

The Living Church.

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

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[WITH SUPPLEMENT.]

CHICAGO, THURSDAY, JANUARY 27, 1881.

[TEN PAGES.]

WHOLE No. 117.

The Epiphany.

Written for the Living Church.

The Christmas carols die away,
The strains of holy mirth,
With which that blessed natal day
Is hymned by heaven and earth.
The Church in triumph now doth sing
That Bethlehem's Babe in Christ the King,
And while the Magi bend the knee,
She hails His glad Epiphany!
Once over trackless realms of night,
The voice of God was heard;
The voice that said, "Let there be light!"
And light sprang at the word.
The morning stars then sang for joy,
A nobler theme is our employ,
When, Light of Lights, we bow to Thee,
Hailing Thy blest Epiphany!
Streaming with dazzling beams from heaven,
Shineth the light of day,
White with prismatic colors seven,
Mingling in one pure ray;
Thus with the "seven-fold gifts" divine,
The sun of Righteousness doth shine;
And as His glorious beams we see,
We hail His bright Epiphany!
And, kneeling at His feet, implore
Our path may be the way
That shineth ever more and more
Unto the perfect day;
Till in the heavenly city bright,
That needs of sun nor moon the light,
We in His likeness clothed, may be
Blest in that great Epiphany!

Y. Y. K.

The Christian Year.

The Frailty of Our Nature.

Written for the Living Church.

We do not need any argument to prove to our own weakness, and our great need of support and protection by the governments of this world, as well as by Divine Power. We all know, by a personal experience, how difficult it is to "stand upright," and how surely we shall fall into various temptations and evils, if we trust to ourselves alone. In the epistle for the fourth Sunday after Epiphany, we have the teaching that is summed up in that admirable portion of the Church Catechism, the "Duty to our Neighbor;" subjection to ordained authorities, and the rendering to all, their just dues. This will ensure us the care and consideration which every well behaved private citizen may demand. The Gospel shows us that there are dangers and trials from which none but God can rescue us.

Seldom does one feel his own helplessness, more than when upon the sea, in a great tempest. If we cannot then awake our Lord; if we have so scorned Him in the day of safety, that in our peril He will not hear our cry, we must surely perish. But Jesus is so tender, even towards His rebellious children, that, in time of trouble, we never fear to call upon Him. The only rebuke that men generally get is for their "little faith." God loves to have us trust Him, and depend upon His goodness and mercy; but it is a mean thing to be always asking and accepting His favor and grace, and never to make the return of the heart, which is what He most desires of us.

There is great comfort in thinking of our Lord's command, not only over the elements, which are often so frightful and destructive, but also over the devils that sometimes take possession of us, and are fierce within us. If we have need to cry earnestly for release from death by flood or fire, or any other casualty that may threaten the body, we have still greater necessity to cry mightily to be delivered from the evil spirits that torment us.

Within this week, we are called to the Temple, with the Blessed Virgin and the Infant Saviour. The Feast of the Purification we more especially observe, as the day of the Presentation of Christ "in the substance of our flesh." When we are thinking of our frailty, it is blessed to recognize, in the immaculate Redeemer, Him Whom the Father accepts to supply all our demerits and deficiencies. Not that we can continue in sin, and presume upon the grace of God. We cannot deceive ourselves in this way. But, after we have striven with all our might, and by Divine aid, to do what the Bible rule requires, and yet have come far short, then it is sweet to look unto Jesus, and to feel safe in His spotless purity.

On the Feast of the Purification, the early Christians used to have a great many lights in their processions, and in their churches, typical of our Saviour as a "Light to lighten the Gentiles." Some called the day Candlemas Day. The Greeks call it *Hypante*, or the meeting; because Simeon and Anna met our Lord in the Temple. It is an ancient Feast; St. Chrysostom speaks of its observance in his time, and you will remember that he lived in the fourth century.

Is it not singular, that, with all the light that we have upon the Presentation of Jesus, as a little babe, in the Temple, there are parents who hesitate to take their infants to God's House and, in their tender age, consecrate them to His service?
F. B. S.

Happiness is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves, nor into remote places to gather it, since it has rained down from Heaven, at our very doors, or rather within them.

News from Over the Ocean.

For the Readers of the Living Church.

Monaco—The Boers—A Human Tigris—The East Indian Empire—The Three F's.

There is a lovely spot on the Mediterranean, called Monaco. It comes as near to being an earthly paradise as any place on this globe, and it also comes as near to an earthly hell. It is, now, the only place in Europe where public gambling is allowed; and, to it, flock all the harpies, all the vicious, all the depraved. It has become a perfect den of corruption, a centre of unhealthy influences, every year extending. The residents along the Riviera, comprising people of all nationalities, have petitioned the French Chambers to take some step to put a stop to the thing. France only can do it; for it is by her sufferance that the wretched little State of Monaco exists. The petitioners say, of the frequenters of Mentone and Monaco: "Not only do these persons everywhere parade the scandal of their luxury and corruption, driving away by their presence such as have no desire to be confounded with them, but they actively apply themselves to enticing the foreign youth into debauchery and ruin, thus rendering quite dangerous for the guests of France, the hospitality she so liberally accords them. For these reasons, the undersigned beg you to direct your attention to the increasing evil they point out, and seek the means of remedying it."

The Boers show, as yet, no signs of weakening; and their fellow Dutchmen in Holland, as is natural, are feeling the deepest indignation against Great Britain, for her attempt to subdue them. An appeal, signed by vast numbers of the most respectable Netherlanders, has been forwarded to England. It contains, among other sentences, the following:

"Britons, you yourselves a free people, you cannot do otherwise than sympathize with another (if comparatively unimportant) race which your powerful Government, it is true, can exterminate and scatter, but which will never allow itself to be subjugated. And it is this feeling, which encourages us to direct this appeal to the sense of justice of the British nation. The people of England cannot brook the dishonor which must inevitably result from the struggle that is as unequal as it is unjust; from a struggle with a powerful race, with a people who wish for nothing further than to live in peace and quiet under their own laws, cultivating the ground that has become their own through stress and peril. And we cherish the hope that this appeal of ours will not remain wholly unattended to."

It comes out, from the German papers, that, in the Zulu war, the only full and trustworthy map of the country had to be procured in Berlin; and it is now revealed, also, that the Transvaalers offered Bismark the protectorate of their land, and that he politely declined.

The head of the French Communist party is a woman, if one can call such a tigress by so tender a name. She is unmarried, and named Louise Michel. She is a well-educated and rather fine-looking woman, but is as bloodthirsty as a Red Indian. During the Commune, she was determined to steal into Versailles, and kill Thiers. Now, she has set her heart on putting an end to Gambetta, whom she seems to hate with an insane hatred. She undoubtedly ought to be in a Lunatic Asylum, as can be judged from a speech she has made in regard to the municipal elections, this month, in Paris. She advocated strongly the nomination of dead men and women. These will be, she says, the pure idea of social revolution, dominating without individuality; the idea, that to destroy is impossible; the idea, invincible and implacable like death. Certainly, silliness can no farther go, and when combined with such fiendishness, ought to be permanently shut up.

It is hard to get at the exact state of things, in regard to the English rule in India, and the condition of the country. It is so vast a subject, that you can paint almost any kind of a picture. If a man is in search of gloomy scenes, he can find them in abundance in the long list of woes and tragedies to which a vast agricultural population is exposed in a tropical climate; the scourge of great epidemics, the life-long and hopeless struggles of pauperized masses, the resistless march of drought and famine, with slaughtered millions in their wake. If, on the other hand, he is disposed, by position or temperament, to fill his canvas with cheerful scenes and brilliant colors, there is an equally plentiful supply of congenial topics. The very position of the English Government as the maintainer of order, the champion of the weak, the great instrument of civilization and progress to many millions who would otherwise be the prey of conquest or the victim of local tyranny, is in itself a fruitful theme for language of encouragement and hope; and the figures which the Indian Government can array in regard to foreign trade are very hopeful. At the beginning of the century it was completely insignificant—"of little more importance," to use the language of Mr. McCullough, "than that between England and Jersey or the Isle of Man;" in 1834 the foreign trade had risen to 18½ millions; in 1879 it stood at 122 millions; and in the present year, it is likely to be higher than ever.

The journals and the Irish speakers now often repeat the phrase—"the three F's." This means,

"fixure of tenure, free sale, and fair rents." "Fixure of tenure" means, that the tenant is not to be evicted as long as he pays his rent. "Free sale" means, that the tenant is to be the owner of the improvements he makes on the farm. "Fair rent" needs no explanation. It has been often said by English journals, that the Irish Romanists were the only ones to blame for the trouble; but really religion has not much to do with the matter. Roman Catholics and Protestants are equally prosperous and equally unfortunate, under the conditions. In the counties more decidedly Romanist, the landlords happen to bear down the most heavily. Judge Fitzgerald—one of the greatest ornaments of the Irish Bench—says: "I do not wish to be guilty of exaggeration, nor to create excitement or alarm. I desire to express myself in the calm and measured language which best becomes one to whom the administration of justice is committed; and I should fall short of my duty, if I did not point out, that, in a large portion of Munster, true liberty has ceased to exist, and intolerable tyranny prevails. Life is not secure, right is disregarded, the process of the law cannot be enforced, and dishonesty and lawlessness disgrace the land. That state of affairs now continues, and it is spreading over Ireland."

Our London Letter.

Catholicism vs. Congregationalism.—Church and State.—George Eliot.—Opening of Parliament.

From our English Correspondent.

LONDON, Jan. 8, 1881.

Your impression of the 16th ultimo, reached me in due course; and I may perhaps be allowed to say that I have read with much pain, the letter which you quote in your first editorial. Not, of course, because your friend thinks English correspondence useless, but because it seems so sad that anything resembling a parochial or provincial habit of mind should invade any section of our American Churchmen. If the possession of your vast territory does anything for you, it should at least cast out everything like the spirit of which the Miller of Dee boasts in the old ballad: "I care for nobody—no, not I; and nobody cares for me." The fundamental difference between the Catholic theory and that of the sects, is, I suppose, that the one looks for salvation to the fact of being engrafted into the Body of Christ, and of remaining a lively member of the same, whereas, the other regards salvation as a transaction between God and the individual soul, and looks upon the Church as being merely a commendable mode of naming those whose spiritual concerns are hopeful. On the Catholic hypothesis, every Christian should have just as keen an interest in the prosperity of other branches of the Church, as he takes in the well-being of the particular parish to which he belongs. Of course, this view has its dangers. It may be possible to be so engrossed in the concerns of "Barribooloo Gha," as to overlook the special duties which Providence has called upon us to discharge; but, on the other hand, if American Churchmen are so really taken up with their own affairs as your correspondent would have them to be, they are not likely to do any great work for God, or even for their own religious body. Depend upon it, what renders the Church attractive to those without, is, not what she possesses in common with them, but what she has and they have not. I really do not see why an Independent should quit his inherited religion—which (at any rate on your side of the Atlantic) has some respectable traditions, if the parish to which he joins himself is to be conducted very much in the same way as a Congregationalist Society; or why a Methodist should forsake his sect, for an Episcopate which is not quite so old as the succession of Wesley and Dr. Coke? What *does* attract people is, the sense of filiation in "the Holy Church throughout all the world;" not a mere abstraction, but a real, a living, an organized Body, whose actual personal Founder was Christ, whose spiritual ancestors were the Israel of God, whose first administrators were the Blessed Apostles, whose worthies are the saints and martyrs.

As for Mr. Dale's case, you have expressed yourself so much to the point, that I need not say a word more about it. The fact is, the old relations between Church and State in this country have ceased to be practicable; and the question is, whether we are to go forth from Egypt with our silver and gold, and with not one feeble person in all our tribes, or whether we are to be robbed of two or three hundred million dollars, and perhaps to break up into two or three separate Churches. That surely is an issue, which must excite the interest of any one who has the welfare of Christendom at heart.

Happily, however, things wear a more favorable aspect, at last. The correspondence columns of the *Guardian* newspaper, which may be considered as one of the most valuable barometers of Church feeling and opinion that we possess; still show an immense preponderance in favor of Messrs. Dale and Enraght and their friends. Your readers will, by this time, have seen the letters of the Bishop of Ely and of Bishop Oxenden, both of whom have had the courage to speak out, in reprobation of the repression policy. But, in such matters, contagion spreads rapidly; and we may hope that, before long, the bishops will be found at the head of a movement for establishing a *modus vivendi*.

Pope somewhere has the line—"And here a female Atheist talks you dead." The sect which is thus spoken of, and which has become rather unpleasantly prominent of late, has just lost its most distinguished member, the person who called herself "George Eliot." One would be glad to say nothing to her disparagement; but really the *gush* of her admirers has been intolerable. Thus, a writer in the *Daily News* says, that "no one of her younger friends—I might almost add, of her acquaintances—failed to feel, in her presence, that they were for a time at all events, raised into a higher moral level." It is necessary, therefore to remember these facts in her history. She was originally Mary Ann Evans, she commenced her literary life as the translator of Strauss and Feuerbach; and for many years she passed as Mrs. G. H. Lewes, though Mr. Lewes had a real wife living. He died on the 30th of November, 1878; and, having proved his will in her maiden name, she was married in May last to a Mr. Cross who was nearly twenty years her junior. It may sound to some people a very hard thing to say; but it is not obvious how the ability to write clever, though unpleasant novels entitles a person to set at naught the plainest dictates of religion and virtue, without forfeiting her claim to be a great moralist.

Parliament has been opened this afternoon. The Queen's speech, or rather message, was chiefly occupied with the anarchy in Ireland, for additional powers to grapple with which, Her Majesty asks; while she promises further remedial measures. We are expecting a long, dreary and uncomfortable session.

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THE NEW YORK PULPIT.

The Outlook and its Promise.

A Sermon by the Rev. Henry C. Potter, D.D., LL.D.

Reported for the Living Church.

At a special week-day Service in Grace Church, the Rector recently preached a very able sermon on the above subject, based on Deuteronomy iv: 32-40.

The design of the sermon was to set forth a two-fold expression of national retrospection and outlook; and described two friends socially conversing respecting the country and its prospects. Following Bunyan's nomenclature, the preacher called one HOPEFUL, and the other TIMOROUS, and represented Timorous as saying, "I see a great many causes for anxiety and apprehension, as well as for gratitude, in the outlook. Instead of feeling so very hopeful, I cannot help sometimes feeling profoundly despondent. Look at one thing at which we are wont loudly to felicitate ourselves—the enormous immigration. There are no statistics which are more eagerly read or more profoundly rehearsed, than those which tell us of the tens of thousands and tens of thousands who, every month, are seeking a home in this new dominion of the West. But who are these people? Whence do they come? What are their ideas about government, about property, about morals? To whom do we owe it that the madness of the Commune utters itself in our public squares, and disseminates itself through the public press? To whom are we indebted for that gradual relaxation in the popular estimate of the Lord's day and of the sanctity of the family, which obtain among us? Who are the people most turbulent and intemperate, and improvident? Whether the list of criminals whose crime consists of the use of the knife or of the bludgeon, is more largely Irish, or Italian, may not easily be determined, perhaps; but nobody can be ignorant that our criminal classes are largely our foreign classes. What do these people care for our historic traditions and our political principles? We talk of excluding the Chinese, but unless we give the lie to all our past policy as a nation, we cannot lift a hand to do so. I am not sure that I had not as lief be governed by a decent Chinaman as by a filthy and superstitious Italian or a half savage Irishman, or a godless and revolutionary German. It is easy to say that these are imaginary dangers, but it is not so easy to say what safeguards may effectually be interposed against them."

The Reverend preacher described Hopeful as replying: "It may not be, but it is safe to say that the land is not as defenceless in view of the dangers of immigration as your words would seem to imply. If the dangers are considerable now, they were worse when the government was weak and the country was new. It might have been easiest then, if ever, for some foreign influence to invade the land, and destroy its traditions, and subvert its institutions. But it was not attempted, and would not have succeeded if it had been." Hopeful further reminds Timorous that the potent assimilating force of the nation takes these crude masses from other shores, and by a sort of digestive process converts them into American citizens. Nothing is more obvious than the way in which dress, manners, traditions of labor, and everything that goes to make what we call national traits, yield and fade out under the insensible influence of Western ideas and institutions. The foreign element which bore arms in our late civil war, shows us how such foreigners seek to forget or evade the obligations of their national for which adopted citizenship. The other force which, whatever may be the immigration in the future, promises to preserve and perpetuate American ideas and institutions, is the exceptional conservatism of the American people, which makes it more reluctant to consent to changes, than almost any other nation in the modern world.

Hopeful, having presented historical facts illustrative of the affirmation, and stated that American conservatism will never suffer our institutions to be Germanized, nor Romanized, nor Anglicized; Timorous replies: "Very well, then, granting for a moment that you may be right, evils threaten us from within, through the centralization of wealth, and the growth of large corporations, wielding a power rivalling that of Kings. We dwell upon the evils in England, of the tenure of vast areas of land by a few individuals, and insist that the welfare of a nation demands that its soil should be owned, as in France, by a multitude of small holders. But in our own West the tendency seems to be to large holdings farmed by great capitalists, and tilled mainly by aid of machinery, under conditions which make it impossible for the small farmer to compete with them. Moreover, overgrown moneyed corporations own the railroads and control the transportation of the country. That these corporations corrupt our legislature and dominate the policies of State administration has long ago become a proverb. What is to hinder their still more active and necessary interference with our legislation, whether local or national? That all politicians are venal, is by no means an axiom, and there are doubtless as many pure men in some of our legislatures as would

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be found among a similar number of citizens outside of them. But even the loftiest virtue may yield if it is tempted too long and too sorely, and the evil of great moneyed corporations is that they afford so facile an instrument for tempting the individual by mercenary motives. They are *impersonal*, they have the command of vast resources, and they can seem to confer benefits, when in fact they are only buying selfish privileges. For one, I fail to see where we are to look, under our institutions, for a force strong enough to resist so dangerous and so corrupting a power."

Hopeful answers, "If that be so, then it is because you have no faith in the people, nor in the power of their weapons. There are two forces equally powerful to resist such aggression as you fear from the power of capital; one the force of diffused intelligence, and the other the force of publicity. Wise and strong men awakened to the peril of huge money-combinations have waked up others. They are helping men to see that our corporations, like our rulers, should be the servants of the people, not their masters. They are teaching the individual voter to recognize that if he sells his ballot for a bribe, he himself will be made, in some form or other, to furnish the money with which that bribe shall be paid. When, the other day, a citizen of New York was all but defeated as a candidate for his chief office, it was not merely because of certain partisan resentments or the trading of votes, but because the people distrusted a man who was pledged by his religious convictions to determined hostility to the Common Schools. Another force to resist the power of the feared encroachments is the force of publicity. The press still retains the power of bringing things to light, and of all things of which corporations are apt to be afraid, this power of exposure has most influence to intimidate and deter them. That fiercer light which beats upon a throne, searches in these days all high places and large claimants with equal and impartial thoroughness. Says Dr. Dwight, The low whispers of public thieves is 'Division and Silence,' the alarmed outcry of patriots is, 'Publicity and comment.' In this fear of publicity we have a safeguard wholly unknown to former generations."

"But what of it," answers Timorous, "if that public sentiment which such searching publicity arouses has in it no high moral quality of rebuke and reprobation? What of it, if the august sanctions of religion no longer constrain men to respect the calls of duty, and to obey the voice of conscience? Surely you will not deny that religion is a decaying power among us; that there is less faith and more rationalism; less devoutness and more impatience of dogmatic authority; less reaching toward the unseen, and more idolatry of the seen and the temporal. What can you hope for a nation that leaves God out of the account? What is its public opinion worth? What will be the fruit of the godless culture of those Common Schools of which you have been boasting? You have already begun to expel the Bible from these schools; and the other day, there was a convention for the purpose of expurgating the name of God from the Constitution, and all Sunday laws from the Statute-book, and all oaths from the court-room, and all sacred names and days from the calendar. And you can still be sanguine about a nation which has taken such downward steps as these?"

"Yes," replies Hopeful, since I have yet to learn that the nation has taken them. I remember the convention to which you refer, and which was to legislate God out of the Constitution. Unless I am mistaken, there were just twenty-seven persons present at its sessions. They may have been such eminent personages as to be entitled to count double; but when we remember that there are fifty millions of people in the land, we will hardly say that these twenty-seven people, or these fifty-four people, are the nation."

Having alluded to the reasons why the Bible should not be forced indiscriminately upon the pupils of our public schools, and affirmed that it is more widely circulated and intelligently read than ever before, and to the acceptance of the truth that God reigns, and that His will is over all other wills of transcendent authority, Hopeful affirms that "thinking men hate shams and despise cant. They decline to accept sentiment for thought, and emotion for virtue. So far as religion makes men more honest, more virtuous, more just, more open-handed, more unselfish, they believe in it; but they do not believe in a ceremony as having virtue apart from the motive that inspires it; and they will not take a pinch of incense in payment of a debt, nor an impassioned declamation at a prayer meeting in lieu of fidelity to an oath. They are increasingly impatient of all religion that does not fit them to live instead of undertaking to teach them to die. But when any earnest and manly voice speaks to them about the Father Whose children they are, and the Christ Whose spirit they are to strive to catch and reproduce, I do not observe that they are impatient of such teaching, nor indifferent to such calls. The people are not, indeed, always a reverent people; but in their homes, as well as in their Churches, God is a reality, and His law a living and authoritative voice."

ILLINOIS.—As an illustration in which our home missions may be extended by the personal labors of the laity, the mission at Tonica is worthy of notice. It is a little more than a year since Mr. James Young, the only Churchman in the place, began to hold services in the Baptist House of Worship. An interested congregation was soon gathered; the Rev. N. W. Heermans, of Aurbo, kindly consented to visit the mission every two weeks, and the Bishop, last September, accompanied by Rev. W. H. Moore, of Decatur, officiated and preached. The mission has lately received a gift of \$1,000 in a legacy of the late Mrs. Watson, a prominent citizen.

A Good Man Gone to his Rest.

Correspondence of the Living Church.
LOUISVILLE, KY., Jan. 18, 1881.

This whole community was startled out of its usual equanimity, on the 14th day of this month, by a rumor that Dr. Norton had resigned his position as Assistant Minister of Christ Church. On inquiry, it was found, that the rumor was true, but that the Vestry of the Parish had determined to wait on him to reconsider his action. On the first Sunday after Epiphany, he had preached, gone home, and taken to his bed, from which he had only by great effort arisen subsequently, and then only for a short time. On the 15th he was confined in close quarters. All that medical aid could do, was brought to bear on his case, but the sad look of the physicians, and their answers to inquiries, left but little hope; and, although in every church, and hundreds of homes, prayers were offered for his recovery, this true Christian soldier entered into Eternal Life, on Tuesday, the 18th day of January, at 6:15 A. M.; the immediate cause being pneumonia.

The loss is most keenly felt, and finds a partial expression in our daily press. This Priest is alike mourned by the Church, the State, and the City in which he dwelt.

For nearly forty years, Dr. Norton has been a potent factor in the Church's growth. He had his own methods and way; but he was ever true to the Church, and despite his eccentricities, which were all on the surface, he was a great man. He came to Kentucky in 1846, and labored in Ascension Church, Frankfort, until 1870, since which time, he has been associated with Dr. Craik in the work of Christ Church, in this city. In these two Rectorates, how greatly has Church-work been developed, and in this period how much has he added to that development! Ever, a busy soul from his earliest years, he so systematized his time, that no minutes of the working hours of the day were lost; and it is to this habit of his, formed as before God, that we owe the many volumes of sermons, biography, stories, and communications to the press, which sprang from his pen. The Church was feeble enough, when his ministry began in this Diocese, and it certainly is far from strong now; but whatever of strength, under God, it has, has been largely due to this faithful Catholic Priest, who found time to teach in schools, establish Mission Services, create Parishes, and work among the poor, at the cost of the heaviest self-denial, both in body and purse, to himself. He was never a strong man, physically; in fact, he told me once that he had not been free from pain for twenty years.

There were not wanting those who were ready enough to find fault with his methods; but it may not be denied, that he worked for the poor and with the poor, with a zeal which none may condemn, in the light of the way in which the Church is at present looking after the neglected classes. Thus in this city, with its 2,000 communicants, he was the only white man that ever cared for the black man, in a practical way; and if he cared for this human being whom we treat as a Pariah, he certainly did not neglect to look after possible Magdalenes, nor those possessed with devils.

He was ever an approachable man to these classes. Their sorrows were real ones to him. It was dangerous to whisper to him a doubt that he was the victim of deception; for then would he set to work instantly, to help those who were deemed most unworthy of his benefactions, to a "Benjamin's mess." I have said that he worked in a way *all his own*. One moment you would call him a "Ritualist" (possibly, even a Romanist); at another time a "Low Churchman," and again, at another, no Church-man at all. No one ever called him *Broad*, in the sense of modifying the meaning of the Scriptures; and yet my judgment of him, in the proper sense of that word, "Broad," is, that he was the *broadest* Churchman I ever knew. For sectism, he had no sympathy, but he loved sectarians, and was ever trying with all his might to bring them into the one true Fold of the Church of the Living God. On the other hand, he saw much to admire in the Church of Rome; I mean *all its good*. Dr. Pusey stood, for him, as the greatest of the living Theologians; and when Canon Farrar uttered his heresies, through the vehicle of his marvellous rhetoric, Dr. Norton was the first American Priest, who called the attention of the public to his plausible fashion of overturning things which were orthodox.

Possibly no Priest has been so thoroughly criticized, condemned, and misrepresented as Dr. Norton; yet, here is a record of forty years, of faithful, loving, honest, and patient work. Through how many perils has this warrior come! Always true to the Church, and the Scriptures, as interpreted by their only appointed witness and keeper; though not caring for some methods and rules, and less for the opinions of those who would, if they could, have taken him to task.

This Priest has passed away. He will be sadly missed, and for a long time; for he has impressed himself and his work upon this Commonwealth, to that degree, that they will believe that in him, a prophet was amongst them.

I was in Christ Church to-day. It had its draperies of the Christmas Tide; and loving hands of women, who were weeping as they worked, wrought in graceful shapes the sombre black. In a day or two, all that was mortal of this faithful priest will be brought into this temple, and the Burial song will be sung. Upon the coffin, will be the floral tributes of affection—all white. Would that we could be forever rid of the black! For we sorrow not as those that are without hope.

This man's work has been "well done." Others, entering into his labors, will only arouse the powers and capacities which have been slumbering; and God's own work will move on.

Dr. Norton was born in Virginia, in 1818. He came of a ministerial stock; his father being

well known, in his day, as a "power in the pulpit." To all who are familiar with our Church legislation, his brother (the Rev. Dr. George H. Norton,) is acknowledged by all, to be a calm, earnest, godly and well learned man. Our brother was a graduate of Hobart College, and of the General Theological Seminary, and was ordained by the Rt. Rev. Wm. H. DeLancey both Deacon and Priest. His library is a treasure house, and he was a far better student than his published works evidenced. He was free from pedantry, had a keen but quaint wit, and saw much more than men gave him credit for. In fact, it was said of him, that no one could enter Christ Church, casually, whom he did not see from behind the book, which he held before his eyes to moderate the light.

A wife and child deeply mourn his loss; but who, happily, lack nothing, as to temporal things. The sorrow that falls upon all here, falls heaviest on them. A Memorial Service is soon to be held in Christ Church.

Already, talk is heard of who is to be his successor in this important parish; and the names of many of the most earnest workers, West and South, are mentioned in this connection. Dr. Craik holds his own remarkably well; and, on last Sunday, he preached with unusual fire and force. And yet, he needs an Assistant, who can put in order the work of this great historic parish. May God guide those who have this work in hand, to make a wise choice!

Should the "Free Church System" Prevail?

To the Editor of the Living Church:

I know very well that it is entirely useless to argue against a panic; I am afraid it may be almost equally useless to argue against a prevailing fashion. On the question, for instance, of what are called "Free Churches," it is only too probable that the minds of a majority of your readers (and possibly also your own) are made up, and that therefore anything that may be said to the contrary would be put aside without examination, as a kind of obsolete nonsense. If you think so, I am sure that you will not think it worth your while to insert the following remarks in the LIVING CHURCH. But I still faintly hope that a theory which goes to the very bottom of the Christian duty of giving money for the support of religion, and which, as a matter of fact, is rapidly revolutionizing the financial arrangements of the Church in this country, may be open to honest criticism. Of course, it is obvious to everybody that the advocates of Free Churches have a very attractive case. Even the advocates of free markets and free groceries stores would have a very attractive case, though beef and sugar are by no means so necessary for human beings as the Gospel. And I readily admit, that, in certain districts, both in town and country, Free Churches should be supplied and supported, without stint. These churches, moreover, I think, should not be the beggarly bars, served by a single overworked and half-starved clergyman, which are now so often provided for the spiritual debilitation of the poor; but ample, and, if possible, gorgeous structures, served by a complete staff of clergy of every kind of ability, and with every reasonable attraction of music and comfort. But, in the remarks I am about to make on Free Churches, I have in my mind ordinary parish churches, built by the people who live around them, primarily for their own spiritual edification, and supported by these people in almost every case, without the assistance of endowments. Now I think you will admit that the opinion is gaining ground—is in fact becoming the ruling opinion in the Church—that all such churches should be absolutely free; and that those who built them and support them, should not be permitted to appropriate any part of them to their own use, but should simply take their chance of accommodation in them, with all comers, even though they should be entire strangers, or residents in distant parishes already well provided with church-edifices of their own.

Now, for my part, I am entirely unable to see the reasonableness of such a theory as this. If, indeed, going to Church (including, of course, as it does, the worship of Almighty God, and receiving spiritual instruction) were a mere luxury, we might perhaps be required to sacrifice our own enjoyments for the pleasure of others. On the same principle, a very kind-hearted man might feel it his duty (though excessively few people do), to give away his ticket of admission to a crowded Opera, to some musical enthusiast who was too poor to buy one. But, going to church, is not a luxury; it is a duty. Every Christian man is bound to go to church every Sunday, and moreover to take his wife and children with him. He is also bound to take care that his children, when they get to church, behave themselves with reverence and decorum. For this purpose, it is obviously necessary that they should all sit together. To this end, he must make up his mind what church he will regularly attend; and he must secure, if possible, not only a chance, but an absolute certainty of obtaining sufficient accommodation in that church. Now, if four or five hundred people find themselves living in a district in which there is no parish church at all, it is their obvious duty to erect one; and this, not for the possible edification of any number of strangers who may happen to find their way into the church, before them, but for their own edification. If they do build a church, it seems to me that they are bound to reserve a sufficient part of it for their own use, and that they would be acting very wrongly, as well as very foolishly, if, out of some feeling of Christian politeness, they should give up their own places to strangers, and so leave their own religious duty of public worship unfulfilled. Of course, I am taking for granted that a parish church is fairly well filled by its own congregation. If, on the other hand, it be more

than half empty, if, that is to say, in plain English, nobody wants to go there, it does not matter at all, of course, what financial system you choose to adopt in such a case. Even in such cases, however, I have never yet observed that you can fill an unattractive church by the simple process of opening the front door. If then, five or six hundred people build a church, and support it, with their own money, in order that they may be quite certain of having a place in which they and their families may worship God, hear His Word, and receive His Sacraments—are we to be told that they are proud, Pharisaic, exclusive, because they make arrangements which will effectually carry out their own intentions? Because, in other words, they appropriate to their own use a part of the building which they have themselves erected? They built their church for the people who do live around it, not for the people who do not; and, as a matter of fact, people who build churches for themselves, and adequately support them, are the very people who are doing most towards building and supporting Free Churches, in the districts in which they are really needed. What would be the sense of making arrangements in St. Thomas' Church, 5th Avenue, New York, for two or three hundred people from the neighborhood of Five Points?

No doubt, I shall be reminded that a church is really the House of God. Of course it is the House of God; but it is surely worth while to inquire, in what sense it is so. Now, there are precisely two senses, in either of which a church may be called God's House. A house would most certainly be God's, if, by some miraculous agency, He Himself built and kept it in repair; if, by the same means, the salaries of the Rector, Organist, Sexton, and Choir, were duly paid; if, I may perhaps add, by the same means, inspired vestrymen and wardens were appointed in perpetual succession. Such a church would unquestionably be a House of God, in the strictest possible sense, and to whatever use it might be appropriated. And it is really some such notion as this, which is evidently floating about in the minds of those persons, who tell us that it is sinful to appropriate pews in a church, because the church belongs to God, and not to the parishioners. In this sense, there is not a single House of God on the face of the whole earth. The nearest approach to it is to be found in those richly-endowed cathedrals or collegiate churches, which, though like all other property, they are liable to all conceivable legal restrictions, can certainly never be regarded as merely private institutions. But, when we speak of a church as the House of God, we do not mean that He built it, or supports it, or owns it; but that Christian people built it, and support it, and own it, in order that therein they may worship God, and receive His blessing. Now surely, that everybody should help to build a church for somebody else to worship in, and that he should regard it as a sin to appropriate any part of it to his own use, is the very irony of altruism. Notwithstanding all the flattering reports of Free Churches, that have been published far and wide, I still retain the opinion that what is called the Free Church System, is as unsuccessful in practice, as it is weak in theory. I do not believe that it produces as much money for the ordinary financial purposes of a parish, as the system which it is so rapidly superseding. I think that the money which it does produce, is produced at the cost of far greater trouble, and that the burden has to be borne by far fewer people. Any Free Church will succeed, if it is the hobby of a few rich persons (or even one), who will make good the deficiencies of all the rest. But, if the burden is to be equally distributed, this can only be done by an elaborate machinery, such as envelopes and the like, which are quite as irritating as pew-rents. Moreover, it is excessively difficult on the "free" system, to make any provision for open Sundays, for collections for Missions or extra-parochial work. The clergy are compelled to devote a disproportionate amount of exhortation to the duty of giving; and in a manner which horribly resembles dunning their parishioners for their own stipends. The contributions are often extremely irregular, and are liable to be seriously affected by trifling accidents, such as weather or the season of the year. People come to regard their share of the expenses, not as what it is—a plain business debt, but as a gift, which it is not. They think they are making an offering to God; whereas they are really paying for the rent of a building, the use of an organ and choir, the services of an educated chaplain and instructor, and a certain amount of elegance, and sometimes of luxury. The Gospel, of course, is free; but bricks and mortar and skilled labor, are no more free than butchers, meat, and never will be moreover. For the financial management of a parish, funds must be guaranteed for at least a year ahead. The Free Church system, *pure and simple*, never accomplishes this, and I believe subscription-lists, envelopes, and all similar devices, are in principle the same as pew-rents, and in practice very far less convenient, and very far less productive.

It is not often considered what the effect of this new (or revived) system will be on the status of the clergy, and the future supply of parish priests. Everybody knows that the supply of the clergy is falling off. Successful merchants and professional men will not send their sons into the Ministry, because they know what it is not. Clergymen are more and more reluctant to send their sons into the Ministry, because *they know what it is*. There is no lack of piety nor of zeal; but, generally, Christian men, well-educated and with good prospects, believe that they can serve God more effectually as laymen than as priests. The work of the Ministry does not attract, because, whatever it may be in itself, its accompaniments are repellent. Our Church-system is Congregationalism, tempered by Bishops. A priest must be popular, or he is nowhere. It is all very well to preach, "whether men will

hear, or whether they will forbear;" but, after all, what is the use of preaching, if men "forbear" to come and be preached to? In an endowed church, the clergy have much more independence. Even in a church where the income is collected by means of pew-rents, the clergyman is relieved from any personal contact with that part of the business of the church in which he is himself peculiarly interested. But, on the "Free Church System," he has to be forever begging for himself; for the Rector's salary is probably nine-tenths of the whole cost of working a parish. Now, to nearly every clergyman, all this is utterly loathsome. Possibly it ought not to be so, *but it is so*; and it is most disagreeable to the most refined and unselfish.

A MARYLAND RECTOR.

The Question of Money and Men.

To the Editor of the Living Church:

The successive issues of your paper prove that it is what its title indicates; but not merely alive, for it is also observant and active. Its open eyes perceive the evils that retard the growth of our Church, and its voice gives no uncertain sound for the removal of hindrances and the furtherance of what is excellent. Its warm heart seems to yearn for the welfare of the organic Church, and that her ministers should not merely live, but also have what will make life desirable, and Church-work a pleasure. It seems to be a paper, catholic, affectionate and fearless, and is therefore meeting "a great want." May it occupy in the Church the place of a living prophet, and obey the command, "Comfort ye, comfort ye my people;" and, whenever necessary, cry aloud, and spare not, and lift up its voice like a trumpet, and show even Churchmen their transgressions, to lead them to repentance. Continue to take a stand for God, and truth, and duty; and should some timid soul write, "Stop my paper," whenever for faithful but affectionate fearlessness, you lose one subscriber, you will gain others, and the LIVING CHURCH will not die.

Your moral courage in publishing the article respecting the cry for more clergy, will doubtless be highly appreciated by the "unemployed clergy," and the poorly fed and shabbily clothed rectors. However "white" the field may be "to the harvest," it is not reasonable to suppose that the Lord will answer a prayer for "more laborers" until those whom He has sent, and the Church has educated and ordained, be provided with work in the fields said to be so "white." When there are so many hundreds of places in the United States where our Church has never put in an appearance; and so many hundreds of thousands of people, who, from the organic Church, have never heard a word of warning nor one of consolation, why should a single clergyman in good, canonical standing,—able and willing to work, remain unemployed?

In towns and villages where there are no churches, school houses and halls could be secured at but little expense; and to such places the parishless clergy should be sent to "speak concerning Christ and the Church." If special Church Services should be announced, audiences could be secured from the majority of people who attend no place of worship, and the seed for future parishes be sown. Many, not attracted by the denominations, would be allured by our more orderly and interesting Services. Sometimes since, the writer visited a place where there were three thousand people, and not more than five hundred attended the different places of worship!

Should the question be asked, How can money be secured for the work suggested? We answer: First, let the clergy from whom God requires no further laborious service, because they have faithfully served their day and generation, be provided for, without using the missionary fund to keep them from starving. Second, let what are called feeble parishes, which were born feeble, and have continued feeble, and depended on the missionary stipend for many years, be satisfied with lay-reading, and occasional clerical Services, and not monopolize the whole time of a clergyman, when its adjacent regions are "so white to the harvest."

Third, let the clergy who now receive the honorable title of "Missionaries," solely because they minister to feeble parishes, and receive stipends, be authorized to go where the Church has not been planted, and chronic parish feebleness will not neutralize their labors. The apostles and primitive presbyters were not the honorable title of "Missionaries," on account of receiving stipends and spending all their time with feeble folks!

Fourth, let funds be placed in the hands of our Bishops, to sustain itinerant, clergymen to visit as often as possible the churchless places in their dioceses; and instead of organizing "feeble parishes," plant mission stations, each to be under the parochial care of the nearest rector, until they can be self sustaining, and support their own minister.

Fifth, let the money contributed for missionary work no longer be used as pastoral aid and feeble-parish fund, but only for real missionary work. Missionary work is preaching the Gospel to those who have not heard it, and not exclusively to those who have long heard it, and are poverty-stricken.

A Bishop, who yearned to send men into the Churchless parts of his diocese, said: "We have no money for true missionary work; the missionary money has to be divided amongst the feeble parishes." A banker willing to contribute for missionary work, said: "Wealthy laymen are observers of results, and would gladly contribute more for missionary purposes, but we perceive that what we do contribute is consumed by feeble parishes who yearly increase in feebleness."

Sometime since, the writer met a vestryman of a "feeble parish," whom God had so prospered that he was enabled to retire from business, live in his own house and keep his carriage. For

his church privileges he contributed twenty-five dollars a year; and yet found fault with his Bishop because he had not that year appropriated a double stipend for his "feeble parish."

May our Bishops soon be able to employ the unemployed Presbyters, and not need to appeal for laborers! May the money contributed to send forth laborers into "the fields so white," be used for no other purpose; and many of the donors will double their contributions.

Dakota Territory.

Bishop Clarkson visited us at Elk Point, D. T., on the 8th and 9th inst. He conducted Services on Saturday evening, and appointed Rev. Mr. McBride to preach, who gave an excellent sermon.

On Sunday, January 9th, we had Morning Prayer at half-past nine o'clock. At eleven o'clock, the Bishop held an Ordination. The chapel was filled, though the cold was intense.

The Very Rev. Dean Hoyt then presented Myron S. Robinson, of Swan Lake, D. T., for Ordination to the Diaconate; and the Rev. Joseph M. McBride, of Eden, D. T., and the Rev. Joshua V. Himes, of Elk Point, D. T., for Ordination to the Priesthood.

The Rev. Mr. Robinson is to take the Mission at Swan Lake, which has been filled by the Dean Hoyt, with other Missions in the vicinity. The Dean himself goes to Watertown, D. T., and is to do missionary work on the line of the North-western railway; really, in the "regions beyond."

The Rev. Mr. McBride supplies the Missions at Eden, Canton, and Beloit, in the Sioux valley. They have lately built chapels at Eden and Canton, and Bro. McBride is doing good work for the Church.

It is just fifty years since I was ordained by the following Elders of the Christian Connection: Chas. Mongridge, of New Bedford, Mass., James Taylor, of Assonet, Mass., and Joseph Badger, of Boston, Mass.

The half century has passed quickly away, in an active and laborious life, the details of which may not be touched upon here. I may say, however, in truth, that if I had been in the Church, and had devoted to her, the time and the labor that I had devoted to the setting in order and building up the Societies that we gathered (and, alas! as I now see, largely in vain), I might look back with more satisfaction.

Well, the past must stand for good or evil. I will soon meet it at the Judgment seat. I trust I may "find mercy in that Day," through Jesus Christ. At this late hour of life, when most men of my age retire from active duties, I have begun a new life, and only wish I had another half century to serve the Lord Jesus Christ, and the Church that He left in the care of His Apostles and their successors.

anew, I shall work on, in the hope of doing some little good, before I am called to lay down my commission, and rest.

My present field of labor is Elk Point, D. T. I have labored here between one and two years. Of the result of my work, I leave my Bishop to speak, as he is better pleased with it than I am. I have another mission given me at Vermillion, D. T. As yet, I have done but little there.

The Bishop of Ely on Persecution.

In answer to an address by some of the leading clergy of his diocese, expressing grave anxiety as to the consequences of the persecution of the Ritualists, the Bishop writes:

My Reverend Brethren—I have received the Address in which you express the grave anxiety which you feel in regard to the recent persecutions of clergymen for matters of ritual; and I hasten to assure you of my entire agreement with you as to the disastrous consequences to be anticipated from such proceedings.

Let me first express my conviction that the Church of England cannot, without violence to her character as a National and Historical Church, refuse to find place for that section of her members which, although embracing many shades of feeling and practice, is comprehended under the term "Ritualists."

Nor can I sufficiently condemn the cry of mingled ignorance, dislike, and fear, which calls upon the Ritualist clergy to abandon, of their own accord, the English Church. I do not doubt their attachment to that Church, their sincere belief that the Church of Hooker, Andrewes, Herbert, and Keble, is a living branch of Christ's Holy Catholic Church.

A radical mistake appears to me to be committed in dealing with Ritualism as a simple question of law. Here is no case of a few ignorant fanatics breaking the peace of a great community by individual eccentricities.

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It is just fifty years since I was ordained by the following Elders of the Christian Connection: Chas. Mongridge, of New Bedford, Mass., James Taylor, of Assonet, Mass., and Joseph Badger, of Boston, Mass. These were leading men in the denomination. I was then a member and pastor of a church of this sect, which I had gathered in Plymouth, Mass., in 1828-9.

Upon the subject of Church and State, the Bishop of Ely expresses the decided opinion that the Public Worship Act was a distinct encroachment upon the Reformation settlement.

The consequences would be most damaging to the Christianity of the kingdom; but the advantages of an Establishment would be purchased at too high a price, if that price included an abandonment by the Church of her inalienable right "as a Body Spiritual to declare and determine when any cause of the Law Divine may come into question."

union of Church and State as embodied in the Reformation statutes has been thus stated: A supremacy of power in making and administering Church Law as well as State Law was to rest in the Sovereign, but in making Church Law he was to ratify the Acts of the Church herself represented in Convocation, and if there were need of the highest Civil sanction, to have the aid of Parliament also.

In a recurrence to this great principle lies the surest hope of a settlement of our controversies, and of the permanence of the union of the Church and State. Nor, if the principle be sound, ought we to hold back from contending for it through any misgiving that in the present condition of the English Church it would be dangerous to entrust to her the determination of ecclesiastical causes, and, on the other hand, if the principle so distinctly recognized by the Reformation Statutes has been departed from, not through any direct intention either of the Church or State, but by the imperceptible drift of three centuries, we need not be disheartened if we have to win our way back to it slowly and through opposition.

There will be need of much patience, much consideration for others by whom the sacredness of the principle is less appreciated than by ourselves. We may be prepared in vindicating the Spiritual Authority of the Church, to face the danger of disestablishment, but it is of momentous importance that disestablishment, if it come, should not find us incapable of united action.

Bishop Oxenden has addressed the following letter to the Editor of the Times:

"Sir.—Being one who has but little in common with those clergymen who now profess to be suffering for conscience' sake, I would still express my earnest hope that their cases, and that of those who are in sympathy with them, will receive the thoughtful and careful consideration of our spiritual and secular rulers. While I strongly blame these clergymen for the scant obedience they have paid to their Bishops, and for their refusal to submit to the law as it now stands, at the same time I feel that their alleged grievances have something in them, and that even the lack of loyalty with which they are charged has some excuse, owing to the secular penalty which has been held in terrorem over them. And, further, we must bear in mind that they are suffering, not for any dereliction of ministerial duty, but for a mistaken view of what that duty is.

"Convocation soon meets. Let its members take up the difficult question of an Appeal Court, and all the kindred questions that cluster around it, in a kindly, temperate, and statesmanlike spirit, and agree upon some practicable measure which will be accepted by the Church at large and commend itself to Parliament. This, I believe, is quite possible, if men will for awhile keep their party interests in abeyance, and heartily strive to promote the real welfare of the Church.—Your obedient servant,

"A. OXENDEN, Bishop, "St. Stephen's Vicarage, Canterbury."

A True Exposition.

A criticism on a sermon by the Rev. Baring Gould, has brought before your readers the prophecy of Jacob concerning Christ. Some writers hold this to be the sense of Genesis 49: 10. "The sceptre shall not depart out of Judah, till we come to Shiloh." This interpretation is inadmissible, for the reason that during the period in which the Ark was in Shiloh, the people were governed by Judges, not by kings; viz: from B. C. 1444 to B. C. 1141. See Joshua xviii, and 1 Samuel: iv. Nor was there any sceptre in Judah, until David was made king, B. C. 1056. Thus, it was 388 years after the Ark had come to Shiloh, before there was any sceptre in Judah.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." (Genesis xlix: 10.) "The sceptre was departing, when Augustus ordered the taxing of Judaea. It departed completely in A. D. 70, when Titus conquered and dispersed the Jews. It will never return, except under Jesus, the only known heir of the throne of David. (Luke 1: 32.)

The Jews had sacred writings called Targums, which were translations and interpretations of the Scriptures. The Targum of Onkelos is the oldest, and dates about the time of Christ. This gives this interpretation of Gen. 49: 10, as follows: "There shall not be taken away from Judah, one having the principality, nor the scribes from the sons of his children, till the Messiah shall come." "And the Jerusalem Targum or paraphrase, and that called Jonathan's, agree with Onkelos in both these particulars; for they both interpret Shebet, of the principality, and Shiloh, of the "Messiah." Pridaueux's Connexion, vol. II. p. 353.

The version of the Hebrew into Greek, made by the seventy Jews of Alexandria, B. C. 277, shows that the Jews of that day regarded it as a prophecy concerning Messiah. They translate it thus: "The Archeon shall not from Judah, nor a Leader from his thighs, until the things reserved for him shall come; and He is the expectation or hope of the nations."

It will be remembered that the Greek version was in common use by our Saviour and His Apostles; and, in this passage, it agrees with the best and most ancient interpretations, as well Jewish as Christian.

With the hope of rescuing from doubt one of the strong prophecies proving the truth of Christianity, these considerations are respectfully submitted. LATO. LOUISVILLE, Jan. 11th, 1881.

Parochial Work.

MICHIGAN.—The many friends of the Rev. Lawrence S. Stevens, Rector of St. John's, Saginaw City, will hear with deep sorrow of the sudden affliction which has fallen upon him and his. His eldest child, Willie, a gentle boy of thirteen; and his youngest, baby Ella, not quite two years of age, after but a week's illness with diphtheria, were both placed in a coffin on the 17th instant. The remains were taken, for interment, to Lockport, N. Y., Mrs. Stevens' old home. Our brother has the hearty sympathy of the entire community in his deep sorrow, and it was expressed in a most thoughtful and substantial manner.

MINNESOTA.—A meeting of the Western Convocation of the Diocese will be held in the Church of the Holy Communion, Saint Peter, on Wednesday and Thursday, February 22nd and 23rd. The public Services will be: Evening Prayer and a Sermon by the Rev. Henry Kittenon, of St. Paul, on Tuesday, the evening preceding, at 8 o'clock. A Celebration of the Holy Communion on Wednesday, at 9 A. M. A Missionary meeting on Wednesday evening at 7:30. During the two days, there will be meetings of the Clergy, at which papers will be read on the "Inspiration of the Holy Scriptures" by the Rev. E. C. Bill, of Fairbault; and on the nature and authority of the Holy Rite of Confirmation, as shown by the Scriptures, and Church History, by the Rev. Geo. C. Tanner, of Owatonna. The reading of these papers will be followed by the discussion of the subjects by the Clergy. The Clergy will also report the condition of Missionary work throughout the district. The Clergy throughout the Diocese are respectfully invited to be present, and, in order that provision may be made for their entertainment, to give early notice to the Dean, the Rev. E. Livermore.

NEW YORK.—The Rev. Chauncey Bruce Brewster, the popular and energetic young Rector of Christ's Church, Rye, has published, by request, the sermon that he preached in Zion Church, Dobbs' Ferry, Nov. 3d, 1880, before the Southern Missionary Convocation of New York. The title of the Sermon is—"In Catholicity, Strength;" the text being from Eph. ii: 20-22; "Now ye are no more strangers and foreigners," etc. The request is enough in itself to show the estimation in which it was held, by those among the clergy and others competent to judge. The Rev. Edmund Guilbert, of the Church of the Holy Spirit, a brother-in-law of the late Dr. Walton, who was the Hebrew Professor in the General Seminary, has secured, at great advantage, in 66th st. and Madison Avenue, three lots on which to build a new church edifice, and has already raised \$19,000 towards this object. In the Department of "Woman's Auxiliary to the Board of Missions," the monthly meetings in New York City are held as follows: Committee on Work for Foreign Missions, the first Monday in each month, in Trinity Chapel School-room, 2:30 P. M.; Committee on Work for Domestic Missions, the first Wednesday, in Grace Chapel Rooms, at 2:30 P. M.; Niagara League, on the first Thursday of the month, at 11 A. M., in the Sunday School room of the Church of the Transfiguration, E. 29th st. The Rev. Edward Couley's friends having subscribed the \$250 fine, remaining in addition to his term of imprisonment, which expired on the 1st inst.; he is now free. They who know him most intimately, and who are cognizant of the far away reasons which first led to a hard and unjust prejudice against him, will rejoice to know that he is at last released from his terrible and cruel imprisonment, among the worst criminals in the land. The daily papers, having stated that his Bishop was going to present him for trial, a friend of Truth and Justice called to enquire of Bishop Potter in regard to the statement, and learned from him in substance that he knew of no foundation for such report. Rev. Dr. Washburn suffers the most fearful paroxysms of pain, which medicines fail to relieve. They have telegraphed to his daughter, who is in Europe, hoping that she may reach home before her father passes away; there is not much probability that he can endure so long.

CENTRAL PENNSYLVANIA.—The church in Honesdale was closed, the Sunday before last, owing to the illness of the Rector (Rev. T. F. Caskey); but the flourishing Sunday School held its session, as usual.

MAINE.—The North-East has come to hand (No. 92), and is welcome in the North-West. From its bright pages we gather that away there, in Maine, they know how to keep Christmas. They are likely, in those latitudes, to have plenty of the good old genuine material to keep it with. Christmas is Christmas there. And so from all quarters throughout the Diocese of good Bishop Neely, come glowing accounts of exquisite decorations, and well laden Christmas-trees, and joyful Christmas music, and bright Services, and "appropriate" sermons; but, somehow, the last mentioned articles, judging from the infrequency of their mention, were at something of a discount. And, when we come to think of it, that is apt to be the case rather generally. The season itself is a sermon, emphasized by its surroundings and accompaniments. The North-East contains, further, an account of a meeting of the Board of Missions, held in Christ Church, Gardiner, on the 7th of December.

Consumption Cured. An old physician, retired from practice, by having had placed in his hands, by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 143 Power's Block, Rochester, N. Y.

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The Selleck School, Norwalk, Conn. The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and Tuition, \$350.00 per annum.

St. Mary's Hall, Faribault, Minn. Rector, H. B. WHIPPLE, D.D., Rector. Miss S. P. DARLINGTON, Principal. Under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The 15th year will begin September 16th, 1880. For Registers, with full details, address the RECTOR. Prices reduced.

Brook Hall Female Seminary, Media, Pa. Will open on Wednesday, Sept. 15th. The high reputation of this School will be sustained by increased advantages the coming year. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to M. L. EASTMAN, Principal.

St. John Baptist School, 233 East 17th St. New York. Under the charge of the Sisters of St. John Baptist. Terms, \$275 per school year. Address the Sister Superior, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baier, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A., Rector.

Trinity College, Hartford, Ct. Examinations for admission will be held at Hartford, on Monday and Tuesday, June 27th and 28th, 1881; also on September 13th and 14th. Commencement is Thursday June 30th, 1881. For Scholarships and for Catalogues application should be made to the President. T. R. PYNCHON, D. D., Hartford, Ct.

School of St. John, THE EVANGELIST, Boston, Mass. Visitor, Rev. C. C. Grafton, S.S.J.E. For Terms apply to CHARLES HILL, 69 Pinckney Street, Boston, Mass.

Racine College, Racine, Wis. Will re-open Thursday, Sept. 9, 1880. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year. Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information apply to THE REV. STEVENS PARKER, S. T. D., Racine, Wis.

St. Agnes' School, 717 Monroe Street, Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations. Any further information may be obtained by addressing the Principal.

St. John's School, 21 and 23 W. 32nd St. New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

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The Living Church.

TEN PAGES.

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Unable to Decide.

There are a great many thousands of people in this country, who had parents that were willing enough to make Americans of them without their (the children's) will, but who in the matter of religion took the ground that they must be left to choose for themselves. Of these thousands, almost as many when they grew up, found it very difficult to decide. Most of them, however, finally reached a solution of their difficulty; but by different processes. Some of them happened to be educated in a particular institution, and that decided them to belong to the sect that conducted it. Others of them happened to meet a smart preacher socially, and he made captives of them to his way of thinking. Others happened to attend some revival meetings, and these "found" the long sought religion. Others happened to marry into a denomination or church. Still others happened to get hold of a book showing how a certain kind of religion or creed was the very best thing of the kind going.

But there are still others, and a very numerous proportion they are, who have survived the force of circumstances, or been unwilling to "happen" into a religion, who are totally without any religion whatever, because they have been unable to decide.

We have great sympathy with people who suffer themselves to be moulded by circumstances; it is so easy and saves so much trouble. We all like to reach our destination "across lots." But our's is a sympathy that owns the weakness of the method. There is nothing strong or heroic, about it; and that is the reason the gate is wide and many go in thereat; for heroes are scarce, and few souls are strong enough to fight their own way up to God.

On the other hand, we have deep pity for those who are unable to decide. We pity them, first, because it is too serious a matter not to have reached a decision in regard to one's religion; second, because upon their premises they are not likely even to reach any conclusion; third, because their conclusion, if they should reach it, is quite as likely to be wrong as right.

Now, we cannot believe that God would leave us without some means of ascertaining the truth in regard to this great matter. We do not believe it, either. We know that He has not. But it is not matrimony, or a controversial book, or a glib talker in the pulpit, or a rousing "evangelist," or a lovely "social," or a tipping table, or an essay, "full of the latest thought," or anything else under the sun, unless that thing was distinctly and authoritatively appointed by the God of Truth, as the means by which men may apprehend the truth, from the time when men first needed to settle this question, down to this year of Grace, 1881.

With all reverence for the Bible, we must say that it does not meet all these conditions; for there were millions of men in the world who needed to come to a decision before that Book was in existence. Still, inasmuch, as it is an inspired history of the times that ante-dated itself, it will help us greatly to learn the right way.

But those who are unable to decide must put aside prejudice and be honest. Their eyes must be clear, or they cannot see the truth. They must be willing to use their minds, also; and with patience, perseverance and prayer.

When we speak of "the Church," they will have to beat back the rising prejudice long enough to hear us ask whether, in the old Book, they can find any other term than that—"the Church," "And the Lord added to the Church daily such as should be saved." (Acts ii: 47.) "And God hath set some in the Church, first, apostles, etc." (1 Cor. xii. 28.) "Christ loved the Church and gave Himself for it." (Eph. v. 25.) There are at least twenty-five places in the New Testament in which the Church founded by Christ is called "the Church,"

and it is never called anything else; and of this Church our Lord Himself declared that it should exist in such perpetual strength, that its worst enemies should not prevail against it.

Wherever the Church may be found today, it is certain that in the first age, and when the sacred writings first made their appearance, there was no difficulty in identifying the Church. Nor is there any doubt that the Church enabled men to decide, by her presenting a two-fold witness of the truth which Jesus Christ had taught.

For our Lord had promised that the Holy Ghost should lead the Church into all truth, and he had furthermore sent the Apostles forth as His ambassadors. "As the Father hath sent Me, even so send I you." He bade them go teach all nations, baptizing them and teaching them the things he had commanded them to teach; and He promised that He would be with them to the end of the world. With them, and with those that should come after in their Office, for they would in due time die. It was their Office, not their persons, which was to continue to the end of the world.

Here, then, there was established by our Lord a two-fold witness of the truth, in the Church: 1. The Holy Ghost, and 2. The Apostolic Ministry.

St. Peter, shortly after the coming of the Holy Ghost at Pentecost, was forbidden by the officers of the Temple to teach there any more. He and his fellow apostles disobeyed, and were brought before the council. Their lives were in danger. The very mob who, a little later, slew St. Stephen, were ready to stone them to death. In the very face of a brutal death, St. Peter uttered the truth with a moral courage that was splendid. "We ought to obey God rather than men. The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree; Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." You will find these words in Acts v: 29-31. But mark where St. Peter, as spokesman of the whole Ministry, goes on to say: "And we are His witnesses of these things, and so is also the Holy Ghost, Whom God hath given to them that obey Him."

Surely, the wonderful gift of the Holy Ghost ought to enable a man to decide. But where shall one find the Holy Ghost? Since the Holy Ghost was promised to the Church, we must certainly find Him there; for there He was on the day of Pentecost. But where shall we find the Church? Just where the Apostolic Ministry is! But what is the Apostolic Ministry? It is that Ministry which our Lord established, and with which He promised to be present to the end of time.

The Ministry which our Lord established must still exist, therefore; and where that Ministry is, there is the Church; and where the Church is, there is the Holy Ghost to lead us into all truth.

Let those who are unable to decide seek until they find the apostolic Ministry. There the Holy Ghost is to be found. There is the Church with its two-fold witness.

But will this two-fold witness convey infallible knowledge of the truth to every one? No! God does not force free-will, nor does He reveal Himself to unfriendliness. Men who are unable to decide, because they lack honesty of motive and purity of life, will never be convinced by any amount of evidence. The apostolic Ministry delivers its witness to all alike; but the Holy Ghost only "to them that obey Him." (Acts v: 32.) He who seeks a final decision must seek in the right way—first, find the apostolic Ministry and the old Church of the Apostles, and then find the Holy Ghost, by obedience to God's will as revealed in and by the Church. Then, beyond peradventure, he will not only be able to decide, but he will rejoice in blessings untold. "If any will do His will, he shall know of the doctrine, whether it be of God."

Here, then, are three finger-boards. 1. The Apostolic Ministry, 2. The Holy Ghost, 3. Obedience to God's Will.

Let others pursue the remainder of the journey for themselves. We have done so and know where we are.

Any of our subscribers having copies of Nos. 113 and 115, which they do not care to keep, will confer a favor by transmitting them to us.

Diphtheria and Drainage.

The prevalence and fatality of diphtheria, this winter, have awakened the country to more than ordinary vigilance in the effort to ascertain the exciting cause. In the cities it has been demonstrated, we think, beyond a doubt, to be accompanied by defective sewerage. We have watched the reports closely, and if they are to be credited, death is in the "trap." There is no safety from sewer-gas but in the ventilation of sewer-pipes and traps by branch pipes extending above the roof. Sewer-pipes and catch-basins become loaded with impurities, and germs of corruption and disease are developed with astonishing rapidity. These, with the volumes of gas that result from decomposition, find their way into the house through the traps, and continue for weeks to poison the atmosphere. Of course the children are the first to succumb, and the delicate mucous membrane of the throat is the first part to be affected. The blood is poisoned, in addition to the local affection of the throat, and the disease that ensues is very fatal.

In the country, we have taken some pains to ascertain the probable cause of this fearful disease. It does not seem to be contagious, in the way that small-pox is, nor dependent on general atmospheric conditions. The observations of the writer go to prove that in country towns diphtheria is to be traced to foul water. There is death in the well. Several cases were examined in one town where the houses that had the drainage from the barn-yard and vaults towards the well, were visited by the disease; while the houses adjacent having drainage away from the well, escaped. In another town in Illinois, from which many of the inhabitants have fled, the water in many wells was found to be contaminated.

The papers this morning report the death of five children in one house, at Chrisman, Ind. Three of the children were buried in one day. On examination, the well was found to be only ten feet deep, with eighteen inches of water in it, the surface drainage, and the leakage from vaults and cesspools. A chemical examination of this water has disclosed the fact that it is loaded with decomposing impurities, both animal and vegetable.

The low state of water in a large portion of the State, has no doubt aggravated the danger. While the wells are full and the water is freely used, the corruption that drains into them is diluted, and but very small quantities are taken into the system. When the water is low the destructive element is concentrated in the bottom of the well and is drawn out to be administered to the family. Children drink water without admixture with tea and coffee, and without boiling, and being more delicate are more quickly poisoned than adults.

These may not be all the facts of the case, but they are facts and are worth noting. A little expense in ventilating the drain-pipes of the city house above the roof, would greatly lessen the danger from this and some other dreadful diseases; and a reasonable precaution in locating the yards and vaults of the village home would be a great protection. When a house must have its well below the level of these, there is no safety but in the use of rain-water. Indeed, with the soil honey-combed by vaults of corruption, it is a wonder that our towns that have no sewerage are not scourged by a perpetual plague.

A subscriber, in declining to renew, sends us this courteous explanation: "It is not because I am in any way dissatisfied with the paper, but I cannot afford it. I now take the diocesan paper, and have not time or money for two Church papers." The diocesan paper to which the subscriber refers, is a small, local paper, giving the details of diocesan work, at a cost of fifty cents. It is an important auxiliary to diocesan work, and is perhaps worth to the Bishop all that it costs him to print it. But the above indicates a possible disadvantage in this kind of periodical literature. What if the little monthly paper be the means of excluding from the diocese all other Church teaching through the Press? What, if it furnish an excuse to the Church families through the diocese, to decline to read anything about the Church at large? Will it pay, in the returns that all large-hearted Bishops are working for,—the growth of the Church in all this great land, and the education of the people in all things pertaining to Christ and His Church?

The LIVING CHURCH is not opposed to diocesan papers; it is often indebted to them for kind notices and aid in extending its circulation, and for the local news; but it speaks on behalf of all general Church papers, that are carried on by the investment of a large capital, and the devotion of life, when it utters a word of caution to the brethren on this subject. The advantages of diocesan papers are purchased at a large price, to the Church and to all general Church work, when they are allowed to become the means of keeping out the weekly Church papers, that maintain our Catholicity, and serve our common interests.

The diocese to which the subscriber above quoted belongs, is a comparatively small diocese. It is mostly missionary ground, and must have help from the Church at large. Do the Church people there wish to isolate themselves, to know nothing of the work going on around them, and to be unknown to their brethren? If they do, let them make the diocesan paper exclusive of all others. The general Church papers that have few subscribers there, will spend little time or money to gather reports of their work and needs. It is simply the law of supply and demand. If they have no use for the weekly paper, the weekly paper will soon learn to do without them.

"Wanted: The Church of the Essentials."

The Springfield Republican has made a discovery; thinks it has found a new need. It ends a brief sermon on the evils of schism, by saying, "what is needed is evidently a Church of the essentials." It never occurs to our able contemporary that this, after all, is no new need of men. It is one that has existed all along. God knows of it. He supplied this need; supplied it fully in His Kingdom set up for men. "The Lord added to the Church daily." It was the Church of the essentials. And we know what those essentials were. St. Paul told of them, when he said: "there is one body and one spirit, even as ye are called in one hope of your calling: One Lord, One Faith, One Baptism, One God and Father of all." The Kingdom which St. John the Baptist announced, and which our Lord set up among men, was "The Church of the Essentials." It has existed, through the ages, all along. It is going to exist here among men, until "time is not, and eternity is." The gates of hell shall not prevail against it.

"What is needed is, evidently, the Church of the essentials." But what men need is not always what they desire. All men need amendment of life. Few desire it. All need to grow in grace and in the knowledge of Christ. Few, however, desire to do so. What men need is one thing. What men want is often another and quite a different thing. It is so as regards "the Church of the essentials." All need it. Few, comparatively, want it. They want, rather "the Church of their choice," as opinion or inclination or advantage may decide for them. They have their own notions as to what are "the essentials." To some, it is essential, not that they should have toleration but domination. If they cannot do what they like in the old Kingdom, they will set up a new one. For some, "the Church of the essentials" is one essentially fashionable or essentially exclusive. For others, the essential thing is, that they shall be sufficiently prominent, sufficiently consulted, or sufficiently recompensed, in some way, for the investment made. But, to such as look for "the Church of the essentials," in an honest and good heart, we point to that Kingdom of Christ, once, and once for all set up among men.

The issue of the LIVING CHURCH for January 20th, contained news, not appropriated from other papers, but nearly all reported for its columns, from the following dioceses and cities: North Carolina, Maryland, Baltimore, Washington, Indiana, Illinois, Quincy, Springfield, Long Island, Ohio, Texas, Minnesota, Georgia, Missouri, Iowa, Alabama, Buffalo, Delaware, Chicago, Western Michigan, Wyoming, Cairo, Philadelphia, Connecticut, Alabama, Detroit, and New York—twenty-three dioceses!

Besides the news budget, for which no extra effort was made, and which the LIVING CHURCH can show in almost any

issue, there were, a Lakeside Letter, Foreign Notes, Editorials, a letter from Dr. Bolles, six letters to the Editor, the first of the Series, "The Clergy in the Parishes," Personal Mention, Deaths, Notices, Current Events, Current Literature, an original Poem, five selections of Poetry, Stories on the Catechism, three original articles under Calendar, and two columns of useful information for the Household. Ten publishing firms were represented in the advertising columns. A delay in the mails prevented the arrival of our special correspondence from England. We are happy to offer our readers, this week, even a larger amount, giving them ten pages instead of eight. Let them give us a circulation of 20,000, and we will try to see what can be done in Church journalism. We really can't afford to do our best for the small list of ten thousand! Subscription price, \$2.00 a year; to the clergy, \$1.50.

Echoes of the Week.

The junior Dr. Tyng's sermon on Modern Miracles has been published. The cures at Lourdes and the like, he attributes to supernatural influences, in answer to prayer. We recommend the Doctor to read some medical work, showing the effect of mind upon body. The wonders that are wrought by fanaticism and fancy, are not generally known.—We venture a suggestion to railroad managers, that all brakemen who have to call out the names of stations to passengers, be instructed in the pronunciation of those names. It is an outrage upon the rights of the ignorant, a crime against society and treason to the country, the way these gentlemen of the road ignore orthoepy.—By an oversight, the second letter to "Godly Layman" has been omitted from this issue, and the series is broken. It will be continued next week.—On Monday of this week, snow was falling at Augusta, Ga., for eight hours.—"THE LIVING CHURCH" gave its friends this year a Christmas supplement, and, altogether, twelve pages of delightful Christmas reading. The week following sees the favor repeated, and an illustrated New Year heading thrown in. Indeed our brother merits prosperity when such are the evidences of a desire to please. This number gives us letters from Washington, New York, Brooklyn, Philadelphia, Baltimore, Albany, Detroit, Louisville, London and San Domingo. Verily, our brother knows how to secure success." This is what the *Kalendar* says, the official organ of Western New York; for which, and for other kind words, it will please accept our thanks.—An aged clergyman in Pennsylvania writes: "I served for many years a parish (Christ Church, Huntington) where Mr. Barton, Mr. Andrews, and Mr. Botwell preached in ante-Revolution times. The latter was imprisoned because he was loyal to what he supposed to be the legitimate civil authority, and to the Church he had vowed to serve. Within this parish grew up, in later times, the now Bishop Clarkson; his father being long a Vestryman here."—The new *Lectiories* and Reports of various Committees of the last General Convention may be had from the Secretary, the Rev. Charles L. Hutchins, Medford, Mass. The *Journal*, to be issued shortly, will be furnished at \$1.00 in paper cover, \$1.50 in cloth. Only a few copies more than necessary to meet the requirements of Convention will be printed.—One of our Diocesan Conventions has voted that until the funds of the Diocese shall be available to pay in full the amount of salary promised to the Bishop, the parishes and missions shall pay his travelling expenses incurred by his visitations; which goes to show that financial troubles are not always to be laid at the door of Vestries. The Bishop so situated is one of the most faithful, self-denying men in the Episcopate. His labors in any other profession would command double the salary pledged by the Diocese, yet this is not all paid!—At the recent annual festival of the New York Press Club, the Rev. Dr. Irenaeus Prime was present, who, for over forty years, has been connected with the *Observer*. Few men in journalism have won such wide respect and regard.—Dr. Pusey will commence, this week, a course of lectures at Oxford on *Prophetic Psalms* and other Prophecies of Christ. He is now eighty years old, and for over fifty years has been Reigus Professor of Hebrew in the University. It made quite a sensation among college men, to see a youth of twenty-eight appointed to such a place, but nobody will be anxious to succeed him.—We miss a large piece from the North Texas *Churchman*, this month, which has been clipped by some member of the family to read to the children. If we hear that the LIVING CHURCH is treated in this way, we shall consider it a compliment.—Canon Liddon, in a recent discourse, indicated the present condition of Erastianism in the English Church, in the following words: "Maintain, if you like, that your Bible is honey-combed with legendary and uncertain matter, provided only that you do not maintain it too coarsely and provokingly; but beware, oh! beware, of the crime for which our modern wisdom practically reserves its sternest condemnation—the crime of wearing a vestment too many or a vestment too few, since this may, perchance, expose you to even ruder punishments than any which are at the disposal of a spiritual society."—The *Protestant Episcopal Church News* has our thanks for kind and complimentary notices of the enterprise and progress of the LIVING CHURCH; but what does it mean by "unrestrained efforts which are not natural"? Really, we didn't mean to do that!—The 16th of January was appointed by Bishop Gillespie as a day of prayer for colleges

and schools, and special prayers were set forth for the occasion.—From the Spirit of Missions for January we learn that Dr. Bunn, missionary physician to China, has resigned, and Dr. Deas has been appointed in his place. Dr. Boone has arrived in Shanghai, and Mr. Gardiner, and Rev. Mr. Woodman and wife have arrived in Japan.—The Bishop of Montana has become an official visitor of Griswold College, Davenport. There is a general movement of the trans-Mississippi Bishops to unite on this college, and its advantages of property and situation are great.—We are informed that our report of the lack of clerical services in Grand Rapids during General Convention, was a mistake. There was a resident priest there all the time.—Our contemporary, the Omaha Church Guardian, yields the liveliest pen among the monthlies. It quite takes ones breath away, sometimes, to keep up with him! That was a capital notice he gave us last week, and here are our thanks.—A friend writes: "Every mother and daughter ought to read your editorial in No. 115, Having a Good Time. It is worth the price of the paper for a whole year."—We have many requests for extra copies of that number (115) which we cannot fill, unless some kind friends return copies after reading.—"I could not think of accepting," writes another, "your special offer to new subscribers among the clergy, but send you the full amount. Every page of the specimen copy was teeming with interest."—A Rector in a neighboring city has sent the following letter to his Parishioners: "A specimen copy of the LIVING CHURCH is sent you, at my request, in the hope that you may examine it and decide to become subscribers. You will find it to be a trustworthy news messenger from the Churches; an instructor in the way of life, visiting you in your own houses, week by week; an aid to devotion, and a finger pointing towards God. 'Add to your faith, knowledge.' The World newspaper reaches you daily; let the Church's newspaper reach you at least once a week. If every family in our parish were to receive and read the LIVING CHURCH, I believe our spiritual efficiency would be nearly double. I will gladly receive and forward your subscriptions."—Are Pantheistic germs less to be deprecated than Romanizing germs? We have discovered one of the former in the Hymnal.

"Till, in the ocean of Thy love,
We lose ourselves in heaven above."

A Working Deanery.

Correspondence of the Living Church. A meeting of the Northern Deanery of the diocese of Illinois was held at Grace Church, Galena, on the 18th and 19th inst. At the first Service of the clergy, only the Rev. W. W. Steel, Rector, and the Rev. N. W. Heermans, of Amboy, were present; the Dean and Secretary of the Convocation having stopped on the way, for a Service at Warren. On the 19th, Morning Prayer was said at 9 o'clock; at 10 o'clock, Litany, and a sermon by the Rev. A. W. Snyder. At 11 o'clock there was a Celebration of the Holy Eucharist, the Dean acting as celebrant. At 3 o'clock there was a business meeting of the Deanery, at which there were in attendance the Rev. R. F. Sweet, Dean; and the Rev. W. W. Steel, Rector; and Revs. A. W. Snyder and N. W. Heermans. The Rev. Wm. Toll, of Sycamore, was kept at home by sickness in his parish, and the Rev. J. E. Goodhue, of Sterling, by illness. Of laymen there were present, the Hon. Fred Stahl and Dr. Kittoe, of Galena. Reports were made of the work going on in the several parishes and at the various stations. At all points the work is full of encouragement and hope. There are only eight clergy in the Deanery, yet Missionary Services are regularly maintained at twenty-four different places. The most zealous missionaries of the Convocation are the Dean and Dr. Kittoe of Galena, a layman. Mr. Sweet, aside from the work in his parish at Freeport, goes once in two weeks to Lena, once in two weeks to Warren, and once a week to Polo. Of the laity, Dr. Kittoe maintains Services regularly at three points in the vicinity of Galena. Mr. Hemans made a very favorable report of the work at Amboy. They are soon to build a rectory there, having lately received of Mrs. Watson, of Tonica, a gift of \$1,000 towards this object. The secretary of the Convocation was instructed to convey to Mrs. Watson the thanks of the Convocation for her generous gift. At the Thursday night Service, an address was made by the Rev. R. F. Sweet, Dean, on the work of the late General Convention, and addresses were made by the Revs. Steel and Snyder. The next meeting of the Convocation was, as to time and place, left to the Dean. An unusual number of the clergy were kept away by sufficient reason, but we had, nevertheless, a very excellent meeting, and were very cordially welcomed to Galena, and delightfully entertained.

Reported by the Secretary of the Convocation.

To the Editor of the Living Church:

The sad intelligence of the death of the Senior Bishop of this Diocese reached this parish on last Friday night, and although we were expecting to hear it, our hearts were none the less saddened when the fact was announced that our good Bishop had been called from the Church on earth. We feel assured that our loss is his eternal gain, and that he is now enjoying the happiness of Paradise. He was, indeed, a faithful steward, and is now reaping the reward of a well-spent life. The church edifice in this parish was, by the direction of the minister, draped in mourning, and the Services on Sunday last were solemn and impressive. Our pastor, the Rev. T. B. Haughton, preached an appropriate sermon, and paid a touching and merited tribute to the memory of Bishop Atkinson. He stated in the course of his remarks that the good Bishop had been to him a friend and a father, and he be-

lieved that he had been the same to each of his clergy, and that the memory of his Christian graces and virtues, and his words of Godly counsel, would be affectionately remembered and cherished by his loving people. It is not too much to say, that no Bishop ever lived who had a stronger hold upon the affections of both the clergy and laity of his Diocese. He was kind to all, and his face was the very type of a Christian gentleman. Appropriate prayers were said, and the entire congregation seemed to be deeply impressed. May the good Lord sustain and comfort the bereaved. LAYMAN. WILLIAMSTON, N. C., Jan. 12th, 1881.

Church Work in Decatur.

Correspondence of the Living Church. One of the most important towns in Central Illinois is Decatur. It is nearer to the centre of the State than any other large town, and is rapidly becoming a business centre. Seven different railroads now converge and cross at this point. The population is about 12,000, and increasing. Manufactures and business are in a most thriving condition.

Fortunately, the Church is in a condition to take advantage of this tide in the affairs of the town, and is keeping pace with it. Until within the last two years, St. John's Decatur, has struggled on with varied fortune, laboring under the disadvantage of short rectorships and a shorter income, and making but slow progress. The parish was organized in 1855, Messrs. Cyril Fuller, W. J. Quinlan, and Lowber Burrows, who are still pillars of the Church, being active in laying the foundations. Mr. Fuller has been Senior Warden of the parish for a quarter of a century. In the General Convention of 1829, he was the only lay representative of Vermont. His reminiscences of the session are very interesting. Dr. Meade's case was under discussion, and a very exciting debate took place. In the election of Dr. Meade as Suffragan Bishop, Virginia had withheld the right of succession, but afterwards conceded it. In this Convention only thirty-seven Lay Deputies were present, representing fifteen Dioceses.

Two years ago, the Rev. Walter H. Moore was called to the rectorship of this parish, and his labors have been crowned with abundant blessing. Within a year, more than \$1,100 has been spent in repairs and decoration of church and rectory; a mission has been established in a neglected part of the town, and a comfortable chapel has been purchased from the Baptists who had abandoned it, for \$600. Its original cost was \$2,200. This part of the town is growing rapidly, and ours is the only Christian work in progress there. I visited the Sunday School, and heard the children sing and recite the Catechism. The school numbers about fifty children. The most active lay workers in the mission are Mrs. Rusk, Mrs. Waughop, Mrs. Lowe, and Miss Halleck. The people living in the vicinity are very kindly disposed to the work, though not Church-members. They have carpeted the spacious chancel (formerly used as a classroom, but now opened by a triple arch-way, with fine effect), and have provided organ and other needful articles. The walls of the chancel are papered with plain crimson paper, and the ceiling with blue, looking very warm and rich through the arch-ways; the altar with its Christmas decorations, being a prominent object. Mr. Quinlan has done more than any other layman to open this field, having himself advanced the money for its purchase. St. John's, Decatur, is, indeed, rich in laymen who are devoted to the Lord's work and make a business of their religion. Besides those that have been mentioned, Mr. H. H. Bishop, Superintendent of the Sunday School, is a most valuable helper. Two of the Deputies of Springfield at the late General Convention, were from this place—Messrs. Burrows and Quinlan.

Mr. Moore is faithfully assisted in his work in Decatur and neighboring towns, by the Rev. D. D. Heffer, Deacon. Another Deacon is soon to be added to the clerical force, Mr. Francis Weeks, late a Methodist local preacher, and living near Mason.

Outside of Decatur, several important missions are carried on. At Bement there are about a dozen Communicants. Fifteen years ago there was a parish there, but it has been entirely disorganized, the people being scattered among the various denominations. They are now rallying again under the old banner, and the future seems to be assured. A church is projected, and by God's blessing will be built. One entire Sunday and one week day Service are given to this mission, each month. Marva is another promising work. Mr. Robert J. Young, a staunch Churchman, has, for years, had Services in his own house on the Lord's Day, and is aiding Mr. Moore efficiently in laying foundations. The same Services are given as at Bement. At Clinton, to the north, and at Pana, to the south, the way is open for the establishing of missions, and work will be begun in the spring. Pana has a population of about 5,000, and we have nothing to represent us there. The same may be said of many thriving towns in Illinois, but the revival of Church zeal among us will not allow it long to remain a fact. Thank God, Churchmen are awaking to their responsibilities, and Bishops, clergy and people are freely offering themselves in the high places of the field. The Diocese of Springfield is moving on like an army with banners to possess the land. Let all the people say "The Lord be with you!"

The Rev. Mr. Hutchins' Sunday School Hymnal is well known in almost every Sunday School of the Church, in this country and Canada; but the new edition (which we announce elsewhere) seems likely to have a still wider circulation, since a committee of Congregationalist ministers in Massachusetts have invited Mr. Hutchins to publish an edition (without the liturgical portions) for their use.

The Church in Iowa.

The Western Convocation at Creston—The extent of territory which it includes—Contemplated sub-division of the Diocese. Correspondence of the Living Church. The Western Convocation of the Diocese of Iowa held its Epiphany session on Tuesday and Wednesday of the current week, at Creston, in the southern part of the State. Creston is a town of over five thousand inhabitants, situated on the line of the C. B. & Q. Railroad, and owing all of its importance to the fact that the machine shops of the Iowa section of that great corporation are located there. To this fact, also, we regret to say, is due a secularizing spirit, which pervades the place, and makes it "up-hill" work to establish the Church there. But do we not find this same all-absorbing tendency to secularization elsewhere? Is it not felt even in Chicago? The railroad interests in Creston are predominant over all others; and one of their incidents is, almost the entire non-observance of the Lord's Day, or its observance almost exclusively for rest, and but very little for worship.

So it was thought advisable to hold a meeting of the Convocation at this busy railroad centre, with a view of assisting the Rev. W. C. Mills, who has lately settled there, in the organization of a Mission of the Church. He was met there by the Dean (Rev. J. S. Jencks, Jr.), Revs. F. T. Webb, of Council Bluffs, Secretary and Treasurer, A. Ramsey, of Sioux City, and J. L. Strong, of Chariton. Divine Service was held on Tuesday evening, and on Wednesday morning and evening. The Rev. Mr. Webb preached the Convocation sermon on Tuesday; Rev. Mr. Ramsey, the Missionary sermon on Wednesday morning; and the Dean, at the evening Services of that day. Rev. Mr. Mills has succeeded, during some two months that he has been in charge, in securing a commodious Hall, and fitting it up with very good taste, and in Churchly style. The ladies of the Mission recently had a fair and supper, to raise money for furnishing the Hall for regular and permanent Services; and they were agreeably surprised to find that their receipts were almost \$160.

Several business meetings of the Convocation were held, at which questions were discussed relating to the Missionary interests of this pre-eminently missionary district of Iowa; and measures were adopted, which, it is trusted, will tend to develop the Church, by increasing the number of parishes and missions within the same. The next meeting will be held at Sioux City, during the last week in April next. The Western Convocation of Iowa comprises 56 of the 99 counties of the Diocese. And, of the 39 counties shown by the last Diocesan Convention Journal to be without either parish, or organized or un-organized mission of the Church, thirty-one lie within the boundaries of the Western Convocation, which comprises over 30,000 square miles. So this part of the Diocese may properly be regarded as missionary ground; and this is why our Diocesan Convention of 1877 voted to relegate this Western half of Iowa to a territorial status, with a Missionary Bishop in charge; and not from any desire on the part of the Diocesan, to either lighten his labors, or diminish his responsibilities.

And some such a division would seem to be inevitable ere long; since it is very difficult for one Bishop to work thoroughly and efficiently so large a territory. Iowa covers an area of 55,045 square miles; being within only 360 square miles of the size of Illinois, which latter has for some time been (wisely and judiciously for the interests of the Church in that State) partitioned off into three separate and independent Dioceses. So, in the judgment of some of the clergy and Church-people of Iowa, should her eminent domain be equitably trisected. RODERICK.

Personal Mention.

—The Bishop of Springfield has entrusted to the Rev. T. W. Haskins, Rector of St. Paul's, Alton, jurisdiction over Madison County, Ill. Communications may be addressed to him at Alton, Illinois.

—The Rev. John A. Harrison, D.D., having resigned the Parish of St. Luke's Church, Jackson, Tennessee, has taken charge of Trinity Church, Demopolis, Alabama. Address accordingly.

—The Rev. W. P. Ten Broeck, late Rector of Christ Church, St. Paul, Minnesota, has taken temporary charge of St. Paul's Cathedral, Indianapolis, Indiana. His address is 80 Tennessee Street, Indianapolis, Indiana.

—The Rev. Mahlon N. Gilbert, Rector of St. Peter's Church, Helena, Montana, has accepted a call to the Rectorship of Christ Church, St. Paul, Minnesota. Address accordingly.

—Rev. Pelham Williams, D.D., has been called to St. Paul's, Washington; and Rev. A. Leonard, of the Church of the Redeemer, Brooklyn, to St. John's, Washington.

—By private letter from New York, we learn that there is no hope of Dr. Washburne's recovery.

Marriages.

GUYER—DAVIS.—At the residence of Mrs. Law, Henry, Ill., on Wednesday evening, Jan. 19, 1881, Mr. George G. Guyer and Miss Maria E. Davis, by the Rev. C. W. Löffingwell, D. D., Rector of St. Mary's School, Knoxville, Ill.

Deaths.

STARK.—Entered into Paradise, on the morning of January 14th, 1881, at Sycamore, Ill., Clara, only daughter of Arthur M. and Ellen Stark, aged 4 yrs. Scarlat fever.

GLIDDEN.—Jan. 8th, 1881, in Boise City, Idaho, "in the Communion of the Catholic Church," "in the sure and certain hope of a glorious Resurrection to life eternal," William W. Glidden, aged 53 years. The deceased survived his beloved wife exactly one year.

The Easter term of St. Peter's Parish School for Boys, at Rome, Georgia, opened January 10th; Col. Henry D. Capers, Teacher. About twenty-five boys are already in attendance. The new school-room is said to be the finest school-room in Northern Georgia.

Notices.

Diocese of Quincy.

There will be a series of Services at St. John's, Keokuk, Ill., on Monday and Tuesday, Feb. 7th and 8th. The promotion of the interests of the Diocese, its congregation and missions, is sought. The clergy of the Diocese, and neighboring Dioceses, are cordially invited to present and assist. Clergy intending to be present will kindly notify the Rector, the Rev. E. H. Rudd, and bring with them their supplies.

BOARD OF MISSIONS.—A meeting of the Board will be held at Keokuk, on Tuesday, at 11 A. M. Those desiring to do so, can come and return on the same day. By order. E. H. RUDD, Secretary.

There will be a meeting of the Northern Convocation of Minnesota with the Parishes of Minneapolis, Feb. 15, 16, 17. An interesting programme of Services is arranged. D. B. KNICKERBACKER, Dean.

Wanted.—For Christ Church, Houston, Texas, an Organist—one used to Surplined Choir, a Communicant, and a Churchman. Good opening for Music Teacher, either vocal or instrumental. Terms for Organist, \$40 per month. Apply to the Rector, with credentials.

Grace Church; Cedar Rapids, Iowa, having just built (and paid for) a handsome Mission Chapel, at a cost of \$5,000, in which are already gathered a Sunday School of 150 scholars, and a good congregation, desires to secure the services of a young unmarried clergyman, as an Assistant to the Rector. For particulars, as to salary, etc., address the Rector, REV. SAMUEL RINGGOLD.

Wanted.—By a young man (a Churchman) a situation in an office or counting-room to learn some good business. Will be satisfied with small salary at first. Good references. Address G. H., care LIVING CHURCH.

A Priest (married) desires the temporary charge of a Parish. Musical, High Church views. Address H. G., office of LIVING CHURCH.

A Bed for Incubates.

Contributions are solicited for the endowment of a bed for incubates in St. Luke's Hospital, Chicago. No hospital fees, except in very rare instances; and the unfortunate people who cannot recover, are often reduced to great suffering for the want of proper care. One bed at least in St. Luke's will be set apart for the use of such persons. \$3,000 is absolutely necessary; on its being obtained the income of that amount will be used for its support. Any sum will be acceptable, and acknowledgment will be made in full paper. Rev. Clinton Locke requests that all who feel inclined to aid in the good work will inclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund.

Table with 2 columns: Name, Amount. A. Friend, \$5.00; A. Avails of work, \$25.00; Mrs. Stickney, \$25.00; St. Luke's Penny, \$1.34; Previous contributions, \$2,782.76; Total, \$2,814.35.

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Church Calendar.

JANUARY, 1881.

1. Feast of Circumcision.
2. 2d Sunday after Christmas.
6. Feast of the Epiphany.
9. 1st Sunday after Epiphany.
14. Friday, Fast.
16. 2d Sunday after Epiphany.
21. Friday, Fast.
23. 3d Sunday after Epiphany.
25. Conversion of St. Paul.
28. Friday, Fast.
30. 4th Sunday after Epiphany.

There arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but He was asleep. S. MATTHEW viii:24.

This of itself may be a real comfort to us, that a dangerous storm and great distress may happen to the best of men; such things are no proof that we are deserted of God, or that He is displeased with us. Christ being in the ship did not prevent the storm. And this applies to many of our troubles and perplexities, especially such as occur to the Church; which is indeed that sacred vessel which contains Christ and His people, and is almost always, as it were, in jeopardy, and covered with the waves. And Christ within her is often, as it were, asleep, trying our faith and waiting for our prayers.

ISAAC WILLIAMS.

Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;

Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

REV. S. J. STONE.

Stories on the Catechism.

By A. C. Jones.

I believe in God the Father Almighty, Maker of Heaven and Earth.

PINEAPPLE COURT—CONCLUDED.

Netty tried to be as bright as she could, and was just telling Maggie about the feast they would have next time she got her money, when perhaps she would not meet father, and was so excited over the picture she was drawing of a mutton-pie, to be followed by snaps, that she did not hear the door open, and it was only by the delighted surprise on Maggie's face that she learnt something must have happened. Then she turned round, and saw a lady with a sweet, gentle face, standing at the foot of the bed, and did not need Maggie's explanation to feel sure that this was her "kind lady."

Poor Netty! Just at first she was not at all pleased, or at all pleasant; but Miss Graham spoke so gently to her, and was so sorry for her loss, and promised so kindly to supply the much desired piece of flannel, that at last she was quite as friendly with her as Maggie was; and was just asking her, of her own free will, to tell her what she had told Maggie about the Father in Heaven; when there came a gentle tap at the door, and on Miss Graham's opening it, the tall clergyman came in. This seemed to disturb Netty even more than the lady's entrance had done, for all at once she made up her mind that he must be the doctor that Mrs. Mahony once said would be able to make Maggie well, if he took her away. And so she confronted Mr. Heriot with rather an angry face, and an announcement that she wouldn't be parted from her sister. But the good clergyman assured her he had no intention of taking either of them away, but had only come to see if he could do anything to help them. He was a young man, and had a pleasant bright face, that almost did good of itself wherever it went, and Netty was soon softened, and the four friends began an odd sort of chat together.

At first Mr. Heriot listened patiently to all Netty's complaints of her father's unkindness; but when she went on to say, as Maggie had to Miss Graham, "Perhaps some day he'll die, and then we'll get along better," he stopped her, and told her she must ask God to make him better while he lived, and then they would all be happy together.

"God," said Netty; "is that the same as the Father in Heaven? If so, I don't know how to get to Him."

"We needn't get to Him, Netty," Mr. Heriot answered, "because He is never far away from us, and hears all we say to Him wherever we are; but the Church is the place where we can find Him the most easily, and you must come there to ask Him."

"Church?" said Netty, "what's that?"
"Oh, my child," Mr. Heriot said, "you must surely know the church, you can hardly go to your work without passing it! Don't you know the large building where the door is always open, and you see the lights, and hear the music?"

"Oh yes," said Netty, "I know the place, but I've never been there, because I know they make you pay money at those places where they sing, and I want all my money for Maggie."

Mr. Heriot smiled, and thought the case rather hopeless; but he only told Netty there was nothing to pay to go into the church; that it was God's House, free to all His children, and that he would try whether he could arrange for both her and Maggie too, to come to-morrow afternoon to the Children's Service. He knew a mother who had a little invalid girl, and he thought she would very gladly come

and carry Maggie downstairs, and draw her to the church in little Mary's chair, after she had left her in her place in her class. Mr. Heriot had got so far in his arrangements; Netty meantime staring at him with all her eyes, and wondering why he was so kind to them, when little Maggie said:

"I do believe all fathers are not bad, because you say it was the Father in Heaven that sent you to us; and so He must be good."

And Miss Graham was secretly giving thanks for her words, when again the door opened, and this time it was a policeman that presented himself, followed by Mrs. Mahony, and as many others as the narrow doorway would accommodate with a glimpse of the scene within.

"Are you John Ross's little girl?" said the policeman; "because if so, you had better come with me, for your father's been run over, and taken to the hospital, and he asked for you. The doctors say he's very bad; but perhaps you'll do him good," he added in a gentler tone, as Mr. Heriot put up his hand to stop his words.

Poor Netty was terrified at the idea of going to see her father; and, if anything could make it more dreadful, going in the company of a policeman. But when Mr. Heriot said he would go with her, while Miss Graham stayed with Maggie, she relented.

Mr. Heriot first saw the injured man, and thought it no sight for Netty; but he begged so earnestly to be allowed to tell her he was sorry he took her money away, that the clergyman could not refuse; and so gentle were her father's words, and so gentle his parting kiss, that Netty went home and told Maggie she thought "the Father in Heaven was going to make father good after all."

That night Mr. Heriot had a long talk with Miss Graham about Netty and Maggie. He had seen the doctors, he said, who told him there was no chance of John Ross's recovery, though he might live some weeks. And so, "though you know my dislike to breaking rules, I think we must break one in this case, and take them both into the Orphanage."

Miss Graham smiled, for she thought all Mr. Heriot's rules ran the same chance of being broken, when any great good was to come of it. But she willingly undertook to make all the necessary arrangements, and to satisfy Mrs. Mahony, who she knew would be sorry to lose the children when it came to the point. And then he spoke of Netty's wonderful love for Maggie, and his admiration of the brave way in which she had kept to the work that must have been so irksome to her, for the sake of her little sister.

"Poor little Maggie! she is not long for this world," he said; "but I hope she will be spared till the belief in the Father in Heaven has taken deep root in both their hearts, or Netty will not know how to bear to part with her."

Day after day, for nearly three weeks, did Mr. Heriot visit John Ross in the hospital, and combat his doubts, and remind him of all the old truths he used to know as a child, and had well-nigh forgotten. Very lovingly did he try to convince him of the fearful wrong he had done his children, in letting them grow up in ignorance of God and His holy religion; until one glad day the joy was granted to him of knowing that the hardened man was repentant, and eager for reconciliation with the Father he had forsaken and offended. The next day, when the rites of the Church had restored him to the place he had forfeited among the company of the Redeemed, Mr. Heriot contrived that both the little girls should see their father; and perhaps none of the lessons he had striven to impress upon them, about the Fatherhood of God, sank so deeply into their hearts as the words their father spoke, with his hands on both their heads:

"Yes, my girls, I'm glad to go; I shall never be able to do wrong any more; and the Father in Heaven has forgiven me. I am going to Him, and to your dear mother, who has been safe with Him so many years."

"Then, father," said Netty, "the Father up in Heaven is your Father as well as ours?"

"Yes, yes, Netty," said the dying man; "He's my Father, though I'd forsaken Him; and He can do everything, for He's made me sorry. And He's good, little one, for He's raised up kind friends for you and Maggie, and He's forgiven me. And you must be good children, and try to please Him on earth, and then some day we'll all be together with Him in the Heaven He's made for Himself and us."

It was a great deal for John Ross to say; and the nurse said the little girls must be taken away now. So he kissed them fondly, and blessed them; and that was the last time they saw their father. The next day Mr. Heriot told them the Father in Heaven had taken him to Himself, and they would never see him again, till they saw him "happy in the Paradise of God."

The children fretted at first; but their intercourse with their father had been so sad the greater part of their little lives, that though Netty said, "It did seem a pity he should go away just when he began to be kind, like the fathers in the story-books," they were soon comforted. The bright, happy days at the Orphanage were so unlike anything they had ever known; and

the week-day school, which would have seemed long and wearisome some time ago, was made so attractive by the kind Sisters' gentle way of teaching, that they seemed almost to forget the past. And then there was the short service, morning and evening, in the little chapel; and the greatest delight of all, the being taken to the beautiful church which Netty had once mistaken for a music hall, because whenever she went past it in the evening she heard singing, and saw the bright lights.

The doctor, who saw Maggie after she went into the Home, was very hopeful that she might be greatly benefited by sea-air and good living. So by Mr. Heriot's exertions, she was placed in a sea-side Home for sick children, and improved even more quickly than had been anticipated.

One day, when winter was drawing near, Sister Kate went down to Margate, and took Netty with her; and I don't suppose the whole of London contained a happier girl than she was when she came back. She had seen Maggie actually standing on her feet, supported by crutches. And the doctor had told her he quite hoped, when Maggie left Margate in the spring, she would be able to walk with the aid of those trusty supporters.

And now, full of that hope, we must take leave of our little friends; happy in knowing that their troubles, humanly speaking, are at an end; and that, having learnt to trust to the love of their Almighty Father, they will pass safely on their pilgrimage through this world, till He brings them, sooner or later, to the Heaven which He has prepared for those who love Him.

PRESERVING THE BALANCE.—Old Captain Stanley, who lives down in the middle of Kentucky, was a good old Hard-shell Baptist, who occasionally would tell a story at the expense of some of the brethren. Many years ago they were not so conspicuously orthodox on the temperance question as they are in our time. "On one occasion," said the captain, "the brethren down in my region were about to have a grand church gathering, and all the faithful in the neighborhood were expected to exert themselves to entertain suitably and hospitably the visiting brethren. Two of my neighbors met each other just before the grand gathering, one of whom said:

"What are you going to do?"

"Well," replied the man, "I've laid in a gallon of first-rate whisky."

"A gallon!" retorted his neighbor, with a look of contempt; "why, I've got a barrel; and you are just as able to support the Gospel as I am."

In those days you could always tell a Hard-shell by looking at him from behind; one of the skirts of his coat would hang lower than the other—the one in which he carried his bottle. But the captain said there was one old brother down there whose denominational views couldn't be ascertained in that way; his skirts hung even—a bottle in each pocket.—*Editor's Drawer, in Harper's Magazine for February.*

SOME PHYSICAL FRUITS OF IDLENESS.—The mind should be always occupied; it is strengthened and preserved in a healthy state by work; whereas it decays or becomes impoverished by disuse, or what is even worse, since it is impossible to keep the brain absolutely at rest; its powers should be profitably employed, or they react on the system, and give rise to the numberless ailments, physical, mental and moral, known as hysteria. This term almost implies that I am thinking of the female sex; certainly it is to women especially that the want of application applies. Young men are forced to get their living whether they like it or not; but a large number of young ladies in a family have absolutely nothing to do. Those brought up in the country have this advantage, that they may always make work for themselves; the village children may be taught and otherwise cared for; bringing not only a blessing on them, but a healthy body and mind to the benefactor.

In town, the condition of middle-class girls is, to me, pitiable. They are too genteel to follow any occupation; they are often too many in a family to assist in domestic duties; they have returned home from school with some very poor accomplishments; their knowledge of French and German is not sufficient to allow them to converse in those languages; and just enough music to indulge in a doleful song or play badly on the piano. They dawdle through the day in a listless way, and fall victims to a thousand little ailments which the doctor is supposed to put right by physic. And the most curious thing is, that should the instincts of the girl force her to put some of her energies into use, she is as likely as not to be thwarted by the mother. I am a daily witness to this; and when young ladies are brought to me for advice, the invariable story is that they are overtaxing their strength; the maternal instinct being so perverted that it has become, with many, the belief that every movement means fatigue, and absolute rest is the way to insure health.

Thousands of people might be enjoying reasonable lives, with opportunities for self-culture, for social enjoyment, and for charitable effort, whose whole energy is absorbed in the desperate struggle to add superfluities to comforts.

The Pastoral Relation.

From Bishop Huntington's Address, 1880.

Reflecting alone, as I do very often, on our condition as a spiritual family, questioning with myself what in my own place I can do or say to fulfil more perfectly my duty towards you all, I direct my thoughts successively, one by one, to all the clergy and all the congregations. How many of these brethren are quite happy in their ministry? How many are serving with a tolerably satisfactory degree of freedom, contentment and *settledness*? How many regard themselves as "settled" in their work, as shepherds abiding with their flocks, as having homes with their people amidst personal and pastoral ties, which grow and strengthen from year to year, with no apprehension of impending disturbance, no forebodings of change, no anxious watching of a cloud, which may spread and darken till peace is gone? How many are studying the lists of vacant rectorships reported from one Diocese or another, and more or less privately asking what they have to offer; or counting the months that must pass, before the burden of narrowing means, increasing debt, bitter opposition, unfriendly criticism, benumbing apathy or coldness, or petty but ceaseless annoyance, will become intolerable, and have to be thrown off from desperation? How many can face fearlessly their domestic anniversaries, or greet the new-born life given by God in the house, with a sense of future security? How many have to take up and go over again and again, with a wife of worn but uncomplaining spirit, that sore problem of household economy which no arithmetic has terms to solve—how to make one dollar in the hand do the business of two in the market? Directly across the path of their devoutest effort to accomplish their work as ambassadors and stewards of Christ, how many find obstacles laid by men or women in their religious charge, who manage, by some inexplicable feat of conscience, to unite a lively interest in the affairs of the Church with a persistent hindering of all that the Church exists on the earth to teach and to do?

I might alter the point of view, and count the restless or dissatisfied congregations, watching their Rectors with a corresponding solicitude; some of them afraid that a call from a richer or larger or more cultivated or more attractively situated parish will rob them of a trusted and beloved pastor; some of them—or at least not a few godly worshippers and disciples in them—pained by inexcusable pastoral neglect, or grieved to see proofs too plain that the heart and tastes of the minister are actually more in his professional ambition, his style, his income, his literary luxuries, or his social relations, or his field sports, than in the cure of souls; some of them shocked by his faults of temper or judgment or self-will; and others, having no real fault to find, strangely considering whether there might not be, in some other parish, somewhere, a clergyman that would afford them more entertainment, or put more pew rents into the treasury.

It is not very easy to conceive by what marvelous agility of either his moral or his mental nature a "Messenger, Watchman, Steward," so beset and so tormented, can obey that more than half-inspired exhortation of the Office of Ordination to the Priesthood, where he is directed, for the sake of "the ripeness and perfectness of age in Christ" of all those committed to his charge, to "forsake and set aside all worldly care and studies," and to "apply himself wholly to this one thing." "As much as ye may," the Ordinal says; but how much in such conditions, "may" he? Can he "feed and provide for the Lord's family," as he ought, if everlasting uncertainty is to distract him as to how and where, doing his best, he is to feed and provide for his own family?

"Out of the Mouth of Babes." A good, and what is more, a true story is told of a candidate for Holy Order at one of our Theological Colleges, who was addicted to the weakness of wearing a rather elaborate gold chain, with appendages, which drooped, more or less gracefully, over the front of his vest. It happened that on a certain Sunday, being engaged in catechizing a Sunday School Class, he had occasion, in due course, to enquire of the children what they understood by the expression "the pomps and vanities of this wicked world." For some time, the whole class seemed to be unequal to the emergency, preserving silent. At last, however, one little mite of a boy held up a hand, and stepped forward out of the ranks. Then walking directly up to his teacher, he deliberately laid his hand on the gold chain with its brilliant belongings, and exclaimed with great emphasis: "Them!"

Two works of mercy are there which the Lord himself hath laid down—forgive and give. As to what He saith of pardoning, thou both wishest thy sin to be pardoned thee and thou hast another whom thou mayest pardon. Again, as to doing kindnesses, a beggar asks of thee, and thou art God's beggar. For we are all, when we pray, God's beggars; we stand, yea, we fall prostrate before the door of the great house-holder; we groan in supplication wishing to receive something, and this something is God himself.—*St. Augustine.*

Attention to Strangers.

An evil common to many parishes, and damaging to parish growth, is the neglect of regular worshippers to show due courtesy to all who come to Church, and especially to strangers. There are some who mistakenly suppose that this duty involves upon the Rector, vestrymen, and ushers; alone—it belongs to every parishioner.

As in private life we are pleased with that graceful hospitality which prompts our host to meet us at the door with a cordial grasp of the hand, so also when we are a stranger in a city, we are impressed with that Christian courtesy which meets us at the Church entrance with a hearty welcome, assigns us a comfortable seat, makes us feel at home, and invites us to come again.

Thoughtful parishioners will invite strangers to tarry after Service to meet the rector; for it often happens that a rector sees strangers repeatedly at Service, but has no opportunity to find out who they are, where they live, etc., because they leave the church before he can lay aside his surplice and return to see them.

If our parishes are to grow, then "be not forgetful to entertain strangers." Many a stranger in a community, with a strong predilection for the Church—though not a member—has been forever repelled by the exclusiveness and chilling formality of Church members who haven't the thoughtfulness to hand a Prayer Book from which to read the service; not to mention the reiterated failure to give an invitation to come again.

Let parishioners make it their business to invite strangers to church, to offer them a sitting in their pew, to introduce them to other members, and especially to the rector. Let them, as soon as ascertained, furnish the rector with the names of new comers to the church and city, in order that he may visit them. This is a practical way to build up a parish in which every one can join. Try it.

A WESTERN HUMORIST.—Mr. Murat Halstead, of the *Cincinnati Commercial*, is well known as an original and versatile journalist, and a politician of great independence and some eccentricities; but it is not generally known that he is the humorist *par excellence* of the West. Recently a fellow applied to Mr. Halstead for either work or a temporary loan of money. His application being declined, he undertook to enforce it by threatening suicide. He said he would walk out to the centre of the Covington bridge, jump off, and drown himself.

"Well, now, that's a good thought," said Halstead. "I'd go right down and do that; it will relieve you and me of a great responsibility for your future support. Go right off and do it while you are in the notion."

The fellow struck out in the direction of the bridge. Presently Mr. Halstead rushed after him, and called him to stop. The fellow evidently thought he had won his point. "Stop! stop now! don't do that," continued Mr. H. "It won't be safe; try some other plan. Come to think of it, the last two fellows who tried that were both *got out alive*."—*Editor's Drawer, in Harper's Magazine for February.*

There are four characters in those who sit under the wise; a sponge, a funnel, a strainer and a bolt sieve. A sponge, which sucks up all; a funnel, which lets in here and lets out there; a strainer, which lets out the wine and keeps back the dregs; a bolt sieve, which lets out the pollard and keeps back the flour.—*The Talmud.*

"Well, Father Brown, how did you like the sermon yesterday?" asked a young preacher. "Ye see, parson," was the reply, "I have n't a fair chance at them sermons of yours. I'm an old man now and have to set pretty well back by the stove; and there's old Miss Smithie, Widder Taff 'n Rylan's darters 'n Nabby Birt 'n all the rest setting in front of me with their mouths wide open a swallerin' down all the best of the sermon, 'n what gets down to me is 'putty poor stuff, parson, putty poor stuff."

The object of parental government is to teach the child to govern himself; and the faster you can bring him to the knowledge of self-government the better, even if he gains that knowledge by making mistakes. Allow a large margin for the child's weaknesses, and for the mistakes that spring from those weaknesses; and let him find out his own mistakes, and learn for himself the way back again to the right course.—*Christian Union.*

When you see a man throw his newspaper down in a rage, clench his fist, tear his hair, and mutter awful things in pantomimic fury, you may know that he has been deluded into reading a delusive paragraph terminating with a puff for Jump Bitters or Dr. Quackquack's Universal Cureall.

Oaths are vulgar, senseless, offensive, impious; they leave a noisome trail upon the lips, and a stamp of odium upon the soul. They are inexcusable. They gratify no sense, while they outrage taste and dignity.

The Household.

All communications for this Department should be addressed to THE HOUSEHOLD, 225 East 19th St., New York City.

In the LIVING CHURCH, of December 30th, is a notice of Miss Corson's lessons on cookery for the sick, delivered before the "Training school for Nurses," in Charity Hospital. Through the kindness of the chief of staff, an opportunity was offered for listening to Miss Corson and obtaining some of her valuable receipts, which will be given from time to time in this paper, believing they will be acceptable in every family where the LIVING CHURCH is a welcome visitor. Last week, we furnished our readers with her method for preparing beef tea with some additions, which is "one of the most important of concentrated nutrients."

HOW TO MAKE YOURSELF UNHAPPY.

In the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things.

Don't care about anything else. Have no feelings for any but yourself. Never think of enjoying the satisfaction of seeing others happy; but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy every one who is better off in any respect than yourself; think unkindly towards them, and speak lightly of them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and if anyone comes near your things, snap at him like a mad dog.

Content earnestly for everything that is your own, though it may not be worth a pin. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness, in the most serious manner. Be jealous of your friends, lest they should not think enough of you; and if at any time they should seem to neglect you, put the worse construction upon their conduct you can.

GOLDEN RULE.—The person who first sent these rules to be printed, says truly, that if any boy or girl thinks "it would be hard work to keep so many of them in mind all the time, just think what a happy place it would make of home, if you only could."

- 1. Shut every door after you, and without slamming it.
2. Never shout in the house.
3. Never call to persons up-stairs, or in the next room; if you wish to speak to them, go to them.
4. Always be kind and polite to servants if you would have them the same to you.
5. When told to do, or not to do a thing, by either parent, never object, but go and do it cheerfully.
6. You may tell of your faults and misdoings, but not those of your brothers or sisters.
7. Carefully clean your shoes before entering the house.
8. Be prompt at every meal hour, especially so in the morning, and thus cultivate the habit of early rising.
9. Never sit down at the table, or in the parlor, with soiled hands or disheveled hair.
10. Never interrupt any conversation; but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last, and best friend be your mother.—Baldwin's Monthly.

UNDERCLOTHING.—A lady having ample opportunity for observation writes thus from a country district: "I truly believe that more than one-half the colds, coughs, and influenzas from which the women of farmers' families suffer so much, are traceable directly to an insufficiency of underclothing. Nothing like the use that city people make of flannel is common in the country. Many neglect the matter from a mistaken supposition that 'such things are all a matter of habit, and that to go somewhat thinly clad hardens the constitution.' I know wives and daughters of farmers in good circumstances who make almost no change in their clothing from summer to winter. If they add to their calico or delaine dresses a cotton undershirt and baste some cotton linings into the sleeves, it is considered sufficient. Occasionally a cotton flannel undershirt is indulged in, but real flannels are eschewed; a vague notion being entertained, that they are heavy and burdensome to carry about." Underwear, to be most serviceable, should be made of light and soft, but not thin flannel, and should be moderately close fitting. There is nothing better for jackets than soft, flexible red flannel, even though its old-fashioned claims as a specific for rheumatism be disallowed. The drawers should reach to the ankles, and the skirts gored to avoid too much weight. The union of warmth with lightness is the most desirable thing to secure. Thus protected and with feet well shod, a woman will have no need to invest herself in sack or shawl every time she goes to the open door or window. Do not suppose that simply wearing a warm outer dress is enough for the requirements of health. Let no woman who wishes to preserve either her health or her good looks to a period past middle age neglect this important matter of warm underclothing.—Mrs. Helen L. Bostwick.

MASTERS AND SERVANTS.—Sir, there is only one way to have good servants; that is, to be worthy of being well served. All nature and all humanity will serve a good master, and rebel against an ignoble one. And there is no surer test of the quality of a nation than the quality of its servants, for they are their master's shadows, and distort their faults in a flattened mimicry. A wise nation will have philosophers in its servants' hall; a knavish nation will have knaves there, and a kindly nation will have friends there. Only let it be remembered that "kindness" means, as with your child, so with your servant, not indulgence, but care.—Ruskin.

THE best way to prepare a new iron kettle for use, is to fill it with clean potato-parings; boil them for an hour or more, then wash the kettle with hot water, wipe it dry, and rub it with a little lard, repeat the rubbing for half a dozen times after using. In this way you will prevent rust, and all the annoyances liable to occur in the use of a new kettle.

BOILING water should be poured all over and inside of a goose or duck before preparing it for cooking, to take out the strong, oily taste. If a lemon that has been carefully pared without breaking the inner white skin, be placed inside a wild duck, and kept there forty-eight hours before cooking, it will remove all traces of fishy flavor.

Old putty moistened with muriatic acid will impossibly become soft, and is easily removed.

Current Events.

All the Powers, except England, have consented to an arbitration of the Greek question. What with the difficulty in Ireland, the troubles of South Africa, and the Eastern questions, Gladstone is having rather an uncomfortable time.

Most of the Indian chiefs under Sitting Bull have surrendered; and, unless we have an early breaking up of the cold weather, we may count on peace, until spring.

Albania is preparing to fight Montenegro. Two nobles have been sent to Dulcigno to demand its surrender. All the males over 18, in Albania, have been summoned to arms.

Dr. Schliemann has presented to the Emperor of Germany, to be placed in the Berlin Museum, his collection of Trojan antiquities.

A man bought an estate in Ireland, the other day. He was of small stature, thin, and wiry-looking. When he went down to see the place, the tenants turned out to inspect the new landlord. After his departure, a discussion was held, as follows: "Well, Pat, what do you think of the new landlord?" "Oh begorra! not much. Why, that little goosoon would be as hard to shoot as a jacksnipe."

Six electric-light companies are now contending for the patronage of New York—Brush, Edison, Maxim, Sawyer, Fuller, and Jablochoff.

Prof. Mommsen, the historian, who recently lost his library and the manuscript of a new and valuable work, by fire, has been presented with a purse of 106,000 marks (\$34,000), by his countrymen. It was a birthday present, on his sixty-fourth anniversary.

Stevens Point, Wis., registered 56 deg. below on the morning of the 10th.

The famine in Russia begins to assume proportions altogether beyond previous estimates. The Russian peasant, at the best, can seldom afford to eat wheat; and now they are starving on the vilest refuse and offal.

The statue of Minerva Victorious, the masterpiece of Phidias, has just been unearthed in Greece.

Little by little, the uses of the electric light are discovered. It is now used by the etymologists to assist in their "bug" hunting. Nocturnal insects are attracted to it from great distances, and fall an easy prey to the collector.

A handy thing for a forgetful man is a watch made by a watchmaker at Copenhagen. By means of an electric current through a magnet in the works, the spring is kept in a constant state of tension.

C. S. Read, the English Commissioner, who inspected farming in this country, says, that if farmers would live as poorly as the Western pioneer, and do without the same comforts, they could make as much money. This does not tally with the common notion that English farmers are very frugal.

Since the year 1850, the last has been the greatest in the number of emigrants landing at Castle Garden; the total was 320,000.

The gross revenue of the united kingdom, for 1880, was \$416,451,950.

Preparations for the coming census in England are being rapidly pushed. It is expected that London will show a population of 1,000,000. The census is to be taken simultaneously in every district, on the same day.

George Eliot, like most authors, has left behind her a quantity of "literary remains." The chief of these are, "History of Ideas of Immortality," and a translation of Spinoza's Ethics.

As an indication of the value of the daily telegrams, one of them, the other day, said: "Gen. Garibaldi is a perfect wreck and cannot last long." Another one, of the same date, "Gen. Garibaldi's health has been entirely restored, by his sojourn on the Genoese coast."

The scenes in the English Parliament daily grow more exciting, and the condemnation of the policy of the Gladstone Ministry is by no means feeble or uncertain.

There seems to be considerable difference of opinion, on the Pacific coast, about the Chinese treaty. The majority seem to like the new provision.

The superintendent of the census has put forth an official count of the census. Our population is 50,152,559. Compared with the great nations of Europe, only one—Russia—shows a greater number of inhabitants. Russia has over 72,000,000; Germany, 42,727,000; Austria-Hungary, 37,311,000; France, 36,905,000; Great Britain and Ireland, 34,169,000; Italy, 27,763,000; Spain, 16,526,000. Europe's total population is 311,763,711. Thus while we have about the same area as Europe, we have room for over six times our number of inhabitants, before we reach her density of population.

The negotiations respecting the Kuldja Treaty have failed; and it is daily expected that hostilities will occur again on the Chinese frontier.

The result of the recent elections in France shows a large falling off in the Communist vote. Most of the successful candidates are moderate Republicans.

A cloud has long rested over the eloquence of the usual Fourth of July orator, because America, among all its wealth of minerals, has never produced any tin. A young scientist has just discovered, in Surry Co., N. C., a small piece of tin ore.

Some of the leading scientists of the Smithsonian Institute, and elsewhere, have been interviewed on the common belief that a comet, and other unusual visitors, would sadly injure, if not destroy the world, in 1881. They look upon the belief as a grand hoax.

The Legislature of South Carolina has passed a stringent anti-duelling law, carefully defining the crime and providing for its punishment. It also requires all the State-officers to take oath that they have not been engaged in duelling either as principal or second, since Jan 1st, and that they will not so engage during office.

War between Greece and Turkey seems inevitable; then the rest of the Powers will join, and it looks very like a general European war.

The Thames is filled with ice.

Such quantities of snow fell in the Wahsatch, near Salt Lake City, that destructive avalanches were formed and precipitated; destroying mining camps, the sheds over the railway, and, in some instances, large brick and stone buildings.

Christian Symbols.

To the Editor of the Living Church: I take the liberty of sending you a few Scriptural texts, explanatory of the most common symbols used in church-decoration; hoping that their study may prove both pleasant and profitable to the young readers of your paper.

Respectfully, F. H. POTTS. The Anchor.—Heb. 6:19. Titus 1:2. Prov. 10:28, 11:7. The Balance.—Is. 40:12-15. Job 28:25. Is. 26:27. I. Sam. 2:3. Prov. 16:2. Job 31:3. Zach. 11:12.

The Crescent.—Psalms 72:7. John 3:30. The Cross.—Matt. 27:25; 16:14. Gal. 6:14. Heb. 6:6. The Crown.—Matt. 27:29. John 19:5. I. Cor. 9:25. I. Peter 5:4. Rev. 2:10. Heb. 2:9. Rev. 14:14. The Evergreens.—Lev. 23:40-42. Neh. 8:14. Is. 60:13. Is. 35:12. John 12:13. Rev. 7:9. The Keys.—Is. 22:22. Rev. 1:18; 3:7. The Star.—Num. 24:17. Matt. 2:2. I. Cor. 4:6. II. Peter 1:19. Rev. 22:16.

Current Literature.

LIFE OF BEETHOVEN. By Louis Nohl. Translated from the German by John J. Lalor. Chicago: Janssen, McClurg & Co., 1881.

To those who love music, but who may not know the story of Beethoven's life, his very name will conjure up a sad, mystic person, full of the power to read the heart and minister consolation thereto; for his music ever breathes of this power, and, without any knowledge of the man, we reason from his works that he who can thus console and soothe us by his music, must have been a man who loved and suffered, and whose soul, despite of all suffering, was good and true. The Life of Beethoven, before us, shows all this; we see it in the trials of childhood, in the struggles of manhood, in the sorrows of disease, in the bitterness of ingratitude, in the pangs even of want; in all, he is ever noble and a genius. The book will amply repay reading, though much of the incidental dissertations on Beethoven's music may seem far-fetched to the ordinary mind; as, for instance, this remark upon one of his great works, the Heroic Symphony: "Beethoven borrowed the tones of the Eroica from the elevating nature of the humanitarian ideas transferred to the region of public life. The hero enters, touching with giant hands the foundation of human existence, which he wants to ameliorate by renewing them."

Leaving for others the venturing into such high and abstruse musical spheres as these words seem to indicate, the many will be content to know that Beethoven's works speak to them as those of no other musician does. Strains of his music have been set to some of our most loved hymns; never intended, it is true, for such use by Beethoven, but taken from his Symphonic and Pianoforte works, by those who saw the inherent religiousness of their nature, and their availability for purposes of public worship. In this way, he has ministered to the spiritual pleasure of thousands. His Sonatas for the Piano have made his name a household word, the world over; but his greatest work in a religious sense is his Mass in D, to hear which, is to have an idea of all mankind unitedly at worship before the unveiled Presence of the Great Supreme. Kyrie, Credo, Sanctus, Benedictus, Agnus Dei, each and all are so overwhelming and all-embracing in their nature, that the Mass transcends the needs of any ordinary occasion, and hence is rarely heard because of its overpowering and colossal character. To produce this great work is a musical event, and the worthy, though long deferred ambition of our best Musical Societies; but, fortunately for the many, Beethoven's power over the heart is as well mirrored in many a simple strain of his which a child may play; and thus, his genius, akin to that of Shakespeare in its universality and adaptability, is made evident to all. In great things and in small, he is alike unsurpassed.

Those who love his works will be glad to read his life, and thus to extend their pleasure of knowing more fully the struggling, suffering, noble man.

The Midwinter February Scribner has always been a special number, as rich as the choicest literary matter and the most beautiful wood engravings can make it. Of last year's midwinter number the London Times said: "It is really a magnificent triumph of American pictorial art and literary genius." The English publisher of Scribner has telegraphed for 17,000 copies of the present number—an advance of 6,000 upon his orders last year, and the largest edition of an American magazine ever sent to England; in fact, it is said to be larger than the monthly sales of any English magazine. The American edition of Scribner has grown during 1880 about 20,000 copies. In the same ratio that Scribner's Monthly is prospering, St. Nicholas, the famous magazine for girls and boys, issued by the same publishers, grows apace. About 100,000 copies of the Christmas (December) number were sold, while the January number has been for some time out of print. In February, there is a full account of the Obelisk, richly illustrated from sketches and photographs, showing the great month in all stages of moving. The Midwinter Scribner will be ready January 20th, and St. Nicholas five days later.

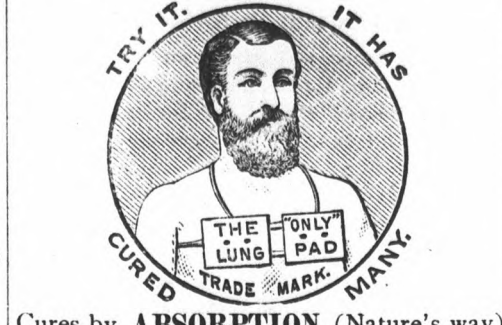
MUSIC RECEIVED.—When the Dew-Drops Kiss the Roses. Song and Chorus, sung by Frank Howard. Words and Music by Chas. A. Williams. 40 cents. Only to See her Face Again. Song and Chorus, by Jas. E. Stewart. 40 cts. Both the above for sale by Geo. D. Newhall & Co., Cincinnati. Four Character Songs, by Harry Davis: Old Uncle Joe, 40 cts.; The Colored Regimental Guards, 40 cts.; Let Uncle Jacob In, 40 cts.; Dem Golden Shoes, 40 cts. Chicago: The Chicago Music Co., 152 State St. New York: Wm. A. Pond & Co., 25 Union Square. For sale by the same: Naïad of the Rapids, Galop for the Piano; by Edgar H. Sherwood. 75 cts. Sylvan Bell. Waltz for the Piano; by J. E. Rohrbough. 35 cts.

Sixty Thousand Patients After Thirteen Years.

The treatment of sixty thousand patients should establish without doubt the effectiveness of Rev. T. P. Childs' "Catarrh Specific." The advertisement of which appears in this issue of the LIVING CHURCH. Mr. Childs gives his own experience after thirteen years of relief from the dread disease. No doubt the cure of one case will find its own cases, as stated with startling clearness. The discovery of his cure for Catarrh has attracted great attention. Leading men everywhere publicly state that Childs' treatment has cured them or their families of Catarrh or of Throat difficulties, not obscure, unknown men, but men whose reputation is national—among them clergymen, physicians, lawyers, merchants, bankers and business men. Editors and publishers of our leading periodicals, and many others, have personally investigated the facts, and they are satisfied that Mr. Childs has made such a study of the disease known as Catarrh as to have enabled him to treat it with most extraordinary success. The statement of the causes and symptoms of the disease given in the advertisement are wonderfully accurate, and the sufferings endured by those afflicted are certainly appalling. That Mr. Childs has been able to cure himself and heal the ravages made in his own system by the disease, and then, after thirteen years of perfect health, to make the assertion that he has never once had a return of the disease is wonderful, and shows the power and effectiveness of the remedy.

He has treated and cured thousands at their own homes, never having seen them. In a thoroughly honorable and characteristic manner he publishes the names and addresses of a few of those he has cured, that any who desire may inquire of the patients themselves what Childs' Catarrh Specific has done for them. To judge from the published statements of some of his patients, the medicine Mr. Childs contrives to place, by the use of his inhalers, just where it is needed, must be the most powerful and searching in its character to produce such surprising results. None need feel any hesitancy in placing their case in Mr. Childs' hands for treatment. We would call special attention to the advertisement, and request a careful perusal of the facts as set forth.

Many who do not receive our paper would doubtless be very thankful, should our readers call attention of such to the advertisement of Mr. Childs. Catarrh is a common and disgusting disease, but Mr. Childs' Catarrh Specific may be relied on as an effective and certain cure, and you may recommend it to your friends with every confidence.



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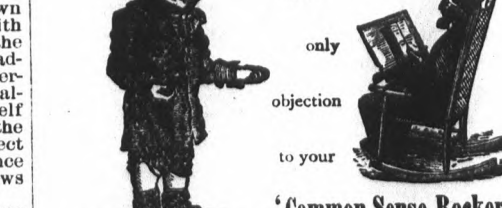
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It cures where all else fails. A revelation and revolution in Medicine. Absorption or direct application, as opposed to unsatisfactory internal medicine. Send for our Treatise on Kidney troubles, sent free. Sold by druggists, or sent by mail, on receipt of price, \$2. Address

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Our New York Letter.

Epiphany Mission Work.—Church Building Fund.—Bishop Paddock's Successor.—Columbia College.—Rev. W. A. Leonard.

NEW YORK, Jan. 19th, 1881.
The Epiphany Offerings for Missions at Grace Church, Brooklyn Heights, amounted to \$13,730.56—the largest ever made in that parish of liberal gifts; and certainly one of the largest single offerings ever made in the United States. An Epiphany Missionary Reunion was held at St. Ann's Brooklyn on Friday evening, and was largely attended. Bishop Paddock, of Washington Territory, presided, in the absence of Bishop Littlejohn. Bishop Tuttle and several others of our well-known missionary leaders made addresses. Tea was served at 9 o'clock. These "reunions," which are held semi-annually, are intended to render the cause of Missions popular with the many. The addresses are always able, and the social element introduced with them, brings the whole matter down to a flesh-and-blood basis, greatly strengthening the impression of reality upon the average mind.

The same evening, St. Philip's Colored Church, in this city, held a musical entertainment in Steinway Hall, at which they were fortunate enough to secure the attendance of Gen. Grant. A feature of the occasion was the presentation of an address to the ex-President, from the colored citizens of the two cities. The Rev. Mr. Atwell, Rector of the parish, is a man of much ability, and the affairs of the parish, I understand, are in a satisfactory condition.

Words come to us from Buffalo, that the Rev. Dr. Williams Shelton, for fifty-one years Rector of St. Paul's in that city, has just resigned, on account of age. He is now over eighty-three. Some of your clerical readers will remember his commanding and venerable figure, as he passed to and from his seat in the delegation of Western New York, at the recent General Convention. He had been a member of that body, certainly, since 1841, perhaps longer. The parish has unanimously voted him the use of the Rectory during the remainder of his life, and has otherwise provided for him.

The Church Building Fund Commission seems to be getting fairly on to its feet, and at work. The task of raising \$1,000,000, in three years, is a great one; but there seems to be no lack of earnestness among those who will make the effort. God grant the dream may be turned into a reality! It can't be done, unless this earnestness shall extend itself out beyond the toilers at the Mission Rooms, and be felt by every Churchman, individually. The end to be accomplished, in the establishment of this great power for Church-extension, is worth straining every nerve for.

Bishop Paddock, of Washington, preached his farewell sermon at St. Peter's, Brooklyn, last Sunday. The Vestry have elected as his successor in the Rectorship, the Rev. John W. Brown, D. D., Rector of Trinity Church, Cleveland, O., a member of the Standing Committee of that Diocese, and one of its Deputies in the late General Convention.

On Monday evening, a meeting of Sunday School Superintendents and Teachers, of Brooklyn, met in St. Ann's Chapel, to discuss the question, "How can Sunday School Teachers best prepare their Sunday lessons?" A timely subject surely.

Something out of the way occurred a day or two since, when an expedition, composed entirely of Americans, set sail for the Old World, with the design of exploring, for archaeological purposes, the site of ancient Assos, in Mysia. Assos was a flourishing sea-port, as early as B. C. 1000; and was taken by Croesus in B. C. 560, and afterwards passed under Persian, Macedonian and Roman rule. Its ruins are remarkably well preserved; and careful investigation has created the expectation that important historical discoveries await the labors of the explorers. Mr. J. Thatcher Clarke, of Boston, leads the expedition, which is under the auspices of the American Archaeological Institute.

New buildings are talked of, for the Law Department of Columbia College, and also an enlargement of the buildings of the School of Mines. The present edifice of the latter department of the college was erected in 1874, at a cost of \$150,000. Six years' growth has proved it too small. A new and handsome building has recently been erected on the Campus, of the Department of Arts. The Church has reason for satisfaction, at the rapid and healthy growth of the Institution. Its reputation for scholarship, too, keeps pace with its material prosperity.

Bishops Coxe and Huntington are in town, attending, as I hear, a meeting of the Committee on Liturgical Enrichment.

The Rev. William A. Leonard, of the Church of the Redeemer, Brooklyn, has just been elected to the Rectorship of St. Johns, Washington, D. C. Some of your readers will remember his being chosen by the House of Bishops, last October, for the Missionary Bishopric of Washington Territory, which he declined. He is a man, young in years, but already old in the experiences of active and successful parish work. Both he and the Rev. Mr. Norton, who has just left St. John's, are of the younger alumni of Berkeley Divinity School. His entire ministry has been passed in Brooklyn; first, as Assistant at Holy Trinity, and then Rector of his present parish, which he has brought up from weakness to financial strength and a Communicant-roll of 625.

The Rev. Dr. Gallaudet lectured at Chickering Hall, on Monday night, on the experiences of his recent journey to Europe.

A rumor that has been afloat for some time, that the valuable property of St. Luke's Hospital, on Fifth Avenue, was to be sold, and the hospital removed elsewhere, is now definitely contradicted, to the gratification of Churchmen generally.

Christmas in Nevada.

Christmas knows no latitude; and so, not only from the East, and from the "sunny" (for this word read "snowy" this winter) South, but from the plains and mountain slopes of the far West, come bright descriptions of many a "merrie Yule-Tide" Service. Nevada sends its quota; and we hear, from that far-off territory, of the becoming year in which the Eve of the Nativity, and the Feast itself were observed in St. James' Parish, Eureka, of which the Rev. C. B. Crawford is Rector. On the occasion first mentioned, we learn, the church was entirely inadequate to seat the immense crowd that gathered to witness the Christmas-tree exercises, which began with the singing (by the Sunday School) of the hymn, "Hark a Burst of Heavenly Music," and with sweet Christmas carols, that were admirably rendered. After an appropriate address, by the Rector, the distribution of gifts was begun. A handsome banner that bore the legend: "St. James' Sunday School, Eureka, Nevada," was first awarded, and was unanimously voted by the school to Mrs. W. J. McCormick's class. It was also voted that the class name be changed from "Little Christians" to the "Banner Class." At length Mr. Crawford announced the arrival of Santa Claus, personated by Ed. D. Vanderlieth; and the merriment of the youngsters was raised to the highest pitch. There were other noticeable features of the occasion, which want of space forbids us to describe.

The Services on the morning of the Festival itself, which were attended by a full congregation, seem, as far as we are able to judge, to have been principally observable on account of the excellence of the music. The sermon, by the Rector, is spoken of as having engaged the close attention of his hearers. But the music appears to have been the great feature of the day. The choir, of twenty voices, under the able direction of Prof. Bradley W. Pulling, sang the "Gloria," from Mozart's Twelfth Mass; and the rendition of the *Te Deum*, the *Benedictus*, and other portions of the Services, by Mrs. J. L. Whiteside, Mrs. J. E. Plater, and Messrs. R. K. Morrison and A. E. Cheney, is spoken of, as being exceptionally good. The Offertory Sentence—"And Lo! the Heavens"—composed expressly for the occasion by Prof. Pulling, was sung with great taste and feeling, by Mrs. Judge Rives.

To the unfamiliarity of the reporters with the Services of the Church, we are disposed to attribute the entire absence of all mention of the only true Eucharistic Feast. For, on so glorious a Festival as Christmas Day, what music, how exquisite soever, or what eloquence, however attractive, can atone for the absence of the Blessed Sacrament? That it was celebrated, we cannot doubt; but we regret that mention was not made of that fact, in the published account.

Our Baltimore Letter.

Work among the Colored People.—Sundry Personal Items.—The Mission at the Church of the Ascension, Baltimore.

BALTIMORE, Jan. 18, 1881.
Special Services, under the direction of the Dean of the Convocation of Baltimore (the Rev. Dr. Rich), were held on Sunday and Monday evenings of this week, in St. Matthew's Church, Bank Street, East Baltimore. The church building, which was originally erected by the congregation of Trinity Church, and which was subsequently used by the congregation now worshipping in the Memorial Church of the Holy Comforter, is at present occupied by a colored congregation, under the charge of the Rev. Mr. Roberts, a native of Barbadoes. A flourishing day-school is taught by the wife of the Missionary; and in it the children, in addition to their secular studies, are thoroughly instructed in the Catechism, and trained in the Worship of the Church.

The Services, on Sunday night, were well attended, and were conducted by the Dean, assisted by several of the clergy of the city, who delivered earnest and stirring addresses on the practical duties of the Christian life.

On Monday evening, the Dean was assisted by the Rev. Dr. Hammond, of St. George's chapel, and the Rev. Mr. Taylor, Deacon, who delivered an address on the lifting up of Christ, as Moses lifted up the Serpent in the wilderness, and on the power of Christ, thus lifted up, to draw all men unto Him. The Dean followed, with a few earnest and well chosen words, which could not have failed to stir up the hearts of all who were present, and cause the impenitent to think seriously in regard to their soul's salvation. The music, which was rendered by a small surpliced choir, assisted by a larger choir of girls, and of boys not in surplices, was hearty and devotional. At the last semi-annual meeting of the Convocation, the subject of additional Services for the colored people of Baltimore, was discussed, and the Rev. Dr. Hammond added to the Committee appointed at the previous meeting, to take such steps as might be deemed advisable in order to accomplish the result desired.

The city of Baltimore has a large colored population, but there are only three churches, in which the gospel of Jesus Christ, as it was originally committed to the Catholic Church, is preached to this interesting race. It is to be hoped that, when this Committee shall meet, some plan may be formed and put in execution, by which one or more new Missions may be established, and that the Churchmen of our city will not be backward in providing means for carrying on so important a work.

Bishop Morris, of Oregon, preached in Mount Calvary Church, last Sunday afternoon, and made an appeal in behalf of the work in this Diocese. The Offerings of the congregation were devoted to this object.

The Rev. J. S. Miller, Chaplain of the Church Home, and senior priest of the Advent Mission,

has been called to the Rectorship of St. Andrew's Church, made vacant by the resignation of the Rev. B. F. Brown. Mr. Miller has not yet signified his acceptance.

The Rev. Dr. Hammond has resigned the Rectorship of the Church of St. Mary, Baltimore County, which, for more than a year past, he has held in connection with St. George's chapel, in this city. His whole time will, from henceforth, be given to the work of St. George's Mission.

The Episcopal Mission, which was commenced in the Church of the Ascension, on Tuesday evening last, was closed on Friday evening. The Services throughout were largely attended, and an impression was left upon the minds of many of the congregation, which will, doubtless, tend to their growth in grace, and in the knowledge of their Lord and Saviour Jesus Christ. In some, the spiritual life was quickened into new vigor; and in the minds of others, the great and momentous question, "What must I do to be saved?" found an earnest utterance. This is certainly an Episcopal move in the right direction, and it is to be hoped that the good work thus happily commenced, will go on, until many of our parishes shall experience the privilege of having their good Bishop with them during a succession of Services. Our Episcopal Visitations, especially in our city parishes, as heretofore conducted, might more properly be called Episcopal Flittings; for, in most cases, the Bishop makes his appearance at the time for the commencement of the Services, and vanishes as soon as they are ended. But, when he thus conducts a Mission, the people have an opportunity of meeting him again and again in the house of God, and of seeking his counsel and guidance, between the hours of Service. At the Mission of which I have just spoken, there were three Services, each day; and the Bishop, and the clergy who assisted him, remained at the church each day, until the close of the Evening Service; lunch having been bountifully provided in the adjoining parish building, by the ladies of the congregation. Another commendable feature of this Mission was the fact that the Bishop was assisted by several of the country clergy, who, by this means, were brought in contact with many of the laity of the city. I hope it may not be long before similar Missions will be held in some others of our large city churches. P.

A Blessed Charity.

Correspondence of the Living Church.

The 18th Annual Meeting of the "Ladies Mission of the Protestant Episcopal Church, to the Public Institutions in the City of New York," was held Jan. 14th, in Zion Church, E. 38th street and Madison ave. The President of that Society (Rev. Dr. Peters) and the Rector of the Church, the Rev. Dr. Tiffany, who is 3d Vice President, were present. Mr. Robert Fulton Cutting, well known in connection with St. Ann's Church, Brooklyn, after listening to the Annual Report read by its Secretary, Miss Jay, (grand-daughter of John Jay of national historic interest), made some very happy remarks. He appreciated the quietness with which the Society had these many years carried on this great work among all classes, in the Department of Charities and Correction; but he thought that while the left hand is not to know what the right hand doeth, still we should not forget the command, "Let your light so shine," etc. Until he received an invitation to address the meeting, he had remained in ignorance of the existence of such a Society. The visits made by its members to the different Hospitals and Homes and Almshouses and Prisons, are each year numbered by the thousands; and only when the Book of Remembrance shall be opened, will be known all the happy results of such efforts, made by those unto whom the Saviour and Judge shall say in the Last Day, "Come ye blessed—for I was ahungered—was thirsty—a stranger—naked—sick—in prison, and ye came unto Me." Volumes could be written, filled with the most beautiful and touching incidents, to show that one of the greatest privileges which women in this large city can possess, is to be allowed, like the members of this Society, to minister to the precious Saviour in the persons of His afflicted poor. Will not the remembrance of such opportunity improved, be a comfort unspeakable, in the season of sorrow—in the hour of Death—in the Day of Judgment?

Kentucky.

Correspondence of the Living Church.

LOUISVILLE, Jan. 7, 1881.
The LIVING CHURCH has given its readers a thoroughly good idea of how the "joy bells" have sounded throughout the length and breadth of the land. We have had our Christmas, in this particular locality, with less of its noisy features than formerly; such as bonfires, fire-crackers, and pistol-shooting (especially that everlasting "toy pistol," wonderful device of modern ingenuity, capable of both murder and *felo de se*). This, I think, was owing to the cold snap, let loose upon us—by you "Northerners." It is to be noted, that, in the land of the South, fewest of the children of men ever reciprocate or give you the greeting of "Merry Christmas." With us, it is, "Christmas Gift." Your boy meets you with that salutation; and it almost takes your breath away, as you dive down into your pocket for a "quarter;" and then comes the grocer boy, and your postman, and your own especial darkey. We have our home joys, and we help the deserving and the undeserving, with a broad hand and liberal heart; and the great idea of Christmas keeps on growing, and sects and sectaries bow to the power which the Church sets forth at this Tide.

I have only learned of one parish in the city, in which the Feast of the Epiphany was properly celebrated. It is hardly excusable, it seems to me, that so important a Festival as this should

go by default. However, the people are not to blame. I wonder what the Enrichment Commission will propose about the observance of Saints and Holy Days? Possibly, as they are observed by so few, comparatively, the agitation of the subject would not be undesirable. The "Week of Prayer" was observed here, and I noticed that "our Church" was represented. On Sunday last, in the afternoon, Dr. Broadus, of the Baptist Theological Seminary of this city, delivered a lecture, in the Broadway Tabernacle, on the "Revision of the Bible." Bishop Dudley headed the call. I notice these two events, as showing how far, we are on the way to the realization of the Rev. Julius H. Ward's idea of unifying the Church, by treating our enemies with the greatest respect and consideration. All battles are won in this way, which simply amount to smoke.

The Rev. M. M. Benton has accepted a call to the Church of the Advent, in this city, and entered on his duties the first Sunday after Epiphany. Mr. Benton is one of the most faithful workers in the Diocese, and brings with him to this undertaking prudence and skill. The Mission is in the upper portion of the city, a promising field for Church extension.

"I HAVE COME TO LIFE, AND AM SO THANKFUL,"— "I am very happy indeed," writes a lady, "and feel as though I lived in a different world from what I did last winter. I have come to life, and am so thankful!" She had used Compound Oxygen for nearly a year. "I was a terrible sufferer (from nervous prostration, gastric troubles, and nervous irritation of the stomach); life was hard to be endured. * * * My friends would see me do so much; many never thought to see me alive again, and cannot sufficiently express their surprise. I have waited to be quite sure. All information about the Compound Oxygen Treatment is contained in our Treatise, which is sent free. Drs. Starkey & Pallen, 1109 and 1111 Girard Street, Philadelphia, Pa.

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The Need in Georgia.

To the Editor of the Living Church:

It is suggested to me by a gentleman from Illinois, who is now visiting Milledgeville, that if the needs of the field in which Christ and His Church have appointed me to labor, were understood by the God-serving Churchmen of that prosperous State, they would help us. I have faith in the earnestness and charity of God's people, and therefore throw together a few facts, showing our needs.

There is a population, about five miles from Milledgeville, occupying a sandy pine-woods region, that has been allowed, by the rest of the community, to do very much as they pleased, without regard to law or morals, for some generations; and the consequence is that they are ignorant, lawless and immoral. I do not explain how this state of affairs is allowed in a Christian country. These places are fostered and protected by the politician, in which he fishes, with money-baited hook, for votes to exalt him to political positions. It seems hard that the eternal welfare of thousands should be sacrificed to the ambition of a few. I must go into details. "A picture of life"—said a great historian, in describing the people of a semi-Christianized country—"in such a country, must needs contain much which will be painful to a reader, and which the young and innocent will do well to leave altogether unread, and the Christian apologist is thus compelled, for the sake of decency, to state the Church's case far more weakly than the facts deserve."

Efforts have been made by some Christian bodies, to save these people; but the character of some of their efforts, and the results from them, can be imagined from an incident that was related to me when I first expressed an interest in this community. A missionary had been sent to them, who had labored, through "revivals" and ordinary ministrations, to reach their consciences, but without effect. It happened that a man who belonged to a peculiarly lawless family was bitten by a poisonous snake. Fearing that the bite would kill him, he sent in haste for the "preacher." The missionary, arriving at his bedside, and seeing how the case stood, hoped that the good Master had sent him an auxiliary in the form of a serpent. He went down upon his knees by the bedside, and, in his prayer for the sick man, thanked the Lord that He had come to help his laboring servant; and that as he had converted his chosen people of old by sending snakes among them, He had softened this man's heart by sending a snake to bite him; and that He would be pleased not to stop His good work, but send a snake to bite each one of the family, and an overgrown one to bite that hardened sinner, the "old man." But the snake-bite did not convert the man. He got well; and it was the old story of when "the devil was sick," etc. etc.

This is the field the Church is now occupying. I think that we must have a plain but Churchly edifice built, and a day school supported, to be successful. God will work, but through the instrumentality of man. We have a small house, that has been used successively as a cobbler's shop, a justice of the peace court-house, a school-room, and for our chapel, in which I hold services and preach every Sunday night, and this month we open a day school for the winter. But the day school will not continue unless we obtain the means for its support outside of ourselves; nor can I hope that the congregation, which has been gradually gathered during the last three years, can be made stable and permanent; until we erect in their midst such a Churchly edifice as will develop their reverence, and become a hallowed place to them, by many tender memories, and thus be the means of linking their affections to the great Head of our Church, the Saviour of men. To obtain means to effect this, I appeal to the sympathies of the Churchmen of the great State of Illinois.

J. M. STONEY.

St. Andrew's, Washington.

From our Washington Correspondent, St. Andrew's congregation (the venerable Wm. A. Harris, Rector), are rejoicing in the possession of their new church. It is situated in the northern part of the city, at the corner of Corcoran and Fourteenth streets; the latter, one of the chief streets of the city. A churchman of the congregation, a builder—and a wealthy man, erects the church, advances the money (about \$7,000), and agrees to receive it back from the congregation without interest, and in such sums, and at such time or times, as they shall be able to pay it.

A lot (sufficient for a church, a chapel, or Sunday school building, and a rectory), was purchased by this parish on the long time of ten years, and the chapel was begun in September. The congregation got into their new church early in January. Its style of architecture is Gothic, and it is built of brick laid in black cement, with stone trimmings; the ornamental work being of galvanized iron. It is 38x65 feet, with a ceiling seventy-five feet high sloping to the eaves, which are sixteen feet high; and in the centre of the roof is a conical opening of six feet in diameter for a chandelier. In each end is a circular lattice window, near the point of the roof, for ventilation. The interior is decorated. The building is said to accommodate 344 persons; the seats are of ash with walnut trimmings. In the south end is the chancel with robing-room on the one side and the organ and choir-stalls on the other, with a column at each corner supporting a central chancel arch, upon which is inscribed, in gilt text, "Holy, Holy, Holy, Lord God Almighty." There are sub-arches on each side, forming the front of the organ and robing-room, respectively. These fronts are finished in oiled pine, with two recess panels in the robing-room for the Lord's Prayer and the Apostles' Creed.

The Rev. Mr. Harris has just been called on to mourn the loss of his son, a physician and a churchman, who died in the midst of the rejoicings of others—on Christmas Day.

CATARRH CHILD'S CATARRH SPECIFIC CAN BE CURED

A Disease that is Disgusting! Destructive! Deadly!

Do Not Use Nostrums in Attempting Its Cure.

THIRTEEN YEARS AGO

Catarrh was considered an incurable disease. I had then suffered for eighteen years in a manner only known to those who have had this disease in some of its worst forms. My professional duties made exposure a necessity, and I was first attacked by a slight cold; terrible headaches, which would not be cured, followed, with deafness and ringing in the ears, soreness of the throat, disgusting nasal discharges, weak, inflamed eyes, hawking, raising of vile matter, black, and sometimes bloody mucus, coughing, with great soreness of the lungs. The liver and stomach were polluted with the mass of diseased matter running from the head, until dyspepsia, indigestion and liver complaint made me a wreck, and incapacitated me for my professional duties, and confined me to my bed. Compelled to resign my practice, and feeling that my end was near, in desperation I gave up the physicians, compounded my CATARRH SPECIFIC, and wrought upon myself a wonderful cure. Now, at the age of sixty-seven, I am wholly restored, can speak for hours with no difficulty, and never have had, in the whole thirteen years, the slightest return of the disease.

EVERY PHYSICIAN who has examined my Specific, says it is certain and thorough and perfect. Compelled by the calls of fellow-suffering friends, I have given my Specific to the public. The great success that has followed has given rise to a host of imitators. Thousands now are suffering ailments of various kinds which have their source in various forms of catarrhal malady. Many thousands who should be cautious and not trifle with health, go to the nearest druggist's and buy one of the many "cure-alls" that advertise "catarrh" among all the other ailments the body is heir to. This method of seeking relief is not only useless, but positively dangerous, and many victims, after spending large sums in trying this class of remedies, realize, perhaps when it is too late, that catarrh can not be trifled with, and should be met in the same determined way that it attacks the system.



T. P. CHILDS.

Thousands suffer without knowing the nature of this almost universal complaint. It is an ulceration of the throat. Its indications are: rawking, spitting, weak, inflamed eyes, frequent soreness of the throat, dryness and heat of the nose, matter running from the head down the throat, often ringing or deafness in the ears, loss of smell, memory impaired, dullness and dizziness of the head, often in the first stages, but more commonly in its advanced stages, attended with pains in chest or left side, and under the shoulder blades. Indigestion usually attends catarrh; a hacking cough and colic are very common.

Very little pain attends catarrh, until the liver and lungs are attacked in consequence of the stream of pollution running from the head into the stomach. All persons thus affected take cold easily, and have frequently a running at the nostrils. The breath sometimes reveals to all around the corruption within, while the patient has frequently lost all sense of smell. The disease advances covertly, until pain in the chest, lungs or bowels startles him; he hacks and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps cod liver oil is prescribed. Perfectly ridiculous! The foul ulcers in the head can not be reached by pouring such stuff into the poor, jaded stomach. The patient becomes nervous; the voice is harsh and unnatural; he feels disheartened; memory loses her power; judgment her zeal; gloomy forebodings hang overhead. Hundreds, yes, thousands, in such circumstances feel that to die would be a relief, and many even do cut the thread of life to end their sorrows.

There is one other form of catarrh that we must refer to. A hard substance forms in the head, becomes very painful, frequently breaks, and is blown with great pain and difficulty from the nose. In other cases it will eat through and discharge itself by the side of the nose, making a terrible gangrenous sore. One of my patients was in this condition. She is now getting along finely; the sore healed up, the stench and acrid matter all gone.

For All Afflicted With Catarrh In Any Of Its Developments, CHILD'S CATARRH SPECIFIC Affords A SAFE, SURE AND PERMANENT CURE. My Treatment.

By my manner of treatment the applications are made to reach the diseased parts in the most thorough manner possible, immediately penetrating every cavity of the head that communicates with the nasal passages, and subjecting every portion of the lining membrane to the cleansing, soothing and healing action of the remedies employed, with the most salutary effects. No effective is our plan, that a single application generally produces decided relief, the cavities are thoroughly cleansed of the accumulated mucus and morbid matter, the offensive smell, if any exists, is removed, and relief from all the other troublesome symptoms is almost immediately obtained. The discharges soon become lessened, the irritation is soothed and allayed, the inflammation subsides, ulcerations are made to heal, the constitution soon rallies and is built up, so that the whole system, relieved from the drain of the poison, is in a manner revitalized and made new, and finally a radical cure is effected.

60,000 Catarrhal Cases have applied to me for relief. Many thousands have received my Specific, and are cured. We deem it only fair that every one that wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates which have been sent to us by grateful patients—as well as the addresses of some who have been successfully treated, almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they doubtless will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers and business men.

REFERENCES AND CERTIFICATES.

- REV. T. P. CHILDS.—I have the pleasure of informing you that after a faithful use of your remedy for eight weeks ending March 1st, I am completely rid of a stubborn case of catarrh of three years' standing—breathing tubes clear as a whistle, appetite good and digestion good. Yours, THOMAS E. HANCOCK.
- DR. CHILDS: Dear Brother.—This is to certify that I have used your Catarrh Specific and Cold Air Inhalant Balm in my family with most beneficial results. My son, now in Madison University, New York, was so badly affected with catarrh, I feared for a time he was incurable; and when I applied to you for medicine my hope was faint, it acted so promptly and efficiently, and I believe saved him from an early grave. He is now perfectly cured. My wife, who had become very much reduced by a residence in farther India as a missionary, has derived great benefit from your Inhalant Balm. I can most heartily commend these medicines to the afflicted, believing they are all they profess to be. THOMAS ALLEN, Dayton, O.
- REV. T. P. CHILDS: Dear Sir.—I think you have the true theory and practice for cure of nasal catarrh, and also for the treatment of the respiratory organs. My throat is now so well restored that I can lecture daily without any difficulty, and find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others. E. B. FAIRFIELD, D. D., LL. D., Chancellor of the University of Nebraska, Lincoln, Neb.
- REV. T. P. CHILDS: Dear Sir.—About three years ago a severe attack of measles left my daughter with catarrh of the head. A severe cold aggravated the disease. I commenced using your treatment, and she commenced to improve at once. Now my daughter is entirely well—all the terrible disease gone. Your treatment is marvellous in its effects. JOHN W. KILBY, U. S. Express Agt., Troy, O.
- REV. T. P. CHILDS:—Since receiving your Specific I have been suffering hard, at least it did in my case. There remain still some symptoms of bronchial irritation, but that is now so slight, and the symptoms appear so seldom, that I scarcely regard them. Whatever may be said of other cures effected either by your remedy or any other, mine is really a marvelous one. I feel as if I had almost taken a new lease on life, so great is the change of my whole being. I am close to sixty-nine years old, and can endure nearly as much labor as I did at forty. I have a good appetite, but vigorous, healthy one; good digestion, and enjoy excellent sleep, undisturbed by any of those symptoms of stragulation of which I wrote last fall. E. E. MELVIN, Petrolia, Pa., April 12, 1880.
- REV. T. P. CHILDS: Dear Sir.—It affords me great pleasure to notify you that I have (as I sincerely believe) entirely recovered from that loathsome disease, catarrh, through your very beneficial treatment. Very respectfully yours, B. BENEDICT, Petrolia, Pa., April 12, 1880.
- REV. E. S. MARTIN, Port Carbon, Pa.
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- W. H. STEVENS, Shawneetown, Pa.
- B. T. WELCH, Wilton Junction, Muscatine Co., Iowa.
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To The Reader.

Child's Catarrh Treatment is not sold in the drug-stores as a patent medicine, because it must be adapted to the wants and constitutional needs of each patient. A knowledge of this is of importance, and of this we make a special study. We desire communication with the sufferer, that the treatment may be suited to his case. We especially seek to treat those who have tried other remedies without getting the expected benefit. We send to any one earnestly seeking the cure of this most vile and distressing disease, on receipt of a three-cent stamp, a full statement of method of home treatment and cost, with scores of testimonials from those who have been cured. Address

Rev. T. P. CHILDS, Troy, Ohio.

The Way I did not Convince a Parishioner.

BY REV. PAUL PASTOR. Written for the Living Church.

One of my parishioners seems to have an idea that there are two editions of the Ten Commandments. She said to me, the other day: "Mr. Pastor, I don't think that looks well in a clergyman." I replied, Are there two Moral-Tables—one Decalogue for the clergy, and one for the laity? She did not seem to see the point, and I went on: Some of the laity seem to have an idea that they have greater liberty under the law and the gospel than we of the clergy, that they may do, or leave undone, things which the clergy may not. Have his people any greater right, for instance, to be censorious than the clergyman of the parish has? Yet, they would be shocked were he to indulge in evil-speaking to the extent to which some of his parishioners do! Some of my own people seem to regard themselves as a sort of privileged class. For instance, you yourself. That remark of yours: "I don't think that looks well in a clergyman." Would it look well in anybody? Morality is a republic, not an aristocracy. Virtuous and godly living is the burden duty of every citizen of this republic. The laic has no more right to default and be allowed to pass for an

honest man, than the cleric; to work at home, to live ostentatiously, to speak ill of his neighbor, to wink a man's reputation away, to be irreverent at church, to neglect the sick and the poor, to slight the means of grace, to fail of his promises, to overreach, to be tricky, to tell white lies, or to do any other evil, than the rector of his parish. If the layman has the right, the clergyman has. If the business man may "fail" with his hands full, so may the rector pocket the Communion Alms; it is only a question of degree; the kind is the same. If a woman may gossip and scandalize and yet pass, in her own estimation, or in that of others, for a proper person, so may her minister and retain his self-respect and the regard of his brethren. The truth of the matter is, however, that neither may.

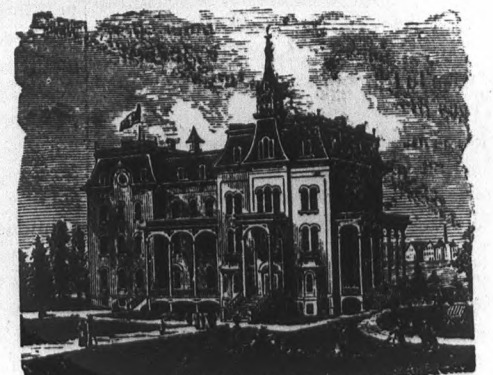
There is but one edition of the Decalogue. If, my dear parishioner, you would, therefore, only hold yourself up to the same standard as that to which you very rightly hold your minister, it might be better for you and your growth in grace. If I may not be censorious, neither may you. If it would shock you to see me at a social gathering ill three of the morning, why may you dissipate in that way? If I may not tittle, neither may you. If I may not fail to keep the hour of a baptism, or a wedding, or a burial, or an ordinary service, without comment of a very serious nature, so neither may your word be broken, nor

your husband's note go to protest. Both are under the same moral law; neither can plead exemption.

My parishioner looked hurt and seemed to think that I had put the case a little too strongly. I said that if anything I had not put it strongly enough; but that that would do for the present; that unless she could show me some clause making the people a class of privilege, she and all her order were peers of the clergy in responsibility to the claims of law and gospel. She said she still could not help feeling that certain things were worse in ministers than in ordinary people; at any rate, they seem so. I replied that a speck of mud on a white silk shows more than on a brown. But that I was not talking of the white silk, or of the brown silk—only of the mud. It may, indeed, seem muddier, show more plainly, and leave a worse spot; but mud is mud, whatever texture it be on; and that calling it pitch in one case will not make it so, any more than trying to make it appear chalk in the other, would. I never convinced her; and she had the last word, of course!

From Louisville, Ky.: "The Living Church well deserves its name. I wish it great success, and enclose my subscription for another year."

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The Living Church

SUPPLEMENT.

Concerning "Innovations."

II.

Written for the Living Church.

I am writing to you who complain of "these innovations." One reason for doing so has been the charitable assumption that you are not past learning. You certainly are not, if what has already been suggested, has led you to realize that you are not, and cannot be expected to be, justly qualified to pronounce summarily against them. Let us now turn our attention directly to the question of "Innovation" itself.

By an "Innovation," you must mean one of four things. Either it is an *absolute* "Innovation,"—a something hitherto unknown in the Church Catholic. Or it is a *local* "Innovation,"—a something perhaps well enough understood elsewhere, but not customary in your parish, nor in the few with which you may be acquainted. Or it purely is an "Innovation," *relative* to our times, having once, and anciently, been a fixed use of the Church, but having latterly fallen into neglect, so that men are both unaccustomed to it, and unaware that it is no such utter novelty, as is here pre-supposed. Or, finally, it is condemned by the Prayer-Book.

Now as to the first of these species of "Innovation," little need be said. Nothing but supreme ignorance of the Church, and stolid unconsciousness of that ignorance, would think of condemning these alleged "Innovations" as absolutely *new* inventions.

The second application of the term is more to the point. These so-called "Innovations" are "Novelties" to you in your own parish. You never have seen them "practiced" there before. But how much does that prove against them? Is your Parish so old, so ripe, so perfect, in all its works, ways and usages, that everything of the kind rightfully belonging to the Church, is there already domiciled? Have you attained unto perfection? Or are you yourselves, in various directions, making changes, adding new things, dropping old ones,—in other words,—*growing*? You see, and see done every Sunday,—I don't say, "and do," because some people don't do much of anything,—without start or fret, things which twenty-five years ago would have "disturbed our peace" as "Innovations." The man who stereotyped his Churchmanship then, as you wish to stereotype yours now, saw in them a Popish trespass on "the good old ways," just as you are now straining your vision to see the same in these other things which are just as innocent, and just as rightly a part of our deliverance from the old-time Puritan barrenness, deformity, and frost in sacred things. "Innovations!" Your very Parish Church was an "Innovation" on the sectarian traditions of your town. Nay! Your own adoption of the Church was an "Innovation." Indeed, I much question whether Satan himself did not grumble at your Baptism and Confirmation, as an "Innovation" on "the good old ways" of your unregenerate state. For that matter, when we really get down to it, was there ever anything good brought into the world, which those who followed their own unthinking habits and prejudices, did not cry out against as "Innovations"—the art of printing; the application of steam to machinery; the establishment of our republic; the introduction of Christianity into the world. Every one of these things disturbed somebody's peace. They were "novelties," "Innovations," departures from "the good old ways."

But perhaps, feeling the absurdity of exclaiming against things merely on this ground, you turn another way and plead that they are "Innovations" on the "Custom" of the Diocese. You may even still more adventurously urge that they are contrary to the regular use of the American Church. First, however, how do you so exactly know what is the use or custom of either? Has either the Diocese, or the Church, formulated and set forth an authoritative use? If not, such a use can only be found in those customs which are intelligently accepted and practiced *everywhere* among us. But where do you find such a digest of our endlessly varied and varying local usages, as enables one to determine what is undisputed and universal? Really, it would seem, that, if there is one thing which ought to be patent to every Churchman, it is, that we do not have any such settled common use; we have, from the beginning, been in no condition to grow into one; we are not yet even mature enough to fix upon one by any legislative process, if, indeed, it were at all wise to think of such a thing. *Canons* are made; *uses grow*.

If men were not so unfamiliar with the history of the formation and growth of the Church in this country, it would be simply amazing that they should think of what *was*, as "the good old ways;" and of the existing local customs as forming any proper and fixed Churchly use. She had been almost totally neglected by the Mother Church, so that she was not even in possession of any fair portion of her proper Anglican inheritance. She lay under no light cloud of suspicion and disfavor for her Toryism, or loyalty to the crown. She was engirt and overshadowed by Protestant sects, to whose ignorance and prejudice, she seemed half Popish. Poor, weak, distracted, distrustful, she was in no condition to put forth more than the barest elements of order and worship necessary to simple existence. How could she, particularly in the matter of Catholic observances, symbols and ritual, in which every one was all agog to decry a new Popery, adopt and set forth a tithing of her native and proper use? Only within the present generation, has she gained such unquestioned foothold, as boldly to assert herself, in pushing her enterprises, putting forth her distinctive doctrines, and gathering up and re-instating her neglected rites and usages. Can you now believe that the spirit and

the practice begotten of that forlorn and ragged infancy, were the fittest for all time, and should have come down to us unchanged,—"unwashed, unkempt, uncultivated, uninspired?" "The good old ways" forsooth! Yes, of Dioceses that wished to stipulate for no Bishop; of Bishops with but low conception of their Office; of three-decker churches, droning clerks, Services so cold and formal, that we have not yet got rid of the stigma they fixed upon our Liturgical worship of unadorned chancels, naked altars, slovenly vestments, and still more slovenly manners in officiating; of gallery choirs and crude psalmody; of infrequent Celebrations and neglected Holy Days,—in short, of many things of which you have hardly even heard, and would now regard as shocking "Innovations," were they to be introduced into your Parish Church. Verily, it would seem that one ought to know something of the early history and condition of the American Church, before he talks of "Innovations" on "the good old ways."

Life and Death in Brazil.

Correspondence of the Living Church.

Until about twenty years ago, yellow fever was scarcely known in Rio de Janeiro. This immunity, however, has of late years, like other immunities, taken leave of absence without any apparent justification for such conduct. Previously to the appearance of a Sanitary Company composed of Englishmen, the inhabitants had enjoyed a reputation for dirtiness, second only to the renowned Constantinople of immortal odors. The Sanitary Company, with cheerful philanthropy, undertook to lay down a complete system of sewers, which, so the Company explained, would prevent the spread of contagious and infectious diseases. After a good deal of negotiation, in which, it is said, the Brazilian officials were the pink of courtesy, and the sanitary philanthropists excessively generous in the matter of presents, the city was severed; or, in other words, each house was placed in communication with pipes, through which poisonous gases can be freely circulated from one district or house to another. Since then, strangely enough, yellow fever has increased continuously; and, as there are always plenty of people to find fault with whatever is done for their benefit, it is almost unnecessary to state, that the philanthropists, from time to time, undergo the scourge of popular abuse. Among the natives, the fever is by no means so deadly as among the foreigners. Though this may be due in part to the fact that the natives are acclimatized, their diet has much to say to it, which, in general, is chosen with more circumspection than is exhibited by the aliens. Every foreigner who goes there is attempting, as Lever pithily remarks, "to make a future in advance of a liver complaint." The chances are strongly in favor of the liver complaint. An American, an Englishman, or indeed anybody of Saxon extraction, lays himself out to digest the same quantity of animal food and alcoholic refreshment, that he has been accustomed to in the winter seasons of his native land. The new arrival, if he should reach Rio during the fever season, is submitted to no end of varying advice. "If you want to avoid the fever," says one, "keep yourself up. Don't believe all this humbug of abstinence." "Look here!" says a second, "you see me. Never had the fever, and all I do is never to drink water. Take your liquor regularly," he adds, with an impressive seriousness that is difficult to resist. "My advice is," observes a third, "that you should leave off meat, tobacco, and alcohol; it is the only plan." What with being told, by one, to "keep yourself up;" by another, to "keep yourself down;" by this man, to "avoid night air;" and by that man, "not to believe in such nonsense"—one's mental equilibrium is quite upset. Each of these tormentors is absolutely bubbling over with illustrations of persons who, disbelieving the disinterested advice given them, have been attacked and buried within an incredibly short period. If a careful liver happens to die, those who are the reverse of careful say: "well, what can you expect? The fellow never drank a drop; got melancholy and depressed, as a natural consequence; and, of course, took it." The death of one of the liberal believers, in the same way—calls down comments, in which, "I told him how it would be," figures with the usual prominence of that astute and remarkable prophecy. The opportunities for the young men rising to become partners in the various business houses, if they can resist the effects of the climate, are very good; inasmuch as the frequent occurrences of death leaves vacancies to be filled. The chance of affording a vacancy in his own person should not be completely lost sight of, by a candidate for a rapid fortune in Rio; and, if he is of a fair complexion, or sanguine temperament, in my opinion, he will be wise to remain in his own country. In severe seasons, the mortality is as high as 300 per day, out of a population of some 280,000 inhabitants; but this gives an enormous idea of what the percentage is, since the foreigners suffer far more than do the natives. In the published statistics, the nationality of those who die is given; and thus it is possible to calculate the chances for and against escape, with an approximation to scientific certainty. Besides yellow fever, Rio de Janeiro is subject to small-pox epidemics; the evidence of which can be remarked especially among the lower classes. In past years, foreigners have amassed large fortunes in Brazil; but it would appear that the future will hardly prove so advantageous. Hitherto, slave labor has supplied a means of gathering in the crops of coffee, etc.; but, owing to the Act passed in 1878, by which, all children born of slave parentage are thenceforth free, the formidable question of how to supply the lack of labor, is already beginning to cause a general uneasiness in all circles, and to give the Legislature of the country a problem, the solution of

which is difficult to reach. White men, in such trials as they have been submitted to, have shewn how incapable they are of standing a tropical sun. Both Irish and Russian immigrants, after a short trial, have given up the attempt; and it now remains for statesmen to extend a general invitation to the accommodating Chinamen. One of the Brazilian ministers, with this object, has investigated the results of Chinese labor in the States; and has given it as his opinion that the invitation should be tendered. The influx of thousands of Chinamen would give the unfortunate gentlemen from Africa an excellent notion of the virtue of competition; and, judging from the indolence of the blacks in South America, they would philosophically retire from such competition, and live a contemplative life on farina and bananas; while their active competitors do all the hard work. Slavery in South America, as far as one can judge, is a fairly happy state; brutality toward the slaves being exceptional, and contrary to the indolence of the Brazilian character. The Brazilians are not sufficiently imbued with the money-making mania, to induce them to treat their slaves cruelly. So far as organization of brain is concerned, the South American slave is plainly of a very low order, and his incapability of providing for himself in a state of freedom cannot be gainsaid. If this is so, the wisdom of emancipating only those who may be born after 1878, will not be doubted. Moreover, any slave can redeem himself, by a moderate payment to his master; his ability to do which, is an indication that he has some intelligence, at least.

Night in Bavaria.

A Moonlight Glimpse of a Castle and a King.

Written for the Living Church.

Last winter a Bavarian friend and I left Munich for a mid-winter holiday of a fortnight, and on our way back, stopped over night at Fussen, a small town on the frontier of Austria and Bavaria. A proposition was made by my companion that we should take advantage of the superb moonlight, procure a sleigh, and ride into the mountains as far as Schloss Hohenschwanggen, the old, well-known castle of the reigning Bavarian family. It seemed particularly appropriate to visit one of the favorite residences of the romantic King Ludwig under those circumstances. We got a sleigh at the inn at Fussen, and started off at about nine o'clock. The road to Hohenschwanggen soon enters the Bavarian Highlands, running, for some distance, through a narrow valley. The mountains, on either side, are thickly covered with pine-trees, and they looked black and grim against the snow. Overhead the sky was radiantly clear, and the full moon threw down a flood of light, making the night almost as bright as day. The snow was hard and smooth, our horse spirited, and we progressed at a rapid pace. The air was perfectly still; the silence complete. Not a sound, beside the tinkling of our bells, (disturbed it, far or near. At the end of an hour we reached a little inn situated at the foot of Hohenschwanggen. We concluded to explore the premises, from that point, on foot, and having left the horse and sleigh in the charge of a sleepy hostler, made our way up the side of the mountain. A few steps from the inn, lies the small lake upon which, according to one of those more picturesque than strictly reliable reports circulated with regard to Louis II., that much misrepresented monarch is said, on moonlit summer nights to disport himself, attired in the garb of Lohengrin, on a highly ornamented skiff drawn by a swan, in correct imitation of the means of conveyance used by the son of Paracelsus. Upon a former visit to Hohenschwanggen, I had seen the little basin basking in the sunlight, with the wooded mountains, which enclose it on all sides, mirrored in its clear, still, blue-green depths. Now, it was a sheet of ice, silver-white in the moonbeams, except where, under the overhanging banks, it was touched with deep blue shadows. The road to the castle is a winding one, and the snow being deep, we found it rather laborious to climb. We were close upon the old Schloss, when it suddenly burst upon our view. We both stood still, with one accord. Towering above us on its precipitous ledge of rocks, with its rows of light-colored windows, it looked like an enchanted palace dropped down from the air in this silent solitude of snow and pine-trees. Every battlement, every turret, and crenellated wall, stood out in sharp relief; the whole structure seemed invested with ethereal beauty. We had been informed, at Fussen, that the king had passed through on his way to Hohenschwanggen a few days before, but whether he was still at the castle or had suddenly and quietly left it, after his usual secretive and erratic manner, for one of his other mountain residences, none could say. We approached nearer. The moon shone full on the massive portals leading into the court-yard. They were closed. Every line in the royal coat-of-arms carved in stone above them, and in the quaint, medieval figures of knights painted on either side the gate-way, could be distinctly traced. It was a charming sight. To make the scene a complete realization of some imaginary fifteenth century illustration from the pencil of a Dore, nothing was wanting but the figure of the solitary horseman in cloak and plumes. Just as this thought was passing through my mind, a sudden clamor coming from the court-yard, broke upon the stillness. A tramping of horses, mingled with a jingling of bells, reached me from behind the wall of enclosure. With a quick movement my friend crouched behind a cluster of pine-trees by the side of the road, and drew me near him. At the same moment both portals were flung wide. Inside, the court-yard lay in shadow, but liveried figures, moving swiftly to and fro, were visible by a red glow of flaring torches. Then, they formed into a line, on either side, and the next instant, an outrider, in

crimson and white and gold, and carrying a torch, dashed through the gate-way, and down the road by which we had come. Another similarly equipped, followed, passing us rapidly. A sleigh next glided into the moonlight, which, without affectation, can be described as a dream of beauty. Four magnificent horses were harnessed before it. Upon one rode a postilion. Behind, rode two grooms, bearing torches like the outriders. We were so near, as the sleigh flashed by us, that the torch light stained the snow against which we crouched. In an instant the right royal vision was out of sight; but we had time to note every detail well. The sleigh,—made, as I afterward learned, from designs by one of the celebrated Munich artists,—was low, carved, gilded, sumptuous, exquisite in form; a female figure, of superb workmanship, rising high in front, gave it the shape, somewhat, of a chariot. Reclining amid the cushions, and enveloped in furs to the ears, sat the king. A fur cap was drawn over his eyebrows. What a glimpse of it by the mingled light of torch and moon, much as I had seen it, when, some time before, he had reviewed the troops outside of Munich! A growing tendency toward rotundity of person has somewhat impaired the claim to many beauty of which Ludwig II. could boast some ten years ago. But his countenance, with its pale complexion, and fine dark eyes, is still undeniably handsome. It wears a somewhat gloomy expression, but certainly shows no signs of that plentiful lack of intellect which those who credit some of the absurd stories told in connection with him seem inclined to attribute to him.

We emerged from our place of concealment, and watched the dancing lights, as now appearing, now disappearing, the cortege descended the winding road, and finally reached the moonlit valley below. The gates of the castle closed with a heavy clang. We had seen more in our moonlit excursion to Hohenschwanggen than we had expected to see. Whither was the eccentric king bound now? Possibly for a sleigh-ride in the mountains, to return when the moon had set. Possibly for one of his other castles. My friend said that, by driving hard through the night, he might by dawn reach Lindenhof, the exquisite little palace in the style of Louis XIV. he has recently constructed near Obammergan.

After another glance at Hohenschwanggen, which had returned to its former silence, we retraced our steps and regained the valley. With some difficulty the somnolent hostler was aroused, and our horse, with fresh vigor, born of a consciousness that his destination was home, darted off in the direction of Fussen. We were in Munich again on the morrow. Taking up the newspaper a day later, I learned that the sovereign of Bavaria, having suddenly arrived in Lindenhof, and passed a few hours there, had, as unexpectedly, left, and was now at his castle on the Lake of Starnberg. What is it to be a king!

A. G.

To the Editor of the Living Church:

All of your old subscribers are doubtless aware, from perusal of your English letters, of the death of Father Lowder, and of the efforts now being made in London to perpetuate his memory by substantial monuments in connection with the work which lay so near his heart at the time of his death. But your list of subscribers, I am glad to know, has quadrupled in many parishes of late, and it may be possible that many of your present readers do not know anything of the "Lowder Memorial Fund"—its objects and the success which has thus far attended it.

The amount appealed for is £10,000 to be applied in sums of £5,000, £2,500, £1,500, and £1,000, to the various buildings needed by St. George's Mission.

The Fund was organized September 27th, and about £2,000 has already been handed in, in small sums.

Among your readers there are, no doubt, many admirers of Father Lowder's noble work and priestly devotion who would gladly send their mite to swell this fund. The following letter received by the writer may encourage them in doing so:

5 TOKENHOUSE YARD,
LONDON, E. C., Dec. 20.

DEAR SIR:—Many thanks to you for your remittance of £1 in aid of the Lowder Memorial Funds, and for your kindly letter, which I had the pleasure of reading to a meeting of the Executive Committee at the Chapter House, St. Paul's, to-day. Such an expression of sympathy from your side of the Atlantic was very cheering and gratifying to the members present.

I am, dear sir, yours faithfully,
LISTER BECK, Treas.

It would give me pleasure to forward small sums for any of your readers.

Fraternally yours,
J. SYDNEY KENT,
Pastor St. Mary's, Cleveland, O.

There was an extraordinary case of assault tried in the West of England, some days ago, in which the complainant was the Rev. W. B. Gurney, curate of Whimple, and the defendant Mr. W. A. H. Smith. On a certain Sunday, the complainant was the preacher at the parish church, and in expounding the text "The wages of sin is death," he referred to the return of the prodigal son, and made other references which the defendant regarded as personal to himself. Mr. Smith went to the curate's lodgings, and left a message that he should horsewhip him. On the following Thursday, they met in the road, when Mr. Smith charged the curate with insulting him in his sermon. The curate denied that he intended any personal reference; but the defendant was not satisfied, and seizing the curate, laid a dog-whip across his shoulders, and subsequently put the curate's head under his arm. The defendant now apologized, withdrew the accusations he had made, and agreed to pay the cost, and 25s. to the Exeter Hospital. On these terms, the bench consented to the withdrawal of the summons.

A Letter from Bishop Holly.

We have been permitted by a subscriber to select a few passages from a private letter written by the Bishop of Haiti, under the following date:

PORT AU PRINCE, Dec. 16, 1880.

*** * * * * Let me state how I justify the use of the Church in administering Sacraments and rites, on the analogy of Grace and Nature, and Science and Revelation.

Baptism, the Father's ordinance, but made the first Sacrament of the Gospel by the Son, is administered with water simply, which is the purest element of the mineral kingdom. The Holy Supper, the Son's ordinance by original institution, is administered by bread and wine, the most nutritive and invigorating products of the vegetable kingdom. Confirmation, the Holy Ghost's ordinance by original inspiration of the Holy Apostles, is administered by the laying on of man's hands, the head and front of the animal kingdom. Thus the three ordinances, as successively developed, keep exact tally with the kingdoms of Nature, and show in a remarkable manner, how the creature (mute and irrational), has been subjected in hope in consequence of man's sin, and how it waits also to be delivered from the bondage of corruption at the glorious manifestation of the sons of God. (Romans viii.)

Hence, balm of Gilead and olive oil, used as Christ by the Roman Church in Confirmation, destroy the analogy by introducing products of the Vegetable, where we look only for the representative of the Animal Kingdom.

The same may be said of the Unction of the Roman church in Baptism, where analogy teaches us to look for the pure element of the mineral kingdom. Stone fonts to contain the water, keep up the right analogy better than metal. Water gushes naturally from rocks—rarely or never from metal, though often impregnated with it.

Then in regard to the sign of the cross in each of these ordinances. In Baptism, the Church's Office prescribes it to be traced by the minister on the forehead of the catechumen—the Roman cross. Decent usage, reviving primitive custom, has nothing to say against the communicant placing the back of the right hand across the palm of the left in receiving the consecrated bread into the right palm—the Maltese cross. In Confirmation, the candidate should be instructed to place the arms across the breast instead of allowing them to hang carelessly by the side, thus forming St. Andrew's cross. Minute ritualism degenerates into a nuisance, if carried too far; but it is simply intolerable if it has no clearly defined mystical import in its specific use. I add these explanations, therefore:

1. In Baptism the minister makes the Sign of the cross, because, even if the catechumen be an adult, he is by nature incapable of initiating himself into God's grace. But at Confirmation and Holy Communion, having received the grace of Regeneration, he is able to take up himself the cross of Christ, and hence he crosses himself.

2. Baptism, in its rudimental establishment, being the Father's ordinance, the cross is made on the forehead, the seat of thought, the Father being the Divine Thought of the Godhead. Holy Communion being the Son's peculiar ordinance, the cross is made upon the mouth, the organ of speech, as the consecrated bread is carried thence by the crossed hands—the Son being the Divine Word. Confirmation being the Holy Ghost's peculiar ordinance, the cross is made over the heart, the seat of life, the Holy Ghost being the Divine Life-giver and Indweller of our hearts, whom we seek in that ordinance.

And the use of these three kinds of crosses is suggestive. The Roman cross is proper to Baptism, as our Saviour was crucified on that cross and we are baptized into His death. The Maltese cross is proper for the Holy Communion, as the arms of this cross are let down lower than those of the Roman, and thus represent the everlasting arms let down to us and placed underneath us in this Sacrament to lift us up to fellowship with the Divinity. St. Andrew's cross is proper for Confirmation, as it is the cross upon which a Holy Apostle courageously suffered for the faith, and it reminds us that the confirmed soldier of Jesus Christ is called to combat and suffer for the Faith unto his life's end. * * *

The following hit at the tourist of the period is from Miss Fletcher's new book, "The Head of Medusa":

One October afternoon we were sitting in the inner porch of the Church of San Marco, at Venice, and we were talking. To us presently appeared a small party of three—husband, wife, and unmistakable courier.

"Fellow-Britons abroad," observed my companion resignedly; and we sighed and looked.

They stepped out of the sunshine into the shadow of the atrium, and the lady opened her hand-bag and produced a book.

"We need not go in; we have seen this place already, my dear," she remarked triumphantly, after consulting some entry.

"Do you think so, my love? It looks very pretty. But I have no recollection of it, really," said her husband very mildly, gazing about him with a polite and deprecatory air.

"I am sure of it; because it is crossed out in my book," his wife continued, shutting up her bag with an emphatic snap; and forthwith they departed, followed by an impassive courier, and I trust spent the remainder of that autumn afternoon profitably in the purchase of many glass beads.

Some two or three months ago, the parish church of Whitechapel, which was rebuilt in 1860, at £30,000, was very seriously damaged by fire, the origin of which is a mystery. St. Mary's was a foundation of some antiquity; since there is record of Hugh de Fulbourne being rector there in 1329. The register records the burials of two remarkable persons—Brandon, the supposed executioner of Charles the First, and Parker, the leader of the mutiny at the Nore.