

The Living Church.

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

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WHOLE No. 118.

A Survey of European Politics.

Daniel in the Lion's Den.—The Anglican Establishment.—The Pope and the King of Italy.—Morocco.—Pope Leo and the Irish.—France's Prosperity.

For the Readers of the Living Church.

Some of the English Bishops are mourning over the fact that English clergymen should be imprisoned; but the wrong is not in the penalty, but in having any such law as brings about such a penalty. The Bishop of Manchester has a good deal to say about this. He is very like Darius mourning over Daniel's "breaking the law," and having to be put in the den of lions. "The law must be obeyed," cries the Bishop in the midst of his regrets.

That is what the two Eastern despots felt, and it is hard upon them that no one comes forward to whitewash Nebuchadnezzar or Darius. They had passed their Public Worship Regulation Acts; the law required the Three Children to kneel, and they persisted in standing. The princes, the judges, the counsellors, the sheriffs, and all the rulers of the provinces, were unanimous against them. The brass band which played the part of the London *Times* proclaimed the glory of the image that Nebuchadnezzar the king had set up. The law must be obeyed: the *significavit* issued; and the contumacious "Ritualists" were committed to a worse place than Holloway or Warwick gaol.

One of the London secular papers—the *St. James Gazette*—has been putting in a plea for the maintenance of the Church Establishment. We never took much interest in that, and we wonder how, after the recent trials, any thorough English Churchman can want it to be maintained. But, for all that, what the *Gazette* says, is very true. Among other things, it says: "In the first place, the Anglican Establishment, as it exists, is a vast instrument of charity. The amount of money which finds its way to the relief of the poor, the sick, the helpless, through the hands of the clergy—no inconsiderable portion of it contributed from their own narrow incomes—is enormous. And then, it is charity of the best kind. No one who has any real experience of English country life (and the same may be said of much town life too), can doubt that the parson is the true relieving officer of many a parish. Again, the clergy, from the highest to the lowest, form a great system of moral and social police. Once more. There is no positive religion in the world which does not do something to idealize life; to raise men's thoughts above the seen and actual; to make audible the voice of conscience. And how can we prize too highly the uses of the Established Church, in this respect? We may not rate very highly the ordinary theological performances of its ministers; but the healing and elevating influences which it brings home to millions through its beautiful formularies, its bright and melodious services, the lessons of self-denial and sacred aspiration which are taught by the eloquent lips of many of its clergy, and by the eloquent lives of more, are surely forces for good which we can ill afford to dispense with. The Jacobin doctrine or the prosperous Dissenting grocer may make light of these things; but no one who really knows human nature will make light of them. And, lastly, let it be noted that all this—and much else of great value which cannot be touched upon here—is achieved by the Established Church, without any infringement on individual liberty. Nay, more than this, it may be truly said that no religious Communion so thoroughly and essentially liberal as the Anglican Establishment has ever existed in the world, or is ever likely to exist. Can the principle of private judgment be carried further than in a Church, in which Dr. Abbott and Dr. Pusey, Dean Church and Dean Stanley, Mr. Mackonochie and Bishop Ryle, Canon Farrar and Canon Liddon dwell together, if not in fraternal unity, at all events in Parliamentary uniformity?" Yet after all, would disestablishment very much alter for the worse, any of these good things?

A very curious and interesting letter has just been found among the papers of the late Cardinal Antonelli, written by Victor Emmanuel to Pius IX., at the time of the occupation of Rome by the Italian troops. The King says in it, that he thought he was rendering a service to the Church by occupying the city in a regular manner, instead of leaving it a prey to the Revolution. On this passage, there is a marginal note in the hand of Pius IX., to the effect that he quite comprehends this reasoning, and is grateful to the King; but that before the world it is necessary for him to protest.

There is a great deal of that kind of thing always going on at Rome, and even now, with all Leo's brave words, no one knows whether he and Prince Humbert may not be on the best of terms. When Victor Emmanuel, on his visit to England, was complimented on his opposing the Pope, he brought the complimenters up with a round turn, by declaring his thorough devotion to the Pope, as a man and a Roman Catholic; and that no one regretted, more than he, any necessary political action. The old Pope and the old King understood each other very well; as was shown at the close of the King's life.

The world will not tolerate, much longer, the cruelty and oppression and lawlessness which

has so long characterized the empire of Morocco. Murder and violence reign there; and it is said that, during the past half year, no fewer than 112 murders have been committed, twelve of those being Jews and the remainder Mohammedans. We are now informed, that this state of affairs has lately attracted the serious attention of the representatives of the Powers, who assembled at the British Legation for the purpose of considering the matter, and of deciding what steps should be taken, to check, if possible, the lawlessness which prevails. The result of this meeting was, that a joint representation on the subject will be made to the Sultan, impressing upon his Majesty the urgent necessity of energetic and prompt measures being taken to insure the punishment of murderers, and for the repression of crime generally in his dominions. The arrival, at Tangier, is reported of one of the Sultan's Secretaries; who, it is said, has been sent to make apologies to Mr. Scovasso, the Italian Minister, for the ill-treatment of a Jew, who was the bearer of a letter from him.

The Irish Roman Catholics do not much like an official communication in the Pope's own paper, published at Rome on Christmas Eve, which runs thus: "It is with real sorrow that we read day by day the news from Ireland, daily growing more alarming. And this news is the more affecting, inasmuch as the singular faith and Christian virtue of the Irish people inspire us all with large and profound sympathy. God grant—and this is the universal prayer—that opportune and speedy measures, on the part of the government, may put an end to the deplorable conflict! But, in the heat of the struggle, it is the supreme duty of the Irish clergy and people to show that, even in defence of legitimate interests, the sons of the Church separate themselves from the promoters of revolution, not forgetting the fundamental principle of Catholic morality, that the goodness of the end does not justify the employment of anarchical and unconscientious means, calculated to compromise the future of the country."

Every one is remarking about the astonishing prosperity of France; and all attribute it very greatly to the industry and thriftiness of her people, to the interest and responsibility felt by the large number of landholders, and to the support which the government, whatever it may be, has created for itself, in loaning its money, in very small sums, from a very large number of farmers and mechanics and clerks. The increase in revenue has been such, indeed, that this year 120,000,000*l.* of taxes have been taken off, without endangering the equilibrium of the Budget. Indeed, it may be fairly said, that France has never been so prosperous, and that no real poverty exists in the country. The workhouse is unknown; public and private charity largely relieves the wants of those who, mostly by their own fault, have to seek for help. And yet, France has had to face severe losses in different branches of her industry. The deficiency in her wine crops, due to the phylloxera, may be estimated at hundreds of millions of francs a year; and the silk worm has already disappeared from the southern departments. France, as well as England, has had to face the competition of America.

The French workman is, as a general thing, sober, honest, and economical. Zola's sulphurous sketches relate only to a very small minority in Paris, or one or two other large cities. French country-people are stingy; but that is better than being wasteful, and they take excellent care of the poor and the suffering.

A Delightful Household.

Written for the Living Church.

God's Household, the Church. What can be happier than a holy family with a Divine Head? Is the Church a holy family? Each individual member has that question to answer, in so far as he or she contributes toward the purity and loveliness of the household. It is a more serious thought than we may at first imagine. I have known a home that might have been peaceful and blessed, so marred and troubled by one restless, irritable spirit, that the whole atmosphere was changed, and the influence made cheerless and uncomfortable. On the contrary there have been such emanations of sweetness and grace from each member of the family circle, that all who beheld, pronounced that home "perfect."

It is only as we "continue in Christ's, true religion" that we can maintain the characteristics, *holy*, and happy.

The Epistle of this week gives us a sublime chart for our guidance as the elect of God. "What rare qualities are held up for our attainment! 'Bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another; even as Christ forgave you, so also do ye.' Charity, peace, thankfulness, a rich treasury of the word of God, and of Psalms, and hymns and spiritual songs in our hearts and minds, so that we shall live in perpetual melody. What household would not be delightful, with all of its members thus engaged!

The Gospel speaks of the great enemy who sows tares in the field of the householder, to the detriment of the good seed.

We have the double sin of injuring others by

our pernicious presence and fruits. Happy is it that "God's blessed Son was manifested that He might destroy the works of the Devil, and make us sons of God and heirs of eternal life." The Father's love towards us while we are yet sinners, prevents our speedy destruction. We are allowed to remain with the wheat until He Himself shall judge us. Who knows, what miracle of mercy may change us to rich ripe grain?

The Fifth Sunday after the Epiphany reminds us of the great day of final account. It is possible so that we may not dread it. Not that the purest, sweetest, most gentle life has, in itself, any merit to save us. "By Grace are ye saved, through faith, and that not of yourselves; it is the gift of God."

Leaning upon our Lord Jesus, trusting in Him and striving to bring forth the fruits of the Spirit, we shall not be afraid at His appearing. F. B. S.

The Church of England.

Deprivation by Lord Penzance of the Rev. Baghot De la Bere.—Past Record of that Devoted Priest.—Prospect of Toleration.—An Important Memorial.

From our English Correspondent.

LONDON, Jan. 13, 1881.

I do not propose, this week, to do more with respect to the Persecution, than give a bare recital of the latest incidents in the history of the struggle. Mr. Baghot De la Bere, then, has been "deprived": a most formidable penalty; for, though it professes only to take from him his present benefice, it really, in accordance with immemorial practice, disqualifies him from accepting another. Of course, the reason of this, is because a clerk has never till now been deprived, except for offences of the deepest turpitude; whereas Mr. De la Bere's offence is simply that he has been extraordinarily efficient as a pastor. His parish has a population of 1,373, but includes an outlying district, which really belongs to the fashionable watering place of Cheltenham, so that his real flock has numbered from nine hundred to a thousand souls. In 1860, just after he had been presented to the living, by his father (who is the patron), the number of communicants was 200. Since that time, he has had the chance at his own expense, and liberally contributed to the renovation of the nave. The Services have been brought, under his care, to be patterns of devout decorum. The number of communicants has risen to some 250, of whom about 200 are resident parishioners; and an address of condolence has just been presented to him, signed by no fewer than 450 parishioners of the age of fifteen and upwards. These facts speak for themselves. Nevertheless, there is something more to be said. For almost the first time, there is a large Episcopal contingent on the side of toleration. Nine prelates have already publicly declared themselves, to-wit: the Archbishop of Canterbury, the Bishops of Ely, Lichfield, Carlisle and Salisbury, the Bishop of Tasmania, Bishop Oxenden, formerly Metropolitan of Canada, Bishop Abraham, the friend and *alter ego* (as one might almost say) of the great Bishop Selwyn, and Bishop Piers Claughton, formerly of Colombo, who is now serving at home as Chaplain-General of the Forces and Archdeacon of London.

On Wednesday, the draft of an important document was published, namely: a memorial to the Archbishop of Canterbury in favor—first—of a "distinctly avowed policy of tolerance and forbearance on the part of our ecclesiastical superiors, in dealing with ritual;" and secondly, in favor of a reconstruction of the Ecclesiastical Courts, so as "to secure the conscientious obedience of clergymen who believe the Constitution of the Church of Christ to be of Divine appointment; and who protest against the encroachment by the State, upon rights assured to the Church of England by solemn Acts of Parliament." This is signed by the Dean of St. Paul's (Mr. Church); by the two Prolocutors (Lord Alwyne Compton and Dean Cowie), the Deans of York and Durham, and a large number of other dignitaries. It is expected that it will receive the names of some thousands of the clergy.

With reference to "George Eliot," a rather important letter which she wrote to a friend in 1859, has been published by the *Pall Mall Gazette*. In this document, she says, that, when a girl, she was "strongly under the influence of Evangelical belief"—a statement which she afterwards more particularly defines as being "a strong Calvinist." In these days, when so much is said about what High Church (or rather Real Church) principles lead to; it is as well that people should know how easily a gifted mind which knows no Gospel but that of Calvin, may make shipwreck of the Faith. At her funeral, Mr. Edward White, a very respectable Independent minister, took great comfort, as he has just informed the editor of the *Nonconformist*, at hearing the Socinian preacher who officiated, say the Lord's Prayer in the presence of the great Agnostic party there assembled in force; and this, although the books of some of those who were present had been published in Japanese, for the purpose of proving to the natives that "the ablest men in England had no faith in a personal God." Mr. White seemed to

think that because these persons did not protest as George Fox the Quaker might have done, they were really Theists in spite of all they had said. This looks like being a little over-sanguine. Stress has been laid upon Mrs. Cross's fondness for "Thomas à Kempis," whose immortal work she kept under her pillow. But Comte also professed a similar devotion to the book; and I lately saw it stated by somebody who had attended a secularist "Service" in London, that it included a reading from the *Imitatio Christi!* That unbelievers should find anything in a Kempis to suit them, is what I cannot for the life of me understand.

The Epiphany Star.

Written for the Living Church.

The question has sometimes been asked, whether the Epiphany Star should be represented as five-pointed, or as eight-pointed. Some reasons in favor of the latter are to be found in Lundy's "Monumental Christianity," where are numerous representations of the eight-pointed star, carefully collated from various reliable sources. On page 21, he gives from Lajard's unfinished work of Mithraic Worship, a picture of the cross and star, as evidence of the great antiquity of these symbols in the old Assyrian and Babylonian empires. The star has eight points, and according to Lundy's explanation, it symbolizes the union of the Divine and the human in the person of our blessed Lord. Previously on page 10, is a representation of natural crosses in sponges and flowers, with the explanation that in three examples, we have two kinds of crosses, the diagonal, and the square joined, making an eight-pointed star. "The very star," he says, "which is so often found on the monuments of ancient Chaldea and Persia, which also appears over the head of the newly-born Son of God, in the early Christian monuments." The eight points are obtained by joining two different crosses. These two crosses may be called "the heavenly and earthly." The first is named the diagonal or Platonic cross, and is made by two lines cutting each other, not at right angles, but as in the letter X, in like manner as the circle of the Zodiac crosses the equinoctial. "This, called the heavenly cross, is the symbol of a better life." The second, is called the square cross, and is made by a perpendicular and a horizontal line cutting each other at right angles, thus \dagger , as the equator and parallels cross the meridians, "and so this kind of cross may be called earthly, and the symbol of all life here." Lundy says: "I venture to name this eight-pointed star, made by the junction of the two crosses, the *Prophetic Star of the Incarnation*, which joined heaven and earth, God and man together." On page 171, we find another illustration, as given by R. K. Porter, from a Persian monument near Persepolis, where again is the eight-pointed star of "prophecy and of the Magi, guiding to the Incarnate God." "Where," asks Lundy, "did the Persians get their notion of this prophecy, as thus interpreted respecting Christ and His saving mercy and love displayed on the Cross? Both by symbol and actual crucifix, we see it on all their monuments. 'If it came from India, how did it get there except from the one common and original centre of all primitive and pure religion?' On page 204, is a reproduction from Ciampini, of a Mosaic in the Basilica of Santa Maria Maggiore, at Rome. "It is in the spirit and style of the earlier works of the catacombs." The star over the Child's head has eight points, and signifies the union of Heaven and earth, God and man in the Incarnation. On page 206, is one of the very earliest representations of the Nativity from De Rossi. "The star has the usual eight points, just as we often see it in the Pagan monuments; and both here and there, it is one and the same star of hope and promise to mankind, of a Deliverer coming from Heaven to earth."

But, in addition to all this, is there our another and a very different reason for the number eight in this connection? namely, that eight is especially associated in many ways with our Blessed Lord, and it is also the numerical value of His Name "Jesus," in the Greek language.

THE CANADIAN CHURCH.—The Synod of Fredericton held a special session on Wednesday, the 11 ultimo, when the venerable Bishop nominated, as his Coadjutor, the Rev. Henry Tully Kingdon, M. A., of Trinity College, Cambridge, Vicar of Good Easter, Essex, England. His Lordship presented to the Synod a number of letters from prominent clergymen and laymen of the English Church, all speaking in the highest terms of the Bishop's nominee. The writer of this notice had the pleasure, some years ago, of meeting Mr. Kingdon, at the time that he was senior curate to the Rev. Mr. Webb, Vicar of St. Andrew's, Wells Street, London; and the impression left upon his mind, of the reverend gentleman's ability and earnestness, is still fresh in his memory. Mr. Kingdon is now 46 years old, and unmarried. The result of the ballot was his election, by a unanimous rising vote. The Doxology (not, we are glad to observe, the *Gloria in Excelsis*) was sung, a cablegram despatched, and the Synod adjourned.

The Federate Council of Illinois.

Proposed Appellate Court.

Reported for the Living Church.

The movement inaugurated by Bishop Wm. McLaren, in '76, when it was proposed to divide the old diocese of Illinois, may be said to have culminated in the present Federate Council, and to have found organic expression and permanent embodiment in the Province of Illinois. It is a consummation in which the LIVING CHURCH takes no little interest and some pride, inasmuch as under its old name of "The Province," it was the first Church paper to unfurl this banner, and to speak out the convictions that were gaining ground among Churchmen, that at an early day, this ancient use and order of the Church must be revived among us, with such modifications as are needful to adapt it to our own times.

The various steps in the history of the movement have been given from time to time, in these columns, and, so far as we know, in no other periodical with anything like completeness. Our readers have been apprised of the fact that the organization of the Province was reported to the General Convention under the title of Federate Council, as provided in Canon 8, Title III., meeting the recognition of that body, and receiving from it the approval of powers proposed to be exercised, except in the matter of an Appellate Court. The meeting for organization of the Province was held last June, on St. Peter's Day, in the Cathedral, Chicago, Bishop Burgess being chosen by the Bishops as first President of the Council; and Mr. H. H. Candee, Secretary.

On last Wednesday, Jan. 26th, the Council met, at the call of the President, in St. Paul's Church, Springfield. The Holy Communion was celebrated at an early hour, and Morning Prayer at 9:30, the business sessions following. Lunch was served by the ladies of the parish, at the Orphanage, a commodious mansion near the church. There the Deputies were received by Bishop Seymour, and Mr. and Mrs. Hay. Among the guests was the distinguished Dr. John Henry Hopkins, from Pennsylvania, who remains a few days with Bishop Seymour, and will deliver several public discourses. He was greeted with great cordiality by all the members of the Council, and by other friends.

The Diocese of Illinois was represented by Bishop McLaren, Revs. Frederick Courtney, T. N. Morrison, D. D., S. Corning Judd, Esq., and Mr. J. C. Cushman; Quincy, by Bishop Burgess, Revs. C. W. Leffingwell, D. D., E. H. Rudd, Robert Ritchie, W. B. Corby, D. D., and Messrs. E. J. Parker, H. A. Williamson, Sam'l Wilkinson; Springfield, by Bishop Seymour, Revs. J. D. Easter, D. D., F. W. Taylor, W. H. Moore, E. A. Larabee, and Messrs. R. P. Johnston, William Ollis, H. H. Candee, and Judge Foley. Bishop Burgess presided. The Secretary, Mr. Candee, read the minutes of the primary meeting, which embodied the following Constitution then adopted, having been previously adopted by the several Diocesan Conventions acting separately:

CONSTITUTION.

I. The Dioceses in the State of Illinois, viz., the Diocese of Illinois, the Diocese of Quincy, and the Diocese of Springfield, hereby associate themselves as a Province, to be called the Province of Illinois, and establish a Federate Council, as permitted by Canon 8, Title III., of the General Convention.

II. Each Diocese, by its Convention, shall elect and appoint ten Deputies, five of whom shall be clergymen and five laymen, who, together with the Bishops in the Province, shall constitute the Council. Thirteen members, of whom two shall be Bishops, shall constitute a quorum. A less number may adjourn from time to time.

III. The Federate Council shall hold its first meeting, in Chicago, on the fifth Tuesday in June of the present year, and afterwards, once, at least, in each year on such day, and at such place as the Council shall determine by a standing resolution or by adjournment.

IV. In the Council, the Bishops, two, at least, being present, may, on their motion, vote as a separate body; and the clergy and laity may also vote by orders, upon the demand of any three members.

V. The Presiding officer of the Council shall be a Bishop, to be selected by the Bishops of the Province.

VI. The Council may exercise all powers not in conflict with the Constitution or Canons of the General Convention, or with the Constitution of either of the Dioceses of the Province.

VII. This Constitution shall be in force in all its provisions, as soon as it shall be adopted and confirmed by the three Dioceses.

Chancellor Judd was called on by the President to report the action of the General Convention of 1880, in response to the action of the first meeting of the Council, as above indicated. The Powers approved by the General Convention were:

POWERS.

The charge and care of such Educational and Charitable Institutions as it may Canonically establish, or as may be placed under its jurisdiction.

The charge and conduct of matters pertaining to the extension of the Church (such as the work of church building, and the assistance of feeble parishes and missions), so far as these matters may be entrusted to it.

The acceptance and administration of all funds and donations of any kind which may be given or entrusted to it.

Legislation upon subjects of common interest to the several Dioceses in the State, not in conflict with the Constitution and Canons of the General Convention, or of the several Dioceses associated with the Federal Council; the passing of Statutes and rules for the government of the Federate Council, and the enacting laws for the due exercise of its powers.

Mr. Judd explained the course of the two Houses, in dealing with this subject, as was detailed in our reports of the session. The Com-

mittee on Canons were almost unanimous in approving the power to establish an Appellate Court, as proposed by the Primary Council, but concurrence was not had from the House of Bishops. It was finally left out, as being, in the opinion of the best legal minds in the House of Deputies, a power already assured to the Dioceses comprised in the Province, by Art. 6 of the Constitution. Mr. Judd strongly recommended immediate action looking toward the establishment of an Appellate Court, the plan to be submitted to the several Dioceses. He cited Judge Comstock, of Central New York, and other eminent lawyers, in support of his opinion that the Dioceses could establish such a court. The action of the General Convention of 1871, in reference to the Federate Council of New York, was also cited, as clearly putting the Church on record as admitting the right of Dioceses to establish an Appellate Court, without intervention of the General Convention.

Bishop McLaren explained the action of the House of Bishops in New York, 1880, in the failure to concur with the Lower House in approving the first power recited (the Appellate Court); and read the minority report which he himself had offered in Committee. Bishop Lay, of Easton, and Bishop Howe, of Central Pennsylvania, were the Bishops comprising the majority, who reported adversely on the approval of this power. This simply leaves the matter without any formal endorsement by the General Convention, for the Dioceses to exercise their canonical right if they choose. Bishop Seymour was very emphatic in his expression of the need of such action. The following Resolutions were passed.

Resolved, That a Committee of the Bishops of the three Dioceses, and one clerical and one lay member of each Diocese, be appointed to consider and report to the Council, as soon as practicable, a detailed plan for the exercise of its powers; and that any members who have suggestions to make are cordially requested to submit them, and that all the members of the Council are invited to be present at the deliberations of the Committee.

Resolved, That this Council proceed to frame a Canon providing for an Appellate Court for the Province of Illinois; which proposed Canon shall be submitted to the respective Conventions of the Dioceses composing the Province, with a request for the adoption thereof by the same.

The Committee, in addition to the Bishops of the Province, consisted of the Rev. Dr. Morrison and Mr. Judd, of Illinois; Rev. Dr. Corby and Mr. Parker, of Quincy; Rev. F. W. Taylor and Mr. Ollis, of Springfield. Sub-Committees: Bishop Seymour, Dr. Corby, Chancellor Judd, on Appellate Court; Bishop McLaren, Rev. Mr. Taylor, Mr. Parker, on Powers designated by the General Convention.

After consultation by the Sub-Committees, and discussion by the whole Committee, the Council resumed its session, and received the Report. Mr. Judd, on behalf of the Committee, read a Preamble, Resolution, and Canon, for establishing an Appellate Court, on which a vote was taken by orders: Bishops, aye 2, nay 1; Clergy, aye 8, nay 2; Laity, aye 7, nay 0. The following is the draft of the

PROPOSED APPELLATE COURT.

WHEREAS, Both Houses of General Convention, in 1871, adopted the following:

Resolved, That the General Convention do hereby approve such of the powers proposed to be exercised by the Federate Council of the State of New York, as are set forth, etc.; but doth decline to approve § III. of Article I of the said Declaration of Powers, for the reason that Article 6 of the Constitution confers upon each Diocese, in said State, the power to institute the mode of trying Presbyters and Deacons therein, including a Court of Appeals, if such Diocese elects to institute such tribunal for itself; and whether such Appellate Court shall also be the Appellate Court of any other of the Dioceses in said State, is a matter of discretion and concurrent choice on the part of the Conventions of such other Dioceses respectively.

AND WHEREAS, It must be presumed that the action of the House of Bishops in 1880, in declining to approve the powers in respect to the establishment of an Appellate Court by the Province of Illinois, proposed by the same, was in harmony with, and controlled by, the said action of both said Houses in 1871; therefore,

Resolved, That the following draft of a Canon be, and is hereby, suggested by the action of the Diocesan Conventions of the Province, with the request that they adopt the same.

PROPOSED CANON.

The Appellate Court of the Province of Illinois shall be constituted as follows:

1. The Bishops of the Province shall be the Judges.

2. Each Diocesan Convention shall, by ballot, elect one clerical and one lay assessor; and each Bishop may, if he please, appoint one additional clerical or lay assessor, or both.

3. The Presiding Judge of the Court shall be the Bishop selected to preside in the Federate Council. If for any reason he be not present, the Bishop present who is senior by consecration shall preside; provided that in no case shall the Presiding Judge of the Appellate Court be the Bishop from whose decision the appeal is made. A majority of the Bishops, and of the Assessors appointed by the Dioceses, shall be a quorum for the transacting of business. The Court shall appoint a Clerk, who shall keep a correct record of their proceedings.

All interlocutory questions shall be decided by the Assessors, or a majority of them. The final decision touching the admission or rejection of the appeal, or the granting a new trial, shall be given by the Bishops alone, and with the grounds of their decision in writing.

4. Any person who has been found guilty of an offence by the Ecclesiastical Court of the Diocese to which he may belong, may appeal from such decision to the Appellate Court, by filing with the Presiding officers of the Court, his appeal in writing, within ten days from the date of such decision, which decision shall remain inoperative until after the action of the Appellate Court thereupon. Such appeal shall set out the decision, and specify that the party appeals from the same, or from some part thereof, and what part. The Presiding officer of the Court may extend the time for taking such appeal, by a certificate in writing, but not to exceed ten additional days.

5. Upon such appeal being filed with the Presiding Officer of the Court, he shall certify the appeal, together with all the papers in the case, to the Appellate Court, appointing, at the same time, the time and place for the meeting of the Court, to hear such appeal, and shall give notice thereof in writing, to the several members and Assessors of the Court, and also to the appellant and one of the Presenters, or to one of the advocates or proctors who appeared for them respectively in the Court below. And he shall

also have power, at any time before the convening of the Court, to change such time and place, causing reasonable notice of such change to be given to all concerned, as aforesaid.

After convening, the Court may adjourn from day to day, or from time to time. Less than a quorum may adjourn from day to day. Advocates or proctors shall be allowed on either side, in the Appellate Court, possessing the canonical qualifications.

6. In case of a default by the appellant, the verdict and decision shall be affirmed.

7. The decision of the Court shall be endorsed upon or annexed to the appeal; and the same, together with all the papers made use of upon the hearing, shall be transmitted to the Bishop of the Diocese from which the appeal comes. If the decision shall award a new trial, in whole or part, the Bishop shall take measures for such trial in accordance with the Canons of the Diocese concerned. In all other cases, the Bishop shall proceed to final decision and judgment, not exceeding in severity the finding of the original Court or the Appellate Court.

8. The Bishop of the Diocese from which the appeal comes, after pronouncing the final decision and sentence in the case, shall transmit all the papers, with a minute of such decision and sentence, to the Secretary of the Standing Committee, whose duty it shall be to record an abstract of the proceedings, and the final sentence at length, in a book kept for that purpose.

The Rev. F. W. Taylor, for the Committee, read a communication from the Trustees of St. Mary's School, Knoxville, to the Federate Council, asking the action and aid of the Province in extending the usefulness of the School and securing the needed enlargement. On recommendation of the Committee, the following resolutions were adopted:

Resolved, That a committee be appointed to consider, and report at the next meeting of the Council, whether it is practicable to place St. Mary's School, Knoxville, under the care of the Province, and if expedient, what steps should be taken.

Resolved, That the Council heartily endorse the present effort of the Rector and Trustees of the School, to raise the necessary funds to complete the present building, and recommends the co-operation of all Churchmen within the Province of Illinois, and throughout the Church at large.

The Committee referred to in the first resolution, consists of the three Bishops of the Province, the Rev. Dr. Leffingwell, Rector of the School, Rev. Frederick Courtney, and Chancellor Judd. It was further

Resolved, That it be recommended to the several dioceses of the Province, that they consent to the consolidation of their beneficent work on behalf of the aged and infirm clergy, and that the offertory for that purpose be taken upon the first Sunday in Advent.

Resolved, That in no part of the Church, east or west of the Mississippi, can a larger number of souls be reached, and a more hopeful missionary work be done, by the outlay of the Church's money in the aid of church-building, than within the boundaries of this great State, with its 3,150,000 souls.

Resolved, That this Council invites contributions from the Church at large to enable it to render such assistance to points in its territory, when such aid will insure the erection of churches.

Resolved, That the Conventions of the dioceses of Illinois, Quincy, and Springfield, be requested to authorize the Federate Council to constitute itself the Church-Building Society for the Province of Illinois.

A Committee, consisting of the Bishops of the Province, and Drs. Morrison, Leffingwell and Dresser, and Messrs. Cushman, Williamson and Johnston, was appointed to draft statutes and rules for the government of the Council, to report at the next session. Mr. E. J. Parker was elected Treasurer; it was moved that the Bishops be requested to present the proceedings of this meeting, to their respective Conventions; a vote of thanks for entertainment was passed; the first Wednesday in October, at St. John's Cathedral, Quincy, was decided upon for the next meeting, and after prayer and benediction by Bishop McLaren, the Council adjourned.

Bishop Burgess was called home, by illness of his youngest daughter, before the close of the session. Among the visitors present, we noticed the Rev. Messrs. Whitley, Clendenin, Wm. C. Hopkins, and Messrs. Harlow, Wright and Rudd.

The Council is to be congratulated on the despatch of business at this, its first business session, taking up and concluding several important matters without previous consultation or advantage of committee work.

The discussions were sometimes spirited, and a disposition was manifested to let nothing pass without careful scrutiny. We are confident that the several dioceses of the Province, as well as the Church at large, will heartily approved of the action taken.

In the evening, several of the clergy spent an hour socially at the Episcopal "palace" (which is a very modest frame building adjoining the church), with the genial Bishop of Springfield. There let us, for the present, take our leave of the Federate Council.

The following is Canon 8, Title III., of the General Convention, under which the Federate Council of Illinois has been organized:

"It is hereby declared lawful for the Dioceses now existing, or hereafter to exist, within the limits of any State or Commonwealth, to establish for themselves a Federate Convention, or Council, representing such Dioceses, which may deliberate and decide upon the common interests of the Church within the limits aforesaid; but before any determinate action of such Convention or Council, shall be had, the powers proposed to be exercised thereby shall be submitted to the General Convention for its approval.

Nothing in this Canon shall be construed as forbidding any Federate Council from taking such action as they may deem necessary to secure such legislative enactment as the common interests of the Church in the State may require.

"I have a pledge from Christ, have His note of hand, which is my support, my refuge and haven; and though the world should rage, to this security I cling. How reads it? 'Lo, I am with you always, even unto the end of the world.' If Christ be with me what shall I fear? If He is mine all the powers of earth to me are nothing more than the spider's web."—*St. Chrysostom.*

Concerning Innovations.

III.

Written for the Living Church.

I suppose, now, that you look beyond the narrow limit of mere Parish custom, and take an "Innovation" to be simply a novel or unwarrantable revival of an ancient practice or Use. Your objection to it ought to be somewhat governed by the facts as to its antiquity. If it is simply a revival of a primitive and Apostolic Use, the objection practically recoils upon yourself as having lapsed from just so much of the truth. If it is a restoration of a Use prevalent throughout Christendom while the Church was still undivided, or down to the time of the separation of the Eastern Church from the Western, the presumption is against you, as being opposed to what is after all really Catholic. In neither of these cases, can the thing you condemn be an "Innovation." The real "Innovation" is to be found in the new practice which drove out the old Use. And such are really many of the practices which you support in opposition to these so-called "Innovations." Take, for illustration, the use of the Surplice which you insist on as a Eucharistic Vestment, in opposition to the Alb and Chasuble; the latter were the earlier and more Catholic Vestments. The Surplice began to creep into use, A. D. 316, or about the period of mixed good and evil, the conversion of Constantine and the exaltation of Christianity amidst, as well as over, paganism; and was not authoritatively introduced until A. D. 786, an hundred years later than the last General Council acknowledged by us; and then only under order of Adrian, Pope of that very Roman Church you hold so in detestation and dread. There is an "Innovation" for you! And you would fasten it upon our Holy Eucharist, in opposition to the ancient Alb and Chasuble!

But to pass from this, suppose we examine more particularly the grounds on which alone you can object to these so-called "Innovations," as merely relative to our times. These must be one of three; either that by a natural process of growth,—such as for example, we see constantly occurring in the development of language; or that, from some natural and proper, although to you, utterly unknown, cause, they have been suffered to fall into neglect, and to remain so long disused, that they seem now simply things of the dead past; or that, from having become inextricably, as you assume,—entangled with some error or corruption, they have been authoritatively discarded by the Church (as it is sometimes put, are prohibited by the Prayer Book).

To consider these in detail, the plea is, first, the things objected to as "Innovations" have been, in the process of growth, supplanted by better things. The supposition is both baseless and absurd. They have not been thus supplanted; nothing following any principle of true growth, retaining the substance, but clothing it with a still more perfect form,—has ever taken their place.

But suppose, now, that your plea in objecting, is, that of disuse and consequent obsolescence. What real force has it? Just the force that the cause of that disuse gives it, and no more. If that cause was something alien, useless, or corrupting in the things disused, you have some ground for protesting against their restoration. But, if, contrariwise, it was, something alien, indifferent, neglectful, and irreligious in the times during which they fell into disuse, it is a direct plea for their reinstatement. Now, that this last was the chief cause, history clearly shows. The English Reformers were subjected to the persistent pressure of a wholly alien and unchurchly element from the continent. The introduction of the reformed faith and worship was followed by a period of religious disorder and semi-anarchy, and afterwards, by a still longer one of Erastian formality, worldliness and irreligion, in which not only the old usages, but even vital piety itself, fell into neglect. The loss of any Catholic or Christian observance during such a period, is little other than proof, that as soon as the Church, through a new life, become equal to and worthy of it, its restoration was to be counted upon. Yet, ignorant of all this, you stigmatize these restorations as "Innovations." Are you aware that the most startling of all "Innovations" on "the good old ways" of the Anglican Church, was the earnest religious life which by turns the Evangelical, Wesleyan, and Tractarian schools, strove to infuse into it? And here, in this Anglo-American Church, there are reasons for believing, that, were the root of the matter reached, it would be found that the real "Innovation" which men dread, is the labor and self-sacrifice which the new religious life that everywhere attends the effort to restore these ancient usages, imposes upon us. It is the modern Pharaoh of Secularity that, bowing us down more and more under the bondage of brick-making worldliness, cries out, in view of these efforts to bring us back to a superior devotion to the worship and service of God in His "Holy Catholic and Apostolic Church," "Wherefore do ye, Moses and Aaron, let the people from their work."

I come now to the last supposition, that those "Innovations" are things which, form a necessary union with Romish error. There is a mistaken assumption at the outset. Except as, under various modifications, they are substantially embraced, like "the Lord's Prayer, the Creed, and the Ten Commandments," in the Roman Use, the notion is baseless, and in that sense, nonsense. Some of them are not even Romish, having been in use in the Church, before the rise of distinctive Romanism. Others, while in some form practised by the Roman Church, as, for example, the Eucharistic observance of the Holy Days, Early Celebrations, the reverence at the mention of the Holy Trinity, the Sign of the Cross, etc., in no way embody or symbolize specific Romish errors.

Hardly less mistaken and unreasonable is the other assumption,—that these so-called "Innovations" have been forbidden by the Church. Such a prohibition can only be argued on the ground, either that they have been expressly named in condemnation, or that, in her authoritative provisions for Holy Worship, they have been purposely omitted. Now as to the former, nothing would seem more reasonable, than that such a prohibition should be found, if anywhere, in the Thirty-nine Articles. And yet, strange to say, out of nine or ten Articles in which either direct or incidental reference is made to doctrines or practices of the Church of Rome, there is but one instance of even an approach to a prohibitory mention of these so-called "Innovations;" the rest being not even hinted at. Nor is it of use to plead that this silence is due to the fact, that the Articles concern doctrine only, while these things are matters of mere Ritual. Your objection to them as "Innovations," assumes that they are inseparably connected with "Romish Doctrine." At least, then, the false doctrine should have been condemned, so as to sweep them away with it. But it is not.

But, failing so signally here, you will take refuge in the standard plea, that they are not provided for in the Prayer Book,—or in the dictum, "Omission is Prohibition." They are not provided for in the Prayer Book! It would have been absurd if they had been. They did not fall within its province. It was not a Mass-Book for the Priest, but a "Book of Common Prayer" for the People. What the sense of setting forth in that, matters which really concern the Priest rather than the people? All that in its very purpose belonged there, were those essentials, in which, but for its express provisions, the Common-Prayer rights of the people would be at the mercy of clerical caprice. The rest, its framers wisely left to be otherwise determined.

Still further, it was in no way necessary to consider them in the Prayer Book. They were otherwise provided for. They were already rooted in the habitual use of both Priests and People. As the Church was designed to be not a revolutionary, but only a reformed Church, it was no part of her policy to disturb them. The purging away of the old erroneous doctrines and their accompanying corrupt practices, was all that was requisite. To go beyond this and extirpate all other established usages, in no way necessarily involving those errors and evils, would have been simply destructive. The English Reformers were both too Catholic and too wise to add to the demoralizing tendencies of the times, by endeavoring to legislate away all old usages. That was a scheme only native and becoming to the radical Presbyterianism which so persistently strove to foist itself upon the Reformed Church. To that alien element, still so prevalent about us, and unhappily so well diffused among us, is due much of the existing effort to prevent the judicious restoration of these long lost, and yet fit and rightful Catholic usages. It were more becoming in us, as Churchmen, to cease this internal outcry against "Innovations," leaving it to those who have gone out from us because they were not of us.

Finally, as to the sweeping assumption that "omission is prohibition," it is simply self-destructive, for it proves too much. There is not a Service in which you do not do things as a necessary part of our Holy Worship, for which the Prayer Book makes no provision. For example, where does it provide for sitting during the reading of the Lessons or the Epistles; where, for retiring from the Holy Communion after the Prayer for Christ Church Militant; or where, for rising from your knees while others are receiving?

Is it not then high time for you as Churchmen, to have done with this unreasonable and unseemly "No Popery" panic at every restoration of our ancient Catholic usages? Omission, prohibition? Then why not the converse—insertion is injunction? The most atrocious "Innovations" are from neglect of plain provisions of the Prayer Book.

Grace Church, Toledo, O.

Correspondence of the Living Church.

For some years, this parish has been in a depressed state. It has lost much by the removal of influential members to other parts of the city; and an ugly debt has contributed, in no small measure, to its grief. A furnace that always fails to heat the church for Morning Service, adds to the discomfort of those who continue to worship here.

In October last, the vestry gave the Rev. A. V. Gorrell an unanimous call to the parish, until Easter next; which was accepted, with the understanding that an effort was to be made in behalf of the life of the dying parish.

Accordingly, the rectory was put in order, and is a convenient and comfortable home for the rector and his family. It is open, every day and evening, for callers; Sundays excepted. On Thursdays, the "Ladies Society" meets there. Once in each week, there is a Choir-rehearsal at the rectory, and the "Young People's Guild" also meets there, as well as all social gatherings of the parish. In two months, both the congregation and the Sunday School have doubled in number. The furnace will be reset next week, and the ugly debt is to be provided for as soon as possible. The Christmas decorations were too elaborate to describe. They were beautiful and appropriate. On Holy Innocents' Day, the Sunday School held its annual festival Service. One hundred and nineteen bags of candies gladdened the hearts of as many faithful children. Four fine pocket Bibles were given as rewards for faithful attendance during the entire year. All are very much encouraged.

The self-emptying soul drinks in God's message of free grace as eagerly and as sweetly as the thirsty traveller drinks in water. It is "as cold water to the thirsty soul."

The Clergy in the Parishes.

II.

CAPE LOOKOUT, Jan. 10, 1881.

The Hon. Godly Layman, Warden of St. Lawrence's, Goldston; Deputy, &c., from the Diocese of Rutledge.

MY DEAR SIR:—There was a baptism at my Afternoon Service yesterday; and, as I came in again from church, my thoughts ran on in the course to which this, for me, unusual occurrence, had given direction. The words "manfully to fight under His banner against sin, the world and the devil," and "Christ's faithful soldier" seemed to have been spoken, not so much by me, as to me from above. I remembered that the Apostle had charged Timothy to endure hardness as a good soldier of Jesus Christ; and that he had reminded him that "no man that warreth entangleth himself with the affairs of this life," that he may be such a good soldier. I remembered, also, the same Apostle's warnings, that we are engaged in a struggle, "not with flesh and blood," but with spiritual enemies far more to be feared. And it seemed to me that both the Apostle and the Church must have thought of our warfare as being very real; that we are enlisted; and that, in order to impress the world with a proper appreciation of our ecclesiastical order, dignity and strength, the Church is called to something very much more serious than mustering for parade, or drawing up for review.

Pursuing this strain of thought, "I wonder" (said I to myself, as I settled in my study-chair at the window, and looked out to sea), "I wonder what such an old West-Pointer as my friend Layman thinks of the preparedness for real war, of our arm of the Service, looked at from a military point of view. I suspect that if you were to give such a professional opinion, you would say that our Church, so far from being ready for, indeed, actually engaged in such a terrible war—a war in which there can be no truce, no peace, nothing but overwhelming conquest on the one side or on the other, had rather the appearance of being organized "on a peace-footing;" that, in many parts of the field certainly, its condition is much more suggestive of militia trainings than of any more serious soldiery.

I recall an old friend of my father's, who was once chosen Colonel of a militia regiment, on account of his fine martial bearing, and the imposing air with which he wore his plumed *chapeau bras*. There was a private in that same regiment, who had very marked ability for military science, added to the coolest courage; but who being meditative, studious, and retiring, was not popular, and therefore, could not get a serjeantry; for, as the men said, they had no actual occasion for such talents, if he *did* possess them. Of course, he stood no chance against the other. Are not very many of the officers of our army selected on much the same principles?

War, my dear sir! I put it to you as an honest man: How far do you think that we, as a Church, are really in a condition to carry out a fearful and determined war against either sin, or the world, or the devil, with any prospect of success? Imagine one of the kingdoms of this world organizing an army and carrying on war in the same fashion.

The soldiery are enlisted, we will suppose (whoever is disposed to enroll himself); few receiving any training beyond parade drill. They group themselves into companies, according to their own tastes, massing or subdividing themselves, almost at will, on any question of personal preferences, without the slightest reference to the interests of the Service.

The government indeed, on the other hand, calls for young men to be trained for officers; it requires guarantees of their fitness; it requires that they will lay aside all other occupations and dependence; that they will give themselves wholly to this Service, and look to it alone for their future maintenance. When prepared, they are exhorted to remember that they are about to be received into the immediate service of their country, whose honor and safety is involved in their fidelity, courage, and self-devotion; and then they are formally commissioned. From that moment, the government retains only the right to hold them to account; but accepts no responsibility, either for their actual assignment to duty, or for their support. They find themselves authorized to take command of any such company as may tender them such command, and to make whatever arrangements they can with them for their maintenance.

We will suppose, moreover, that such a collection of companies, each with a captain of its own choosing, and wholly dependent upon them, have generals over them, each endeavoring, by such powers of persuasion as he may possess, to organize his collection of companies for united action, in the several divisions and corps.

Let us, further, suppose, that the distinctions of service are very vague at the best; that every officer is charged at random with any or all species of duty; that there is no distinct quartermaster's or Commissary's department; all the better furnished companies being expected to take care of themselves, and then to lend a hand, as it might happen, to those unable to do this. Finally, let us suppose, that an officer with a command, is under two independent controlling powers; that of his government, which may cashier him for faithlessness or disobedience, and that of his Company, who can at least make him glad to resign, if not out of his pay and rations, or even dismiss him outright. And that without a command, although he may report himself for duty, and be never so anxious to be on active service, and although there is little or nothing, consistent with his character as an officer, which he can do to secure another command, he is, nevertheless, both left without support, and looked down upon by his superiors and fellow officers, and, even by the men, as a recreant soldier, untrue to his duty.

Now, the government, possessing such an army, can, if it will (and with more than the faculty of the French government in 1870), declare war, and send their army into the field. The generals can, in turn, lay out their plans of campaign, assign their subordinate officers to duty, and hold them responsible by the Articles of War, if you please, for their success, or at least for their faithful and daring conduct. But the captains are wholly dependent on the soldiers, either for having any soldiers to lead into action, or, if they have them, for the power to lead them there. Every Company acts without reference to any other, as if it were a distinct organization of itself. Its more influential members, as often as not, dictate to the captain what plans they wish to have carried out. If he attempts to act according to his own sense of duty, or in accordance with his instructions, they may withhold his support, or dismiss him at once; and the general will find on his hands a Company without a captain, and an officer without a command.

Do you think, my dear sir, that it would be strange, if such an army should, in the day of fierce conflict, be found unfit for work, and demoralized on the first seriously contested battle field? Would it not go from one disgrace to another, until the sad end be reached at its Sedan? Could any government, which permitted such a state of things, expect its officers to be good soldiers, or to show themselves great captains? or would it be strange, if it were found very difficult to win young men of high character to enter such Service?

Oh! but you interrupt me, to exclaim—"Why go on to draw out this comparison? You are unwarrantably straining the analogy; it does not hold." "No?" I ask; "does it not? Why?" "I will tell you why, my dear sir. Because the Church is not really at war! Whatever language is used in documentary utterances, the Church is, after all, as a general thing, actually engaged in filling up her companies, and organizing her regiments, on a peace footing; spreading her encampments over the country, without any very serious thought of actual and general hostilities.

The Church in our land and day is not thoroughly militant; it certainly is not yet triumphant. Would not her enemies be sometimes tempted to call her the Church *paradoxa*?"

And here, I roused up, to realize that I was talking to myself, and not to you. Nevertheless, I write you of it. Take the words of the Baptistal Office, my dear sir, and the language of St. Paul which I have just quoted; and, supposing the Church and the Apostle to mean what they say, I ask you again whether our Branch of the Service is organized for duty, as if it really had any distinct idea whatever of any such fighting—any such determined, unending struggle against sin, the world, and the devil?

War, my dear sir; War! You must admit that a great deal of this is much more like an imposing piece of pageantry. It will probably do little to uproot sin from men's hearts and lives. The world can easily accommodate itself to it; and as for "our adversary, the devil," there may be room to doubt if it causes him any immediate or serious alarm. This fair array of Bishops, and dioceses, of organizations, of clergy and parishes, and ministers of other bodies coming in among us, and Conventions and Committees, and so on, admirably efficient as many of these may severally be, of it, as a Church, we may well say, in the words of St. Arnaud, but with quite another meaning, "*C'est magnifique; mais ce n'est pas la guerre!*"

Your fellow laborer,
VOX CLAMANTIS.

The Rev. Edward Kenney.

By our Washington Correspondent.

It is with great regret that I repeat the announcement (already made in your columns), of the resignation, on account of ill health, of the Rev. Edward Kenney, from the Cuban work. Mr. Kenney has given practical evidence of his love for the Church, not only by his nine years of arduous labor in Cuba, but in other ways well known to us here in this city. He is a personal friend of the writer, who can thus bear witness to his zeal and self-denial. Left an orphan, at eighteen years of age, by the death of his father, young Kenney took charge of the unsettled estate, and exhibited early qualifications for business life. Prompt, energetic, and enthusiastic, he would beyond doubt have reaped golden rewards in the line of commercial pursuits, had he devoted himself to it. But Providence was fitting him for another and a higher calling. Coming to Washington, he was appointed clerk in the Treasury Department, where he soon rose to be chief of a very important room. The young head—now thirty-six, then not yet twenty years of age, might be seen, each day of the working week, promptly at his desk, surrounded by nearly twenty clerks, all under his charge; most of them his seniors in age, and some grey headed men of sixty or more. Resigning a salary of, I think, fourteen or sixteen hundred dollars, he became a candidate for Orders, and was sent to Nashotah, at the expense of St. John's Parish, in this city, at which Institution, in due time, he was graduated with credit, and was then sent—as he wanted to be—not "called;" the field being the important and dangerous one of Cuba. Here, day and night, except when necessarily absent in the States, he has labored for God, and His Church. More than once he has been at death's door, with the yellow fever; and now retires from the work, only on account of dire necessity. Edward Kenney is a hero, if works

show faith. Should the Church ever send a Bishop to Cuba, and Mr. Kenney's health be restored, gratitude and personal knowledge of the field combine to point out this son of Nashotah for the Office. The failure of Mr. Kenney's health, under the constant and severe pressure of the work, the lack of sufficient substantial sympathy, and the peculiar exposures and dangers of the climate, would all seem to suggest to the Church authorities, who have the appointment of a successor, the propriety of selecting him from the Southern States, where, in a degree, at least, he may be acclimated, and prepared somewhat to meet the unusual conditions of the field. "Thou shalt do no murder;" and it is coquetting with life, to send our best and bravest young men, no matter how willing and enthusiastic they may be, to the Cuban shore, if others competent and accustomed to a semi-tropical life, may be obtained; as, beyond doubt, they may.

"In the Temple Serving God Night and Day."

Written for the Living Church.

It is rare to find a servant of our Lord who has had three-score years of active official duty from the day of his consecration to the work of the sacred ministry.

On January 8, 1881, we were invited to join the Bishop and clergy of the Diocese of Rhode Island, in the celebration of the 60th anniversary of the ordination of the Rev. Samuel Brenton Shaw, D. D., who has recently attained his 81st birthday. The reception was from one to three o'clock P. M., and was very delightful, not only because of the unusual occasion, but also for the reunion of Christian brethren from many parts of the State, and for the prayer and praise, and words of fraternal sympathy and interest.

The venerable clergyman, at whose residence we met, seemed in wonderful vigor, both of body and mind, and could, no doubt, outrun in activity some of the men of this later generation who lack the strength of a past age.

He gave an interesting resumé of his long life in the sphere of parochial duty. Perhaps it may not be unacceptable to many of the clergy of other Dioceses if I repeat his own words:

"Rt. Rev. Sir, and Clergy of the Diocese of Rhode Island:—You are welcome to this modest celebration of the 60th anniversary of my ordination, which took place on the 9th of January, 1821, in St. John's, of this city (Providence), Bishop Griswold, of the so-called Eastern Diocese, officiating.

My parents were both born in Newport, and settled in Wickford, where I first saw the light, Dec. 29, 1799. I was graduated at Brown University, Sept. 1819, and pursued my theological studies with Bishop Griswold, in company with Dr. Tyng, Sr., and several others, until my ordination. Soon after, I was sent upon a mission to Newton Lower Falls, where I remained until the close of the year 1825, when I was persuaded by my friend Dr. Tyng, then settled in Georgetown, to visit Maryland. In Hagerstown, I officiated for awhile, and then returned to Rhode Island. I was married in 1822, in St. John's Church, by Rev. Dr. Crocker, to one of the daughters of Mr. Alex. Jones. Although my wife was a native of Charleston, S. C., she has never yet seceded from her lawful government, and marital obligations.

In November, Bishop Griswold desired me to visit with him the churches in Western Massachusetts and Vermont. To this I consented, and was left in Guilford, to remain for a few weeks, the parish being vacant. I however continued there for nine years, officiating in two congregations; one of them including many families from BATTLEBORO. From thence I went to Lanesboro, Mass., a parish established in 1767, and endowed. During my residence there, this endowment was increased, and a fine Gothic stone church was built. After a rectorship of 34 years in this place, cataract so impaired my sight that I resigned my charge, and came to Rhode Island for rest. A successful operation upon my eyes induced me to venture to supply, with no expectation of settlement, St. John's, Barrington, where I remained 14 years, when, at the suggestion of our good Bishop, I resigned all parochial cares, and took up my residence in this city. By the blessing of God, being yet strong, I have been often employed in supplying vacant churches, and in assisting such of my brethren of the clergy as needed my services. In reviewing my ministerial experience, I would say that, aside from the privations to which we are all subject, my ministry has been a very quiet one, my relations to my parishioners peaceable, and I trust, not altogether fruitless. Great changes have taken place during that period. Of the four large churches in this Diocese, only Trinity, Newport, amply supported its minister. The old Narragansett had just begun to revive. Bishop Griswold eked out a livelihood in St. Michael's, Bristol, by teaching a school; and St. John's, Providence, as I was informed by Mr. Wood, the treasurer, gave Dr. Crocker but \$700, from which, at that time, he paid his rent. The church in Pawtucket was built while I was in college, and the Rev. Mr. Blake was Rector.

I was recently asked how I could account for my present state of health and strength? and I answer, that, under God, a natural constitutional vigor, derived from a father, who at 96 was as robust as I am now, has had, in connection with temperate living, more to do with it than anything else. To a kind and merciful Providence am I indebted for whatever of good I have received and enjoyed during my prolonged existence. To the same source alone, through the

merits and atonement of our Blessed Redeemer, and Lord, do I humbly hope for pardon, peace, and eternal life."

The Bishop, in behalf of himself and the clergy, congratulated the aged Presbyter upon his long career of holy usefulness, and expressed the hope that he might stay with us upon the earth for many years more. Some appreciative gifts were bestowed by loving friends; and, after "a feast of reason and a flow of soul," we did full justice to the creature comforts that loaded the table for our refreshment.

It must be glorious to look back upon a whole life spent in the temple of God, especially when one has come to so ripe an age as four-score years.

F. B. S.

Shiloh, in Gen. xlix, 10.

Written for the Living Church.

In a recent note to the LIVING CHURCH, E. P. W. brings forward from "The Teacher's Pocket," an inverted rendering of Gen. xlix, 10. This, while rightly credited to "Baring-Gould," is by no means original with him. It came to England from over the strait, "and," wrote Prof. Kurtz decades ago, "was first employed in the cause of rationalism." Dr. Delitzsch, with an entirely different purpose and so an altogether new explanation, had then but revived the rendering in question, which makes Shiloh refer to the city so-called. Thus Kurtz came to reply to this construction as follows:

"We admit that the settlement at Shiloh was a boundary line in the history of Israel, and that as such it might well be a subject of prophecy. But the settlement itself was all that was essential: the choice of Shiloh was something unessential and accidental, with which prophecy had no concern." And yet even this settlement did not particularly interest Judah—who (they would translate) came to Shiloh—but was of equal moment to all the tribes. Kurtz continues, in italics his own: "We most firmly deny that the sons of Jacob could have looked upon this insignificant town (even if it then existed), as the end of their dying father's prophecies."

It appears to us a very probable thing that the Israelites gave the name of *Shiloh* to the place in which they rested for the first time . . . and that they did so with a conscious reference to the blessing of the patriarch and as a sign of its preliminary fulfillment." (History O. Covenant II. 50. Clark's Ed.)

Prof. Keil, Dr. Delitzsch's associate in the admirable O. T. Commentaries, is at once more critical, more definite, and more satisfactory than Kurtz. As to the rendering accepted by Baring-Gould, he says distinctly: "Even if we do not go so far as Hofmann, and pronounce the rendering, 'till he (Judah) come to Shiloh,' the most impossible of all renderings, we must pronounce it utterly irreconcilable with the prophetic character of the blessing. Even if Shiloh existed in Jacob's time (which can neither be affirmed nor denied), it had acquired no importance in relation to the patriarchs, and is not once referred to in their history; so that Jacob could only have pointed to it as the goal and turning point of Judah's supremacy, in consequence of a special revelation from God. But in that case the special prediction would really have been fulfilled; not only would Judah have come to Shiloh, but there he would have found permanent rest, and there would the subjection of the nations to his sceptre have actually taken place."—(On the Pentateuch, I. 395.)

But now, this gloss aside, what is the true interpretation? Even the Dorpat professor (Kurtz), holding indeed to the received Hebrew text, but reading in the light of the duly lauded grammatico-historical method, tenaciously and most reasonably clings to the Messianic reference. Indeed, it is in this very light of scientific research that he finds his positive conclusion. "If at his day this light was inadequate, as he seems to feel, and as Keil has shown, let us not be too hasty. Judah itself, (Kurtz reasons) may be primarily alluded to, but "it was no doubt necessary that before this expansion of the family into a nation could attain its ultimate end, it must by an organic process be condensed into unity, since salvation could only be exhibited in its perfect form in a personal Messiah, the noblest fruit and acme of this unfolded plurality." (As above, p. 38). Farther on, as a cautious interpreter, he is careful to bound the general representations he had felt constrained to put forth, by the following limitation, which is surely but just: "We by no means question the Messianic character of Jacob's blessing. The announcement made by Jacob that he was about to tell his sons what should befall them in the end of the days, indicates the Messianic character of the whole blessing, for the end of the days is the Messianic period," etc. (p. 48.) Then, notwithstanding all this candor and this scrupulous explicitness, he fails not to leave the matter sufficiently open for a more expressly Messianic exposition. "Should a just exposition show, that the prophecy really treats of a personal Saviour, of one single individual as the medium of salvation, we shall not for a moment hesitate to accept this result." (p. 39).

According to this very grammatico-historical treatment, so amply vaunted, is not that true which Kurtz himself cites from Delitzsch? "History is not the measure, but the occasion of prophecy." And is not Delitzsch simply just in adding: "We must not prescribe to prophecy in what way it shall proceed, or decide from the history of any period, how much or how little it can prophesy, for the course of prophecy is often at variance with human logic, as can be proved

from unmistakable examples, and its telescopic vision often looks behind the hills by which contemporary history is bounded." (p. 39 n.)

Kurtz's present discussion is certainly most candid. No wonder, then, that at its opening, he frankly confesses: "Most commentators regard the words in question as the title of a personal Messiah who was to spring from the tribe of Judah," (p. 36).—the very judgment which the Bishop of Ely couches in these words: "A remarkable prophecy of the Messiah, and so acknowledged by all Jewish as well as Christian antiquity." (Canon Cook's Bible Commentary, I. 228). And who understands a Hebrew text, if not the Jew? while none is so little partial to Messiah. Even the keen-eyed, yet philosophical and sincere DeWette is constrained while translating the word Shiloh, to make this the subject, not the object, thus: "bis Ruhe kommt u. s. w." Dr. Conant, translator of Gesenius' Hebrew Grammar, appends this note to a new version, in which he incorporates bodily the received translation of the present phrase: "That this refers to the Messiah, was held by the oldest Jewish interpreters, and there is no sufficient ground for dissenting from their opinion." Prof. Green, the eminent Hebrew Grammarian, in the favor of a private line, writes us: "The Masoretic [received Hebrew] text is doubtless correct; and as I believe, a personal Messiah is intended by Shiloh." He also refers to Drs. Kurtz and Keil. The former has already been sufficiently adduced. Prof. Keil is at once so high an authority, and on this topic so clear and conclusive, that we cannot forbear quoting him at some length. After disposing as above of the view which Baring-Gould prefers to vamp, he gives the simple facts as to Shiloh in this connection.

"Just as many other names of cities are also names of persons; e.g. Enoch (Gen. iv.17), and Shechem (xxix.2); so Shiloh might also be a personal name. . . . We regard Shiloh, therefore, as a title of the Messiah, in common with the entire Jewish Synagogue and the whole Christian Church, in which . . . there is perfect agreement, as to the fact that the patriarch is here proclaiming the coming of the Messiah. For no objection can really be sustained against the regarding it as a personal name, in closest analogy to Solomon [i.e. in their original Hebrew forms] (Hofmann). The assertion that Shiloh cannot be the subject, but must be the object in this sentence, is as unfounded as the historiographical axiom, that the expectation of a personal Messiah was perfectly foreign to the patriarchal age, with which Kurtz sets aside the only explanation of the word which is grammatically admissible as relating to the personal Messiah; thus deciding how much Jacob ought to have been able to prophesy, by means of a priori assumptions which completely overthrow the supernaturally unfettered character of prophecy; and this from a one-sided view of the patriarchal age. The expectation of a personal Saviour . . . was contained in germ in the promise of the seed of the women, and in Noah's blessing upon Shem. It was then still further expanded in the promises of God to the patriarchs—I will bless thee; be a blessing, and in thee shall all the families of the earth be blessed—by which Abraham, Isaac and Jacob were chosen as the personal bearers of that salvation, which was to be conveyed through their seed to all nations. The dying Jacob transferred, both by his blessing and prophecy, the chieftainship . . . and the blessing of the promise to Judah. He was to bear the sceptre until, in the future Shiloh, the obedience of the nations came to him. Thus the personal interpretation of Shiloh stands in the most beautiful harmony with the constant progress of the same revelation. . . . Then, as previous promises prepared the way for our prophecy, so was it still further unfolded by the Messianic prophecies which followed; and this, together with the gradual advance toward fulfillment, places the personal meaning of Shiloh beyond all possible doubt. . . . Jacob's prophecy was so far fulfilled in David, that Judah had received the sceptre over the tribes of Israel and had led them to victory over all their foes. David, upon the basis of this first fulfillment, received through Nathan the Divine promise, that the sceptre should not depart from his house, and therefore not from Judah. Just so the commencement of the coming of Shiloh received its first fulfillment in the peaceful sway of Solomon, even if David did not give his son the name Solomon with an allusion to the predicted Shiloh, which might be inferred from the sameness in the Hebrew forms and in the meaning of both when compared with the explanation in I. Chron. xxii: 9, 10. . . . This first, imperfect fulfillment furnished a pledge of the complete fulfillment in the future, so that Solomon himself, discerning in spirit the typical character of his peaceful reign, sang of the King's Son who should have dominion from sea to sea (Ps. lxxii); and the prophets after Solomon prophesied of the Prince of Peace, who should increase government and peace without end upon the throne of David, and of the sprout out of the rod of Jesse, whom the nations should seek (Isa. ix:5, 6; xi:1-10); and lastly, Ezekiel, when predicting the downfall of the Davidic kingdom, prophesied that this overthrow would last until He should come to whom the right belonged, and to whom Jehovah would give it (Ezek. xxi:27). Since Ezekiel in these words, 'till He comes to whom the right belongs,' takes up, as is generally admitted, our prophecy 'till Shiloh come,' and expands it still further, more especially from Ps. lxxii:1-5, where righteousness and judgment are mentioned as the foundation of the peace which the King's Son would bring, he not only confirms the correctness of the personal and Messianic explanation of the word Shiloh, but shows that Jacob's prophecy of the Sceptre not passing from Judah until Shiloh come, did not preclude a temporary loss of power. [This was our own Dean Alford's stumbling-block, as appears from his Commentary.] Thus all prophecies, and all the promises of God, in fact, are so fulfilled, as not to preclude the punishment of the sins of the elect, and yet, notwithstanding this punishment, assuredly and completely attained to their ultimate fulfillment. And thus did the kingdom of Judah arise from its temporary overthrow to a new and imperishable glory in Jesus Christ (Heb. vii:14), who conquers all foes as the Lion of the tribe of Judah (Rev. v:5), and reigns as the true Prince of Peace, as 'our peace' (Eph. ii:14), forever and ever." (Pentateuch i, 397-401).

The gravity of the question presented, and its direct bearing upon the vital issue regarding

prophetic and especially Messianic prophecy, as touching a link in its priceless chain, must alone excuse the length of this already restricted paper, and the preference of direct quotation from acknowledged authorities to any resumé of the argument at first hand.

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These papers by Bishop Perry, as well as Dr. Warring's Series, will be begun about the first of March.

The Sources of Strength.

We have heard much about its being the duty of the Church to establish herself at the great centres of population and influence. In convention sermons, and missionary addresses, we have often been reminded of the fact that the apostles first of all planted the Church firmly in the great cities. It is very possible, however, to dwell so long upon one fact as to forget that there are others of almost equal importance. The Apostolic Church seized upon the great centres. Yes, but it did not content itself with that. The first heralds of the Cross always had in mind "the next towns." They went to the cities, but did not stay in them. They went everywhere preaching the word. The great cities are fed by the constant influx from the smaller. The smaller, in turn, draw from the towns and villages. It is a great mistake then to think so much about the importance of the great centres as to think little of those not so great. If the Church is to be strong in Chicago, it must be strong in Beloit and Madison, in Aurora and in Rockford. And for the most part, these smaller cities will increase at the expense of the surrounding villages. If these villages are wholly neglected, the sources of supply will be scant indeed. If, however, the Church will look after her children scattered abroad in country places; if, in the towns and villages those not of us are at least reminded of our existence, if their prejudices are removed, and they are made somewhat familiar with our teaching and worship, then of them will the established parishes of our smaller cities receive constant accessions, and become all the more constant sources of supply to the metropolitan parishes. We succeed very well in keeping. We should do far better in getting. In this we might learn a lesson from our Methodist brethren. They have recruiting agents in every village and hamlet and country place. If only their gift for keeping were equalled their gift for getting in, their organization would be stronger than it is. In almost all our villages, there are a few Churchmen to be found. We should seek out these sheep that are scattered abroad and see to it that they do not become lost to us. In almost all these places there are some who are waiting for us. The Gospel as they have heard it, somehow does not meet their case, and the Services to which they have been accustomed to do not satisfy their souls. Of these, many are not far from the Kingdom. They need only to have the great verities of the Faith plainly and lovingly set forth

"as this Church hath received the same," in order to begin trying to live a Christian life. And further than all this, a solemn duty rests upon us to preach the Gospel to every creature. Woe to the Church if she forgets it!

How is this work to be done? It will certainly not be done by neglecting one part of our work for another. We may stay in the cities, if we will; but in that case we shall find that when those of the country come to the city, they will not come to us. We should not wait for them to come to us. As far as possible we should go to them. The Church has heard much about the importance of occupying the great centres of population and influence. Of one thing, however, we may be certain, and that is, that we shall never really hold the cities if we neglect the villages.

The first of Bishop McLaren's course of lectures before the General Theological Seminary, on Doubt and Dogma, is to be delivered on Tuesday evening, February 15th; the second, on Thursday of the same week, and the third on the following Tuesday. The place appointed for the lectures is Dr. Washburne's lecture room, kindly offered by himself, corner of Twenty-First Street and Fourth Avenue. The Bishop is now lying ill at home, but it is hoped has escaped an attack of pneumonia that was threatened.

The Province of Illinois.

By the Report of the meeting in Springfield last week, it will be seen that the Province has begun work in earnest, and that it is to be something more than an ecclesiastical ornament, an empty name adopted to please the lovers of the antique, and to delight those that follow after novelties.

As to the name itself, there is not the least doubt of its propriety and of its acceptability to the most of American Churchmen. The objections that were urged by some speakers, in the General Convention, against the word "Province," were against its use in the Report of the Committee on Canons, and not against its use in the Constitution of the Federate Council. Concerning this, the General Convention has no more to do, than with the use of the term "Cathedral" in a diocese. The name "Province" has been chosen to indicate the territorial jurisdiction, while "Federate Council" signifies the representative body of the Province. The terms Diocese and Convention are employed in a similar way.

The great subject of consideration and action in the recent Council in Springfield, was the Appellate Court. A Canon was recommended to the several dioceses in the Province, for the establishment of such a Court, according to the express terms and provisions of Article 6 of the Constitution. The failure of the House of Bishops to concur with the Lower House in approving the power of organizing an Appellate Court by the Province, does not, of course, affect the constitutional right of the dioceses to do this; and the action of the late Council only recommends such a measure to the several dioceses in the Province. It can be operative only as each diocese may make it so by separate and independent action.

That our readers may have the whole argument, as it was presented in the House of Bishops, we subjoin the two able reports presented by the Committee of Conference of that House.

It will be remembered that the House of Deputies, 1880, by a large vote, approved the power proposed to be exercised by the Province of Illinois, to organize an appellate court, and that upon the failure of the House of Bishops to concur in this, the Lower House reaffirmed its decision, and asked for a Committee of Conference. The majority of the Bishops on this Committee (two) reported unfavorably, and the House of Deputies yielded the point in order to secure concurrence in the other powers proposed.

The Reports submitted to the House of Bishops were as follows:

On Tuesday, Oct. 26, in the House of Bishops, the Bishop of Easton presented the following Report, viz.:

The Committee appointed on behalf of this House to confer with a Committee of the House of Deputies, touching the disagreement of the two Houses in the matter of approving the powers proposed to be exercised by the Dioceses of Illinois, Quincy, and Springfield, in Federate Council united, respectfully report:

It appears that among the powers which we are asked to approve, is the power of establishing appellate courts for the use and benefit of the Dioceses uniting in the proposed Federate Council of Illinois. It is not affirmed that the Federate Council, when established, can, of its own motion, establish an appellate court; but that the several Dioceses, by pass-

ing an act in identical terms, may make provision for appeal from a court strictly and properly Diocesan, to a court representative of the three Dioceses uniting in the federation.

It is affirmed that in the judgment of eminent legal authorities, the right to erect such a tribunal already exists, under Article 6 of the Constitution of the General Church. The Dioceses concerned would be content either to have the express approval of the General Convention as to the power proposed to be exercised, or else an intimation that any such approval is superfluous, the matter being wholly within the discretion of the Dioceses concerned.

We dismiss, therefore, any discussion of the expediency of establishing appellate courts, whether for the whole Church or for a portion of it, and address ourselves to the question whether it is competent for a Diocese, under the Constitution and Canons of this Church, to make any provision whereby a case determined in a court properly Diocesan, and subject to review by the Diocesan Bishop, may be remanded for review to a tribunal composed of Bishops or members of other Dioceses, affiliated in a Federate Council.

Article 6 of the Constitution provides: "In every Diocese the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese."

Under this clause each Diocese is empowered to establish its own court, and its appellate court also, within its proper jurisdiction. We cannot, however, find in this clause any authority for establishing a mode of trying Presbyters and Deacons, which sets the case beyond the review of the Diocesan and which introduces an extra-diocesan authority between the Bishop and his Clergy.

It has been argued, that a feeble Diocese, not having a sufficient number of disinterested Presbyters, apart from the Presenter and the Standing Committee, is at liberty to provide that the court may be supplemented by calling in Presbyters from adjoining Dioceses, and that by parity of reason a Diocese may provide a court of appeal made up from several Dioceses.

But, if we grant the premises, the conclusion does not follow. In the former case, the court is still Diocesan, although some of its members are extra-Diocesan, and its conclusions are not final, but need the approval of the Bishop of the Diocese. In the latter case, the ultimate resort is not, as now, to the Bishop of the Diocese.

We are fortified in these opinions when we examine the provisions of discipline in the first seven Canons of Title II. of the Digest. Amenability is first of all defined:

"Every minister shall be amenable for offences committed by him, to the Bishop, or, if there be no Bishop, to the Clerical members of the Standing Committee of the Diocese in which he is canonically resident at the time of the charge."

And in the various cases specified through several pages, it is the Bishop, who sometimes with, and sometimes without, the advice and consent of the Standing Committee, inhibits disciplines, and publishes. We search in vain in Ordinal, Constitution, or Canon, for any indication that a Clergyman is amenable to any other authority than his own Bishop, or that, when a Diocesan Court has pronounced its judgment, there is room for the interposition of any revising power save the Bishop himself.

We are not unmindful of the seeming boldness of differing upon a question of law from the eminent jurists who have represented the House of Deputies in this Conference. We have endeavored to weigh their arguments very carefully, and must adhere to the opinion that, whether with or without the approval of the General Convention, it is *ultra vires* for any Diocese or Dioceses to establish an appellate court, composed of members of affiliated Dioceses. The Committee asks to be discharged.

HENRY C. FAY,
M. A. DE WOLFE HOWE.

The Bishop of Illinois presented a minority Report, as follows, viz.:

The undersigned, in dissenting from the opinions expressed by a majority of the Committee of this House, begs first to call attention to the fact, that the Dioceses of Illinois have already entered on the federated relation authorized by Title III., Canon 8, and that the proposed powers have been submitted to this General Convention for approval, by the Federate Council of Illinois already established. The undersigned further notes the fact that both Houses have already taken concurrent action of approval on all the proposed powers, except that one which relates to the formation of an appellate court. It was with reference to that power only that Committees were appointed to confer.

The majority of the Committee of this House contend that it is not competent for a Diocese under the Constitution of the General Convention to lodge appellate jurisdiction in any body not composed of members of the Diocese.

What is the language of the Constitution?

"In every Diocese, the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese."

It should be distinctly noticed that the Constitution makes no reference to the right of a Diocese to try Presbyters and Deacons, nor does it assume to direct the Diocese as to the mode in which it shall exercise that right. An article which was not framed in order to convey the right of trying Presbyters and Deacons can scarcely be presumed to deny the right of appeal; and, if it submits the mode of trial to the individual Diocese, surely it must submit also the mode of appeal. There is, indeed, nothing in the article which requires a Diocese to make up its court from its own Clergy. The Dioceses ordinarily choose to do so; but if one Diocese should canonically order its court, of first resort, to be composed of Clergy of another Diocese, there is nothing in this Article to prevent it. It may choose its own mode.

As to an Appellate Court, the majority of the Committee say that they cannot find in this Article any warrant for the introduction of an extra-diocesan authority between the Bishop and his Clergy. But neither can they find any warrant in this Article for the introduction of an intra-diocesan authority between the Bishop and his Clergy. The Constitution does not touch this question. It contemplates only the question of *mode*. If, therefore, it is competent for a Diocesan Convention to adopt the mode of introducing a Diocesan Court between a Bishop and his Clergy, it is equally competent for such a Convention, if it chooses, to adopt the mode of introducing between a Bishop and his Clergy, an Appellate Court under the form of a Federate Council. The Constitution is entirely silent as to the composition of the Diocesan Courts, whether of first resort or of appeal.

The majority of the Committee notice the argument drawn from the practice of supplementing Diocesan Courts by calling in Presbyters from adjoining Dioceses, which practice, by parity of reasoning, would justify a Diocese in conferring appellate jurisdiction upon a Federate Council. The majority of the Committee grant the premise, but deny the conclusion. "In the former case," they say, "the court is still Diocesan, although some of its members are extra-diocesan, and its conclusions are not final, but need the approval of the Bishop of the Diocese."

But this argument falls to the ground when we consider: (1) That an Appellate Court which has been created by a Diocese cannot properly be termed extra-diocesan; (2) That appeals are not proposed to be

taken from the Bishop of a particular Diocese, but from the decisions of an Ecclesiastical Court in a Diocese; and (3), That no Diocese or Dioceses would have a right to deprive a Bishop of the final function of pronouncing sentence, or mitigating sentence, upon his own Presbyter or Deacon, duly convicted after appeal. Nothing would come between a Bishop and his Clergy that does not come between them now, viz., a court created by the Diocese under Article 6 of the Constitution. The rights of the Diocesan would be fully conserved. A Federate Council, sitting as a Court of Appeal, would limit his powers not one whit more than a Diocesan Court sitting as a court of first resort.

The majority of the Committee further object that the Presbyter or Deacon ought to be amenable only to his Bishop, and they inform us that they "search in vain in Ordinal, Constitution, or Canon, for any indication that a Clergyman is amenable to any other authority than his own Bishop, or that when a Diocesan Court has pronounced its judgment, there is room for the interposition of any revising power save the Bishop himself." And yet in the very Canon which they quote (Title II., Canon 1) we read this language: "Every minister shall be amenable for offences committed by him, to the Bishop, or, if there be no Bishop, to the Clerical members of the Standing Committee of the Diocese in which he is canonically resident at the time of the charge." The sweeping assertion of the majority of the Committee, therefore, falls to the ground, and with it the argument it was designed to substantiate. A Presbyter may be amenable to some one else than his own Bishop.

But if the clause respecting the Clerical members of the Standing Committee were absent, the language of the Canon would make nothing for the view entertained by the majority of the Committee. "Every minister shall be amenable for offences committed by him, to the Bishop." The word "amenable" cannot be made to cover the whole process of trial, verdict, appeal, and final sentence. Such an interpretation would put the General Convention in the position of contradicting by Canon the article of its Constitution which permits to the Convention of each Diocese the mode of trying Presbyters and Deacons. If the word of the Canon means anything more than the general statement that in the Bishop or the Clerical members of the Standing Committee repose the primary and the final authority, then all other courts are unauthorized, and the Dioceses cannot enjoy the privilege granted by the Constitution.

That the first seven Canons of Title II. are not intended to deprive the Dioceses of discretion, but rather incline the other way, is made evident by the language of § 11. of the same Canon, when it provides a mode of serving citations, "unless a Diocesan Convention shall otherwise provide." As the majority of the Committee has declined to enter upon the question of expediency, in connection with this power asked for by the Federate Council of Illinois, the undersigned feels that it does not become him to say anything on that aspect of the question.

For the reasons stated, and for others which might be adduced, he dissents from the opinion that it is *ultra vires* for any Diocese or Dioceses to establish an Appellate Court composed of members of affiliated Dioceses. Any such action to become *ultra vires*, must be contrary either to the Constitution or to the Canons. But it has been shown to be contrary to neither. The Constitution and Canons do not provide for courts, either of first resort, or of appeal, for trying Presbyters and Deacons, neither do they forbid. They remit the whole matter to the discretion of the Dioceses; and this General Convention, in authorizing the establishment of Federate Councils, consented to the grouping of Dioceses in a State, clothed with all their discretionary powers. That such was the *animus* of the Convention became manifest in 1871, when both Houses concurred in approving for New York, precisely the powers which are asked for by Illinois. WILLIAM E. MCLAREN.

The Bishop of Quincy offered the following Resolution which was not adopted:

Resolved, That the House of Bishops recede from its action respecting Message No. 15 from the House of Deputies, and concur with the resolution contained in that Message.

Apropos of a subject now under discussion, we beg to offer the following extract from the letter of a pastor:

"One great trouble in our smaller parishes, perhaps in all parishes, is the unwillingness of the people to spend and be spent for Christ. There is no lack of means, but the hearts of the people need to be renewed by grace. I thank the LIVING CHURCH for its frequent words of encouragement. We need them. The following statistics show how much we need them. My last parish was debtor to me, for four years and seven months' salary, \$1,375. It has paid me \$881, leaving a deficit of \$494. My present parish, at \$300 a year, has paid me \$525, in two years and four months, leaving \$175 now due. Thus, for seven years, at \$300 a year, nearly one-third of my salary is unpaid."

Our correspondent adds: "I am much pleased with your paper, and enclose renewal for my subscription (\$1.50). I would gladly add to its circulation, but few of our communicants here seem interested to read on Church matters beyond our diocesan paper." It goes hard to take money from a brother in such a case, and we have a mind to return it to him.

The parishes referred to above are in the State of New York, and in towns not very obscure. Much as it may shame us, we may as well face the fact, that we have parishes in some of our old dioceses, that pledge a clergyman only \$300 a year, and pay only two-thirds of that!

A correspondent ("Pilgrim") asks—whether, having been baptized and confirmed within the Communion of the ecclesiastical system known as the "Roman Catholic Church," he must be again baptized and confirmed before admission to the Catholic Church known in this country as the "Protestant-Episcopal Church." We reply, No. Because, although there are certain defects in the mode of administering both of these Ordinances by the Roman Church, yet they are not such as

affect the validity of either; but as the Rites in question were received from a body in separation from the pure Catholic Church of this land, it is eminently proper that "Pilgrim" should be duly reconciled, by making a public recantation of the errors and heresies in which he has heretofore lived; and by an open profession of a pure Faith. This he can do by application to the clergyman within whose cure he resides, or to the Bishop of the Diocese.

The articles of the proposed Appellate Court for the Dioceses of Illinois, printed in another column, should be numbered as follows: Section 1, to include all the organization of the Court; Sec. 2, to begin with, "Any person convicted, etc.; Sections following to be changed in number to correspond.

St. Mark's, Philadelphia.

We have received the Annual Reports of the Various Departments of Church Work done within St. Mark's Parish, Philadelphia. Advent, 1880. It gives, first a list of all the officers of the parish, both lay and clerical; the Standing Committee; the heads of the Sunday School, in all its departments; the Teachers and Board of Managers of the Parish School, together with its Thirtieth Annual Report.

The amount of work done in this Parish may be estimated, to some extent, by a mere enumeration of the various organizations attached to it, in addition to those already referred to. Mention is made of the "Altar Society," with its tenth Annual Report; the "Ladies' Missionary Aid Society," with its twenty-fourth Annual Report; the "Industrial School for Girls;" the "Hospital Aid Association," with its eighth Annual Report; the "Employment Society," with its eleventh Annual Report; the "Mothers' Meetings," with its twenty-ninth Annual Report; the "Working Men's Club and Institute;" "The Choir."

The existence of all these Organizations implies an immense amount of work done; so that we are not unprepared to learn that the income for all the objects of the Parish is very large. For Mission Work, \$5,551.52; for Improvements and Repairs on the church and other Parochial purposes, \$4,012.17; for the Wilmer Memorial Window, \$500; from Pew Rents, \$13,972.36; for various pious and charitable objects, and "other Extra Parochial purposes," \$10,924.35; making a grand total of \$34,960.40. The Rector of St. Mark's, the Rev. I. L. Nicholson, is to be congratulated upon his successful Pastorate of such an important and flourishing field of labor.

We are in receipt also of a leaflet, containing the Order of Service for Sunday Evenings, abridged from the Evening Prayer of the Church of England Prayer Book. After the Processional, this Service begins with the Invocation, followed by the Lord's Prayer, Versicles and Responses. Then follow, in order: the Psalms (variable for the seasons); the lesson; the *Nunc Dimittis*; the Apostles Creed; Versicles and Responses; Collects, including that for Aid against Perils (as in the English Prayer Book), "Lighten our darkness," etc. A Hymn is sung before the Sermon; the Offertory and Presentation of Alms follows; and the Service is concluded with the *Magnificat*, the Collect and Benediction, and the Recessional Hymn. It is evidently a well-arranged, and must be a very effective Office.

Indiana.

MEETING OF THE NORTHERN DEANERY.

A very pleasant Convocation of the Northern Deanery of Indiana was held in St. Thomas' Church, Plymouth, Jan. 25th, 26th, and 27th. The opening Service was on Tuesday evening. The responses were general and hearty, and the music simple, but well rendered; although, for the most part, it was congregational. Topliff's "Consider the Lilies" was sung with much expression as an Offertory Anthem. The sermon was by the Rt. Rev. the Bishop of the Diocese, on the "Personal Requisites to Success in the Ministry." Like all of Bishop Talbot's efforts, it was practical and without circumlocution; nor did the fact that those to whom it was preached sat behind the Bishop, rob it of any impressiveness or force in the delivery!

On Wednesday, at 10:30, there was Morning Prayer and a Celebration of the Holy Communion, with Sermon. As one of the clergy said, "the number of men present made that a Communion to be proud of;" and still more, we are tempted to add, to be thankful for. The reverence of the Communicants throughout, and the unbroken silence after the Eucharist, until the Priest had consumed what was left of the consecrated Elements, and passed out of the sanctuary, were very impressive; but these things should be so common as not to provoke even the favorable comment which they do. The sermon at this Service was by the Rev. W. W. Raymond, of Goshen, on the "Name of Jesus." Its deep devotional spirit made it a fit precursor of the Holy Communion.

The last public Service was held on Wednesday evening, being the Missionary Meeting. The chief feature here was the very thoughtful and philosophical Essay, by the Rev. J. L. Boxer, of Laporte, on "The Priesthood in Political Economy." Though requiring nearly an hour for its delivery, the congregation was exceedingly attentive. This Essay ought to be published. Short addresses were made by others of the clergy. The Offerings, throughout, were the largest ever made at any Convocation in this Deanery. The steady increase in the Offerings at the previous Convocation, together with this one, shows that these meetings have the result of creating an interest in the work of Missions.

The Convocation was exceedingly harmonious, throughout, and the clergy and people separated, feeling that they had been mutually cheered and stimulated for their future work.

The Cot for Incurables,

IN ST. LUKE'S HOSPITAL, CHICAGO.

The endowment of this cot, which has been for the last two years before the readers of the LIVING CHURCH, is now accomplished. Miss Lay (who kindly took charge of it, and has given it unremitting care and attention), reports, in this number of the paper, the full sum, \$3,000, which it was proposed to raise. This amount will be offered on the Altar, in the chapel of the Hospital, during a Celebration of the Holy Communion, on Thursday, Feb. 17th, at 10:30 A. M., at which Service, it is hoped many friends of St. Luke's will be found. The room in which this cot is to be placed has also been furnished completely, by Mrs. Hibbard, of Grace Church. We will now commence immediately the endowment of another cot—"The Cot for Crippled Children." Contributions for it will be acknowledged every week, in this paper, and may be sent to this office, or to the Rev. Dr. Locke, 2324 Prairie Ave., or to the lady who has kindly undertaken the care of it, Mrs. A. Williams, 2834 Prairie Ave., Chicago.

Church News and Work.

ILLINOIS.—The Institution of the Rev. John H. White, late of Saybrook, Connecticut, as Rector of the Parish, took place in Christ Church, Joliet, on Friday, the 28th ultimo. Evening Prayer was said by the Rev. Henry C. Kinney, predecessor of the present pastor of Joliet, and the Rev. Henry G. Perry, of Chicago; the lessons being read by the Rev. L. W. Applegate, of Lockport, Illinois. The Rev. Clinton Locke, D.D., more than twenty years ago Rector of Joliet, in the unavoidable absence of Bishop McLaren, preached, and conducted the Office of Institution. As an occasion of marked importance to the parish, the solemn ceremonial was duly appreciated, and the attendance, for a week-day, more than ordinarily large. The Rev. Mr. White comes to his new field of labor highly commended, and with cheering prospects of success in the diligent discharge of his sacred calling. He received the hearty God-speed of his brother priests; and, having already removed his family from the East, has settled down to the work of the parish with a vigorous spirit that promises well.

SPRINGFIELD.—On the third Sunday after Epiphany, Mr. Frank M. Clendenin was made a Deacon, by Bishop Seymour, in St. Paul's Church, Springfield, in the presence of a large and deeply interested congregation. The Bishop preached from 1 Cor. iv. 1. "Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God." At the close of the sermon, the right reverend Prelate addressed a few words to the candidate, who is a graduate of Princeton, and was, for two years, a very successful pastor in the Presbyterian Ministry, in Nashville, Ill. The Bishop spoke to the following effect: "You came to us, my dear brother, with the highest commendations from your teachers in College and Seminary, and friends and associates. Your six months' probation with us has more than justified their good words. You are very dear to us all. We have found you faithful, loyal and true. This is the Epiphany season. Let the thought of your ministry be that your life and labor are to be the showing forth of Christ in all you say and do. He is to live in you, and by the power of the Holy Ghost He is to shed His light upon all with whom you come in contact. You are to win souls to Christ."

The candidate was presented by the Rev. E. A. Larabee. The Holy Gospel was read by the newly ordained deacon. In the evening, the Rev. Mr. Clendenin preached in St. Paul's Church. For the present, he will have charge of St. John's Mission, in the north part of the city. We regret to learn that the Rev. C. B. Champin, who, for the past year, has been Rector of St. Paul's Church, Pekin, has been obliged, owing to the condition of his health, to resign his charge. In his letter of resignation, he expresses his regret for the necessity which compels him to take the step, and quotes the opinion of his medical adviser, Dr. Bradley, who says that Mr. Champin's "trouble and disease is of a nervous origin, and resists all treatment while the mind is in such a constant worry over the work incident to his official duties. I have advised him to abandon, for the time, his parish work, and seek absolute rest, as the only hope of ultimately regaining his former health."

CONNECTICUT.—Rev. Charles R. Talbot, of Wrentham, Mass., accepts the call to St. Michael's Church, recently made vacant by the removal of Rev. E. R. Brown to New Milford. Mr. Talbot is a graduate of the Berkeley Divinity School; and he comes back to be associated in the work of the diocese, with many who were fellow-students.

Rev. Henry Tarrant has begun his work in Christ Church, East Haven, in a hopeful way. The floating debt of a few hundreds of dollars has, by the help of friends in New Haven, been removed. An Offering is now being made every Sunday, and the prospects of the parish are good.

In St. Thomas' Church, New Haven, there was held last Lent, a series of united Services on Thursday evenings. The sermons were preached, with one exception, by clergymen from outside of the city. A like series is projected for the coming Lent, at Trinity Church, upon Wednesday evenings. Christ Church, Guilford, remains vacant, the

Services at the present time being provided for by the Rev. W. G. Andrews, of New Haven. Christ Church, West Haven, has just now come into possession of a fund of \$6,400 which has been for several years in litigation. The parish has been for some time deprived of this amount; but it now becomes available, and places it in an excellent financial condition.

Grace Church, Hamden, is vacant, and as it can afford but a small salary, it is not easy to supply the place. For many years, this parish was sustained almost entirely by the Rev. C. W. Everest, the Principal of the "Rectory School" at Hamden, from which graduated those who to-day fill some of the most prominent and important positions in the Church and Society, at home and abroad. As the parish has a fund which gives aid year by year, there is reason to hope for a return of prosperity. At present, the Rev. Mr. Lusk, of North Haven, kindly provides an Evening Service on Sundays.

An effort, with promise of success, is being made to remove the debt upon St. John's Church, North Haven, of about \$1,500. The parish is in a very prosperous condition, under Mr. Lusk.

Christ Church, Bethany, vacant since the departure of the Rev. C. W. Colton, to Rhode Island, a year ago, has now a rector, Rev. L. F. Morris. While the Church is not strong, it is the strongest religious organization in the town. Bethany has suffered like all of the New England country towns which are left apart from the line of a rail-road.

The present school year at the Episcopal Academy in Cheshire is a prosperous one. The attendance of pupils is large.

During the second week in February, the Convocation is to meet in St. Paul's Church, New Haven.

St. Michael's, Naugatuck, vacant by the removal of Rev. E. R. Brown to St. Johns, New Milford, has called the Rev. Chas. R. Talbot, of Wrentham, Mass., to the Rectorship. Mr. Talbot has accepted, and enters upon his duties as Rector of the Parish on the Fourth Sunday after the Epiphany.

St. Paul's, Riverton, and the Mission at Pleasant Valley—which were left without a minister by the removal of the Rev. C. S. Linsley to Minnesota (who for eight years did good missionary work in these two places and the surrounding country) are now regularly supplied with Sunday Services.—St. Paul's, Riverton, by the Rector of St. James'; Winsted, Rev. G. S. Stanberry; and Pleasant Valley, by the Rev. T. A. Porter, Rector of St. John's, Pine Meadow.

Personal Mention.

The Rev. Charles B. Champlin, on account of failing health, has resigned the Rectorship of St. Paul's Church, Pekin, Diocese of Springfield, and by advice of his physician, will undertake no other work for the present.

We are glad to hear that the health of the Rev. E. A. Ward, of Christ Church, Milwaukee, is so far restored as to allow of his returning to his country.

Rev. J. W. Paige, Rector of Trinity Church, Sharon Springs, N. Y., has sailed for Europe, and will spend the winter and spring in travel in the East. Address care Thos. Cook & Son, Ludgate-Circus, Strand, England.

The Rev. G. W. Dumbell, Rector of St. Philip's, Palestine, Texas, has declined a call to the rectorship of Grace Church, Galveston, to which he was elected on the 12th ult.

Thomas Carlyle is very ill, and it is not expected that he will live.

It is formally announced that the Rev. William A. Leonard, Church of the Redeemer, Brooklyn, accepts his election to the Rectorship of St. John's, Washington, D. C.

Rev. F. B. Dunham has resigned St. Paul's Church, Albany, Ind., and accepted a call to St. James' Church, South Bend, Ind. Will enter upon his duties March 1st.

The Rev. George S. May, having accepted the rectorship of Grace Church, Defiance, Ohio, desires to be addressed accordingly.

The Rev. J. T. Loftus, late assistant of Ascension Church, Baltimore, has accepted a call to the rectorship of Emmanuel Church, Moorfield, W. Va.

The Rev. J. Dudley Ferguson has resigned the rectorship of Emmanuel Church, Moorfield, W. Va., and accepted a unanimous call to St. Matthew's Church, Laramie City, Wyoming Territory.

The Rev. Augustin O. Stanley, M. D., Rector of the Church of the Holy Innocents, Evansville, Indiana, died on Sunday, January 2, in the 49th year of his age. He was born in Athens, Ga., on March 12, 1832.

The Rev. D. V. M. Johnson, D. D., of St. Mary's, Brooklyn, is ill and confined to his house. He has recently preached his 25th anniversary sermon; and, at the request of his parishioners, it is now in print.

Notices.

Diocese of Quincy.

There will be a series of Services at St. John's, Kewanee, 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 be 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 Kewanee, 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. KICKERACKER, Dean.

Wanted.—For Christ Church, Houston, Texas, an Organist—one used to Surpliced 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.

The American Church Review for January, of which we published the prospectus, deserved an earlier notice. In its very appearance it indicates progress, and does credit to the Church. It is a volume of 264 pp., of heavy paper and excellent typography, and compares favorably with any Quarterly in the world. Those who read the prospectus doubtless observed that the selections were from widely different schools of thought, as well as representing widely separated localities, while there was nothing to excite controversy or antagonism. We believe the editor has the right idea of his work, and will make it a success. The first number is good, but will be improved by succeeding issues. Of course, the more the live questions of the age, and especially of the Church, find a place and wise discussion, the greater will be the influence of the Review. The number will be bought. Out of the contributed articles of this number, six are upon live issues, or topics of the times, a pretty large proportion as quarters issues run. Dr. Locke's graphic description of Potomac Hospital, though short, is useful and interesting. Much space is given to Reviews and Notices of Books, and the work is well done by a number of writers. This department will be made very complete, so that in the pages of the Review our people may find reliable information of the best books published on both sides of the Atlantic. The subscription price is \$3 a year; Rev. H. M. Baum, 12 Astor Place, New York.

A Bed for Incurables.

Another Endowment for St. Luke's, Chicago, completed.

Miss Olive Lay, who has had charge of this fund, reports the following as completing the amount needed to endow the cot. The LIVING CHURCH congratulates her on the success of her effort.

Table with 2 columns: Name and Amount. Includes 'From "A Friend"', 'Friend of the cause', 'Mrs. W. J. Boardman', 'Mrs. Emory Cobb', 'Mrs. G. G. Moore', 'A Friend', 'St. Luke's Penny', 'Mr. Wm. G. Hibbard', 'Lulu Van V.', 'Previous contributions', and 'Total'.

The undersigned acknowledge, with thanks, the following contributions towards the Mission of St. Alban the Martyr, Overton Co., Tenn.: E., \$2.00; J., (for the Missionary), \$5.00. Total, \$7.00. HERBERT A. GRANTHAM.

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Church Calendar.

FEBRUARY, 1881.

2. Presentation of Christ in the Temple; commonly called the Purification of Saint Mary the Virgin.
4. Friday. Fast.
5. Fifth Sunday after Epiphany.
11. Friday. Fast.
13. Septuagesima Sunday.
18. Friday. Fast.
20. Sexagesima Sunday.
24. St. Matthias.
25. Friday. Fast.
27. Quinquagesima Sunday.
March 2. Ash-Wednesday. Fast.
N. B.—The Forty Days of Lent, beginning with Ash-Wednesday, are, by the ordinance of the Church, "Days of Fasting, on which such a measure of Abstinence is required as is more especially suited to extraordinary Acts and Exercises and Devotion."

Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles and burn them; but gather the wheat into My barn.
S. MATTHEW xiii:30.

The mystery of the life of God in any and every heart is unfathomable; any attempt to determine that its course shall be this way or that way is only mischievous.

ARCHBISHOP TRENCH.

Lord, we know that Thou wilt come, And wilt take Thy people home; From Thy field wilt purge away All that doth offend, that day; And Thine angels charge at last In the fire the tares to cast, But the fruitful ears to store In Thy garner evermore.

Come then, Lord of mercy come, Bid us sing Thy Harvest Home; Let Thy saints be gathered in, Free from sorrow, free from sin; All upon the golden floor Praising Thee for evermore; Come, with all Thine angels come: Bid us sing Thy Harvest Home.

H. ALFORD.

Bible Studies.

No. 1.

Written for the Living Church.

About thirty miles from Jerusalem, was the city that I have in mind. Both in the Old and New Testament, a place of this name is mentioned. The one of which I am thinking was situated in the middle of a broad and fertile plain. Historians say that it was built by Solomon; and that, from a small village it became a large town. Its name signifies "a high place" or "height." It belongs to one of the Sons of Jacob. There were three other towns in Palestine of this same name, but this one seems to be the most celebrated. Some say that the famous tutelar Saint of England suffered martyrdom here. This was one of the first cities of the Holy Land that fell into the hands of the Crusaders. It was then in its splendor, great and magnificent, with every Oriental luxury. It was finely built, populous, and well fortified with walls and towers. For three days after its possession, the Christians rested there, and feasted upon its abundance. During that time, Robert of Normandy was elected Bishop of this, and another celebrated city not far from it.

Since then, it has fallen into ruins. Deadly plagues have swept away its people. The fertile land has been neglected, and sorrow and desolation reign, as over so many of the doomed places of Palestine. Can you tell me what city I have been describing?
F. B. S.

Stories on the Catechism.

By A. C. Jones.

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary.

MEG'S BROTHER.

One Sunday afternoon, a long time ago, some two hundred children were assembled in a London Church; all the children's eyes were fixed upon the clergyman, and he was showing them a picture, a picture perhaps, some of you may have seen—Our Blessed Lord, a little child in S. Joseph's home at Nazareth. He kneeling down and holding a line, whilst his foster-father sawed the wood, and the shavings fell in the form of a Cross at the Sacred Feet of Jesus, and the Blessed Virgin Mother is looking on at it all.

It was Epiphany-tide, and the Vicar was telling the little ones who were listening to him so earnestly, of the life of the Holy Child in the carpenter's house. A life of poverty and of hard work, borne for our sakes, making all poverty, and all work holy for evermore.

"My dear children," he said, "each of you in your own station in life must follow where Jesus led. You must be in earnest about everything; to some of you, lessons are the labor of every day; to some of you, hard toil comes; you are often very weary, very hungry, too, perhaps, and you are inclined to grumble that your lot has not been cast among the rich and great. I have seen rich little children as discontented over their Grammar and History and Geography, as I have seen poor ones over their scrubbing, and their carpentering, or shoemaking, or whatever else they may have to do; and so alike to each of you, the Epiphany Story, the story of Jesus the Son of God in His earthly Home at Nazareth, comes with its lesson of patience, and gentleness, and submission.

"Drawing the straight line in the carpenter's shop. This is really the teaching

of the picture I am showing you now: the Holy Child marking the place where the saw must go; the saw, the emblem of work; the Cross, the emblem of suffering. My children, I wish I could find words in which to make you understand the beauty of the whole scene: the goodness and the love of God in coming down from heaven and living on earth as one of you, as a poor little child, in a humble home, to teach every one of you, His own baptized ones, that you must walk along the straight line He draws; even although that line leads to the narrow way of labor, and suffering, and self-denial, to the path upon which the shadow of the Cross falls.

"Every day you say the Creed: 'I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary.' I have spoken to you before of our Father's love and care, and today the lesson I want you to take away with you is belief in Jesus Christ. What is it to believe in any one? Is it to love? Yes; that is part of the meaning of the words; but belief in any one implies something more than this: it is to trust ourselves altogether to another; to know that where he leads we must follow; when he speaks, we must listen. We may love people, yet doubt them; we may not be sure that they will tell us all we ought to do; but if we once say we believe in them, we mean that we have such trust in them that nothing can shake our faith in them; that even if they tell us to do things that seem to us almost impossible, we must try to do them because of those words which we have said, 'I believe in you.'

"We believe in Jesus Christ, we know that He is the only son of God, and that He is our Lord. We know how God the Holy Ghost, the third Person in the ever Blessed Trinity, caused the Blessed Virgin Mary, a pure and holy maiden, to become the mother of the Saviour of the world; and because of all the goodness of God, in sending His Son to become man, and to die for our sins, we have promised to follow where Jesus leads; to prove our belief in Him, by our love for Him.

"My children, He is our Elder Brother, more tender and loving than any earthly brother ever can be. Perhaps some of you have known a brother's love; perhaps you have known how he has tried to guard you, and to shield you from all harm; if such be the case, you can understand the love of Jesus. You believed in that brother of yours, you trusted him very much, and perhaps he failed you; perhaps he did something or another which disappointed you ever so little. Jesus can never disappoint you. In your Baptism you promised to believe in Him, to trust Him for evermore. So never mind where the Cross falls—the Cross that fell from the wood along which the Holy Child drew the line. He, your Elder Brother has walked along the straight road before you, and all you have to do is to follow Him."

There was a little girl, named Meg Foster, who listened to the Vicar's words on that January afternoon, and into whose poor little heart a feeling of hope came, as she looked at the picture, and heard of the straight line in which she ought to walk.

Meg's story was a very sad one: she could hardly have told you herself, all the sorrow that had come into her life. Her first recollections were of a workhouse in the country; and Harry, her brother, was there too. She had heard that one evening in harvest-time her mother had rung at the great gate of the house, and with her two little ones had been taken in.

That night the mother died, and the children were left to the tender mercies of the Board of Guardians. They were properly cared for; they were taught all they ought to know; they were allowed to see each other very often; and Harry used to tell Meg how much he loved her, and how, when he was a man, he would work for her all day long. One Wednesday afternoon—the day upon which the brother and sister were generally allowed to meet—Meg waited in vain to see Harry; and then she was told that the little fellow had gone away. A requisition had come to the "House" for some boys to be sent to a training ship, and Harry had been picked out as one of the most promising of the little workhouse lads, and off he had gone. "He left his love for you," said the Master; "and he will write soon."

Poor Meg! how she dwelt upon those words, "he will write soon." She could not read writing very well, but she had been able to decipher some of Harry's printed letters, which he had showed her as they sat together in the fields, on those happy afternoons when they were allowed to meet. And one day there did come a missive, the heading of the epistle evidently written by some one else.

"Her Majesty's Ship Crocodile, April, 1853. Dear Meg, quite well and happy, hope you are the same."

It was this last part that was all printed; but, oh, how Meg looked at it, and yearned over it, for they were Harry's own words. She almost thought she could see him writing them; his rosy face bent over the paper, his blue eyes all pleased and laughing at the success of his labors.

Twelve months more, and no other letters came; and the Master told Meg that he thought the Crocodile had gone far away over the seas; but of course she

would come back some day. And upon this hope poor Meg lived, and tried to do her duty day by day.

One morning Meg Foster was wanted in the matron's room. "My dear," said the kindly looking woman, "I am going to send you to London; this lady will take you there." Meg looked up, at "the lady," a portly individual, with rosy cheeks and round black eyes; and somehow or another her heart sank within her. "If you please, shall I see Harry there?" she asked. The Matron smiled: "It's a large place, my dear, and you may come across him; but, of course, you can't be sure. Anyhow it's nearer Portsmouth where all the sailors come, than this is."

Poor Meg! It was a slight chance, yet how she clung to it. How the thought that London was nearer Portsmouth, sent a gleam of comfort into the little heart, which so longed for just one sight of Harry! They had been very good to her and to her brother at the house, and tears were in her eyes when she wished the Matron good-bye, and looked her last upon the only home she had ever remembered. But then there was that hope about London and Harry to keep up her spirits; and she thought that she would try to be happy with the "lady," who certainly did not attempt to show her any kindness whatever on the upward journey.

The end of it was reached at last. Such a home as it was, to which "the lady" took her little servant! A costermonger's shop in a back yard, where the poor child had to work from morning till night; to receive a cuff sometimes, to be told always that she was not worth her salt, and that if she did not do better she would be turned out on the streets. If she could only have been sure of meeting Harry in those streets, how willingly would she have gone away from that wretched home! But she had been out once or twice, and it had all been so dreary and desolate, that even the miserable closet in which she slept, and the hard, bare floor, seemed better than the uncertainty of knowing whether or not she might find a shelter for her poor weary head. And so she stayed on, bearing everything; because the Chaplain at the House had taught her, that however hard life was, God was ever watching over His own baptized children; and having just one little gleam of brightness in all her poor joyless life. What do you think this gleam of brightness was? It was going to that church of which I have told you, every Sunday afternoon, and hearing the Vicar talk to the children, who came there.

Mrs. Spriggins (that was the name of Meg's mistress) would not have allowed the girl this much liberty, if it had not been that one of the Curates of S. Bartholomew's spent about sixpence a week at her shop, and he saw Meg standing in the doorway one day, and asked that she might be allowed to come to the children's Service; and Mrs. Spriggins, having an eye to business (even if it was only a sixpence a week), did not dare to refuse.

And so it was, that on that Sunday in Epiphany tide, of which I have told you, Meg looked at the picture of that Life of the Holy Child in the home at Nazareth, and heard of all the love of Jesus, our Elder Brother; and went back to her life of work and toil, more cheerful and contented than she had been before.

To be continued.

Family Relations and Church Going.

THE CHURCH LEAGUE SERIES.—NO. 27.

"I like to see my family at church."
—And why not like to see yourself there? "Church is the place for them," and you accordingly pass your Sundays in idleness or amusement, in paying visits, in examining accounts. Were the Commandments given to females alone? Are men so much better than their wives, sisters, and children, that they do not require to know their duty and be assisted in its performance? Or are they generally so impatient as to be beyond recovery? "Like to see your family at church"—is this really so? Like to see others dearest to you do that which you will not? This can hardly be. What do your actions say?—for they, to those around you, speak louder than words. Why, plainly, that you do not like to see them at church. You may not oppose it; but it is a matter of perfect indifference, and hence you must not be surprised if what you do has more influence than what you say, and if, in a short time, your family will like to see other families going to church, but, like you, will not go themselves. "Like to see them go," indeed!—when you are taking the most successful plan you can to change your church into a warehouse, and Sunday into Monday.

"My husband will not accompany me to Church."—And why not? Perhaps you have not tried to induce him; or, perhaps, seeing that your temper has been so little improved by the church attendance, he does not deem it necessary. But admitting that you have tried, what then? Must you follow his example, and stay from worship for weeks? If he will be lost, it is not necessary that you share that calamity; on the contrary, there is greater need of watchfulness against his unhappy influence. Should he even throw obstacles in the way, it is your duty to remove them, for though a wife should obey, her highest obedience

is to God, Whose laws are superior to all others, marriage itself deriving its authority from Him. Your situation is doubtless trying, but God's grace will enable you to bear it; and an important means of receiving that grace is, attending Divine Worship.

Some wives suppose that by yielding in this respect, they may at length persuade their husbands to attend; but the result is just the contrary, for, the wife yielding a principle *once*, her next step is more easy, and the husband, seeing her violate conscience *once*, is more emboldened. Whereas had she been firm, and shown by her temper not that she loved her husband less, but loved her God more, he would have more respected her, and perhaps would have been won over by her conversation. As regards domestic peace alone, a wife stands greatly in her own light who either neglects church herself, or does not influence her husband to go with her; for without patience to meet the crosses that daily arise there can be no permanent peace. And there can be no such peace in a family unless it come from Him Who is "the author of peace and lover of concord."

It is so rare for a husband not to attend church because a wife will not, that it is hardly necessary to consider such a thing:—only, if Lot's wife chose to turn to a pillar of salt, Lot must avoid her sad fate by fleeing to the mountains.

"I cannot leave my children."—Certainly, children should not be left alone—particularly an infant. But is there no mode of removing this difficulty? Could not the father take care of them, while the mother is at church, for an hour or two, and he, in his turn, have an opportunity of going? Is there no elder sister, no aunt, no grandmother, no female friend, who has the Christian charity to send the mother to church—no relatives? No, no relatives avail. She cannot get any assistance, and of course she never gets to market, or shopping, to the Society, or to any public meetings or amusements. Stay, she does occasionally go to these latter places, and the reason of the difference is this—to go out on week-days there is a will and a way, but to attend church there is no will, and consequently no way. No! the mother has allowed her child to become an idol, and hence she thinks it will die if she should leave it for church. She may say her Creed, but she does not believe in God the Father Almighty, Maker of Heaven and earth," for if she did she would occasionally trust His Providence.

It is melancholy to see women, diligent Christians before marriage, spiritually insensible afterward. On becoming mothers they should be more grateful to God, and require more grace to meet their increased responsibility; but frequently they are less sensible of their need of grace, both which are results of long indulged absence from worship. The mother of an infant may not be able to attend church regularly, but to stay away altogether, for months, is a great mistake, changing, as it does, the intended blessing of the marriage relation into a curse.—*Rev. Geo. A. Leakin.*

ONE HUNDRED YEARS AGO.—One hundred years ago, not a pound of coal nor a cubic foot of illuminating gas had been burnt in the country. No iron stoves were used and no contrivances for economizing heat were employed until Dr. Franklin invented the iron-framed fire-place, which still bears his name. All the cooking and warming in town, as well as in the country, was done by the aid of a fire kindled on the brick hearth or in the brick ovens. Pine knots or tallow candles furnished the light for the long winter nights, and sanded floors supplied the place of rugs and carpets. The water used for household purposes was drawn from deep wells with creaking sweeps. No form of pump was used in this country, so far as we can learn, until after the commencement of the present century. There were no friction matches in those days, by the aid of which a fire could be easily kindled; and if the fire went out upon the hearth over night and the tinder was damp, so that the spark would not catch, the alternative remained of wading through the snow a mile or so to borrow a brand of a neighbor. Only one room in any house was warm, unless some member of the family was ill; in all the rest the temperature was at zero during many nights.

For many years, Moses, a negro, was a servant at the University of Alabama, and waited on the students very faithfully; but he was a most notorious hypocrite. He was on that account commonly called "Preach" among the boys. One day, he was passing a crowd of students, when one of them called to him: "I say, Preach, what are you going to do when Satan gets you?" "Wait on students," was the ready reply.

There is a tradition in Paris that an American envoy who was waiting to be presented to the Empress Eugenie, deposited a chew of tobacco in one of the great Grecian vases at the Tuilleries!

The Cologne Cathedral has been finished after 630 years' work. Such an example of enterprise and dispatch should have a stimulating effect on the Washington monument committee.—*Antediluvian.*

"Awfully Lovely" Philosophy.

A few days ago a Boston girl, who had been attending the School of Philosophy at Concord, arrived in Brooklyn on a visit to a seminary chum. After canvassing thoroughly the fun and gum-drops that made up their education in the seat of learning at which their early scholastic efforts were made, the Brooklyn girl began to enquire into the nature of the Concord entertainment.

"And so you are taking lessons in philosophy. How do you like it?"

"Oh! its perfectly lovely. It's about science, you know, and we all just dote on science."

"It must be nice. What is it about?"

"It's about molecules as much as anything else, and molecules are just too awfully nice for anything."

"Tell me about them, my dear. What are molecules?"

"Oh! molecules! They're little wee things, and it takes ever so many of them. They are splendid things! Do you know there ain't anything but what's got molecules in it. And Mr. Cook is just as sweet as he can be, and Mr. Emerson too. They explain everything so beautifully."

"How I'd like to go there," said the Brooklyn girl, enviously.

"You'd enjoy it ever so much. They teach protoplasm. I really don't know which I like best, protoplasm or molecules."

"Tell me about protoplasm. I know I should adore it."

"Deed you would. You know it's about how things get started, or something of that kind. You ought to hear Mr. Emerson tell about it. It would stir your very soul. The first time he explained about protoplasm there wasn't a dry eye in the house. We named our hats after him. This is an Emerson hat. You see the ribbon is drawn over the crown and caught with a buckle and a bunch of flowers. Then you turn up the sides with a spray of forget-me-nots. Ain't it just too sweet? All the girls in the school have them."

"How exquisitely lovely! Tell me some more science."

"Oh! I almost forgot about differentiation. I am really and truly positively in love with differentiation. It's different from molecules and protoplasm, but it's every bit as nice. And Mr. Cook. You should hear him go on about it! I really believe he's perfectly bound up in it. This scarf is the Cook scarf. All the girls wear them, and we named them after him just on account of the interest he takes in differentiation."

"What is it, anyway?"

"This is mull trimmed with Languedoc lace—"

"I don't mean that—that other."

"Oh! differentiation! ain't it sweet? It's got something to do with species. It's the way you tell one hat from another, so you'll know which is becoming. And we learn all about ascidians, too. They are the divinest things! I'm absolutely enraptured with ascidians. If I only had an ascidian of my own! I wouldn't ask anything else in the world."

"What do they look like, dear? Did you ever see one?" asked the Brooklyn girl, deeply interested.

"Oh! no; nobody ever saw one except Mr. Cook and Mr. Emerson, but they are something like an oyster with a reticule hung on its belt. I think they are just heavenly."

"Do you learn anything else besides?"

"Oh! yes; we learn about common philosophy and logic, and those common things like metaphysics, but the girls don't care anything about those. We are just in ecstasies over differentiations and molecules, and Mr. Cook and protoplasm, and ascidians and Mr. Emerson, and I really don't see why they put in those vulgar branches. If anybody beside Mr. Cook and Mr. Emerson had done it we should have told him to his face that he was too terribly awfully mean." And the Brooklyn girl went to bed that night in the dumps, because fortune had not vouchsafed her the advantages enjoyed by her friend.—*Brooklyn Eagle.*

Wise laws of national scope have been enacted for the protection of some of our material interests, but singular to relate, the sale of diseased and adulterated foods, has only been regulated by local enactments, which on account of limited jurisdiction, have proved inadequate for the purpose. The same is true in respect to drugs. Quinine, Opium, Iodine of Potassium, and many other of our more costly and valuable drugs have been so manipulated, as to render them uncertain in their proper therapeutical action, if not decidedly noxious in their operations. It is now sought to remedy this evil, in a measure, at least, by the united action of the National Board of Trade and National Board of Health. These efforts should be speedily recognized and acted upon by our National and State legislators. The passage of the acts prepared by the National Board of Trade, is most wise and opportune, and we would earnestly say to our law makers, let them soon appear in our statutes.

A lazy boy was complaining that his bed was too short, when his father sternly replied: "That is because you are always too long in it, sir."

The Sun Dial of Ahaz.

Written for the Living Church.

The word translated "sun dial" in II. Kings xx.ii, is rendered in the margin, "steps or degrees of Ahaz," because the dial was so constructed as to throw the shadow up and down the steps of the royal portico, upon a stone dial, where the passing hours were marked by the shadow. The Hebrews borrowed their astronomical science from the Egyptians, with whom, for centuries, they had commercial intercourse, and, although not so learned as their neighbors, were still attentive to the signs of the Zodiac; the rising and setting of the stars; the coming and going of the paschal moon; and especially to the shadows which marked the passing hours.

The dial constructed by Ahaz was the scene of the miracle recorded in II. Kings, chap. xx. In this skeptical age, the miracle has often been controverted as impossible, and simply because it was not understood. Like other parts of the Bible, the sacred words will be found to be true, upon examination, and to be in harmony also with Science, which is the hand-maid of Religion.

The miracle was wrought in the days of King Hezekiah, 690 B. C., upon the occasion of the invasion of Judea by Sennacherib, King of Assyria. It was wrought to confirm the faith of the wavering king, in the power and protection of Almighty God. The shadow of the stone, so we read, was to go 15 degrees, i. e. about one hour, backward upon the royal dial. Now this miracle, we shall find, has more in it of the nature of prophecy than of miracle, inasmuch as upon the very day it was announced in the royal presence, an eclipse of the sun was to occur. Whether the prophet ascertained this eclipse by astronomical research, or whether it was a direct communication from heaven, we will not stop to enquire. The announcement was a timely one. It was given upon the very day it occurred, and while the troops of Assyria were still besieging Jerusalem, and the city was full of distrust and alarm. Similar instances, where an eclipse has been foretold by travellers, in an unlearned region, are not wanting in history.

An eclipse, occurring about noon, on the northern limb of the sun, would evidently throw the shadow, which had hitherto been shortening, down the steps, i. e. lengthen it; or, to use the words of Scripture, make it to go back. In proportion to the height of the royal building, would the shadow lengthen as it went down the stairs.

It only remains, therefore, to ascertain if it be a fact, that an eclipse of this character occurred 690 B. C. The substance of a paper read before the Asiatic Society, by Mr. J. W. Bosanquet, clearly demonstrates, by astronomical research, this interesting fact, that an eclipse of this character did occur at Jerusalem in the 13th year of King Hezekiah, ten days before the winter solstice, upon Jan 11, 690 B. C.

Judea was invaded at that time by Sennacherib, King of Babylon. Rawlinson has developed this point, through the Babylonish inscriptions which he had deciphered; both the dates and the names of the Assyrian Kings being brought to light out of the darkness of centuries, and thus found to corroborate, in every particular, the more ancient Word of God.

Those inscriptions were written of old, to perpetuate a monarch's greatness, but little was thought, at the time, of the greater greatness which they should perpetuate, even the truth and infallibility of the Word of God.

The prophet, then, when in the royal presence he announced the going back of the shadow, simply prophesied what should take place that day, being inspired thereto by the Almighty. Like as Moses, who, upon the shore of the sea, bade the Hebrews to go forward, inasmuch as God, by natural causes should open the way; so here was Hezekiah encouraged to defend the city, since God was greater than Baal, and He who made the sun was greater than the sun itself, even the Baal of Assyria. The prophet herein showed Hezekiah, that if God could make the Baal in the sky, whom Assyria worshipped, retreat in his shadow, how much more could he overcome the enemies of Assyria.

SAMUEL COWELL.

To the Editor of the Living Church:

The expected release of the Rev. Edward Cowley from the penitentiary, on Blackwell's Island, where he has been confined for a year, is again stirring the city of New York. Friends have been raising money to pay his fine (\$250), and have nearly if not quite, succeeded. Should they fail, however, he will have to stay 250 days, almost a year, longer.

A curious and suggestive fact; that a criminal should be punished or released, according as his friends may or may not pay up. If they pay, he, of course, is not punished, although the fine of 250 days has been adjudged as a part of his punishment. If he deserves the added 250 days' punishment, he ought to receive it. If he is set at liberty by his friends, the punishment is laid upon them not upon him. One can easily see, in this queer decision, a remnant of the old money-making operations of the "Ring." - Fines of \$300, \$500, and \$1,000 (laid by a Judge who was elected by popular vote, and who wished to please his masters), were no small revenue to somebody. To us, the whole thing seems an imposition, a fraud to squeeze out money from those, who are able to pay for their friend's release, and who are willing to do this, rather than have that friend suffer a longer imprisonment.

In Mr. Cowley's case, this money, to be paid by his friends, is, by a statute law, we believe, passed over to the "Society for the Protection of Children against Cruelty." People are asking the question, if the expected gain to the Society had any connection with this special fine; which, by the way, the Governor (Cornell) would not remit. Other released prisoners often obtain

from the Governor of the State, a remission of their fine.

We are reminded of the prophet's words concerning the Jews: "Justice is fallen in the streets, and equity cannot enter." New York has had an effectual trial of the plan of electing Judges by popular vote. If New Yorkers speak truly, she will never have justice, until a different plan is adopted.

Mr. Cowley comes out with a character blasted by a supposed crime, viz.: that of establishing an Institution for rearing ill-treated or abandoned children; and then, starving them, in order to fill his own pockets. If he did this, he deserved the States' prison, not for one, but for many years. That he did not get the States' prison, would seem to prove that the extent of his crime was quite inadequately represented by the punishment; and that reasons, not known to the public, prevented it.

Another singular fact is commented on quite often, and among Church people; that Mr. C. is—in ecclesiastical position—the equal of any and every other presbyter in the diocese. He has never been censured by Church authority, in any way shape; nor put under Church discipline, nor been subjected to trial. Can he go into any parish or congregation, and minister? If not, what can he do? Can the ecclesiastical authorities do less than summon Mr. Cowley to trial, and give him a fair chance to defend himself? Many, here, who have known Mr. C. and his work, for years, feel that he never had a fair trial before the Civil courts; and that it is due to him, as an act of simple justice, to give him an opportunity to clear himself of charges, which are weighty if true; but if false, according to the public idea of them, are most outrageous. His brother clergy should insist upon his receiving a trial. Those, who are doubtful about his innocence, would have their doubts removed, or would come to a definite conclusion, in regard to his guilt. To let him go forth, without this, is to do him a wrong, and the Church a wrong, and every one of his brother clergy a wrong.

The name of Montgolfier has almost faded out of the memory of man; but, in our fathers' time, he was as much talked about as Edison and Field are now. The name has been brought up afresh, now, by the death, at the age of 91, of an old Frenchwoman, who was the daughter of Etienne de Montgolfier, the inventor of the balloon. The father, who was the scion of an opulent commercial family of Lyons, was ennobled by Louis XVI. for his scientific inventions, of which the balloon was but one; and the daughter, who survived him for 81 years, lived to see communication maintained by balloons during the siege of Paris. In 1870, Mlle. de Montgolfier resisted all persuasions to quit Paris on the approach of the Prussians. She lived on the south side of the city—the side exposed to the Prussian batteries; and she remained with her maid and a youth in her service, the only tenants of a large, old house of many flats, where every other had fled. Old as she was, even then she went incessantly to visit the wounded in the ambulances, and, at the end of the siege, was found to have given away all her house linen, and every article useful for the sick. Mlle. de Montgolfier was the patroness of Béranger, published a volume of songs, and leaves a fine collection of autographs, including letters written by Silvio Pellico with his blood.

The Household.

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

Miss Corson's Cookery for the Sick.

Reported for the Living Church.

The nutritious delicacies given this week, are still for those who can hardly be said to be convalescent, and though simple, are of the utmost importance, for they are needed at a time when the patient is, as it were, hovering between life and death; when the right nourishment given at the right moment may help to turn the scale, and to save the life so dear to us.

Egg Wine is an excellent and stimulating nutriment, and particularly good for a patient who is beginning to recover. It is prepared by beating an egg, gently, with two teaspoonfuls of sugar, until they are thoroughly mixed. Then add a wine-glass of wine. The advantages of this preparation are, that the wine takes effect at once, and the egg supplies the nourishment which is needed.

Crackers and Orange juice, and Barley water are very desirable nutriment in case of fever. Milk crackers are best, and strained orange-juice poured over the broken crackers, is very cooling and refreshing.

Barley-water is prepared by first placing a quart of a pound of Barley in a quart of water. It can be steeped over night, or it can be boiled in water, which may be allowed to come to a boil, but nothing more. In either case, the water is to be thrown away. Then add another quart of water, and let it boil down to a pint. After being strained and cooled, it is ready for the patient. If desirable, a little milk can be added.

Wine Whey is a mildly stimulating nutriment. To make a glassful, place a gill of milk over the fire, and let it boil. Then pour in the same quantity of wine, and stir it until the whey separates from the curd. Add a teaspoonful of sugar if desired.

Milk Porridge is made by putting a table-spoonful of flour into a small quantity of milk, and boiling for three minutes, stirring it gently. Season with a salt-spoonful of salt, and a quarter as much nutmeg.

Wine Jelly Miss Corson considers of great importance to patients when first they begin to convalesce. Two ounces of gelatine, will, as a rule, make three pints of jelly. Put the gelatine in a large bowl with half a pint of cold

water, and allow it to stand ten minutes to soften it. Then add half a pound of sugar, the rind and juice of two lemons, or one lemon and one orange, and a small stick of cinnamon, about two inches, broken up. In peeling the lemons, cut through the oil cells of the rind, to allow the oil to escape, because this is the flavoring element, but do not cut into the white inner part of the rind, as it has a slightly bitter taste. After it has soaked ten minutes, add a pint of boiling water, and keep it warm till the gelatine is thoroughly dissolved, stirring it all the time. Then add wine enough to make the quantity a quart and a half. Then strain and cool it. Clarify it if you have time. I have often been asked if something else will not take the place of wine or liquor, and answer as well. It will not. I have never found anything that will stimulate as quickly. I do not know of any mildly stimulating nutrient equal in its effects to **Wine jelly**.

Indian-meal Gruel. Miss Corson's method of preparing Indian-meal gruel for the sick, is very simple, but still required exactness and care. She first dissolved two table-spoonfuls of meal in a little cold water, mixing it well, and seasoned it with a teaspoonful of salt. Her measures were, not heaping, but level spoonfuls. Next she added a pint of boiling water, and stirred the mixture over the fire, and kept it boiling for ten minutes. In stirring her gruels, she used, instead of a spoon, a little stick flattened at one end like a paddle. This she considered to be of great advantage because, when the spoon is used, the paste collects in the bowl of the spoon, and prevents an even mixture as every one (who has had any experience of this kind) will remember. She advises all who can, to keep on hand a supply of these flat paddle sticks, which any one accustomed to whitening can easily furnish. After the smooth, golden colored and steaming gruel had been passed around for inspection, as was usually done with the other preparations, it was taken by Mrs. Clute, the supervising nurse, to the bedside of some waiting patients, to whom it must have been a treat indeed.

Current Literature.

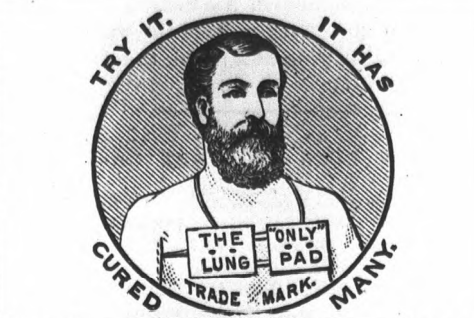
KINDRED AND AFFINITY.—God's Law of Marriage. By Wm. Crosswell Doane, Bishop of Albany. Pott, Young & Co., New York. Pamphlet, 31 pp.

This tractate, timely in its appearance, is a short and clear examination, principally, of the question whether marriage with a deceased wife's sister, or vice versa, with a deceased husband's brother, be in accordance with God's Law and the Canon of the Church. Out of the sixty prohibited degrees in the English Table, there are six to which popular objection has been growing rapidly of late; all of them turning upon these two pivotal prohibitions: "A man may not marry his wife's sister." "A woman may not marry her husband's brother." The argument which the Bishop of Albany sets forth is simply to show: 1st, That marriage with a deceased wife's sister is forbidden in Holy Scripture, because it is the same sin as marriage with a man's own sister. And, 2d, To give, from various sources, the catena of authorities, showing that this has been understood to be the meaning and intent of Holy Scripture, in all ages and in all portions of the Christian Church. The force of the whole argument from Holy Scriptures turns upon these words, "flesh of his flesh." He examines whether they mean only relation by blood, or relationship brought about by marriage. The actual prohibitions found in Scripture, prove the latter as well as the former. "None of you shall approach to any that is near of kin to uncover nakedness." "Near of kin" is in the Hebrew, "flesh of his flesh." Marriage makes relationship, creates kindred, because a man's wife has become flesh of his flesh. Notice, that in Leviticus, a man is not forbidden to marry his daughter, or his sister. That goes, of course, without stating. But, how startling, when one comes to think of it, who is inclined to dispute the closeness of relationship created by marriage between kindred of one and the other party, is this result of a sifting of the thirteen actual prohibitions in Leviticus. "Of these thirteen, six are flesh of his flesh, by consanguinity or kindred; and seven (the larger number) are flesh of his flesh by affinity; and of these seven, four (the larger number) are the relatives of a man's wife." "Flesh of my flesh," said the first man of his wife, by the inspiration of his Creator. "Flesh of his flesh, is the barrier lifted up by God against incestuous marriages. And marriage—not descent, not blood; affinity, not consanguinity—makes 'flesh of flesh.'" The kin of the man are kin to his wife, and the kin to the woman are kin to her husband; hence, neither one of the two who are joined together, so that they become into one flesh (St. Paul), is allowed by God's law afterwards to contract a marriage with any relatives of the other, whom they could not marry in the same relationship, by birth, to themselves. The man cannot marry his sister-in-law, the woman cannot marry her brother-in-law. All such unions are incestuous; they are void, being "otherwise than as God's word doth allow"; because the parties are brother-in-law, and sister-in-law; which is to say, in short, that they are brother and sister in the LAW OF GOD.

The Canon of the Church of England, bearing on such marriages—the 99th—adopted in 1613, is as follows: "No person shall marry within the degrees prohibited by the Laws of God, and expressed in the Table set forth by authority, in the year of our Lord, 1563; and all marriages so made and contracted shall be adjudged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties married shall by course of law be separated." It may well be concluded that in this "essential point of discipline," the Church in America is far from intending to depart from the Church of England.

As soon as the Roman Empire became Christian, those marriages, allowed by heathen law, were prohibited by Christian law. Five particular Councils have condemned such marriages, according to a summary which Bishop Doane makes from Dr. Pusey's evidence before the Commission of Enquiry on this subject. In the course of his argument the writer quotes evidence of the condemnation of marriages of this sort, from Basil of Caesarea, from Gregory the Great (consulted by Augustine of Canterbury), from Theodorus of Canterbury, from the English Reformers, and, as well, from Luther, Beza, Melancthon, and the Westminster Divines. Enough is adduced to show the universal judgment of Christendom, for fifteen hundred years: Eastern, Latin, Anglican; with which the great Presbyterian body of to-day, Scottish and American, is in agreement, and on formal record.

The argument of Dr. Doane is strong and compact. The subject is one of direct importance to many. All who are interested should procure a copy, and give it an attentive reading.



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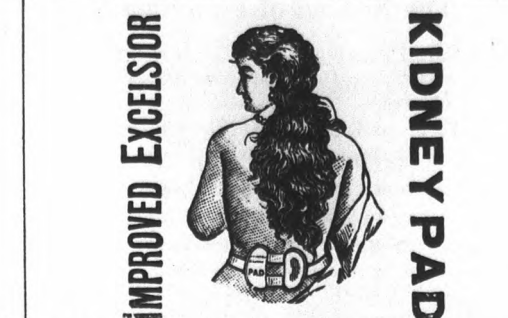
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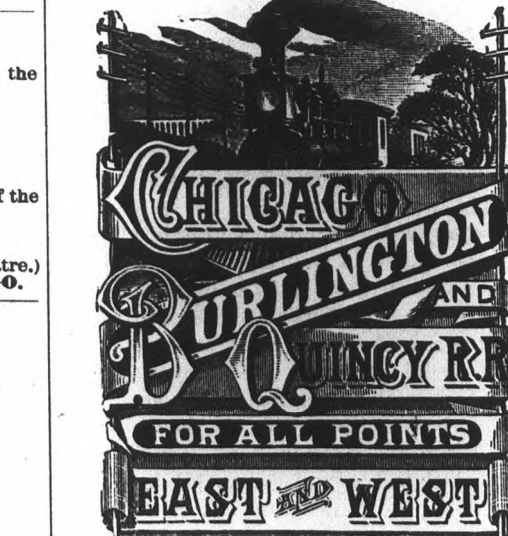


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The District of Columbia.

Parsonage Property.—The Corcoran Art-Gallery.—History of St. Alban's, Washington.
Rev. Dr. Hall.

From our Washington Correspondent.

WASHINGTON, D. C., Jan. 29th, 1881.

The question of "Parsonage Property" is attracting some degree of attention in our city at the present moment. Taxes are in arrears on a large amount of this class of property, among all sorts and conditions of Christians. Every denomination is reported to be included. The total assessed value of all "parsonage property" in the District is \$205,000. Taxes are now due on some of it for twenty years back; in all, \$20,000. Up to 1875, it was uncertain whether parsonages were legally exempt from taxes or not. Senator Rollins has called for information from the tax office; whether, with a view of relieving the parsonages and parsons, or of enforcing payment of delinquencies, has not yet appeared. St. John's is clear; Trinity owes nearly \$1,000 on its valuation of \$5,000; and so on. If the latter, the arrearages will in some cases, amount almost to confiscation. Blessed are the parishes which have no parsonages! The Church owns nine in this District.

During a visit to the Corcoran Art-Gallery of this city, I have been much pained to observe the Burial of Moses, by Cavanel, in which is a painting of Jehovah, in the act of burying Moses—a huge, monstrous, ungainly Hercules, grey-haired, and full bearded, and causing in the mind any thing but pleasant or seemly emotions. I believe ancient Art did attempt something of this kind, and finally degenerated into a picture of some Pope or other, mitre and all; but I had now to learn that modern art had desecrated its brush in such a manner. The gallery was founded by Mr. W. W. Corcoran, who is a Churchman, and it bears his name—a name respected and honored by all classes of our citizens; for the benevolence and public-spiritedness of him who bears it. He should for this reason be all the more unwilling that such a picture should disgrace the walls of the gallery so intimately connected with him and his name and reputation, both as a citizen and as a Churchman. No doubt, this hideous representation of God the Father has frequently offended the taste and the religious sentiment of many; and hitherto I have seen no public protest raised against it.

I was gratified to see, in looking over a bundle of Insurance receipts in the Bank of Washington, the other day, that so many of our District churches are kept by their vestries faithfully insured. There is still room for improvement in this direction; for not all our church and parsonage property is covered in this way. Vestries are culpably negligent, if they allow one dollar's worth of property entrusted to their custody to go uninsured. A canon requiring insurance would not be amiss; with a Society or General Fund, for aiding the poorer and weaker to comply with it. All which will no doubt come to pass when Christians give, as they should, an alms of all their goods, be it a tenth, or more, or less, so it be cheerful and systematic. But one Church (Grace) is not "reported as insured" in the Convention Journal of 1880.

In speaking, as I lately have spoken, of St. Alban's Church, I would like to add the interesting manner in which this little parish and Church sprang into existence. It was planned and named in the mind of a sweet dying saint of the Church, as she whiled away the last moments of her ebbing life over some handiwork which her decreasing strength yet enabled her to do and sell for a project which unfolded after her death. The parish began in the chapel of a boarding school kept by the Rev. Mr. Ten Broeck, lately deceased. One day, shortly after the death of a lady of the neighborhood, some money—about \$20—was found among her effects, labelled "for St. Alban's;" while as yet there was none of it. Mr. Ten Broeck stepped from his chancel one day just before the offertory, and brought the money—which had been placed in his keeping, and laid it on the alms-basin with a—"Please God, there shall be a St. Alban's." This became the nucleus of the Building Fund. Some one soon gave a Font, which had to be kept a long while at a private residence; for the Church had thus a Font, before it had as yet even a corner-stone!

When the Parish Church was building, the Rector, Rev. W. L. Childs, declared that no fairs or raffles should be held for the benefit of the work. One lady, notwithstanding, made and raffled a screen. The Rector said that the money she made from the screen should not go into the church. One day, however, being out of nails, some one slyly sent and purchased some with the raffled money; and so the forbidden money "went into the church," in spite of the Rector.

If you will allow me an anecdote of a former Washington Rector, I will insert it just here. When Rev. Dr. Hall delivered the sermon at the opening Service of the Church of the Incarnation, in Washington, he apologized for the length of his discourse, in this wise: "Excuse me, if I be tedious; you must all remember that this is the last time I shall have an opportunity of preaching my first sermon in this church." The diversion roused up the attention of the audience, and the Doctor resumed his manuscript, amid a ripple of quiet and good natured smiles. The Doctor is a man of great personal dignity, but condescends, now and then, to a little dry humor; and loses none of his influence by it, either.

Some one wittily claims that our city is now surrounded by cold water; "local option" having triumphed all around us. On the North and West, lies Montgomery County, in which it has just done so; on the East, lies Prince George's County, in which it has also done so, and to complete the "temperance circle, on the South, is the Potomac River. In one district of an adja-

cent county, prohibition has been the law since 1843. Recently, 80 per cent. of the votes was for prohibition; showing what people think of it after forty years' trial.

New York and Long Island.

The Ice Storm.—A Sermon by Bishop Coxe—Church of the Holy Spirit.—Opening of Museums on Sundays.—St. George's, N. Y.

From our New York Correspondent.

NEW YORK, Jan. 26th, 1881.

Last Friday brought us a terrific ice-storm, of which you have probably already heard through the newspapers. Nothing like it has been known here in years. By the prostration of all telegraph wires, we were practically cut off from communication with the rest of the world. Even the police and fire departments of the great city were deranged for hours. After five days, the church spires still glitter in sheeted ice.

Bishop Littlejohn, of Long Island, has announced his probable return from Europe, about Lent; and the beginning of his Visitations, on Palm Sunday.

St. Luke's, Brooklyn, is to have a new and substantial Sunday School building, the gift of a generous layman of the parish. The young Rector, the Rev. George R. Van DeWater, succeeded the late Dr. Diller, having already, in the comparatively short interval since his leaving the General Seminary, built and paid for a handsome stone church in his first parish, at Oyster Bay, L. I. He is one of the most popular and promising young clergymen in that diocese.

Bishop Coxe of Western New York, preached one of his characteristically pointed sermons, at the Church of the Holy Spirit, in this city, last Sunday. "We confront in actual life," he said, "three mysteries, concerning which there is no light from any source whatever, except that with which the Sacred Book furnishes us. The first, the mystery of a good and great God; the second, the mystery of the evil one; and the third, the mystery of our own being. Every generation has its peculiar phase of unbelief and scepticism. The modern researches of science, instead of shaking my belief in an Omnipotent God, only strengthen it. The man that professes to be an atheist, is, in my opinion, either a liar or a fool. The existence of evil makes us seek very naturally its author. Is it God? God forbid. Must we seek it in ourselves? Evil as we are, we are not so bad as to be the authors of all evil. The worst men sometimes recoil before great crime. The cause of evil in many men is found in the fact, that they neglect to put themselves under the protection of their God. We shall never be able to solve the mystery of the contest which is perpetually going on between good and evil, until we shall have departed this life. God has shown us that evil exists, and He has also shown us the way of overcoming and conquering it; and though the contest is still going on, the decisive blow which shall eventually overthrow evil, was struck eighteen centuries ago, when God manifested Himself to humanity, by sending into the world His Son."

This congregation has been gathered together within a comparatively short time, by the Rev. Edward Guilbert, and has used until now a formerly unoccupied church edifice of brick, and of no great size, on Fifty-Seventh Street, near Park Avenue. A lot has been secured of late, at the corner of Fifty-Seventh Street and Madison Avenue, and a new and handsome edifice is to be erected. Any of your readers who are familiar with the city, will recognize this new site to be a particularly fine one.

A petition has been circulating about the city, asking for the opening of the public libraries and museums on Sundays. It is only the revival of an old matter. On Sunday, the Rev. R. Heber Newton, went so far as to preach a sermon at his church (Anthon Memorial), in its advocacy. He said, among other things, "The true use of Sunday allowed the pursuit of anything that increased knowledge. One of the best means of securing spiritual development was the study of the sciences; another, the study of the great minds of literature." There is, doubtless, much to be said on both sides of the question. We confess, however, that in our judgment, the need in this age is not more familiarity with scientific and literary authors. There has never been a time when such studies—excellent in themselves—were so universally common as now. But our masses do need greater spirituality, more church-going, increased devotion, humility and Christ-likeness. The cry for open museums comes, mainly, from the godless element in the community. To grant it would be, just now, something of a surrender. It will be time enough to weigh the question, when its source is healthier. Meanwhile our concern should rather be, the upbuilding, extending, and strengthening of the Missions of the Cross.

St. George's is doing something in this line. Its wealthy parishioners have, to some extent, moved away from the neighborhood. Popular Evening Services have been held during the present winter, with the object of reaching the poorer, and usually drifting classes. They have been attended by large congregations. Special preachers usually occupy the pulpit. Dr. Dix preached last Sunday, and Dr. Schenck is announced for next Sunday.

The Rev. Mr. Kramer, too, of St. John's Guild, is building up a new work in the upper part of the city. It has taken the not inappropriate name of the Parish of the Holy Faith.

The festival of St. Paul was observed by nearly all our churches. At St. Paul's, Brooklyn, the Guild of Choir Boys celebrated their anniversary by a special Choral Service in the evening. Dr. Ewer, of St. Ignatius', was the preacher.

He who would be a great soul in future must be a great soul now.

Church Doings in Baltimore.

The American Church Missionary Society.—A "Happy Family."—St. George's Mission.
From our Baltimore Correspondent.

BALTIMORE, Jan. 24, 1881.

The Rev. Stephen H. Tyng, Jr., Rector of Holy Trinity Church, New York, preached in several of our churches yesterday, in behalf of the American Church Missionary Society. His subject was "The Church and the West." In the morning he preached at St. Peter's Church, Druid Hill Avenue, and Lanvale Street; in the afternoon, at the Church of the Ascension, Lafayette Square; and in the evening, at Christ Church, Chase and St. Paul Streets. The Rev. Dr. Watkins, Rector of Christ Church, preached on the subject of Missions, in the morning, to a large congregation. In speaking of the Indians, he characterized the treatment by the government, of this once numerous, but now fast dwindling race, as contrary to the principles of justice, equity and humanity. He also dwelt upon the fact, that while there were more than forty thousand colored people in the city of Baltimore, the Church had provided but three places of worship for their accommodation.

The first public anniversary of the Baltimore City Missionary Society was held at the Academy of Music, yesterday afternoon. Every seat in this large building was occupied, and standing room could hardly be obtained. The Rev. Dr. Grammer, of St. Peter's Church, presided; and on the stage were large numbers of Sunday School children, who did the singing, and a number of ministers of different denominations who did the speaking. It was altogether a mixed-up affair. But, for the time being, all theological differences were forgotten. The Baptist brother laid aside his grand fundamental idea, that only those who have been immersed have received Christian Baptism. The Presbyterian laid aside his Calvinism; and the Methodist his doctrine of Assurance. And the "Episcopal" brother, if he believed at all in the doctrines of Episcopacy, and the Apostolical Succession, was content to regard them as myths of the middle ages. The report of the Society showed a large amount of work performed. With the aid of fifteen Missionary helpers, thirty-seven thousand missionary visits were made; and over two thousand children were found, who have never attended Sunday School. Temporal aid has also been extended to the needy; and, during the past year, over eight hundred families were assisted, through the instrumentality of the Society, in making known their wants to the benevolent. The singing of the children, under the leadership of Prof. Saunders, was a pleasing feature of the exercises.

A very pleasant entertainment was given the week before last, and repeated by special request last week, by some of the young ladies and gentlemen of St. George's Mission. It was held in the basement of the Church, and consisted of tableaux, and chames. The characters were exceedingly well rendered, and the large audiences which filled the room on both occasions, testified by their hearty applause their appreciation of the efforts of the youthful performers. The proceeds of the entertainment were for the benefit of the Mission.

Washington City.

Correspondence of the Living Church.

Washington is truly a city set on a hill. It is set on several hills, about as many as Rome, which, I believe, claims seven. It is not generally known that the original name of the site on which it is built was Rome; that the stream that flows at the foot of the Capitoline Hill (Capitol Hill, "for short") is called the Tiber; and that a part of the land was originally owned by a Mr. Pope. The city is built on a fine slope, several miles in length. The land rises all the way from Greenleaf's Point, out to Meridian Hill, and beyond, also; though more gently as you leave Boundary Street. It thus forms, for the city, a kind of amphitheatre, a sort of natural Coliseum.

St. Andrew's, first opened on January 9th, for public worship, makes the twenty-second church or chapel within the limits of the District of Columbia. If we had twenty more, all officered and manned, they would not be too many ships-of-the-line for the Church's navy in these seas. If we had more such liberal-minded Churchmen as the Mr. Robert Davidson, whose purse has advanced the money for the new St. Andrew's, free of all interest, and who offers all the time necessary for the repayment of the principal, we might see many more goodly vessels afloat.

Speaking of Washington as a city, I may not inappropriately refer to a neighboring town, Maryland, the residence of the Bishop of Maryland. Half a century ago, it had much life and commercial activity, but is now almost a "deserted village," although claiming a population of four hundred and ten souls. It is celebrated, in American history, for a battle fought there, August 24, 1814, at which the English completely routed us; and, among other things, for being the birth place of Wm. Wirt, the eloquent advocate in the Aaron Burr and Blennerhassett case, and for twelve years Attorney General of the United States. For many years, the house in which Mr. Wirt was born was shown to visitors.

Beyond the outskirts of the village, resides the Bishop, at "Blenheim," a place for the last forty years his residence, with its square, old-fashioned mansion, and wide lawn spread out under the arms of ancient oaks. The Bishop, though aged, is active and indefatigable. He has not the undivided support of the Diocese; and his Office is one that is very trying to him in his later days. For twenty years he was Rector of the Parish in which he still lives, and has seen generation after generation grow up; has married and buried many of those whom he had baptized; and has a memory and conversation full of the tender reminiscences of the past.

QUINCY.—The Rev. Frederick Burgess, of Amherst, Mass., has received a call to Galesburg, Illinois.—The Rev. George W. West has been officiating for several Sundays at Galesburg, in addition to his services at St. John's, Knoxville.—The Rev. Dr. Lloyd, of Carthage, has begun Services at Golden, the junction of the Wabash and C. & Q. roads, the first Church Services ever held there. Good congregations witness to the interest of the people in this mission. At Monmouth the work is in a healthy condition. We hope the few faithful there will not relax their efforts to build a church, and that they may be encouraged by assistance from the brethren who enjoy the use of churches built by those that have gone before.—The Rev. Wm. B. Morrow, St. Paul's, Peoria, in addition to Guild-work and two week-day lectures, has an evening Bible-class for the young people, which is proving a great success. It is "just the thing" for any parish.

WISCONSIN.—Services on two Sundays were held lately at Mosinee, by Rev. D. A. Sanford, and the Holy Communion administered to the scattered few. Lay Services are held by Mr. Frank McReynolds. It is hoped that some arrangement can be made for stated clerical Services, ere long.

Mr. L. Z. Leiter has withdrawn from the firm of Field, Leiter & Co., of this city, to engage in extensive mining and real estate operations. The business will be conducted hereafter under the name of Marshall Field & Co.

In speaking of the benefits of trial and suffering, we should never forget that these things by themselves have no power to make us holier or heavenlier. They make some men morose, selfish and envious. Such is the effect of pain and sorrow when unsoftened by God's saving grace. It is only when grace is in the heart, when power from above dwells in a man, that anything outward or inward turns to his salvation.

It is a hard and nice subject for a man to speak of himself; it grates his own heart to say anything of disparagement, and the reader's ears to hear anything of praise from him—Covley.

Important Documents.

BOSTON, MASS., January 28th, 1881.

J. C. Cushman, Esq., 205 Clark St., Chicago.
DEAR SIR:—Please send me, to No. 11 Herald Building, Boston, by Express, one dozen Children's Pads, ten dozen Regular size Pads, three dozen Large Size, and one gross Plasters. I hope soon to send you a larger order. Hoping to receive the goods by Wednesday, I am, very sincerely, yours,
MARIAN A. McMASTERS.

ROCKVILLE, IND., January 29th, 1881.

I have been wearing one of your Electro Magnetic Pads for the last three months, and find I have been benefited. I want another. Please send me one C. O. D.
MRS. D. H. MAXWELL.

LA PRAIRIE, ILL., January 21st, 1881.

J. C. Cushman Esq., 205 Clark St., Chicago.
DEAR SIR:—Enclosed please find \$— to balance account to date. Sent another half dozen Pads. They are still giving general satisfaction.
Yours truly,
J. J. GRAHAM,
Post Master.

FREMONT, IND., January 17th, 1881.

J. C. Cushman Esq., 205 Clark St., Chicago.
SIR:—I received the Pads and Plasters, and have sold three Pads, and the Plasters goes off like hot cakes. I have only one left. Please send me one dozen Plasters.
Yours in haste,
ARAMINTA COPELAND.

CABERREY, ILL., Jan. 26, 1881.

J. C. Cushman, Esq., 205 Clark St., Chicago, Ill.
SIR:—I write you a line to-day, asking you for the agency of your Electro Magnetic Pad and Plasters. I think I could find sale for them quite rapidly, as they have been worn by a number of prominent citizens here, and are well liked. I am in business here, and have a good chance to sell them, as I am well acquainted with the people of surrounding country. I am now wearing one of your Pads, obtained from Mrs. Edward Clayton, who desires me to act as agent, as she has great faith in them, and wishes all those afflicted to give them a trial. Will you please send me your terms, and if I can make a reasonable profit, would try to sell for you.
Yours very Respectfully,
MISS MAY GIFFORD.

Ladies of the Boston Museum are surprised at the superior qualities of "Champlin's Liquid Pearl" as a beautifier. Sold by all druggists; 50c.

TO ALL OUR FRIENDS.

HAVING had numberless inquiries for advertising from ladies in all parts of the country who are interested in the prevailing fashion of making "Card Collections," we are having printed for them a set of seven beautiful cards, each in six colors and on a gold background, in the very highest degree of art, illustrating Shakespeare's "Seven Ages of Man." We have spared no expense in these cards—they are simply little art-germs. Our only aim has been to publish the finest cards yet shown. Applications for them have come in so rapidly that nearly the whole edition is engaged before the receipt by us of the cards from the artist. We have, therefore, been obliged to adopt the following plan for the distribution of the remainder: No more of the gilt Shakespeare cards, seven in the series, will be sent, excepting upon the receipt of a statement from a grocer that the person applying for the cards has bought of him on that day at least seven bars of Dobbins Electric Soap, with price paid for same. All applying in this manner will receive the full set of seven cards gratis by mail. This will insure us that our friends and patrons get their share of these beautiful designs, although it in no manner repays us for the cost of the cards. Your grocer has the soap, or will get it, and the purchase by you of seven bars of it at one time will secure for you gratis, seven really beautiful cards. The soap improves with age, and is an article of necessity in your house every week. Therefore you are not asked to buy a useless article, but that you must have anyway. Please send us your application at once, and tell your lady friends making "Card Collections" to do the same.
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