

The Living Church.

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

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WHOLE No. 65.

News from Over the Ocean.

Education in Belgium.—Eton College.—St. Mark's Pigeons.—New Hindoo Religion.—Infallibility of the Czar.

The Belgians are tremendously excited about their schools. No event since the French Revolution has stirred them so deeply. Every family is affected. On the one hand, the Liberals are urging parents to leave their children in the district schools, in which a room is to be always provided for religious instruction. The priest of the parish is to come there and instruct the Catholics, and a Protestant minister the Protestants. This seems fair enough, and has been the use in Holland since 1806, with excellent results. But the priests are foaming at the mouth at the bare idea, and threaten to excommunicate any parents who adopt it.

We have just been reading the annual account of Eton College, and—only to think—among the school boys are one real live Duke, twenty live Lords, (not only live but kicking football), one live marquis, two live counts, and a whole crowd of "honourables." Isn't that a swell place? We wonder that some of our shoddy millionaires do not send their sons over there. What bliss could be greater than to hear your little Johnnie call the live Duke "Bill?" for we presume that it is not expected, in the playground, that you will say—"Your Grace is not attending to your wicket." Indeed, we know it is not; for an English Duke tells the story of his arrival at Eton. He was standing in the playground when a boy came up, and said—"What is your name?" "I am the Duke of Devonshire." "Are you?" said the boy; "Well, here is a kick for the Duke," and here is another for the "Devonshire." The two kicks were perfectly effectual; and his Grace never gave himself out again in that top-lofty fashion.

Not only is St. Mark's at Venice threatened, but also its pigeons—those pigeons that thrust themselves so obtrusively on the notice of every visitor to Venice and are so characteristic of the famous Piazza. Many are the stories told of their origin; how their ancestors served the Republic by bringing back news from its fleets, and so on; but none of them are very well established, except that the birds have always been regarded as town property and have been fed out of a fund set apart for that purpose.

They have always been held very sacred. Indeed when we were in Venice, we considered the picking up of one of their wing feathers quite a treasure, and we keep it among our relics. But things have changed. Venice boys have shared in the general march of progress, and some days ago one was discovered carrying off a pigeon evidently with a view to pie. Had he been promptly corrected there would have been little harm; but the case came before the law courts, and it was argued and decided that the pigeons had never been legally conveyed to the town, consequently they were nobody's property, but, so to speak, wild fowl, and that the boy was only following his natural instincts in catching them, and must be acquitted. It seems hard on the pigeons, after having had it their own way so long, and being led to believe that they were a regular institution.

The *Moscow Gazette* says that on the 16th ult. while the Metropolitan, Macarioff, was performing service in the Troitsa Cathedral, he was suddenly seized with illness, and had to be conveyed home. On arriving at his residence the Metropolitan received medical assistance, and is stated now to be a little better. It is understood that his illness arose from the excitement under which he has been laboring since the attempt was made on the life of the Czar. The Metropolitan caused great stir last August by a sermon he preached upholding the infallibility of the Czar, and has repeatedly since then delivered addresses urging the people to submit themselves without thought "or repining" to the will of the Emperor.

This is "upholding with a vengeance!" "Passive submission." The old non-juring Bishops in Stuart times used to utter a good deal of such stuff; but it really does seem as if, in this 19th century, we ought to know a little better. We should consider that any metropolitan who preached such nonsense, ought to get ill enough to have a very magnificent funeral and make room for another with a little more brains and a little better comprehension of his New Testament.

They are having a new religious sensation in India. It will be remembered that a Brahmin, named Chunder-Sen, who had got to be a sort of Unitarian, and talked, about like Robert Collyer, began a church in Calcutta. Like other starters of sects, he has gone on, until now he gives himself out as a great prophet, who can improve directly on our Lord's teachings, as also on those of Brama. He and his followers are making missionary journeys and exciting great notice. This is the way one of the native papers (printed in English) speaks of his "opening" in Calcutta.

Operations were begun in College-square, "the centre of enlightenment and the focus of national education." The party "occupied this vantage ground, and commenced operations with

the greatest enthusiasm, attacking infidelity and scepticism right and left, flank and rear. The Lord himself descended as the minister invoked his blessing, and soon reinforced the army with the artillery of heavenly inspiration." "The onslaughts were terrible." The seven hundred young men who listened "felt moved and thrilled." Singing followed, and "having thus fortified the position in the metropolis, the preaching army shortly after crossed the river," and the expedition was fairly on its way.

How far his teaching is moulded by what he has learned from Christianity, we do not know; but it is clear that while he is willing to take from Christian teaching and example all that wins his admiration, he has turned his back very decidedly away from the faith which has been the life of the Christian Church in all ages, and towards the ancient religion of the Hindoos.

Notes From New York.

The Parochial System.—Burning up Churches.—English Church Tithes.—The poor Indian.

From our New York Correspondent.

NEW YORK, Jan. 24, 1880.

There has of late been a good deal of discussion in the Church, upon the parochial system, and its evils; upon the relation of the clergy to the laity, and of the clergy to the Bishops. It is felt that the subjects are of very serious moment to the well-being of the Church; and a number of Presbyters are about to make an attempt to call to it the serious attention of the whole Church. It is desired especially to teach, that the question is one which concerns the laity no less than the clergy. Several of the Bishops have already spoken, and others will speak. It is in contemplation, we believe, to publish a series of Tracts, cheap and popular, and written by some of our ablest Divines. It is hoped that they will be scattered broad-cast through the Church, and prepare the way for action, that a crying evil may find its remedy, and be suppressed. It is a matter that is not local or sectional, but which has permeated nearly all our parishes, and made of our clergy "ministers of men," rather than "Ambassadors of Christ." They are men hired to do a certain work and to please their employers, and not men sent to preach the Truth, whether men hear or whether they forbear. Bishop Littlejohn, in his sermon at the consecration of Bishop Starkey, touched upon one phase of the evil. It is many sided, and needs a thorough discussion by the strong men of the Church. We are glad to know that it is likely to receive it, and in a form accessible to all.

The importance of keeping our churches well insured, is always impressed upon us at this season of the year, when they are garnished with the resinous evergreens. Last Sunday afternoon, the trimmings of St. Mark's Church, at Mount Kisco, caught fire from some candles that were burning upon the altar, and could not be extinguished, until some \$250 worth of damages was done. Happily, the church was saved, though with difficulty. No Christmas comes and goes, but we are in terror from the lighted Christmas-trees, and we often think the children's pleasure is purchased at too great a cost of anxiety and pain. The truth is, there ought to be no lighted Christmas-trees at all in our church buildings, which are not erected for such a purpose. And if no suitable place can be found, it would be better to forego the Tree altogether, as a part of the public festivities.

The visit of Mr. Parnell to this country in behalf of Ireland, is calling out a good deal of discussion in regard to the old law of tithes, still in force in England. Of course, they are supposed to be an unjust exaction, and their collection a grinding of the face of the poor; and the hard-hearted persons, who take the tenth pig from the sty, and the tenth calf from the stall, are held up as monsters of cruelty. The truth is, the tithes are not paid by the poor people at all, but by the rich landlords; they are a charge upon the land itself; and in consequence of it, the land is rented for so much the less. They are something like a mortgage upon a house. In consideration of it, we buy the house for its value, less the mortgage; and we have, of course, no right to complain of or dispute the payment of the interest on the lien. But it will do no good to explain; and it makes no difference that the lamb is lower down the stream, when the wolf wants to make a pretence of the muddy water, to satisfy his hate.

One of the several kinds of Methodists in the South, we notice, has had a new schism, and the result is the new organization called the Methodist Free Church of America. It starts out with nine ministers.

While doubtless there are two sides to the Indian question, and wrong on both, yet it is beyond argument, that our own side has the greater wrong. The whole history has been one of violated treaties, of spoliation, and of robbery. We have made bargains with them,—have received goods, and then withheld payment; we have driven them from reservation to reservation, until even the savage can see no end to

the controversy but extermination. In a white man, it would redound to his honor, that he preferred to die fighting. An Indian woman, "Bright-Eyes" by name, is going through the country asking aid for the Poncas, and detailing their wrongs. In Boston, Longfellow took her by the hand, and said to the audience,—"This is Minnehaha," and you can judge of the effect in Longfellow's home. One of the papers spoke of her as having a reserved look and manner, but was ridiculed by a brother editor, possessed of more judgment, with, "Do not speak of any 'reservation' about her, or the government will seize it." A meeting was held in our city last night in the interest of the Poncas, with a view to raising money to carry the case of the Poncas to our Supreme Court, that it may be decided whether they have any status at all; and, whether the Indians with whom we make treaties, have or can have any rights of property and home. It would seem that the treaties themselves ought to settle the matter with the government which makes them. We trust the money will be raised, and the case be finally decided.

Having little else to cause anxiety, people are beginning to worry about the weather and its consequences. It is warm, damp and rainy, and the streets are filled with mud. Pneumonia is becoming prevalent, and other affections of the lungs; and there is a good deal of croaking as well as coughing. Then what are we going to do for ice in the summer, unless we import an iceberg? A small one is something larger than our island, and it is said, they descend below the surface of the water nine times as far as they rise above. If that be the case, they never could pass Hurl Gate; and if the warm weather continues, it is still a vexed problem,—where is our ice to come from?

Church News.

NEW YORK.—Trinity Church has filled the office of Comptroller (which was vacated by the death of General Dix), by the election of S. Van Rensselaer Cruger. Until now, Mr. G. M. Ogden has performed the duties of the office. Mr. Cruger is not far from thirty-six years old, and is a member of the Church of the Transfiguration. There were seven applicants for an office so important, and carrying with it a comfortable salary of \$8000 from within the parish; but, all things considered, it was thought best to go beyond its limits for a selection. Col. Cruger is of the old Van Rensselaer family.

A meeting in the interests of the General Theological Seminary has been held, composed of wealthy and influential laymen. There is a serious disparity between its endowment and its expenditure, though the latter is upon the most reasonable scale. It needs additional buildings; and it ought to have a sufficiency of funds, not only to enlarge the number of its professorships, but to fill them with men of the very highest ability. The Dean said at the meeting, that in the judgment of an eminent banker, not less than \$750,000 would be necessary; and doubtless it would come in time. But, in the judgment of the Dean, \$250,000 would be required as a permanent endowment to provide for the wants of the Institution on its present inadequate scale. After a full consideration of the matter, it was determined to attempt the raising of the endowment; and a committee was appointed for that purpose. We think success will attend the effort, for the Church in New York seems to be cordially united in making it. We think nothing will better show the change that is taking place here, and the growing unity of all the tolerated schools in the Church, than the list of names signed to the call for this meeting. We notice among them, Bishop Potter, Dean Hoffman, Rev. Drs. Dix, John Cotton Smith, Morgan and Potter. When before, within a generation, could these men have acted in harmony for any Church object; and most of all for the General Seminary? It shows to what an extent confidence in that institution is growing; and there is reasonable hope that it may become in reality what it is in name, the General Seminary of the whole Church.

LONG ISLAND.—It is now pretty well ascertained, that the Cathedral of the Incarnation, now building with such munificence by Mrs. A. T. Stewart, will be finished by next October, and it will possibly be consecrated during the session of the General Convention. What an assemblage of Bishops, clergyman and laymen it would bring together! As there will be no such Cathedral in the land, (so magnificent, so perfect in its appointments, so rich in endowment), so there will have been no such consecration on this continent, possibly not in Europe. The interior of the Cathedral is described as already exquisite in finish and ornamentation. St. Paul's School for boys approaches completion, and the Episcopal residence will be ready for occupancy by summer. Four miles of pipe have been laid for steam-heating purposes; and an artificial lake, covering twenty acres, is being excavated. The Crypt, within which is the Mausoleum, is finished, all but the marble floor; and it is again hinted, that when the Spring comes, the lost body of the late Mr. Stewart will be forth-coming for its final burial.

The Superintendent of the Sunday School of the Church of the Redeemer has completed a beautiful model of the Tabernacle and the furniture and appointments of the Holy Place, as described in the book of Exodus. It was exhibited on Thursday evening to the Clergy of Long Island, and it was easy to see what an aid it was in studying the portion of Holy Scripture relating to the subject of that divine pattern of a church. The model is on the scale of one twelfth of the size of the original. It is said to be the most complete model of the Tabernacle and the Ark, ever seen in this country or in Europe.

FOND DU LAC.—Christ Church, Green Bay, recently completed its semi-centennial. Bishop Brown preached a sermon on the occasion, abounding in historical interest. At the founding of the parish the population of Wisconsin was not over 5,000. There were four stores and four shops in Green Bay. The earliest services of the Church, in this neighborhood, were held by the Rev. Eleazer Williams, in 1823, who had been ordained to the diaconate by Bishop Hobart, to serve the Oneida Indians. In 1826 Father Nash did missionary work among the Menominee Indians. Three years later, the Rev. Richard Fish Cadle was sent out from New York. He organized the parish in 1829, and had it incorporated. Mr. Cadle served without pay until 1837, with two interruptions. The Rev. Daniel E. Brown succeeded him, and during his rectorship a church was built, at a cost of about \$7000. In 1840 the Rev. Benjamin Eaton had charge of the parish a few months, and the church was consecrated by Bishop Kemper at this time. Mr. Eaton was afterwards, for nearly a quarter of a century, rector of Trinity church, Galveston, Texas, being the first of our clergy in that state. His sudden death in the pulpit, a few years ago, will be remembered by many of our readers. The Rectors succeeding were the Revs. Benjamin Akerly, Melancthon Hoyt, W. W. Homman, C. C. Edmunds, Wm. Green, W. W. Hickox, L. P. Tschiffly, Wm. P. Ten Broeck, John Leech, R. W. Blow, M. V. Averill: fourteen rectors in forty-eight years. Since the resignation of Mr. Averill, in 1877, Bishop Brown has held the property for Cathedral purposes, in accordance with the desire of the congregation. The Rev. Geo. W. Harrod is acting Rector of the parish, and receives a very high tribute of praise from the Bishop, for his administration. Mention is made of the Women's Society, organized in 1834 and still at work. It has contributed as much as \$12,000 for purposes connected with the Church. The Bishop closed his sermon with the following words:

The faith of the Church is unchangeable. These last fifty years have been crucial in the history of the Church. How often during them, men have told you that some novel influence was about to change the doctrines and practices of the Church, or to tear her into pieces. You have heard that she was going to Rome, or to ultra Protestantism, or to unbelief or to irreligion? To day the Church speaks to you in the same voice used fifty years ago. Not a syllable of the Faith has changed. Our beloved Prayer Book is unaltered; and although some customs of ritual may have been dropped and others adopted, the teaching of the Church to day is just what it was ages past and what it will be ages to come. Another truth is this. During these fifty years the Church has been winning public confidence. I think that I may speak from experience. There is a growing trust in the steadfastness of the Church's faith, and in the goodness and gentleness of her morals. Men everywhere see that she is founded on the Rock of Ages.—They understand that her morality is not whim, or emotion, or sentimentality. The Church to day is respected throughout the land and if she is true to her Master and herself she will win the land. May the old age of this parish, dear brethren, be green and fruitful and rich. May the time come, as I think it will come when this shall be a Cathedral indeed. It sometimes seems to me that this northern portion of Wisconsin must become the wealthiest and most populous portion of the state. But be this as it may, my prayer for this parish must ever be that of the text: "Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee. Because of the house of the Lord our God, I will do thee good."

MINNESOTA.—We regret that the press of matter has compelled us to postpone until now, a notice received, through the kindness of a correspondent, of the Annual Matriculation at Seabury Divinity School, on the Feast of the Epiphany. After the usual devotions, the following students were duly matriculated:—*Preparatory School*—Messrs. Edgar and Heath, of Minnesota; Norman Jefferson, of Connecticut; William Montgomery Brown, of Ohio; and A. Lewis Rincerson, of Idaho. *Divinity School*—Messrs. Alexander C. McCabe, Robert W. Rhames, E. A. Bazett Jones, of Minnesota; Job Babin, of Iowa; Andrew J. Graham, of Nebraska; Edward Ashley, Niobrara; and Edwin F. Burnside, of Central Pennsylvania.

There were present, besides the Bishop, and Professors Kidney, Wilson and Humphreys, the Revs. George B. Whipple, James Dobbins, and George W. St. Clair; the last named being a Dakota Indian in Deacon's Orders, and all three being graduates of Seabury Divinity School.

The Bishop delivered an impressive and affectionate address, which was followed by a Celebration of the Holy Communion, the Rev. Dr. Kidney being celebrant.

Seabury Divinity School was never in better condition than now. Its great burden of \$30,000 debt having lately been removed, and its Professorships being in gradual course of Endowment, its prospects are such as to encourage very greatly the hearts of those who are warmly interested in its success.

MARYLAND.—We clip the following item from the *Episcopal Register*:

The church of the Holy Comforter, Baltimore, Rev. Mr. Hipkins, Rector, has lately been refitted in handsome style at a cost of about \$1000. This sum was raised by the ladies of the congregation. Since July last, the offerings of the congregation have amounted to \$2000.

St. John's Church, Waverly, has just received an addition to its beautiful interior, in a memorial window. This was the loving contribution of the parishioners in remembrance of their late Rector, the Rev. Wm. Johnston. The design is deemed most appropriate; having for its central figure, the beloved disciple, St. John the Evangelist. It consists of five segments, which are adorned with lilies, tulips, pomegranates and clusters of grapes, all exquisitely represented. The window has the following inscription—"Memorial window, in loving memory of the Rev. Wm. T. Johnston. Entered into rest Jan. 3, 1878." On the occasion of its erection, there was a dedicatory service conducted by the Rector, Rev. Mr. Stubbs.

We are much gratified to observe that, by the will of the late J. S. Holden, the sum of \$8000 is bequeathed to the Church Home, on North Broadway, Baltimore. It is a noble institution, and is doing a grand work.

QUINCY.—An interesting Convocation was held last week in Rock Island, a report of which is given elsewhere. St. Mary's School has reopened, after the holidays, full "to the brim." Bishop Burgess' daughter is one of a fine class to be graduated in June. The Mission at Monmouth feels encouraged, under the occasional visitation of the Rev. Dr. Lloyd. It is one of our best points, and ought to become a fine parish. Kewanee, under the Rev. E. H. Rudd, is awakening to new life; and the interest is deepening, from week to week. During the week before Lent, a mission is to be held in Grace church, Galesburg, the Bishop and various clergy assisting. The design is, to quicken the devotions of priest and people, and to prepare for a Lent of more than usual spiritual refreshment. The need of an Episcopal residence in Quincy is pressing; and, with a few hundred dollars more, the work could be undertaken, as the Bishop could carry a portion of the indebtedness. Perhaps nothing better could be done for the new diocese, than the presentation of a suitable house for the Bishop.

NEW HAMPSHIRE.—During the third week of January, Mr. Goodrich, of Lancaster, and Mr. Graves, of Littleton, (missionaries at these points), made a trip into the northern part of this diocese; reaching places where Church services have rarely or never been held. The first evening at Groveton, a village of one thousand people, a hall had been engaged, in which eighty people assembled; one party bringing a child to be baptized. The next day the missionaries drove 28 miles north, to Colebrook, a flourishing village in the Upper Connecticut Valley. Here again eighty people came together in the Congregational place of worship. The next evening, on their return, they held service in North Stratford, a small place where the Grand Trunk R. R. crosses the Connecticut. Here fifty people came together in the Baptist meeting house. There were a few Church people at each of these places; but the larger proportion of the audiences heard the service for the first time. Mission Service-books were distributed, and nearly every person present took part in the services.

Our Church in this diocese is now giving attention to the rural districts, which are the sources of our population. Some of the clergy are holding Sunday afternoon services in the country school houses, and find the younger people among the farmers particularly interested in the responsive service.

SPRINGFIELD.—On the second Sunday after Christmas, Jan. 4, 1880, a very interesting service was held in St. Paul's Church, Springfield, Ills. The Rev. Henry C. Whitley, who has served for a number of years acceptably and usefully as deacon, was advanced by the Bishop, (Seymour), to the Priesthood. There was an Early Celebration at 7 A. M. Morning Prayer was said at 10 o'clock, and the Second Celebration with Ordination began at 11 A. M. The Rev. Dr. Easter, Dean of the Northern Convocation, was the preacher, and repeated in part the admirable sermon which he had preached the previous week in Decatur, at the Ordination of the Rev. Mr. Wright to the Diaconate. There were also present and assisting at the service the Rev. Dr. Corby, of Quincy, the Rev. Mr. Waldo, who presented the Candidate, and the Rev. Mr. Larrabee, Rector of St. Paul's. This is the first Ordination, it is believed, which was ever held in Springfield. Its effect was manifest in the reverence and devotion of the congregation. In the evening the newly ordained Priest preached in the church where he was ordained.

Church Calendar.

1880.

- Jan. 23. Friday. Fast.
25. Septuagesima Sunday.
30. Friday. Fast.
Feb. 1. Sexagesima Sunday.
2. The Presentation of Christ in the Temple, commonly called the Purification of St Mary the Virgin.
6. Friday. Fast.
8. Quinquagesima Sunday.
11. ASH WEDNESDAY. * Fast.
15. First Sunday in Lent.
18. Ember Day. Fast.
20. Ember Day. Fast.
21. Ember Day. Fast.
22. Second Sunday in Lent.
29. Third Sunday in Lent.

NOTE. All the week days in Lent are Fasts.
*Proper Psalms, A. M., 7, 32, 38; P. M., 102, 130, 143. Special Prayers before the General Thanksgiving. The Collect for Ash-Wednesday is to be read every day in Lent, after the Collect for the day.
†EMBER-WEEK.—One of the two prayers, "For those who are to be admitted into Holy Orders," is to be used daily during this week.

N. B. It is usual to remove from our churches, all Christmas and Epiphany decorations, previous to the Feast of the Purification.

THE PRESENTATION OF CHRIST IN THE TEMPLE; COMMONLY CALLED, THE PURIFICATION OF ST. MARY THE VIRGIN.

When the parents brought in the Child Jesus, to do for Him after the custom of the Law, Simeon took Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace. S. LUKE ii:27-29.

Let us turn this festival to account, by taking it as the memorial day of Christ's visitations. Let us, from the events it celebrates, lay up deep in our hearts the recollection, how mysteriously little things are in this world connected with great; how single moments, improved or wasted, are the salvation or ruin of all important interests. Let us fear to miss the Saviour, while Simeon and Anna find Him.

DR. NEWMAN.

Three Saints of old their lips upon the Incarnate Saviour laid,
And each with death or agony for the high rapture paid.
His mother's holy kisses of the coming sword gave sign;
And Simeon's hymn full closely did with his last breath entwine;
And Magdalen's first tearful touch prepared her but to greet
With homages of a broken heart His pierced and lifeless Feet:
Then courage, dutious maiden! the nails and bleeding Brows,
The pale and dying Lips, are the portion of the Spouse.

JOHN KEBLE.

The Blessed Virgin's Offering.

In the twelfth chapter of Leviticus we find the law of Moses concerning the Presentation of an infant child to the Lord, and directions as to the Offering which should be brought on that occasion.

This law required that a lamb of the first year should be offered for a burnt offering, and a turtle-dove or young pigeon for a sin offering.

Or, if the mother were not able to bring a lamb, then two turtle-doves, or two young pigeons.

How often is the statement made in books and sermons, that the Virgin Mary was not able to bring a lamb, and that she brought only the offering of the extreme poor—the two young pigeons; thus implying that there was a deficiency in the case of the Son of God. In the record of the transaction as given by St. Luke in his Gospel, he does not allude to her poverty, nor say that she failed in any particular. His words are these, in chapter second, 22d and 24th verses: "And when the days of her purification were ended, they brought Him to Jerusalem to present Him to the Lord." * * * "and to offer a sacrifice, according to that which is said in the law of the Lord, 'a pair of turtle-doves or two young pigeons.'" And, in the 39th verse of the same chapter, we read that "when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city—Nazareth.

The mother of Jesus presented in the temple the "Lamb of God," and also the two turtle doves. Mary could not take a lamb of the flock, which was only a type and figure of the true, for then she would have brought two lambs. On that eventful day, the shadow faded before the presence of the great Anti-type.

There could be no failure where the Son of God was concerned; and the Virgin Mother, who, in the estimation of the world, was only a poor Jewish maiden, was richer than all her tribe, and brought the most precious Offering ever made in the Temple of God—even the "Lamb of God which taketh away the sin of the world." M. C. W.

Ambition often puts men upon doing the meanest offices; so climbing is performed in the same posture with creeping.—Dean Swift

The temperate are the most truly luxurious. By abstaining from most things, it is surprising how many things we enjoy.—W. G. Simms.

News from the Churches.

ILLINOIS—Rev. Mr. Phillips, of St. Paul's, Kankakee, is giving a course of twenty lectures to young people on Sunday evenings, which are largely attended.

Plans have been adopted, and about half the necessary funds promised, for the building of a Chapel, and Sunday School rooms adjoining St. Paul's Church, Kankakee. The school has outgrown its present accommodations. Last Sunday, Jan. 19, one hundred and eighty-four were present. Christ Church, Urbana, worshipped last Sunday, at 9 A. M., for the first time, in a new Chapel. As yet it is only rented property, but is well located and very much more suitable for the services than the "upper room" used last year.

MARYLAND—There is to be a Missionary meeting, continuing three days, at the Church of the Epiphany, Washington, on Feb. 24, 25 and 26. A long list of appointed speakers from New York and elsewhere, together with a number to be appointed by the local committee here, is promised. Among them, the lately consecrated Bishop Starkey, at one time Rector of the church at which the meeting is to be held. The occasion will be one of great intellectual and religious enjoyment; and it is to be hoped, of some pecuniary benefit to the Missionary Board.

Arrangements have been perfected for the union services of our District Clergy at the various churches during the season of Lent. On Tuesday night of each week, the Clergy will all unite at some one church. The preachers are appointed by a committee.

The Church of the Incarnation shows, notwithstanding the unusual pressure of the year that has just gone, a goodly financial statement in a circular recently issued to the congregation. Under all the circumstances of the past year, it is a noble record of liberality on the part of the people. But a small sum is needed to enable the Parish to end the year free of debt; except the standing one, which is now happily reduced to a trifle over \$4,000. The parish is really still in its youth, being but about fourteen years of age. For a lass of fourteen, she is well grown; by no means uncomely; and full of the promise of a useful womanhood.

The annual report of the missionary society of the Church of the Incarnation, Washington, for year ending St. Andrew's Day, 1879, has come to hand.

The Society was organized on St. Andrew's Day, 1875, as an aid to the Woman's Auxiliary of the Board of Foreign and Domestic Missions; its object being to relieve the need of those Missionaries, whose stipends are entirely insufficient to their support. So boxes of clothing and household essentials are prepared and sent from time to time as the call for aid is given.

The membership has increased from thirteen to forty, and the growth of interest in the work is more and more manifest. At the last annual meeting Miss Wilkes was re-elected President, Mrs. Barlow, Vice President, and Miss Zevely, Secretary and Treasurer.

The total receipts for the past year were \$250.31.

PENNSYLVANIA.—How soon will the Church in Chicago be able to place on record a report like the following, which we take from the Episcopal Register?

The total receipts of the Philadelphia Protestant Episcopal City Mission for the various departments of its work, during the month of December, amounted to \$1,433.65. To carry on its extended general missionary work, including the Sick Diet Kitchen, House of Mercy, Care of Poor Consumptives, etc., during the winter and to the close of the fiscal year in April, it is estimated that additional donations to the amount of about Five Thousand Dollars will be needed.

For the accommodation of those who are frequently called upon by mendicants for small sums to provide them with food or lodgings, the Superintendent of the City Mission has made arrangements to supply small tickets to be given to such persons, in lieu of money, at the following rates: Five Cent Tickets entitling the bearer to a cup of tea or coffee, or soup or stew with bread, and Ten and Fifteen Cent Tickets entitling the bearer to one night's lodging. The meals and lodgings are furnished at a respectable place, and tickets can be had at the House of Mercy, No. 411 Spruce street.

ALBANY.—At the recent diocesan convention in this city, the Bishop reported St. Agnes school at Albany in a flourishing condition, and also said that the child's hospital in the same city had "prospered abundantly by the blessing of God and the interest of men," adding among acknowledgements the following:

I am most thankful to record the munificent gift from St. John's Parish in Troy of \$2,500, with which we have completed a small building known as St. John's house, and so gained some more and greatly needed room. Given as a thank offering for a child's recovery from illness, it will make possible the extension of the same blessing of restored health to other children. We greatly need \$15,000 to make still larger additions. It is very hard to refuse ap-

plications that press upon us, or to send children away half relieved, in order to make room for cases of more pressing need. I would God that some parents, rejoicing in a life given back, or grieving for a life lost to them on earth, would make memorial in this way, of their grief or their thankfulness. No one who knows how wealth relieves suffering, though it cannot control it; no one who sees how poverty enhances pain and almost insures death, can fail to feel how sweet and suitable as thank offering or as memorial a building is, or a bed even, endowed to give the blessing of nursing and medicine and air and cleanliness to the sick poor.

The following gentlemen have been licensed as lay-readers:

C. D. Flagler, Lake George, under Rev. C. H. Lancaster; Eli C. Burr, Ballston, under the Rev. Mr. Delafield; W. V. Willson, Troy, under the Rev. Mr. Caird; Prof. Wendell Lamoroux, Schenectady, under the Rev. Mr. Rogers.

NEW YORK.—The Rev. W. N. Dunnell, Rector of All Saints' Church, and Chaplain of the Twenty second Regiment, but a short time ago lost his only daughter; and on Monday he buried his only son, who a few years ago succeeded Mr. Jardine as organist in the Church of which his father is Rector, and trained the chorister boys who have become such a feature of its Church services. Young Mr. Dunnell gave great promise of the future, and was possessed of a most lovely character. None knew him but to love him. We extend to his bereaved parents our cordial sympathy and condolence. Episcopal Register

By the last will and testament of the late Mrs. Mary R. Stuyvesant, \$5,000 is bequeathed to the Protestant Episcopal Church Missionary Society for Seamen in this port in memory of the testatrix's godfather, Gerrett G. Vanwagener; \$1,000 to the Woman's Hospital of the State of New York; and \$800 to St. Mark's Church, the income to be used to give the children of the parish school and teachers excursions into the country and for prizes. The remainder of her estate is left to various friends and relatives.

QUINCY.—Mr. E. J. Parker holds regular services, as lay-reader, in St. Alban's Quincy.

News from the far West.

From a California Correspondent.

TULARE, CAL., Jan. 7th 1880.

To the Editor of the Living Church: Allow me, through your columns, to shake hands with your correspondent in Kern county, California.

We who are so gladly working, even under our great disadvantages, for the Living Church of the Living God in these regions, are so divided by space and circumstances, that we are unacquainted even by name; but we are truly in heart, the children of the Bride, the Church of Christ.

This is indeed a hard field, and much is needed to sustain the hands of our beloved pastor the Rev. D. O. Kelley.

This land is often compared to the land of Canaan, as it was in the days when Joshua led the hosts of Israel into the land of promise; and the simile holds good in many respects. Sins of Canaan are the crying sins of this land. Idolatry even to paganism has a strong foothold here.

But this is a land too goodly in its resources and powers of development, to be abandoned to the adversaries of Christ and His Church.

This place is little over seven years old, and was laid out in advance of the building of the S. P. Railroad.

The Railroad interests in this region seem to be entirely subversive of the Christian observance of the Lord's Day; and whatever may be the arguments for or against that institution, one thing is certain; morality has only a nominal life, and religion and the Church are a dead letter without a stated day for religious and moral instruction, and a change from secular to devotional employment.

When this town was laid out, there came here a man that had once been ordained as a Presbyterian, but he came under the patronage of the Congregational Mission Society, to build a church upon the "Union platform."

He succeeded in gathering a communion of nine; quite a conglomerate. A church(?) was built and dedicated, at a cost of several thousand dollars, and its doors were barred against everything but concerts, and lecturers but with an exceptional courtesy they were opened for the admission of our own clergy, the Rev. E. Birdsall and Rev. D. O. Kelley. Why this exception was made it would be hard to tell, for it was a common thing for invective and denunciation to be hurled from its platform at those who "came here and were not satisfied with the religious privileges that they found already here" at "towering hierarchies" at a Church with a bishop, while all the bishop needed was a congregational overseer; and even the elbows of Churchmen were nudged in retiring, and the question asked by some of the preacher's family "Were you hit?" But alas, for the wasted ammunition, it was so soft that it did not cause a sensation.

A Sunday School was connected with this institution, and among all the teachers

there were no professors of any kind of definite religious faith, except two, who were both church-women.

Is it surprising that this effort should be abortive, even after seven years? The preacher has been withdrawn; not a convert has been made; and for three years there has not been a possibility of getting together enough of the organization, such as it was, for acts of religious communion. The building is closed, and the key is in the possession of the A. O. U. Workingmen, who pay the insurance for the use of the building, to hold concerts e.c., in. A Sunday School has been opened, and a young girl of twenty chosen superintendent. She is a good girl, and better qualified for the position than any one else they can get; but she makes no profession of a religious faith or of religion of any kind.

Other sectarian bodies have made like efforts here, and not even been as successful as the Congregationalists.

These efforts that have been made have only tended to shake the faith of the people in any religious professions, and to them cautious, and has opened the way for an influx of infidelity and skepticism, which has not been overlooked by the emissaries of evil; and "Ingersoll" writings are instilling their terrible poison in our midst.

It is becoming a matched game. I feel almost as if I had committed a sin in writing that sentence; but it is a fact, that one woman who is an earnest God-fearing Christian, has consented to read "Ingersoll" upon condition that the person desired who her to do so will read the Bible at the same time, page for page. If she does it, it will be in the fear of God, and for His glory; and may He help her to keep the robes of her mind spotless.

The Church Mission effort here is in its infancy yet, nay rather is in embryo. A Sunday School has been maintained at intervals for three years; and has grown, from an actual attendance of half a dozen to fifty, with a roll of eighty-seven. The school, all things considered, is orderly and prosperous, and the community evidently begin to have confidence. Bishop Kip and others, have kindly lent their aid towards furnishing the books and papers necessary, and the Bishop with the Ladies of the Aid society of Grace Church, San Francisco, kindly assisted the matron of the School in such things as were necessary to a proper observance of Christmas.

It was not practicable to obtain evergreens, but the memories of that morning of the Eve of Holy Innocents, when a "Christmas Table" was set with toys, books etc., in the waiting room of the depot, will be a lasting and ever-green memory for all who witnessed it, "Your school will be apt to dwindle after Christmas" was a prediction that some one made to your correspondent. But that was a mistake, the children's hearts have been won; and in the two Sundays that have since passed there has been a marked increase in attendance, and an evidently increased interest in the instruction.

Permit me to endorse all that your Kern county correspondent says with regard to this mission field; and to add that "the half has not been told." And also to join in the desire for an increase to our missionary force. This land of Gold and Beauty must be redeemed from its idolatry; and that its waste places may be made glad with the songs of Zion, is the earnest prayer of S. J. S.

Maryland News.

From our Washington Correspondent.

To the Editor of the Living Church:

Our city has acquired the title of the "Winter Saratoga." Many resort hither in quest of a pleasant winter, and so far they certainly have not come in vain. And a most beautiful city has "Boss Shepherd" (one of the very best abused of our former city fathers) helped to make of a place, which, twenty years ago, was little more than an overgrown village. A Roman Emperor boasted that he found Rome a city of brick, and left it a city of marble. The "boss" found us a village, left us a metropolis. No city in the land offers from its intersecting avenues and streets, and from its numerous reservations, more beautiful building sites, or more frequent opportunities for architectural display. Hence, the old dead brick rows, all very similar, like poorly uniformed troops on dress parade, have given way to blocks of original architectural designs; and all over the city, taste, beauty and genius are visible in the walls, decorations and surroundings of our homes of wealth and culture. Our church architecture has improved, also. St. Luke's, the Epiphany and the Ascension are instances in point.

Another source of congratulation is the measure in which churchmanship, in the District of Columbia, has advanced during the last twenty years. I do not mean that it has advanced any more here than elsewhere; inasmuch as advance is noticeable all through the church. But, to us of the old days prior to the War, the change for the better in tone of the Parishes is pleasant to see, and can not fail to attract our attention. More frequent services during both Advent and Lent; more unity of churchly feeling and work; more free churches; greater mission-

ary zeal; greater church improvement and extension; united services among sister-parishes; one church (at least) open every day from morning till night, a wayside shrine for private praise and prayer; these are among the tokens of revived and more enlarged churchmembership among us. I well remember the time when twice a week during Lent was the extent of Lenten week day opportunity for public common prayer; and when the Rector who had daily service was thought very much "advanced." I have seen the alms-basins picked up from the chancel floor, the offerings taken up, and the basins brought and placed where they were taken from. A great improvement, too, is noticeable in the number of men in attendance during the week. Once, a lady friend of ours who lived in the country, came into service, at the old St. John's, in the days of the Rev. Dr. Pyne. It was a week day. As she got near the door, a gentleman, a stranger, walked up, also. He opened the door, looked in, saw ladies only present, stepped back quietly, and lifting his hat, said to my friend, very politely "Beg pardon, ma'am, but are gentlemen admitted?"

And so, we go on improving year by year. Much remaineth; but thank God for what has been done! The clergy now talk of a series of union services in the various churches, through Lent. They will do much good; for they will bring the clergy and parishes more together. In other years, an Advent series of the same sort, helped the Cause and ought never to have been given up.

And now a word more about free churches. During the war, a church was started in this city. It was called the "Free" church. Some of our most intelligent citizens even, misunderstood the name. They thought it meant "free" to both black and white; and, party feeling being high (this was before the Emancipation) great objection was made to the effort. Since then, the word "free" is better understood; but not more than two months ago, I heard a pert young married lady, in answer to "where is St. Paul's?" reply "Why, it's a free church up town," with as much disdain as if there had been something very derogatory indeed, in having anything to do with a church that was "free." We have a goodly number of churches with free sittings.

Our Washington Letter.

To the Editor of the Living Church:

The Rt. Rev. Bishop Pinkney has just confirmed a class of ten persons at Grace Church, Georgetown, the Rev. Mr. Baker, Rector. The Rev. J. H. Chew and Rev. Mr. Lindsay were present, besides the Rector.

Grace Church was built at the expense of Mr. H. D. Cooke. It is a neat stone structure, situated on a high hill overlooking the beautiful Potomac. I forget the cost, but, I should judge, not less than \$20,000. Why might not some of our other wealthy Churchmen devote a just portion of the substance which God has given them—no, has lent them—to the erection, here and there, of Houses of Prayer and Praise? Many a wealthy man could build a church every year, and yet not reach the Scriptural assignment of duty in the way of Christian giving. Too many of our men of means are content to build monuments to their own glory, while to the glory of God they erect nothing, or next to it.

The "banner" Sunday School of the District is that of old Christ Church, Navy Yard. The young Rector is energetic and indefatigable; and the youth of the fold seem his special charge. On Holy Innocents Day, some five hundred gathered around his pastoral crook.

The discussion among the New York Baptists—whether or not they shall keep Christmas and Easter, and the great light some of them shed on the subject at the recent meeting, reminds me of what happened once in my own Parish. The wife of a Congregational preacher, walked in where we were decorating the chancel with flowers for the next day's service. "This is all very pretty, my dear sir," she said to me, "but how do you know—positively I mean—that our Lord was born at this time?" I replied smoothly to the dear benighted Congregational Christian; but I couldn't keep the story, and in fifteen minutes it was all over the house. Easter, the festival of the Nativity!

So the Rev. Dr. Matson's Monthly is out. We rejoice that the good Doctor is recovered enough to cause his monthly to appear, though somewhat late; but, let it not be thought ungracious if the suggestion cui bono occurs to the mind. We certainly have Church periodicals enough, such as they are. They mean well, do much good, and now and then a little harm, and (most of them) expire in due time, if not of dignity, of some other fatal disease. Why not combine forces, and make our good papers and monthlies better still, and kill off those that are not? Let "the survival of the fittest" be the principle of action. What special mission there is for the new "Monthly," or for the new "Guardian," does not appear. Still, there are "more things in heaven and earth than are dreamed of in our philosophy."

OUR NEW VICAR.

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

IX.

Your letter has opened up something to my heart, which I am sure will help my head in these great matters. And though I by no means feel that I can accept all you say, still I see that such deep truths are not to be realized in a moment.

I fully admit that the doctrine of the Church of England as you hold it, is more truly mystical, and therefore, of course, more awful than that of the Church of Rome. And though I have still my own suspicions about those words, "priest," and "altar," and "sacrifice,"—which I have been taught from my childhood to consider exclusively Jewish and Romish terms,—still, I must confess it gives me pleasure to think that there may be a way in which our Church can lawfully retain them; seeing clearly, as I do, how their proper use must tend to give more reality to the Holy Sacrament than the popular Church of England teaching ever could convey.

The tone, not of her services, but of those who interpret, or rather misinterpret them for her, is generally that of doubt and distrust, in some cases of denial, as to the awful powers which God has committed to her care. And I much fear that a too ready belief in such distrusts and disownings has led many to seek, out of her pale, what their hearts longed for, and their spiritual need required, but which she seemed unable to bestow.

Yet while I can understand the distinctions which must be often drawn between what she holds and what others try so diligently to prove that she does not hold, I have just now forcibly presented to my mind, to the great horror of our parishioners, a proof of the manner in which the enthusiastic minds of some people, notwithstanding all her guards and caution, will carry them away, and lead them into either serious doctrinal error, or what seems to sanction it.

There is at this time a young person staying with our Vicar, whose demeanour at the Lord's Table is most extraordinary. His prostrations are so low that his head sometimes touches the ground, and people are disturbed in their devotions by the presence of what is so unusual. Surely these outward signs betoken some inward error, as if on that table, or altar, there were really a present God.

I can easily understand the Roman Catholic's adoration of the Host. It is the natural consequence of the doctrine of Transubstantiation. But I cannot see how a member of our Church can reject the unsound premise and yet accept its natural conclusion. If the doctrine justify the worship, does not the worship imply the doctrine?

It is right to say that our Vicar does not himself do anything of the kind, but, though reverent, and apparently under a sense of awe, while celebrating, which I have never observed in any clergyman before, is in all his demeanour as little remarkable—I was going to say offensive, because these attitudes do give offence to many weak minds, but the term is too strong, and might be mistaken—is as little remarkable as can be. But why does he permit his friend, over whom no doubt he has large control, to act in such a way, when he must know that his prostrations before the altar are the talk, and I fear the profane talk, of the whole parish?

Surely that very passage at the close of the Communion Office, to which you refer in your last letter, forbids such adoration, and therefore the Vicar should not sanction one of his own household in manifestly paying it. I would speak to him about it, only it is a delicate thing to do, where a friend of his own is the offender. So I prefer asking you to enlighten me, and, when so doing, tell me why certain changes in the arrangement of the Holy Table, perfectly new to us, have been made?

In the old Vicar's time the parish clerk, before we went into church, or indeed often while we were there, placed upon the table the plate, bread, and wine, covering them with a white napkin; and, after all was over, removed them into the vestry-room at his leisure. I remember, when I have gone into the vestry-room after the celebration, seeing the sacred vessels mixed up with hats and umbrellas on the table; and the clerk, as he bustled about, would now drain the emptied cup, and now eat some of the bread which had been prepared; and though accustomed to it, as I then was, I could not but feel sadly disgusted. Now, the vessels on the Table are uncovered while the flagon and paten, containing the bread and wine, are placed on a ledge, or window-sill in the chancel, where they remain until the alms are offered, and then the Vicar places them on the Holy Table. It is only after the celebration that he uses the napkin, and then covers only those vessels which contain the unconsumed elements. Then, when all is over, he takes away the vessels and washes them with his own hands: undressing, as I know he had previously dressed, the Holy Table.

I cannot say that I dislike this, but I do

not quite understand it; and, as many here object greatly, and call it superstition and popery, I want good reasons for it all, that I may feel quite comfortable myself, and be able to give satisfactory explanations to others.

(To be Continued.)

Fathers Responsible for Their Sons.

PART III.

Before offering any additional suggestions upon the subject on which we are dwelling, we repeat, (because we believe them all important), the points that have been already stated. From statistics collected for the International Prison Congress at Stockholm, it appears that in the last six years there has been an alarming increase of crime; that this increase was not confined to any section of the country; but that it is chiefly observed in the oldest States, and at what are called the centres of culture and American civilization; that a large proportion of the criminals were men of education and position; that, finally, the majority of those already under sentence or awaiting trial, are young men, and generally of good family. For this, it was urged, not the mothers of the land, but fathers are chiefly responsible. Their indifference to the mission of the Church, and to church-going, is an example to boys that is full of peril. And the proof of it is what our observations and such statistics exhibit. Any attempt to check this serious tendency must begin with a fresh consideration of the ideal of a home. In the making of a home, fathers as well as mothers have their distinct and definite share. The formation of their sons' characters is especially due to their influence. As a class, the mothers already are faithful. Against their endeavors to keep their boys from waywardness, the father's example and practice are often in direct antagonism. It is, often, the memory alone of a mother's efforts and prayers (which never cease to be fresh), that is the only safeguard of a son, absent or at home, from the temptations that abound. If to this, in countless other cases, were joined such impressions as every father should leave upon his sons, fewer, certainly, of the pitiable wrecks would lie around; nor would the gray hairs of so many be brought prematurely and in sorrow to the grave.

One respect only was indicated, in which the parental supervision should be specially directed; namely, to the literature which the boys are reading.

There are a few other thoughts concerning the duty of fathers, which ought to be presented.

The responsibility in preparing their sons for contact with the world, is peculiarly theirs. To do this, involves two things. The first is, that you give them correct knowledge of the world. They are to take a place in it. There, the work which they have chosen is to be done. Above all, they ought to understand this sphere in which they are to move. In due time, undoubtedly, the information they gather concerning it will be sufficiently thorough. But it is possible that the price they pay may early involve them in hopeless bankruptcy. There is a kind of knowledge that often comes too late. It is that which the one who has bought it never questions. It is that which is gained by experience. By searching, he has found out the ways of the world. With all its secret sources of pleasure, his acquaintance is close and of long standing. Its allurements no longer deceive him. He recognizes them under every disguise. At last, he is fitted to make his way straight on to the end he is seeking. The seductive by-paths which open here and there for unwary feet, have lost their attractions. He is fitted. His training has been complete. But the opportunities, he unexpectedly finds, are passed, or his ability to use them is lost. And it is left him, not to enter anew upon life, but to bid farewell to the promises which were once bright, and to the aspirations which were high. There is time for regret, and strength for motives; but, alas, no will to execute. A father ought to save a son from this. He can do it, if not alone, at least with that help from above which every man needs in so difficult a task. And in seeking to meet this responsibility, it is not necessary that you bring a child into personal contact with all the forms of vice. He need not—through any literature you may put into his hands, or by any rehearsal of its revolting details—be made familiar with the wrong-doing of which the world is full. Nor is the formidable task laid upon you, of sounding the depths of sin by a personal, perilous descent, in order that you may guard your sons from its black abysses. There is a better way. Culture, in other directions than the moral and religious, is not carried on by such methods. A pupil, made conversant with music of the best character, avoids instinctively that which is bad. Cultivate in a child a taste for what is sound and healthy in literature, and he will not care for what is unreal and vicious. Teach him to love recreation that will invigorate mind and body; provide it for him, and he will not seek, in forbidden places, the excitement that is ruinous to body and mind, and equally to the soul. Train him in virtue and he will shun vice. Show him clearly what is good, and he will recognize at a glance what is evil. Educate him to admire what is honorable, and he will des-

ise what is base. The man who, in his business, is not merely "of average honesty," but is strictly honest; whose integrity in his profession is uncompromising; who yet is courteously observant of others' rights; who, if he stand in a political relation between the people and the state, will neither give nor receive a bribe, will neither buy nor sell a vote,—that man teaches his son in the most effective way. He prepares him for the world. He fits him to undertake, with no reasonable fear of failure, to finish the work which God has given him to do.

We have touched upon the second point that we wished to make. Help those to understand the world, whom you send to make their way through it. This does not imply that the views of the world which you communicate to them should be cynical. A young man, rarely, out of his own experience, has come to utter what is sometimes said:—"Every man has his price; there is no real virtue in man or woman anywhere." That is false. He cannot be just to others, who, with such convictions, meets and deals with them. But give to those, for whom you are responsible, an estimate that will leave in them their natural hopefulness; and yet put them on the alert for the dangers to be encountered.

To be continued.

Increase of the Episcopate.

From the Church Guardian, Halifax.

One of the most significant tokens of the recent growth of the Church in the Mother Country, and throughout the world, is to be found in the erection of new, and the subdivision of over-extensive Dioceses. There has been a marked change in popular feeling on this subject. The creation of additional Sees, and even the employment of Suffragan Bishops were strongly opposed by many Churchmen in England, on the ground that the dignity of the Episcopal office would thereby be compromised. "Gig Bishops" was the term invented for those who would, (as it was supposed), form a striking contrast to landed proprietors and peers of the realm. But the efficiency of the Church has been increased without impairing the dignity of her highest Order, and men of all schools of thought have welcomed the erection of the See of Truro, and the suffragan Bishops of Dover, Guildford, Nottingham, and Bedford. The English Georgian notion of a Bishop crops out occasionally in places where we would least expect it. For instance, when the Diocese of Illinois was, in 1877, divided into three, the term "pocket Dioceses" was supposed by some to cast ridicule upon the proceeding. It is difficult, however, to see the force of the sarcasm when we are informed that the smallest division is not much smaller than Nova Scotia, and contains a population of over seven hundred thousand souls which is rapidly increasing. The truth is, that the modern conception of a Bishop, until very recently, has been that of an ornamental chief in the tent, not that of an active leader in the field. He was to perform the role of a dignified Prelate; it was not to be expected that he should be a working Overseer as well. Thus, in the conduct of Missions it was thought right enough that he should come in to crown the work; no one dreamt that he ought to guide and invigorate it from its commencement. The idea of a Bishop without a settled staff of clergy seemed absurd. But we have changed all that now. The mission of Selwyn to New Zealand, in 1841, was due to a true conception of the Episcopal office, and marked the dawn of a better day. Every one knows the story of our Missions in Central Africa and the South Sea Islands, with which the names of Mackenzie and Pattison will ever be associated, and Bishops of our sister Churches in the States are her pioneers in China, the Far West and Mexico.

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 odiously 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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The Living Church.

January 29, 1880.

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Encourage Your Pastor.

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

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

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

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

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

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

congregation is cold and careless, when the parish seems utterly indifferent and heartless?

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

Three Quotations.

I. FROM THE CHICAGO INTERIOR (PRESBYTERIAN) OF JAN. 8.

The Episcopal Church often plunges from the last day of Lent into the amusements of the world with a zeal that proclaims Lent to have been mainly a form.

II. FROM OUR BLESSED LORD'S SERMON ON THE MOUNT.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or, how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast the mote out of thy brother's eye.

III. FROM THE CHICAGO INTERIOR (PRESBYTERIAN) OF JAN. 8.

We have been in religious and ecclesiastical gatherings when resolutions setting apart a particular day for humiliation and prayer were voted as mechanically and indifferently as a motion to approve the minutes. * * * The week of Prayer is a beautiful idea. Heartily observed, it is the most potent of all the weeks of the year. But when from it the Church plunges with avidity into the business or pleasures of the world, a hollow sound rises portentously from those sacred days.

It is to be hoped that "professional pedestrianism" will not bring the good old custom of walking into disrepute. It is to be feared that as a people we are riding to physical destruction. Horse cars, and elevated railroads, and special trains tempt us to save time and lose the benefit of exercise; and the American people, as a race, are growing dyspeptic. There is nothing like a brisk walk, in our clear, winter air, for invigorating body and mind. But where can you find a man who walks five or ten miles a day, or a woman who walks half that distance? Yet there is nothing more certain than that such a habit would increase the efficiency and lengthen the life of every healthy man and woman who would practice it. Winter walking would shut up half the drug stores and ruin half the patent medicine factories of the land, if it should come to prevail among our people. We defeat the purpose of Providence in giving us bracing winters, by shutting ourselves up in steam-heated rooms and cold, ill-ventilated street-cars.

A SECOND meeting of the Bishops of the dioceses west of the Mississippi, is to be held this week at Davenport, beginning on Wednesday. In addition to the Bishops present at the last meeting the Bishops of Colorado and Missouri are expected. Bishop Whipple will preach at the opening service. The examinations at Griswold College are the first object of the Bishops' assembling, though other things of mutual interest are to be considered. We expect a full report of the proceedings.

The Religious Condition of Scotland

We mentioned in a former number of our paper the remarkable fact that the most magnificent shrine of Christian Worship in Presbyterian Scotland is the Cathedral of St. Mary's, Edinburgh, of which all Churchmen, the world over, may justly feel proud.

Those who observe the signs of the times cannot doubt that a fundamental change is coming over the religious mind of Scotland. A spirit of philosophic rationalism has gained strong hold upon the younger ministers, many of whom begin to talk very inquiringly about those stern "five points," which used to be implicitly accepted as essential to a right conception of the Gospel. The older men frown magnificently; and in the presbyteries there is much brave talk about treason to saving truth; but the young men still keep on asking questions, and even go so far as to insist that the Westminster divines were only flesh and blood after all, with no special claim for inspiration.

With respect to the presbyterial form of government, the leaven of dissatisfaction is found to exist to a considerable extent. Very few of the younger men exhibit the enthusiasm of other days, when the claim of *ius divinum* was made for presbytery, with a positiveness like that with which Cardinal Manning contends for papal infallibility. All that old fashioned enthusiasm, represented by such writers as Killen has evaporated. Strange hints are heard about a permanent moderatorship, and there have not been wanting voices to proclaim the advantages of administration which "the Episcopalians" seem to enjoy.

All the national Presbyterian traditions as to public worship, are being quietly abandoned one by one. Poor Jenny Geddes, how her ghost would wail, if she could know what is going on! But the young people will go to the Church, sometimes stealing away from "the Kirk" to enjoy the stolen sweets of a liturgical worship.

Right in the heart of Edinburgh, too, rises this stately Cathedral of St. Mary's, to win them away from the bare and unattractive forms of presbytery. Something must be done, to put a quietus upon these losses and retain the unmanageable youth. What else can be done but to surrender to the liturgical idea, and give people services that will better express their devotions?

These phenomena, while very evident to the careful observer, do not obtrude themselves in such sense as to mark an immediate revolution, but they show that Presbyterianism in Scotland is preparing for changes as radical as those which characterized the religious revolution under the lead of John Knox and Andrew Melville, in the sixteenth century.

The *Church Guardian*, which is the Episcopal organ in Scotland, while noting the signs of the times which indicate the coming era of change, says it does not for a moment believe that any semi-episcopal church will spring into existence, combining orthodox doctrine and presbyterian government, with a good liturgy and other symptoms of ritual. "Scotchmen," it says, "are exceedingly slow in acting on their religious convictions, but when they do act, they act with a thoroughness all their own. We are sure that when (probably not in our time) the confession of faith goes (in theory as well as in fact,) there will be a general turning of all the more thoughtful Presbyterians who believe in the Trinity and in the Incarnation, or who have acquired a taste for ceremonial worship and stately outward forms, either to ourselves or to the Roman Catholic Church."

What is true of Scotland is no doubt capable of larger application. If, then, we desire to defeat the great future reaction Romewards, we must prepare ourselves by rising to the full stature of our own Catholic life bravely, manfully, in spite of "Aspen," Rip Van Winkle, Mrs. Grundy, and all other venerable obstructives; so that the multitude, weary of the weakness of sect, seeking that for which their souls long, shall be able to find Catholicity without going to Rome.

ALTHOUGH we are unable to speak absolutely with authority, we believe that there is little doubt but that the Rev. Frederick Courtney will, after all, accept the Rectorship of St. James' Church, in this city.

Dr. Craik on Baptism.

Some of our readers have no doubt seen the curious article by the Dean of Westminster in the November number of the *Nineteenth Century*, on Christian Baptism, which he condescendingly allows to be "a subject full of antiquarian interest!" The impression made by the article upon one of our contemporaries is, that Dean Stanley ought logically, to become either a Baptist, and advocate immersion; or a Quaker, and discard the Sacrament altogether. This renewed discussion of the subject, and the strange prevalence of this absurd heresy and schism in our country, has suggested to us to call attention to some of the writings of the eminent Western Presbyterian to whom we are so much indebted for his popular and learned presentation of this great question. Of Dr. Craik's Treatise on "The Divine Life and New Birth," it is not necessary, in view of our present object, to speak here. We will only remark, in passing, that it has gone through three editions; (the second having been published in 1865, by E. P. Dutton & Co., and the third, by John P. Morton & Co., Louisville, in 1875); and further, that Bishops Williams, Gregg, Green and Huntington speak in the highest terms of it.

Our particular object at this time is to direct attention to two smaller writings of Dr. Craik, on Baptism, not so well known but admirably adapted to be an antidote to the Dean of Westminster's latest utterance, which will no doubt be scattered far and wide in the cheap re-issue of the *Nineteenth Century*. It often happens that the flood of new publications thrusts out of sight good and valuable books which have long been before the world. We refer to two short but clear and simple tracts of Dr. Craik, published by the N. Y. Tract Society in 1858, entitled Christian Baptism. Part first, The Mode of Baptism; part second, The Subjects of Baptism. The first answers objections to "aspersion" (as it is called): the second proves that the Baptism of infants is Scriptural, and has been the practice of the church from time immemorial. It is doubtful whether there exists any other treatment of these great questions, so lucid, so brief, and so easily accessible. If any of our laity are perplexed by the strange views of this subject put forth by a dignitary of the Church of England, or if our clergy desire something clear, short and readable, for distribution, we commend to them these excellent tracts.

Church Debts.

The remarks of Judge Drummond, made at the Churchmen's banquet last month on the subject of church debts, were well received; and it would be a pity to let the subject pass out of mind with the enthusiasm of that evening. Would it not be well to agitate the subject with a view to having all the churches in the diocese make the effort at the coming Easter, to clear their churches of debt? So far as Chicago is concerned, the ability of Churchmen to do this, cannot be questioned. One has only to see the houses in which the "sons of God" do dwell, and to know the successful issue of last year's business to be satisfied on that point. It may be asking too much, but would it be hoping too much, to have the churches asked to contribute to a fund to be placed in the Bishop's hands, to be used first, for the payment of all church debts in the Diocese; secondly, for the endowment of the Diocese; thirdly, for putting St. Luke's on a sure foundation; and fourthly, for the establishing of a Church University here in Chicago? These things must all come in time. Why not now? Better now, indeed, than to defer it; since the Lenten season is at hand, in which there will be a special opportunity, by acts of individual self-denial and sacrifice, for the wealthy to make unto themselves friends "of the Mammon of unrighteousness."

THE inconvenience of a mistranslation is illustrated in the case of a sensational preacher who, in a sermon on Rahab, describes her as an immoral woman, although the word translated "harlot" means an innkeeper. Rahab, as the whole record shows, was a decent and respectable landlady, as well as a heroic woman.

Our column of Brief Mention, and some other copy, was lost this week on the way to the office.

Retreats.

Meetings of the Clergy for their own spiritual benefit, (known as "Retreats"), are likely to become quite frequent; and we hail them as tokens of a living Church. To the best of our recollection, the first gathering of this nature under the direction of a Bishop, was that held before Lent, about three years ago, at the Cathedral in this city, under Bishop McLaren. Next came that in Central New York, which we had the privilege of chronicling in our last week's issue.

And now, we are happy to have it in our power to record the prospect of three more of these Pre-Lenten Retreats. Of these, one, (which we believe we have already noticed in the *LIVING CHURCH*), is to be held in the Cathedral in this city, on the two days immediately preceding Ash Wednesday. Another, of which we have no particulars, is to take place at Detroit, next week. And the third is appointed by Bishop Welles, to be observed in Milwaukee, also in the course of next week. Of the last-named, we gather several details from the Pastoral of the Bishop.

It is to be held on the 3rd, 4th, and 5th of February, and combines with it opportunities for the spiritual edification of the laity; inasmuch as there are to be public services, in addition to the private conferences of the Clergy. There is to be a celebration of the Holy Communion at 7 A. M. on each day, in three different churches; and evening Prayer, with a sermon, every day. The sermons, which are a course on "The Spiritual Life," will be preached by the Rev. Dr. Jewell, of Fond du Lac.

Of our Blessed Lord, we find it recorded, that, on various occasions, he found it necessary to seek an opportunity for prayer and meditation in temporary retirement. If then, the Master felt the need of such a Retreat, how much more we, His servants and disciples.

Convocation in Rock Island.

To the Editor of the Living Church.

The young diocese of Quincy, under its good Bishop, who is a father to his clergy and people, is wide awake and hard at work. Not long since, a very successful Convention was held at Galesburg, and last week another assembled at Rock Island, where the Rev. A. F. Allen has revived the work of the Lord with great energy and promise. "The parish can do almost anything," said the hopeful Rector, as he described the zeal of the people, and the way in which they had responded to his plans for increased parochial and missionary activity; and the visitor could readily believe it, when he looked upon the stately church and beautiful rectory that have arisen out of nothing during the last ten years, and was told of the missionary and Sunday School work recently undertaken by the parish.

The Convention services began on Tuesday evening. The Bishop of Iowa preached, upon the words of St. Peter: "Lord, to whom shall we go? Thou hast the words of eternal life." The sermon was delivered with the directness and energy that characterize all the work of Bishop Perry, setting forth Christ as the source of truth and life. He emphasized the enquiry, "To whom shall we go?" What have all these philosophies of negation to offer us? What do they propose to substitute for the Gospel?

Bishop Burgess followed with a short address; and an offering was taken for missions. The amount contributed for this purpose, during the Convention, was over \$40.

On Wednesday morning, the Holy Communion was celebrated; a goodly number of the laity as well as clergy, attending. The congregations at all the services were good; and there were some laymen who gave up business for the time, to be present through the entire session. The clergy present were, (besides the Bishops of Quincy and Iowa), the Rev. Messrs. Allen, Charlot, Farrar, Gates, Higgins, Leffingwell, Nash, and Rudd.

The Rector of the parish read an essay on Parochial Missionary Work; showing that the love of Christ should constrain the brethren to work in the saving of souls. It was characteristic of this as of all the addresses of the session, that the spirit and motives of the work were dwelt upon, rather than the means and methods. Several

of the clergy spoke upon the subject of the essay; the Bishop closing the meeting.

In the afternoon, "The Rule of Giving" was discussed; Brother Charlot reading an essay, and other brethren making short addresses. No little interest was added to this discussion, by the participation of laymen; Mr. Lynde and Mr. Call speaking in their behalf. The evening was occupied with devotions and missionary addresses. The Bishop's closing remarks were delivered with great power and eloquence. Clergy and laity all realized that it had been a profitable Convocation, and regretted that it must come to a close.

The Bishop goes this week to Peoria, for a friendly visit to the Rector of St. Paul's, whose family has lately been visited with serious illness. Brother Morrow was missed from the Convocation, and anxious inquiries were made concerning the little ones, of whose recovery there is good hope.

The Albany Diocesan Convention.

The Convention of this diocese held its 12th annual session in St. Paul's Church, Troy, on the 13th and 14th inst. Seventy priests and deacons, besides the Bishop, and a choir of thirty-four men and boys, entered the church in procession, singing "O Word of God Incarnate." There was a celebration of the Holy Communion; the Bishop delivering a portion of his Convention address in place of a sermon. His subject was—"The Duty and Importance of Preaching Dogma." At 2 P. M., the Bishop having taken the Chair, the Convention was organized by the election of the Rev. W. C. Prout, as Secy. Mr. S. E. Marvin was re-elected to the office of Treasurer, and the Rev. George Fisher to that of Registrar.

A resolution was passed, approving the action of a committee appointed to memorialize the Convention of the diocese of New York, at its last session, with respect to the claims of the diocese of Albany.

Diocesan Missions engrossed the attention of the Convention at the evening session. The N. Y. Standard, from which we abbreviate this account, speaks enthusiastically of the musical portion of the "Third Service." It says: "The Psalm *Exurgat Deus* was joined in by the immense congregation with grand effect, making it sound like the Church's battle song, as her Missions go out to subdue the world to Christ. Macfarren's *Magnificat* in G. was the only exception to the congregational character of the service, and the effect of it, especially of the last verse, sung by the trebles only, was remarkably beautiful."

After the usual reports and addresses, the matter of paying off the floating debt was taken up. Mr. H. Pierson, of Albany led the way; and his example was promptly and liberally followed by others present. Before long, the required amount was made up, and reverently offered by the Bishop upon the altar; the whole Convention, the while, joining in the Doxology as an act of Praise. In all, the sum of \$2,000 was offered during the day. It was resolved to raise \$10,000 next year.

On Wednesday, according to the Diocesan Use, there was an early Celebration, followed by Matins and Litany at nine. Various business, mainly of diocesan interest was transacted; and there was a very thorough discussion of a subject of far more than local interest; we allude to the much-vexed question of unbaptized and non-communicant Churchwardens and Vestrymen. The Rev. W. H. Phillips, of Luzerne, took the initiative in this discussion.

The elections resulted as follows: *Standing Committee* Rev. Drs. Payne, Bostwick, Reese and Tucker. Messrs. Meads, Earl, Pierson, Fuller. *Deputies to General Convention*, Rev. Drs. Payne, Battershall, Harison, and Howard, Messrs. Meads, Forsyth, Keese and Corning. *Provisional Deputies*, Rev. Drs. Dean, Morrison, Reese and Carey, Messrs. Earl, Gibson, Warren and Fuller.

The evening was occupied by the delivery of the Bishop's Address, which has already, with remarkable promptitude, been published. It is unnecessary to say, that it is an able and suggestive document, well worthy of the consideration of the Church.

After the adjournment, a reception was given by Mr. James Forsyth. "This Convention" says the Standard, "will long be remembered for its earnestness and enthusiasm."

THE only objections to keeping Christmas, that we have heard this year, came from the Baptists. All the other Christian bodies, so far as we know, have emerged from puritanical darkness. The Baptist *Examiner and Chronicle* reports a meeting of their ministers in Philadelphia, at which the observance of Christmas and Easter was denounced in a way that was "refreshing to listen to!" We pity the man that could be refreshed in that way. Dr. Weston argued, in a way that was "especially emphatic and conclusive," that the adoption of religious institutions which God did not appoint was subversive of those which God did appoint; that the observance of sacred days other than the "Sabbath," tended to destroy the Sabbath! Dr. Weston to the contrary notwithstanding, the same authority that appoints the Sabbath appointed the Passover and the Feast of Tabernacles; and the observance of those sacred days did not tend to destroy the Sabbath. St. Paul says: "Let us keep the Feast;" and Christians always have kept it and always will, in spite of the emphatic and conclusive arguments of the Baptist preacher. Nonsense! Why, they don't even keep the "Sabbath;" they observe the first day of the week, which God did not appoint to be kept holy. They have the same authority for observing Easter as for observing the first day of the week.

The Central Baptist trusts that ritualistic Baptists will lay these words to heart. Flowers and Crosses are very good "in their place," but not to decorate churches! It congratulates the Baptist churches of St. Louis that no Christmas services were held there this year. Since we heard of the "union meeting" down there, we had some doubts whether the birth day of Christ would receive any respect; but we are a little surprised to hear such talk from Philadelphia.

The Cathedral in Quincy.

On the occasion of the completion of the recent improvements, the following paper was presented to the congregation by the Cathedral Committee.

To express, in words, the sentiments and feelings which impress the mind as we look upon this venerable edifice, with its ivied tower and churchly improvements is, indeed, a difficult task for your Committee.

In mentioning the thoughtful, laborious, energetic and praiseworthy work of the Building Committee, which has not only been instrumental in providing so largely for the pecuniary requirements of the undertaking; but has planned, watched, and consummated, with tireless energy, the Cathedral improvements, your Committee is led by the idea of the Church's teaching, in its public worship, to connect the work of both the living and the dead.

Not yet has a generation appeared upon the stage of the Church's life, and passed away from this community, since (in 1851) faithful Priests and wise laymen laid the foundations for this edifice, which was afterwards to be a Cathedral Church.

Their's were eyes, with a true churchly vision, which looked down the vista—beginning with the Parish Church and ending with the Cathedral. Using the standards in church architecture which our Mother had wisely preserved, we have to-day, located in a busy mart, a churchly edifice with tender life clinging to its rugged walls; a building which excites devout emotions in the heart of the Churchman; which, perhaps, more than any other in our fair city, arrests the attention of the stranger or passer-by, a building, too, which "is not finished with that unsightly architectural feature—a mortgage."

To the building committee more than to others, belongs the chief credit; and herein our thanks are but inadequately expressed to them, for their work in providing these needed improvements to the Bishop's church.

Like the wise virgins of old have been those patient, toiling, and devoted women in the congregation, who have made this light to burn brighter and brighter, while the Church toils and waits for the appearing again of her Redeemer and King.

"While we have time" let us all cling to the walls of Zion, "following the good examples" of the men and women who have in times past done what they could,—that the uplifted cross, as the Church has raised it and borne it here, may be carried forward till the catholic truth which she has preserved and teaches may, under apostolic rule and oversight, rest upon broader and more enduring foundations, in the lives of the present and future generations of Churchmen and Churchwomen.

On the second Sunday after Epiphany, the Bishop visited St. John's Church, Pre-emption, and Grace Church, Bowling; preaching three times, and confirming, in the former church, fourteen persons. These churches are in an entirely rural part of the diocese, away from villages, and among a farming population. Both are under the care of the Rev. Nathaniel P. Charlot, a faithful and laborious priest. The weather was exceedingly pleasant, and the churches were crowded.

It is the intention of the Bishop to be at the meeting of the Trustees of Racine College, on the 29th; and he expects to lecture in St. James', Chicago, on the evening of Friday, the 30th. Sunday, Feb. 1st, he proposes to spend with Rev. Mr. Higgins, at Grace Church, Galesburg.

Current Literature.

The Bible. Its true Character and Spiritual Meaning. Rev. L. P. Mercer. Jansen, McClurg & Co., Chicago.

The author is pastor of a Swedenborgian congregation in Chicago, and writes from the standpoint of that faith. One can get from this book, in interesting and readable form, a good idea of the great mystic's method of interpretation. The writer maintains that in the Internal Sense is the inspiration, and that it is of no consequence whether the letter of the text be fact or myth.

Numerals of the Bible. 888. For sale at the Western Church Office, Milwaukee, and at Church Book Stores.

This curious series of papers, by the Rev. James A. Upjohn, first appeared, we believe, in the *Western Church*. It is an attempt to find a correspondence in the numerical value of the letters that compose some of the names and passages of Holy Scripture. The Greek word for Jesus gives 888, by adding the value of the letters; and the author points out many passages in the Old Testament relating to the Messiah, that have the same numerical value. Some very strange and impressive coincidences are noted, and some that seem rather far-fetched and fanciful.

The Atlantic Monthly for February has an unusual attraction in a Supplement, giving full account of the Holmes Breakfast, with speeches, poems and letters of that occasion. Mr. Longfellow has a poem in his most masterly style. Mr. Howell's Serial "The Undiscovered Country" contains some of the most delightful reading in current literature. There are a number of interesting sketches, criticisms, etc. in this number of the *Atlantic*, which are well worth the attention of our readers.

Sermons Preached Before the University of Oxford. By H. P. Liddon, D. D., Canon Residentiary of St. Paul's, and Ireland Professor. Second Series; 1868-1879. New York: E. P. Dutton & Co. Price, \$1.75.

Nothing that we can write could possibly add to the high reputation of Canon Liddon, whether as a thinker, a preacher, or a writer. The book before us is a second series of University Sermons, of which it contains sixteen, all worthy of the name which their excellent and accomplished author has won for himself in theological literature.

Appleton's Journal for February contains a remarkable article on Miracles, Law and Prayer, to which we call the attention of the Clergy. It contains suggestions and arguments that may with profit be considered by all who have to teach the people about these things.

Personal.

The Rev. Henderson Judd, late of Oberlin, O., has accepted an appointment to the Mission at Oak Park, Ill.; and will enter upon his duties with the Lenten season.—Rev. E. S. Thomas, Rector of St. Paul's Church, St. Paul, has gone East for a month's vacation; and Rev. Mr. Kittson, of the Good Shepherd, is supplying his place.—The Clergy of the Good Shepherd, St. Paul, have re-established the Mission in West St. Paul, and are making arrangements for opening another in the city proper.—The Rev. George Moore, of Somerville, Tenn., is temporarily in charge of St. Mary's Episcopal Church during the absence of the Rev. George C. Harris.—The Rev. Dr. Oliver, Dean of the Divinity School, Nebraska City, passed through Chicago within the last few days, on his way home, spending Sunday here, when he assisted the Bishop at St. James'. The Dean has been engaged since early last Fall, in raising funds in several of our largest cities, for the Endowment of the Divinity Chair in Nebraska College; we are happy to hear he has succeeded.—We learn from the *Kansas Churchman*, that the Bishop has gone East, expecting to be absent until some time next month. Also, that Mrs. Vail's eye-sight is improving; although she has been so unfortunate as to meet with an accident, (owing to a misstep, and consequent heavy fall), which quite disabled her for a time.

Deaths.

Entered into rest, Dec. 31, 1879, Edward Fake. The following is the minute of the action taken by the Wardens and Vestrymen of St. James' Church, Clinton, N. Y., with reference to the death of Edward Fake:

Since it has pleased the Heavenly Father to take unto Himself our brother and co-worker, Edward Fake, therefore,

RESOLVED—That, while we feel deeply his loss both to the Church and the community, we yet earnestly seek to resign ourselves to God's will, knowing and acknowledging that our brother was indeed ready to depart hence, and be with the Lord.

RESOLVED—That we extend to the bereaved family our heartfelt sympathy in the sorrow which has so suddenly overwhelmed them. May they be comforted of God in their affliction! May the memory of one so honourable, sincere, pure of heart and loving, be a source of peaceful resignation to them always!

Notices.

Marriages Notices, Fifty Cents. Notices of Deaths, free. Obituaries, Resolutions, Appeals, Wanted, School Notices, etc., Fifteen Cents a line, (two cents a word) prepaid.

Cathedral, Chicago.

Daily Prayers at the Cathedral, corner of Peoria and Washington, West side, at 9 A. M. and 4-30 P. M. Celebration of the Holy Communion every Thursday, and on all Festivals, at 9 A. M.

Wanted.

By the Registrar of Quincy, the following No's. of *Spirit of Missions*: January, 1861; March, 1872; March, April, May, 1874; January, 1875. Send to office of the LIVING CHURCH.

Caution.
The public are cautioned against a man claiming to be recently from Kansas, who is travelling with a woman and child, and soliciting aid upon the strength of a letter purporting to be written by the Rector of Springfield, Ohio. They are impostors.
R. F. SWEET,
Rector of Zion Church, Freeport, Ill.

Western Convocation of Minnesota.

The Clergy of the Western Convocation are requested to meet in the Church of the Holy Communion, Saint Peter, on Wednesday, February 4th, at 9 o'clock A. M.

The Convocation will be opened by the celebration of the Holy Communion.
The other public services will be—
A Sermon on the preceding evening, (the 3d), at 8 o'clock.

A Missionary Meeting, with addresses by a number of the Clergy, on Wednesday evening, at 7 1/2 past 7 o'clock.
A Sermon on Thursday evening, at 1/2 past 7 o'clock.

The Clergy will have meetings on the mornings and afternoons of Wednesday and Thursday, at which papers will be read, (followed by general discussion), on the various offices of the Christian Minister as *Evangelist, Teacher, Priest, Pastor, Rector, and Member of Society.*

Any other subjects bearing on our Pastoral or Missionary work may be presented, and will be considered as time may allow.

The Clergy are requested to bring their Surplices, and give timely notice (if intending to be present), to the undersigned, that arrangements may be made for their entertainment.

E. LIVERMORE, Dean,
St. Peter, Jan. 19th, 1880.

Church Tracts.

The series of tracts for parish use, proposed last summer by a correspondent of the LIVING CHURCH, is in preparation. The following are the titles: 1. What to believe; 2. Apostolic Succession; 3. Vestments and Rectors; 4. The Mother Church of England; 5. The Rule of Christian Giving; 6. In the Lord's House; 7. Churchman, with capital "C"; 8. Baptism; 9. Confirmation; 10. Holy Communion. There are now nine subscribers at two dollars each, and one more is needed. The edition is to be divided among the subscribers.

Bishop Quintard's Appointments.

Feb. 1, Tullahoma; 3, Shelbyville; 4 to 8, Nashville; 11, Ash Wednesday, Clarkville; 13, Franklin; 14, Spring Hill; 15, Columbia; 17, Milan; 18 to 20, Jackson; 21, 22, Bolivar; 24, Trenton; 26, Brownsville; 29, Ripley; March 3, Covington; 5, Atoka; 7, Mason; 10 to 13, Lagrange, Moscow, Somerville; 21, Memphis, Grace, A. M.; 23, Calvary, P. M.; 26, Good Friday, Good Shepherd; 28, Easter Day, St. Mary's. Appointments will hereafter be made for Otey Chapel, Ridgeway, and Germantown.

At each place contributions will be expected in behalf of Missions within the diocese.

Bishop McLaren's Lent Visitations.

Feb. 19, Naperville; 23, Highland Park; 24, Winnetka; 26, Waukegan; March 1, Rochelle; 2, Oregon; 6, Calvary, Chicago; 9, Aurora; 10, Seneca; 11, Ottawa; 14, Trinity, Chicago, A. M.; 14, St. Paul's, Hyde Park; 18, Epiphany, Chicago; 21, St. James, Chicago, A. M.; 21, Grace, Chicago; 28, Cathedral, M.; 30, Our Saviour, Chicago; 31, Wilmington; April 1, Joliet; 2, Moline; 4, St. Ansgarius, Chicago, 4 P. M.; 6, Hinsdale; 7, St. Thomas' Mission, Chicago; 11, St. Stephen's, Chicago; 13, Sterling; 14, Morrison; 15, Warren; 16, Galena; 18, St. Andrew's, Chicago; 20, Harvard; 21, Rockford; 22, Freeport; 23, Seneca; 25, St. Mark's, Chicago; 28, Ascension, Chicago; May 9, Kankakee, A. M.; 9, Waldron.

Other appointments may be added to the above.

All services in the evening except when otherwise designated.

The offerings are for the Fund for Candidates.

CHRIST CHURCH, JANESVILLE, WIS.
Dec. 29, 1870.

Editors Living Church.

I want to give the readers of your paper the benefit of my experience this year in church decorations for Christmas.

We sent to Pennock & Bros., 1514 Chestnut St., Philadelphia, for our wreathing, which came to us in good shape, ready to put up, costing only ten cents a yard and freight. The freight on 100 yards was less than that on two barrels of cedar from Green Bay to this city. When you take into consideration the time saved by having your greens ready to go on the wall by the saving in fuel and light, to say nothing of temper and colds, and the fact that it costs no more in the first instance, I think your readers will agree with me that Pennock & Bros. are real benefactors to the few faithful women and perplexed persons who usually have the brunt of the work to do. Very respectfully yours,
A. G. ROYCE.

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. One bed at least in St. Luke's will be set apart for that class, and the income of \$3,000 will be used for its support. The end in view is then the raising of \$3,000 for that purpose, and the accompanying list of subscriptions will show the manner of doing it, and the various sources from which it may come. Any sum will be acceptable, and at intervals an acknowledgment will be made in this paper. Rev. Clinton Locke requests that any one who sees this and who feels inclined to aid in this good work to please enclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund and manage its details.

CHICAGO, Jan. 25, 1880.

The Treasurer of the "Incurable Cot" fund acknowledges the following additional contributions:
Avalis of Work, Miss Mix, \$1.05
"St. Luke's Penny," 1.00
From Fanny, Harry, Paul and Rob., in memory of Mother, Hyde Park, Ill., 5.00
One of the "Mite Gatherers," Marshalltown, Iowa, 1.50

Previous contributions, \$8.55

Total, \$429.58

MISS OLIVE LAY, Treasurer.

Kenosha Water Cure, Kenosha, Wis.

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.

Rev. F. Mansfield's New Music, adapted to selections from the Hymnal, published by J. B. Lippincott & Co., is sold at the Book Stores.

Educational.

De Veaux College,
Suspension Bridge, Niagara Co., N. Y.
FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. *No extras.* Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously.
Rev. GEO. HERBERT PATTERSON, A.M., LL.B., Pres.

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.

Boarding School for Boys,
Poughkeepsie, N. Y.
For Boys of all ages. Military Drill, Large Gymnasium, Ample Play Grounds. Special attention to those elementary studies which lie at the foundation of all education. Boys fitted for College or for business. Circulars sent on application. Terms reduced to rates before the war. Reference to Dr. Leffingwell of this paper. Address C. B. WARRING, Principal, Poughkeepsie, N. Y.

College of St. James's
Grammar School, Washington Co., Md.
(Diocesan) re-opens on Monday, September 15th; Boys prepared for college or for active business. For circulars address Henry Onderdonk, College of St. James, Washington Co., Md.

St. Agnes' School,
Chicago.
Will re-open, at 717 West Monroe St., on Monday, Jan. 5, 1880. The Right Reverend, the Bishop of the Diocese, is Visitor and Patron.
MRB. McREYNOLDS, Principal.

Charlier Institute,
On Central Park, New York City.
For Boys and Young Men from 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, and business. French, German, Spanish, spoken and taught thoroughly. New building erected purposely—a model of its kind—cost \$400,000. The Prospectus contains full details. Bible read every day. Pupils attend St. Thomas' Church. Twenty-fifth year will begin on September 16, next.
Prof. ELIE CHARLIER, Director.

Brooke Hall Female Seminary,
Media, Delaware Co., Pa.
This well-known Church School, situated 14 miles from Philadelphia, is now in its 24th successful year. Its numbers are limited to fifty pupils, for whom the highest educational advantages are provided. Twelve able professors and teachers are employed. For circulars apply to M. L. EASTMAN, Principal.

Maplewood Musical Seminary
For Young Ladies, Maplewood, Conn.
Established 1865. A thorough graduate course, with lectures and recitals weekly. The finest location on the Connecticut River. For catalogues address (Pupils can enter at any time.) Prof. D. B. BABCOCK, CONNECTICUT, East Haddam, Middlesex Co.

St. Mary's School,
Knoxville, Ill.
Rev. C. W. LEFFINGWELL, D. D., Rector.
A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than eleven years ago.
Rates Reduced to \$320 per Year.
Send for a Register.

Home School,
Brattleboro', Vermont.
Offers peculiar advantages as to care and instruction. Circulars on application to Mrs. EMMA J. IVES, Principal.

Edgeworth School,
No. 59 Franklin St., Baltimore, Md.
MRS. H. P. LEFEBVRE, Principal.

Boarding and Day School for Young Ladies and Children. Practical teaching in the French and German languages, thorough training in the English Departments, which meet all the demands for the higher education of women.
References: Rev. S. S. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

Madame Clement's School
For Young Ladies and Children,
Germantown, Penn. (Established 1857). The school will reopen Wednesday, Sept. 16, 1879. For circulars apply to Miss E. Clement.

"AMERICAN SCHOOL INSTITUTE" Established 1855. Families, Schools, Colleges promptly provided with Teachers of Known Caliber and Character. Parents safely advised of good schools for their children. Reliable teachers represented for suitable positions. Circulars, with highest endorsements, on application. J. W. SCHERMERHORN, A. M., Sec'y.
30 E. 14th Street, Near University Place, New York.

Racine College
AND
Grammar School,
FOR
Boys ten years old and upward.
Next term begins Jan. 15, 1880.

Dr. STEVENS PARKER,
Warden.

Lunches for Ladies & Gentlemen
In the most approved style, and at prices that will be sure to retain patronage.

MEALS: MORNING, NOON AND NIGHT,
AT
CHARLES HARMS,
General Caterer,
163 N. Clark Street, Chicago.
OUT FLOWERS ALWAYS ON HAND.
BRANCH OFFICE AT
No. 108 Twenty-Second Street.

Home and School.

"As We Look Upon the Dead."

Rose Hartwick Thorpe.

Contributed to the LIVING CHURCH.

Standing by the open coffin,
Where the icy hand of death,
Sweeping over cheek and forehead,
Chilled the face and hushed the breath;
We forget each hasty action,
All the angry words they said;
We remember only goodness
When we look upon the dead!

And we sometimes think so sadly—
"Could those closed eyes see again,
Could that still heart only quicken
With a throb of joy or pain,
We would shield them from all evil!"—
But, alas! the day has fled;
And our tears lie, all unheeded,
On the still face of the dead.

Do we ever think—I wonder,
That some struggling heart might be
Strengthened in the path of duty,
By a smile from you or me?—
Some despairing one grow hopeful?
Could these tears for them be shed,
If we only gave the living
Half the love we give the dead?

Oh! the erring need our pity:
Haply, could the truth be known,
They will bear a clearer record
To the Father, than our own.
All these tears are unavailing,
Though in deepest sorrow shed,
When we keep them from the living,
Just to give them to the dead.

LITCHFIELD, HILLSDALE CO., MICH.

My Sheaves.

The time for toil is past, and night has come,
The last and saddest of the harvest eves;
Worn out with labor, long and wearisome,
Drooping and faint the reapers hasten home,
Each laden with his sheaves.

Last of the laborers, Thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened not so much with grain
As with the heaviness of heart and brain;
"Master, behold my sheaves!"

Full well I know I have more tares than wheat,
Brambles and flowers, dry stalks and withered
leaves;
Wherefore I blush and weep, as at Thy feet
I kneel down reverently and repeat,
"Master, behold my sheaves!"

Few, light and worthless, yet their trifling weight,
Through all my frame a weary aching leave;
For long I struggled with my helpless fate,
And stayed and foiled till it was dark and late,
Yet these are all my sheaves.

And yet I gathered strength and hope anew;
For well I know Thy patient love perceives
Not what I did, but what I strove to do;
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves.—Selected.

The Missing Chain.

By Rose Hartwick Thorpe.

Author of "Cafew mus't ring to night."

Written for the LIVING CHURCH.

"A true story, ah! children, I wish it were not true," said Aunt Allie, as we clustered about her and waited for the story; "and I earnestly hope that none of you will ever know the heartache and remorse that I have suffered. I tell you this story, that you may see how a single wrong act, be it ever so small, sometimes leads to greater wrong."

"Alice Brown, Maude Fenton, Lizzie Wade and I, were alone in the school-room one very sultry day, after the school had closed for noon. The rest of the scholars had gone home to their dinner; and we had just finished ours, and had put the bright dinner-pails away when Alice Brown said with a yawn:—'What shall we do to amuse ourselves this noon? It is too hot to go out of doors.' 'I know,' said Maude Fenton, 'suppose we look in the teacher's desk; we can get the register, and find out what our standing is in our studies.' 'Just the thing,' said I, 'if the desk isn't locked; and we shall have plenty of time before she gets back.' 'Mean old thing!' said Alice, spitefully, (meaning the teacher, of course), 'I just wish we could spoil something for her, only it would not be well for us, if she found out who did it.'

"As she spoke, she lifted the heavy lid of the desk, and four pair of eyes peeped eagerly in, and four 'Oh's' came suddenly from as many excited girls. The next moment, Miss Dean's pretty little gold watch lay in Lizzie Wade's hand.

"Alice dropped the lid of the desk with a bang; and we all gathered around Lizzie to look at the watch.

"I have always wanted to see it close by," said Maude, 'but I'd as soon think of asking the Queen to let me see her watch, as to ask Miss Dean. I wonder what made her leave the desk unlocked?' 'She must have forgotten it,' said I. 'Oh! do let me take it a minute. I tell you, girls, it's a regular little beauty; I only wish I could have one myself.' 'Don't I, though?' said Alice, taking it from my hands. 'See here, girls'—and she held up the long, bright chain which she had unfastened from the watch; then, handing the watch back to me, she clasped the chain around her neck.

"I'm going to put the watch back," said I, 'we might break it; but we surely can't hurt the chain.' So I lifted the great lid,

and carefully laid the watch back in the desk. Then we each wore the chain in turn, and admired its beauty. While we were looking at it, a sound near the door startled us; and we had just time to hide the chain, when Fay Lemon came in. She went up to her desk, and laid her books on it; and, without noticing us, passed out again. Fay was a sweet girl whom every body loved; and for that reason, I suppose, we were envious of her.

"After she had gone out, Maude Fenton took the chain, and was just clasping it around her chubby neck, when Alice—who chanced to glance out of the window—cried out, 'Oh, girls! Miss Dean is coming; what shall we do?' And four white, frightened faces looked anxiously around for a place of concealment. We were in the back part of the school-room farthest from the desk; and Miss Dean was already at the door. 'I know,'—whispered Alice hurriedly to Maude—'just slip it under Fay Lemon's desk; and, if the teacher gives us a chance before she misses it, we will put it back, if not, why she'll never mistrust us.'

"The next moment, we were all very busy with our books, or looking out of the window. Fay Lemon came in, and went to her seat. We were all in an agony of terror, for fear she should find the chain before we could return it to its place; but she did not arrange her desk as usual, and I noticed that her face was very pale. I remember wondering whether she were sick; at the same time wishing the teacher would step out into the little entry, or go under the shade trees a while, before calling the school, as she sometimes did. But she must have thought of her carelessness in leaving her desk unlocked; for she went directly to it, and lifted the lid. Not one of us was looking at her, but we all saw the look that came into her face,—the tightening of the thin lips, and the angry flash of the small, black eyes.

"She took the bell; and, going to the door, rang it in a quick, nervous way. While she was at the door I whispered to Alice. 'O, Alice! it is a shame to put the blame on Fay, and she had nothing to do with it, either.' 'Pshaw!' said Alice quickly, 'Miss Dean won't be as hard with her as she would with the rest of us, because Fay is her favorite.'

"The scholars came trooping in, surprised and indignant that their play had been interrupted before the regular time. After they had all taken their seats, Miss Dean rose, and asked who had opened her desk, and taken out her watch while she was away at noon. No one answered; but there was a searching of faces among the scholars. Miss Dean's thin lips closed a little tighter, and her shrill voice rose a little higher, as she said: 'I want you all to come to the recitation seats.'

"We all went forward; and such a row of white, frightened faces, I have never seen since. Just at that moment, May Ferris, a little girl with whose mother Miss Dean boarded, came in at the door. She had gone home with Miss Dean, and had just returned, so it was impossible that she should know anything about the missing chain.

"May Ferris," said Miss Dean, 'begin at that end of the seat, and search each pocket as you pass along. My chain is missing, and I feel sure it is in the possession of some one in this room.' May colored slightly, but without a word began her task; and oh! what an array of pencils, sponges, beads, rings, apples and wads of gum in all shapes and stages of stickiness; but no chain.

"Now," said Miss Dean, seating herself, and folding her arms. 'Now, you may search the desks.' I felt my heart thump so loud, that I was afraid it would be heard; and I wanted to get right up, and tell them all about it. But I was a coward, and sat still. If I could only have known the misery which that one wrong act was to bring—the shadow which it was to cast upon all my after-life—if I could only have seen beyond the next few hours—but I could not; and the moment passed, that, even now, I would give much to recall, if it were possible.

"May Ferris had begun at the north-east corner; and as she passed down the aisle, the only sound that broke the silence was an occasional long-drawn breath of relief from some overcharged heart, as its owner's desk was searched, and nothing found. At last, she paused at Fay Lemon's desk; her face flushed up and then grew pale, as she lifted up, before us, the missing chain.

"A little gasping cry came from Fay, and both hands went up to her face, as if to shut out the sight. I glanced at Miss Dean. The anger had all died out of her face; and in its place was a look of keenest pain. 'You may all take your seats,' she said; then she began to hear the classes.

"Fay bowed her head upon the desk, and lay there weeping all the long afternoon. Nothing was said about the chain, until time to close school. Then Miss Dean said that Fay Lemon might remain with her.

"I had no sooner reached the gate, than I was joined by the other three girls. I turned as they came up, and said, 'Girls, we ought to go right back, and tell Miss Dean all about it.' 'Yes,' said Lizzie, 'I feel real mean about that chain, and I should have told before, but I felt as though I should have to tell about you all too; so

I thought I would see you first.' 'Pooh! said Alice sullenly, 'let it rest; the worst is over now. Besides, Miss Dean would half kill us if we told her now.' 'Well,' said Lizzie, her blue eyes flashing, 'it is a shame at any rate to leave it so; three of us have spoken our minds, now I am willing to let Maude decide the matter, if the rest are.'

"We all agreed; and Maude, nervously twisting her apron string, said: 'I don't think it right to put the blame on Fay either; and in the morning we will go together, and tell her first, and she will go with us to tell Miss Dean.' 'Why not tonight?' I asked. 'Because,' said Alice, 'you agreed to do just as Maude said: so come along.'

"What a long, long night it was! and how I longed for the morning! At last it came; and I had just entered the hall at the foot of the stairs, when Mrs. Wade's voice came to me through the half-open door. She was saying: 'I just stopped a moment to tell you that little Fay Lemon is dead. I have been there most of the night, and am just going home.' 'Dead!' said my mother, 'how did it happen?' 'Why,' said Mrs. Wade in a low tone, (but oh! how distinctly every word came to me), 'she was not feeling well last night, and her father told her to take some of her medicine;—it seems she has these poor spells often;—so she went to the shelf where it is kept together with some other bottles; and, after she had gone to bed, it was only a little while before she was in great distress, and she died before they could get a doctor there. They found that she had taken poison by mistake, instead of the medicine.'

"Mother found me after a while, on the hall floor, in a fainting fit.

"Yes, children," said Aunt Allie, tearfully, "we all confessed our guilt in the morning; but it was over the white, dead face of Fay Lemon."

The Tragedy on the Tay.

A tempestuous night on a long bridge over deep waters; a railroad train, with its precious human freight, rushing on in the face of the gale; a sudden burst of light in mid-air; a shower of fire; a plunge into the depths of the Tay; and no one of all on board left to tell how it happened—such, in short, was the sad story that shocked the Old World and the New.

How many lives were lost may never be known. One, two, and three hundred were reported at different times, and even less than a hundred, but the higher numbers are more likely to be true. The only mitigation to the horror of the tragedy lies in the probability that death was almost instantaneous, but few surviving the shock of the fall, and those who did being speedily drowned.

It was shortly after seven in the evening of December 28, when the signal was given from the Fifeshire shore that the train had entered the bridge. Such a gale was blowing as had not been known in Scotland for eleven years. It soon became a perfect hurricane, and in Dundee the streets were covered with the debris of chimneys and roof slates. People began to question whether the train from Edinburgh could cross the bridge on such an awful night, and some went down to see. At the north end they found others who had come on the same errand, and who were eagerly watching for the train that was never to come. Some were sure they had seen the lights of the train as the cars entered the bridge and crossed into the high girders. The next minute they saw a shower of fire descend with the lights of the train into the river; then all was total darkness.

The horror-stricken watchers asked each other if this could really be the train from Edinburgh that had gone into the Tay. The bridge-keeper did not know. He could only tell them that the train had been signaled from the south end, and that five minutes later the wires had snapped asunder. The news spread like wild-fire, and soon a multitude from Dundee had assembled at the north end of the bridge. The terrible truth was soon discovered, for two brave men in the company's employ crawled out along the iron spans three quarters of a mile or more, clinging to the rails as they went, to save themselves from being blown into the boiling waves below. At length, after infinite toil, their hands lacerated and bleeding, they reached the brink of the abyss. The magnitude of the calamity was then revealed to their horror-stricken eyes. One of them, although stunned and dazed for the moment, determined to push his investigation still further. He crawled out to the point where the high girders begin, and found that the whole thirteen girders, weighing 250 tons each, had disappeared. One-third of the whole structure had vanished, leaving, as melancholy monuments, thirteen stumps of brick-work in the Firth.

The great bridge across the Firth of Tay was the longest structure of the kind in the world over a running stream, measuring over two miles from end to end. It was begun in 1871, and finished about a year ago.

The cost of the bridge was \$1,750,000, the changes necessitated at the fourteenth pier increasing the figures to this from the contract price of \$1,085,000.

The cause of the disaster has not yet been ascertained. Colonel Paine, the

engineer in charge of the work on the East River Bridge, said to a reporter of the *Evening Post* that 'the Tay Bridge was strong enough to carry all the loads which might have been placed upon it, but the event had proved that it was not strong enough to resist the wind and wave pressures to which it was exposed.' Referring to the East River Bridge, the colonel said that the strength of that structure is five times as great as the force of a side wind against it. Supposing there was a wind of sufficient force to cause the bridge to sway a little, the moment it began to move there would be a greater strain upon the storm cables, which converge toward the centre. The further the bridge was forced out of line, the more strain would come upon these cables, which would withstand a very great increase of pressure.—*Harper's Weekly*.

Looking for a Minister.

By Rev. Paul Pastor.

II.

I have asked another friend about this matter of telling who are Ministers, and who are not. He said that any good moral man, sufficiently educated, had a right to preach the Gospel. Here I met a new qualification, *education*. I went back to my first friend; he said the Apostles were fishermen and had no education. I asked a third friend, and he said you could tell a Minister by the success he had. If he converted souls, he was a Minister; if not, he was none, though all the presbyteries and conferences and synods and everything else had pretended to ordain him. I asked him how it would be if he had some little success, how many he had to 'convert' before his 'ordination' would be certain? He said I was joking. I assured him I was in earnest, but could not get him to fix the number; so I can't say I had much of an opinion of this new test of "success."

I next asked a very aged man, and he gave me a new idea: "To be a Minister," said he, "a man must preach the Truth—the Truth, dear Mr. Pastor." I thanked him, and told him I was looking for a Minister. He wanted to know if I found it difficult to find one. "Very," said I. "Why, we've lots of them here in town," he replied. I then asked him to point one out. "Why, Dr. Smith, the Methodist preacher." I shook my head. "The Baptists wouldn't admit that he preaches the Truth about Immersion," I said; "but there's Dr. Brown, the Adventist; and Mr. Jones, the Episcopalian." "Ah! no; they're bigoted, very much so, my dear Sir. Jones doesn't recognize us, so we don't recognize him." I saw that Jones, the Rector of St. Luke's was no Minister! I ventured to ask how Father Baker, of St. Patrick's stood. "In the very bond of iniquity, Sir; fine preacher; largest congregation in town; educated man; but no Minister of Christ, Mr. Pastor." "Doesn't he 'preach the Truth?'—at any rate the Truth as he understands it?" I got no reply. It was evident that to be a "Minister of Christ," you must "preach the truth," and preach it as other people understand it!

Thus, I had tried the following tests. 1. Ability to preach well. 2. Numerical respectability. 3. Success. 4. Personal morality and a good education. 5. Preaching the Truth, according to other peoples' ideas of it.

I then said to my four friends, "Suppose a Bank cheque were made out for the sum of ten thousand dollars, duly dated and signed, and made payable to self." They all asked me what I meant by that; what had that to do with, "How to tell a Minister." In substance I replied to each: Suppose you take this cheque to the Bank on which it is drawn. Will the Teller say to you, "Are your motives good in drawing this cheque?" or, "Are you going to try to do good with it?" or, "I cash this because it is written handsomely;" or "because I know you are a good moral man," or "because I hear you have received a good education," or "because it is for a large amount; you must have been very 'successful' to have so large a cheque!" Would any teller give any one presenting a cheque, such reasons for cashing it?

My four friends, who had defined a Minister so variously, became thoughtful: when I asked them, "What would be the teller's reason, his *only* reason, for paying the cheque?" They all granted that the only question with the teller would be, whether the drawer of the cheque had that sum of money on deposit in that Bank.

"In other words," said I, "whether he had authority to draw on that bank for that sum." They all assented. "Now," I added, "whether he had a good education would have a great deal to do with the manner in which he wrote the words of the cheque; and his good motives and uprightness, with how he would spend it; but these would not be the main question. The main question would be one of Authority, and that only."

Has, then, the Methodist received "authority?" not, Is he well educated? Has the Presbyterian authority? not, Has he a large following? Have the Congregationalist, and the Adventist, and the Irvingite, "authority?" not, Do they mean to do good, and try to do good, and hope to do good, and believe they are doing good? Apply this idea to the Ministry. Have A, B, C, and D, all of them received

due and full authority, from others who, themselves, had due and full power, also, to exercise the Ministry of Him who appointed that Ministry and provided a way for perpetuating it? In other words—Who could go through our city, and by the gauge of "success," "ability to preach," "respectable number of followers," "rightly dividing the Truth," "power and unction," "wonderful gifts," "many conversions," or "the witness of the Spirit," pick out "Ministers," from those who are not? Certainly, the Rev. Paul Pastor has not, thus far, succeeded very well. If one thousand converts be "success," so nine hundred and ninety-nine would be, and so on down to one. If "good intentions" be sufficient, they neutralize the necessity of "success," for he who has converted not even "one," may have the best intentions. I am bewildered, till I apply the touchstone by which, for fifteen hundred years, a Minister was distinguished from a layman:—"Is he lawfully called and sent, by those who, themselves, were lawfully called and sent," and so on through the chain; every link of which reflects the golden sunshine and glory of that promise, "I am with you always, even unto the end of the world!"

A Russian Legend.

The Russian peasantry have a curious tradition. It is that an old woman, the Baboushka, was at work in her house when the wise men from the East passed on their way to find the Christ-child. "Come with us," they said. "We have seen his star in the East and go to worship him." "I will come, but not now," she answered; "I have my house to set in order; when that is done I will follow and find him." But when her work was done the three kings had passed on their way across the desert and the star shone no more in the darkened heavens. She never saw the Christ-child, but she is living and searching for him still. For his sake she takes care of all little children. It is she who in Russian and Italian houses is believed to fill the stockings and dress the tree on Christmas morning. The children are awoken by the cry of "Behold the Baboushka!" and spring up, hoping to see her before she vanishes out of the window. She fancies, the tradition goes, that in each poor little one whom she warms and feeds, she may find the Christ-child whom she neglected ages ago, but is doomed to eternal disappointment.—*Sunday Guest*.

Not many years ago a certain minister who had been a champion of Old School doctrine died, and his people were looking about for his successor. They had been thoroughly indoctrinated, and the one idea that their pastor had striven to impress upon their minds was, that they must never tolerate in their pulpit any other than this Old School doctrine. While the candidating was going on, one of the older members of the Church met one who had joined it more recently, and fell into conversation with him about the coming man. Here is what the stenographer heard:

New Member.—Have you anybody in particular in view for the pastorate?

Old Member.—Not yet. Only one thing is settled; he must be an Old School man.

N. M.—So I suppose. Let's see! I don't think I understand this distinction yet, very well. Precisely what is the difference between the Old School and the New School?

O. M.—Don't you know that? Why, the Old School doctrine of the Atonement is that all men—that Christ died—that—. Well, I don't recall that this moment; but in regard to Election, the Old School say that the decrees—that foreknowledge—that God's eternal purpose—what is that distinction? But no matter. I suppose the main difference is about Natural and Moral ability. The Old School say that a man can't repent unless—that is, if—the New School idea is that—H'm! I don't get that either just now; but anyhow we've got to have an Old School man!

This man, it will be seen, was "fixed" in his Old School "principles," and doubtless most of his brethren in the church were as solid as he was in their adhesion to these principles. It will astonish nobody therefore to know that their choice finally fell upon a very New School man.—*Editor's Table; Good Company*.

A scholar in a country school was asked: "How do you parse, Mary milks the cow?"

The last word was disposed of as follows:

"Cow—a noun, feminine gender, third person, and stands for Mary."

"Stands for Mary! How do you make that out?"

"Because," added the intelligent pupil,

"if the cow didn't stand for Mary, how could she milk her?"

Hamlet must have looked terribly bewildered to Ophelia when she characterized him as the "mould of a form." She might as well have called him a frightful old fungus, and have done with it.

The perfection of conversation is not to play a regular sonata, but like the Æolian harp, to await the inspiration of the passing breeze.—*Burke*.

The Vestry System and Election of Rectors.

[A Paper read by Rev. Joseph E. Martin, Rector of Trinity Church, Lincoln, Ill., before the Dean and Chapter of the Northern Diocese of Springfield. Published by order of the Chapter.]

PART I.

At the first Annual Convention of the Diocese of Springfield, I had the honor to present the following preamble and resolutions: "Whereas, that feature in our Parochial system, by which Parishes are supplied with Rectors, by the election and call of Vestries, is a serious obstacle in the Church's progress, and, whereas there is a growing dissatisfaction with said system in all parts of the Church, and a desire to return to Apostolic and Primitive ways, by which the Bishop has the right to send his clergy to any field within the limits of his Diocese: Therefore be it resolved:—That this Convention would earnestly request the Vestries of the several parishes to surrender their rights to call and elect a Rector, and that the clergy of this Diocese, now Rectors of organized Parishes place their resignations in the hands of the Bishop of the Diocese, pledging themselves to go wherever sent by him."

The preamble and resolution were crudely thrown together, and intended simply to bring the matter before the Convention. To the surprise of a number of the clergy, the Laity voted affirmatively on the Resolution, and were almost unanimous in expressing a willingness to adopt it in this Diocese; thus, by their action, showing that our present system is not the system they believe to be Apostolic or Primitive, and not the system to plant the Church in the waste places of our new Diocese.

From four Dioceses I have had letters of inquiry, in regard to the Paper. These inquiries may be put in the form of questions. 1. Why did you offer such a Paper? 2. Are we ready for a change so radical?

These questions I would answer in this essay.

1. The resolution was offered for the reason that we are in a position in this young Diocese to make a practical effort towards breaking the present parish system. We have no large parishes where the Vestry value the right which the system guarantees, of electing their Rector without reference to the advice or influence of the Bishop. In many of the large parishes in the Church there is so much sensitiveness on this point, that if the Bishop recommend a man, the proof is clear, that in some way his election will compromise their independence. This feeling may magnify the Parish. It most certainly dwarfs the Diocese. Many parishes seem to have reached the conclusion that the Diocese was organized and the Bishop consecrated, only to show that their parish exists, and that Diocese and Bishop are a secondary matter.

I am happy to write that the spirit in question is foreign to this Diocese. Our parishes, with several exceptions, are young, and not strong enough to feel their "Protestant" independence. Thus far they have shown a willingness to be directed by the rightful authority, viz., the Bishop of the Diocese. But we cannot say with certainty that this obedience will continue. Inseparable from the parish system is the growth of congregationalism, destructive to a healthy development, and opposed to that true catholicity, which the Church is striving to regain.

But it is often alleged, that a vestry, living in the parish, and familiar with the wants of the parish, is the best judge of the kind of Rector needed. Our Vestries are usually composed of men engaged in business or professional life. They some times are not remarkable for piety or for devotion to the Church. They are naturally led to look at only one side of the question—the financial side. Unfortunately, they overlook the spiritual side. They want a Rector whose personal popularity out of the chancel, and whose eloquence in the chancel, will attract "full houses," and carry the expenses. He must either be an eloquent preacher, or a polished society man, or, he must be conversant with Painting and Art, and fully competent to lead the dilettanti of the town. He must of course be a good man, for he is to be their clergyman. Hundreds of calls are made, every year, with such motives at the bottom, and the number of clerical changes every year attests the failures.

The Bishop is the chief Pastor—the Overseer in his Diocese. He has solemn obligations resting upon him to "be to the flock of Christ a Shepherd;" he has large knowledge of clergymen; of their ability, their piety, their methods of work, their idiosyncrasies of character, their success. He has also a knowledge of the vacant parish. He sees much more clearly the weak points, the failures in the past, than they do who reside in the parish. With all this before him, is it likely that he would make a mistake? And would not a Parish be safer, abiding in his choice, than in the choice of their Vestry?

Much of our work in this Diocese for the next decade is to be done by associating a number of places around some centre. We call this "Associate Mission Work." To this work the Bishop sends his clergy. What progress should we make, if we waited until (say) four points would unanimously decide that such a clergyman was their choice. Over a territory of two or more counties, how often could representatives be brought together? The Missions have no right to call a Rector, the Bishop sends him; they—the Missions—having declared "we put ourselves under your charge, and will reverently obey your authority." The Missionary goes with the feeling that he is sent. There was no work, open or secret, to win the call from any persons deputed to make the call. He is sent by his Bishop, and at the beginning of his work is above any of the congregation. He can say, "I am sent to you by the Bishop whose authority you 'reverently obey.'"

And what has been the result of this un-Protestant action? If you will examine statistics, you will find that very few of our large parishes have grown in the number of Communicants. Still there has been a large increase in the number of Communicants, and the increase comes from the work done in these Organized Mission Stations. Take the three Dioceses in Illinois; compare the number of clergy in Missions with those in organized parishes. Then compare the number of Baptisms and Confirmations under the two systems respectively; and you will begin to see the real efficiency of the Apostolic plan—"Go, ye," even to "regions beyond."

To be Continued.

The Sunday School.

Teachers' Helps.

QUINQUAGESIMA SUNDAY. LESSON LUKE X; V. 25.

We presume that the lawyer had heard the words of our Lord addressed to His disciples; (v. 23.) The Old Covenant was but a shadow; the Gospel is the reality.

If the Fathers of the Jewish church were not so blessed as these men of Galilee, how was eternal life to be obtained? This question is put in order to tempt Christ; Will the new teacher contradict Moses? "What shall I do to inherit eternal life?" The weapon which foiled the great Tempter is available in all less emergencies: "What is written?" "How readest thou?" "To the Law and to the Testimony," of which thou art the official teacher. "It is that searching Word of God which trieth the reins, and will come forth at the last Day, when Moses and the Law and the Gospel will be accusers; and therefore are now the best remedy against self-deceit—a lantern and a light unto the self bewildering conscience."

V. 27. In answer, the lawyer quotes rightly Deut. vi. 5., together with Lev. xix. 18., as containing the essentials of the Law. These verses were read daily in the synagogue, and recited daily by all pious Jews. It is also supposed that it was upon the phylactery worn by the lawyer as a frontlet between the eyes; to which also the Lord pointed as he asked the question.

That the lawyer should at once place his finger upon that which the Lord himself accepted, as "the great commandment" (Matt. xxii. 36) showed somewhat of spiritual discernment. His words are right words, though he might be ignorant of their full import. The Lord implies as much, when he says, "Thou hast answered right," together with the counsel "this do and thou shalt live;" live truly in the life which is in God. "Love is the fulfilling of the Law;" suggesting in the mind of the enquirer and all others like minded, "Have I done this? If not, how then shall I live? My hope in the Law fails, if I have not kept it."

V. 29. The lawyer will not confess himself wanting, his conscience is touched; feeling himself put upon his defence, he tries to justify himself. The Scribes and lawyers were very subtle in their explanations.

* A strip of parchment, inscribed with a passage of Scripture and worn between the eyes, or on the left arm.

tions; there was hardly a commandment they had not wrested from its simple meaning. (St. Matt. xxiii: 13 22). The question itself implies a wrong condition of mind. He who enquires "who is my neighbor?" in order that the extent of his obligation to others may be declared beforehand, shows that he is entirely ignorant of that law of love, which owns no limit but its own inability; which owns a debt it is ever paying, and ever content to owe. (Rom. xiii: 8.)

"Ye are they" said our Lord, "which justify yourselves before men; but God knoweth the heart, (Luke xvi: 15); the sin of Pharisaism, not unknown now. Great grace is his, who knows the will of God and does it. Hardly less grace is his who having transgressed says simply, "I have sinned;" and takes the blame and the punishment as rightly deserved."

V. 30. From Jerusalem to Jericho," a distance of about 20 miles: a desolate and rocky region, (Deut. xxxiv, 3, Jos. vi; 1). "Thieves," robbers or banditti. All old writers speak of the insecurity of this route. Even at this day, a safe passage is only secured by the protection afforded by armed guards.

V. 31-32. The priest was going to or returning from Jerusalem and the fulfilment of his office in the order of his course. (Luke i: 8.) Also the Levite; neither had learned what was meant, "I will have mercy and not sacrifice." The teachings of Charity, (in the reading of the Law and in the services of the temple), had been to eyes blinded and ears dull of hearing; whatever duties they performed, they certainly omitted the weightier matters of the Law. "Judgment, mercy and faith." No doubt they exercised some soul-blinding justification, if we consider the Law of which they were the official exemplars. (Deut. xxii; 4., Ex. xxiii 5., Is. lviii: 7.) Such were types of the Scribes and Pharisees, who kept not the law in which they boasted.

V. 33. While the Priest and Levite (boasting themselves the ministers of the God of all pity), neglected the commonest duties of humanity, it was left to the excommunicated Samaritan, whose very name was a by-word of contempt, to show what true love was. He had compassion on him, covered all differences of creed and race with the divine mantle of charity; helped him to a place of safety; tended him with his own hands; secured to him in the person of the host, a friend like unto himself and in his stead; "When I come again I will repay thee." Blessed words of promise from one who doeth where he oweth not, taking what is done for the wounded man as done unto himself! "I will repay."

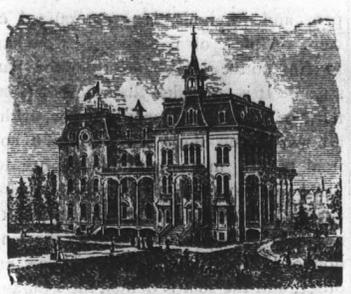
V. 36. The wounded man was a Jew, and to both Priest and Levite a "neighbor" in the sense of the lawyer's first enquiry; but which of the three knew best, that which the lawyer wished to know? He surely who allowed no distinction of religion or of country, to straiten his compassion. The law of love is, in ourselves not dependent on eternal distinctions. We find our neighbours, by making every one a neighbour unto ourselves. "Go and do likewise."

The Church uses this passage as the Holy Gospel for the 13th Sunday after Trinity in connection with Gal. iii. 16-23. The Scripture concludes all under sin, in order to the fulfilment of the promise by Jesus Christ. The Law cannot give life. Old writers find more than a lesson of charity in this parable. Man going from the city of peace "Salem" to Jericho (Josh. vi; 26) "the cursed," wounded nigh unto death; helpless shut up under sin. The Law and sacrifices could not give life: Then came the good Samaritan—Christ Himself (Jno. viii, 48) "came to minister."

The "inn" is the Church—the true hospital; and the "two pence" are the "means of grace" sufficient until His return. Whatsoever more than this His ministry may dispense of work and service unto the least, shall be considered as done unto Himself; "When I come again I will repay thee."

Ask not "Who is my neighbour?" Ask rather, To whom can I be a neighbour? Learn the answer from the parable; "Go and do likewise." and, in the imitation of Christ find the answer to the lawyer's first question, "What shall I do to inherit Eternal Life?"

A recent writer states that Dr. Pusey continues to work regularly and arduously, and that he keeps his room at Oxford strewn with huge folios. "As you enter, you tumble over Saint Augustine, and only pick yourself up to come to grief the next moment over Saint Chrysostom. But you are relieved to think it need not be sacrifice to place your hat on a substantial copy of Hooker's 'Ecclesiastical Polity,' which is ready quite handy." Dr. Liddon was once asked whether Dr. Pusey ever took time to dine. "Well," he said, "I once called on Dr. Pusey about luncheon time, and found a chop in a plate on one of his books, and some potatoes hiding themselves among the papers. I never had any other evidence that he ate. He is very popular in the University. At Commemoration, says the writer, let anyone cry out in the theatre, "Three cheers for Dr. Pusey;" and he will be surprised by the perfect hurricane of applause that will greet the name.



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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 paralyze 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 McLAREN.

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 its 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 liberty to use as you may see fit, with best wishes for your great success in your most worthy work."

From Hon. S. Corwin, Judd, Chicago. "I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior, to any other girls' 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 that goes 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, Christian 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 Convocation of Kalamazoo, W. Michigan, assembled at Trinity Church, Three Rivers, on Tuesday, Jan. 20 at 7:30 p. m. There were present the Bishop of the Diocese, (Rt. Rev. G. D. Gillespie D. D.) Revs. J. F. Conover, J. W. Bancroft, C. C. Tate, Walter Scott, C. T. Stout, and J. L. Taylor, Rector of the Parish. The Revs. M. C. Stanley and S. C. M. Orpen, of Indiana, were also present, both having work within the Convocation. The sermon was preached by Rev. Mr. Stout of St. John's, Kalamazoo, after which a paper was read by Rev. Mr. Bancroft, of Hastings, on "The Prayer Book as a Missionary Aid." On Wednesday morning, the Bishop and clergy visited the public school, after which, having proceeded to the church, a Paper was read by Rev. Mr. Taylor. The subject was discussed by Rev. Messrs. Bancroft, Orpen and Conover. At 10:30, Morning prayer was said, followed by Celebration of the Holy Communion, Sermon "Ad Clerum," by Rev. Walter Scott, of Allegan. At 2:30, the business meeting was held, at which reports of missionary work were made, and the next place of meeting was selected. The reports were in general very gratifying. At 4:30 p. m., a Children's Service was held, and addresses to the children made by Rev. Messrs. Orpen and Stanley. The closing service was held at seven o'clock p. m., after which a paper prepared by Rev. Dr. Schetky, (detained at home by sickness), was read by Rev. C. C. Tate of Niles, on the subject "How shall we take care of our young communicants?" The paper was listened to with much interest, inasmuch as the writer pointed to the examples of the "fathers of the English Church." The subject was afterwards well discussed by Rev. Mr. Tate, as also by Rev. Messrs. Bancroft, Orpen and Conover. The last paper, on "The Use of the Press in Church Work," was by Rev. J. F. Conover of St. Luke's, Kalamazoo. The writer showed how much better and really cheaper, church periodicals and newspapers were than those of other kinds; but deplored the fact that so few church people read Church Papers. The writer of the paper had as good experience in the matter as any one could have, and hence the subject was well treated. The Bishop then spoke of his proposition to form a Society for the study, at home, of Church Literature. As on this, so on all subjects, the Bishop closed the discussion; and after prayers and alms, the Convocation Meeting, so pleasantly spent, came to an end, and was adjourned to meet at Trinity Church, Niles, in September.

The Choir Association of the Cathedral held its anniversary service on Sunday evening, being St. Paul's Day as well as Septuagesima. The order was that of the usual Evening Prayer with the addition of suitable anthems, all excellently rendered. The sermon was by the Rev. J. H. Knowles, Priest in charge, upon the text "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O most Highest!" At its close, the work of the choir during the year was given in detail, exclusive of the month during which the Cathedral was closed for decoration. A hundred and fourteen services, fully choral, were given; two at other places than the cathedral. Fifty-four full rehearsals were held, and over 100 for men and boys separately. In addition to this labor, freely given, the choir made offerings during the year of nearly \$350; of which \$250 were devoted to the ornamentation of the chancel, the remainder being appropriated to various church purposes. A large congregation was in attendance. Bishop McLaren was present, and closed the services with special prayers and the Benediction. The order of the musical service was as follows:

Processional, "Onward Christian Soldiers." Sullivan.	Anglican Chants.
Psalter,	
Cantate Domino,	
Deus Misereatur,	
Anthem, "What are these?"	Stainer.
Hymn, "Jerusalem the golden."	Ewing.
Anthem, "Blessed are they."	Tours.
Magnificat.	Ebden.
Recessional, "Pleasant are Thy courts."	Gilbert.

It is strange that people should cherish such unreasonable prejudices against the Sacraments; that even some who profess and call themselves Christians, should discard them altogether. On their human side the Sacraments have their illustrations in the affairs of life. A few strokes of the

pen, and foreigner is a naturalized citizen. A piece of paper passed from hand to hand conveys the building or the Bank stock. It is conceded that these writings must be executed according to law, or they are worthless. But when it comes to spiritual things, means and pledges are despised; an inner illumination is demanded, the genuineness of which not even the recipient can determine; and so the kingdom of Heaven is deprived of all law and order, and the soul is denied the assurance of pardon and grace which it needs to establish its faith, and strengthen it amidst the temptations of a wicked world.

MEETINGS of clergy for their own spiritual benefit (known as retreats) are likely to become frequent, as one of the tokens of a living Church. It has been already announced that the Bishops of Illinois will meet with the clergy of this deanery on the 9th and 10th of next month, being the two days preceding Ash Wednesday. It is also announced that the Bishop of Central New York was to hold a similar meeting at Manlius, on the 7th, 8th and 9th instants. The Holy Communion was to be offered every morning. The Bishop in his notification says:

It must be seen by all, that in both the topics and the tone of conversation, such a company is to be distinguished from ordinary social gatherings; that much in the way of pleasurable talk which would be blameless elsewhere, would be incongruous here; and that the mind and the tongue should be uniformly subdued to the sacred spirit and grave purposes of the occasion.

THE Church Guardian (Halifax), after giving the LIVING CHURCH credit for publishing the Report on the Provincial System in advance of its contemporaries, says:

The principle of the Provincial System will unquestionably be adopted, sooner or later, in the United States. It will be a great step in advance, as it will remove the defects of a system that, by the rapid growth of the Church and nation, has outgrown its usefulness; and will consolidate and strengthen the whole Church, and enable it to make renewed proofs of its vigorous life, and adaptation to the needs of a population which, as the report truly says 'has become the most heterogeneous that the world has ever known.'

REFERRING to the order forbidding smoking in the wardrooms on election day, the N. Y. Tribune says, "This may be the beginning of that electoral millennium which the advocate of woman suffrage has often predicted—when the ballot box shall be twined with flowers and graceful vines, and the election inspectors shall be required to pass a competitive examination in decorative art."

Bishop Whipple at Minneapolis.

From our Minnesota Correspondent. Sunday, Jan. 11th, was an eventful day in Gethsemane Parish, Minneapolis. Besides the annual Confirmation, which this year was earlier than usual, the Bishop had appointed an Ordination of a Priest and a Deacon. He arrived in Minneapolis early on Saturday morning, and with his examining Chaplains, Rev. T. M. Riley, and Rev. Dr. Knickerbocker, spent the entire day in examining the candidates for Ordination, who acquitted themselves with great credit.

On Saturday evening, the members of the vestry of Gethsemane Parish and a number of parishioners called at the Rectory to pay their respects to the Bishop, and the evening was spent in a delightful social intercourse.

On Sunday, Morning Prayer was said at 9:30 with the large Sunday School of the Parish; one or two adults were baptized by the Rector, and the Bishop addressed the Sunday School in a happy and pleasant way. At eleven o'clock the Bishop preached, and the candidate for Priest's Orders, Rev. C. A. Cummings, in charge of St. Paul's Church, was presented to the Bishop by Dr. Knickerbocker; and the candidate for Deacons Orders, A. A. Joss, was presented by Rev. Dr. Chase, Warden of Seabury Divinity School, where Mr. Joss had spent his season of preparation.

Mr. Joss is a graduate of Princeton Theological School, and was ten years a Presbyterian minister of good standing and reputation. Mr. Cummings is a graduate of Seabury Divinity School, and is in charge of the important Parish of St. Pauls, Duluth. After the Ordination, the Holy Communion was celebrated, a large number communicating.

At 3 P. M. the Bishop preached to a large congregation in All Saint's Chapel, one of the missions of Gethsemane, where it was considered a great privilege to welcome their Bishop. In the evening, the Bishop gave a grand Address on the Mission Work of the Church, and confirmed a class of 24 persons, presented by the Rector of Gethsemane. Both morning and

evening, the church was crowded to its full capacity. On Monday evening, Jan. 12th, the Bishop visited Holy Trinity Church, Litchfield, where Rev. T. G. Crump has been the faithful Rector for ten years or more; and the Bishop had the pleasure of preaching to a crowded congregation, and confirming a class of eleven persons.

On Wednesday evening, the 14th, the Brotherhood of Gethsemane inaugurated their Fourth Annual Workingmen's course of Entertainments, for the benefit of a large population of working-people, surrounding their Grace Chapel. The Chapel was crowded, accommodating some 300 people. A local paper thus speaks of this undertaking:

BROTHERHOOD OF GETHSEMANE. "The Workingmen's course of entertainments by the Brotherhood of Gethsemane was very successfully inaugurated last evening at Grace Chapel, in lower town and will be repeated each Wednesday evening during the winter. The course will include instructive lectures, readings, music, etc., and cannot fail to prove a real benefit and a pleasure to the people of South Minneapolis. Thus is added another to the many noble enterprises inaugurated by Gethsemane for bettering the condition of our people, physically, morally, and spiritually; and which entitles these earnest workers to the encouragement, support and thanks of all good citizens without regard to religious faith."

The music was under the direction of Mrs. Brown, Mrs. Woodhouse and Miss Husar. Mr. G. A. Farnham gave some good recitations and readings.

Jan. 14th, the Rector of Gethsemane Church, accompanied by Sister Annette, of the Cottage Hospital, visited the Poor-Farm, about 10 miles from Minneapolis, and held interesting services with the inmates. They were gathered in the dining room, some 58 in number. After religious services and an address, he read to them an interesting story, entitled "It might have been worse," in which they were greatly interested, and which contained valuable moral lessons for people in their sad condition. After the services, the sick were visited and prayed with, and the Rev. Dr. Knickerbocker met the old men in the sitting room, and gave each one a pipe and paper of tobacco, with which to solace themselves in their miserable condition.

These monthly visits of the Rector of Gethsemane to the Poor House, are always bright days in the Calendar of the inmates.

January 15th, 1880.

From J. A. Montgomery, Esq., of the United States Mail service 207 Dearborn St. Chicago. CHICAGO, Jan. 19, 1880.

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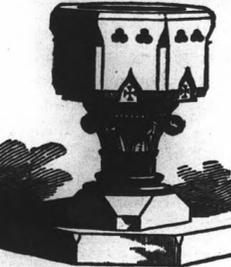
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