

The Living Church.

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

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YE STARS.

BY THE REV. HENRY G. PERRY, M. A.
Shine on, ye glittering orbs! Shine on
As ye have shone the centuries through,
And accompanied with stately moon
From twilight, till the beautiful blue
Expanding vault of breaking day
Sunlit doth see ye hie away.
O shining ones, I love ye all!
From faint, remotest, tiny spheres,
Whence twinkling light throbs rise and fall,
To that of night's Queen radiant near,
I love your myriad array—
Because ye ever smile, and stay.
Unlike the earth-born things below!—
When day is done, and night draws on,
Ye still shine forth with variant glow.
We look not down, but, long ere dawn,
Up to the starry shrine—and pray—
And watch—and muse—till morning gray.
Chicago, Illinois.

NEWS AND NOTES.

MR. JOHN KEBLE KARCHER, a deposed Priest of the Church, has been lecturing in Chicago on "Why I became a (Roman) Catholic." His reasons must be interesting, as he has been "converted" to Rome no less than three times. Unstable as water, he cannot prevail.

UNDER the title "Commutation," *Punch* has the following well-deserved hit at a form of clerical snobbery not infrequent in England:

The Curate (sarcasically).—"I'm sorry not to see you oftener at church, Sir Gorgius!"

Sir Gorgius.—"Oh—ah—yes! My old henery, the gout, yer know. But if the funds are dicky, shall be very 'appy to send you a cheque!"

The Curate.—"Oh, thank you, Sir Gorgius! That'll do just as well!"

"GENERAL" BOOTH, of Salvation Army notoriety, has been publicly answering Canon Liddon's charge that he had only a "truncated creed." "For example," said the "General," "I believe in the Communion of saints. If I were walking along the street, and a comrade was on top of a bus, that comrade would shout 'Hallelujah!' and I would respond with 'Amen!' That is the communion of saints." It is difficult to decide whether more to admire the simplicity, or the modesty, of Mr. Booth's version. And what can one say of the insufferable mockery of sacred things found in the following advertisement which I clip from a London paper: "Wanted.—A Clerk. Must write shorthand and be totally saved. Apply to General Booth."

The recent perversion to Rome of a young son of the Bishop of Rochester affords another instance of the facility with which the alien and impudent schism attracts recruits from the so-called "Evangelical" party. Nor is it sufficient to find a reason for this seemingly-strange fact. Arguments from instinct, logic, history and common sense go to support the Catholic position. A young man of high character and aspirations is convinced by these, he speaks his mind, but, to his horror, is told by all around him, that he is looking for a mere chimera; that a Church as he understands it, does not exist, that the Catholics in his own Church are traitors and so on *ad infinitum* with the stock arguments of the New York correspondent of *The Southern Churchman*. The result is that clinging to his convictions, he falls an easy prey to the wily emissaries of a false and fatal form of belief which arrogates the title and the prerogatives of Catholicity.

For true charity commend me to the editor of *The Western Churchman*, who speaking of my opinion that much animosity might be allayed in Ireland if the State were to pay the Roman Clergy, says that this is one of several things calculated to arouse suspicion as to my true character. This is a safe and vague expression, which hurts me only when I think of it as coming from a priest of the Church. In spite of all, I still cling to my opinion. The State pays Presbyterian ministers in Scotland, Buddhist priests in Ceylon, Protestant, Catholic, Roman and Mohammedan teachers in India, why should it not pay Romanists in Ireland? The Irish Church is abundantly provided for, the Irish Presbyterians received a full commutation of the *Regium Donum*, the Romanists alone have been left without government aid, for the Maynooth grant was for a special purpose. As sevenths of the Irish people are adherents of Rome, it would certainly seem to be to the State's advantage that they should be taught by well educated and well affected clergy.

THE REV. EDWARD H. BICKERSTETH, vicar of Christ church, Hampstead, the well-known author of "Yesterday, To-Day and Forever," has been appointed by Mr. Gladstone to the vacant deanery of Gloucester. The new dean is pronouncedly "Evangelical," but is noted for his affability and tolerance. There is a curious story current about his father, the late Rev. Edward

Bickersteth, who was in his day an indefatigable and very successful parish priest. When Lord Palmerston, who knew but little, and, I fear, cared less about the Church, was Prime Minister, the see of Ripon became vacant. A colleague went to him and said, "I wish you would make my friend Bickersteth a Bishop." Palmerston remembered to have heard some talk of the high qualities of a Mr. Bickersteth, and without any enquiry concluded this was the man referred to, and cordially gave his consent. Unfortunately, the other had a very different man in view, a cousin of the former, and to him went the mitre, which he was destined to wear, to the great disadvantage of his diocese and the Church at large, for nearly thirty years.

I SPOKE in this column a short time ago of the improbability of there being any truth in the cable press despatches announcing that a Presbyterian minister had been officiating in one of our churches in Glasgow, "attired in surplice and stole." Last week's English papers gave the following version of the incident: "On Christmas Day an unusual incident took place in St. Andrew's, Glasgow. The Rev. Adam Muir, LL. D., minister of Trinity Free church, Leith, was publicly received into communion. For some time past the presbytery has been trying to found charges of what they call 'heresy' against Dr. Muir, who is about sixty-three years of age, a native of Paisley, unmarried, and of ample fortune. He took part in the public services of the festival so far as a layman had power so to do. He appeared in surplice as an ordinary chorister, read the lessons, and afterwards lectured in his doctor's gown and hood on the topics for which his brethren have denounced him. Erroneous reports have been given in several of the Glasgow and Edinburgh newspapers as to Dr. Muir's reception. He will probably retire as a layman in some religious house in London."

OUR NEW YORK LETTER.

The American Church Sunday School Institute held a public meeting last Thursday night in Grace Chapel. The Institute was organized in Detroit at the recent Church Congress, and the Bishop of Michigan is its president. Owing to the absence of the president and of the assistant Bishop of this diocese, the Rev. Dr. Huntington, rector of Grace church, presided. He also made the opening address in place of the Rev. Dr. Dix who was not present. His subject was "The aid that should be rendered by the Sunday School in training the young in the Practical Duties of Life." He called attention to the fact that the use of the word "aid" implied that a large part of the responsibility did not rest on the Sunday School. The rector in his pastoral visits and personal intercourse, and above all, the parents, were responsible for the greater part of this training of the young. The Sunday School could only render aid, but it was important that this should be as effective and far reaching as possible. Especially is this true from the responsibility placed on the Church by the secular education of our country. Teaching therefore which belongs properly to a well ordered day school, was necessarily added to the work of the Sunday School. This said, Dr. Huntington continued, could be best rendered by concentrating the teaching on the fundamentals of religion, on the creeds and on our duty to God and to our neighbor. Thus the scholars would grow up with at least a definite idea of a few main doctrines. Our public schools are not so much godless, as non-religious, and for this reason, definite and concentrated teaching was the more needed. The speaker next suggested greater freedom of intercourse between teachers and scholars which would break down class feeling and also give the teachers a larger personal influence over the young.

The Rev. Dr. Shinn next spoke on "How the Teachers should prepare themselves for their Work." He called attention to the great necessity for preparation and said teachers were not properly chosen. That whereas public school teachers were not only taught what they were to teach and how they were to teach it, but were also rigidly examined; any well meaning girl, without an idea of her responsibility, was often chosen to instruct children on the most important of all subjects. The help of the Divine Spirit above all is necessary, said the speaker. He also strongly advocated the use of aids of all kinds in preparation.

The next speaker was the Rev. Mr. Swope of West Virginia and his subject was "How to teach a Lesson." He did not advise a close adherence to lesson papers but thought the lesson should be read from the Bible itself. In teaching, the didactic and cate-

chetical methods should be used alternately, and there should be a great deal of repetition. In the absence of Mr. G. C. Thomas, the next subject, "Following up Lessons after School," was treated by the Rev. Cornelius B. Smith. He spoke of the importance of having teachers invite the scholars to their homes, and when absent from them, of keeping up their influence over them by writing letters which would always be appreciated. The end to be aimed at was to keep a hold on them as they grow up, and thus to make them become regular church-goers and Communicants. I have no doubt that thousands of your subscribers think they know all about this subject by long and sad experience; but they may at least like to know how far right these reverend gentlemen were.

By the way I notice in the papers that even the heterodox are troubled by heterodoxy. Some of our colored brethren of one of the denominations have had difficulty in getting a pastor lately. Having secured one, trouble began. Last Sunday the new pastor implied in his sermon that Job was a liar. Such a piece of modern rationalism was promptly protested against by a sable sister who rose in meeting and created some excitement. The next day she was taken before the magistrate who, in spite of her protestation that "She knewed Job nebber lied," put her under bonds for future good conduct. Her protestation seems useless and was certainly nipped in the bud very quickly; but it was probably quite as effective as a presentment by three presbyters would have been.

Mr. Samuel P. Warren, organist of Grace church, has lately given several organ recitals in Grace church. This is the third series which he has given. The recitals are on Thursday afternoons at four o'clock. A pleasing variety is given by the judicious introduction of vocal selections; while the organ pieces are of a high class such as are pleasing to the more cultivated lovers of music. At his second recital last Thursday Mr. Warren played Rheinberger's sonata number seven, in F minor, a transcription by Stehle of the part of Wagner's "Gottedammerung" music which accompanies the death of Siegfried, Best's transcription of Mozart's symphony in E flat and Widor's sixth organ symphony. The vocal selections were "I know that my Redeemer liveth," and Reinecke's "Miriam's Song of Victory." These were sung by Miss Ida W. Hubbell.

It was announced that the Assistant-Bishop would administer the rite of Confirmation to members of the Italian Mission yesterday afternoon in Grace Chapel. In the evening he presided at the annual meeting of the American Institute of Christian Philosophy. The Bishop of Michigan preached the annual sermon.

Next Wednesday morning the service of Dedication will be held at the new St. James' Church. Bishop Potter will preside and Bishop Thompson will preach. A lunch will be served afterwards to a large company of invited guests.

In looking over several Year Books of parishes in this city, it occurred to me that there was a great difference on the financial side of Church work between our city churches and those in the country. Here almost every clergyman knows men of means to whom he may appeal for money for special work; whereas, in many other places there is no one who can give largely, and all little expenses have to be managed in the most economical way. The first thing that one notices, on getting an insight into the working of a city parish, is that little expenses are not thought of. Time is so valuable that there is a tendency to spend money always if it will save time. And I suppose it is quite right that it should be so. Thinking over this, I compared the contributions of a single city parish with a whole diocese. I noticed a parish here, having two church buildings, and ranking below several of our parishes in wealth, in which there were reported over a thousand communicants and \$78,000 in contributions, of which \$30,000 was for parish objects. Another parish, not a wealthy one, having a single church building (which is free), but very liberal in its charities, reported 900 communicants and \$48,300 in contributions, of which \$36,650 was for parish objects. I was absolutely amazed when, on turning to your ANNUAL, I found that, without counting the missionary jurisdictions, there were fifteen dioceses which reported less than \$50,000 in total contributions, and that the average report of these fifteen was 2,400 communicants and \$35,500 in contributions. In other words, one church here, and that by no means a wealthy church, spends more on its own parish work in this city than is spent on the average in carrying on its work by any one of fifteen of our dioceses. Of course, allowance must be made for in-

sufficient reports in making up these statistics of contributions. But at least I can say from accurate information, that in one of our dioceses which has nearly forty clergy and over sixty churches, and where enormous sums, as they think, have been spent of late in building and repairing churches and rectories, the sum total of contributions for all purposes, including general and diocesan missions, building and salaries of bishops and clergy, has never in any year reached \$50,000. This is a fact worth remembering when people speak of concentrating our Church work in the large cities and leaving the rural districts to the sects. Bishop Potter's letter to Bishop Lee meets with approval so far as I have heard. He seems to have ably vindicated his position, and his statement that the vows are not irrevocable removes the most important objection that I have heard made to his action.

New York, January 19, 1885.

ORDER OF THE HOLY CROSS.

A CORRESPONDENCE BETWEEN BISHOPS LEE AND H. C. POTTER.

From The Churchman.

WILMINGTON, DEL., Dec. 11, 1884.

MY DEAR BISHOP POTTER: I take the liberty of a brother bishop to express to you, with the utmost respect and affection, but with plainness and candor, the astonishment and distress occasioned by your recent unexampled act, the admission of Mr. Huntington to a so-called religious order, after requiring of him the well-known Romish monastic vows.

When first mentioned, I discredited the report. Upon reading the published account I find the ceremony, with the language used, even more objectionable than had been represented. In that service not only the whole monastic system was sanctioned by you, in your official character, but attributed to divine inspiration, the solemn language of our Ordinal being adopted. This system is no untried experiment. It has been on trial for hundreds of years, and with whatever of sincerity and zeal started under different forms, the fruits have been evil and pernicious. It was utterly repudiated by the Church of England at the Reformation, and has been since rejected with loathing by several Roman Catholic countries. Sacrodotial celibacy has a history of shame, suffering, and sin traced in indelible character. The corrupt morals of the priesthood where Romanism is in the ascendant is a notorious fact, and frightful comment on the attempt to override God's laws, and to set up a purer standard than Holy Scripture. No attempt, however specious, to introduce the system in our Church can fail to awaken earnest and indignant condemnation.

Now, my dear brother, this is not a matter that concerns simply yourself or your diocese. The whole Church is most deeply concerned, and especially the episcopate. We are one body. The character, reputation, influence and official acts belong, in a sense, to all.

I will not now remark upon the phraseology employed, so unknown in our formularies, and open to such severe criticism.

But I do entreat and charge you, in the Name of God, to pause before any repetition of such an act, and I wish that it might be possible for you in some way to allay the intense anxiety and alarm which will be felt throughout the Church.

In Christian love, your own friend, and your father's friend,

(Signed) ALFRED LEE.

NEW YORK, December 15, 1884.

MY DEAR PRESIDING BISHOP: I have your letter of the 11th, and am sincerely pained to learn from it that any act of mine should have been to you the occasion of alarm and distress.

The ceremony to which you refer was not in more than one particular, such as commended itself to my taste or judgment, but in inferring from it my "sanction of the whole monastic system," you are, I think, reading into it more than is warranted by the facts.

A young man took a vow of celibacy, poverty, and obedience to the rules of the society with which he united himself. It is in substance precisely the same vow that is taken by every woman who joins a sisterhood. Her obligations bind her to poverty, to a single life, and to obedience to the rules of the sisterhood. But sisterhoods have received the implicit, if not the explicit, recognition and sanction of the Church in its highest missionary and legislative councils, and are to-day an established part of its machinery of service. I am unable to see that the right of sisterhoods to exist among us does not imply the same right in brotherhoods established for the same purposes.

As to the history of religious orders, I am not ignorant, and as to their possible dangers, I am sure I am not indifferent. That they became corrupt and scandalous during the pre-reformation days is a fact not open to dispute. So did the Church itself. But the Church was reformed, while religious orders in England on the other hand, were destroyed. On the theory that the Reformation was a finality, (which is, I know, the theory, or rather the profound belief of many earnest men), there is no appeal from this action, and there can be, it is assumed, no question as to its wisdom; but I cannot say that, in my judgment, the Reformation was a finality. As to its enormous benefits to the Church and to human society, I am in no doubt at all, and I revere some of its leaders with a profound and grateful homage. But they were men, and the frailties and mistakes of men are seen in even the best things that they did. The iconoclastic spirit of which one may see a characteristic illustration in the west front of Exeter Cathedral, appears in sweeping and wholesale destructions and expulsions other than those connected with material structures. Perhaps the religious orders of that day did not deserve to be spared. Certainly the so-called "contemplative orders," which claimed (as some of their successors still claim), to be known and designated as "the religious," merited scanty forbearance in an age when multitudes were perishing while they themselves were chanting litanies, and spending their days in splendid religious "functions," and over questions of upholstery and embroidery.

But what is the situation in the case of the two young men who have been admitted to the brotherhood to which your letter refers? Here are, first one young man, and then another, who feel profoundly moved by the condition of the godless thousands and tens of thousands who crowd our tenement houses in New York. Do you know, my dear and honored Presiding Bishop, what a tenement house in New York is? Do you know the profound and wide-spread apathy of the Christian community concerning these schools of poverty, misery, and almost inevitable vice? Do you know that our own Church's mission work has, thus far, but touched the fringe of this awful mass of sorrow and sin? All this these young men came to see and know by personal observation and actual contact. And then they said, and said, as I believe, rightly, "If we are to reach these people we must, first of all, live among them. It will not answer to have a home and interests elsewhere, and then to walk over to the mission chapel, and go about among the tenement-house population three or four times a week. If we are to get close to their hearts, we must get close to their lives. And then, too," they said, "if we are to do this work, we must strip, like the gladiator, for the fight. We must be disencumbered of every tie and interest that can hinder or embarrass us. We must be willing to be poor, to live alone, to obey a fixed rule (or regimen) of life, so that we may give ourselves wholly to this work. There was a time when our Master said, 'Carry neither purse nor scrip.' There was a time when His Apostle said, 'He that is unmarried careth for the things of the Lord that He may please the Lord; and again, 'Obey them that have the rule over you, and submit yourselves.' There was a time, in a word, when, in special exigency, men voluntarily took on them the soldier-life and the soldier-rule, turning their backs on home, and gain, and self-directed life. It is such a time and such an exigency that confront us to-day. We do not want the help of a brotherhood to retreat from the world, merely to coddle our own selfish souls, and call it sainthood; we want a rule and bond that shall bind us to a hard task under sanctions the most august and urgent."

And so they took their vow. I do not see how they can be faulted unless all particular and special vows are wrong. It may be said that their baptismal and ordination vows are enough. But if a clergyman came to you (as, once and again, such a one has come to me) and said, "I am in danger from a tendency to intemperance. I want to take a vow of total abstinence. I want to take it with the most solemn sanctions, in your presence, on my knees, with my hands on the Holy Bible," would you refuse him? Is he not entitled to every such help so long as the thing which he vows is not in itself sinful or inconsistent with his Christian calling? And is poverty inconsistent with the Christian calling? Is the unmarried state? Is obedience to a daily rule of work and prayer? To say that these things may be abused is to say what may be said of the Bible, or the sacraments, or any other means of grace. Prayer or church-going may be so indulged in as to lead to the neglect of

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"I ONLY want the service, I care nothing about the sermon." If the service be the Holy Eucharist reverently celebrated, "well and good!" But if it be an ordinary service, like Matins, the assertion needs to be weighed. Is it because the sermon is little worth hearing? Sad, indeed, that he to whom Providence has given such a chance to reach men with the words of truth and soberness, should not make good use of it. Is it because—though a bow drawn at venture—the sermon does drive shafts of truth between the harness-joints of a disturbed conscience? Still more sad is it, that a professing Christian should fault him who has got to answer for the souls of men, for not making a mere sham of his solemn office.

The Christian at Work (to whom we wish a happy New Year) is seconded by several denominational papers in its demand that the committee on the International Sunday School lessons should put some method into the madness that dictates the course of Bible study for many thousands of Sunday schools. One contemporary calls their recent work a hop-skip-and-jump game, a sort of Kangaroo exegesis. The need is felt of a reasonable course of instruction in doctrine and duty. We venture to suggest that the committee might find in our Catechism and Christian Year just the outline of doctrine and duty needed, and all related to the life and teachings of our blessed Lord. There is no "grass-hopper exegesis" in a course that follows the Prayer Book.

"You have caught a little of the recklessness of the poor." Commenting on this sentence from "Dr. Sevier," a writer in The Independent says:

It is the very poor and the very rich that are careful about pennies. It is the ladies of Fifth Avenue who go into the fashionable cafes and order "one portion," which they know is enough for two. Those who, perhaps, have in their pockets only just enough for "two portions," order two, rather than appear "mean." They know they cannot afford to go to Delmonico's and have quail on toast; but they go to some cheaper place and order unlimited ice cream and plates of cake, oysters, coffee and candy, till the bill for quail sinks into insignificance. It is the story of the country bridegroom who ordered the best there was to be brought on immediately; but who, when the waiter suggested Little Neck clams, exclaimed, indignantly, "Little neck? No! Didn't I tell you this is my wedding trip, an' me an' Em'ly is going to have the best there is? Bring on the biggest-necked clams you've got!" It is the rich who save; it is the poor who squander. One of the "readers" for a great publishing house sent off his "opinions" in a fresh envelope every day, and was amused to find, after a while, that one of the envelopes had been opened with great care and, after the contents had been removed, laid back again for future use. Here was a great firm taking thought not only for its own pennies but for the pennies of its employees—a method of saving which would never in the world have occurred to the employee himself.

Truly, none are so reckless as the poor. Every little increase of income to them is a streak of "good luck" that is celebrated by some little extravagance which leaves them poorer than before. A petty indulgence has to be paid off by long privation, and an hour's experience of abundance is followed by a month of want. Instead of making each trifling gain a stepping stone to a higher plane, the improvident man squanders his advantage for temporary gratification. He is always drawing his sled up hill for the pleasure of riding down again.

It is not far from time that the *Te Deum* were taken out of "Daily Morning-Prayer" (on Sunday), and restored to its true place in a distinct service of

grand jubilation. As it is now, it is a sort of Trojan horse by whose aid more pretentious musical nonsense, personal self-display, and covert approaches to irreverence and profanity, are smuggled into Divine Worship, than would be possible under the grossest abuse of all the other parts put together. To have this divine canticle—unexcelled in beauty, majesty, adoration and praise by anything in Inspired Writ—which by even the Holy Angels before the Throne might well be sung with uncrowned heads and veiled faces, given over to the *Four Winds before the Chancel*, to be torn asunder and parcelled out among them in the display of personal gifts—warbled and quavered and shrieked and mumbled and bellowed by turns—and to be gaped at by half the congregation as though it were a recitative from Fra Diavolo, or an aria from Robert le Diable—which it might as well be for purposes of worship—is too near a blasphemy to be spoken of with moderation.

The *Church Press*, "like an Irish rebellion forty-thousand strong," comes out upon THE LIVING CHURCH under the heading of "Journalistic Philistinism." We cannot make out just what we have done to stir up this tempest in a journalistic tea-pot, but it would seem that we have somehow been very wicked, "un-Churchly and un-Christian," as our amiable contemporary puts it. We did, indeed, speak of that paper as "the little Church Press;" but we have no objection to calling it the "great" Church Press. It is certainly great in vituperation. Greater still in modesty! With what extreme delicacy does it inform the world that it is ahead of us in solid reading matter, in business methods, in its appreciation of paying advertisements, in journalistic morality, etc. If *The Church Press* could, like the man of the *mot*, sell out on the basis of its own estimation of itself, and then buy itself in again at the estimation of others, there would be "millions in it."

Seriously, we ask *The Church Press* what it means by the following: That paper (THE LIVING CHURCH) has apparently made it its business to intermeddle in the private business affairs of the office, and by innuendo or open assertion has striven to convey a false impression as to the circulation and the pecuniary status of *The Church Press* and the *American Church Review*.

Inasmuch as the proprietor of *The Church Review* has extensively advertised that he has lost in the enterprise a large amount of money, we do not see how it was meddling with private business to allude to it. The great *Church Press* must be spoiling for a fight if it is ready to make that an occasion for quarrel. It is to be hoped that upon second thought our gigantic contemporary will be sorry that he called us such hard names and accused us of being so naughty.

THE WHITE CROSS ARMY.

A contemporary says: "It is known that intemperance is the greatest evil which afflicts our civilized countries." It is undeniably appalling, but it is for the most part open and known, and great moral and legal forces are organized to keep it in check. There is, however, an evil the worst of which is not known, and about which very little is said, the evil of impurity. It may not be possible to estimate the comparative danger of this evil, in our own age and country, but if we study the history of the worst ages the world has ever seen, we discover that this evil has overtopped all others. It has been incomparably more destructive to the physical, social, commercial, and moral welfare of humanity, than intemperance. It is the gangrene that has preceded the dissolution of empires and the decay of races. The extent and horror of the ruin that has been wrought by licentiousness in every age, are beyond expression. Veiled as it is in these days, and held in check by influences of religion, it is still destroying bodies and souls in every community. The devils of impurity lie in wait for our children on the street, in the school, between the covers of books, spread out on the counter of the news-stands. Ask practicing physicians in country towns how many boys of eighteen have escaped pollution and attendant disease; they will tell you, very few; in some towns not one. Few fathers and mothers

probably have the least suspicion of the rottenness that is contaminating the fountains from which the youth of this day seek refreshment.

Intemperance is a very great evil, and we do well to organize societies to resist it, but there are vices of impurity, not to be named among us, that are worse. The perpetual presence of Asiatic Cholera is not to be more dreaded than the insidious and insatiable havoc wrought continually by this enemy of mankind. It injures ten victims where alcohol injures one, and the misery that it entails descends to the third and fourth generation.

Perhaps the most hopeful movement that has been inaugurated for resisting the ravages of impurity, for protecting women from degradation and arousing men to fight against this evil in every form, is the White Cross Army. The movement, if it receives the encouragement and aid that it deserves, will have a powerful influence in elevating the moral tone of England and America. Particulars of the organization can be learned from publications of the Society for which Messrs. E. P. Dutton & Co., New York, are the agents in this country. It is not intended to take the place of the Church, but to be an auxiliary to religion, a means of concentrating Christian effort for the overthrow of a colossal iniquity, an almost ubiquitous curse.

PRESENT CONDITION OF THE ENGLISH CHURCH.

The standing fear in the Church of England is the danger of disestablishment. Its possibility is constantly recurring, and at every crisis of affairs there are hundreds of radicals who demand it as a concession to the spirit of the age. It was discussed with some thoroughness at the Carlisle Church Congress, with the result that there seemed to be fewer reasons than ever before for such a change. Mr. Gladstone's recent letter to the Bishop of St. Asaph gives additional reasons why the day of disestablishment should be indefinitely postponed. The Church of England stands to-day towards the religious life of the nation in a better position than it has occupied at any previous time in its history since the Reformation. The position is unique, and it is in holding this position that its usefulness to the English people very largely lies. It expresses the idea of a national religion better than the Church of Rome expresses it in any of the countries where the Roman creed is supreme. The explanation is that, while a greater diversity of views is allowed than exists in any other national Church, the things for which the Church of Christ exists at all have not been interrupted by divergent tendencies in thought and action. The English Church, working in this comprehensive spirit, is able to give expression to every phase of religious thought and life, and creates the religious atmosphere in which Englishmen live. Mr. Gladstone recognizes the way in which the English Church has fulfilled the conditions of corporate life and unity as its distinguishing note, and expresses the opinion that "at the present hour the hopes of the Church of England are higher and more buoyant than perhaps they have ever been." The diversity of opinion is great, and Churchmen have wisely allowed it to be so. The practical cessation of the ritual trials is witness to this fact. But with all this diversity, the strife of parties does not interfere with the working out of the English system along the line of practical experience.

The English Church is the best existing illustration of the power of an institution to direct and conserve the energies of the individual.

The sect or denomination is a thousand times smarter, can marshal its forces at once and with power, and makes a quick impression upon the community. The English Church does nothing of the kind. It works on with the energy of the convictions of the mass of the people and expresses their collective force; it often seems to have lost its mission in the multitude; but when you look for the forces that have renewed society and are still at work in the minds and consciences of men, it is the comprehensive Eng-

lish Church that has changed the life of the people in the large and satisfactory way. This is the strongest feature in the Church of England, and it is this characteristic which is more and more forcing itself upon the popular mind as the plan for disestablishment is brought forward. It is in the light of a working religious body thoroughly alive to its duty that the English Church is making itself felt to-day, and this is what the recent discussion has strikingly manifested. There is nothing like the influence of success, and the Church of England is shown to be more than moderately successful in meeting the demands of modern Christianity. It thus seems as if every time parties undertook to put down the national Church in England, it stood up and vindicated itself. American Churchmen may take satisfaction from this fact. What makes the Church strong in England is also what makes it strong in America.

With reference to other religious bodies, the Church holds the position of bare equality, and its advantage can only be on the ethical and spiritual side, and yet the steps of advance here are the same that they are in England. The work in America is the same that it is in England—the organization of society upon a Christian basis.

BRIEF MENTION.

An exchange well says: "One can put more love in a dollar's worth of gifts at Christmas than in ten dollars' worth at any other time of the year."—We are far advanced now in the Epiphany season. We have heard the words of the prophet, "Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee." How much of that glory are we reflecting in our lives? Do we still walk in darkness with an unknown God, or are we radiating the splendors of the Sun of Righteousness in the life that we live by faith?—We are gratified to note that "hard times" do not compel many of our subscribers to relinquish their paper. The economy that would deprive a whole family of thirty columns of good reading each week for the sake of saving two cents, must be desperate indeed. It would be a great relief to our hard-worked corps if subscribers would remit just before the expiration of subscriptions, thus saving the sending of bills.—Courteous criticism is a great blessing, and to no one more than to an editor. Smite, if we deserve it, kind reader, but smite us friendly. We are not too old to learn, but we are not so young as to be frightened by intemperate censure. We try to speak the truth in love, and with what measure we mete we are content that it shall be measured to us again.—The Rev. Mr. Mahaffy in his "Modern Preaching" makes these remarks: "To expect from any one two good sermons every week, or even one, is unreasonable. . . . The days are now passing away, when the sermon can be considered the main service, with a mere preface of prayers and scriptures. There is no magic in the sermon, nor in this constant preaching; and the practice of setting young men, on their first ordination, to produce sermons at such a rate is generally fatal to their success. In a year or two they get into the habit of winding up as much theological commonplace as will keep going for twenty-five minutes." Apropos of the preceding, it may be said that the judicious Hooker tells us that "sermons are not the only preaching which doth save souls;" and the council of Toledo did not doubt to call the usual public reading of the gospels in the church "preaching." The reading of the lessons was so called.—A clergyman, in a small book containing blunders made by the clergy in conducting divine service, speaks of these as no imaginary mistakes; "Be not wise in thine own counsels." "Whosoever the carcass is, there will the angels be gathered together." "Remember not thy Creator in the days of thy youth." These have actually occurred.—The Rev. Henry Footman, author of the valuable little book, "Re-assuring Hints," says when he was vicar of Shoreditch, he often took down the baptismal register book and looked steadily at the name of Charles Bradlaugh there, and prayed and

wondered about him. The answer he generally got was this: "The spirit of God has not done with Charles Bradlaugh yet."—The discovery of the Siloam inscription, like that of the Moabite stone, may be called accidental, since it was due to a Jewish boy who fell into the water in the Siloam tunnel while attempting to pass through it. Like this discovery, the famous Baal Lebanon inscription was found by a peasant of Cyrus, who was digging in a field and turned up some fragments of brass. He gave them to his children as playthings; some were lost and the rest sold to a dealer in old iron, in whose possession they were discovered by M. Clermont Ganneau. These fragments were put together by M. Renan and proved to be portions of the sacred vessels belonging to the temple of Baal, Lebanon.—One of the experiences which helps an editor towards heaven, if rightly "improved," is the reading of a long letter of advice, enclosing a ponderous contribution, from a person who says he takes the—his family paper, but will try to favor THE LIVING CHURCH from time to time.—A western paper, announcing the arrangements for the consecration of Dr. Paret, says he was "recently elected Bishop of the diocese of Maryland, after consent by the Pope." As we said not long since, a flood of Papal aggression seems to threaten us!—Though late in our congratulations, we venture to offer them to *The American Literary Churchman*, which comes out enlarged, in new form, and new dress. The price is advanced to 82 a year. It is conspicuous among our Church papers for editorial ability.

REASONS FOR BEING A CHURCH-MAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. RICHARD WILHELM, D. D.

VII.

We read that the three thousand converts who were baptized on the day of Pentecost, "continued steadfastly" in four things: *The Doctrine of the Apostles; The Fellowship of the Apostles; The Breaking of the Bread; and The Prayers.* Churchmen of old, then, in addition to being baptized, had four marks by which they were known, and all Christians who are *Churchmen* bear those same marks to-day.

(a) They continued steadfastly in the Doctrine of the Apostles, *i. e.*, the Faith; the orthodox Catholic Faith which the Apostles taught the Church; or, in brief, the Creed. Any departure from this standard, either by false additions or by diminutions, is *heresy*.

(b) They continued steadfastly in the Fellowship of the Apostles—not merely of one of the Apostles—*i. e.*, they remained in communion with the Church and loyal to the Apostolic Episcopate. This fellowship or communion is broken to-day by those who say: "I am of CEBIAS [Peter]. They assert (though mistakenly) that St. Peter was an Apostle of Apostles, the Head of the Church, having sole jurisdiction over the whole world; that he was Bishop of Rome (which he was not); and that this [imaginary] Authority has come down in unbroken line (though it has not) in the Bishops of Rome. On the strength of a *non-existent* authority which St. Peter did not possess, which he did not bequeath to the Bishops of Rome, and which the Bishops of Rome have not kept in unbroken succession, they have broken fellowship with four out of the five Patriarchs of Catholic Christendom, with their Bishops, clergy and laity who at the time far outnumbered those who adhered to the Patriarch of Rome; and have broken fellowship with the autocephalous Churches, like the Churches of Great Britain and Cyprus, and set up altar against altar, notably within the jurisdiction of the Anglican Church since 1570.

This Fellowship with the Apostles is still more violently broken by all Protestant Dissenters who have rebelled against the Apostolic Episcopate and seceded from the historic Church. For individual believers

1 Acts ii., 42.
 2 1 Cor. i., 12, and iii., 21-22.
 3 *Note.*—The dioceses are grouped into provinces, with an Archbishop over each. The provinces are grouped, except those in the far west of Europe, *England among them*, and except a few in the East, which are still left autocephalous, into Patriarchates with a Patriarch over each. *i. e.*, Rome, Constantinople (which Canon III. of the Second General Council declares to have "equal privileges" with Rome, Alexandria, Antioch, Ephesus, Caesarea, and Jerusalem).
 *The exclusive theory of Rome was resisted from the time it made its first faint appearance in the Catholic Church until to-day. * * * As it grew in strength and insolence during the darkest time of the Middle Ages, the whole Eastern and Greek part of the Catholic Church, at that time by far the largest, most enlightened and numerous part, with the Patriarch of Constantinople at its head, rose and excommunicated the Bishop of Rome and all his adherents. Thus four out of the five great Patriarchates of the world cut off the one Western or Roman Patriarchate. The Roman theory then, left to itself, easily gained additional strength and self-assertion in the West, until in the sixteenth century the Catholic part of the Church in England could endure it no longer. * * * So the Roman part of the Church cut itself off first from the whole Eastern—*Catholicity in its Relationship to Protestantism and Romanism.* By Dr. Ever, pp. 296 and 185.

A TRIP TO MINNEAPOLIS.

Nothing more strikingly illustrates the vastness and expansion of this country than the ease and rapidity with which one may obtain not only a change of scene but of climate also, as complete at times as that presented by passage from one continent to another, or from one zone to another.

Reaching Minneapolis early on Sunday morning, your correspondent soon found his way to Gethsemane—a splendid memorial to the zeal of its recently promoted rector, the present Bishop of Indiana, whose visit at the opening of the new church a few weeks ago so gladdened the hearts of his old parishioners and friends.

By Friday Minneapolis had become so far familiar to me that it appeared to be an easy town in which to find one's way about. In theory, the avenues—numbered one, two, three, etc., with Hennepin as the dividing line between north and south—run east and west, while the intersecting streets cross these at right angles.

for the five or six weeks preceding Christmas, were working up to their full capacity, i. e., turning out from 25,000 to 30,000 barrels of flour a day. One establishment, the Washburn, grinds up the product of an acre of wheat-land every minute, making 6,500 barrels of flour a day; its last year's out-put having been in the neighborhood of one million and three-quarters of barrels of a brand known all over the world.

As I spent New Year's Day with an old college friend, you may imagine how continuously recollection would bring back the times of 1852, 3, 4, and 5; and how, now that a new generation has come upon the scene, and our own children are where we stood thirty years ago, each vied with the other in being . . . laudator temporis acti se puero.

KING Leopold of Belgium is contributing \$400,000 a year to African missions out of his own private purse. Mr. Guinness, the missionary, recently asked him why he was so interested in Africa. His answer was: "You know God took away from me my son, my only son, and then He laid Africa upon my heart. I am not spending the revenue of Belgium on it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall go on."

Mr. THOMAS WHITTAKER has issued promptly and in excellent form the "Authorized Report of the Ninth Church Congress held at Detroit in October, 1884." The same enterprising and genial publisher has sent us two admirable Birthday books, one containing texts from the ever fresh "Imitation of Christ," and the other, appropriate selections from the writings of Dickens.

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