent of humiliation is past, the Advent of glory is to come, the Advent of gracious influence is now. If there is any one thing sure, past controversy, in the teaching of Christ, it is that he proposed and promised a personal relation and impartation of His Divine Nature, to His disciples. We need not quote His words; the gospels are full of it. Christ came to be the light of the world, the food of the world; not merely by example, not merely by precept, but by an inner illumination, by a spiritual union and communion. He came to be a second but a sinless Adam, through whom the image of God, lost in the first Adam, might be restored.

The Advent celebration formulates and expresses the supreme faith of the Church in the present power of the Supernatural. It expresses not only a belief in the general guidance and control of an Almighty Power, not only a belief in the personal presence of God in all His works; it witnesses also to a belief in His personal relation to man through the Incarnation. It testifies to the world that He makes His abode in faithful hearts, that He comes to devout souls. It proclaims Emmanuel, God with us, Christ in us the hope of glory.

If we could realize the fact, at this Advent time, that Christ does really come to us, as He promised, not in a mere figure, but verily and indeed; if we had faith and faithfulness to receive and to use the spiritual gifts that attend His coming, what manner of persons might we be! How the kingdom of God would be manifested with power. But, alas! too often there is no room for Him in the inn.

Christ does really come to us as He said. It is a kind of incarnation, still going on in His Body, the Church. Through the agency of the Holy Spirit His sacramental presence and power are realized to sinful men; their sinful bodies are made clean by His Body, and their souls are washed with His precious blood. As by engrafting, the Divine Word takes root in human souls. The breath of life which God breathed into us at first, returns, and we again become alive unto God through Jesus Christ our Lord.

The present Advent of Christ; His life-giving, personal abiding in the hearts of His disciples; the transforming, cleansing, sanctifying of this divine indwelling, are the grand themes of the Advent time. It is these that give to the first and final Advents a meaning and value to perishing souls.

A Sad Story.

A lady, who says she was reared in a Christian home, baptized, attended church regularly, read her Bible, prayed night and morning, had been confirmed, and believed in the Church, "clinging to it fondly," informs us in a contemporary's pages, that she never was really a Christian until "suddenly the words dawned upon me—if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This was God's promise," she adds, "and could not fail. And when the dove of peace came gently and nestled in my heart, how different the world and all things appeared!"

It is a terrible indictment which this lady (who announces her name, which we mercifully refuse to reproduce), brings against herself. She was reared in a Christian home, and yet she did not learn the way. She was baptized, and still she refused the leadings of Baptismal Grace. She attended Church regularly, and continued insensible to all the sweet invitations of the Spirit. She read her Bible, and yet refused to hear the voice of Wisdom. She prayed night and morning, and yet would seem not to have prayed at all. She was confirmed, and yet took that solemn vow—to believe and to do all those things which her sponsors at her baptism undertook for her—without any realization of the awful act in which she was engaged. She clung fondly to the Church of Christ, but felt no desire or necessity for the personal religion which the Church requires. It is not remarkable that she was without peace and light. It would have been a contradiction in terms, had such a response to God's blessed grace in Baptism, and the culture of a Christian home, and the privileges of Christ's Holy Church, produced any other than the most unsatisfactory results.

It is well to notice, just here, that this woman had been taught in the Baptismal Office that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto Him; that, as he died, and rose again for us, so should we who are baptized, die from sin and rise again unto righteousness; continually mortifying our evil and corrupt affections, and daily proceeding in all virtue and godliness of living. It is well to remember, that some hundreds of times, at least, this woman had used the words of the General Confession, and received (in her sorry way) the Absolution of the priest. It is well, moreover, to bear in mind, that—times almost innumerable—this faithless child of God had

said the Creed, in which are the solemn words "I believe in * * * the forgiveness of sins."

That we are not dealing harshly with this person, can be shown from her own words. After her Confirmation, in which she did solemnly renounce the vanities of the world, she tells us she led a gay life, "wasting time and health in pursuit of pleasure." And then follows this confession: "All of my girl friends led a similar life, save one cousin, whom we could never induce to join in our gay life. She was keeping her Confirmation vows, which we daily broke!"

In spite of all the services and opportunities, for every one of which she must give account in the great day, this woman got no good from the Church. She infers that God gave her nothing in all these—nothing in her baptism, nothing in her Confirmation, nothing in the prayers and praises of the sanctuary, nothing in all the multiplied ministrations of His Church, which He loves as the apple of His eye. It was only when "Providence gave me the companionship of a friend with whom I could converse freely upon religious subjects—one who insisted on a personal religion, and that we must know that we have passed from death unto life," that this woman became a truly Christian, as she thinks. "Suddenly," she says, "the words dawned upon me, 'If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' This was God's promise, and could not fail. And when the dove of peace gently came and nestled in my heart, how different the world and all things appeared!"

Yes! and different the Church appeared; for that Divine Institution which had made her a child of God, and in which she had struggled to forfeit her childhood, and had so painfully illustrated her hypocrisy, now becomes the subject of her reproaches, and she feels called upon to warn its members not to trust in "observances;" and she adds, "they may here argue that I was influenced by other denominations, or probably a *very bad Churchman*; that a knowledge of the forgiveness of sins and acceptance with God, was scarcely a doctrine of the Episcopal Church."

It is quite absurd to assume that any one, except this person, or some of her kind, could declare, with the Apostles' and Nicene Creed before them, that the Church does not teach the forgiveness of sins and acceptance with God. It was indeed a very bad churchman who failed to show her how she had wronged and abused and dishonored the Church by her failure to put reality into its offices and teachings, as well as by her unresponsive reception of Sacramental Grace. Such trust as she put in "observances" may well be the subject of warning and entreaty; but she is hardly the person to warn, except in the way of honest confession. But there is a wide distinction to be drawn between confession of one's own shortcomings, and self-righteous criticisms of the Means of Grace which she so sinfully abused.

The reader will no doubt discover a vein of righteous indignation running through this article. We feel that it is justified, but we are not as certain that we have aimed our indignation at the real culprit. We must consider that in all probability this woman was reared under a presentation of the Church, by parents and pastors who failed to impress upon her the absolute necessity of personal religion and a devout life in Jesus Christ. Possibly the rectors of her day were more concerned to teach the doctrines of Calvinism, than those of the Bible and the Prayer Book; and that is sufficient to account for the whole sad story. Quite certain it is, that from her Christian home and from her spiritual guides she received less help than ought to have been bestowed upon her; for she says, "from the grave of my mother—lost in childhood—I could learn no lesson of heavenly peace and rest, and it seems that our ministers did not think but that the lambs of the flock could feed on the food provided for the elders."

After all, then, the real indictment must be brought against the faithless shepherds who cared not for the flocks whom God had committed to their care. Think of the sin of the priest, under whom a child of the Church could grow up to womanhood with no knowledge of the forgiveness of sins! It is pleasant—amid this record of un-

faithfulness and disappointment and error and sin—to rest the weary eye upon the picture of that "one cousin," who had learned the secret of the Church's inner life, and who kept her Confirmation vows while others were breaking theirs!

The Coming Province.

The Report of the Committee on Provinces, which we publish in a supplement this week, is one of the most important documents that has ever been submitted to the American Church. Coming from such a source, it must command the respectful attention even of those who are not yet convinced of the wisdom of the movement that it advocates. In view of the fact that the subject has already received wide and favorable consideration from all orders and classes of Churchmen, in all parts of the country, it cannot be doubted that this Report will have a decided influence in opening the way for a great and beneficial change in our present unwieldy organization, as one Province, and will hasten the day of better things.

The LIVING CHURCH, as is well known to our readers, has never urged hasty action in this or in any other movement affecting the welfare of the Church. It has seen, long ago, that the Province was inevitable, and has favored a tentative movement in this direction, by the three dioceses of Illinois, under the canon allowing a Federation of Dioceses within the bounds of the same state.

It did not express or feel any serious disappointment at the failure of this plan, for it was evident that some of the weightiest opposition that it had to encounter, arose from the conviction that the plan was too local and limited in its scope, and that there was soon to come a general movement towards Provincial Relations on a larger scale.

This movement is now fairly inaugurated, and its consummation is only a matter of time. Whatever modifications the further discussion of the subject may suggest, whatever conditions and restrictions the wisdom of the church, under Divine guidance, may impose, we believe that the essential features of the plan proposed by the Committee, will be adopted.

In view of this, the LIVING CHURCH felicitates itself upon being the successor of the old diocesan paper of Illinois, which two years ago first unfurled the banner of "The Province"; and upon succeeding, as it does this week, to the work carried on of late by the new *Province*, the organ of the three Dioceses.

THE *Church News* of St. Louis notices the remark often made of the singular fidelity with which some Dioceses and Parishes preserve the type of thought and policy which was stamped upon them early in their history by an energetic founder. Seabury lives still in the strict type which is by distinction called Connecticut Churchmanship. DeLancy impressed his strong individuality on the Diocese of Western New York in a way that is still retained. In New York and Virginia, while the earliest days were indeterminate, the one and the other will never outgrow the firm administration of Bishops Hobart and Meade, differing widely as these leaders did.

Personal.

The Rev. T. N. Morrison of Epiphany, Chicago, was welcomed home with his bride, last week, by a parish reception at the residence of Mr. J. A. Grier.—*The Episcopal Register* says that Bishop Pierce is one of the best read men and thorough students in the church.—The Rev. Dr. Massey, of Mobile, Alabama, has succeeded the Rev. G. S. Teller, of Mt. Morris, N. Y.—It is reported that Canon Farrar is to be made Dean of Worcester (England).—The Rev. Geo. C. Street, the sharer of our editorial toils and glories, is quite ill.—The Rev. G. A. Carstensen, of Meadville, Pa., and formerly our correspondent in the old days of "The Province," is dangerously ill at his home.—It is said that the Bishop-elect of Northern New Jersey was in early life a Civil Engineer.—The Rev. C. C. Tate, late of Indiana, has accepted a call to Trinity Church, Niles, Mich.—The Rev. Norman Badger, of Geneva, Ohio, is about to remove to Fairmont, the county-seat of Martin Co., having accepted a pastoral charge in that place.—Rev. J. W. Bonham, Evangelist, arrived in New York in the "Scythia" on Wednesday last. He is ready to hold missions as heretofore, and may be addressed care of Rev. A. T. Twing, D. D., 22 Bible House, New York City.—Rev. W. N. Webbe of St. Paul's, Evansville, Ind., has accepted a unanimous call to the Rectorship of Trinity Church, Fort Wayne, and will enter upon his duties the 4th Sunday in Advent, Dec. 21st. Trinity parish have one of the finest church edifices in the state, a commodious rectory and a most flattering parochial outlook.—The Rev. Dr. Stocking, of Detroit, called at our office to-day, having come to Chicago for the purpose of attending the annual meeting of St. Andrew's Society, being one of the speakers chosen for the occasion.

Commendations.

During the last few months the LIVING CHURCH has received many expressions of appreciation, among which are the following:

From the Rt. Rev. Wm. E. McLaren, St. T. D., Bishop of Illinois.

"If affords me sincere pleasure to commend THE LIVING CHURCH, and to express my gratification that you have undertaken a weekly paper, at this central city of the vast interior, designed to furnish fresh intelligence as well as to pursue the things which make for peace. I do not doubt your success. Our people will not fail to support so good a paper."

From the Rt. Rev. Alex. Burgess, D. D., Bishop of Quincy.

"The LIVING CHURCH deserves the confidence and encouragement of Church families. Its editorial articles are bright, yet safe. It contains an essay and sufficient summary of Church news. It has matter every week, both original and selected, full of valuable instruction. Its whole make up is churchly, with no omission of old landmarks, and with no introduction of objectionable or disturbing novelties. Its tone is on the very key of loyalty. I look to it as an able assistant against false tendencies."

From the Rt. Rev. Geo. F. Seymour, D. D., Bishop of Springfield.

"The LIVING CHURCH, under the sound, judicious, and able management of Rev. Dr. Leffingwell, I can commend as a valuable auxiliary in promoting the spread of God's Kingdom, and eminently useful in the parish and family."

From the Rt. Rev. R. H. Clarkson, D. D., Bishop of Nebraska.

"I am exceedingly pleased with the LIVING CHURCH, and think it every way worthy its name. I welcome to my house so Church paper more heartily, and read with more pleasure and satisfaction. I would be glad if every Churchman and every Churchwoman in Nebraska subscribed for it. read it, and *paid for it*."

From the Rt. Rev. E. R. Welles, D. D., Bishop of Wisconsin.

"It will give me pleasure to aid in increasing the circulation of the LIVING CHURCH in the Diocese of Wisconsin. I esteem it a very excellent newspaper, and have frequently commended it to families desiring a Church paper."

From the Rt. Rev. Joseph C. Talbot, D. D., Bishop of Indiana.

"The LIVING CHURCH is always received and read with pleasure. In my opinion it meets what I have long felt to be a want in this Western Church; a paper cheap enough to come within the means of all our people, and at the same time Churchly in tone, kindly in spirit, and full of current Church News. I cannot doubt that the introduction of such a Paper into all our families would be helpful to our Pastors, and tend to the increase of intelligent Churchmanship among our people."

From the Rt. Rev. J. H. Hobart Brown, S. T. D., Bishop of Fond du Lac.

"The LIVING CHURCH seems to me to grow better in almost every issue. It is a great comfort to have a Church Paper so earnest, sound, sprightly, good-tempered, free from party aims and purposes, and from unseemly jealousies and contentions. Keep the LIVING CHURCH what you have already succeeded in making it, and it will soon win a warm welcome in all our homes. I should be glad to see it widely circulated in my Diocese."

From the Rt. Rev. Alex. Gregg, D. D., Bishop of Texas.

"The LIVING CHURCH is always most welcome, and read with much interest. Sound and conservative, alive to the issues of the present time, bold in exposure of error, and fearless in enforcing the truth, keeping its readers well posted in the Church News of the day,—it is just such a paper as our necessities demand, and ought to receive a general and cordial support. I will take much pleasure in commending it to my people."

From the Rt. Rev. C. T. Quintard, D. D., Bishop of Tennessee.

"I very cordially commend the LIVING CHURCH to the Churchmen of the Diocese of Tennessee, as a sound conservative Church Journal, fully alive to the issues of the day, and always prompt in its news department."

From the Rt. Rev. Wm. H. Hare, D. D., Bishop of Nebraska.

"May all success attend your efforts to extend the usefulness of the LIVING CHURCH. I hailed with satisfaction and hope its first appearance, and have watched its course with interest and pleasure."

From the Rev. H. B. Walbridge, D. D., Brooklyn.

"I enjoy your paper very much. In my judgment it is the best family Church paper that has been published since the days of the 'Gospel Messenger,' and is in some respects an improvement on that. I will do what I can to have every family in my parish take it."

From Rev. Dr. Ashley, Wisconsin.

"The LIVING CHURCH is most excellent. I congratulate our Dear Mother, the Spouse of our Lord, that it is in the hands of so true and loyal a son as yourself."

From Rev. Dr. Norton, of Louisville, Ky.

"The LIVING CHURCH well deserves its name. I wish it great success."

From Rev. C. F. Canedy, of New Rochelle, N. Y.

"Your paper recognizes the kind of help every parish priest needs in the homes of his parishioners, and displays the ability to furnish what is wanted. The LIVING CHURCH can be given to persons outside of our congregations, with the assurance that it will attract attention and be read."

From Rev. J. Sanders Reed, Indianapolis.

"I took occasion, last Sunday, to commend your paper to the congregation of St. Paul's, as one eminently Churchly, readable, instructive, and cheap; and expressed a hope that every family would subscribe for it."

From Rev. Hobart Chetwood, Santa Barbara, Cal.

"The LIVING CHURCH is most welcome, and has fairly grown up to its good name."

From Rev. F. P. Davenport, Tullahoma, Tenn.

"Pardon my saying that your paper is the best Church newspaper I have seen yet, for Parish use. So far as I have seen, there is no parish paper for our people except yours."

From Rev. G. D. B. Miller, Salt Lake City.

"It is a great relief to see a Church paper that has the courage of its opinions, and gets out of the dead level of platitudes. I like it much. It is just the paper in price and quality that we need."

From Rev. J. V. Himes, Dakota.

"The LIVING CHURCH has 'smitten the rock,' and the waters gush out to slake the thirst of Israel. Go on, and God bless you."

From Rev. Dr. Knickerbacker, Minneapolis.

"I need not say that we are all getting attached to the paper. I hope it is meeting with all the encouragement it deserves."

From Rev. F. W. Taylor, Danville, Ill.

"I heartily wish that the LIVING CHURCH were a weekly visitor in every household in the parish, for it would be a most excellent Curate; especially in seeking out the (spiritually) sick and impotent. These it would never fail to find."

From Rev. M. H. Beare, D. D., Little Neck, N. Y.

"Only wish my means were such as to subscribe for ten or twenty copies of your excellent paper."

From Rev. Richard S. Smith, Uniontown, Pa.

"I cannot tell you how much I am pleased with your paper."

Current Literature.

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This useful family book is made up of papers by prominent writers, upon such subjects as Cooking, Needlework, Infectious Diseases, Flowers, Money.

What Mr. Darwin Saw in his Voyage Round the World in the Ship "Beagle." New York, Harper & Brothers. Chicago, Jansen, McClurg & Co. Price \$3.00.

Familiar Words on the English Church. By the Rev. R. W. Lowrie. \$1.00, cloth, gilt. For sale at all Church Book Stores.

The Unnoticed Things of Scripture. By the Rt. Rev. Wm. I. Kip, D. D. New York, Thomas Whitaker. Chicago, Jansen, McClurg & Co. Price \$1.00.

The Iowa Churchman will be three years old on the 1st January next. It is a vigorous and healthy child, if (being nearly two years its junior), it is becoming in us to say so.

Who is the Fool? The rapid sales of the new anonymous novel, "A Fool's Errand; by One of the Fools," show that it is the hit of the season.

All agree, however, that it is by some writer of exceptional opportunities of observation, superior intelligence, marked impartiality, decided ability, and mastery power of picturesque, humorous, and pathetic description.

Perhaps, as suggested by the Shakespearean quotation on the title-page of the book itself, the writer is "not altogether a fool," after all!

The Clergy and Laity of the Diocese are hereby informed that the Cathedral Church will be solemnly consecrated on the Tenth Day of December next, by the Right Reverend Wm. Edward McLaren, S. T. D., Bishop of the Diocese.

By order, J. H. KNOWLES, Priest-in-Charge of the Cathedral and Secretary of Convention, Cathedral SS. Peter and Paul, Nov. 4, A. D. 1879.

The following sums have been received for the repairs of St. Andrew's Church, Elk Point, D. T. From St. Paul's Church, Chestnut Hill, Philadelphia, Pa., by the Rector, Rev. Dr. Harris, \$121.00, and \$20 for our Sunday School Library from the children of his Sunday School.

The following testimonial is from the daughter of an eminent Physician of Waveland, Ind.

It is with pleasure that I add my testimonial in behalf of your valuable Electro-Magnetic Pad. When I purchased one of the Pads, about three months since, I was suffering by reason of chills and fever accompanied by a violent cough. I also was afflicted with scrofula, which has troubled me for some years.

A Bed for Incurables. Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital. No hospital will receive incurables, except in rare instances, and the unfortunate people who cannot recover are often reduced to great suffering for want of proper care.

The treasurer of the fund for the Bed for Incurable in St. Luke's Hospital, Chicago, acknowledges the following contributions:

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The very satisfactory testimony received by the Committee in favor of the Rev. E. W. Rice's Hand Book, as set forth last year in accordance with our ecclesiastical seasons, and with the various additions which seemed to be demanded by our Church teachings, has caused us, in conjunction with a Committee appointed by the Sunday School Association of the Protestant Episcopal Church in Philadelphia, again to present the Hand Book to the teachers and scholars of the Church for the ecclesiastical year, 1879-80; and with still further additions.

- Rev. Richard N. Thomas, St. Luke's Church. Rev. J. B. Falkner, Holy Trinity Church, Germantown. Rev. R. cord Newton, D. D., Ch of Epiphany. Lewis H. Redner, Holy Trinity Chapel, Frederick Scofield, St. Andrew's Church. General Committee. George C. Thomas, St. Andrew's Church. Rev. Herman L. Duhring, All Saints' Church. William M. Runk, Grace Church. Sunday School Association Committee.

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St. Margaret's Diocesan School for Girls. Waterbury, Conn. Fifth year will open (D. V.) Sept. 17, 1879. Limited number received. Rev. FRANCIS S. RUSSELL, M. A., Rector.

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Home and School.

A Young Lady's Soliloquy.

Uselessly, aimlessly drifting through life—
What was I born for? "For somebody's wife,"
I am told by my mother. Well, that being true,
"Somebody" keeps himself strangely from view;
And if naught but marriage will settle my fate,
I believe I shall die in an unsettled state.
For though I'm not ugly—pray, what woman is?
You might easily find a more beautiful phiz;
And then as for temper and manners, 'tis plain
He who seeks for perfection will seek here in vain.
Nay in spite of these drawbacks my heart is per-
verse,
And I should not feel grateful "for better or worse"
To take the first booby that graciously came,
And offered those treasures—his home and his
name.
I think then my chances of marriage are small;
But why should I think of such chances at all?
My brothers are all of them older than I
Yet they thrive in the world, why not let me try?
I know that in business I'm not an adept,
Because from such matters most strictly I'm kept.
But this is the question that puzzles my mind—
Why am I not trained up to work of some kind?
Uselessly, aimlessly drifting through life.
Why should I wait to be "somebody's wife?"
Eclectic Magazine.

OUR NEW VICAR.

By the late Rev. S. B. MONSELL, LL. D.,
Rector of St. Nicholas, Guildford, England.

Though years have rolled over since we last met, the memory of my old friend is fresh and green. And just as of yore, when you were my senior at the University, and I used to find all my follies and inexperience reproved or adjusted by your kindly and matured wisdom; so now I come to you in a case of impending difficulty, to ask your counsel, and to do what very few who trouble their friends ever do—to follow your advice. Knowing little myself of these matters about which I write, and your whole life having been given to their study and practice, you can, and I am sure will, tell me what I ought to do.

Our dear old Vicar is dead. After a ministry of fifty years in this parish, he has gone to his rest. Though we may have undervalued him while he was with us, we are all heartily sorry now he is gone, and begin to question whether the dead-alive but very tranquil state in which we have lived for years, may not have been better than that into which, if rumor speak right, we may possibly be thrown. The current report amongst us is that we are to have a red-hot Puseyite as our Vicar; and people here are such strong Protestants, and have, through the public papers of the day, acquired such a deep horror of what a Puseyite is, that there is no amount of violence of opinion or action to which some unaccustomed conduct on the part of a new and injudicious clergyman might not goad them.

No appointment has yet been made, I have reason to know, though I have also good reason for fearing that the very man we dread is the man the Bishop will send us. So the first question I have to ask is, whether you know anything about the "coming man?"—and the next is, what steps could we take, or should we take any, to let his lordship know how unpopular the anticipated appointment is likely to be, and to tell him the kind of man we want.

In this remote place we do not care for a very clever or learned man. All we want is a quiet-going parson, who will look after the poor and sick, and see that the schools are effective, and preach us short, sensible sermons on Sunday, and not introduce anything new into our church, and in fact let us go on, and live and die, as our fathers have done for generations before us.

Of course we feel that some one is needed who will do a great deal more than has been done in the parish for the last half century. Our schools are kept up as far as my money can support them, and my wife goes there constantly to visit and teach. But no superintendence is like that of the clergyman, and there has not been one inside their door for years, nor are the children catechised and instructed as they ought to be; while the poor and sick have been utterly neglected, save so far as we, in our way, could comfort or relieve them. Our Sunday services have been so dead, and cold, and slovenly, that the people don't care to come to church, and those who do come find it hard (I speak from experience) to settle their minds steadfastly to seek that blessing, which our beautiful Service has, I know, in store for all, no matter how carelessly it may be celebrated. In fact, we could not be in a worse plight as regards all parish life and order; and yet so much do men here dread Puseyism, that I verily believe they would rather have another half century of the old dry-rot, than see one of your High Churchmen of the present day set over them, even though he brought, as he would be very likely to bring, zeal, and self-denial, and holiness to adorn his work.

Now, then, what am I to do? You cannot imagine a poor fellow in a more pitiable plight. First and foremost, I have my wife constantly at me night and day, urging to some decided action. She is half a puritan by blood as well as breeding, and though she longs for more life and religion in the parish, and for our young, growing up family more of a real pastor's care, still

I think she would rather let them all take their chance than trust them to a Puseyite. Then my brother churchwarden is a very hard sort of fellow to deal with; a respectable farmer, and, in all matters of worldly business, a most sensible, reasonable, moderate man; but only half educated, as you can well imagine, and knowing little or nothing except what bears upon his worldly calling. His little knowledge of Church matters he gathers from the papers, and certain controversial tracts of the day which he pores over through the long winter evenings; and he has a wife who I suspect fans the flame, and makes him believe that, but for his steadfast protests, all kinds of error would be prevalent amongst us.

He is constantly at me on the subject of our new Vicar, and, like all ignorant men, he is as violent as wrong-headed in the schemes which he advises. I don't pretend to know much about such things myself, but I know enough to perceive that what he suggests is altogether wrong; and then, when I don't agree with him, he begins to suspect my principles; and as he knows I used to complain of the old sexton's wife hanging up, during the week, her Sunday gowns in our family pew (which does look rather like a private chamber, I must confess,) and thinks that such conduct indicates a certain amount of reverence for religious places and things which, for a good Protestant, is too superstitious,—he throws out now and then a hint how he, as the people's warden, must defend their rights against State as well as Church innovation,—against the squire as well as against the parson,—and, if I will not act with him, how he possibly may be obliged to act without me. So you can well imagine how pleasantly I am situated amongst them all, and how often I wish they would leave me to my farm, and my horses, and the ordinary pursuits of a country gentleman's life, instead of requiring me to become a theologian in my old days, in addition to being a magistrate, an agriculturist, and a sportsman.

However, I must try and keep the old place, as far as I can, in quietness and peace. For I love every house and farm, every hedge and ditch, every stick and stone—above all, every man, and woman, and child within its bounds. My father, and my father's fathers have been here for generations, and have always held a kindly sway over the hearts of those who lived on their land. I know I have the confidence and affection of all around me, and there fore I must use that trust honestly for them. So here goes! I am regularly in for it, whatever the result may be; and am resolved—God and you being my helpers—to spare no pains or self-denial in my endeavors to keep things, or rather set them, right.

So now turn aside from all other engagements of duty, and go into that snug, thoughtful looking study, in which once, many years ago, I remember to have seen you. And tell me first what you think of —? You knew him at Oxford. He was the stroke oar of the 'Varsity Eight, as well as the best scholar of his year. He has remained ever since at Oxford, retaining his fellowship; and having taken duty in one of the parish churches, has, I hear, acquired great influence over the minds of the young men of the university, who flock to his church. And all his teaching and practice are notoriously High Church—of that there can be no question. But doubtless you know all about him far better than I do. Well, then, tell me what you think of him—how far we should fear his coming amongst us. And then tell me what we can do in a legitimate way to hinder his coming, should you agree with me that his coming might be injurious.

I am very slow to intrude upon another's province (I don't like intrusion upon my own), and therefore I doubt about going to the Bishop, who, of course, must know both the parish and the man; and who being, as he is, both good and kind, would not, I am sure, do a thoughtless thing in a matter so serious. However, he left us so long in our deadness, that perhaps after all he knows nothing about the parish—or possibly may imagine that as it bore so long quietly the sleep of death, it may bear as quietly the experiment of a little High Church resurrection. If you think I should go to him on the subject, I will; but unless you advise it, I have no desire to do so. So now it is all in your hands. Write fully and soon.

(To be continued.)

SOMEWHERE in the South, an old negro woman, who was quite noted for her loud professions of religion, was found stealing chickens, taken in the very act. There was no possibility of lying out of it. She was taken to task, and much surprise was expressed at a woman of her pretensions doing such a thing. "Well," she said, "if I go to meeting and bear the burden of the gospel, I do not see why I should not have some of the privileges!" She was not the only one who would fain make a gain of godliness, and follow the Lord for the loaves and fishes.

Expulsion is hereafter to be the punishment of any student at Princeton convicted of "hazing," even in its mildest form. The disease is a desperate one and requires the strongest remedies.

Story of a Paper-Carrier.

John M. Wright, born in England, in 1857, came to this country (both parents having died when he was a child,) and settled in St. Louis. "M. S.," in the *Church News*, tells the story of his life, death and burial. When he was seventeen, he became a letter-carrier, and had accumulated about \$100, when he was taken sick, and came to St. Luke's Hospital, where he was confined to his bed for four months. During his sickness his mind was turned to thoughts of personal religion; and, though without the advantage of early education, he began to think he might prepare himself to be useful, and eventually enter upon preparation for the Holy Ministry.

During his long sickness, the young man with whom he had entrusted the management of his business had proven false, and had run off with what remained of his hard-earned savings.

He determined, therefore, as the Hospital at that time was in need of a nurse, to remain in that capacity. He soon commended himself to the confidence of the Sister of the Ward, who became deeply interested in his progress in learning, after having found what were his wishes and future hopes.

Nearly five years passed, while he was discharging his duty as nurse in the Hospital, and devoting what leisure time he could save, in pursuing his studies under the careful tuition of Sister Owen.

He was most conscientious and attentive to the patients under his charge, never for a moment neglecting them, gaining the respect of the physicians and surgeons by the faithful manner in which he met all his obligations. He soon developed a great fondness for the natural sciences, and by his intercourse with the sick, and his observation of the practice of medicine, thinking he could do good as a medical practitioner, and finding his tastes running in that direction, he decided to prepare himself for that profession.

A year ago last September, he had so far advanced in his studies that, encouraged by the liberal offers of Dr. DeKoven, he entered the Academy at Racine. He engaged with all his soul and mind in the prosecution of his studies, and took a high stand in his class, being marked "perfect" in his conduct. The present Warden of Racine, writing after his death, says, referring to the fact that he early lost both his parents—"his pure life is a marvel." And this was one of his most remarkable characteristics. He had a disgust for anything vulgar, and never indulged in an impure remark. He seemed to think evil of no one, and could not believe that any one would intentionally do wrong; and when remarks were made disparagingly as to the character of others, he always sought to find something good to say of them.

The writer of this could not forget his last visit to him on his birthday, just before his return to Racine. He was very pale and thin, but full of hope for the future. This was only about ten days before his death. A birthday-present of a copy of Keble's Christian Year was received with as much enthusiastic gratitude as though it had been a gift of a large sum of money.

The news of his death was as much of a shock as if he had gone away in health. The disease developed speedily upon his return to Racine, and when told that he could live but a day or two, his only expressed wish was, to be brought back to St. Luke's Hospital. His wish was gratified—the Warden of Racine, the Rev. Dr. Parker, coming with him; and, only a few hours after, he reached here, the only gleam of consciousness being when Sister Owen spoke to him, whose voice cheered him as that of a mother greeting her son for the last time.

He was confirmed and received his first Communion in Christ Church, and the Rector mourns his loss as that of one of his children.

On Monday morning, September 22, there lay in the chapel of the Hospital, a modest coffin, sweetly decorated with flowers. The service was said; the hymn "For thee, O dear, dear country, Mine eyes their vigils keep," was sung, the Sister Superior, with the Sisters of the Hospital, and some half dozen others being present. At the close of the Service, the body was taken to Bellefontaine; and, with the parting blessing of Holy Church, was consigned to its last resting-place.

"The Episcopal Church, Romish? I ask who it was that fought the battles of the Reformation? and where do persons borrow their weapons when they wish to assault Popery? From the champions of the Reformation in the Church of England."—*Rishop Randall*.

"None deny that there is a God, except those for whom it maketh that there were none."—*Bacon*.

"In the Middle Ages, the Church was the chief refuge and hope of oppressed humanity."—*Mill*.

"Epochs of faith are the epochs of fruitfulness; those of unbelief are barren of all permanent good!"—*Goethe*.

There is sometimes in an odor a finer reminder of the past than is to be found in anything which assails the eye or ear.—*Good Company*.

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

XXVIII.

"Does not Formalism reduce Devotion to a mere Routine?"

First, of Forms. That Forms were in use in the Jewish Church no one will dispute. Our Lord gave His Disciples a "form of Prayer." The night He was betrayed, He united with them in a well-known form of Praise. St. Mark, xiv:26.

Forms of Prayer and Praise were very early used by Christians. How else could "voices have been lifted up with one accord?" True, we do not find a complete Liturgy in the New Testament, but we do find references to forms of public devotion. St. Paul says: "Speaking to yourselves in psalms, and hymns, and spiritual songs;" "Teaching and admonishing one another in psalms, and hymns, and spiritual songs;" "Hold fast the form of sound words, which thou hast heard of me."

The *Benedictus*, of Zecharias, the *Magnificat* of the Blessed Virgin Mary, and the *Nunc Dimittis* of Simeon are forms of prayer and praise.

Says Bishop Cox: "It suffices to note one quotation which the Apostle introduces with this formula—'Wherefore he saith.' What saith? We answer, the Spirit; or, we may answer, 'It saith,' that is, the Liturgy or the Hymnody of the Churches. In any case, the highest dignity is given to the source from which it is quoted, and that source is not the Scriptures. What then, is the source? In his own peculiar and characteristic fashion, having quoted a hymn,—

'Awake, thou that sleepest,
And arise from the dead,
And Christ shall give thee light.'

he immediately makes a digression to the subject of Hymnody, and enjoins the use of *antiphonal* singing,—for such is the import of the text, in 'psalms, and hymns, and spiritual songs.' He makes precisely the same reference in his Epistle to the Colossians, and teaches us to infer that (1) the Psalter, (2) a Hymnal, and (3) a Cardinal were already recognized parts of the Christian Worship. No wonder then, that Piiny's account of the early Christians should be based on this characteristic feature of their worship. What St. Paul commanded, he testifies that they did, 'antiphonally chanting an ode to Christ as God.'

"So also, the entire passage.—'Eye hath not seen,' etc., proves to be a textual quotation from the *Liturgy* of the Church at Jerusalem; and he who will pursue the subject further, in the writings of Bishop Jebb, Dr. Neale, and others, will be satisfied that the New Testament is saturated with such quotations. The synagogue service passed into the Liturgy of the Church, without any violent change, as the twilight changes to the dawn. The early Church was never for a single day without its 'Common Prayers,' of which the Lord's Prayer and the Psalter, with the Lessons from the law and the prophets, were the marrow, to which the hymnal and its doxologies were soon added; and finally the Lessons from the Gospels and Epistles. Often, where the plenitude of the spirit manifested itself in the gifts of tongues, there was a great temptation to break through the Apostolic ordinances which had thus grown up. Every one had a 'psalm' as well as a doctrine. But St. Paul forbids such individualism, even in such exceptional circumstances, and reduces all to system by his precept, 'Let all be done *decorously* and according to *Taxis*.' What this system or *Taxis* was, we may infer from other parts of the same epistle. He praises them for observing it in some respects, and blames them for disobedience in others. He also promises to supplement it on his next visit. But, in all respects, his language, if not that of what we should now call a *rubrician*, is that of one who calls himself a *Liturgist*."

Secondly, of Formalism. The use of forms is not necessarily "formalism." Let me ask: Who ordered the Jewish form of temple and synagogue service? Who, while on earth, took part in the form-worship of His people? The fact is, in this matter of forms for our worship, it all depends on the user. If he be sincere and earnest, he may worship aright, with forms, or without them. If he be full of prayer, he will pray, and no forms can hurt him; if he be not, forms will not aid him. And so, *vice versa*, extempore modes will not supply his lack of the spirit of worship. The question, too, between the friends and the foes of forms, is not whether people shall have forms; for all do have them; the Methodist has his; the Quaker his; but, as to the degree of forms,—how much or how little is useful.

That our Methodist friends may themselves be our judges, I quote the following: "Our ordinary Methodist congregational worship is cold, and continually tends to grow colder. The singing and prayers are becoming forms, and the congregation assumes more decidedly the attitude of a group of hearers and spectators.

"The evil is getting to be serious, and as wise men, we should cast about for a remedy

"We cannot, in public worship, rely upon spontaneous enthusiasm, or exaltation,—greater or less—of devotional feeling.

"These cannot be produced to order, ex-

actly at half past ten o'clock every Sunday morning. Any pretence of producing them would be a sham, and if kept up, would only lead the people into hypocrisy. What is needed is something distinctly provided for the people to do as participants in divine worship. They are a "royal priesthood," and assemble as Christ's priests to offer to Him their sacrifice of praise. They are not spectators, but worshippers; the minister is not vicariously performing a certain function for them, but is the leader of their devotions, and nothing more, until he begins to teach them out of the Scripture.

"All this in time will obliterate the idea of worship. The people should have some part in reading the Scriptures—if not generally, then at least some selected portions. The singing should never be wholly taken from them. Some part of the prayer should be repeated by them with the pastor. Even Congregational Churches, which are popularly supposed to be utterly destitute of forms, are surpassing us in these details. We have heard in Congregational worship an opening chant, or a verse of praise, which has brought all the worshippers quietly into one accord. There is a feeling among us that such participation in worship as we have advocated savors of formalism; on the contrary, our present practice is a formalism of the worst description. If the Christian worshippers are a body, they should offer prayer, and they should do it in person and not by proxy."

Such an Article as the one I have quoted is no mean evidence of the fact that the Church has not in vain—these hundreds of misjudged years—been bearing witness to the value of a Liturgical Service.

Thirdly, as to Routine. Many say that they should tire of the same modes of expression, Lord's Day after Lord's Day. Yet, these very persons are the ones who are compelled to hear the same modes of expression week after week! "If," says Bishop Randall, "the extempore prayers of the most gifted minister were to be written down, as he offers them, on every occasion of public worship, for the space of a year, it would be found that there is but very little variety in the devotional exercises of his pulpit."

The opinion which the Editor of the *Methodist* has of many of those who lead the public devotions of the people, may be judged from the following:

"Let us now consider the Bible in relation to the more private and social means of grace. It would elevate the tone of the exercises, and relieve them of the barren aspect, if not positive vulgarity, to which they often descend. A candid, intelligent person (even if not religious) will appreciate the true spirit of prayer, however broken and lame the utterance; but a very little observation is sufficient to show, that many of those who now come to the front, have neither the piety nor the brains to fit them for leading the devotions of God's house. Their exercises misrepresent religion and outrage good sense; they offend the taste and shock the sense of propriety of those who have any apprehension of sacred things."

A well composed form of prayer has the advantage of brevity and completeness, while at the same time it avoids the blundering of bad taste and ignorance. I append, from an unknown pen, the following, which pleases me greatly. The writer of it records the results of his comparison of the Prayers of the Bible with those he had been accustomed to hear from extempore pulpit:

"It is not exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the Bible put together. The first is in Genesis 24:12-14, and contains one hundred and ten words, and is not more than one minute in length. The next is Exodus 32:11-13, and contains one hundred and eleven words, and is not over a minute long. The third in Joshua 7:7-9, and contains ninety words. The fourth is in 2 Kings 19:15-19, the prayer of Hezekiah; it is composed of one hundred and thirty-four words, and two minutes would be ample time to repeat it. Another is found in Nehemiah 5:5-38, and is about five minutes in length; another is in Ezra 9:6-15, and is about three minutes long; another is in 1 Kings 8:23-61, an important dedicatory prayer, offered by Solomon himself, at the dedication of the temple, and it did not occupy more than six minutes: while that of Daniel 9:4-19, was probably four minutes. In the New Testament, the prayer of our Saviour (John 17) is well known; it is contained in twenty-six verses, and is five minutes long, while the model prayer—the Lord's Prayer—is far briefer still. Now here are ten prayers from those who certainly knew how to pray, and they are all less than thirty-five minutes long, on an average of three minutes each; and yet we sometimes hear men pray thirty and forty minutes, and after wandering over the whole moral universe, and wearying their fellow-worshippers with vain repetitions, utterly fail of the prime objects of all public prayer—to lift the hearts of men to communion with heaven. It must be an extraordinary occasion, equal to the dedication of the Jewish temple at Jerusalem—an occasion that none of us shall ever see—to justify a prayer more than five minutes long."

The Sunday School.

Teachers' Helps.

Second Sunday in Advent.

LESSON—ACTS VIII:26-35.

Verse 26. The ministry of angels. (Heb. xiii:22; Heb. i:14. An Angel releases St. Peter. An Angel commissions St. Philip. An Angel directs Cornelius. An Angel smites Herod. (1 Peter i:12; Eph. iii:10.) See Collect for St. Michael and all Angels.

St. Philip—Deacon and Evangelist, (Acts vi:5; Acts xxi:8-9.) He preached the Gospel to the Samaritans and the Philistines; also to the eunuch as a representative African.

"Which is desert," refers to the road, being through a region very broken and sparsely settled. There were three different roads from Jerusalem to Gaza; the Angel specifies the road with reference to the coming incident.

Verse 27. "Eunuch" is to be taken in the sense of officer of state; "Candace," the titular name of the Queens of Ethiopia or Meröe, as "Pharaoh" of Egypt. From the time of the dispersion under Manasseh, there was a large body of Jews settled in that region; this eunuch might easily have become acquainted with them and their sacred writings, have embraced their Faith, and become, by circumcision, a "proselyte of righteousness."

Verse 28. "Isaiah"—the New Testament form of "Isaiah."

Verse 29. "The Spirit"—this need not be interpreted of the Angel (v. 26,) but rather as a mode of speech, denoting the suggestion of the Holy Spirit, communicated in such a manner as to distinguish between the divine suggestion, and the unaided thoughts of the Evangelist. Thus, the Holy Spirit may be said to speak the words to him. (Acts x:19; Acts xvi:6-7.)

Verse 30. "Understandest thou what thou readest?" A pertinent question to any one who approaches the Sacred Writings with the idea that he can treat them and understand them in the same manner as he can any other book. The results of individual interpretation of the Scriptures, may be seen in the persons and theories of Emanuel Swedenborg, Edward Irving, John Wesley, Gill—the Baptist Commentator, or Whiston, the Socinian. All these found their differing systems "in a conscientious study of the Bible with private interpretation."

Verse 32. He was led, etc. These words are taken from Isaiah liii:7-8, and exactly follow the Septuagint version (the Septuagint is the first known Greek translation of the Old Testament). Between this Greek text and the Hebrew there is considerable difference, but not of such character as materially to affect the general sense.

See also St. Matt. viii:17; St. Mark xv:28; St. Luke xxii:37; St. John i:29; xii:38-41; Rom. x:16; 1 Peter ii:21-25. The literal sense of the passage in Isaiah is to be determined by the question, Who is the servant of God, who is referred to?

The Targum* says it is Messiah. Some Jewish writers have referred it to Jeremiah, as also some moderns, e. g., Grotius, Bunsen, and others.

St. Philip (i. e., the Church by the Spirit), explains it unequivocally of Christ, with convincing power.

The words of the text (Isaiah liii:8) describe the manner in which the servant of God bore suffering; necessarily (from v. 6,) it was vicarious. The lamb points back to and designates the Sufferer as the Paschal Lamb, *in regard to His passion under suffering.* (Gen. xlix:4; Judges v:16.) For the fulfillment see 1 Peter ii:23; St. Matt. xxvii:12-14; St. Mark xv:5; St. Luke xxiii:9; St. John xix:9.

Verse 33, is verse 8 of Is. liii, and describes the reward of the Servant of God. The sense is, God takes Him to Himself away from oppression, and He who died apparently alone and forsaken, receives an infinitely numerous generation or progeny as His reward, for having, by His death, redeemed His people. See St. John xii:32. St. Jerome says: "From tribulation and Judgment He ascended to the Father." Michaelis interprets it, "He was taken away and received at the right hand of God." In the last part of the verse see an allusion to Gen. v:24.

For the word "generation" see Ps. lxxxiii:15; Ps. xiv:5; Ps. cxlii:2; in the sense of a Communion, those animated by one spirit. The generation of the Servant of God are: Christ and His Church; "I and the children whom Thou hast given Me,"—the co-heirs with Christ.

"Who shall declare?" An allusion to the promise (Gen. xiii:16.) See also the parallel in Isaiah liii-10.

Verse 34. "Of whom speaketh the prophet this?" The older Jews interpreted this of the Messiah or the Christ. The Targum on this place says plainly: "Behold, my Son the Messiah shall prosper." The Jews deny that Jesus is the Messiah; *vide Gesenius*—"It was only the later Jews who abandoned the Messianic interpretation of this passage, no doubt in conse-

quence of their controversies with the Christians." Rabbi Alshech says "Upon the testimony of tradition, our old Rabbins have unanimously admitted that King Messah is here the subject of discourse."

Verse 35. "Then Philip opened his mouth and preached unto him Jesus." i. e., that Jesus is the Christ; see Acts xviii:28. This "testimony of Jesus is the Spirit of prophecy." Genesis tells us of the Seed of the woman and the seed of Abraham; Jacob prophesies of Shiloh, the King and Shepherd; Balaam—Num. 24:17—of the Star and the Sceptre; Moses—Deut. xviii:15—of the mighty Prophet; David—Ps. ii:1—of his Son, his Lord, a King, the Christ of God; (Ps. lxxii.) His eternal generation; (Ps. xlv:6-7) His divinity; (Ps. cx:1) King and Judge. Isaiah speaks of the Salvation of God, (Is. xlii:6.) Jeremiah tells of the Lawgiver, (Jer. xxxi:33.) He is a Priest, King, (Zech. vi:13.)

The Church appeals to the spiritual gift of Prophecy and Interpretation, in proof of her mission. By the gift of interpretation she proves that the Scriptures are the Oracles of God. It was as the Oracles of God that the Jews received them; and the Spirit in the Church, by rightly interpreting the "dark sayings" concerning the Righteous One, His lowliness and Glory, His weakness and His might, His Death and His Resurrection, manifests to the world, the "King of the house of David," the "Seed of Abraham," in whom "all the nations of the earth are blessed."

Northern Convocation of Minnesota.

Correspondence of the LIVING CHURCH.

At the call of the Dean, this body met at Gethsemane Church, Minneapolis, on Nov. 19, and continued in session during that and the two following days. The Bishop and Deans Knickerbocker and Livermore presided at the meetings. There were present of the rest of the clergy: Revs. W. P. Ten Broeck, D. D. Chapin, S. K. Miller, E. S. Peake, H. Root, S. G. Crump, C. C. Cummings, T. M. Riley, A. W. Kittson, E. S. Bill, of Minnesota; and Revs. W. W. Raymond and A. C. Lewis of Michigan.

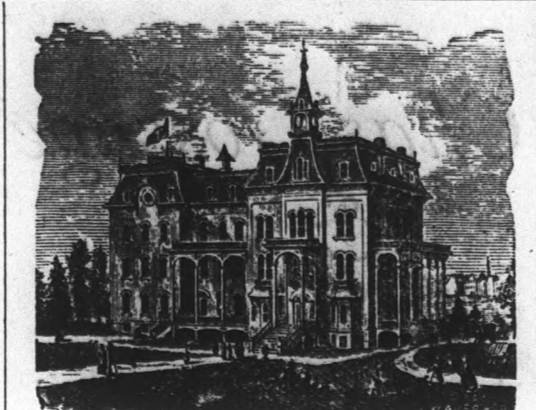
The Convocation was opened at 10 a. m. on Wednesday, with sermon by the Dean, and Celebration of Holy Communion at 2.30. Rev. T. M. Riley gave Meditation: "Our Blessed Lord the High Priest, the Example in all things to His priesthood. After which, Rev. D. D. Chapin discussed the great question assigned to him: "The Tenure of Church Property," in an able manner, advocating the Incorporation of the Diocese; and after discussion of this subject by Bishop and clergy, the Rev. W. W. Raymond presented, in an interesting manner, the subject, "The Influence of the Religious Press." At 7.30 p. m., after opening Collects by the Dean, Rev. S. K. Miller made a Missionary Address, and was followed by the Bishop in an interesting and eloquent presentation of the work of the Missionary Conference, and of the Church Congress; both of which he had attended.

Thursday, at 10 a. m., after Celebration of Holy Communion by the Bishop, he made an Address to the clergy, full of encouragement to them in their work. The Dean read a Paper prepared by a former member of this Convocation, but now at work in New Hampshire (Rev. A. R. Graves of Littleton,) on the "Best Method and System of Conducting Missionary Work." This Essay produced a profound impression upon the Convocation. At 2.30 Rev. T. M. Riley read a thoughtful Paper on "Organized Woman's Work." The Dean read a proposed "Scheme for Organizing the Order of Deaconesses of the Merciful Saviour," for the Diocese of Minnesota, and invited criticism upon it. Rev. H. Root then read an excellent Paper on "Christ in the Christian Year." At 7.30 Rev. T. G. Crump set forth the advantages accruing to the Church and the Parish; from a long continued pastorate. Rev. E. S. Peake spoke at length of the glorious opportunities and openings for the Church along the Northern Pacific railroad, and the need of more Missions. The Convocation then adjourned, and met the Church people of Minneapolis sociably at the residence of Mrs. A. B. Coes, where two hours were spent in delightful social intercourse.

Friday, 10 a. m., the Holy Communion was celebrated by Dean Livermore, and a most excellent Address made by him. After which, by invitation, the Convocation visited the Cottage Hospital, and were cordially received by the Sisters in charge, and were shown through the Institution, every bed of which was occupied by patients. At 2 p. m., Rev. W. T. Pise read an interesting and practical Paper on "Our Parish Music, and what it ought to be." This was followed by Rev. W. P. Ten Broeck, on "Church Finances." In the evening, Mr. George Angell, of Boston, delivered a Lecture before the Convocation, on "Cruelty to Animals," which was listened to with great interest.

During the Convocation, greetings were exchanged with the Missionary Conference of Michigan in session at Detroit. This closed a very interesting and helpful session of the Convocation, alike helpful to the Brethren taking part, and to the Church people who attended.

Nov. 22, 1879.



ST. MARY'S SCHOOL.

A Church School for Girls.
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RECTOR.

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PERSONAL ATTENTION

is given to every pupil, the discipline and instruction are adapted to the wants of each. Teachers and Officers reside with the Rector and his Family in the school. It is believed that the school offers superior advantages to parents who wish to place their daughters in—

A SAFE CHRISTIAN HOME,

where they will be surrounded by refining influences, and trained by competent teachers. Careful attention is given to the health and manners of the pupils, as well as to their moral and intellectual culture. They are required to take

REGULAR EXERCISE OUTDOORS.

The location is healthful, central, and easy of access, on the C. B. & Q. Railroad. St. Mary's School is favorably and widely known for the home-care given to its pupils, for the high standing of its patrons for the beauty and comfort of its appointments, for the thoroughness and variety of its instructions, and for the spirit of order and industry that pervades it. Testimonials of patrons are given in the Annual Register, a copy of which will be sent to any who apply for it. Pupils are received at any time. The school year consists of forty weeks, beginning early in September and ending in June.

TESTIMONIALS.

From the Bishop of Illinois.

"I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped, and so successfully administered, has been established upon enduring foundations. In these sad times, when the secular spirit is striving to divorce education from religion and so to paganize the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessed Lord, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils."

WILLIAM EDWARD McCLAREN.

From the Bishop of Indiana.

"I can very sincerely express my favorable opinion of St. Mary's School, not only from testimony perfectly satisfactory to me, but also from personal knowledge. I know of no better school."

J. C. TALBOT.

From the Bishop of Montana.

"I have been at St. Mary's School and through its rooms, and have watched the work done. In fidelity of attention to the girls committed to their care, in observance of the laws of health, in quiet, persistent thoroughness of studies, and recitations, and in the refined home tone out of which grow the peace and power of true Christian womanliness, it is not, I believe, surpassed by any other school."

DANIEL S. TUTTLE.

From the Bishop of Quincy.

"The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the branches, which make up so much of scholarship, and enter so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A better seminary for girls, in the Church or out, I am confident, is not maintained in all the Western States. Our Clergy and Laity should be proud of St. Mary's."

From Hon. Judge C. L. Higbee, Pittsfield, Ill.

"I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner, and those moral and social graces which lend so great a charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this with Sorrow to see as you may see fit, with best wishes for your great success in your most worthy work."

From Hon. S. Corning Judd, Chicago.

"I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior, to any other school in the country. In a remarkable degree it combines ornamental and polite culture, with substantial education; with sound moral and religious training it affords ample facilities for the development of all the faculties to make up cultured, accomplished and Christian young ladies."

From Hon. D. Moor, Keokuk:

"After having the experience of educating two daughters at much more expensive schools, and having watched closely the progress and culture of the one now in St. Mary's School, as well as having some personal observations by visiting the School, I can truly say that I am not only well pleased with all its methods and appointments, but also believe it equal to any school within my knowledge for thorough mental and Christian culture, and for the proper development of true womanhood."

From Hon. J. M. Woolworth, Omaha:

"Our daughter's improvement, during the two years she has been at St. Mary's, has been very gratifying; her progress in her books has been great, but her development in womanly character, has been even more marked. I know that she, as well as ourselves, will always feel grateful for what St. Mary's has done for her."

From Mr. H. A. Williamson, Quincy, Ill.:

"I regard St. Mary's School as one of the very best institutions East or West, for the education of young ladies. I think it hard to estimate the great advantages it affords young girls for becoming useful and refined Christian women. Having been a patron of the School for six years, I feel justified in commending it to all who have daughters to educate."

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The most complete line of Enamel Colors, and all other requisite materials for any other art; as well as Tiles, Dresden Porcelain plates, etc, and Mineral Decalcomania, can be found at The Western Decorating Works.

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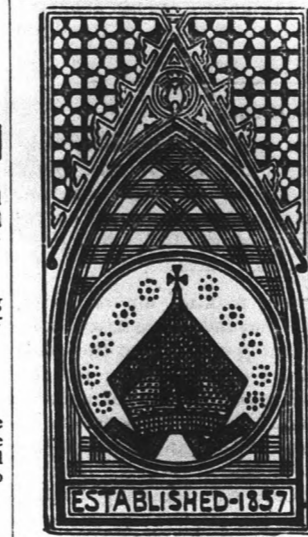
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M. C. ROBBINS, Proprietor.

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Memorials,

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Church Furnisher.

Memorial Brasses.

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MANUFACTURERS OF

STAINED, ENAMELED, EMBOSSED, CUT and COLORED.

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Stained Glass.

For Churches. Manufactured by Geo. A. Misch 217 East Washington Street, Chicago, Ills.

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386 AND 388 EAST WATER ST.,

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Black French Cashmeres from .40 to \$1.75. Black Drap d'ete., 46 inch., from \$1.50 to 3.00. Black Alpaca 15 to 60 cents. Black Mohair Brilliantines from .55 to \$1.25. Black English Cashmeres 25, 35, 45, 50, 60 cents. Black Barathea 50 to 75 cents. Black Crap Cloth 30, 40, 50 to 75 cents. Black Henrietta Cloth \$1.00, 1.15, 1.25 to 2.00. 3/4 Momie Cloth 20 and 25 cents. Double Fold do., \$1.10, 1.25, 1.35. Black Brocaded Alpaca 20 and 25 cents. Will also be found in this department, complete lines of Camels Hair, Sateens, Basket Cloth, Buntings, etc., etc. English Crapes (best makes), ranging in price from .40 to \$7.50 yd.

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ESTEY ORGAN

THE WORLD OVER IS THE BEST

Secretary Everts' Address.

In the account given by our New York Correspondent, in another column, of the Bishop Potter Commemoration at New York, held last week, the address made on that occasion by the Hon. William M. Everts, Secretary of State, is spoken of in very high terms.

I could not hesitate, Bishop Potter, when some time since, the Committee charged with the arrangements for this evening assigned to me so honorable a share in the proceedings—one so agreeable with my feelings and so consonant with my duty—to lay aside all other obligations for the brief engagement of to-night.

And here my competence and fitness at all to speak might be supposed well to end with this social and general estimate of your character and influence; but yet I may be permitted to say something of your conduct in the great trust of the bishopric of the Church, and its place in the frame of our society, and its relation to the welfare of our State.

In a government like ours, which separates all orders of spiritual authority from any connection with the authentic magistracy, which separates Church from State, the existence of strong, durable, efficient religious organizations is of the first importance.

Unity, peace, and concord have been diffused among all those laborers over whom you have been the overseer; and other communities have been conciliated and not estranged by your upholding of the stately structure of your own Church.

Notice will be given in our next of several books of value to clergymen and S. S. Teachers, sent us by Martin Taylor & Co. but too late for notice this week.

The Battles House.

No more beautiful country for the residence of man is to be found than Southern Alabama. The elevation above the sea level reaches more than three hundred and fifty feet, and the table lands are noted for their salubrity, and for the comfortable residence of invalids from the North and West, both in Winter and Summer.

It is here that the charming city of Mobile is located immediately on the bay of Mobile and within forty miles of the Mexican Gulf. For the Invalid or Pleasure seeker this city is the most desirable of any in the South.

All those contemplating a visit to the South this winter are requested to write to Mr. Robbins who will be pleased to give them the desired information.

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Dr. Price has been years perfecting these exquisite odors. They are not given a title that does not belong to them, but called just what they are—Unique Perfumes; and the makers are not ashamed of their name or afraid to allow them to stand on their own merits.

This Cold Snap

is pretty rough on hands, face and knuckles, making them chapped and cracked. Strong's Arnica Jelly in metal flasks, heals all this and keeps the skin soft. Sold by druggists or mailed to any address on receipt of 35 cents. C. H. Strong & Co., Chicago.

The French savants are making air of water, and gas out of old rags; and they have discovered that the sun is slowly burning up and that the earth will freeze to death in six billion years; but the wisest of all those wise savants hasn't thought to inquire why it is that thousands and thousands of people are still anxious to sell out and move West.

For Bronchial, Asthmatic, and Catarrhal Complaints, and Coughs and Colds, "Brown's Bronchial Troches" manifest remarkable curative properties. Imitations are offered for sale, many of which are injurious.

For frames to order, and in stock; stereoscopes, views, photos, chromos, graphoscopes for presents, etc., at Lovejoy's, 88 State street. Circulars sent free.

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A quiet, home-like resort for those needing rest or treatment. Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor.

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An old physician, retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility, and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows.

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Strong's "Arnica Jelly."

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Will cure pimples on the face and neck and all eruptions of the skin. Its cure of chapped hands and chapped face is instantaneous.

Invaluable for cracked feet and hands, m. squito bites, sting of insect, cuts, burns, bruises, chilblains and all external sores and humors.

After shaving, gentlemen will find it the best thing in the world to relieve redness and roughness of the skin; it will prevent razor pimples on the most delicate face.

Put up as shown in cut, in white metal tubes four inches long.

Price, 25c. each tube—sold by all Druggists and by C. H. STRONG & CO., Proprietors, 50 Dearborn Street, Chicago.

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Fourteen years residence in Kansas, an ten years experience by the advertiser in negotiating securities. References, by special permission, to well-known and distinguished gentlemen in the East, up to Rev. C. W. Leffingwell, D. D., of Chicago, Editor of the "Living Church." Address: circulars

Wm. C. TENNEY, Kansas City, Mo.

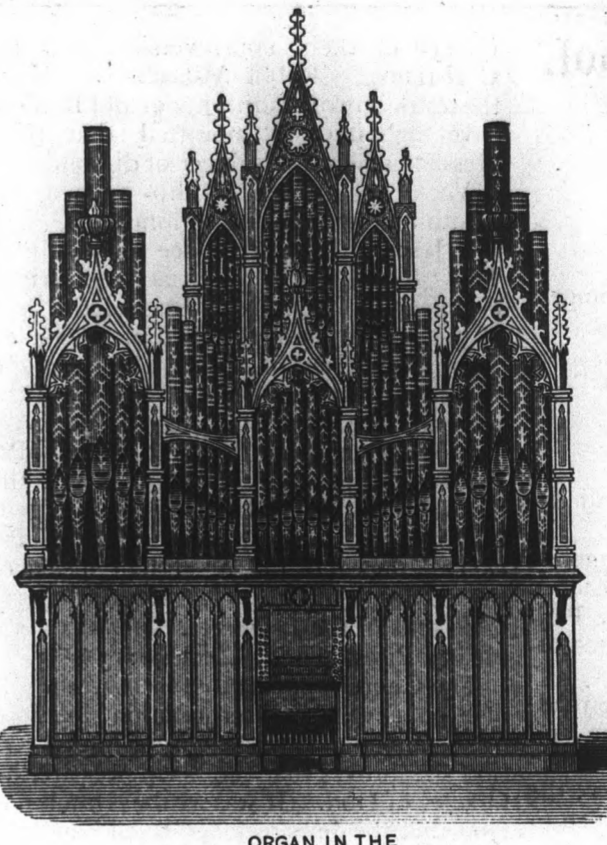
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The large raise in the cost of all Organ Materials will necessitate a considerable advance in the price of Organs. Orders received before Christmas will be taken at the late rates.

Now on Hand for Sale, A large, magnificent manual, 30 Instrument, Price \$1300.00. A one manual; 8 stop Organ, full pedal scale 27 no 6, Price \$500.00.

Cash or Time Payments. Specifications and full details furnished on application.

Advertisement for Brown's Bronchial Troches, 1850 and 1880. Includes text about cough, cold, and sore throat, and a signature of John J. Brown.

Advertisement for Dr. Price's Cream Baking Powder, Special Flavoring Extracts, and Unique Perfumes. Includes text about eminent chemists and physicians certifying the goods.

Advertisement for J. B. Mayo & Co., Watches, Jewelry, Diamonds, etc., etc. 169 STATE STREET, PALMER HOUSE BLOCK.

Advertisement for Spoor Mackey, Valuable Church Publications. Includes list of publications like Martin Taylor & Co. Complete System, Clergyman's Private Register, etc.

Advertisement for Winsor & Newton's Oil and Water Colors, Lacroix's China Paints, General Artist Materials. Includes text about F. R. Avery, 46 Madison St.

Advertisement for Ditman's Sea Salt. Includes text about producing real sea water at will, and A. J. Ditman, Broadway and Barclay St., N. Y.

Advertisement for Artists' Materials, A. E. Abbott & Co., 147 State St., Chicago. Includes text about correspondence solicited.

Advertisement for Candy, C. F. Gunther, 78 Madison St., Chicago. Includes text about sending one, two, three, or five dollars for a sample box.

THE LIVING CHURCH.

SUPPLEMENT

Vol. II--Whole No. 57.

CHICAGO, DECEMBER 4, 1879.

No. 5.

AN IMPORTANT REPORT!

FOUR PROVINCES PROJECTED.

Atlantic, Central, Western, Pacific.

EXTRACTS FROM THE MINUTES OF THE COMMITTEE ON PROVINCES, APPOINTED BY THE LAST GENERAL CONVENTION.

NEW YORK, October 17th, 1879.

A meeting of the Committee on the Provincial System was called at the residence of the Presiding Bishop, on this day.

The Sub-Committee presented their Report, which, on motion of the Bishop of Albany, was ordered to be printed, and sent to each member of the Committee.

Further, it was ordered, that should a majority of the Committee so advise, the restriction of privacy shall be removed, and the Report shall be sent to each Bishop of the Church.

B. B. SMITH, *Chairman.*

G. T. BEDELL, *Secretary.*

REPORT OF THE SUB-COMMITTEE.

To the Right Reverend B. B. Smith, D.D., *Chairman of the Committee on the Provincial System; and to the Committee:*

Your Sub-Committee begs leave to report:

Before the close of the session of the General Convention in 1877, the Committee met, and after two consultations agreed upon a series of topics on which the opinion of individual members of the House of Bishops should be sought. A sub-committee, consisting of the Bishops of Ohio and Pennsylvania, was appointed to formulate questions presenting those topics; to correspond with the Bishops; and after receiving their replies to report on the whole subject to the Commission.

In January, 1878, the sub-committee issued the following circular:

ON PROVINCES.

To the Bishops:

This communication is *private and confidential*. It is requested that care shall be used so that it shall not be given to the press in its present form. It is not deemed expedient to offer the subject for public discussion at this stage of it.

It is not anticipated that any Bishop will consider himself committed to a judgment on the main question by replying to the queries which accompany this note; the only design of the Commission being to obtain the help of varying opinions in order to enable them the more satisfactorily to consider this important subject in all its bearings. Neither the members of the sub-committee, nor the other members of the Commission, intend to express any opinion on any point connected with the subject, by issuing these queries.

QUERIES.

1. Territorial limits: how many Provinces; and how composed?

2. Shall territorial limits be adjusted by geographical nearness; or by some other principle, such as homogeneity of Church progress, or Church work, (Missionary or Educational)?

NOTE to 1 and 2.—*Territorial limits, if adjusted under present conditions, might need to be readjusted before many years: is it possible, and can you suggest a plan, by which Provinces may now be created temporarily, leaving their final limits to be ascertained and adjusted hereafter, by the growth and needs of the Church?*

3. Shall membership in a Province be obligatory, or voluntary: and if voluntary for a time, at what time, or

under what circumstances, shall membership become obligatory?

4. Synodical action: what shall be the powers of legislation?

5. Is it, or is it not wise to reserve to the General Convention the whole authority as to the doctrine and ritual of the Church?

6. How far shall Provinces assume the discipline of members of the Church within their respective bounds; over Bishops and other Clergy, and Lay people?

7. What powers shall Provinces exercise as to the creation of new Dioceses, and the election and consecration of Bishops?

8. Is it, or is it not, expedient to confer upon Provinces appellate powers, in respect to the discipline of the Clergy?

9. How often should the General Convention meet?

10. Should the General Convention represent Dioceses or Provinces?

11. Is it your understanding that all Bishops in charge should continue to sit in the House of Bishops?

12. Who should be the Presiding Officer of a Province?

REPLIES.

Full and explicit replies were received from nine Bishops; somewhat indefinite replies from four; negative replies from three: two of whom declined to consider the subject. Fifteen Bishops have expressed their opinions to the sub-committee.

The queries covered most, if not all, of the points that may be expected to be immediately involved in a discussion of the subject. The replies exhibit a curious divergence of opinion on minor points, a decided difference on two or three critical points, but a drift of opinion towards agreement on the main question, and a tendency towards an establishment of Provinces, provided it will not involve all particulars of the Provincial system.

The Circular was private and confidential; and it was understood that no Bishop should be considered as committing himself by these replies. Therefore, your sub-committee is not at liberty to quote them, nor to name the Bishops who responded. Yet it will interest the Commission, and aid their decision, if we refer to the particular opinions thus far expressed.

More than half of the Bishops who responded think the establishment of a Provincial system inevitable; of the rest a few desire it, a few are indifferent, and two object, and will not take part in it.

In regard to the queries, the following opinions are expressed:

QUERY 1. *Territorial limits: how many Provinces; and how composed?*

If Provinces are to be formed all agree that they shall be defined territorially. As to numbers, one names ten; two name six; three name five; two name five; two name four; one names three. Three Bishops think that the formation of Provinces should be left to voluntary aggregation and association of Dioceses.

2. *Shall territorial limits be adjusted by geographical nearness; or by some other principle, such as homogeneity of Church progress, or Church work (Missionary or Educational)?*

All agree that the limits should be fixed by geographical nearness. Several express a decided opinion that whatever other principle of association be adopted, the principle of association by sectional or political affinities should be sedulously abjured.

3. *Shall membership in a Province be obligatory, or voluntary; and—if voluntary for a*

time—at what time, or under what circumstances, shall membership become obligatory?

Most agree that membership must be obligatory. Some maintain the indefeasible right of Dioceses to determine the propriety and expediency of such an act of association each for itself.

4. *Synodical action: what shall be the powers of legislation?*

There is general agreement that Provinces should possess the same powers of legislation as are now exercised by the General Convention, with exceptions hereafter named: the exercise of those powers of course being limited to the bounds of each Province.

5. *Is it, or is it not, wise to reserve to the General Convention the whole authority as to the doctrine and ritual of the Church?*

There is entire unanimity, in the opinion, that it is necessary to reserve to the General Convention the whole authority over the formularies of doctrine: all but one agree that the same authority should be reserved to it over the ritual of the Church.

6. *How far shall Provinces assume the discipline of members of the Church within their respective bounds: over Bishops and other Clergy, and Lay people?*

Most of the opinions agree that Provinces should enact the Canons of discipline for their Clergy, but that Dioceses should retain the power of discipline over their Laity. There is a unanimous, wholesome, and decided conviction, that the discipline of Bishops should not rest with Provinces, but be wholly confided to the House of Bishops.

7. *What powers shall Provinces exercise as to the erection of new Dioceses, and the election and consecration of Bishops?*

A general opinion expresses itself against committing to Provinces the creation of new Dioceses, or the confirmation of the election of Bishops.

8. *Is it, or is it not, expedient to confer upon Provinces appellate powers, in respect to the discipline of the Clergy?*

Most opinions agree that the Provinces should assume appellate jurisdiction in respect to the discipline of the Clergy.

9. *How often should the General Convention meet?*

Only one opinion regards the meetings of the General Convention unnecessary. All others deem the continuance of this Legislative Body essential. But there is a unanimous opinion that its meetings may be less frequent: four Bishops suggest five years' interval; four, nine years; two, ten; one, twelve.

10. *Should the General Convention represent Dioceses or Provinces?*

The opinion is general that the General Convention should represent Provinces, not Dioceses. Some, including the sub-committee, think otherwise.

11. *Is it your understanding that all Bishops in charge should continue to sit in the House of Bishops?*

The opinion is almost unanimous that all Bishops should have seats in the House. One or two think that Assistant Bishops should not sit or vote when their Principals are present. One thinks that after the number of the House shall have reached one hundred, the number of sit-

tings should not be increased; but that the Bishops who have not seats should enter on vacancies in the order of their seniority.

12. *Who should be the Presiding Officer of a Province?*

Two think that the Presiding officer of a Province should be selected by itself. One thinks that the Bishop of the oldest Diocese in a Province should preside. All the remainder agree, and some are strenuous, that the principle of Presidency by seniority of consecration should be maintained.

Your sub-committee cannot be wholly guided in their conclusions by opinions which vary so greatly; but they have been much influenced by them: especially when they have remembered that these opinions are expressed by Bishops representing every portion of the Church.

AN ANCIENT USE.

The existence of Provinces is almost as ancient as that of Dioceses. They originated partly in association for mutual protection and support, but chiefly in the relations which sprang out of territorial subdivisions by governments. The arrangement of Dioceses in Provinces, and the relations of Provinces to each other, have often been suggested by, or forced by circumstances upon, neighboring Bishops. The Province of York was generally subject to Canterbury until about 1119 or 1120, when Thurstan, Archbishop of York, established its independence. The system may plead great antiquity; and the unbroken practice of the Church. The only exceptions are, the Church in Scotland, and our Church in the United States; if indeed they are to be deemed exceptions because not Provinces *eo nomine*.

Provincial Episcopacy is not, whilst Diocesan or Parochial Episcopacy is, the divinely ordered form of Church organization. Yet the Provincial system, inasmuch as it did not necessarily interfere with Diocesan rights, and was established as a necessity or an expedient, soon obtained universal acceptance. Whenever Dioceses of the Church of England have accumulated in sufficient numbers round a common center outside of Great Britain, they have associated themselves into a Province: as in India, Australia, New Zealand, Ceylon, and in the Dominion of Canada. But the example was set by our Diocesan Churches in the United States: for, as soon as possible after the Colonial Government ceased to exist, our Dioceses associated themselves under a Constitution and General Convention, and thus in effect formed a Province.

THE TERM NATIONAL CHURCH

may be another name for the same thing; but a National Church may be an association of Provinces as well as of Dioceses, and therefore the term is not distinctive. The normal form of association of individual churches is a Diocese, under its Bishop; for the Diocese is called a Church, in Scripture, and by Apostolic precedent. But an association of Dioceses is called a Province, according to historical precedent. Our Church in the United States, in its Provincial character, is governed, not by an Archbishop, but by a primitive Council constituted of Bishops, Elders, and Brethren, the oldest Bishop being termed "Presiding Bishop." It is only a question of convenience whether an Arch-Episcopal authority shall reside in a person or in a representative body. But our Protestant Episcopal Church in the United States is none the less Provincial in its Constitution, because it does not exhibit a hierarchy.

We are of opinion, therefore, that in further considering this question, we may regard the principle of association in a Province to have been adopted by our forefathers; and that the remain-

ing question is not one of principle, but of expediency. Shall other Provinces, similar to the primary one, be established within the territory of the United States; or shall we continue to govern ourselves as one Province?

FACTS GENERALLY CONCEDED.

We regard the following facts as having been assented to, and having force in this discussion. The General Convention has become an unwieldy body; and so large a legislature cannot be expected to hold frequent sessions. Nor can its numbers be materially reduced without periling the principle of representation. Nor can such a body be expected to legislate upon details. Nor can such an assemblage be expected to understand or sympathize with the peculiar and multifarious difficulties felt by individual Diocesan Churches, so many in number. Nor can interests so diverse be adjusted, nor the progress and welfare of churches which depend upon such a variety of local conditions, be secured in details, by a large heterogeneous body. A natural and necessary result of the attempt to legislate in details by such a body, has already appeared and must increase, perhaps to disastrous separations between our Churches; for Diocesan authorities, not finding their needs met by general legislation, are beginning to decide for themselves, and are introducing into the Church, usages and discipline which may affect its doctrine, and will affect its unity of worship, and harmony of fellowship.

OUR MISSIONARY WORK.

In a similar manner, missionary advancement depends upon special conditions which cannot possibly be known, or thoroughly appreciated, except in the localities affected. There are idiosyncrasies of population, of local habits, of race, of education, for which no general Board can hope to provide with complete success. These needs can never be thoroughly met except by mutual councils among those Dioceses which are immediately affected, and which thoroughly understand the necessity. The system which worked admirably when our Diocesan Churches were all included within the homogeneous population of the Atlantic border, may be—can hardly fail to be—overstrained, when it must now take in Dioceses and Missionary jurisdictions extending over a population which has become the most heterogeneous that the world has ever known; and where every variety of national habits, and many varieties of language and race are to be met and dealt with. To attempt to adjust the original system without changing it to meet present exigencies would be so to overtax and mar it, that it would certainly fail to apply itself to the new want; whilst, with equal certainty, it would lose its admirable adaptation to the needs for which it was at first contrived.

OUR VAST TERRITORY.

Your Sub-Committee is therefore of the opinion that a considerable modification of our system of government is required, or will soon be required, in order to provide for the exigencies growing out of the rapid development of our churches, throughout a territory scarcely less in extent than that of the Roman Empire in the second century. Ease of communication by rails and mails and telegraph, does not produce homogeneity; but rather for a series of years must tend to prevent it. That independence of thought and liberty of action, which are both our privilege and boast, rely on healthful public sentiment, as their underlying governing force. Consequently we neither need, nor can employ a complex organization (as some churches may), in place of the authority of general opinion. But so much of organization may be useful to us, as will simplify

and facilitate necessary legislation, and tend to healthful discipline. We may repeat, for great sections of our newer Dioceses and of our Missionary territory, the same system which is so successful on the Atlantic border.

NEW PROVINCES INEVITABLE.

Your Committee regard the establishment of new Provinces as inevitable, and in many respects desirable; provided that the system can be so limited and controlled as to prevent abuses. They express no opinion as to the time when this new system should intervene upon the old. They only recommend that steps should be taken to bring the subject before our Churches; and that the requisite legislation should be initiated. Six, nine, probably twelve years will pass before legislation can be effected, even if our Diocesan Churches come to be of one mind as to its wisdom. Details of such a system will be less easily settled than general principles. Upon these details, therefore, your Committee do not think it wise at this stage to express an opinion. But your Committee is prepared to recommend that four Provinces be established. The first to include, in general terms, the Atlantic Dioceses; the second, the Dioceses lying between the Great Lakes and the Gulf, west of the line of the Alleghanies and east of the Mississippi river; the third, the Dioceses contained in the basin of the great Missouri valley, and between the Mississippi and the Rocky mountains, including Texas; the fourth, the Dioceses west of the line of the Rocky mountains, and bordering on the Pacific. It is probable that in the course of a few years, the third would need to be subdivided. The reasons that guide us in suggesting this division are, similarity in Church needs, likeness as to Missionary methods, the propriety of dividing the burdens between the strong and the weak, and facilities of communication, all of which peculiarly bind together the portions indicated.

FOUR PROVINCES RECOMMENDED.

We therefore recommend the formation of an Atlantic, a Central, a Western, and a Pacific Province.

The autonomy of existing Dioceses is to be chiefly guarded in this legislation. And yet its protection presents serious difficulties. Nevertheless any Diocese may object to a new principle of association; nor can new associations be applied to any existing Diocese without its consent.

We recommend that the General Convention shall continue to be the representative Council of all the Dioceses; that it shall guard the integrity of the Symbols of the Faith, and of our Book of Common Prayer; that it shall control our Ritual; but that its legislative powers shall be restricted and some of them distributed to the Provinces; and that its sessions shall be held once in nine years.

These recommendations are embodied in the following resolution; which is deemed to include all the topics presently necessary for the settlement of the question of our future policy:

RECOMMENDED TO GENERAL CONVENTION.

Resolved, That the following recommendations be made to the next General Convention:

1. To establish four Provinces within the territory of the United States; a Province of the Atlantic, of the Centre, of the West, and of the Pacific; generally bounded by the lines of the Alleghanies, the Mississippi river, and the Rocky mountains.
2. That in all legislation respecting a Provincial system, the independence of existing Dioceses be guarded and preserved.
3. That the General Convention of the Protestant Episcopal Church in the United States of America shall continue to be the Legislative body

uniting the Churches, retaining the power to maintain the integrity of the Prayer Book and other Symbols, governing Provinces, and representing all the Dioceses; but restricted to general legislation.

4. That the General Convention shall meet once in nine years.

Respectfully submitted,

G. T. BEDELL,

WM. BACON STEVENS,

Sub-Committee.

October 17th, 1879.

CATHEDRAL CONSECRATION.

A Great Day for the Church in Chicago.

Before the issue of our next number, the Cathedral of SS. Peter and Paul, in Chicago, will have been consecrated (D. V.) to its holy use as the Cathedral Church of the Diocese. The consecration will be on or near the date of the consecration of the Bishop of Illinois, and will be a fitting anniversary of his laborious and successful episcopate. A large attendance is expected, of Bishops and other representatives of the Church. Bishop Doane will preach the sermon. This will be his first visit to the West, and we are sure that he could not come on a more auspicious occasion. This Cathedral was, if we remember, the first in the American Church. It has stood for many years a witness to the cathedral idea, first formulated in stone by Bishop Whitehouse; and now, under the vigorous administration of Bishop McLaren, with his able assistant, Rev. J. H. Knowles, it stands complete and beautiful, realizing practically and in a large measure, the aims and hopes of the Diocese of Illinois. The Cathedral of Chicago marks an era in the Church in America. It is witness to the effort of the Episcopate to surround itself with the proper instruments of its work. Over the length and breadth of the land the cathedral idea now attracts attention. Bishops feel the need of such a necessary adjunct of their office, and every where the language of the Canon Law of Illinois might be adopted: "The Cathedral, with its Ministers and auxiliary agencies, is an essential organ of the Bishop for the reality of his office and the discharge of its duties, and is a representative institution of the Diocese."

The cathedral idea thus found expression in our Diocesan Canon Law, after years of patient waiting. In 1852, in his first address as assistant to Bishop Chase, Bishop Whitehouse thus speaks of the Cathedral: "Each Bishop should have his Church; but under an organization more closely identified with his office, and representative of its relations." In his next address, in 1853, he presented a full plan of a Bishop's Church in Chicago, and so on year by year with patience, until in the end it came, and is now a fact which has had its influence upon the whole American Church and Episcopate.

Previous to the death of Bp. Whitehouse, there remained yet upon the building and realty some indebtedness which prevented its consecration during his lifetime. The Bishop wisely refrained from spending, to any large extent, his own private means upon the project. He used gifts as they came, and in faith went forward, confident that the people would support and advance it as they learned to appreciate it. He was not wrong. At his death an effort was made to clear off all indebtedness. One generous layman gave nearly six thousand dollars, and at various intervals, sums aggregating over seventeen thousand dollars were given, until now the Cathedral stands, a modest, but beautiful witness of faith and love working for the best interests of the Church.

Admission to the ceremony of consecration is to be by tickets, which have been duly apportioned to the clergy of the city for distribution to the laity. After the services have begun, any vacant places can be occupied by those who have not tickets. The services have been specially arranged for the occasion, and will be carefully given by the full Cathedral choir. The Church itself has been recently re-decorated in an especially tasteful manner, and the new altar and reredos completes the interior, always noted for its graceful proportions.

We would urge upon all who are present at the service, especial attention to the words on the back of the tickets of admission, which are these: "It is expected that each person attending will contribute on the occasion, as the collection is to be devoted to the Cathedral." It would not be proper in a notice of the Cathedral to omit the fact that its seats are free and open to all; that its choir freely give their splendid service in the Church, and that the tireless energy of Canon Knowles never ceases in his field of labor, where work is always plenty, but where offerings might well be larger without hurting anybody. The consecration service is an opportunity for all to give a generous and helping hand to a worthy work.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

A Vindication.

On the twenty-fourth of September last, a Conference of Bishops, whose Dioceses lie upon the Mississippi river westward, and upon the Missouri and its branches, was held at Davenport, Ia. Among the "Conclusions" reached in consulting for the good of their Dioceses and the growth of the Church in the vast region committed to their oversight, was an assault on the Society for the Increase of the Ministry, calculated to injure, if not destroy it. Such "Conclusions" emanating from Iowa, appeared in the "Iowa Churchman," and also had the widest possible publication in Eastern Church papers.

The Bishops complained that it was "a great wrong done to themselves and their Dioceses, that a Society * * * * claiming to be a general institution of the Church, and receiving support in many cases from persons who give simply and solely to aid our Western Missionary work, is not contributing *one penny* for theological education west of the Mississippi, so far as the knowledge of Bishops present extends." In the subsequent number of the "Iowa Churchman" the Bishop of Iowa declared that "the Society practically ignores the claims of a half dozen Dioceses situated west of the Mississippi," and invites diversion of "offerings to the Bishop of Iowa."

Does the distribution of the funds of the Society in the past permit such statements to be made? Facts and figures utterly discredit them.

To the work of "theological education west of the Mississippi," over six hundred dollars were paid from our treasury the very last year; and more than one thousand the previous year. A fair proportion of our probable income for the current year also, has been conscientiously appropriated to the same region. More than one-third of our scholars the last year and also the previous year, were from Southern and Western Dioceses, from which there came only one-tenth of our receipts.

Moreover, sitting in the Davenport Conference, and so far as appears, authorizing the statement that "not one penny was being contributed," was one Bishop whose postulant has for a succes-

sion of years received from us a liberal stipend, and another whose candidate received aid the year; and in the latter case, the correspondence through which the aid was procured, was directly between the Bishop and the officers of the Society.

We have given to the work of theological education in Iowa, from the beginning, \$5,116, of which only \$627 was contributed by the Diocese for its own work. In the fall of 1874, the offer of \$600 for its scholars that year, was made to Iowa, on condition that \$300 should be raised in the Diocese. Toward the \$300 it contributed to our treasury \$175.75, and received \$250 for one scholar. The next year our treasury received \$19 and disbursed \$300 to three scholars. Since that time we have received from Iowa \$23.36, and have given back \$100. Such was the fate of the offer of "two for one" to Iowa, proposed to stimulate its gifts and enable us to enlarge our work there.

But furthermore, in the fall of 1878, a devout Church-woman in Iowa died, leaving handsome bequests to various Diocesan objects. She will also provided for a legacy of \$5,000 to the S. I. M., "to be invested in such way as the officers of said Society may deem best, and that each year they pay into said Society the interest collected on said sum, to be used as may be most advisable for the increase of the ministry."

On the strength of the "two for one" arrangement, which certainly came to naught, it is now demanded that the \$5,000 shall constitute an Iowa fund for theological education, and that a sum equal to twice the income of the Cook bequest shall be appropriated annually to Iowa, where there are applicants therefore, through all future time. And because the officers of the society have courteously declined to guarantee the appropriation of the income of the said \$5,000 until they have it in possession, and are called to administer the sacred trust, we are named "repudiators," and threatened with ignominious publication to the church and the world. We call attention to the fact that these transactions ante-date the Davenport Conference and its conclusions.

Taking now a wider view of our own work from the beginning, we find the following facts:

The society has paid to the scholars of Dioceses and jurisdictions, west of the Mississippi, \$39,504; and has received from the same \$10,061. It has paid to scholars of Southern and Western Dioceses, and jurisdictions, \$139,945, of which total they have contributed \$77,103, leaving a deficiency in their own work, of \$62,844, to be provided for from other sections of the church.

All but six of the Southern and Western Dioceses have been beneficiaries; in other words, have received more for their scholars than they have paid into our treasury. Such Dioceses have received for their scholars \$109,088, and have contributed \$26,572, leaving \$82,516 to be provided for from other sections in the church.

In the whole country there has been paid to beneficiary Dioceses and jurisdictions the sum of \$158,353, of which they have contributed \$64,735, showing a deficiency of \$92,204, which has been distributed to them from the surplus of stronger Dioceses.

Thirteen Dioceses, mostly in the East, have contributed in excess of what has been paid to their own scholars, sums varying from \$94,000, to \$800, an aggregate of \$244,220. This surplus has been constantly flowing out from the strong to help the weak Dioceses. The money has been lavishly and cheerfully given; and it has enabled the Society to return to such Dioceses, all the money raised for their own scholars with addition of about \$92,000. In other words, the Society, as the organ of thirteen Dioceses, has carried the entire expense and burden of raising and administering the money and has had a surplus of \$92,000, to give to the weaker por-

tions of the church, for the education of their candidates.

Two of these Dioceses deserve honorable mention in this connection, since the administration and motions of the Society in reference to them have been specially impugned by the Bishop of Iowa. They are Connecticut and Massachusetts. Connecticut since the beginning has given \$147,343 and has received for its own scholars, from the society, always administering for the interests of the whole church, the sum of \$53,393. Under the same compact of faith, Massachusetts has given to the whole church, for this work, \$69,646, and has received for its own scholars in twenty-two years \$19,844. The one has given a surplus of \$94,000 the other of \$50,000, for the education of candidates not their own. And yet they are charged by the Bishop of Iowa with self-seeking, with carrying on "a barter trade" for their own "advantage."

With such facts demonstrable as have now been adduced, what must be thought of the assertion that the Society's allotment of its funds is "unfair and ungenerous and contain in the minds of all right-minded churchmen, to impair confidence in its management, and when understood to lessen its funds?" Has not the society satisfied the requirements of a "general institution" in the aid it has given to missionary work?

It is not the belief of the Executive Committee that the injurious statements which they have now shown to be false, are approved generally by churchmen at the West or in the South. It cannot be that views so unjust are entertained by a very large number of persons. The Society has firm friends who appreciate its spirit and work, in both those sections of the country. Nor do we blame for small contributions, those whose resources have been reduced by calamity—by war or pestilence, or by any providential necessity. The society has counted it a chief privilege to do its utmost to extend the knowledge of our Lord and Savior, and his Kingdom, in the less favored parts of our land, and in all the missionary fields of the Church; and the characteristic policy of the past, will be maintained in the future.

In conclusion, we join issue with the trans-Mississippi Bishops, in regard to the expectations of the Church at large. We believe we have ventured quite to the verge of propriety and possible forbearance, in the wide distribution of our funds hitherto. We have the best means of knowing the temper of the Church at this moment, in regard to the growth of the Ministry. It demands, as the foremost qualification, *thorough education*, the ripest culture which can be had in our institutions. The theatre of ministerial labor must be determined by the attractions or the calls of duty; and it is an encouraging fact (the causes of which can be traced to the operations of this Society), that the number of those now being ordained, who are college graduates, is relatively greater than it was from ten to twenty years ago. We renewedly commend this "good work" to God's people, asking for it more liberal gifts, and especially their prayers for us, their servants in Christ.

F. D. HUNTINGTON,	GILES H. DE SHOU,
B. H. PADDOCK,	J. F. BINGHAM,
J. WILLIAMS,	W. F. NICHOLS,
T. R. PYNCHON,	GEORGE J. MAGILL,
A. B. GOODRICH,	H. W. SPALDING,
THOMAS GALLAUDET,	J. H. WATSON,
SAMUEL F. JARVIS,	ELISHA WHITTLESEY,
EDWIN LINES,	JAMES BOLTER,
FRANCIS LOBDELL,	ELISHA JOHNSON,
W. A. SNIVELY,	

Executive Committee.

HARTFORD, CONN., NOV., 1879.

Subscribe for THE LIVING CHURCH. Only \$2 per annum.

DIOCESE OF PITTSBURGH.

Correspondence of the Living Church.

A joint convocation of the Kittanning and Johnstown Deaneries, met in St. Paul's church, Kittanning, on Monday, Nov. 24, at 7 P. M. Present, the Bishop of the Diocese; Deans, White, Rafter, and the Rev. Messrs. Bedinger, Edwards, and Protheroe; together with the following visiting clergymen:—The Rev. Messrs. Alsop, Hudson, McNulty and Vincent. After evening prayer, the Rev. Mr. Alsop preached on the parable of "The Ten Virgins." On Tuesday morning, a business meeting was held at 9:30, at which reports were made by the Deans and Clergy, of the work in their respective deaneries. At 10:30, morning prayer was said, and Holy Communion administered. The sermon was preached by Rev. Mr. Protheroe, on "The Mutual Indwelling of Christ and the Believer." At 3 P. M., another meeting was held, at which the following subject was discussed:—"The right care of the confirmed after confirmation, and for the earlier years of their Communings." After evening prayer, a sermon by Rev. Mr. Vincent, on "The Faith once Delivered to the Saints." The convocation adjourned, to meet with the Pittsburgh convocation on the last Monday in January, 1880.

DIOCESE OF MISSISSIPPI.

HARVEST HOME AT DRY GROVE.

(Correspondence of the Living Church.)

A great interest gathered around this festival in this parish this year. Two years had passed without its observance. In the first, the Rector was absent, in attendance upon the Councils of the Church. Last year, the dreadful pestilence raged, and the church building itself was converted into a mortuary chapel, where the dead were borne from their beds, to wait until their final resting places in the dust could be prepared for their remains. This year, the Right Rev. Bishop of Tennessee, acting for the Bishop of Mississippi, was to be with us, and the citizens of the whole community around, had expected to gather at the church to welcome him, and to keep the Feast. In accordance with good old Anglican use, the chancel was fitly decorated with the fruits of the earth. Tall stalks of cotton, with the snowy lint floating from the bolls like the summer clouds, filled the east window, supported on each side by long sugar canes. In the windows, hung dependent from their "shucks," long ears of clear white Southern corn. Around the Font were heaped golden oranges and quinces, interspersed with pecans and pinders. To these would have been added strawberries; but those gathered had already been dispatched, as an offering of love, to distant friends in a colder clime. The steps to the chancel presented goodly rows of pumpkins, rutabagas, lettuce, and cabbage; the green set off with garlands of peppers.

It seemed sad, indeed, that when so many had counted on gathering in the house of God, the morning should be overcast with clouds, and these deepen into a drenching rain. Notwithstanding this, a very respectable congregation assembled. In addition to the service set forth for the day, there were infant Baptisms, Confirmation, and Holy Communion. In closing the sermon, the Right Rev. preacher feelingly alluded to the afflictions through which the congregation had been called to pass. He reminded them that trial is not an *accident* of life, but its *condition*, and bade them cast their burden (heavy as it seemed) upon the Lord.

During the lengthy service the rain had ceased, and the weather admitted of the feast being spread upon tables in front of the church. It was understood that the services in the afternoon would be specially designed for the colored people, but so great was the interest that all, white and black, crowded together into the church. The Bishop noticing that during the chants the organ and choir rather repressed the usual hearty singing of the colored people, gave out the One hundred and eightieth Hymn of the Prayer Book, and announced that he would lead himself, without the

organ. The multitude of African voices took up the hymn, and using the concluding line as a chorus, rolled out the words with a spontaneousness unknown among any other people. After the sermon the Two hundred and seventy-ninth Hymn, "A Charge to Keep I Have," was given, in the same hearty style. As the shades of night settled down, all separated with the cheering consciousness of a well spent day.

WESTERN MICHIGAN.

THE OPENING OF THE ADVENT SEASON IN GRAND RAPIDS.

(Correspondence of the Living Church.)

Ten days before Advent Sunday there was a special meeting of the city clergy held in the vestry-room of St. Mark's Church. The Bishop of the diocese presided. The object of the meeting was to consider some plan and arrange for a joint service of the three parishes and the mission-chapel which constitute the church's strength.

After prolonged discussion and some anticipations of failure, it was decided to try the experiment. Each of the pastors was assigned a theme appropriate to the season, and the meeting appointed for Advent Sunday evening, at St. Mark's, the mother church.

The service was held at the appointed time, and proved a happy success. The attendance was unexpectedly large, the different parishes being fairly represented. The Bishop presided and opened service with Creed and Collects. He stated that the object of the meeting was two-fold; in the first place to guard against parochialism, by being made to feel that we belong to the one fold; and in the second place, that the several rectors might speak to all on some practical matter pertaining to the Advent season. Then followed addresses:—On "Prayer," by Rev. C. W. Ward, of Grace Church; "Self-Examination," by Rev. G. D. E. Mortimer, of St. Mark's Church; "Reading of Holy Scripture," by Rev. E. J. Babcock, of St. Paul's. The Bishop closed by an earnest address on church attendance, and the necessity of awakening the conscience in respect to religious duty.

B.

MICHIGAN.

GRACE CHURCH, DETROIT.

Rev. Dr. Stocking preached to a large congregation on Sunday morning on the duty of consecrating a portion of one's means to the church, and gave an illustration of the tendency of American Christians to build to themselves imperishable monuments in hospitals, asylums, institutions of learning and churches. In closing, he gave a brief history of Grace church and its work, as an encouragement and stimulus to his people's continued activity. The parish was organized July 12, 1867, by 15 corporators, of whom but three remain. Of the first vestry but four are now members of the parish. The first service was held in the present church December 21, 1870, since which time 765 persons have been baptized, 417 confirmed, 1,220 communicants enrolled, and \$173,000 (including building fund) expended for parochial, local, diocesan and general objects.

The doctor reported that toward these results his rectorship of a little more than four years had contributed 648 communicants, (of whom over 500 remain) 221 baptisms, 176 confirmations and about \$64,000 for all objects. He paid a tribute to the various parochial societies and to the individual contributors to the work of the parish, some of whom are long since dead, and closed with the gratifying announcement that during the past week the remaining bonded debt of about \$16,066 had been paid, and that the church would soon be consecrated.

After service a large number of his parishioners remained to congratulate their pastor on the consummation for which he and his people have so earnestly labored. The name of the donor of this gift the rector was not permitted to mention; but we have it on the best authority that the entire amount was donated by J. W. Waterman, of this city.

On Monday evening the Bishop and vestry came together at the house of the rector for mutual congratulations. The remaining floating debt of \$1,300 was then provided for, so that now the parish has not a farthing of debt of any kind. Order will be taken soon for the consecration of the church.—*Our Diocese.*