

The Living Church.

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

VOLUME I.

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NUMBER 49.

Current Events.

Some Foreign Notes.

[Written for the Living Church.]

Cabul.—The Roman Catholic Clergy of Prussia, and Education.—The Occupation of Novi-Bazar by the Austrians.—The Belgian Clergy and the Schools.

The English troops expected to be before Cabul on Monday of this week, and undoubtedly will not leave there until the slaughter of Cavagnari and his brave associates shall have been bitterly expiated. Some of the English papers urge the burning down of the whole place and destroying it forever.

The city of Cabul stands mostly on the southern side of the river bearing the same name. Since the time when the Emperor Baber made it his favorite residence, it has held a prominent place in the estimation of the Afghans; but it did not become the capital of the country until the reign of Timour Shah, the son of the great Ahmed, founder of the Sudosye dynasty, who removed from Candahar to the northern city. Apart from its historical associations, Cabul is a place entitled to considerable attention on account of its trade. Burnes called it a most bustling city, and told us that the noise in the streets in the afternoon was so great that it was impossible to make an attendant hear. The principal articles of commerce are fruit and merchandise from India. An active trade is also carried on with Bokhara and with Candahar. There are separate bazaars for each trade, and there was a great bazaar, called "Chouchut," or "Char Chouk," for the whole city. This had been styled an elegant arcade, being about 200 yards long and ten yards across. It was blown up by Pollock's orders in 1842, but Dost Mahomed took steps for repairing the damage that was then done. The present edifice is said to have no claim to architectural beauty. Snow generally covers the hills round Cabul about the beginning of October, but in the plains it seldom snows before December. Then it remains on the ground until the middle of February. After the cessation of the snowy season the wet ensues, and generally continues until April. The remaining months of the year are dry. It may be as well to state that Cabul is 6,247 feet above the sea.

To a petition of the Roman Catholic clergy of the dioceses of Munster and Paderborn to the Prussian Educational Minister for the removal of the hindrances now in the way of religious instruction in schools, Herr von Pulkammer has replied:—"The almost unanimous and systematic resistance of the clergy to the laws of the country has been, and still is, the cause of their exclusion from the schools of so many places. I deplore this state of affairs, for which the Government is not to blame; but I can do nothing to bring about any essential change until the Roman Catholic Church has formally acknowledged the inalienable right of the State to make its own laws."

The Austrians have succeeded in occupying Novi Bazar without resistance. The Turkish regular troops saluted the Austrian soldiers, the Christians welcomed them, and the other inhabitants, apparently convinced that resistance was hopeless, acquiesced peacefully if not contentedly in the entry of the army of occupation. Though Austria is only under the provision of the Berlin Treaty acting as custodian of Bosnia and the Herzegovina, there is not much probability of their ultimate restoration to Turkish rule; but the accession of territory is by no means regarded with unmixed approval in the Austrian Empire, or we ought more properly to say in the Hungarian Kingdom, for it is the Hungarians who are unwilling to see an extension of the rule of the House of Hapsburg over Slavonic lands.

The Belgian Bishops have had to back down from their very lofty attitude about excommunicating with bell, book, and candle, every teacher who did not immediately resign his position in the public schools. The Pope notified them that he would not tolerate any such nonsense. The great change in the schools (for which the Roman clergy have only to thank themselves, their disloyal teachings having irritated the State into action) is not without great disadvantages from a Churchman's point of view. The Belgian schools are no longer to be religious, neither are they to be anti-religious. Every inducement is held out to the clergy of all communions to give religious instruction to the children before or after school hours, and in the school itself, or else their places will be supplied by the teachers on whom hitherto that duty has devolved, and who are forbidden to give utterance in the presence of the children to any irreverent remarks. As a further concession, the symbols of the Faith, the crucifix and the image of the Virgin, will not be removed. Yet it cannot be denied that the Roman Catholics are right in objecting that the atmosphere of the school will cease to be religious. The teachers need not be believers in Christianity, the books used will no longer be subject to ecclesiastical approval, the priest will no longer have any authority or right of inspection; he may come in, as it were, by the side door; but he must feel, and the parents and children must feel, that he is virtually turned out, and his presence only tolerated on sufferance.

Our New York Letter.

The Law of Tithes.—The Church in Long Island.—The High Church and "Evangelical" Schools.—Returning Commercial Prosperity.

NEW YORK, Oct. 4th, 1879.

In his address at the late Convention in New York, Bishop Potter took occasion to commend the old law of Tithes, in its application to all men, to priest as well as people. Some of the secular press have taken up the subject, and, as applied to the clergy, argue that it would be a law impossible for them to obey, because of the smallness of their income. To the large majority of the clergy, with salaries running from \$500 to \$800, irregularly paid and sometimes not paid at all, to give the tenth to the Lord, would seem to deprive them of a part of the absolute necessities of life. They have, in most cases, families to support. There are boys and girls to clothe and educate; the wife must have such apparel as will not shame the congregation to which the husband ministers; there are fuel, food and house-rent to pay out of the pittance; and life and energies are wasted in studying small economies and contrivances. Some years ago there was published a book, "Shady Side, or Life in a Country Parsonage," which we have often wished could be read by every layman and laywoman in the land. It was written by the daughter of a Congregational minister, eminent for his learning and repute as a Biblical scholar, who has herself since become famous in the literary world. It was a life-like but distressing picture of life in a parsonage. It did much to convince us of the wisdom of Rome in requiring a celibate life in her ministers, if for no other reason, because the Church would not support a married clergy. We may have wanted faith or sense to appreciate its compensations, but life at "Shady Side" seemed to us unendurable, not so much because it was an abstinence from anything like comfort, but for the mean shifts and turns to which the inmates were reduced. How could we ask a man, whose wife's gown had been turned and turned again and again, outside and inside, upside and downside, who has no ribbons to her bonnet and no shoes for her children, to give a tenth of his little salary to religious

uses? Was not the tenth included in the unrewarded labor he gave to his people, in the provision he made for his family? Were not they literally "the poor of the parish"? We believe the law of tithes is the law of God, that it ought to be the law of the Church. Perhaps if it were acted on, the grievances of which we speak would vanish away. It was when she had sacrificed her last morsel of food, that the widow's cruse wasted not and the barrel of meal did not fail; it was when the tithes were brought into the storehouse, that the windows of heaven opened. Meanwhile, we recommend "Shady Side" as suitable reading for the laity, but as by no means to be read by the young clergy, who intend marriage. It might well daunt the most courageous.

Rev. Dr. Campbell Fair, of Baltimore, has returned from Europe, where he went last summer on the death of his wife. We regret to learn, that while in Dublin Dr. Fair was badly bitten by a dog. At one time it was feared that the dog was mad, but happily this proved not to be so. We are sure the Doctor will see wisdom in St. Paul's advice to beware not only of concision, but of dogs also!

Dr. Plumtre, Professor in King's College, London, is on a visit to this country. He is a man of great learning, and is the author—among other books—of "Movements in Religious Thought." He preached his first sermon in Trinity Church, Boston, for Rev. Phillips Brooks, D.D., and also has preached for Dr. H. C. Potter in All Saints' Chapel, at Newport. We are looking for him in New York soon.

A paragraph in the last number of the LIVING CHURCH on the Audiphone has attracted some attention here, and we have been asked a number of questions about it, but have had to plead ignorance. It was a "brief mention" enough to excite attention, but not to satisfy curiosity. Will the inventor let us hear from him in your advertising columns, or otherwise? Edison, the inventor, a couple of years since invented an instrument by which a deaf man could hear ordinary conversation, say, for a couple of miles. Being deaf himself, we were in hopes he would perfect it, and reduce its power, so that it could be made useful to others who have the same infirmity, and who would be content to hear in a parlor or church. But his attention was called away to the noise upon the elevated roads and the electric light, and his ear trumpet is yet to be perfected.

New York was never so full of strangers. The hotels are all crowded and the streets are thronged with people from all parts of the country, come to spend the pleasant days of Fall here, and to buy goods. Some of the large dry goods stores are a sight to see, so great is the multitude. Many of the visitors are the people who have spent the summer on the coast, and are now devoting a few weeks to the city. The weather is delightful, and the air is as warm and balmy as in June. On all sides are signs of reviving business; and the faces of our merchants are growing perceptibly shorter. A long career of prosperity, it is thought, now awaits the country. One might suppose it has already come, when the receipts at a walking match amount to nearly \$50,000 and this, exclusive of the large sums lost or won by members of the sporting fraternity.

The Board of Missions of the Congregationalists have some occasion to deplore the falling off of contributions during the year now past. They will have to draw \$150,000 from their reserved fund. Nearly all denominations will be able to sympathize with them in the falling off, but only here and there one can find consolation in a reserved fund to draw from in an emergency. Our religious institutions are obliged to live from hand to mouth; it exhausts all their resources to pay current expenses.

It would be a good idea if some of the wealthy laymen of the Church would endow our own Missionary Board with a fund, whose interest could be used to meet emergencies. Crises, as in the past, so in the future, will be likely to occur in the business world, and if there is a stringent money market, the alms of the Church show it.

Our Washington Letter.

The Church of the Epiphany—The Church Home—Suburbs of Washington.

But little can be written now in the way of Church news from our city. A great number of our people are still absent. Many will not return before the latter part of the next month. The clergy are at home—as they should be—a month or more before their people.

The Epiphany has made arrangements for active resumption of missionary and other Church work. Besides the ordinary services at the large Parish Church, the Rector contemplates, with the assistance of a Priest and Deacon already engaged, if not indeed already on the spot and at work, extended missionary efforts in that portion of his Parish lying South of Pennsylvania Avenue, a locality hitherto almost entirely neglected. Wise as he is indefatigable, he does not intend to erect a mission chapel, in that way discriminating between the various classes of his people, and furnishing the wealthy with elegant, and the poor with inferior Church accommodations; but by the expenditure of the money that a chapel would cost, in additional clerical force, and by means of a staff of clergy, drawing all, high and low, to the Parish Church, at such hours of the day as may be found to suit the convenience of his different congregations.

A band of ten laymen, headed by an active and efficient leader, has been formed with a view of an immediate and energetic canvass of the new territory; and all who reside there, who care to come, or who can be "compelled to come in," are to be made to feel that they are welcome, wanted and longed for even, at the Parish Church, and that that is as much their home, costly and elegant as it is, as if they had built it themselves. This, together with a Sunday School officered by a band who have no duties in the other Sunday School of the Parish, it is expected, will accomplish in time, a great and good work. And it will; for it is the true plan. And, moreover, it is to be pushed by a Rector who not only knows what to do, when and how to do it, but who is backed by laymen such as any Rector may be thankful to have.

On Sundays, four Services are held; one, at eight; one, at 9:30; one, at 11; and one, at 7:30. The eleven o'clock service is the only one at which the sittings are appropriated, the others are either virtually or absolutely free. Overflowing congregations attend two of these; and it is hoped that increased and increasing ones will the others. Every thing is done to welcome all who come, and yet at times all can not be seated. There is no attempt to draw a crowd. Every effort is made to secure hearty congregational singing. The services are solemn and simple. The preaching is the best of all of the various sorts of preaching; for it is preëminently—teaching. For the most part without notes, but never without preparation, it holds the audience and keeps on holding them. Most of the Rectors of this Parish have been men of talent, and some of them of rare pulpit ability; but none exceed the Rev. Dr. Parret in the kind of preaching which this age and people of ours require.

The late assistant, Rev. J. P. B. Pendleton, has accepted a charge at St. Luke's, Scranton, Pennsylvania. He has used the office of a Deacon well in this Parish and merits the promotion to greater honor and usefulness to which he has been called. The Rector recognizes the value of the

press as an adjuvant of parochial work, and publishes monthly an eight paged octavo filled with matters of parish interest, and those many things which a Rector can say so much better in print than from the chancel. Thus, with a staff of clergy composed of Rector, Priest, Deacon and "The Parish Guide" in the nature of a sub-deacon, the Doctor will go on, vigorously in his active campaign for the good of the Church and the greater glory of God. In another letter, I may quote from "The Guide" some excellent suggestions that are suitable not for his parish only, but for all.

The Parish has a Church Home; a Reading Room and Library, and is thus furnished unto—not yet all but—many good works. Its total receipts last year (outside of Rector's salary) were \$27,000. The Parish Church is never closed from 8 A. M. till dark. Increasing numbers resort to it for private prayers.

A bit of good fortune has befallen the Epiphany parish, Washington. By an act of the last Congress, directing a restitution to those churches which had paid certain taxes imposed by a special act of several years ago, the sum of \$1,350 will be repaid to Epiphany. This will probably be added to the sinking fund for the Parish debt, this parish being one of the many here which enjoy the luxury of meeting in a very elegant church offered to the Lord and partly owned by man. Still, it must be borne in mind that earnest efforts are systematically made towards the paying off of the encumbrance; nearly \$5,000 having been paid last year on this account.

The Church Home, Miss Margaret Washington, President of the Lady Visitors, has 16 inmates. It has been compelled to refuse admission to two or three deserving applicants. It is a great and godly work and deserves triumphant success. Nearly \$9,000 were last year expended on this noble institution; and one of the beauties and glories of the work was that not a cent of it was solicited, but came freely and spontaneously.

At the first railroad station on the Baltimore and Potomac Road, is a community of Church people, small, and the most of them unable to contribute largely, but desirous of erecting a chapel for their use. For some months, services have been held in a hall with gratifying encouragement. A lot has been offered just at the station, and a subscription started. A few other efforts of this sort in the outlying portions of our city would redound greatly to the growth of the Church in the not remote future.

St. John's, Georgetown, D. C., is being supplied by the Rev. Wm. Hager, Chaplain U. S. A.—not expecting to "call" a Rector at the present time. Grace, South Washington, is still without a Rector. St. Luke's approaches completion.

Clergyman's Mutual Insurance League.

At the annual meeting of this Association, held on the last Thursday in September, it appeared from the reports of the Treasurer and Board of Trustees, that the League had paid \$279,429 to the heirs of its deceased members in eleven years; and that during the last year it paid to its beneficiaries \$26,347. Thirteen of its members deceased during the last year. All arrearages of past years had been paid, and the Association placed in many respects, in better condition to meet its fraternal obligations than ever before. The minimum benefit to the families of such as may decrease during the current year was fixed at \$1,000, and measures adopted in behalf of the lapsed members, which are of special interest to them. Devoutly thankful for all that has been done, the League enters upon its twelfth year, relying upon the judgment of the Church, and especially the clergy, who are "kindly affectioned one toward another, with brotherly love," to keep its stream of beneficence undiminished.

WM. N. DUNNELL.

Church Calendar.

October, A. D. 1879.

3. Friday. Fast.
5. Seventeenth Sunday after Trinity.
10. Friday. Fast.
12. Eighteenth Sunday after Trinity.
17. Friday. Fast.
18. St. Luke the Evangelist.
19. Nineteenth Sunday after Trinity.
24. Friday. Fast.
25. Twentieth Sunday after Trinity.
28. SS. Simon and Jude.
31. Friday. Fast.

News from the Churches.

ILLINOIS.—The annual Harvest-home Feast on the 24th inst., at Algonquin, seems to have been an occasion worthy of both pastor and people. There was the usual special service, the richly decorated chancel, the hearty and earnest extempore address by the good parish priest; who dismissed the congregation with his blessing, and then, accompanied by his wife, led the way to the Village Reading Room, whose tables groaned beneath the traditional "choicest delicacies, of the season" free to all who chose to partake. As many as two hundred persons were present to avail themselves of it.

The gratitude of the people for the good mercies of God, displayed itself, as it might well and most appropriately do, in valuable and very acceptable free-will offerings to His minister, their beloved and respected pastor. In the distribution of fruits and vegetables, moreover, that most worthy and beneficent Charity, St. Luke's Hospital, Chicago, was handsomely remembered.

On Sunday, Sept. 28, Grace Church, Hinsdale, Rev. D. F. Smith, rector, celebrated its Harvest-home. Vegetables, fruits, grains and flowers were brought by loving hearts to adorn the Temple of the Lord; and, arranged by tasteful hands, made a fitting offering to the Giver of all good gifts. The cross upon the altar was wrought of grain and grapes, reminding all of the Body broken, and the Blood shed upon the shameful tree. The music was finely rendered by a double quartette, the Sunday school children joining heartily in the choruses.

The joyous character of the day was saddened by the sudden death, by railway accident, of one of the older boys of the school, and the beautiful Burial Service was read in the afternoon, amid the ripened fruit and grain, which vividly suggested that other Harvest—of human souls.

The annual meeting of St. Paul's Guild, Hyde Park, was held in St. Paul's Church on Monday evening, Sept. 29, about fifty persons being present. The Rev. C. Stanley Lester was in the chair, and E. Ryan Woodle acted as secretary. Reports were received from the different committees, showing that there had been a decided increase in the contributions, and that over one hundred garments had been made up for the poor and distributed to them.

[The subjoined item was forwarded to us in good season, but unfortunately got mislaid. Upon the principle of "better late than never," we now present it, promising to do better next time. Asst. Editor L. C.]

The Convocation of the Northern Deanery met at Sycamore, Tuesday, Sept. 16th. There were present at Evening Prayer, Dean Sweet and Rev. Messrs. Tolly, Heermans and Snyder; the Rev. John Blyman of the diocese of Fond du Lac, and the Rev. T. N. Morrison, Jr., rector of the Church of the Epiphany, Chicago. At this service Mr. Morrison preached an earnest and effective sermon on Church Work. The Holy Eucharist was celebrated the next day at 10 o'clock A. M. At 3 o'clock in the afternoon, there was a business meeting at which reports were made and counsel was taken as to the work of the Convocation. It is going on with vigor and promise. Two or three new points are to be occupied, and one of our missions is soon to have a resident clergyman. It was decided to hold the next meeting of the Convocation at Freeport, January 13th and 14th. In the evening of Wednesday, Even-song was said and an address made by the Rev. A. W. Snyder, on "The Worshipping Parish," and by the Rev. T. N. Morrison, Jr., on "The Social Life of the Parish," with concluding remarks by the Dean. It was a helpful, hopeful meeting of the Convocation. The new St. Peter's Church, Sycamore, is a handsome stone edifice, a credit to the place and parish, and its earnest and faithful rector and devoted people. It is a noble monument of large-minded generosity and zeal for Christ and His Church. At Sycamore, there are those who have "sought first the Kingdom of God and His righteousness." A. W. S.

ALABAMA.—Christ Church, Mobile, of which the Rev. Alex. S. Drysdale is rector, is at present closed for the purpose of interior renovation and improvement. Mr. Drysdale has been absent on a Western tour with the Bishop of the diocese, for some time past. The trip in question was made practicable by the thoughtful generosity of a noble layman, who gave a sum of \$500 to each, for the defrayal of expenses. The same gentleman has presented to the parish, at a cost of \$5,000, a valuable

and comfortable rectory, in memory of his beloved and estimable wife. Such instances as this of Christian liberality on the part of those who have the ability, is not only most helpful and encouraging to such as are immediately benefited, but is calculated to stimulate to similar good deeds, others all over the land, who read or hear of them.

Trinity Chapel is also closed, in the absence of the rector, until his return home, which is expected some time this month. On one or two Sundays, the Rev. S. W. Stickney officiated, he being here on a brief visit to his native city, and to his aged mother.

St. John's Church continues under the acceptable pastorage of the Rev. Thomas J. Beard, and prospers. He and the Rev. A. J. Roberts—deacon ministering along the coast—are actively engaged in their respective spheres of labor.

IOWA.—The Rev. Samuel Gaynor, formerly of Newton, has taken charge of Mason City and Charles City, making a third clergyman on the St. Paul railroad.

The parish of St. Mark's, Fort Dodge, has recently thoroughly repaired and re-edified its church building during the rector's summer vacation, making it much more churchly and attractive.

The generous legacies of the late Mrs. Cooke, for Church work in Iowa, will be fully realized to the diocese; the increase of the estate being sufficient to provide for the claims about which litigation was threatened. The Bishop, we are sure, will prove a wise administrator of these important trusts.

MINNESOTA.—The Journal of this diocese has just been printed. From it we gather the following facts: That the whole number of the clergy is 68; of churches and chapels 80, accommodating 9,583 souls; of families, 3,374; of baptisms, 798, including 197 adults; of confirmations, 534; of communicants, 4,584.

The total receipts during the past conventional year, were \$65,484.66, of which \$4,742.65 was for missionary work, diocesan, domestic and foreign. The stipends of the clergy amounted to \$25,594.71.

At a meeting of the Standing Committee of the diocese of Minnesota, held Sept. 24, Mr. Jared A. Joss, formerly a Presbyterian minister, was recommended as a candidate for Holy Orders.

INDIANA.—Rev. A. T. Perkins, who has recently severed his connection with the parishes of St. James' Church, South Bend, and St. Paul's, Mishawaka, held his farewell services in the latter church last Sunday afternoon. The entire audience appeared deeply affected at the prospect of losing their rector, whom they had learned to love and admire. Utterly unselfish and with untiring zeal, he has faithfully performed the arduous duties imposed upon him by the care of two parishes. He will leave a host of warm friends behind him, who will ever cherish his memory and his Christian example. Mr. Perkins goes to far-away Oregon, where he is to have the choice of three parishes in that growing State.

To the Editor of the Living Church:

I see from a paragraph in your paper that the *Church News*, of Missouri, has felt called upon to criticise me for my course in leaving Memphis at the return of the yellow fever. I have written that journal the facts in the case, which I doubt not it will do me the kindness to give to its readers.

As the brethren in Memphis know, I was in very feeble health during the early summer months, and had announced from the chancel my purpose to spend some months North after the first of July. The parish that I was serving was very much crippled financially by the preceding epidemic. I knew that a second would render it wholly unable to give me a support. When asked if I would leave in case of the return of fever, I always said that depended upon circumstances. I was being sustained by the voluntary Sunday offerings of the worshippers. If they left, my entire living would stop. Hence, I repeatedly said to inquirers on the subject, that if the parish would deposit in bank enough money to enable me to meet my current expenses during their absence, I would stay. No one thought of doing such a thing, for they saw no need of my staying and exposing my life, when they were all absent. My friend, Dr. Harris, took the same view of the matter, and earnestly urged me to leave before I did. I was not needed. All three of the other rectors were thoroughly acclimated, and would remain, with scarcely a score of Church people in each parish to look after.

Some persons are very anxious that our Church furnish its quota of martyrs in these visitations, whilst they themselves keep at a goodly distance from danger. I suppose they are like the cautious Melancthon, who, when chided by Luther for his lack of courage, said that he admitted it was glorious to die in so holy a cause, but he was not worthy of the martyr's crown. Those who have passed through these scenes, and have witnessed the reckless waste of life that attends them, are far better counsellors in the matter than is he

whose philanthropy expresses itself in writing squibs for the papers.

I can well imagine cases where it would be criminal in the sight of God for a pastor to desert his flock in times of sickness. Under such circumstances, I think I should be as true to the demands of duty as those who blow their own trumpets at other people's expense, but the case in point was not one of this kind, those on the ground being the judges. A. J. YEATER.

NORTHFIELD, MINN., SEPT. 26, 1879.

Bishop Pierce's Work in Arkansas.

From our New York Correspondent.

We met upon the streets one day this week an old fellow laborer in the diocese of Illinois, the Rt. Rev. Bishop Pierce of Arkansas. He was hale and hearty, and had come to the North, not in the way of recreation or rest, but to do some of the hardest work that ever falls to the lot of a Christian minister or Bishop. He is making an appeal in behalf of his hard field of labor, which ought to meet a hearty and generous response. No one of the missionary fields of the Church presents so many difficulties as does Arkansas, and none of them has had so small a share of the aid and sympathy of the Church. In the course of his labors during the past year, Bishop Pierce traveled some 5,367 miles. When he visits a parish or station it is not just for an hour's service, but he pitches his tent there for a week, and holds a series of services with clerical help, if accessible; but, if not, then he uses his own strength. He believes in line upon line, and in driving the nail of truth by constant hammering. The time has now come, when the Church should do something for Arkansas, and for the colored people in its borders. She spends thousands upon the few Indians that are left; she turns off the freedmen with a pittance so small, as hardly to deserve mention, and the freedmen are numbered by millions. The Bishop now proposes to try and raise \$6000, to build in Little Rock a cathedral, which shall be the centre of missionary work in his diocese. Its form will be like the letter L, with a chancel at the point of junction. The one half will be occupied by the whites, the other half by the blacks, and there they will join in Common Prayer and Praise. If he succeeds, such churches will spring up all over the South; some of his own parishes are pledged to make the necessary addition to their churches. The project of Bishop Pierce has the cordial endorsement of the Annual Council of Arkansas; it is practicable, and we trust he will receive the moderate amount of money for which he asks. Meanwhile, work among the freedmen is going on. The Bishop's wife started a colored Sunday School in her own parlors. It began with four scholars, and it now numbers one hundred and twenty; and upon it is bestowed much faithful and patient labor. The appeal of the Bishop is not made one hour too soon, nor until it is a necessity. The white Sunday School cannot be turned out of the parish church, and the parlors will no longer hold those who come. Africa, the Morian's land, stretches out her hands to God, and the Church must respond to her cry.

Bishop Wilmer and the Three Hundred Roman Catholic Converts.

To the Editor of the Living Church:

I see, by your live paper, that it is "secularly reported" that the late Bishop Wilmer admitted several hundred Roman Catholics to the Communion of this Church. Have you any authority for this? Respectfully, PASTOR.

[We give below a letter, written in '76 by the late Bishop Wilmer, on this subject.—EDITOR.]

NEW ORLEANS, March 9, 1876.

Rev. and Dear Sir: The statement circulated is not exaggerated, but the language is inaccurate. More than 300 persons, members of the Roman Catholic Church, have been received; some of them confirmed, who were not satisfied with the unscriptural form of Confirmation by a touch of one hand on the cheek!—now in vogue in the Roman Catholic hierarchy. I will only add, that they are not "converts to Protestantism," but true Catholics, who have renounced the errors of the Vatican and other councils,—falsely called "Ecumenical"—and have attached themselves to the Protestant Episcopal Church of the United States.

Yours with great respect, J. P. B. WILMER.

Parents do not realize how that home life which magnifies the pleasures of the table, whose special treats for the children habitually take the form of something to eat or drink, is laying the foundations on which it will be all too easy in later life to build the superstructure of narcotism and drunkenness. But the earlier a child learns that there are sweeter and higher satisfactions in the delights of melody and color, in reading the riddles of nature, in the fellowship of choice books, than in the gratification of the animal appetites, the sooner will he come into the highest meaning of life, the less will be the attractions of animal indulgence forever afterwards.—"Talks" in Good Company, Number One.

Kenyon College.

NEW YORK, 24th Sept. 1879.

Through the courtesy of President Bodine, I have received the latest annual and triennial catalogue of Kenyon College and the Institutions at Gambia—a handsome publication of 113 pages. Perhaps the readers of the LIVING CHURCH may be interested in learning some of the facts which it presents.

From the "summary" we find that during the last academic year, there have been 43 students in the college classes, 26 in the Grammar School, and 7 in the Seminary, making in all 76 students.

Since its foundation by Bishop Chase in 1825 there have been graduated from Kenyon 498 students; and the College has had, since that time, 10 presidents. A comparison of the administrations of the different presidents in regard to the average size of the classes graduated under them, is interesting.

Presidents.	Av. size of class.
Rt. Rev. Philander Chase	4
Rt. Rev. C. P. McIlvaine	8
David Bates Douglass	7
Rev. Sherlock A. Bronson	9
Rev. Thos. M. Smith	5
Lorin Andrews	16
Rev. Charles Short	13
Rev. James Kent Stone	21
Eli T. Tappan	11
Rev. Wm. B. Bodine	5

It will be further seen that the prosperity of Kenyon as far as numbers is concerned culminated with President Stone.

The catalogue gives the occupation of the alumni: By a rough but not inaccurate estimate, we find that one third of Kenyon's graduates have entered the Ministry, and one fourth have studied Law.

The proportion of those having entered the Medical profession is very small; and much smaller, indeed, is the number of those who have devoted themselves to the work of education.

Any further estimates have not been attempted, but it is seen that a small minority are classed as journalists; and a minority smaller if possible, are put down as engaged in business, while a few appear to have gone back to the farms, whence doubtless they came.

The largest class ever sent out from Kenyon was graduated in 1859, and numbered 27 men. The smallest class numbered 3 and was graduated in 1831. The class graduated at the last Commencement, June 1879, numbered 4.

The falling off in the number of Honor men since 1873 is very noticeable. In 1873 there were four; in 1874 two; in 1875 two; in 1876 two; in 1877 one, and in 1878 one. The reason for this falling off is apparent, for since 1873 the classes have been very small. By the number of stars against the names of the students, it appears that more than the usual number are not in full standing, but are laboring under conditions. From this we infer that the examinations are, in their severity, what they used to be before President Bodine came into office.

In the requisites for admission there are some slight changes over those of former years, in the direction of a higher standard. In mathematics the Geometry requirement has been slightly increased, and in Latin, six orations of Cicero instead of the old time four, are required. It is pleasant to see that the English method of pronouncing Latin is preferred, and that the college thus proclaims against that modern scholastic foppery, the "Roman method," which changes Cicero to *Kikero*, and Caesar to *Kaiser*. It is also refreshing to see that Goodwin's Greek Grammar is used in the place of the antediluvian Sophocles.

One or two fossilized paragraphs appear, as usual. To which remote period of formation they owe their origin, it would be difficult to determine. In no respect, however, does the catalogue show more improvements than in the Divinity Curriculum. It is refreshing to know that the Speaker's Commentary, Christlieb, Robertson's Church History, and Bingham's Antiquities have found their way to Bexley Hall. It is to be hoped that other such books will find a place in the Seminary Curriculum. Horne's Introduction is used as formerly. This is unfortunate, for it was written before the birth of the Science of Philology, and many of its statements are crude and incorrect. It is to be hoped that it and other books of its kind, will be made Text Books Emeritus, and thus be relieved from active service.

One serious defect in the curriculum of both College and Divinity School, is the absence of any place for pure Ethics. The only mention of Christian Ethics is by way of casual allusion, and that as connected with the instruction in systematic Divinity.

The catalogue is from the press of Cott and Hann, Columbus Ohio, and as a specimen of printing is very nearly perfect. It is illustrated with cuts of the buildings and grounds, and contains many features, new to college catalogues, which, while they add to its attractiveness, detract from its dignity; much matter is incorporated into it which formerly appeared in the yearly college magazine, the "Reveille." EDWARD M. MCGUFFEY.

Christ says,—"If ye love me, keep my commandments." It would be well for us to pay more attention to our conduct, and prove the depth of our feelings by our obedience.—Payson.

MILWAUKEE, Sept. 25, 1879.

To the Editor of the Living Church:

In your editorial report of the consecration of Bishop Harris, I observe the following remark: "At the reading of the litany by a priest we put down an interrogation point, and wait for further information. If we understand the Ordinal, it should be read by a Bishop."

Now I beg to say, as the priest who was appointed to read the litany at that service, that, if the suggested impropriety were one for which I could be held responsible, I should be the last person in the world to supply the "further information" for which you are waiting. The fact is, however, that if there were any impropriety, it would be chargeable not to me but to the Right Reverend consecrator, by whose request I performed that duty. On the whole, therefore, I think it may be well to impart the information of which you stand in need.

a. You say that if you "understand the Ordinal, it (the litany) should be said by a Bishop." Now, the Ordinal says not one word to indicate that the litany should be said by any particular person or by a representative of any particular Order. The exact words of the rubric are these: "Then shall be said the litany." Who shall say it is clearly left to the discretion of the consecrator; who may therefore appoint a Bishop, Priest, or Deacon at his own pleasure, and for such reasons as may be satisfactory to himself.

b. English custom is worth something in such matters; and the fact is that in English consecrations, when the litany is sung, it is sometimes sung by two lay clerks!

c. American practice is respectable, at least, if not authoritative; but on that point I can only tell the little that I know. I have been present at four consecrations of Bishops by four different consecrators. In three of these the litany has been said or sung by a Presbyter, in one by a Bishop.

I trust that the information above given may suffice to blot out your editorial note of interrogation concerning a very simple matter which a glance at the Ordinal itself would have settled easily enough. Pardon me if I presume to affix a note of interrogation to your observation on the "not very dignified operation of robing the candidate" "performed" by Dr. Locke and myself—"a service which (you think) it must require a good deal of friendship to perform." Long before the mitre was in sight, I would have done a great deal more than that to serve S. S. Harris without thinking very much about dignity. But I suppose there is generally a large amount of friendship for Bishops-elect, for I never knew any body who was asked to evince friendship in that way, who found it at all inconsistent with his dignity to comply. Of course, if you, Mr. Editor, should be called to follow the worthier of your editorial predecessors into the "Upper House," you, at least, will ask no man of any dignity to attend your consecration!

Permit me a single word on your strong expression of repugnance to the "concentrated character of ugliness" inherent in "the episcopal habit." It is a matter of taste, certainly; but I doubt whether the Bishops would agree with you. I never knew a Bishop who looked uglier in that than in any other vestment; and I have known some who were very fond of being photographed in it, now and then, without a suspicion of ugliness either in the vestment or without it! I have often heard the "episcopal habit" severely criticised, but never by anyone who was entitled to wear it. In this, as in other things, it may be that a change of position brings a change of opinion, and that when presbyters are called to assume the rochet and chimere, they sometimes say within themselves: *Vestis mutantur, nos et mutamur in illis!* JOHN FULTON.

[NOTE BY THE EDITOR. We did not mean any disrespect to the reverend clergy who assisted in the vesting of the Bishop-elect. It was the ceremony itself that we criticised, and we still think it unbecoming to such solemnities. The rochet is an uncomely dress to begin with, for a man to appear in before the congregation. Whether our criticism be considered bad taste or "sour grapes," it makes no difference. Upon the reading of the Litany at Ordinations, we have an editorial note.]

Attention Laymen!

"I am pained to learn that your salary is reduced; but am consoled by the consideration that you have no rent to pay, and no wife with small children to cry for bread. I am thinking very seriously of taking myself to my old profession." Wonder what St. Paul meant when he said, "He that provideth not for his own hath denied the Faith, and is worse than an infidel?" *Such things have been agitating my brain of late.*

The above, Mr. Editor, is an exact and literal extract from a private letter, from an able and faithful missionary in the State of Ills., received by me within the present month! It speaks for itself. Are things coming to such a pass? Let the "able and faithful" laity see to it.

Sept. 13th 1879. RURAL DEAN.

Current Literature.

The Influence of Jesus. By the Rev. Philips Brooks. The Bohlen Lectures for 1879. New York. E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Price \$1.25.

These four lectures treat of "the influence of Jesus" on the moral, social, emotional and intellectual life of man—a fine plan and well treated in Mr. Brooks' characteristic manner. We confess to a shade of dislike to the title of the book. All the theologians and rationalists from Strauss down have been accustomed to speak of our Divine Lord as Jesus. It is not necessary to reply that this is a New Testament use. The nomenclature of Holy Scripture may be used and it may be abused. If the reverent recognition of the hypostatical union of two natures in one person lead devout and orthodox men to speak of Him as "our Blessed Lord," or as "our Lord Jesus Christ," or as "Jesus Christ, Son of God, our Saviour," and if humanistic conceptions of the Person and Nature of our Adorable Lord induce other men of a skeptical bent, to call Him "Jesus," habitually, we prefer to adhere to the spirit rather than the letter of the New Testament, in so far as it may be quoted to favor this use, and to both spirit and letter when it calls Him "our Lord Jesus Christ," (1 Cor. v. 4), "the Lord Jesus," (1 Cor. vi. 11), "Christ Jesus," (Phil. i. 1.) Take the epistle of St. Paul to Philemon for an apostolic example, and in its twenty-five verses you will find our Lord mentioned eleven times, but not once as "Jesus."

Mr. Brooks, in the initial lecture, says he has been led to think of Christianity and to speak of it in these lectures, not as a system of doctrine, but as a personal force, behind which and in which there lies one great inspiring idea which it is the work of the personal force to impress upon the life of man. We confess we do not like the tone of this statement. It seems to imply the possibility of separating the person of Jesus Christ from his teaching. If our Lord did anything worthy to live, He enunciated a set of truths, a definite teaching, a fixed statement of ideas which he had received from the Father, and we take it that all this is the equivalent of "a system of doctrine." It is a very easy thing to paint a beautiful man called "Jesus," and then make him teach you notions of what Christianity should be in this nineteenth century; but it is quite another thing to preach the teachings of the Son of God, Who was God, manifest in the Flesh in the first century, and Who delivered once for all to the Church a fixed, final, definite and unchangeable Faith or system of doctrine. If the former method is legitimate, then every man has a right to his own "Jesus," as thoroughly as any gifted speaker or writer; but if the latter is the best way, then we had better bow with holy reverence before the Incarnate God, in union with the Apostles and the Nicene Fathers and the Faithful everywhere; and we had far better say with St. Paul, "God manifest in the flesh," than with Philips Brooks, "Jesus is mysteriously the Word of God made flesh." It is not intimated that there is any formal contradiction of essential Catholic truth, but it is not without some degree of surprise that the reader, after anxious search, at length, on the 85th page finds a reference to "that social thought of God which we call the doctrine of the Trinity." Nor is it without regret that he finds a certain unscientific nebulosity of expression, even when the writer seems to be trying to represent the truth fairly; as when he says, "as Jesus in His earthly life was always feeding his human nature out of the Divine nature on which it rested in mysterious unity, so were his special judgments always drawing largeness, etc." We have been taught that this "mysterious unity" is one of person, while as to nature there is an essential and eternal duality. We are not satisfied with this indefiniteness in theology. The sunlight of God's truth must fall upon intellects that are misty, but the rainbow it makes ought to be clear and distinct. Nor are we satisfied with this pictorial school of writers that has arisen of late, having its Magnus Apollo in Renan, who, Mr. Brooks calls "the great French writer." It is a school that proposes to give us exhaustive knowledge of the Incarnation by drawing pretty word-pictures, bits of realistic description, with all "the curtaining mists of the long Christian history" left out, sweet poetic presentations of the facts as they were, and "very full of human nature." But the pictures are all foreground detail. The awful mountain tops and the blue infinitude of the heavens are left out. They make Christianity a silhouette, not a painting. There is no Divine perspective. There is too much of "Jesus," "full of human nature." There is scarcely a glimpse of God manifest in the flesh.

It is not pleasant to keep up the critical mood, but we confess ourselves greatly disappointed with the chapter on the influence of our blessed Lord on the emotional life of man. And yet not now for the first time have defective conceptions of the person of Jesus Christ led on to naturalistic opinions concerning His Cross and Passion. The chapter in question treats largely of our Lord's relation to pain. But it ventures no approximation even, to that truth of sacrifice, atonement and satisfaction, which runs like a crimson thread

through the very texture of the Testaments, and which has given the Cross its true significance, and the Church its altar and priesthood.

The Great Speeches and Orations of Daniel Webster. With an Essay by Edwin P. Whipple. Boston: Little, Brown & Co. 1879. Price \$3.

This handsome volume, with a new portrait on steel in Wilcox's best style, is a fine addition to the Websterian library of these publishers. The character of Webster as a thinker and orator is finely exhibited, in the permanent addition he has made to our literature; for his productions will be perpetuated as long as the English language endures. The preliminary essay of Mr. Whipple presents a fair analysis of Webster as one of the great masters of modern eloquence. He regards the mature style of Webster as perfect of its kind, being in words the express image of his mind and character,—plain, terse, clear, forcible; and rising from the level of lucid statement and argument into passages of superlative eloquence, only when his whole nature is stirred by some grand sentiment of freedom, patriotism, justice, humanity, or religion, which absolutely lifts him by its own inherent force and inspiration, to a region above that in which his mind habitually lives and moves. How true it is that we can give forth only what we contain! Eloquence is the outward expression of the inner man, plus the force of earnest conviction; and it would be well if the clergy would print this thought on the walls of their study rooms. If there is any art in the application of this thought, it is not a mystery to be sought out with infinite painstaking. Just read what the essayist says of the orator, and let the clergy apply it practically: "What gave Webster his immense influence over the opinions of the people of New England was, first, his power of so putting things that everybody could understand his statements; secondly, his power of so framing his arguments that all the steps, from one point to another, in a logical series, could be clearly apprehended by every intelligent farmer or mechanic who had a thoughtful interest in the affairs of the country; and thirdly, his power of inflaming the sentiment of patriotism by appeals to that sentiment, so that after convincing their understandings, he clinched the matter by sweeping away their wills."

There is one element of Webster's style worth noting particularly. Mr. Whipple deems it to be preeminently distinguished by manliness. "Nothing little, weak, whining, or sentimental, can be detected in any page of the six volumes of his works." And herein also is a lesson for sermonizers, who are sometimes prone to whimper and scold in a very old-womanish way.

The volume contains, among others, the following great speeches: "The Dartmouth College Case," "The Revolution in Greece," "The Bunker Hill Monument," "Adams and Jefferson," "Reply to Hayne," "The Constitution not a Compact Between Sovereign States," "Executive Patronage and Removals from Office," "The Credit System and Labor of the United States," "Reply to Calhoun," "The Landing at Plymouth," "Justice Story;" in the appendix are his letter to Lord Ashburton on "Impressment," and his letter to Edward Everett on "The Right of Search."

To the Editor of The Living Church:

In a somewhat rare book, "America and the American Church," by the Rev. Henry Caswell, M. A., I find a very curious statement as to the ritual of our fathers. After describing the vestments of the clergy Mr. Caswell says (page 294) "In the diocese of Kentucky, the bishop has made a distinction between the dress of presbyters and deacons by restricting the use of bands to the former!" A. W. S.

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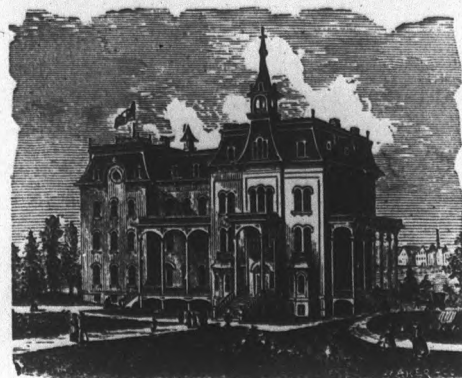
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TESTIMONIALS.

From the Bishop of Illinois.

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

From the Bishop of Indiana.

"I can very sincerely express my favorable opinion of St. Mary's School, not only from personal knowledge, but from the testimony of others. I know of no better school. J. C. TALBOT.

From the Bishop of Montana.

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

From the Bishop of Quincy.

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

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

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

From Hon. S. Corning Judd, Chicago.

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

From Hon. D. Moar, Keokuk:

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

From Hon. J. M. Woolworth, Omaha:

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

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

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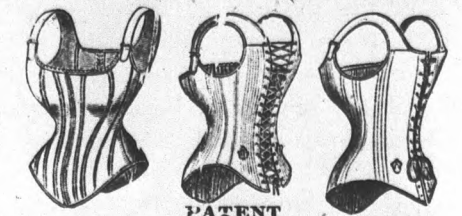
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Co-operative Education.

It is not one of the least of the claims of the name of James De Koven to the gratitude of the Church, that he conceived the idea of unification in regard to the educational work of the Church in the Northwest; and nothing has, to our mind, so thoroughly demonstrated the grandeur of his thought as the singular readiness with which so many Bishops (a class of men who do not act without careful forethought, and some of the more hasty brethren think with too much deliberation!) went into the movement. It was a movement based not at all upon doctrinal affinities, but upon the manifest compulsion the Church is under to mass her forces in the presence of common foes. That all the Northwestern dioceses were not represented, was due partly to the fact that one was without an Episcopal head, and partly to the fact that one Bishop was engaged in building up institutions in his own immediate jurisdiction, and could not consistently serve two masters.

The project was large, and experienced minds did not anticipate other than a slow growth. With some it was characteristically American to prognosticate the most stupendous results, and to suffer the usual relapse of interest because they did not see wonders in a week. But no one has any reason to be disappointed or discouraged. So far as the scheme embraced the Grammar School and College at Racine, it has grown and developed. Even the consummate sorrow of last March, when we laid the precious dust of De Koven to rest, was not unmingled with rejoicing that his works followed him, in the provision he made for leaving the institution with ut debt. Moreover, under the lead of his successor, the college has an increased number of students, and the Grammar School has suffered no diminution. To the extent that Nashotah has participated in the scheme, and it has done so materially by the addition of the Bishops to her Board, all has gone on well in that quarter, and we have good reason to anticipate a bright career for that honored retreat where so many minds have been trained in divine knowledge. The idea of unification was a grand one, and it cannot die. Since the inauguration of the scheme in 1875, the Diocese of Iowa, in which Griswold College is situated, has welcomed its honored head to his see at Davenport, and in the meantime, the Bishop of Minnesota has gone forward, building on the foundations laid by far-seeing men at Faribault. Not taking part in the scheme which contemplated Racine and Nashotah as the nuclei, they naturally desired to imitate the example so wisely placed before them. and with this in view, the latter named Bishop called a meeting of his brethren in the see-city of the first mentioned. The result of this conference has been announced. There were present, in addition to the two Bishops just now indicated, the Bishop of Kansas, who has not been connected with the scheme inaugurated in 1875, and the Bishop of Nebraska, who has heretofore acted with the trustees of Racine and Nashotah.

These four Bishops, with the announced co-operation of the Bishop of Niobrara, (who is on the Racine Board but has not been present,) propose to unify their efforts and interest, by supporting the Seabury Divinity School at Faribault, in Minnesota, and Griswold College, at Davenport, in Iowa. They also include under their plan, girls' seminaries at Faribault, Topeka, Omaha, and Davenport, and a boys' school at Nebraska City, with a uniform course of study in all. The conferences of the four Bishops named were marked by great unanimity and wisdom, and cannot but result in largely increasing the efficiency of the institutions named, and in rescuing the Church from the stigma of wasting her forces by the practice of diocesan individualism.

It has seemed to the LIVING CHURCH desirable, in view of this movement, to suggest that the original scheme of unification, begun in 1875, is capable of extension. There is no reason why schools for girls and schools for boys in the trans-Mississippi region which the four Bishops have selected as their provincial jurisdiction, should come under common supervision, that would not equally apply to schools in the territory not so included. Let us see what we have: In Indiana, St. Anna's school for girls; in Quincy, St. Mary's school for girls and Jubilee College; in Chicago, St. Agnes' school for girls; in Wisconsin, Racine College and Grammar School, Kenyon Hall and Nashotah House; in Fond du Lac, the Cathedral school for boys; in Missouri, St. Paul's College, and a girls' school at St. Louis. Possibly we have omitted an academy in the latter diocese.

Some of these institutions might not readily adjust themselves to a scheme of general oversight, but most would do so readily and without friction. Indeed, the more important of them are already practically under the care of several Bishops.

Speaking with the editorial license, we commit no one personally when we express our conviction that if the Bishops who meet at Davenport can co-operate so handsomely, and spread their united prayers and labors over so large a territory, so also may the Bishops of Missouri, Indiana, Springfield, Quincy, Illinois, Wisconsin, Fond du Lac, Michigan and others, enter upon close and harmonious co-operation in advancing the interests of Christian education, in the territory included in their united dioceses. The laity, who do not recognize diocesan lines in selecting schools for their children, set an example and establish a precedent which the Bishops may well follow. The Church is one in faith and feeling. The diocese is too small a factor to express its unity. It needs a college of apostles, with their attending priests and laymen, to illustrate unity in a large and practical way. These thoughts have been in many minds and for many months, if not years, and we hail the movement at Faribault and Davenport as the *avant courier* of another plan of concerted action which will, with the blessing of God, contribute largely to the consolidation of our strength and the spread of the Gospel of Christ and His Church.

It may be stated as a very pleasant circumstance, that the institutions included in the scheme of the conference which was called together by the Bishop of Minnesota, are too remote from those which would naturally fall under the jurisdiction of the other Bishops, to encounter the temptation to rivalry. Occasionally a youth will go Westward, but he will be met by one coming Eastward, and so there will be a balance against no one. It must be remembered, too, that our institutions are nothing but seeds dropped in virgin soil. This country is very thickly peopled as yet. Fifty years from now, the population of the Northwest will have increased 300 per cent. at least. We are laying foundations for that vast and marvellous future, which will demand all we can provide, and more. If Churchmen were fully alive to their obligations, we should be doing more. We shall be unworthy to be remembered by those who come after, should we do less.

CONGREGATIONALISM seems to be invading the Presbyterian polity as well as ours. This do-as-you-please principle has great attractions for parson and people, while law and subordination are agreeable only where some present advantage and local gain is to come therefrom. The *Interior* says: "Ministers work when they please, go where they please, and churches seek supplies, just as they would do were they entirely free from presbyterian control;" and affirms that it is a policy which leads to decay and inefficiency. Dr. Bacon, in a General Assembly, said: "If I must be a Presbyterian, I prefer to take it straight!" not a very dignified phrase, but to the point. We join hands with Dr. Bacon on the general principle, but would prefer our Calvinism diluted!

In the account of the laying of the corner-stone of the new church at Batavia, the name of the Rev. Wm. A. Fiske, LL.D., of Naperville, Ills., was accidentally omitted.—[EDITOR L. C.]

The Litany in the Ordering of Bishops.

A correspondent in this number replies to our interrogation about the reading of the Litany by a Priest, at the Ordination of a Bishop. We have no desire to "make out a case," for we only asked a question. But it may be well to state our reasons for asking it.

1. In the Ordering of Deacons and of Priests, the Litany is assigned to the Bishop, "commending them to the prayers of the congregation." In the Ordering of Bishops, the Rubric directs: "Then shall the Presiding Bishop move the congregation to pray, saying thus to them;" the Exhortation following the Rubric continues: "Then shall be said the Litany, etc." From analogy we conclude that the Presiding Bishop should read the Litany.

2. The proper suffrage reads: "That it may please thee to bless this our Brother elected, etc." While the Bishop-elect is as much a brother to his fellow Priests as to the Bishops, he could not, with equal propriety be called a Brother-elected." It was this prayer that first directed our attention to the subject and suggested the interrogation point. It seems appropriate, at least, that the Consecrator should read the Litany.

3. In the Litany as appointed by the Ordinal, the "Lesser Litany" is introduced by the Rubric: "The Bishop may, at his discretion, omit all that follows, etc.;" and after the versicles "O Christ hear us, etc.," it says: "Then shall the Bishop and the people with him, say the Lord's prayer." This, we believe, is conclusive, that the Litany should *always* be read by a Bishop at Ordinations.

Church Bells delivers a profound disquisition upon the Education of Girls. It is evident that "he is an Englishman." "What we do want for our comfort," is decidedly rich. Women are to be educated "for our comfort!" They are to "break up the angles and squares of a too exactly trained intellect," the dear creatures! The intellect of *Church Bells* needs breaking up, badly, what there is of it. Hear my lord of creation:

"Men, however exact their habits of thought, do not want wives of a mathematical turn; rather is it a wholesome function for woman to break up the angles and squares of a too exactly trained intellect, and divert the straight lines of the prosy male mind into pleasant curves of no perceptible mathematical origin. We do not want wives to check our calculations or do them for us, or to rival us in our knowledge of the sciences, or put us right in our own professional pursuits. What we do want, for our comfort, is that our lady relatives should be sufficiently well educated to be, not our rivals, or teachers, or correctors, but to be intellectual companions, capable of appreciating our own intellectual efforts, but not anxious to compete with them; disposed rather to take up a position of superiority in the lighter and what have hitherto been considered the more feminine branches of learning, such as modern languages, music, and art. Their education should be complementary to that of men, rather than competitive with it.

The *English Church Review*, speaking of the discovery of the "Eucharistic Is" by "the Religious Weekly with the largest circulation, etc.," says: "Our readers will not be surprised to learn that our American contemporary has of late years espoused the cause of the moderates, whose policy is to wait on the skirts of the revivalists, and to accept every improvement when it is no longer extreme. By these adroit means it is possible to enter into the labors of those who have borne the burden and heat of the day, and enjoy the fruits of martyrdom not only without being martyrs ourselves, but after helping to martyr. This disingenuous gloss on the word "Protestant" illustrates the essential unreality of the position."

In the *Bibliotheca Sacra*, for July, we read an exhaustive article on the "Firmament," from the pen of Dr. Warring, whose contributions on Genesis have interested so many of our readers. We intended to notice the article before, as it would be of especial interest and value to those who have been reading the series in the LIVING CHURCH. Dr. Warring is engaged now in the examination of some Oriental and mythical accounts of creation, for the purpose of comparing them with the Genesis of Moses. We have almost got a promise of an article setting forth the result, but perhaps we have given enough already, on that subject, to satisfy our readers.

A CONTEMPORARY has adverted to a case of discipline in a missionary jurisdiction. It strikes us as an added testimony of the spontaneity with which our sympathies, in these times, go out toward an accused person, and of the severity with which we judge the law-officer whose duty it is, by solemn oath enjoined, to enforce the law. This is a phenomenon which obtrudes in Church and State. How often do the popular sympathies espouse the cause of the criminal! It is not many months since a miserable assassin held daily court in one of our prisons, receiving the homage of people who called themselves respectable. Any Churchman who has noticed closely the attempts made in later years to vindicate the law of the Church against offenders, will not fail to testify that oftentimes it is the Court that is on trial rather than the party accused. A Bishop who tried to clear his conscience by obeying his vows, and executing the laws he has sworn to maintain and enforce, may procure a verdict of "guilty," but on his own devoted head the severest penalty falls. What is true of Bishops in their relations to the other clergy, is true of rectors in their relation to their laymen. There is hardly a priest living, who, if he were to attempt godly discipline, would not seal his own doom. The moment he serves a paper on an evil-doer he may as well help his wife to take up the carpets.

We shall not at this writing enter into the philosophy of this matter. We desire simply to state the fact, which no one can deny and which all ought to deplore.

It seems to be inferred as a matter of course that the Missionary Bishop adverted to is in error. He is the tyrant, the monster, the party to be exposed and held up to the Church as worthy of execration; while the poor victim of his malice is entitled to our tearful sympathy. Such a case is within the limits of the possible. This may be such a case, although we gravely doubt it.

These are not times in which there is any temptation for those in authority to play the tyrant. The arrogance, the unreasoning despotism, the disrespect for law, order, right and justice, is almost uniformly to be found on the other side; and the other side, knowing the temper of the times, makes haste to appeal to the popular prejudice.

In the present instance, it happens that the appeal of the accused party to the sympathies of the Church finds its neutralizing force in a calm, Christianlike, and dispassionate statement by the Bishop, upon whom has been laid the distressing duty of purging his jurisdiction of the presence of one whom he believes to be an unworthy man.

We pass no judgment and do not desire to prejudice the case on either side. We simply submit that the Bishop may be only doing his duty, and ought not to be condemned by the Church press in advance.

To Sunday School Teachers.

We have, for some time now, published "Helps for the Sunday School," on the Uniform Lessons adopted by the Committee of the Diocese of New York. Our columns are very crowded, and we cannot give so much space, or any space, to this department, unless we know that it is needed. As a special favor, we ask rectors and teachers to inform us by postal card if they consider a continuation of these "Helps" desirable. Our system of instruction and course of study are so different in different parts of the country, that we are not sure that our Lessons are used to any considerable extent. If we do not receive encouraging responses we shall discontinue the department.

Nashotah House.

The Trustees met at Nashotah, on Friday, Sept. 26. Five Bishops were present. For the first time in many years, a layman, (Mr. Doe, of Wisconsin,) met with them. Several of the laymen elected last summer, declined to serve. The financial outlook, as reported by a committee of laymen, is, on the whole, not so discouraging as was feared. The securities are all safe, and there is not a debt that is pressed. There is no incumbrance on the property. It is confidently believed that all obligations will be discharged as they become due. Measures were taken to discharge a portion of the arrears due to professors. The President reported a considerable amount

—one gift of \$300 included—received through the daily mail. Several new students are expected, and the whole number will probably be about twenty. The Church will not permit this School of the Prophets to lack any good thing. Its record, as the appeal of faith to God and His people, has been so remarkable that we have a right to forecast a glorious future.

On Sunday last, the Bishops of Wisconsin and Western Michigan were present in the chapel, and on Monday they addressed the students in behalf of the Trustees. The other Bishops returned to their homes on Saturday. The Bishop of Quincy was prevented from attending by the death of the Rev. T. N. Benedict.

We may be permitted to express the hope, that, as the financial embarrassments which the institution feels, pass away, means may be forthcoming for enlarging the number of instructors, and increasing the facilities of the House for educating young men with more special reference to the particular needs of the Great West.

BRIEF MENTION.

The Rev. Erastus W. Spalding, D.D., canon of All Saints' Cathedral, Milwaukee, has recently left for California, on a vacation of two months.—The residence of the Rev. F. W. Taylor, Rector of Holy Trinity Church, Danville, was entered by burglars, two or three weeks ago, and a \$500. draft, with some money and other valuables carried off. At the last account, there was no clue to the burglars.—Measures are being taken by the members of Christ Church, Burlington, Iowa, to erect a new church edifice in the central part of the city.—The *Alliance* does not approve of the "Tinkering at the English Language" which the phonetic scholars are engaged in.—Chicago is changing "preachers" rapidly. St. James and Trinity are vacant. At least five Methodist societies will change pastors this fall; and there are vacancies in several other pulpits. There is work enough for all, and no time to lose.—The Annual Meeting of St. Luke's Hospital will be held in Grace Church, on Sunday, Oct. 19th at 7:30.—The *Herald and Presbyterian* says: "A revivalist named Harrison has created great excitement at the Desplaines camp-meeting. His power is in his touch. He rubs sinners on the back until 'deep anxiety is succeeded by religious fervor.' To one at this distance from the scene, his methods seem not only unscriptural, but positively indecent."—The *Alliance* thinks that "If the Reformed Episcopal Church can survive the display of the pen-and-ink picture exhibited there (at the Exposition) she will be able to survive the shocks of time, the assault of all the Powers that be."—With Ingersoll for apostle and Bennett for martyr, the Cincinnati convocation did a good work.—A new sect has arisen in Wisconsin, called the "Peculiar Children," but known to outsiders as "Babes in the Wood!" They perform the antics of little children, to the great amusement of the people.—*Our Church Work* says: "During the past seven years, while the city has been expanding, the church in Rochester has not grown or increased."—Kenyon College, at Gambier, Ohio, has opened with an increase of numbers.—The missionary system recently adopted in Western N. Y. is the same, substantially, as the Deanery system which Illinois has had for years. Illinois may be found, after all, not so bad a pattern as she has been represented to be.—The many friends of the Rev. Dr. Battershall of Albany, were pleased to greet him in his old accustomed place in the Chancel of Christ Church, Rochester, on Sunday the 21st.—The Rev. A. D. Allen has entered upon his work at Rock Island, and preached in Trinity Church for the first time last Sunday.—The Bishop of Caledonia and wife passed through Chicago last week.—A man who placed obstructions upon the passenger track of the Lake Shore railroad, has been fined \$150 by Judge Hammond of Buffalo. How long will the gentle public stand that sort of thing? The lives of a whole train of people were maliciously endangered, and a few dollars fine is the punishment!

—Two of the leading attractions in Chicago, during the last month, have been the Michigan Avenue Baptist Theatre, and the Union Park Congregational Theatre. The play was "Uncle Tom's Cabin," and was produced with scenery, properties and all, in the most approved style. Burnt

ork was in demand, of course.—The publishers of St. Nicholas announce an enlargement of sixteen pages, to begin with November. We thought we were getting a good deal for our money, before.—Mr. Whitaker is about to issue a monthly paper called The Trader's Assistant, under the same editorial charge as the "Leaflets" which are used in so many Sunday Schools, and upon which we have been giving "Teachers' Helps."—There is to be a new magazine in the interest of the Evangelical party in England; it will be called "The Churchman." Rather a High Church title! but it may signify very little.—The Watchman (Baptist) has an article entitled "Something about Something." Query: what are all the other articles about?—Did our readers ever hear of Bathylbius Haeckelii? Prof. Huxley thought it was the raw material out of which protoplasm was made.—A curate in England has had to leave because he fell in love with the daughter of a high-toned parishioner. In this country, a parson sometimes has to leave because he will not fall in love with some one's daughter! It happened not long since in a small city not a thousand miles from Chicago. The case has not been Appealed!—The Adelaide Standard, (Australia) gives the following quotation from the extempore prayer of a "Bible Christian" minister in that town: "Shed, O Lord, the luminous lightning of Thy glory upon us; and grant that our souls may be imbued with the delicate glamour of Thy most eternal and everlasting virtue."—Don't forget St. Luke's Hospital, Chicago, when the Harvest Home is celebrated. The express companies in Illinois deliver goods to the Hospital free of charges.—The Church Almanacs for 1880 are now in preparation; the clergy who wish their addresses changed, and their name is legion, should notify the publishers at an early day.—Superintendent Peaslee, of Cincinnati, says that throughout the country the public school pupils are ignorant of language, and that of the thousands who enter the high schools, comparatively few have ever heard the most familiar names of the greatest poets and historians.—We have received the prospectus of a new Church paper to be started in New York, under the editorial management of the Rev. M. S. Richardson, D.D. With twenty years experience in the Quarterly Review, Dr. Richardson will doubtless furnish a paper of great value. The prospectus mentions mediaeval Romanism within the Church, as one of the "signs of the times," that will engage its attention. It will be just the thing for our good friend Aspen!—One of the Astors last summer made a visit in his yacht to New Bedford, Mass. He attended Service at the new St. James' Church. Rev. C. H. Procter held Service in the yacht, with an appropriate sermon. Before the yacht sailed, the next morning, Mr. Astor sent a check for \$1000 to the Rector for his church.—The Rev. I. H. Ward has resumed his Sunday afternoon popular lectures at Union Hall, Boston. They are largely attended and seem destined to develop a new congregation. Classes for religious instruction have been formed, and on Friday evening, social meetings of the congregation are held. It is proposed soon to hold morning as well as afternoon service.—The "Secesh" Bishop Gregg of the Reformed Church has gone to Canada, in the hope to strengthen the newest schism started in that country, by Rev. Mr. Usher M. D. Dr. Usher may have been a homeopathist, and so believe in the principle that a new schism would cure the old. What with the multiplication of bishops and schisms, we do not wonder that a certain old friend of ours signs himself, "a perplexed presbyter."—At the Meade Memorial Church in Virginia, there were present on a recent occasion, three clergymen of the name of Stringfellow, the father, the son and the grandson—all of them bearing the same christian as well as surname. The son was the Rev. Dr. J. H. Stringfellow of Montgomery, Ala.—Bishop Burgess has called a meeting of the Board of Missions of the Diocese of Quincy, at St. Mary's School, Knoxville, Friday, Oct. 24, at 10 a. m.—A Special Convention for the election of a Bishop will be held by the Diocese of Northern New Jersey, Trinity Church, Newark, Oct. 28.—There is prospect of a colored Church in Chicago. The Bishop of Illinois has taken action to that end, and it is hoped that it will result successfully.—

The Rev. George F. Cushman, D.D., our New York correspondent, has taken letters dimissory to Long Island.—The Cathedral in Chicago is closed during October for repairs and decoration.—The Rev. A. B. Allen has begun his work at Rock Island, preaching for the first time on Sunday last.

St. Catherine's Hall, one of the Church Schools of Brooklyn was re-opened on Monday last with appropriate services, and an address by Bishop Littlejohn. An addition has been made to it during the summer, by the erection of a new building fifty feet by fifty. It was demanded by the increasing patronage of the School.

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

Deaths.

DIED, at her residence, in Geneva, Ill., in September last, aged over eighty years, Mrs. Charity Herrington.

Justice to the memory of a woman of rare energy, and of unswerving devotion to the Church, demands something besides the mere statement of her departure. Left a widow more than forty years ago, with nine children upon her hands, she braced herself, with marvellous resolution, to meet the responsibilities of her position. In the following year, by her request, the late Bishop Chase paid his first visit to Geneva, and ever afterward made her homestead his abiding place, upon such occasions. In her house was formed the first Church organization on Fox River, of which she continued a faithful member until God called her to Himself. The writer of this brief obituary, who was at one time the pastor of the deceased lady, and whose sad privilege it was, in the Church's name, to consign her remains to the grave, rejoices to bear his testimony to her high worth socially, and to her loving devotion to the Church.

"Lord all pitying Jesu blest! Grant her Thine Eternal Rest."

Domestic and Foreign Missionary Society.

MISSIONARY CONFERENCE.

The Standing Committee of the Board of Managers make the following announcement with respect to the Missionary Conference, to be held in this city on the 14th, 15th, 16th and 17th of October, 1879, in Grace Church, Broadway, and Association Hall, corner 23d street and 4th avenue.

Tuesday, October 14, 8 p. m., Grace Church.—Evening prayer and the Annual Sermon, by the Rt. Rev. Dr. Williams, Bishop of Connecticut.

Wednesday, October 15, 10.30 a. m., Grace Church.—Morning service and the Holy Communion, administered by the Rt. Rev. Dr. Potter, Bishop of the Diocese, with an address introductory by the Rt. Rev. Dr. Littlejohn, Bishop of Long Island. All the remaining meetings will be held at Association Hall, 23d street and 4th avenue.

Wednesday, October 15, 2 p. m. to 5 p. m.—Meeting for general discussion. Topic: "Association in Mission Work one of the best Securities of the Church's Peace and Order." Speakers: the Rev. J. H. Elliott, S. T. D., Associate Rector of Ascension Parish, Washington, D. C.; the Rev. C. George Currie, D.D., Rector of St. Luke's Church, Philadelphia; and the Rev. John Henry Hopkins, S. T. D., Rector of Christ Church, Williamsport, Pa. To be followed by informal discussion upon the given or other topic or topics.

Wednesday, October 15, 8 p. m. General missionary meeting.—Topics and speakers: "What are the Elements which constitute any Branch of the Church a Power?" The Rev. William J. Frost, D. D., LL.D., Rector of Trinity Church, Wilmington, Del. "The Connection of Civilization with the Spread of the Gospel." The Rev. George Leeds, D. D., Rector of Grace Church, Baltimore, and the Rev. George R. Van De Water, Rector of Christ Church, Oyster Bay, L. I.

Thursday, October 16, 10.30 a. m. to 12.30 p. m.—Meeting for general discussion. Topic: "What is wanting to the successful Evangelization of the Colored People of this Country?" To be opened by the Rt. Rev. Dr. Lyman, Assistant Bishop of North Carolina; followed by the Rev. Alexander W. Weddell, D. D., Rector of St. John's Church, Richmond, Va., and the Rev. Robb White, Rector of Rockingham Parish, Va. To be followed by informal discussion upon the given or other topic or topics.

2 p. m. to 5 p. m.—Topic: "The Christian Solution of the Indian Problem." To be opened by the Rev. Samuel H. Giesy, D.D., Rector of Christ Church, Norwich, Conn., followed by the Rev. J. H. Nimmo, Rector of Grace Church, Millbrook, N. Y. To be followed by informal discussion upon the given or other topic or topics.

Thursday, October 16, 8 p. m.—General missionary meeting. Topics and speakers: "The Indebtedness of the World to Foreign Missionary Enterprise." I. "The World of Science and Letters." The Rev. Eliphalet N. Potter, D.D., President of Union College, Schenectady, N. Y. II. "The Heathen World." The Rev. W. H. H. Powers, Rector of Whittle Parish, Va. III. "The Christian World." Prof. Henry Coppee, of Lehigh University, Bethlehem, Penn.

Friday, October 17, 10.30 a. m. to 12.30 p. m.—Meeting for general discussion. Topic: "Divinities of Operation in carrying forward the Work of the Church, consistent with Essential Unity." To be opened by the Rev. George H. McKnight, D. D., Rector of Trinity Church, Elmira, N. Y.; followed by the Rev. Charles H. Babcock, Rector of Trinity Church, Columbus. To be followed by informal discussion upon the given or other topic or topics.

2 p. m. to 5 p. m.—Topics: (a) "The Claims of the Mining, Manufacturing and Agricultural Classes." (b) "The Policy of Concentration or Diffusion in Missionary Work." Speakers: The Rt. Rev. Dr. Elliott, Bishop of Western Texas; the Rev. John M. Leavitt, D.D., President of Lehigh University, Bethlehem, Penn.; the Rev. Thomas Richey, D.D., Professor in General Theological Seminary; and the Rev. David H. Green, Rector of Grace Church, Providence, R. I. To be followed by informal discussion upon the given or other topic or topics.

Friday, October 17, 8 p. m.—General missiona-

ry. Topics and speakers: "The peculiar Aptitude of the Protestant Episcopal Church to meet the American Mind and the Demands of the Age." The Rev. Edwin Harwood, D.D., Rector of Trinity Church, New Haven. "Medical Missions in China." Albert C. Bunn, M. D., Medical Missionary at Wuchang. Concluding Address, by the Rt. Rev. Dr. Stevens, Bishop of Pennsylvania. Gloria in Excelsis. Benediction. The Bishop of the Diocese, assisted by the Bishop of Long Island, (as Chairman of the Domestic and Foreign Committees,) will preside throughout.

NOAH HUNT SCHENCK, GEORGE LEEDS, WILLIAM R. HUNTINGTON, H. P. BALDWIN, LEMUEL COFFIN, A. T. TWING, JOSHUA KIMBER.

Standing Committee on Missionary Meetings.

Episcopal Appointments for Indiana.

FALL VISITATION FOR 1879—OCTOBER.

5 and 7—Lima and La Grange, Conference and Convocation.

Wednesday 8—Goshen, evening. Thursday 9—Elkhart, evening. Friday 10—Mishawaka, evening. Sunday 12—Columbus. Sunday 19—Bloomington. Sunday 26—Aurora and Lawrenceburg.

NOVEMBER.

Sunday 2—Michigan City, morning. Sunday 2—La Porte, evening. Monday 3—North Liberty, evening. Tuesday 4—South Bend, evening. Thursday 6—Bristol, evening. Sunday 9—Fort Wayne, Trinity, morning and evening; Good Shepherd, afternoon. Tuesday 11—Plymouth, evening. Wednesday 12—Warsaw, evening. Thursday 13—Columbia, evening. Sunday 16—Garrt. Tuesday 18—Peru, evening. Wednesday 19—Logansport, evening. Thursday 20—Delphi, evening. Friday 21—Attica, evening. Sunday 23—La Fayette, Grace, morning; St. John's, evening. Tuesday 25—Muncie, evening. Wednesday 26—Connersville, evening. Thursday 27—Cambridge, evening. Friday 28—Dublin, evening. Advent Sunday 30—Richmond.

Bishop Gregg's Fall and Winter Visitation.

Table with columns for location and date. Includes: Overton—Friday, October 10; Henderson—Sunday, "12; Nacogdoches—Wednesday, "15; Cherino—Thursday night, "16; San Augustine—Sunday, "19; Rusk—Thursday, "23; Huntsville—Sunday, Ordination, "26; Pennington—Tuesday, "28; Crockett—Thursday, "30; Tyler—Sunday, Nov. 2; Longview—Tuesday, "4; Marshall—Thursday, "6; Jefferson—Sunday, "9; Palestine—Sunday, "23; Jewett—Tuesday, "25; Rockdale—Thursday, "27; Hoek—Advent Sunday, "30; Grobeck—Tuesday, Dec. 2; Fairfield—Thursday, "4; Mexia—Sunday, "7; Cavert—Sunday, "14; Marlin—Tuesday, "16; Waco—Christmas day and Sunday, "25-28; Millican—Tuesday, "30; Anderson—Friday, Jan. 2; Navasota—Sunday, "4; Hempstead—Wednesday, "7; Eagle Lake—Friday, "9; Columbus—Sunday, "11; Richmond—Wednesday, "14; Orange—Sunday, "18; Beaumont—Tuesday, "20.

Notices.

Marriage Notices, Fifty Cents. "Personals" and Notices of Deaths, free. Resolutions, Appeals, Wanted, School Notices, etc., Fifteen Cents a line, (two cents a word) prepaid.

The Audiphone.

In reply to inquiries which have been elicited by our last week's notice of this valuable invention, we are induced to speak of it again in this number of THE LIVING CHURCH. The discovery of the Audiphone is not only a great blessing to the sufferers themselves, but also to the many who, in one way or other, have to do with them. For there are few situations, in an ordinary way, more full of embarrassment and discomfort than that in which most of us are often placed, of having to communicate with deaf persons. It is painful, under some circumstances very painful, on both sides. The freedom from such a condition of things may fairly be reckoned among the advantages of the Audiphone; and we only wish that any of our readers who may have reason to be interested in the subject, would at least give the new invention a fair trial. At the same time, we do not, by any means, claim for the Audiphone that it will afford relief in all cases of deafness. Where the auditory nerve is paralyzed, or there is some other organic trouble, so that the vibrations of sound cannot reach the brain, it is needless to say that neither this nor any other instrument can possibly meet the difficulty. Cases of this kind, however, are comparatively rare; and therefore, in any ordinary case of deafness, we simply say try the Audiphone.

Low Prices.

The great reduction made in prices by the Chicago Scale Company is appreciated by every one, especially farmers, who are now able to obtain a nice wagon scale, weighing 4,000 pounds for \$40—one quarter former prices. The "Little Detective," or Housekeeper's Scale, also made by this company, is the best and cheapest scale of the kind ever made. It is a \$10 scale for \$3.

Kenosha Water Cure, Kenosha, Wis.

A quiet, home-like resort for those needing rest or treatment. Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor. Wanted, Copies of this paper for No. 45, Sep. 11th. Any one sending the same, may have the time of their subscription extended one month.

If you have a watch out of order, especially a fine one, take it to Shurly's, 55 South Clark street, opposite the Sherman House. Mr. Shurly is a practical watchmaker of over thirty years' experience, is a perfect master of the profession, and employs none but the best mechanics. We can commend him for promptness and reasonable charges.

We call attention to the advertisement of Dr. N. B. Wolfe, of Cincinnati. He offers a copy of his popular book: Medical Common Sense, and some illustrated, as a free gift to any person afflicted with Consumption, Asthma or Catarrh. Send for the book, it may do you good.

A cordial invitation is extended to all of the Episcopal clergy to call and see the wonderful clock now on exhibition at 67 Washington street, in this city.

Educational.

St. Agnes School, 717 W. Monroe St., Chicago. Church School for Young Ladies and Children.

VISITOR AND PATRON: The Rt. Rev. the Bishop of Illinois PRINCIPAL: Mrs. McReynolds. The Primary Department will be conducted by Miss Shipman. Provision is made for instruction in all branches of a polite and thorough education. For terms and circular address the Principal. The Fourth year commences Sept. 10, 1879.

EDWARD De. ANGUERA'S Conservatory of Music, 103 State St., 249 Park Ave. Piano, Vocal Culture, Organ, Violin, Aurora, Violoncello, Guitar, Zither Flute and Piccolo, Cornet, Ge man, French, Italian and Spanish. Also Harmony, Counterpoint, Fugue, Composition, Thorough bass, Reading at sight and all other branches of Music.

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

Theological Seminary Of the Diocese of Ohio. FALL TERM BEGINS OCTOBER 2nd. FULL BOARD AT WORK. Tuition and room rent free. Board \$3.00 per week. Address Rev. FLEMING JAMES, D. D., Gambier, Ohio.

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

Racine College, Racine, Wis. REDUCED TERMS. The Classical, the Scientific, and the Grammar Schools will reopen on Thursday, September 11. For full information apply to DR. STEVENS PARKER, Warden of Racine College, Racine, Wis.

Episcopal Female Institute, Winchester, Va. Rev. J. C. Wheat, D. D., Principal, assisted by efficient and experienced teachers in the several departments of English, Modern Languages, Vocal and Instrumental Music. For circulars containing full information, address J. C. Wheat, D. D., Winchester, Va. References: Rt. Rev. W. E. McClaren, Rt. Rev. J. B. Kerfoot, Rt. Rev. H. H. Clarkson.

Cottage Seminary Pottstown, Montgomery Co., Pa. For Young Ladies. A Church School in its 29th year. Is situated on the Philadelphia and Reading R. R., forty miles from Philadelphia. For Catalogues, address GEO. G. BUTLER, A. M., Principal.

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

Grace Church School, Hinsdale, Ill. A Church Boarding School for Boys, with full preparatory courses for business or college. Rev. DANIEL F. SMITH, A. M., Rector.

Female Academy, Poughkeepsie, N. Y. The facilities for a thorough and finished education are second to none, while no effort is spared to make this School a refined, Christian and happy home for pupils. For Circulars, containing terms, references, etc., please address the Rector, Rev. D. G. WRIGHT, D. D.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. TWENTY-SEVENTH YEAR.—COURSES OF STUDY.—Classics, Modern Languages, Mathematics, etc., to prepare for advanced standing at the Universities; for West Point, Annapolis, or business; adapted to the wants of boys from 10 to 18 years of age. LOCATION.—The College is on a tract of three hundred and sixty-four acres, two and a half miles below Niagara Falls, extends for half a mile along the most picturesque part of the Niagara River, and is wholly devoted to the use of the institution. Its healthfulness is unsurpassed; no epidemic for fourteen years. Six trunk lines of railway intersect at Suspension Bridge. BUILDINGS.—The College Edifice contains Chapel, School and Recitation Rooms, Library and Reading Room, Dormitories and Commons-Room; it is a steam, gas and ample bathing facilities, excellent ventilation, and every necessary application of health, comfort, and efficient administration. The School-room has been professionally examined by an oculist and its lighting pronounced typical and beyond criticism; the desks, a new outfit, have folding lids to serve as book rests, and to enable pupils to study in an erect posture with the book at a proper distance from the eye. The Gymnasium is new, large, and well appointed. ORGANIZATION, PHYSICAL CULTURE, ETC.—The entire household constitutes, and is treated as, a single family. The formal Organization, Routine, and Discipline are military; at Drill, breech-loading rifles of the Remington "Civil Guard" pattern, made to special order, are carried by Cadets five feet or more in height. The campus is admirably laid out as a Parade Ground. Athletic sports are heartily encouraged, and the opportunities are unrivalled. EXPENSE.—Charges, \$350 a year; Special Rate to sons of the Clergy. New Cadets are allowed to wear out civilian clothing already in use. SCHOLARSHIPS.—Competitive Examinations for Scholarships are held at the beginning of the College year, the first being held in September; applications for the same must be filed ten days previously. For Circulars, address Rev. GEO. HERBERT PATTERSON, A. M., LL. B., Pres. Rt. Rev. A. CLEVELAND COX, D. D., President of the Board of Trustees.

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Educational.

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Riverview Academy, Poughkeepsie, N. Y. \$300. Good style, good work, good fare. Reopens Sept. 11. Otis Bisbee, A. M., Principal. A school of the highest grade, with charges reduced to the lowest practical limit.

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

St. Mary's Hall, Faribault, Minnesota. PRICES REDUCED. Rt. Rev. H. B. WHIPPLE, D. D., Rector. Miss S. P. DARLINGTON, Principal. Under the personal supervision of the Bishop with 11 experienced teachers. Offers superior advantages for education, with an invigorating and healthy climate. The 14th year will begin Sept. 1; 1879. For Registers with full details, address the RECTOR.

Miss Jones's Seminary At Bordulac Oconomowoc, Wis. FOR YOUNG LADIES AND CHILDREN. A thorough Church School and Home. Unsurpassed in beauty and healthfulness of location. For circulars and information address GRACE P. JONES.

College of St. James's Grammar School, Washington City, Md. (Diocesan reopens on Monday, September 15th. Boys prepared for college or for active business. For circulars address Henry O. derdonk, College of St. James, Washington county, Md.

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

Collegiate School, Cincinnati, Ohio. A family and day school for boys and young men from 7 to 20 years old, prepares for all colleges, scientific schools, and business. Reopens Sept. 22. For catalogue address BAILEY & RIX, Cincinnati, O.

St. John's School FOR BOYS, Sing Sing, N. Y. Rev. J. Breckenridge Gibson, D. D., Rector. The School year will begin Tuesday, September 9.

Maplewood Musical Seminary For Young Ladies, Maplewood, Conn. Established 1863. A thorough graduate course, with lectures and recitals weekly. The finest location on the Connecticut River. For catalogues address Prof. D. S. BABCOCK. (Pupils can enter at any time.) Prof. D. S. BABCOCK, CONNECTICUT, East Haddam, Middlesex Co.

Clifton Springs Seminary, Clifton Springs, N. Y. A Church Home School for Young Ladies. Number limited. Terms moderate. Twelfth year begins Sept. 21, 1879. This school is under the patronage and visitation of the Bishop of Western New York. C. E. HAHN, Principal. Rev. W. B. EDSON, Rector.

Episcopal High School, Near Alexandria, Virginia. A Boys' school fitting for College or business. The 41st year opens Wednesday, September 24, 1879. Terms moderate. Five resident teachers and liberal provision in all respects for the improvement and comfort of pupils. Elevated and beautiful location. Extensive grounds, including an ample skating pond, and thoroughly equipped Gymnasium. Students from twelve states. For catalogue address the Principal. L. M. BLACKFORD, M. A., Alexandria, Va.

Edgeworth School, No 59 Franklin St., Baltimore, Md. MRS. H. P. LEFEBVRE, Principal. Boarding and Day School for Young Ladies and Children. Practical teaching in the French and German languages. Thorough training in the English Departments, which meet all the demands for the higher education of women. References: Rev. S. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

Hobart College, Geneva, New York. Founded in 1825. Two Courses—Classical and Scientific. Thirty Scholarships. Tuition remitted to all who need the aid, and who come properly recommended. For Catalogue, etc., address The Rev. R. G. HINSDALE, S. T. D., President.

The Misses Leins' English and French Boarding and Day School For Young Ladies and Children. Instruction thorough. Number of boarding pupils limited to twelve. Fall term opens Sept. 17. For circulars address to New York City, 21 East 126th Street, bet. Fifth and Madison avenues, near Mount Morris Park.

St. Mary's School, Knoxville, Ill. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment healthfully located; thoroughly conducted by the same officers that founded it more than eleven years ago. Rates Reduced to \$200 per Year. Send for a Register.

Home and School.

"The Tale of the Aloe Plant."

"Have you heard of the Tale of the Aloe Plant,
Away in the sunny clime,
How, by humble growth of a hundred years,
It reaches its blooming time;
And then a wondrous bud at its crown
Bursts into a thousand flowers?
This floral queen, in its beauty seen,
Is the pride of the tropical bowers;
But the plant to the flower is a sacrifice,
For it blooms but once; and, in blooming, dies.

"Have you further heard of this Aloe Plant,
That grows in the sunny clime,
How every one of its thousand flowers,
As they fall in the blooming time,
Gives an infant tree, that fastens its roots
In the place where they fall to the ground;
And, fast as they drop from the dying stems,
Grow lively and lovely around?
By dying it liveth a thousand fold,
In the young that spring up from the death of the old."

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

XXII.

"Which Church, in England, is the ancient National one?"

The unimpeachable testimony of History is, that the Church was founded in Britain during the first century; that this was by Apostolic men, if not by an Apostle; that it became the National Church, that is, the Church in and for the nation; that the identity of this National Church has never been destroyed; that Italianism in the fifth century, while it marred and impaired it, did not, as indeed, it could not, alter identity, while it might, as it did, change condition; that the Reformation, in the fifteenth century, was not the originating of a new Church, but the purification and perpetuating of the old National one; and that, consequently, the present Church of England, our own fair Mother church, is historically identical with the Apostolic church of the British days.

If the Church lost her identity in England, it must have been between the days of Augustine, and those of Edward and Henry and Wycliffe and their contemporaries. One might as well say, that the identity of the American Republic was lost somewhere between the years 1830 and 1855, the period of the greatest immigration to our shores. If this country is—not America but—Germany, or Ireland, by virtue of the hundreds of thousands of German and Irish which it has received, and—by civil absorption—has incorporated into the nation, then the British Church became the Roman, losing her nationality, her identity, and her integrity, beyond all hope or possibility of restoration; but, not otherwise.

When, and where, and by whom, was a transfer of the English Church made to any other, near by or remote? Who bought her and paid the purchase money, and where is the record of the sale? When, and where, and by whom, was she conquered and seized, like Calais, by the victor, or partitioned, like Poland, between the arms that had won? When, and where, and by whom, was a voluntary surrender of her independence made? and where upon the pages of all her statute books, will the record be found?

Let us be shown the time, the place, the authority, the synodical act, authenticated by the record, and we will hold our peace. When, in the 16th century, the authorities proceeded to throw off the chains which bound the Church, they placed their acts on record. Show us, then, the record of the acts by which they consented to take on these chains, and to wear them at the will of a Bishop, who—neither by nature, right, nor by canon law—had any more right over the English Church, than a foreign prince has over the English crown. When was this? Was it in the fifth century, when, in solemn council, they rejected Augustine, and haughtily spurned every offer that he made, and told him that they had their own national arrangements, and were content that they should remain? Was it, when, in the seventh, determined to maintain their own national churchwork, they set themselves manfully to restore the ravages of the Saxons? Was it, when out of all England, only Kent, Essex and Northumbria were converted to the Cross and the Church, by the Italian monk and his near successors? Was it, when two of these petty kingdoms had relapsed into comparative heathenism, little Essex and huge Northumbria, and these backsliding provinces were enthusiastically re-converted and recovered for the Cross, the one by him of Tillbury, the great Ceda, and the other by the noble Scots of the North? Was it a voluntary surrender of the National Church, that she sent delegates to sit, as free and equal with all others at council after council? Was it at Arles, at Nice, at Sardica, at Arminium, that there was signed away the free and independent rights of the British Church? Did flight into Wales and Cornwall and France, and return, at the earliest possible moment to the duty of reconquering the lost places of the Church, and a long and valiant contest with Saxon heathenism, and protest against Italian presumption, sign those rights away? Did the casting of the young and brilliant Bishop Wilfrid into jail, when

he came with an impertinent message from the Italian Bishop to King Egfrid and Archbishop Theodore, look as if any rights had been signed away, or as if there had ever been any very serious thought of signing them away? When the good and holy Cuthbert took the side of King and Archbishop against Wilfrid and Roman pretence, and such godly men as John and Bosa stood by Cuthbert, and the Church was as a unit, (Wilfrid only excepted) was the flag of the national Church's independence hauled down from its staff? When Stigand repudiated his assumed suspension from the office of an archbishop, and the entire Church endorsed the act, and received him, as hitherto, in all his official capacities, where was the abnegation of independence?

Wycliffe protested, and Dunstan and Poltock and Foliat and Greathhead and Bradwardine and Fitzralph; and afterwards all the great galaxy of Reformers—does any one suppose that they understood that their Church had, at any time during the centuries past, given up her rights, surrendered one iota or was one fraction the less the National Church of England than she was, when Sampson won the mitre of York, and Thadloc filled the see of ancient London? Than she was when the mountains of Cornwall and Cumberland were the temporary fastnesses of the afflicted Church? Than she was, when, on the banks of the Severn, Dinoh the abbot, spokesman for seven Bishops and the whole British Church, withstood Augustine to his face, and pointed him to Bangor, and Caerleon and St. David's and Llandaff and a history of already five hundred years? Show us the record! that is all we ask. Tell us the time, and the place, and the men, and the acts. We know when cowardly King John laid down his crown at the feet of a master. Why should we not know, with equal certainty, of the laying down, by the Church, of her crown!

Remember, that nothing short of synodical action could bind. An individual was only an individual. William of Corboil was only William of Corboil; and his subservience was his own act. Moreover, what this William did, Theobald—his successor—so far as he could, undid. Remember, too, that secular authority could not bind, least of all, when foreign. What force had the decrees of foreign Kings and Emperors, to say nothing of the assumptions and grandiloquent titles of foreign Bishops, in and over the British Church? It had its synods, no fewer, says Geoffrey of Monmouth, and Joyce and Ridley, than eleven; and these, not local, but national, before the year 596, and afterwards, as is well known, regular synods, encouraged by Theodore, of Canterbury, and held from time to time in the interests of the Island Church. In which of these, did the decreeing away of the Church's independence and national existence, take place? Was it at Bergamsted, near the close of the seventh century? The voice of that celebrated Council was the voice that, not long after, broke forth again in the thunder-tones of Magna Charta, under the oaks of Runnimead. Was it at the council of Nidd, at the opening of the eighth century? Nidd was the very echo of Bergamsted. Was it at Cloveshoe? The Bishop of Mentz and the Bishop of Rome had both interfered in the affairs of the free National Church, and at this Council were both rebuked in tones worthy of the British Churchmen who uttered them.

Remember, too, that all the acts of Roman usurpation in England were illegal. Let me lay down a simple principle of law: and that is, that whatever is not according to law, remains unlawful, no matter what time may have elapsed.

No lapse of time could make canonical the foothold which a foreign Church had, by fraud and violence, obtained in the Island of Britain. It had been a long time that the British Church had been oppressed. From Augustine to William of Normandy—five hundred years—she had absorbed, the infusions of foreign Churchmanship. From William of Normandy to William Corboil, she had made efforts to resist these encroachments; but, not until the 16th century, had the church a providential opportunity of re-asserting her just claims, and of recovering her ancient title, as Catholic and not Roman, as the one, only, and olden National Church.

I conclude this Article, with an extract from the Rt. Rev. Dr. Seymour, touching an important link in the chain—a link which I purposely avoided, in order to give the reader the Bishop's own sound words:—

"The organic continuity of the Church of England throughout its entire history, from the adventurous missionary who first preached the gospel in the island while apostolic men were living, down to our day, is unchallenged by any except the Romanists, and by them only at one point, and as regards one specific fact. They affect to discredit the validity of the consecration of Matthew Parker, the first Archbishop of Canterbury who held the See subsequent to the Reformation. I say, affect to discredit, because the objections which are alleged, are so weak as scarcely to deserve serious consideration. Such is the opinion of their own writers, who, from intimate and minute acquaintance with the historic records of the period, are best able to pronounce an intelligent decision.

In proof of this, I would state, that the ablest treatise which has yet been written in vindication of Archbishop Parker's consecration, is from the pen of a Romanist, Le Courayer, a canon regular and librarian of the Abbey of St. Genevieve. Lingard, the eminent Roman Catholic historian of England, follows the same line, candidly concedes the whole question, and treats with well merited contempt, the miserable cavils which had been raised by the partizans of his own communion."

Extravagance at Funerals.

The very first number of the LIVING CHURCH had an article upon extravagance at funerals and in sharp rebuke of it. It is cheaper to live than to die, it costs as much to bury one member of the family as it would to feed and clothe the remainder for a twelve month, and it is becoming a matter of necessity to comply with our Lord's injunction to let the dead bury the dead. The costly display of paraphernalia, the extravagance in flowers, the long line of carriages, even at moderate rates, would bring many families to the verge of bankruptcy, or topple them over the precipice; but the rates are exorbitant and extortionate. There seems to be a combination on the part of all concerned to take advantage of the quickened sensibilities of the sorrowing to plunder them; the charges are robbery pure and simple. In the matter of carriages, the Roman Catholics have taken the lead, and one might think the display for the most obscure and private citizen quite sufficient for a crowned head. The extravagance has proceeded to such lengths that the authorities of the Church have been obliged to take it up and prescribe the utmost limit of display. No more than twelve carriages (in most cases this would be an excess) are to be allowed. Last week over in New Jersey forty eight carriages stood in the street in attendance upon the funeral of some private citizen. The priest refused to receive the body into the church or to have any service over it, until all but twelve were sent away. We rejoiced at the firmness of the priest, and so we think must all, who believe that a Roman Catholic priest can sometimes do a right thing; we trust the authorities of his Church will sustain him. The discussion of the subject by the press will be of service, and extravagance at funerals may become as disreputable as any other extravagance. A reform is very much needed in this direction, and it is a reform where people of wealth should take the initiatory step. It should be made unfashionable, and if it were, the cure would be found. You can not reason with the bereaved poor, it is a matter of sentiment and feeling, they must show such respect for their dead, as others do, at any sacrifice, and thus the death becomes a double calamity. At the very time perhaps, when they have lost their means of support, they incur a weary burden of debt, and are obliged to deprive themselves of needed clothing and food. It is not an unheard of thing at weddings to hire the presents and other means of display for the occasion. If some check can not be put upon the inordinate cost, it might be expedient to do the same thing at funerals. For ourselves we heartily endorse the courageous act of the New Jersey Priest.

General Hood.

At 7 o'clock on the evening of Friday, the 12th ult., in Christ Church, Houston, a solemn Memorial service was held for the veteran soldier, General John B. Hood, who died of yellow fever, at New Orleans, on the 30th August.

The remnant of the old brigade, the comrades of the deceased warrior, were there to do honor to his memory. The Rev. J. J. Clemens, Rector of the parish, officiated; the service consisting of a portion of the Burial Office, the recitation of the Creed, the singing of various appropriate hymns, prayers for the departed, and an eloquent address by General Reagan. At the conclusion of the address, an exquisite solo was sung by Mr. Logan Smith; and the service was concluded by prayer and the Benediction, by the Rector. As the congregation were breaking up, the choir burst forth with the familiar hymn—"O Paradise!"

Such a demonstration as we have described may be readily accounted for by the testimony which General Reagan, in his address, was able to bear concerning the deceased:—

"He never despaired in the darkest hours or under the severest afflictions, of being able to achieve success in civil pursuits, and to secure for himself an honorable competence. Of strong, manly frame and heroic mould, he was as courteous as any knight, and as soft and gentle in his manners and as pure as a woman; beloved and respected by all who knew him, he lived and died without the stain of one breath of calumny. He was a faithful, brave, honest man, and a true Christian gentleman."

The following letter from the Rev. A. J. Yeater, now of Northfield, Minn., will be of interest in connection with the above.

Some ten years since, the writer of this was officiating in a new village in the interior of Texas. A tall, fine looking gentleman, leaning upon crutches, entered the school room where Services were being

held. He rose and knelt as the Service required, and responded most earnestly in the Worship. At the close, he was introduced to me as Gen. Hood, of New Orleans. He expressed great pleasure in having been permitted to worship with us. Gen. Hood was a true Christian gentleman. He asked no office as a reward for the wounds he bore in defense of the "lost cause." He was content to follow a peaceful occupation for a livelihood, never appearing conspicuous in any political matters. Hence, the remark made by a Chicago paper, since his death in New Orleans by yellow fever, that one more obstacle to the pacification of the South has been thereby removed, is purely gratuitous. If we had more such men as was the deceased, both North and South, it would be better for our country.

A. J. YEATER.
Northfield, MINN.

All Round the World.

The recent Chinese famine has hardly been surpassed in history. The British Consul at Tientsin puts the total loss of life at nine and one-half millions. Another Consul, who has recently visited the desolated region, confirms his report.—Two-fifths of the men in Kentucky fail to vote, and less than one-half of the children attend school—not a very creditable showing.—During the busy fruit season New York sometimes receives in a single day, 25,000 baskets and crates of peaches. This seems large, but it cannot be much greater than some day's receipts in Chicago.—The ruins of the Tuileries are to be destroyed instead of re-built, as reported.—The destroyers of the silk worm have made their appearance in several parts of Italy.—Good authority on the subject express the opinion that the corn crop for 1879 will be the largest ever raised in the West. This opinion was given before the recent severe frosts.—The old house in Islington, near London, England, from which Dickens took his picture of Bleak House, was destroyed the other day, by fire.—By the first of November, it is probable that telegraphic communication between England and the Cape will be established.—When Emperor William visited Strasbourg, a few days ago, he was received with closed doors and barred shutters; only the official buildings were decorated. Strasbourg people have not yet forgotten the memories of the war.—It is stated in the official report of the capture of the Zulu King, that on discovering himself surrounded, he stepped forward and asked to be shot. The latest news is that Cetewayo is on his way to England to grace a triumph for Lord Beaconsfield.—There was an unusually large meeting of "Libby graduates" at Toledo, the 1st and 2d of October.—The average years of girl graduates in England is over twenty five; in France twenty-two, while in America it is only eighteen. An Indiana lady who has been gathering statistics says that for twenty years 37.10 of girl graduates have died within two years after taking their diplomas.—Cuba has broken out in insurrection again. When will the authorities there learn that cruelty and murder beget their likes?—The correspondent who advertises "to dispose of his business on account of ill health, neglects to say whether it is his business or only himself that is unhealthy.—A better feeling is reported from abroad in the iron trade; Prices are advancing and trade is active.

—A new horse disease has broken out in Gilman, Ia., that baffles the skill of the doctors. Every case has proved fatal in about ten days.—The Pekin Gazette, published at the capital of the Chinese Empire, is said to be the oldest newspaper in the world. It ante-dates any paper of Europe.—Dr. Rosa West, a young Viennese lady, has shown herself to be so learned and practical that she has been appointed by the University of Bern, of which she is a graduate, assistant lecturer on ophthalmology.—Madame Lareau has just died at her home in France. She has been a great literary woman, having translated the works of Dickens, Reid, Livingstone, Stanley and other English authors.—A silver mine has been opened at Corinna, Maine; the first assay showed \$6 gold to the ton, 37 ounces of silver; a more recent assay gives \$10 gold and 67 ounces of silver.—The tenant farmers of Ireland are discussing the feasibility of coming to America to colonize.—Rosa Bonheur has two pictures in the Antwerp Triennial Fine Arts Exhibition which opened recently. This is her first exhibition for fifteen years.—John B. Gough has started again for America, where he has engagements for over a hundred talks and lectures.—Mr. John Adams Jackson, the sculptor, died in Florence last week. His best-known works are "Abel and Eve," "Musidora and Il Pastorella," a group of a shepherd boy and his goat. He was fifty-four years old.—A correspondent with the Tourjee party mentions an American tourist at Pompeii who asked the guard why they let the city "get burned up so."—It is estimated that over 2,500,000 have settled in the West the last five years.—Preparations are making for the last of the series of centennials—the surrender of Cornwallis—at York County, Va. Great interest is manifested.—"Agricultural Reform" is coming to be a strong watch-word in England, the hard

times resulting from the failure of the crops cause no little dissatisfaction and increased desire for emigration.—Harvard has a Chinese professor, Mr. Ko-kun hua. He is spoken of as a rather slender, richly dressed man of forty, with a salary of \$200 a month.—Mrs. Elizabeth Gainwell and Mrs. Caroline Goddard are among the richest tax-payers in Providence, R.I.; the former pays taxes on property valued at \$997,000, the latter on \$784,000.—The new Khedive of Egypt, unlike his predecessor, is reported as being economical even to parsimoniousness; some one saw him extinguishing candles that were left burning in an empty room.—"Uncle Daniel" Drew, the veteran stock speculator, died suddenly last week at his home in New York, aged 82. He began life as a cattle drover, became king of Wall street and the possessor of several millions of dollars. He was the founder of the Drew Theological Seminary (Methodist) at Madison, N. J., and the Drew Ladies' Seminary at Cornell, N. Y.—From April to August, this year, over 17,000 passengers left this country for Europe; at an average of \$1,000 apiece for expenses of trip, etc., it would make \$17,000,000 taken out of this country in four months for sight seeing.—The Chinamen of San Francisco have reversed Mr. Greeley's advice, and gone East; large numbers of them arrived at New York last week, and one of them stated that thousands more are coming.—Deadwood, Dakota, was almost totally destroyed by fire, Sept. 25. There was a total loss of \$2,000,000 on property.—William H. Howard, one of the most distinguished and practically successful of American inventors, died a few days ago at Media, Penn., aged 82. He was the inventor of the wire machinery in Worcester, Mass., that has since grown into such enormous manufacturing interest. He was also the inventor of machines for drawing lead pipes, casting type, braiding straw, improvement in looms, and was held in high rank as a woolen manufacturer and engineer.—In various parts of Europe besides England, the summer has been unusually dismal. Prof. Tyndall, who has a house near Zermatt, says that this has been the most dreary summer he ever experienced in Switzerland. There have been genuine and severe snow storms at intervals all through the season.—A Wyoming man won \$10 in a wager, by eating 20 pig's feet. This was a pig's feat indeed.—Statistics show that marriages in the United States are decreasing in number in proportion to the population, while divorces are increasing correspondingly. "Marriage brokerages" have been started to obviate this.

To the Editor of The Living Church:

The complaint of your New Mexican Correspondent about the difficulty experienced by the clergy in procuring books, suggests to me to call attention to a novel and excellent plan of the Bishop of Minnesota.

He has a Circulating Library at Fairbault, for his missionaries and other clergy. It is composed of the books of many of the best authors, both English and American. Any clergyman, wishing a book from the printed list, may have it mailed him free; he agreeing to mail it in turn to the next who may wish it, at the direction of the Librarian. Thus a good book travels in time over the whole Diocese. The library will be added to, from year to year. Why may not the missionaries of any jurisdiction, or such clergy of any Diocese as may choose, combine in the same way? If each put in two dollars, and there be twelve of them in "the mess," each will get \$24 worth of reading for \$2.00, plus the postage, say 10 cents on each book. I once tried this in my Parish with good effect.—Yours, PRACTICAL MAN.

To the Editor of The Living Church:

In No. 47 of your paper the Rev. R. W. Lowrie states, in "What Answer shall I give?" that at one period of our colonial history (he does not give the date) there were 30,000 people in Connecticut, of whom only 150 attended "public worship." This will, no doubt, surprise many, and they will naturally want to know when this was, and if the 150 includes dissenters as well as Church people. Is it possible that in all kinds of public worship, only that small number could be found, at a time when the colony contained a population of 30,000 souls? Or is it possible that no Christian assemblies were counted as engaged in "public worship" except those who used the Prayer Book? Perhaps Mr. Lowrie will enlighten us. ENQUIRER.

A teacher, endeavoring to familiarize a little girl with the various countries of the western hemisphere, with little evidence of success, finally asked: "If I were to bore a hole through the earth, and you were to go through at this end, where would you come out?" "Come out?" replied the child, "Why, I'd come out of the hole, Miss!"

Lord Cockburn was seated one day on the hill-side of Bonally with a Scotch shepherd, and, observing the sheep reposing in the coldest situation, he observed to him: "John, if I were a sheep I would lie on the other side of the hill." The shepherd answered, "Ay, my lord, but if ye had been a sheep ye wad have had mair sense."

The Sunday School.

Church Sunday School Lessons.

Nineteenth Sunday after Trinity.

UNIFORM SCHEME: SCRIPTURAL LESSON: LEV. XVI, 2, 8, 15, 16, 20, 22, 34. TEXT TO BE LEARNED: HEB. IX: 24.

Subject—Entrance of the High Priest into the Holy of Holies.

For Older Scholars.

Verse 2. "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the Mercy-seat, which is upon the ark; that he die not; for I will appear in the cloud upon the Mercy-seat."

The teacher will refresh the pupil's memory as to the office of Aaron, that he was the High Priest, the head of the three-fold ministry in the Jewish Church, that he was, as High Priest, an express type of the Messiah and His priestly office; and that the Atonement which he made was the representation of the propitiation made by Christ for the sins of the world. It will be well, too, to recall the arrangement of the Temple, the outer court where the great congregation gathered and where the priests went every day to burn incense on the golden altar; that this court was separated from the Holy of Holies by a veil; that here was the Mercy-seat (see Exodus xxv:21-22;) that none could enter into that holy place but the High Priest alone; and he himself could enter but once a year.

God promises that when the High Priest enters into the Holy of Holies He will manifest His presence in the cloud—referring probably to the smoke of the incense, which the High Priest burnt on his yearly entrance into the most holy place.

We must remember again that the Jews' religion was one of types, of symbols, a schoolmaster to bring men to Christ; and until He—God with us—had actually come, God, in condescension to man's weakness and want of spirituality, gave manifestations of His presence and power by physical appearances and phenomena, which are no longer necessary, now that He has, in the person of Jesus Christ our Lord, united Himself forever to human nature.

Verse 8. "And Aaron shall cast lots for the two goats; one lot for the Lord, and the other lot for the scapegoat."

The Law had set forth two great truths: (a) that God is to be approached by appointed sacrifices or offerings; (b) that man is naturally and otherwise subject to "defilement" which must be cleansed. Now there is developed the farther appointment that by one solemn act—by the Atonement—is man to be more perfectly reconciled to God. On this day and in this act all other rites were gathered up and presented before the throne of God. All these rites, ceremonies, sacrifices, were appointed by God as types of the one perfect sacrifice of Christ upon the Cross.

It may be noticed, in passing, that the idea of sacrifice is as general among all races and in all ages as the idea of God. "The goats were to be, if possible, alike in size and appearance, and of equal value. The lots inscribed (a) 'to the Lord,' (b) 'to Azael,' were originally of box-wood, but afterward of gold. The High Priest put his two hands into the urn, and the lot in the right hand belonged to the goat standing before him on his right side, the lot in the left hand to the goat on the left. A piece of scarlet cloth, tongue-shaped, was tied on the scape-goat's head."

Verse 15. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy-seat and before the Mercy seat.

Verse 16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remained among them in the midst of their uncleanness.

Verse 20. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Verse 21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

Verse 22. And the goat shall bear upon him their iniquities unto a land not inhabited and he shall let go the goat in the wilderness.

The two goats represented the double work of Christ—"being alike in nature and size, they prefigured one and the same Person. But they signified two different acts of Christ. One was sacrificed, so Christ was sacrificed for us. The other was let free; and He, Christ, was also let free. He died for our sins, according to the Scripture, and He also rose again, and ascended into "a land not inhabited by us"—even into heaven itself—bearing our sins and carrying them away."—(Wordsworth.)

The scape-goat was the living incorporation of the people's sin and guilt before God. He was considered accursed. In this respect he was a type of Christ. The prophet says of Christ, "We hid as it were our faces from Him; we did esteem Him stricken; smitten of God and afflicted (Isa. liii:3-4;) and the apostle says, "He was made a curse for us" (Gal. iii:13); "made to be sin for us, Who knew no sin." (2 Cor. v:21. "Thus, by a mysterious combination, Christ joined in Himself the very image of evil, and yet was the essence and origin of all good to man. He seemed to be the incorporation of evil, and yet He took away evil. He endured death, the wages of sin; and by dying He opened to us the gate of everlasting life."

Aaron was to lay both his hands, so as to make them rest, and lean on the head with hard pressure. This act was accompanied with a confession of all the iniquities of the people, and "all their transgression and all their sin." "In looking at the goat on whose head Aaron laid both his hands, and confessed over him the iniquities of the children of Israel, and in following with our eyes the goat as he is sent into a land not inhabited, and goes forth into the wilderness and so disappears from sight, we see God's love and mercy in Christ not only in forgiving our sins, but in putting them away (Heb. ix:26; Rom. vi:6; Ps. xxxiii:1-2; Ps. lxxxv:2; Ps. xxxix:7; Isa. xxxviii:17; Isa. xlv:22).

The High Priest was to take the blood of the goat which had been sacrificed, and enter within the Holy of Holies, and sprinkle it upon the Mercy-seat; and before the Mercy-seat he was to sprinkle the blood seven times. "Now the Jews believed that the Tabernacle represented this world, and the Holy of Holies the highest heavens; wherefore, if the High Priest did slay the sacrifice, and with the blood thereof did pass through the rest of the Tabernacle, and with that blood enter into the Holy of Holies; so was the Messiah here to offer up Himself, and being slain; to pass through all the courts of this world below, and with His blood to enter into the highest heavens, the most glorious seat of the majesty of God."

Let the teacher, before going to the class, read over very carefully the ninth (ix) chapter of St. Paul's epistle to the Hebrews.

Ordination of a Swedish Deacon.

Sunday, the 16th after Trinity, was a day of great encouragement and of renewed hope, for the parishioners of the Swedish church of St. Ansgarius, in Chicago. For that day witnessed the Ordination to the Diaconate, by the Rt. Reverend Bishop McLaren, of a young man—Mr. John Hedman—who bids fair, by Divine Blessing, to do a good work for his fellow countrymen, in the parish of which he has now charge. Morning Prayer was said in the Swedish language, by the Rev. Peter Arvedson, the devoted missionary at Algonquin, who has had the general oversight of St. Ansgarius for some time, owing to the advanced age and infirmities of the former Rector—the Rev. Jacob Bredberg.

Mr. Arvedson also presented the candidate. The Ordination Service, and the Celebration of the Holy Eucharist, were conducted in English; the Rev. Henry G. Perry, and the Rev. George C. Street assisting. The sermon, after Morning Prayer, was preached by the Bishop; and, animated and earnest as it was, could hardly have failed to make a deep impression both upon the candidate and people.

The congregation was large and reverent; and the singing, which was wholly congregational (being led apparently by the organ alone) was both hearty and frequent. And it was gratifying to notice, that, in this Swedish church, at all events, the "use of Virginia" does not obtain, as the altar was garnished with an elegant floral cross, and with vases of beautiful flowers.

A notable feature in the ornaments of St. Ansgarius, is a life-size painting of our Lord over the altar. The chalice, and paten, also, are worthy of mention. They are of solid silver of very massive construction, and richly carved, and were the gift of the celebrated Swiss songstress—Jenny Lind. They were manufactured by Tiffany and Co. of New York, and cost \$500.00.

We have said that this was a day of encouragement and hope to the good people of St. Ansgarius. Why this was the case will appear from the fact, that, owing to the prolonged sickness and increasing infirmities of the venerable Father Bredberg, and from various other causes, the parish had sunk into a very depressed condition. For some time past, however, it has been kept together, under the superintendence of Mr. Arvedson, by the active exertions of Mr. Hedman, in the capacity of lay-reader. In that capacity, he has succeeded, already, in infusing new life into the parish. Besides the establishment of a flourishing Sunday-School, he started—about four months ago—a Parish-School, which is thriving and increasing beyond the most sanguine expectations of its promoters; inasmuch that, in addition to the young man whom—at a very early period—he had to call to his assistance, he has now found it needful to enlist the services, also, of a female teacher. It is hardly necessary to say that Mr. Hedman's income from his parish, (and it is the only

income that he possesses), is extremely limited; and yet, out of it, he has contributed to the expenses incurred in starting and sustaining the school. And now, owing to the increasing number of scholars, a new want has arisen. If the school is to be sustained in its present condition of efficiency, more extensive accommodation is indispensable; and this it is proposed to supply, by turning to account the basement under the chancel of the Church. This, however, will require an outlay of about \$500.00, a sum which it is simply impossible for the parish, poor as it is, to meet. And therefore, they will have to throw themselves upon the large-hearted liberality of their more favored brethren of other parishes. Here is a grand opportunity of realizing the truth, that "if one member suffer, all the members suffer with it; and if one member rejoice, all the members rejoice with it." Mr. Hedman, the newly made deacon, not only needs the help asked for, but he is most worthy of it. A man of liberal education, and culture, earnest, talented, hard-working, and self-denying, all that he requires, next to God's blessing upon his work, is that those who have the ability, should step forward to the rescue, and hold up his hands. Only one word more:—Mr. Hedman is a man who would have been gladly secured by many a Swedish congregation in Chicago, of those who have unhappily strayed away from the Church of their forefathers; and it cannot be doubted, that if he could conscientiously have taken work with them, he could without difficulty have secured a liberal provision for himself in the way of stipend. But Mr. Hedman is a Churchman upon conviction; and prefers to cast in his lot with a poor and struggling congregation of his countrymen, in order to lead and keep them in "the old paths," rather than to seek his own aggrandizement, at the expense of a violated conscience. Will not those who may read this, give something in aid of so good and worthy a cause?

Throat and Lung Diseases.

Just published, a treatise entitled, "Practical Observations on Catarrhal, Bronchial, and Tuberculous Affections of the Air-Passages and Lungs." "The value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," etc., etc., by Robert Hunter, M. D.

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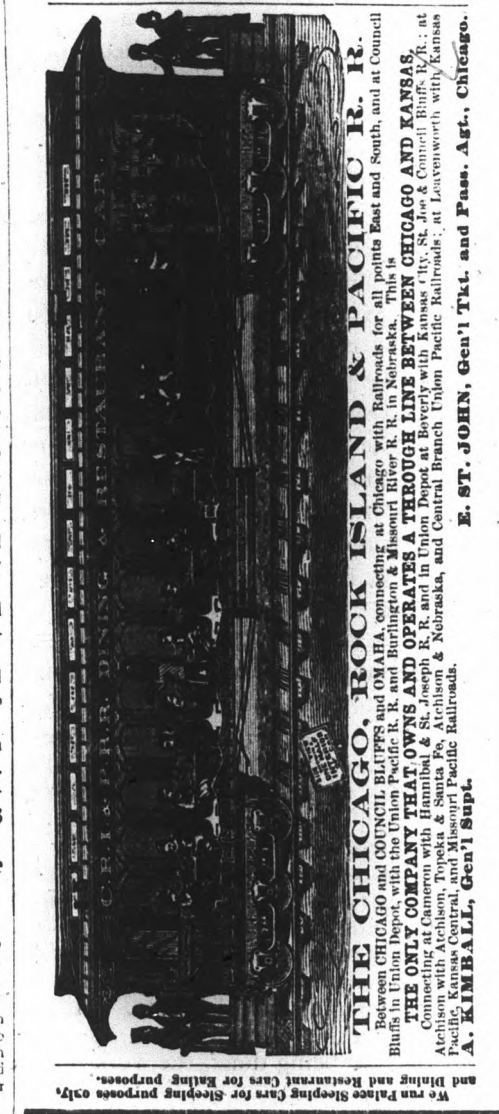
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Meeting of the La Crosse Convocation.

Oct. 2, 1879. The semi-annual meeting of the La Crosse Convocation of the Diocese of Wisconsin was held on the 24th and 25th days of September, at Christ Church, La Crosse.

On Wednesday, the 24th, the Holy Eucharist was celebrated at 7:15 A. M. At 10:30 A. M., Morning Prayer was said; after which a Sermon was preached by the Bishop. At 2:30 P. M., the Convocation assembled for business, the Bishop presiding. The roll being called, the following members answered to their names: The Revs. De Forest, Kern, Pedelupé, Sweetland, and Mr. A. A. Stevens. The Rev. Mr. Dorset, of Alabama, being present, was invited to a seat in the Convocation.

The afternoon was taken up with a discussion upon the question "How to make Convocations interesting and profitable." At 7 o'clock, Evening Prayer was said; after which a very stirring sermon was preached by the Rev. Mr. Kern, of Baldwin, on 2 Tim. iv:6-7.

After the Service, the Convocation and friends were invited to a reception at the house of the rector, the Rev. Joseph De Forest.

On Thursday, the 25th, the Holy Eucharist was celebrated at 9 A. M. The Bishop was the celebrant, assisted by the Rev. Joseph De Forest. A large number of persons were present and partook of the Holy Communion. At 10 o'clock A. M., written and verbal reports from several of the missionary stations and parishes were read and handed to the secretary. These reports showed that great progress had been made in most parts of the field represented by the Convocation, and that there is a good promise for the future.

Rev. Mr. De Forest was appointed a Fraternal Delegate to the Madison Convocation, and was instructed to invite one of that Convocation to attend the La Crosse Convocation. At 7:30 A. M., a Missionary Meeting was held. Earnest addresses were made by the Revs. Kern, of Baldwin, and Sweetland, of Menominee. Then the Bishop, according to primitive precedent, closed this part of the Service, making a plain, deeply earnest and affectionate address, strengthening the word spoken, adding other words of exhortation and counsel, and finally dismissing the congregation with the Blessing of Peace.

The Convocation is to meet next time at Baldwin. Judging from the manifest determination of the members, we venture to predict that it will be a very interesting and profitable meeting to all who attend it.

Jewish Missions.

Correspondence of the Living Church.

New York, Oct. 1, 1879.

The first Annual Report of the Church Society for Promoting Christianity among the Jews, has been recently issued. The receipts of the year (\$3,867), while utterly inadequate to allow of the proper extension of the plans of the Board, increased considerably during its closing months. A majority of the Bishops supported the Society's appeal for Good Friday offerings, and issued special pastorals to their dioceses. Upward of 30,000 circulars and pamphlets relating to Jewish missions were distributed.

In New York, the center of the Society's work, two missionaries have been supported, a missionary school sustained, numbering 83 pupils (33 boys and 50 girls,) an industrial school, and a Hebrew Mission Sunday School reporting a weekly attendance of from 30 to 50 Jewish children. Eight pupils were baptized, and several others are preparing for Baptism and Confirmation.

Mr. Lerman has extended his missionary labors over New York, Brooklyn, Newark, the lower Hudson, and neighboring localities. He made, during the year, 1,100 visits upon Jews at their houses; held between 75 and 100 missionary conversations in the street; and public places; distributed a large number of Bibles, Testaments, Prayer Books and tracts, and relates many interesting incidents of his labors. He had between forty and fifty inquirers under instruction, of whom fifteen (one formerly a Jewish Rabbi) were baptized. Other Baptisms are noted elsewhere, and reference made to the earnestness and steadfastness of proselytes, often amid many trials. The assistant missionary,

laboring for a part of the year, made 297 house to house visits, circulated books and tracts, which generally found a ready acceptance, and lectured to assemblies of Jews with seemingly good results. The Report mentioned the sending of missionary publications to Jews in all parts of the United States, and records encouraging results of the labors of a missionary in Omaha, Nebraska.

The Society has succeeded in inaugurating its system of missions under the direction of the parochial clergy, which has already gone into operation in parts of Minnesota, New Hampshire, New York, West Virginia, Mississippi and Texas. As a result of the first year, this is deemed encouraging. Reports are given from clergy thus engaged, mentioning the delivery of sermons and lectures to Jews, circulation of Testaments, Prayer Books and tracts; visits to and conversations with the Jews; and success in gathering Jewish children into the Sunday Schools, and procuring the more or less regular attendance of adults at the parish churches. The object of this class of missions, to bring the Jews as far as possible under the direct influence of the Church, in her ordinary ministrations, has thus partly, at least, begun to demonstrate its practicability.

The Report concludes by calling attention to the decadence of religion among the Jews, with progress of rationalizing principles and tendencies; and pleads the need of earnest missionary work among them. Whatever difficulties and prejudices may be in the way, the Church cannot place herself in antagonism to the great final command delivered to her by her Lord, to preach the Gospel to every creature. The reality of these Missions in our day needs not to be attested in the presence of more than a hundred clergymen of our Communion, of Jewish origin, including four Bishops.

Since the publication of the Report, the Board has appointed an additional missionary, the Rev. J. C. Fleischacker, and succeeded in otherwise enlarging its work.

Copies of the Report will be mailed free of charge, on application to the Secretary, the Rev. C. Ellis Stevens, 6 Cooper Union, New York.

Missionary Conference in Indiana.

(Madison local Paper.)

The Conference for the southern part of Indiana, which commenced its session here on Tuesday evening and closed on Wednesday evening of this week, has been of special interest.

On Tuesday evening, after the opening religious services, the Rev. W. N. Webbe, of Evansville, who is a member of the Board of Missions, gave a statement of the missionary affairs of the Church, which are very discouraging in this State. He said that if something more was not done soon than was now being done, the work for the relief and prosecution of the missionary cause in this State would have to be entirely abandoned. The Rev. F. B. Dunham, of New Albany, followed by stating the facts in regard to the missionary interests. He took a brighter and more encouraging view of the matter. He was quite disposed to encourage his listeners to continued and more active work in the cause.

Mr. Fried Harper then discussed the subject "Reasons for Aggressive Work," which had been assigned to him. He argued strongly for aggressive missionary work by the members of the Church in their parishes at home, showing the surest way to strengthen Churches in missionary and other respects, was to work zealously and aggressively in all Church interests and affairs at home.

Wednesday morning the full morning service was had, and a sermon, after which the Holy Communion was participated in by a large number of persons. In the afternoon there was an informal meeting to consider the formation of a mite missionary society, a goodly number subscribing as contributors. This was an encouraging start.

The Conference convened again Wednesday evening to consider the subjects laid down in the programme. Rev. W. N. Webbe, of Evansville, made a forcible speech on the principle and plan of mite contributions, and presented some beautiful illustrations. He is a captivating speaker.

Mr. John X. Reynolds, of Madison, then presented his thoughts on the "Motives to Zeal." He manifested a good deal of earnestness. He could not do otherwise, because he is an earnest man. Mr. John W. Shipley then expressed his views on general religious work.

Rev. Mr. Dunham, of New Albany, and Rev. Mr. Jones, of Aurora, made remarks on the parochial and general work of the Church.

The Rector of the Church, Rev. Edward Bradley, made a few touching remarks, re-

viewing the action of the Conference, expressing his satisfaction at the results, and the admirable spirit that had pervaded the whole Conference. The visitors expressed themselves delighted with the Conference and the very generous and hospitable manner in which they had been entertained by the members of the Church here. The Conference has no doubt had the good effect of inspiring more zeal in parochial work and more interest and liberality toward the missionary affairs of the Church.

The Rev. Bishop Falkner, late a Congregational minister, whose people gave him a hearty God-speed when he came into the Church, was ordained on Sunday last, at Holy Trinity, Brooklyn, by Bishop Littlejohn. Mr. Falkner was a man of repute in the denomination he has left, and will be a valuable accession to the Ministry of the Church.

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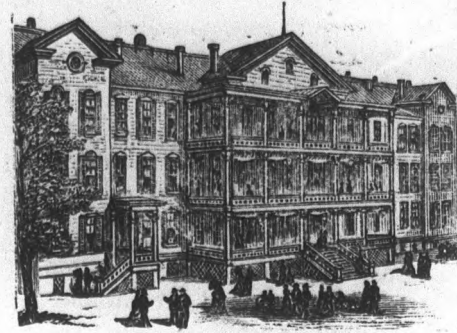
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