

# The Living Church.

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

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CHICAGO, THURSDAY, OCTOBER 14, 1880.

WHOLE No. 102.

## Some Foreign Notes.

Prepared for the LIVING CHURCH.

—The magnificent monument which has been erected at Geneva, to the memory of that old wretch, the late Duke of Brunswick, whose only epitaph ought to have been "Here lies a fool, a debauchee and a tyrant," has been so shaken by earthquakes, that it is tumbling down, and will have to undergo very extensive repairs. Other Swiss news of interest is the finding of another lake-village, near Neuchâtel. Several millstones, quite new, others half made, have been brought to light; from which it is inferred that the places may have been the seat of a manufactory of these articles. Another conclusion drawn from this find, is, that Swiss pile-buildings served as actual dwellings for the primeval inhabitants of the land; and were not as has been supposed, used merely as storehouses.

—The Church and Stage Guild, in London, has been discussing the subject of the representation of drunkenness on the Stage. The general conclusion was that it was a powerful way of showing the horrors of intemperance; but it has always seemed to us, as if it made more merriment, than it taught temperance. The Rev. Mr. Horsley read a paper on the subject, and commended the example of Shakespeare, who always held drunkenness up to blame. He then took up the play of "Drink," about which so much has been said "pro and con," and remarked, that, on two classes, it was inconceivable to him that its effects would not be lasting and profound. First, those who could not but be conscious that the awful end of the drunkard, might, in no remote time, be their own; and, secondly, those engaged for the sake of others in active temperance works, who refused to echo the voice either of Cain, "Am I my brother's keeper?" or of the priests, with Judas, "What is that to us?" Having all referred to the good effects produced by "Rip van Winkle," Mr. Horsley, on the conclusion of his paper, asked those of his audience who were actors or actresses, to use their mighty power for righteousness against the sin which all must recognize and deplore, and which all could do something to discountenance and prevent.

—That queer old violinist—Ole Bull—had a grand funeral in Norway. He died at a chateau which he had built on a little island, about twenty miles from Bergen. In the magnificent music hall, his body lay in state, surrounded by trophies of his long life—a gold service from the Emperor Nicholas, of Russia, a silver music stand from the students of St. Petersburg, a crown of diamonds and pearls from California, Orders and Decorations from all the kings and queens of Europe, pictures and treasures of all kinds. The King sent telegrams of condolence to his family; and the government ordered a large steamer to the island, for the convenience of those who wished to pay their last tribute of respect. When the day for burial came, the government again sent a steamer, to bring the remains to Bergen; and fourteen other steamers, all draped in mourning, with flags at half mast, to escort it. The body was borne to the boat by the peasants on the estate, and the cortege proceeded to the city. When the landing was reached, the remains were transferred to a funeral-car drawn by four splendid horses, and all the musical societies joined the immense procession, which, preceded by sixteen young girls clad in mourning, moved forward to the sound of Chopin's Funeral March, the tolling of the bells, and the booming of the minute guns from the two fortresses that guard the entrance to the harbor. All business in the city was suspended; shops, banks, and all public offices were closed, and all the way from the landing-place to the cemetery (a distance of three miles), the houses were draped in mourning, and the street was strewn with flowers and evergreens.

—Some very sensible words have been said about the "palaces" in which the English Bishops live. Very many of them are buried in the country, far away from towns and cities; and the clergy are practically debarred from personal interviews with their Bishops. When Dr. Selwyn was made Bishop of Lichfield, he found that he was expected to go and live out in the country, somewhere; but he said, sturdily, "Lichfield is where I ought to live, and where I mean to live." And live there he did. His successor took the same stand; and at last, the Ecclesiastical Commissioners have sold the inconvenient country-house. Can the dissent in Wales be wondered at, when the great men who have successively filled the See of St. David's, are buried in the country; and such towns as Swansea, with some hundred thousand inhabitants, have about one sleepy Church service in the Welsh language, for every twenty such services held by the Dissenters. The Bishop of St. David's, preaching Welsh sermons in Swansea, would stimulate the parochial clergy and the laity to provide for the Welsh speaking people, so that they need not be driven out of their own churches, by the unknown tongue prevalent in them. And, did space permit, the great loss to souls, especially in large towns, when no Bishop resides in them, and in country districts, when the Bishop is not near some focus of roads, might be illustrated from other country palaces. A great deal is demanded of Bishops now-a-days; but few of them are

young men, and not many of them can be expected to practice the ubiquity of the late Dr. Wilberforce, so that an extra journey of a few hours every time they go out into their dioceses, is to be deprecated.

## Church and State.

From our English Correspondent.

LONDON, Sept. 29, 1880.

This year, I have paid a holiday visit to Bournemouth, which is, I think, the very prettiest sea-side place that I have yet seen; and which has just gone through an ecclesiastical experience, unprecedented (I would fain hope) in any country.

Originally, Bournemouth could not even boast of being a parish; it was a mere chapelry in the parish of Christ Church. It had a tumble-down old Church edifice; and an ecclesiastical income, equivalent to two hundred and fifty dollars. In 1845, it fell into the hands of the Rev. A. M. Bennett, who pulled down the old church, and substituted for it one of the largest and handsomest that have been built since the Revival. He also built a chapel-of-ease. What amount he, and the congregation that he gathered around him, have spent, I cannot tell; probably, not far short of \$500,000. Yet, when this good man died, the patrons, whose right accrues from the fact that he represents the original founder, with his trumpety \$250 (a gentleman who rejoices in the polysyllabic style of "Sir George Elliott Meyrick Tupps-Gervis-Meyrick, Baronet"), steps in, waves aside the infinitely larger claim of the second founder; and, in spite of almost frantic protests on the part of a large and united congregation, insists on appointing Bishop Ryan, formerly of Mauritius, "a returned emigrant," as this kind of prelate is called. Which thing is an allegory.

I dare say, that American Churchmen, when struggling with the difficulties that surround them, are often inclined to envy the Church "at home." Of course, I cannot tell; but I suppose that the idea of the Church of England, which prevails on your side of the Atlantic, is—that she has replenished the land, and subdued it; that every inch of territory is under the effective pastoral care of somebody; that, every-where, there is a church for every-one; and that the parish-priest lives close by, in a parsonage hung with roses and jasmine, standing in the prettiest conceivable garden, as charming as the surroundings, and as comfortable as it is charming. I dare say you think that the piety of our forefathers has placed out of reach all such troubles as those which "Vestryman" so very pathetically bewails, in your impression of the 9th ultimo; and that the lot of the English parson is a realization of the aspiration "Give me neither poverty nor riches," a modest, gentlemanly mode of life, a life free from ostentation and from carking care.

Never was there a greater delusion. We have plenty of these idyllic parsonages, up and down the country; but very few of them have been built, or are kept up, with the money of the pious ancestor. In fact, the church at Bournemouth is but a picture, in little, of the Church throughout the country. Of the ancient buildings, a very large number have been actually re-built; and there are, now, very few, on which as much has not been expended in restoration or adornment, as would supply an equal number of sittings, at \$25 each. That is about the amount that is spent by respectable dissenting denominations, upon the provision that they make for public worship. And then, as to income, there are, doubtless, a few ancient benefices, of decent amount; but, the most liberal computation of the old endowments of the Church, is not above \$10,000,000 a year, and as there are, at least, 20,000 beneficed or licensed clergymen, you may judge how far they are provided for, by the pious ancestor. Further: experience has shown, that the amount of pastoral work that is exigible by law, is utterly useless for any purpose whatever. Hence it follows, that the Church-life of the present day is as much the result of the voluntary liberality of living Churchmen, and of the voluntary zeal of living priests, as the Church-life of America itself can be.

But now comes the monstrous wrong. Because this fine rose has been grafted upon the ugly stock of Establishment (which has, from the first, been a mere synonym for every kind of abuse), our politicians coolly tell us, that we have no rights at all. The Liberationist organs have said, in so many words, that if a Churchman builds a church, or endows a priest, his donation is made to the State; and that parliament has a perfect right to step in, even in his life-time, and dispose of it, as it pleases. In a word, the claim of the polysyllabic baronet is put forward, in respect of the whole property of the Church. If the claim were to go a little further, and extend to all places of worship, and to property kept for their sustentation, its injustice would not, of course, be cured; but the intolerable affront that is offered to Churchmen (and they are, after all, a majority of the population), would be avoided. To say, that we are incapable of settling property for the purposes of religion, whereas any dirty little sect may create endowments at its pleasure (for that is what it comes to), is really intolerable; especially, when it is remembered that the State, until the Sir George Meyrick's family, never

had anything whatever to do with the original endowments. The Church of England is older than the State, by many centuries; and the possessions that were granted to her, were given, without any thought that a Parliament would be created in the Thirteenth Century, which, in the Nineteenth, would advance such claims.

You will now understand how grave is the indignation with which we regard the passing of the Burials-Bill. Dissenters may, at their pleasure, come into our churchyards and cemeteries, the gift to the Church of living donors; whereas their own are regarded as absolutely sacred. In fact, so far from being the "Established" Church, it would be far truer to say, that the Church of England is the "Plundered" or the "Enslaved" Church; and (what is the bitterest ingredient in the dose of humiliation) all this was brought upon us by the Archbishop of Canterbury, and half of the right reverend Bench, who voted with him.

You will find, in the Church-papers of this week, an account of the funeral of Father Lowder, of St. Peter's, London Docks; and I hope that you will find room for it. No better illustration, surely, would be given, of a zeal which establishmentarianism could never call forth, but which it does something to check. I am happy to think that "we have, within the land, five hundred good as he," or nearly so.

## The Ninety-Ninth Biennial Convention.

(Reported for the Living Church.)

NEW YORK, Oct. 9, 1880.

Tuesday, the day before the meeting of the Convention, was dreary enough, as the Deputies disembarked at the various depots, and wended their way to the headquarters of the Committee of Entertainment. Many a new silk hat was ruined in the drizzling rain, and no hope of another for three years to come. It had been made evident, beforehand, by the invitations, which were sent out to the Bishops and Deputies, that New York was not ever eager to receive them; and nature seemed to sympathize with the feeling that was supposed to prevail in the Church circles of the metropolis. Your Correspondent cannot ascertain the exact facts in regard to the entertainment question; but the opinion is widespread, that the Convention is ambitious to distinguish itself on this occasion, in the way of hospitality, but will do what it does from a sense of duty. The invitation to the Deputies reads: "If no arrangement has been made by the Diocese of which you are a Deputy, for your expenses during the session of the Convention, and if you desire that such provision shall be made by the Diocese of New York, will you be good enough to notify the undersigned to that effect." Some of the Deputies have felt constrained to pay no attention to the notice, as it was extremely distasteful to them to express a desire to be entertained by the Diocese of New York.

Wednesday, the day of meeting, brought a clear sky; and, it is to be hoped, dispelled the clouds of dissatisfaction that had been engendered by the vexed question of Entertainment. The Deputies began to gather around old St. George's Church, an hour before the Service, with smiling faces and hearty handshakings; and many were the happy recognitions of old friends, on the side-walk, and in the porch. It was a scene to study and to rejoice over. As the Bishops alighted from their carriages, they were thronged by clergy and laity, who recognized, in one and another, the friend and pastor of other days. It was affecting to see with what devotion dear old Bishop Green was met by a clergyman to whom he had been as a father in years gone by. "I was baptized and confirmed and ordained by Bishop Green," said the young man, with tears of happy remembrance in his eyes, "and he is as true as steel." Many were the Timothys that found there the aged Paul, their father in the Faith.

As the throng increased, the study of character became more interesting and varied. The laymen were evidently men of business; and, not a few, men of work. They seemed to be less social than the clergy; and I could not but form the opinion, that the habits and life of our business-men are calculated to induce reserve, and foster a reticence and a "taking of thought," that in a great measure unfit them for the enjoyment of social life.

Among the clergy, every variety was represented. There was the "robust" clergyman from the large diocese, with an important air and a lordly bearing, and there was the meek and unassuming Deputy from the "Pocket Diocese"; the city Rector, in elegant broad-cloth and shining shoes; and the country parson, jaded by the long journey, and somewhat out of repair; the well-fed and spherical conservative; and the lean ascetic, with prominent nose, and hollow eyes, and sunken cheek. That man is a Priest, and that one a preacher; each, in his way doing good service for the Church. Then, too, there is a bilious-looking student, vaguely regarding the Bishops and Deputies, as they pass; and, doubtless, dreaming of Ecumenical Councils, and Apostolic Succession.

Before the hour for Service, the large church is comfortably filled; and the great organ im-

proves the opportunity to be heard. A correspondent of one of our Church-papers, referring to the meeting of the Convention in St. George's, has said that the lamb has laid down in the lion's den. I had no idea that the lion could roar so loudly. The thunder of the organ, for a half hour, was almost deafening. Perhaps it was needed, to drown the noise of conversation that was going on in pews and galleries, all over the church. It was a most unseemly spectacle; and, with the crash and roar of the organ, was a most unfitting preparation for the solemn service that was to mark the opening of the great Church Council. There was another feature of the hour, which was not calculated to awaken reverence. At short intervals, people appeared in the Chancel, gazing over the congregation, as if looking for seats. They fitted out and in, through the door leading to the vestry-room; wandered about the holy place; and passed around the Altar, with the familiarity of actors behind the Scenes. I know that you do not wish your Correspondents to find fault, and do not open your columns to needless criticism. But it seems to me, that, such a violation of good taste, to call it by no worse name, ought not to go unnoticed.

As the Bishops came up the aisle, the choir started the Processional Hymn, and the great congregation joined. The aged Presiding Bishop, supported by the Primus of Scotland, led the way through the opened ranks; then came the distinguished guest of the Convention, the Old Catholic Bishop of Switzerland, vested with embroidered cope, followed by the prelates of our Church in the order of their consecration.

Of the service, I need not speak in detail, as this has been assigned to another Correspondent. I cannot, however, refrain from expressing the hope, that the services of our General Convention will, hereafter, be directed by a competent Committee, and be prepared and published for the use of the Convention. Far be it from me to criticize the Services of this old parish-church, as they are rendered on the Lord's Day for the edification of the people. But there is no reason why this or any other parish church should arrange the services for such an occasion as this. It is the General Convention that is to conduct the service, and not the parish or the parish church. Of course, the Convention cannot do this without due provision; and, in the absence of such provision, the parish should have the thanks of the Convention for supplying the need, as far as possible.

The sermon, by the scholarly Bishop of California, was short and practical. He took his text from Jeremiah 8:11, "Peace, peace, but there is no peace." His theme was, that true religion required a constant struggle and warfare; while the popular religion of the day promises peace and grace, without a struggle. The Church was cradled in opposition and war. But times have changed. Christianity is popular where it was once persecuted; and this changed condition is fraught with danger. The easy way is now sought and followed. The characteristics of this popular religion are, first—Absence of Spiritual earnestness. The intense earnestness of the Apostles and primitive Christians was graphically portrayed. But now "Conversion" is thought to include it all, in the popular mind. The preacher entered a strong protest against the common neglect of parents and sponsors, in failing to train the children. Too often, they are left to the influence of a chance conversion, in the expectation that in an instant of whirlwind-agitation they may be changed from sinners to Saints. Second; The absence of a profound spirit of repentance, such as we find in the Saints of old. In place of this, there is a gentle regret for sin, and a weak excusing of it, on the ground of the infirmities of our nature. It is sickly and superficial. Third; The absence of self-denial. The freedom of the Gospel is a favorite theme. Faith is made to take the place of sacrifice. But it was not so of old. Faith and works were joined, as in the building of the grand cathedrals.

The Holy Communion was celebrated; the Presiding Bishop being the Celebrant. Many rejoiced, and were comforted, to hear that voice so long familiar, speaking with such distinctness the solemn words of Consecration. A large number received. At the close of the Service, the members of the Convention went, by invitation of the Rector and Vestry, to the Sunday-School room in the adjoining Chapel, where a liberal lunch was served.

The Convention met for organization, at four o'clock, at the Church of the Holy Trinity, near the Central Depot. Aside from the noise of a busy locality, the place seems to have been admirably chosen, and the church is well adapted to the needs of the Convention. Of course, in a building large enough for such an assembly, an effort must be made by all speakers, to be distinctly heard. If some fail to be heard from, I believe it will not be the fault of the church.

The first vote for President counted 269. Necessary to a choice, 135. Of these, beside some scattering votes, Dr. Schenck, of Brooklyn, received 41; Dr. Van Deusen, of Central New York, 68; Dr. Dix, of New York, 79; Dr. Beardsley, of Connecticut, 85. On the second

Ballot, the vote stood as follows: Dr. Schenck, 17; Dr. Van Deusen, 25; Dr. Dix, 84; Dr. Beardsley, 135; the whole number being 261. Dr. Beardsley was declared elected. The rule of electing the Secretary by ballot was suspended by a two-thirds vote; and the former Secretary, Rev. C. L. Hutchins, was re-elected. So far as I can learn, the elections give general satisfaction. Mr. Hutchins has discharged his duties, heretofore, with great acceptability; and the Rev. Dr. Beardsley is widely known and honored in the Church. He is said to have the business and executive ability that are required for the office; and it is predicted that he will be independent and impartial in his rulings. This he pledged himself to, in the graceful speech with which he indicated his acceptance of the duties of his high and responsible position.

The nomination, by Chancellor Judd, of Illinois, of Dr. Dix, was handsomely done; and the vote given to him is considered to indicate a great advance in liberality and Churchly sentiment, over that which was manifest in the session of six years ago. It is evident that the present Convention will be controlled by no narrow and partisan spirit, and that its actions will tend to promote the progress of the Church on Churchly lines.

On Thursday, the second day, various Memorials and Resolutions were presented, and referred to the proper Committees. I note here, as indicating some of the topics likely to engage the attention of the House, the motion of Dr. Norton of Virginia, requesting the Committee on Canons to enquire into the reported action of the Bishops, in deposing the late Bishop of Michigan. From the spirit of the House, it was evident that this subject will be summarily disposed of, should it ever come back from the Committee. A memorial from the Convocation of the Missionary District of Arizona and New Mexico, (introduced by an eloquent speech by Hon. Bradford Prince), with a Resolution asking the House of Bishops to nominate a Bishop for that District, was acted on favorably, and without delay. A memorial was received from Dakota, asking to be erected into a diocese. There are now, in the Territory, 12 clergy, 30 parishes and stations, and 500 communicants. Dr. Craig offered Resolutions, to change the time of meeting of the Convention, from once in three years, to once in five years; and to reduce the representation from four Deputies of each Order, to two. A Deputy from Pennsylvania moved to have the subject of representation considered by the Committee; and recommended that it be appointed according to the number of communicants in each diocese. Dr. Hanckel, of Virginia, presented the action of the last Convention of that diocese in favor of an Assistant-Bishop.

The Secretary announced, that the Rector (Rev. Dr. Tyng, Jr.) and the vestry had invited the Deputies to a daily lunch during the session of the Convention. This was the first intimation that the Deputies had received of the generous provision, and it was received with general favor. As the LIVING CHURCH received no card, your Reporter cannot speak of the proceedings in the lunch-room. It was strictly a secret session; and it is to be hoped it was a success. I may be able to make out, for my next letter, an accurate Bill of Fare, as the items come in from the Deputies.

The afternoon was mostly occupied in receiving distinguished visitors. Bishop Cotterill, Primus of Scotland, was introduced as the first Scottish Bishop that had visited America. My Lord is a noble looking man, and speaks gracefully. His iron grey side-whiskers, florid complexion, and sturdy frame, showed that Episcopacy in Scotland is not on the wane. He complimented the House, and the Church that it represented; and said, that—in many things—especially in organized union of clergy and laity in Church work and legislation, it realized, more fully than had been elsewhere realized, the ideal of the Catholic Church. Bishop Herzog was then introduced, and made a speech in German. It was beautiful for sound, but not easy to be "understood of the people." The Swiss Bishop is not imposing in appearance. He is rather small and spare; but he speaks with great fluency and power, and carries himself with dignity. He seems to be a great favorite here. Next came the Delegation from Canada; several clergymen and laymen. The President, in introducing them, gave them a sly caution to be brief. To this, however, they appeared to pay little heed. Their speeches were very interesting, and were listened to with great attention. Dr. Hill, the first speaker, dwelt upon the great changes that had been wrought during the century, in the Church of this great nation; and urged, that both in the Old country and in the New—the Church should strive to become the house of the people, and not exclusively of the aristocracy. The great speech of the day was Dr. Sullivan's, formerly Rector of Trinity, Chicago. He confessed to being a deserter from our ranks; had come to serve a writ of attachment from Canada, on the whole American Church; announced, that free-trade and reciprocity had been declared between the two branches of the Church; acknowledged the indebtedness of the Canadian Church to

Concluded on 8th page.

## Diocese of Missouri.

## Forty-first Annual Convention.

This body met in St. George's Church, St. Louis, on Tuesday, the 28th ult., under the presidency of the Bishop of the Diocese. The Bishop of Michigan was present in the Chancel. After Morning Prayer, and a sermon by the Rev. F. B. Sheetz, there was a Celebration of the Holy Eucharist.

The Convention was called to order about 1:15, P. M., when thirty-two of the clergy, besides the Bishop, answered to their names, and twenty-seven lay delegates. Mr. John R. Triplett acted as Secretary. In the course of his Address, the Bishop remarked, that although the past year had been one of marked gain for the diocese, it yet had but little to boast of. But, at the same time, there was very much for which they might thank God that He had enabled them to accomplish. He greatly lamented the serious want of clergy, and especially in the city, where, he said, there had not been a single new parish begun during the past eight years. He congratulated the diocese upon the great progress that had been made, throughout it, in the reduction of debt on parishes; referring especially to Christ Church, St. Louis, the condition of which had occasioned the deepest anxiety. "The relief, then," he added, "arising from a knowledge of the fact that the entire amount of the debt has been subscribed, and that the greater part of the sum has been paid; and that, please God, the debt, before we meet again, will be wholly removed, is correspondingly great. The intelligence from St. John's and the Holy Communion was equally encouraging. Trinity, too, had been steadily reducing the amount of its debt, and St. George's was entirely free. And so, also, throughout the entire Diocese, there had been a great reduction of pecuniary obligations.

The total value of Church property in the diocese, at the present moment, is \$936,325, of which \$669,000 is in the City of St. Louis. On this property, there is an indebtedness of about \$50,000. The present number of clergy connected with the diocese (55) is larger than it has ever been.

In the course of the day's proceedings, notice was given, by the Rev. Mr. Robert, of a motion, to change the time of holding the Convention, from September, to the first Monday in May. The same gentleman also introduced a Resolution, looking to a repeal of Subsection 4, Section 2, Canon 11, Title 2, of the Digest. It provided "that the clerical and lay deputies of this diocese be instructed to use every effort to secure the repeal of the section mentioned," and was carried.

Quite an excitement was created, during this day's session, by the introduction, by the Rev. T. M. Thorpe, of Nevada, of the following Resolutions: Resolved, that the Rt. Rev. Charles F. Robertson, D. D., the clergy and the laity of the diocese of Missouri of the American Catholic Church, in Convention assembled, do hereby send fraternal greetings to the Rt. Rev. Edward Herzog, Christian Catholic Bishop of Switzerland, and to their brethren, the clergy and laity of his pastoral care.

Resolved, That the Secretary be hereby requested, officially, to forward the above resolution to the Rt. Rev. Bishop and clergy.

"Then rose," from floor to roof, the protest loud;

"Then shrieked the timid, and stood still the brave."

Resolved, That the members of this Convention have observed with the deepest interest the restoration of a truly Primitive and Catholic doctrine and discipline among their brethren known in Europe as Old Catholics, and as Christian Catholics; that we rejoice to have heard of the visit about to be made by Edward Herzog, Christian Catholic Bishop of Switzerland, to the General Convention of this Church, and that we desire our deputies in General Convention to convey our greetings in Christ to the said Bishop Herzog, and through him to the people of his charge.

Resolved, That the delegates of this Convention to the General Convention be requested to wait upon the Right Rev. the Bishop of Edinburgh, and present to him the fraternal greetings of this Convention.

Returning, for a moment, to the subject of the Bishop's Address, we gather from the published Report, that he recommended "a return to the older forms," a restoration, "for instance, of the Magnificat and the Nunc Dimittis, and other beautiful hymns, to the place which they formerly held."

Upon the question of changing the time for holding the Diocesan Convention, from the fourth Tuesday in October, to the first Wednesday in May, the proposition was adopted; and, according to the Canon governing the case, it was laid over for discussion at the next Annual Convention.

The following gentlemen were elected as the Standing Committee: Rev. M. Schuyler, Rev. P. G. Robert, Rev. George K. Dunlop, Mr. H. I. Bodley, Mr. J. W. Luke, and Mr. Silas Bent.

Mr. Joseph Franklin was re-elected Treasurer of the Diocese, without ballot.

The Church of the Holy Communion, St. Louis, was fixed upon as the next place of meeting, for the Convention.

The Wednesday evening session was devoted to Missions; and that on Thursday evening, to Sunday-school work. The Convention adjourned, on the same evening, *sine die*.

upon the lamentable lack of candidates for Holy Orders. He referred also, to the vexed Vestry system; suggesting, however, no remedy, except greater care in the selection of vestrymen, and "prudent exercise of power by those selected." He also urged, upon the parochial clergy, the practise, wherever it might be possible, of a Celebration of the Holy Communion, on every Sunday. "This," he said "is the standard to which I think we should come."

Many other points of importance were brought before the meeting by the Right Reverend speaker, which it is impossible for us to give even in an abridged form. Moreover, as the report in the secular papers are furnished by men unacquainted with the Church questions, we cannot be always sure that we have been put in possession of the actual utterances of the speaker. As far as we can gather, however, from the Report which lies before us, the Bishop alleged, as "the dominating reason" for the falling off in the growth and extension of the Church in his diocese, "the agitation which has been going on, for years, in the matter of ritual." We were not aware before, and we regret to learn, now, that Missouri has been so seriously agitated upon the subject in question, as to retard its spiritual growth; showing itself in a falling-off in the number of Baptisms and Confirmations. But it strikes us very forcibly, that of the apparent inability to understand the difference between the Catholic Church and the Roman Church, which was manifested by several members of this Convention, and the non-appreciation of the Divine Gifts conveyed through the medium of the Ministry and Sacraments, which is the inevitable result of such inability—if, we say, this is the theological status of any large number of the clergy and laity of the diocese of Missouri, we need go no farther, in our search for the cause of the falling-off which the Bishop deplures.

While we are upon the subject, we will state, that the debate upon the term "Catholic" was reopened on the second day of the session, by the Rev. H. D. Jandire, who said, in the course of the discussion that a body of men, who can come here and declare that they believe in the Holy Catholic Church, and then go to work and "sit down upon the Apostles' Creed" in this way, are certainly acting very, very strangely. Every man who believes in the Creed and the Church, should have voted for the previous resolution.

The matter came up again on the last day of the session, and resulted in the following Preamble and Series of Resolutions, proposed by the Rev. F. B. Sheetz, who stated that they had been arranged and agreed upon by several members of the Convention, whose views widely differed in other regards.

"Whereas, The body of Christ is One, Holy, Catholic and Apostolic; and

Whereas, Every national Church of Christ is a member of that One Body, and is virtually interested in the well-being of all the rest; and

Whereas, The prayer of our Divine Lord, six times uttered in His night of agony, was that all members of His Body might be one, even as He and the Father are One; and

Whereas, All the members of the Body of Christ are not only bound to pray as the Church has taught us, that all who profess and call themselves Christians may hold the Faith in unity of spirit and in the bond of peace; also, to recognize and promote the unity of Christ's Church in every possible way: Therefore,

Resolved, That the members of this Convention have observed with the deepest interest the restoration of a truly Primitive and Catholic doctrine and discipline among their brethren known in Europe as Old Catholics, and as Christian Catholics; that we rejoice to have heard of the visit about to be made by Edward Herzog, Christian Catholic Bishop of Switzerland, to the General Convention of this Church, and that we desire our deputies in General Convention to convey our greetings in Christ to the said Bishop Herzog, and through him to the people of his charge.

Resolved, That the delegates of this Convention to the General Convention be requested to wait upon the Right Rev. the Bishop of Edinburgh, and present to him the fraternal greetings of this Convention.

Returning, for a moment, to the subject of the Bishop's Address, we gather from the published Report, that he recommended "a return to the older forms," a restoration, "for instance, of the Magnificat and the Nunc Dimittis, and other beautiful hymns, to the place which they formerly held."

Upon the question of changing the time for holding the Diocesan Convention, from the fourth Tuesday in October, to the first Wednesday in May, the proposition was adopted; and, according to the Canon governing the case, it was laid over for discussion at the next Annual Convention.

The following gentlemen were elected as the Standing Committee: Rev. M. Schuyler, Rev. P. G. Robert, Rev. George K. Dunlop, Mr. H. I. Bodley, Mr. J. W. Luke, and Mr. Silas Bent.

Mr. Joseph Franklin was re-elected Treasurer of the Diocese, without ballot.

The Church of the Holy Communion, St. Louis, was fixed upon as the next place of meeting, for the Convention.

The Wednesday evening session was devoted to Missions; and that on Thursday evening, to Sunday-school work. The Convention adjourned, on the same evening, *sine die*.

Correspondence of the Living Church.

Allow me to supplement the able letter of Judge Sheffey, in reply to "Henrico," in a recent issue of the LIVING CHURCH, by stating, that—in the total of contributions to Church-rent, reported in the Diocese of Virginia, for 1879—is not included the salaries of the Clergy, which are reported in the Dioceses. These would add to the offerings of the dear Old Diocese, at least \$75,000.

WILKESBARRE, P. O., Oct., 1880.

H. E. HAYDEN.

## Indiana.

## Convocation of Southern Deanery.

## Correspondence of the Living Church.

The Primary Convocation of the Southern Deanery, was held in St. Paul's Church, Jeffersonville, Sept. 28th and 29th (Feast of St. Michael and All Angels). On the first evening, the provisional Dean (the Rev. E. Bradley, of Christ's Church, Madison), made a very interesting address, on the condition of the Church in the Diocese, and especially in the southern portion. Little has been done, or even attempted, in the large territory embraced in the New Convocation. Southern Indiana is as much a missionary field, to-day, as are any of the Districts in the far West, where the attention of liberal Church people is usually directed. The Address was calculated to arouse all who listened, to a sense of responsibility—few and weak as we are—for the entire lack of Church ministrations, in many large and populous counties.

On Wednesday morning, there was Morning Prayer with a Celebration of the Holy Communion. At this service, the preacher, the Rev. A. Reeves, of Worthington, dwelt upon the obligation of work, in view of the material with which we are furnished; taking his text from I. Chron., xxii. 16: "Of the gold, the silver, and the brass, and the iron, there is no number. Arise, therefore, and be doing; and the Lord be with thee."

On Wednesday afternoon the Convocation was permanently organized, by the election of the Rev. E. Bradley, Rector of Christ Church, Madison, as Dean, and the Rev. Chas. A. Cary, of St. Paul's Church, Jeffersonville, Secretary.

Matters of interest were discussed, informally, after the organization. The Convocation then adjourned to meet at 2:30 o'clock. The evening session was one of great interest; the large congregation present listened attentively to the Dean's presentation of the operation of the "Mite Missionary Association" in various parishes of the Diocese, particularly in his own. The system was shown to be the most effective of any that had been tried, for raising money for Missionary work.

Brief addresses were made, by the Rector of St. Matthew's, Worthington, and by the Rector of the parish. Thus ended a most pleasant and profitable meeting of the representatives of the southern parishes. While not enough of the parishes were represented, the interest on the part of those present was very manifest. At a subsequent meeting of the members of St. Paul's, a Mite Missionary association was organized, and a good amount pledged for the work.

## The Church in Elgin, Illinois.

## Correspondence of the Living Church.

My wish that your readers may know that the Church in this thriving, industrial city is not entirely extinct, is my apology for writing this letter.

Church-life in Elgin, which has either been struggling along under peculiar difficulties, or lying dormant, for years, has at last revived; and, if God should be pleased to bless our present endeavors, a bright future seems to be before us.

An event has just happened here, which will be remembered with gratitude by all Churchmen and Churchwomen, and be looked back upon, we hope, as the starting-point of a vigorous prosperity. That event is—the laying of the Corner Stone of the "little church around the corner," which we are building.

This parish,—called "the Church of the Redeemer"—is nearly twenty-three years old; and, during all these years, there never has been a church-building in which to worship. Two or three attempts have been made to build, with no success; and now that the Corner Stone of a new edifice has actually been laid, we think that Church-people have abundant reason to feel joyful over it; more especially they who have lived here for a number of years, and who have "borne the burden and heat of the day."

About a year ago, the question of building was agitated among us again. Several meetings of the parishioners were held, and a good deal of interest was manifested. Subscription papers were circulated; and, in a few weeks, principally through the efforts of a few of the earnest, working ladies, the sum of nearly \$2,800 was on the papers. About this time, one of Elgin's most enterprising and public spirited citizens—Mr. H. L. Borden—came forward, and offered to purchase, and donate to the parish, a lot, on which to build the church. This noble and generous offer (from one, moreover, who is not a member of the Church) was gratefully accepted; and a corner lot, measuring four by eight rods, was purchased by Mr. Borden, for \$1,800, and held for the parish.

I will not trespass upon your columns by going into details; but will proceed to state the result of the efforts made. The plans and specifications, which were drawn up, and donated by Mr. Clarence L. Stiles (a former Elginite, but now of Chicago), provided for the erection of a brick building. In the latter part of last August, it was decided to proceed at once to build. The contract was let; ground was broken on the 2nd of September; and, subsequently, arrangements were made for the laying of the Corner Stone.

Accordingly, on the afternoon of Tuesday, Sept. 28th, the Bishop, with the Rev. Peter Arvedson, of Algonquin, and Rev. E. F. Cleveland, M. D., of Dundee, duly vested, and accompanied by the vestry and choir, went in procession to the site, repeating the 122nd Psalm. The Service proceeded, as is usual on such occasions. There was a congregation of between two and three hundred, composed of those who were interested, and those who came from mere curiosity; but the close and earnest attention given throughout, showed that all were much impressed. A short

and pointed Address touching upon our responsibilities in the present undertaking, was made by Dr. Cleveland. He was followed by Bishop McLaren, who made an eloquent and stirring Address, in which he dwelt, principally, on the prevailing irreverence of the times. He was listened to with deep interest. Among the articles deposited in the corner-stone was a copy of the LIVING CHURCH.

The building is to be 36 feet front by about 70 feet deep, with a recessed Chancel. It will be of Elgin brick with Lemont stone trimmings, and will cost about \$4,000 without seats. The contract calls for its completion on Jan. 1st, 1881.

At present, we are having no regular services here. There is a Sunday School of about 40 members, with 7 teachers. Mr. John Hobbrough, who has worked faithfully for the Church here for years, is at the head. We have had no settled clergyman here for over two years; but occasional Services have been held, principally by the Bishop, and by that faithful and hard-working priest, Rev. Peter Arvedson.

Elgin is such a growing, thriving place, and there are so many young men and women employed here, who have no especial religious connections, that it is important the Church should be established on a firm footing. It should send forth no uncertain sound, nor minister to "itching ears," but set forth the Gospel in the Church, without fear or favor. If this be the result of our present enterprise, the blessing of God will indeed rest upon it! E. T. I.

Oct., 1880.

## Church Work in Michigan.

## From our Detroit correspondent.

At the Annual Conference of the Methodist Episcopal denomination, recently held at Bay City, after the customary examination and passing of the preachers, Rev. W. H. Osborne, for the last two years minister at Owosso, and now, having been passed in due form, announced his intention of becoming a member and clergyman of the Protestant Episcopal Church, and accordingly requested an honorable discharge from the Conference. The request was granted, with kind words. At the customary Wednesday evening service in St. John's Chapel, Detroit, on the 29th of September, Mr. Osborne was presented, by the Rev. Dr. Worthington, for the Laying on of Hands, and was confirmed by the Bishop of Michigan. It was an interesting service. A large congregation was in attendance, most of the Detroit clergy being present, and several of Mr. Osborne's late associates in the Methodist ministry. The Bishop made a most impressive and felicitous Address to the candidates, closing by a graceful and cordial offer of the right hand of fellowship. Mr. Osborne is a young man of considerable intellectual power and cultivation. The Bishop met him, after service, on the occasion of a visitation at Owosso, last December, and this casual meeting has since been followed by a correspondence opened by Mr. Osborne, who has gradually been feeling his way toward the Church. Under the Bishop's advice, he now goes to Bexley Hall, Gambier, O., for a theological course of six months; looking for Ordination at the end of that period. Meanwhile, his wife, with her babe, will be making a long visit to her parents.

The Bishop reports the case of Mr. Osborne as one out of many. The ministers of the various protestant bodies are frequently present at parochial visitations, generally introducing themselves at the conclusion of the service, and speaking kind words of the Church. This general friendliness often assumes the form of a marked and inquiring interest, in the case of the younger and more cultivated men; and Michigan may look for further accessions to the Ministry of the Church from this quarter, within the next year or two. This is an appropriate sequel to the illiberal and unprovoked attack of the revivalist Pentecost, on the Church and her ways, during the course of his Detroit campaign last Lent. The impertinent revivalist was too weak to interfere with the Church's annual revival season; but his impotent hostility has advertised the Apostolic Ministry, the Christian Year, and the freedom enjoyed by all under the paternal and well ordered government of the Church.

The Rev. Lewis C. Rogers, recently ordained Deacon at Grosse Ile, now assumes charge of the missions at Cheboygan and Mackinaw, which the Rev. W. W. Rafter has resigned. The congregation at Cheboygan, though not yet organized as a parish, has undertaken to support itself; and, in its new and consecrated church, offers the promise of a bright future.

The Western Convocation had a meeting on Wednesday, Sept. 23, at Ovid, in Clinton Co., the special occasion being the opening of the new church. At 10:30 A. M., occurred the opening service; the Bishop preaching, and celebrating the Holy Eucharist, and being assisted by the Rev. S. S. Chapin, missionary in charge, and by the Rev. Dr. Joseph Cross, of St. Johns, the Rev. R. W. Dennis of Howell, and the Rev. B. F. Matrau, of Owosso. The business session of the Convocation occurred in the afternoon, the rural dean, the Rev. M. A. Johnson, D. D., being then present, and also the Rev. Eben Thompson, of Lansing. Only one clergyman of the Convocation was absent. Arrangements were made for providing some much needed assistance to the Rev. Mr. Dennis, Missionary at Howell and Brighton, and also to secure the services of a Missionary for Jackson Co. The next meeting is appointed for Wednesday, Dec. 8th, at Lansing. At the evening service, a sermon was preached by the Rev. Dr. Cross.

The new church is a neat edifice of frame, with a spire, a recess chancel, and stained glass windows. The chancel is appropriately furnished, and the pews are of pretty design. The church occupies a well chosen site in the centre of the village, and will accommodate about 200 persons. The small debt will probably soon be removed.

On the evening of Friday, Sept. 24th, at the chapel of Christ Church, Detroit, the Bishop preached a sermon before the Woman's Auxiliary of that parish, on the text, I. Cor.: iii. 9 "For we are laborers together with God." Invitations to this service had been courteously sent to the ladies of the other Detroit parishes. The association has been active and liberal during the past year; among its missionary contributions being the sum of \$160, raised for the outfit of a new missionary to China, and a missionary box sent to Mrs. Payne for her work among the colored people. Its pledge toward the work undertaken by the diocesan auxiliary, is \$200. The Rector is *ex-officio* President. The Secretary is Mrs. Colby; the Treasurer Mrs. Fletcher.

The subscription for the new chapel of Trinity Church, Bay City, amounts to \$6,100. About \$1,300, more will be needed for the completion of the work as planned. The stone has been purchased, and most of it delivered. The foundation was to be completed by the first of this month. The chapel is building on the beautiful site which the parish purchased long ago, and, when completed, will serve, temporarily for all church services, the present uncomely church edifice being abandoned. The Rector of Trinity Church—the Rev. Alfred A. Butler—while in attendance as a Deputy to General Convention, will take charge of the services of the Church at Navesink, N. Y., by exchange with his friend, the Rev. Samuel Edson, who will take Mr. Butler's services at Bay City.

Oct. 1880.

## The Complaint of the Wardens.

## By REV. PAUL PASTOR.

## Written for the Living Church.

My Wardens have entered a complaint. They say that they have a most painful duty to discharge, on Sundays and other days of Divine Service. I added—"If you should be at Church" (for my Wardens, tho' pretty regular on Sundays, are not addicted to week-day attendance, except on Christmas, Thanksgiving, and days of that sort, when they do not lose anything by giving an hour or so to prayer and praise). They both smiled sadly, and went on. They say that, to carry the alms-basins around, has a deleterious effect on their religious condition. They come to have a dreadfully poor opinion of some of the congregation, and that interferes with the cultivation of charity and good will. They notice the persons who generally give; and those who do not; even how much this and that attendant usually puts in. They know, almost to a certainty, how many dead-heads a pew has in it, before they get to it; and so they attribute much of their lack of growth in grace to carrying the basin. Year in and year out, this deteriorating process goes on, until, in a short time, they fear they will have but little piety left. They have both seriously thought of resigning, if only to save themselves from becoming spiritually wrecked. At the same time, they see that the matter would be no better for their successors, than it has been for themselves. No one can have any idea, they insist, of the effect of the alms-bason on the spiritual condition, until he carries it a few months. A ten-button kid glove will lay a ten cent piece in the basin, with complacency; and a gold headed cane will deposit a nickel with evident satisfaction. If fifteen dollar bonnets contribute a quarter, they do well; while a sixty dollar shawl satisfies its conscience with half of that sum, throwing off the fractions. In fine, the position of Warden is unspeakably trying, made worse by the secrecy which the office enjoins upon those who hold it.

I asked if there could be no remedy found for this distressing condition of affairs. The Junior Warden suggested that there be no more secret balloting, but that every one attach his card to his contribution. The Senior suggested that he be allowed to act as usher for six months, and to seat people in church not according to their past dress; but according to their past record at Offertory time. I told my Wardens, that my congregations were small enough now; and, on the whole, that their office was not half so trying as mine, having to offer the alms on the Altar. They never seemed to have thought of that, and agreed to continue in office the rest of the year.

## The Inward Adorning.

## Written for the Living Church.

We cannot all be beautiful in face and figure. Many walk the earth sorrowfully all their days, because of some deformity of body; but, thanks be to God! there need be no malformation of spirit. We are able, through Divine Grace, to be perfect in the inner man. If we fall of spiritual beauty and attractiveness, the fault lies at our own door. We know that the means are provided, by which to do away with every defect of nature; so that we may, through Jesus Christ be acceptable before God, as the first Adam, and the first Eve were, when they came from His Creating Hand. Who does not covet the beauty of holiness, and the verdict "very good," which God will pronounce upon those children of His, who had striven to do His will? If we expect to be taken up, and made over without any effort or will of our own, we shall surely be disappointed. Our co-operation is necessary to the blessed result. Shall we not put forth every energy toward that inward adorning, and so insure the Divine help and Grace? F. B. S.

OHIO.—From a communication sent to the Rev. Henry G. Perry, of this city (an alumnus of Kenyon College), we learn that there are nearly two hundred students "on the hill" at Gambier this year. At Minor Hall, there are so many more than were expected, that it has been already necessary to decline admission to some, besides using rented premises in addition to the usual accommodation. Harcourt, too, is so full that the admission of any more applicants, at present, is altogether out of the question. The number of theological students expected at Bexley Hall is not far from twenty. And Kenyon College comes in, for proportional benefit from so great an influx of candidates.



The Living Church.

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 162 Washington Street, Chicago.

From the report of our Special Correspondent in New York, we give the following summary of the proceedings of the General Convention, up to Saturday P. M.:

Our General Convention assembled in New York, last Wednesday, Oct. 6th; and, after the opening service and sermon, organized, by the election of the Rev. E. E. Beardsley, D. D., of New Haven, as President, and the Rev. C. L. Hutchins, of Massachusetts, as Secretary. The Rev. Drs. Dix, Van Dusen and Schenck, were prominent candidates. On the second day of the session, Bishop Cotterill, of Edinburgh, Bishop Herzog, of Switzerland, and a delegation from Canada, were introduced to the Convention. Memorials and resolutions were introduced, to enquire into the disposition of the late Bishop of Michigan; to recommend the appointment of a Bishop for Arizona and New Mexico; to erect Dakota into a Diocese; to change the time of holding the Convention from once in three years to once in five years; to change the number of Deputies in each order, from four to two; to change the basis of representation, from equality of dioceses, to a *pro rata* on the number of communicants; to authorize the election of an Assistant Bishop for Virginia. Friday was spent by the two Houses, in joint session, as the Missionary Board of the Church; and speeches were made by the several Bishops of the Missionary Jurisdictions, and by the Bishop of Cape Palmas. On Saturday, the papers of the Federate Council of Illinois, were referred to the Committee on Canons.

The following abstract of proceedings on Monday and Tuesday, has been received by Special Telegram to the LIVING CHURCH.

NEW YORK, Oct. 11th, 8:05 P. M.

Yesterday, the various churches of the city were thronged, in order to hear from the many distinguished bishops and clergy. In the evening, a great Missionary meeting was held in Holy Trinity Church, which was densely crowded. Bishop Herzog was among the speakers. To-day, the House was quite full. Prof. Coppee presented a Report on Christian Education (which was adopted), taking strong ground in favor of building, endowing, and patronizing Church Schools. To send our children to sectarian—and especially—to Roman Catholic Schools, is a great mistake, being prolific of perversions. The Rev. Dr. Adams, of Wisconsin, made a characteristic speech, showing how the Church ought to and may utilize the great State Universities, by establishing Church Colleges with chambers, dining-hall and chapel; and, also, a president and one or more tutors for the students who may wish to reside there, and be, at the same time, members of the University. There, they would enjoy all State privileges, while they would still be under Church influences. The resolutions proposed by the Rev. Dr. Beers, of California, for the appointment of a Joint Committee on giving a Bishop to each Territory, passed the House, and the Bishops have concurred. The question of Tenure of Church property, was introduced by Judge Wilder, of Red Wing, Minn., and placed on calendar. A resolution of respect for the faithful in the Southern cities during the prevalence of the yellow fever, was tabled by the influence of the Southern Deputies, who firmly declined to be praised. Much eloquence and no little time was wasted, in the consideration of this matter, and the result occasioned considerable disappointment in many quarters. A Committee of the House of Bishops, consisting of Bishops Whipple, Dudley, Lay, and Lee, came down to the Lower House, in the course of the afternoon session; when brief addresses were made by them, upon the question of establishing a permanent fund for the relief of superannuated clergymen, and their widows and orphans. Bishop Lee gave an account of what has been done, and urged the Church to be liberal towards her officers. Bishop

Dudley stated the need, with great feeling, and gave many touching illustrations. "Neither parishes, nor dioceses," he remarked, "could remedy the evil. This great Church must rise up, and say to its Clergy: 'Be not afraid! You shall be cared for.'" Bishop Whipple showed how great the need is, and expressed his belief that the Church would not fail to respond to it. Bishop Lay said, that there are some things too full of paths to be written down. There are the most urgent appeals, which it is impossible for the Bishops to meet. With a due amount of energy, these evils can be alleviated. The Rev. Dr. Hanckel, of Virginia, pleaded eloquently for immediate action.

On motion of the Rev. Dr. Noah H. Schenck, a committee was appointed, to devise a plan for the payment of the expenses of Deputies, by increased assessments.

A message was received from the Bishops, asking for a Joint Committee in the interests of the Indians, for the promotion of legislation giving them legal protection. It was placed on the calendar.

The business of the Convention proceeds promptly. The Committees are hard at work. The weather is *splendid*. The Trustees and Alumni of Nashotah have a conference at the Park Hotel, on Saturday.

Special Telegram to the Living Church.

NEW YORK, Oct. 12, 1880.

Little business of general interest has been transacted to-day. The House has been very dull, and it is suspected that the Deputies were out late last night, viewing the procession. The motion to appoint a Committee on the forthcoming Version of the Bible, was tabled by a strong vote. Dr. Dix read the report of Joint Committee appointed by last Convention, to secure the protection of the civil law for the Indians, and introduced Resolution for continuing such efforts. Several scalps were taken in the conflict that followed. Dr. Norton, of Virginia, sounded the charge, and the bugle blast of Gov. Stevenson closed the fray. Withers and Blair distinguished themselves. The Resolution was finally made the order of the day for Tuesday next, and the Report is to be printed. The opposition was based on its alleged interference with civil affairs. After lunch, the Deputies were invited to meet the Bishops at the Windsor Hotel. Several speeches were made, and the social hour was much enjoyed. To-morrow both Houses meet again as a Board of Missions.

It is reported that the Federate Council of Illinois has been unanimously approved by Committee on Canons.

An Outside View.

The Secular press of New York, while not remarkable for enterprise in reporting the proceedings of our General Convention, seems remarkably disposed to pay intelligent attention to the situation. The reports are very brief (almost sententious), to those who are accustomed to the extended reportings of the Chicago press; still it must, in fairness, be admitted, that the editorials take a much more candid and liberal view of the character and mission of that Church, than we are accustomed to observe in the columns of Western journals. What could be more sharp and incisive than this remark of the New York Times: "The Episcopal family, in what is now nearly a century of organic existence in this country, has encountered peculiar difficulties, from the fact that in its earlier history it had no Episcopal head, and was based upon the Hanoverian interpretation of the Catholic Faith. It also had to conquer the political prejudices growing out of the Revolution. This explains its early position." Could language more accurately express that polar region, through which—by mystery of Providence,—the Church passed in the early part of the century—"the Hanoverian interpretation of the Catholic Faith?" And have we yet wholly recovered from that regime? But the Times writer goes on to sum up our history, in a word: "Then," he says, "The Church experienced, in a new soil, most of the chills and fevers of the English Church, and was more concerned with points of debatable doctrine, than with its proper work as a Church of Christ in America. For this and for other reasons, it lagged behind as a pioneer in evangelistic movement, and has not yet

a following, proportionate to its influence. Its General Conventions have been chiefly noticeable, as arenas in which theological battles have been fought; and its energies have been largely consumed, in conquering, at the hands of its members, the freedom necessary to its existence and growth." It is a dreadful indictment against us, which this writer brings, when he says: "At the hands of its members." The Church could get freedom to exist and grow, only by putting down her own hyper-conservatism. "Some of the ablest men have participated in the debates," says the Times; and it might add, that some of them have lent too ready aid, to chain the Church down to the dimensions of a sect, and to prevent her legitimate development, by the insensate and despicable cry of "Romanism." That day, thank God! is passing; although there are, in the Convention of to-day, laymen, and perhaps, clergy of the same stamp. The Times writer, who has been studying History, says:

"The great crisis came in this city, in the Convention of 1874, when the principle announced a few years earlier by the Rev. Dr. John Cotton Smith, that the office of Parties is to represent Schools of opinion tolerant of one another, because each is the complement of the other, first obtained recognition in ecclesiastical circles. Ritualism conquered in that Convention, because it had a fight to exist, as a school of opinion, and the Low Church Party passed through the agonies of death in opposing it. But the contest was wider and greater than the triumph of party. The point at stake was whether the Episcopal Church should remain a respectable sect, representing the opinions of a handful of religionists, or grow out into a broad, vigorous, and Catholic body, tolerant of all opinions which do not conflict with the essentials of the Faith. Tolerance triumphed; and men like Bishop Cummins, who had regard to but one set of opinions, withdrew to more congenial quarters. At the Convention which met in Boston in 1877, the Episcopal Church, for the first time in its history, met without a crisis, and had no burning questions to discuss."

The consequence of all this is, that the Church to-day, "is probably in a sounder condition, more Catholic, more tolerant, more effective in all the departments of its administration, than at any previous period in its history." The Church has grown larger, and, therefore, has grown away from its old self. There are parishers and rectors who still indulge in agnostic slumbers; or wake occasionally to worship the "P. E." past; but the Church, as a body, has grown sick of the pettiness of its own childhood, and rises, in a spirit of Catholic toleration, to consider how best she can win the multitude to Christ.

She will do this, by being the Old Catholic Church that she was, is, and ever will be; but also by adapting of her means to the times in which we live.

"There is much," says the writer already quoted, "in the simple Creeds, comprehensive worship, and general common sense of the Episcopal Church, to give play to the application of social economy to the existence of Christianity among special classes of people; and the religious public is eager to see, this large conception of the social interests involved in lines of personal effort, developed after a practical fashion. The relation of large classes of men to religion, the advance of secular religious life, the breaking away from church altogether, the quick heat of the times, demand the largest study of the methods by which political economy has intelligently directed and controlled secular and industrial interests. The spiritual use of the same methods is just beginning to be seen; and Christian leadership now moves on these lines. More or less, all religious bodies see this direction; but few, if any, have the breadth and elasticity to use the laws of social power with clear intelligence, in the interests of what will strengthen Christianity beyond the limits of sect. At times, some of the Episcopal leaders have shown the temper and discretion which could organize American Christianity; and there are some points in their system, which are favorable to such action."

If the present Convention shall rise to its true mission, we shall see wonderful results. If the time usually spent upon routine and points of order, shall be expended in discussing the practical question, How can we make the Church, the Church Catholic of Christ in America; if it shall bring its wisdom and experience to bear upon the social problems which go down to the depths of American society, and involve our very existence as a people, if it will only show the corporate intelligence, which already exists in the personal experience of many of its members, it will be entitled to the gratitude of

America. With the Times, we must exclaim: "It is time that some one of our influential religious bodies went out of its ecclesiasticism, to deal with life as it is." Will the General Convention of 1880 do it?

Rectors desiring to inform their people about the proceedings of the General Convention, should order packages of the LIVING CHURCH. Ten copies, for four weeks, will be sent to one address, for one dollar and sixty cents. Additional copies at the same rate. Orders should be forwarded at once, with the money. Several hundred extra copies are already spoken for.

The Baltimore Church News has changed its name: *Horresco referens!* It desires to be called "The Protestant Episcopal Church News!" Abbreviated, it will be "The P. E. C. N." But we pause for breath.

Paying the Piper.

NEW YORK, Oct. 9, 1880.

To the Editor of the Living Church:

The General Convention is now fairly under way, and happily proceeding. With the majority of deputies, however, the great question, over and above the provincial system and the constitutional commission, was and is how to be housed and fed, and be able to foot the bills.

Now, about this matter of entertainment at the General Convention, there are two sides to be heard. On the one side, are the deputies; and here is the great city of New York with plenty of room and abundance of money. Why do not the citizens open their doors, and give the deputies a free and generous welcome? Or, if it is better to have them abide at the hotels, why do not a few rich churches take up a collection, and square the account? Especially, why do not the churches of the diocese do it? On Monday and Tuesday the deputies began to come into town; and, such of them as had not the favor of private hospitality, and wished to fall back on the Committee of Arrangements, were compelled to go through a form of unpleasantness, thus: Had they received a letter or circular from the Committee? Had they replied? Did they wish to take advantage of the commutation rates at certain hotels, and receive (by way of paying expenses) the \$50, guaranteed in Circular Letter? If so, they were handed a card, which means a discount at the hotels of perhaps a dollar a day. Well, when or where shall they get the \$50? Rather unpleasant questions; but business is business, and there is nothing like being definite. Nevertheless, nobody at this writing knows when or where, though the money is sure to come. And all this in the great city of New York, where there are men enough to entertain the Convention bodily, and never know it.

On the other side, is the diocese. Why should the diocese of New York, or any other diocese, pay for the Church's legislation? Nearly four hundred deputies are here, not to legislate for one diocese or the other; but for the Church at large. Why does not the Church at large see that the thing is paid for? Of course the Churches in this diocese can raise \$10,000; but \$10,000 given to pay the expenses of the Convention, means the same amount not given to charitable objects. If the churches are rich, there is a constant drain on their resources. Agents and missionaries are here from every part of the country, and the call for money is incessant and unending. Let each diocese pay for its own Deputies, and have them entertained as generously as it pleases. This diocese is subjected to a constant drain, and does not care to exert itself to bear unnecessary burdens.

Here, then, the matter stands; and, whether people think one thing or another, the churches do not propose to budge. At the last Convention, there was a deficit of several thousand dollars, and Trinity Church generously came to the rescue. I do not think Trinity Church will come to the rescue now; though, at this writing, less than \$5,000 have been contributed to pay expenses. There has been the most careful figuring, as Deputies will testify; and yet the Committee of Arrangements are not a little anxious and perplexed, and would experience as much relief in seeing where the other \$5,500 is to come from, as would many of the deputies in getting their \$50.

I, for one, hope that before the Session ends, this business may be straightened out, once for all. The worst thing is, that, whoever is to blame for it, many of the Deputies will grievously suffer on account of this expense. What is \$50 towards seeing the majority of these men in pocket, when they get back to their parishes? Why, one Deputy remarked to the writer, on Monday, that his journey had cost him \$100, while others said, that, so great was the expense, they should have to hurry home, in order to keep from embarrassment. It was the good fortune of your Correspondent, to be able to put some of these men in a way of living in New York, which may help them through, and which is more in keeping with a clergyman's income; but, what an unjust burden, and what miserable shifts and turns by which to escape it! I venture to say that scores of men will not get over the cost of being Deputies to the General Convention, for a twelve-month.

Yesterday's Missionary Meeting was highly interesting; but what a story those Missionary Bishops had to tell, of the greatness of their work, and the smallness of their resources! I listened with wonder to their talk about the teeming multitudes who are taking possession of that

western land; but with sadness not less than with wonder, that the Church is doing so little to give them the Gospel. What is the use of talking about self-denial, when the Missionary Bishop of Oregon could say, that, in all the time he had had charge of his jurisdiction, not a single young man had offered himself for service.

I do not know whether the entire Convention has registered at Mr. T. Whittaker's, No. 2 Bible House, but there are between ten and eleven pages of new names, since Monday; so that I take it to be the general guide-book and directory of the Deputies' whereabouts. With his usual hospitality and enterprise, Mr. Whittaker has put himself to no little inconvenience, to devote a room to their service, where they can indulge in all manner of cheerful greetings and conversation, by way of relieving the seriousness, not to say, the tediousness of debate.

More about the Convention.

(From Another Correspondent.)

To the Editor of the Living Church:

The progress which the Church makes, and the changes of *animus* and tendency, which occur during each triennial period, are apt to manifest themselves distinctly in each Convention, at a very early period in the sessions. Whether the popular mind always perceives it, is another question. But close observers cannot avoid reading the signs of the times. Hitherto, in the General Conventions of the Church, the contest for the presidency of the House of Deputies has ordinarily been between the School of alleged thought known as "Evangelical," and the more Churchly School. Such scarcely seems to have been the case to-day, in New York. There were four presbyters nominated, of whom not one is regarded as representing the defunct school referred to. One, a Brooklyn rector (Dr. Schenck,) is reported to have slid down into what are called "Broad" proclivities; though, what that means, this deponent knoweth not, neither expecteth to know, unless it means nothing in particular, only not (by any means) "high" nor (any longer) "low." Dr. Van Deusen, of Utica, and Dr. Beardsley, of Connecticut, belong to that excellent class of men who, a quarter of a century ago, were more or less nerve-devastating and holy-horror-arousing to the powerful Low-Church party, by reason of their more, and more than "semi-popish" views. Dr. Morgan Dix, rector of Trinity Church, represents the progress of the Church since that day. In him and his School, the Church is discovered to be a tree and not an obelisk. He represents the School that respects nothing of the past that is not Catholic, nor rejects anything of the present that is Catholic. This is the School that has as little sympathy with extremes of ritual, for mere ritual's sake, as it has reverence for specimens of the fossiliferous period, however well preserved.

The first ballot was, of course, tentative; and it is not too much to say, that its result was a great surprise. Without any of the preliminary operations that there is good reason for supposing to connect with other names, the first ballot gave Dr. Dix 79 votes. This was the surprise. The discovery of so much strength in the ranks of young "Episcopalianism" (pardon the word!) struck terror to the vitals of the several contending interests. The effect was evident in the next ballot. The vote for Dr. Schenck sank in one fell swoop, to 17; Dr. Van Deusen (whose name ought to have been withdrawn, in order to secure a square test of the relative strength of the real contending parties), received 25 votes, weakening Dix's support, by more than half that number of ballots. Dr. Schenck's loss (including nearly all the remains of the "low" element), was Dr. Beardsley's gain, upon the principle, that—half a loaf is better than no bread. Connecticut, (which, in the person of the Scottish Bishop, Dr. Cotterill,—had a reminder that extreme conservatism will not always win,) failed to recognize that the American Church has grown since the days of Seabury, and was able to carry with her all the elements, that in other days it was her chief glory to vanquish. "Tempora mutantur, et nos mutamur in illis." But the victory was necessary, to reveal the surprising strength of the new element. They say that Dr. DeKoven is dead. Well, those 85 votes, cast for Dix, were cast by men who would have cast them for DeKoven, if he had been in the flesh; and eighty-five is a formidable minority to deal with, gentlemen of the House of Deputies! We had no right, humanly speaking, to expect such a vote for such a man, for there has been a very busy and determined pushing of several other names. Moreover, there are gray-bearded priests, who have not yet learned that the destinies of the Church, as well as those of the country, are to be in the hands of the younger men; and who still cleave to the prescriptions of a Past, that is worthy to be worshipped only as it prepared the Church for a more glorious future. Nevertheless, Dr. Morgan Dix, Rector of Trinity Church, the friend of James DeKoven, the exponent of the Church in its noblest and most Catholic development, received 85 votes. He was not elected. Connecticut, by the alliances she made, put an excellent presbyter in the chair. But it became evident, that the principle which DeKoven advocated with the mouth of a Chrysostom, and which Dix preaches with the ability of an Augustine, had reached the point of acceptance, which for the first time announced itself in a distinct vote, respectable in numbers, and second only to that which would disdain to call itself "low" or "broad," though accepting all of the "low" and "broad" votes it could get.

Your Correspondent rejoices to know, that the significance of this ballot is recognized in high quarters. It means, that there is no danger of any attempt at reproducing the intolerance of the past, nor of making the Church the laughing-stock of the Catholic world, by trying to perpetuate her, as a mere sect of "Episcopalians."

The General Convention and its Services.

To the Editor of the Living Church: The opening Services of the General Convention of the Church ought to present a model for the Church at large, and be in every particular conducted with becoming majesty.

They do not as yet, however, present this aspect, but rather give us a sort of general average of what the Church has attained to.

In the Opening Services of the General Convention of 1880, we find a vast advance in order and dignity, over past occasions. The congregation of earnest worshippers, which filled the church to overflowing, was—in itself—an inspiring spectacle. The music, simple, broad and grand, well sustained by a large chorus of men and boys (the united choirs of Trinity Parish), was joined in largely by the Congregation.

The orderly Procession of the Bishops; the ease with which all found their assigned places in the Chancel; the dignity and reverence of the Offertory; the care with which the Elements were placed, at the proper time, upon the Altar; the reverent consumption of that which remained after the Communion; and the orderly return of the Procession of Bishops to their Robing Room—all this was something to be thankful for; and showed that the spirit of order and reverence has been widening and spreading in the Church, and extending itself upward, so that the very highest peaks are being clothed with verdure and glory.

But, when we have said this, we have said all. To most devout Churchmen, the opening services of General Convention, despite all the dignity which comes from historic association, and from the presence of a multitude, are very unsatisfactory. Especially is this so, with regard to the Holy Eucharist. Here is this august Service, entirely in the hands of the Fathers of the Church. They are responsible for it; for its order, dignity and reverence. But what do we find? Why, that the Service is cut and pieced, until the idea of a Celebrant is lost. One does this, another does that. The Chalice and Patens are passed from Bishop to Bishop with bows to each other, as now this one or now that is politely asked if he will not communicate a few of the people. There is an interminable moving about and a general mixing of things, in a way which would be almost ludicrous if it were not so very painful.

Then, what could be more grandly absurd, than the way the placing of the Alms upon the Altar was magnified into a grand function; all made small, however, by the scrambling way in which, as an after-thought, some priests and Bishops went around the Chancel, with collection plates, while the people were reverently standing, waiting for what was to come next.

The bringing of the Elements, too, from the Credence to the Altar, while in itself proper and rubrical, was marred by the way in which it was done. The priests who brought them did their best to have things "decent and in order;" but it was not a seemly sight to see the paten handed on from one Bishop to another, until it reached, at last, the Altar; nor was it agreeable, to see three enormous Flagon passed along in like manner. Had the Celebrant, the Epistoler and the Gospeller, each occupied his proper place, these lesser details of the Services would not have been magnified into most prominent acts.

Referring to the musical portion of the Service, the only part that soared into the region of high Art, was—the Sanctus, which was from Gounod's Solemn Mass. The Solos were superbly sung, by Rev. Wm. H. Cooke; and the rich voices of the Chorists sounded especially sweet and touching, in this truly religious movement of the great composer. Those who were bowed down in worship, and wrapt by its mystic strains, enjoyed its reverent beauty, unmolested. But those whose eyes were lifted upward, were pained to see the ineffectual efforts to stop the choir, made by the Presiding Bishop. The pain and sense of disorder were heightened, when the Bishop, who read the Preface, proceeded to repeat the Sanctus in full, after the Choir had solemnly and reverently sung the same.

It seems to me that it is time for the House of Bishops, as a House, to take this matter of the Celebration of the Holy Eucharist into their own hands, at General Convention. It is no time for individual likes and preferences. The Services ought to be solemn, dignified, and orderly, and truly representative of the Church. To secure this, the House of Bishops should have its Precentor, elected from its own numbers, to order the details of Music and Ritual. There is talent enough in the House, to have even the choral portions of the Holy Eucharist led by a choir of Bishops, Right Reverend cantors, lifting up their voices, and leading the worship of the people in the most solemn act of our holy Faith. To secure this, everything must not be left in the hands of any one man; the Bishops must—as a College—take order for all things, and place the details of the various parts of the Service in the hands of those duly appointed for the work. Then we should have a noble service, filling us with delight, free from blunders, and from the exhibition of prejudice and ignorance.

But, return to things for which we must be thankful. Was it not a sight to be thankful for, to see on one side of Bishop Smith, Bishop Cotterill of Edinburgh, arrayed in full canonicals, with his scarlet and crimson hood; and, on the other side, Bishop Herzog, old Catholic Bishop of Switzerland, wearing his Cope of white silk, heavy with embroidery; and having round his neck a chain of gold, from which hung over his breast, the Cross, the sign of our redemption? All that it needed, was—Bishop Seabury's mitre in sight, to make everything complete. Who could have expected, six years ago, to see such sights in St. George's Church, Strayvassant Square, at this Convention of 1880?

Personal.

The Rev. Edward P. Little has resigned St. Stephen's, Pittsfield, Ill., and accepted St. Paul's, Lancaster, New Hampshire; at which place last-named, he desires to be addressed.—The address of the Bishop of Michigan, during the session of the General Convention, will be—Care of the Rev. C. J. Olmsted, 38 East 31st St., New York.—We rejoice to hear by late accounts of the Rev. Dr. Rankin, in Dresden, that his health is improving, and on the whole he is gaining strength.

Deaths.

RUDD.—Died Oct. 6, Ebenezer A. Rudd, in his thirty-fifth year. Brother of the Rev. E. H. Rudd, of Kewanee, Diocese of Quincy. Lord Jesu! grant him Thine eternal rest.

CLEMENS.—Died on the 22d of September, at Fredericksburg, Va., of Diphtheria, Scott, the eldest son of the Rev. J. J. Clemens, Rector of Christ Church, Houston, Texas.

"The strife is o'er, the battle done! The victory of life is won; The song of triumph has begun, Alleluia!"

WALKER.—Entered into rest at his home in Chicago, Oct. 5, Robert H. Walker, aged 36. Grant him, Oh Lord! eternal rest, and may perpetual light shine on him!

The following resolutions were passed by the Wardens and Vestry of the Church of the Epiphany, of which body Mr. Walker was a member.

It having pleased the All-Wise Father to call from earth to Paradise, the soul of our late associate and brother, ROBERT H. WALKER; and, deeming it proper that we should express our regret for the loss to us, sustained in his death, and recognize and record our appreciation of his Christian character and true manliness:

Resolved, That, by the decease of our brother, we have been deprived of one, whose life has exemplified the beauty of Christian teaching, and the power of Christian faith, one whose counsel was always wise, whose liberality was always generous, whose heart was ever kind, and whose love for and devotion to our dear Church, were not a sentiment only, but a part of his life.

Resolved, That we deeply sympathize with his family in their affliction, and earnestly pray, that the Comforter may reconcile them to their loss, and bring them those rich blessings which He has promised to all who trust in Him.

Resolved, That the Clerk of this body be instructed, to transmit to the widow of our deceased brother, a copy of the foregoing Preamble and Resolutions.

Notices.

The address of the Bishop of Springfield, until Nov. 8th, will be—"Care of Charles A. Mount, Esq., 424 West 23rd St., New York."

Ladies' Home Class for study of Scripture and Church History begins work (D. V.), Advent, 1880. Address Miss I. White, 17 W. 38th St., New York.

A young lady desires a position as companion to a lady, or to do family sewing. Answers to be addressed to "M., Office of LIVING CHURCH."

WANTED.—By a Churchwoman, a position as a matron or housekeeper. Address A. B. C., in care of LIVING CHURCH, 162 Washington St., Chicago, Ill.

READER.—A lady, with references, will read aloud any news, religious, legal, literary, or political, to either ladies or gentlemen. Address, Mrs. P., LIVING CHURCH Office.

DIocese of Springfield.—The Chapter of the Alton Deanery is expected to meet in Bunker Hill, Macoupin Co., Oct. 19th, 30th, and 21st. D. W. DRESSER, Dean.

Young ladies and others, also invalids, desiring to travel, can find an experienced lady escort, with Eastern references, by addressing Mrs. C., LIVING CHURCH Office.

Head-quarters of the Living Church, Hotel Devonshire, opposite Holy Trinity Church and Grand Central Depot. The head-quarters of the LIVING CHURCH. First-class restaurant. Excellent rooms. Moderate charges. J. H. ROBINSON, Proprietor.

Grand Avenue Hotel, Milwaukee. 909 Grand Avenue, C. A. Buttle, Proprietor. Hotel contains 90 rooms, with dining room 40 feet square. New and elegantly furnished, and surrounded by a large lawn. All the home comforts can be had which could be desired by tourists or travellers. Terms \$2.00 to \$2.50 per day, or special rates made by the week or month.

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

A Friend, \$4.00
Trinity Swedish Mission, Crystal Lake, Ill., 2.00
St. James' Church, Chicago, through Dr. Locke, 1.00
Contributions from Fort Steele, Wyoming Ter.
Col. A. W. Evans, 1.00
Dr. B. G. Semple, 2.00
Lieut. L. A. Lovering, 1.00
Geo. H. Morgan, 1.00
Geo. L. Converse, Jr., 1.00
A Friend (W. D. B.), 1.00
Mrs. C. V. Peetys, 1.00
Misses Ella and Belle Lawson, 1.00
Two Little Friends (M. and F. K.), 1.00
J. W. Hagus, 1.00
C. W. Scribner, 1.00
J. Wadsworth, 1.00
F. G. Ingham, 1.00
F. Chatterton, .50
W. M. Fay, .50
Hospital Stewart von Falkenstein, .50
L. H. Mullison, .25

Previously acknowledged, \$28.25
Total, \$1,970.21
MISS OLIVE LAY, Treasurer.

Bishop McLaren's Appointment.

The Bishop of Illinois will continue his Fall Visitation, on his return from the General Convention, as follows: Nov. 14, A. M., Oak Park; P. M., Wheaton; Nov. 21, Morgan Park; Nov. 28, A. M., Manhattan; P. M., New Lenox; Dec. 5, A. M., Amboy; P. M., Lee Center; Dec. 6, Polo; Dec. 7, Freeport; Dec. 8, Rochelle; Dec. 12, A. M., Dundee; P. M., Algonquin; Dec. 14, Metamora; Dec. 15, El Paso; Dec. 16, Streator; Dec. 19, A. M., Wankegan; P. M., Highland Park.

Christ Church, Hazel Green, Wis. The Rev. G. H. Drewe, missionary in charge, returns his sincerest thanks to the faithful of the Church, by whose kind aid the New Mission Chapel has been built, and solemnly "dedicated" by the Bishop of the Diocese on St. Matthew's Day last. He is reluctantly compelled to ask for a continuance of their assistance, to enable him to pay off a Balance due, for which he is personally responsible, unforeseen expenses having been urgently required to complete the building. Total sum needed to free the chapel from debt, \$218.90. Contributions will be acknowledged in the LIVING CHURCH.

MISSIONARY MEETINGS.—The Standing Committee on Missionary Meetings, have arranged for four public meetings during the General Convention, as follows: Sunday evening, October 10th, in the Church of the Holy Trinity, New York. Sunday evening, October 17th, in St. Ann's Church on the Heights, Brooklyn, and in Trinity Church, Newark, N. J. Sunday evening, October 24th, in the Church of the Holy Trinity, New York. The following and other Bishops have been invited to make the addresses: The Bishop of Minnesota; the Bishop of Nebraska; the Missionary Bishop of Montana; the Missionary Bishop of Oregon; the Missionary Bishop of Niobrara; the Missionary Bishop of Northern Texas; the Missionary Bishop of Cape Palmas.

Letters of Credit AND CIRCULAR NOTES Issued for the use of travelers

Bills drawn on the Union Bank of London. Telegraphic transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances.

Government and other bonds and investment securities bought and sold on commission.

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LETTERS OF CREDIT AND CIRCULAR NOTES Issued for the use of travelers

Bills drawn on the Union Bank of London. Telegraphic transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances.

Government and other bonds and investment securities bought and sold on commission.

R. GRISSLER, 35 BLEECKER STREET, NEW YORK, Church Furnisher. Memorial Brass. Wood and Metal Work.

Ecclesiastical Needlework. Orders for Altar Frontals, Superfrontals, Antependiums, Pede Mats, Stoles, Bookmarks, Burses, Veils, etc., carefully executed after reliable English designs, by the Chicago Society of Decorative Art, Pike Building, cor. State and Monroe Streets.

Whiteness and Preservation of the Skin. Pure SWEET CREAM and GLYCERINE is a NEW COMBINATION for toilet soap. These articles have long been prized for their refreshing and healing properties. Sweet Cream Toilet Soap BEAUTIFIES THE COMPLEXION, cures CHAPPED HANDS and keeps the skin SOFT and WHITE. It is a wholesome, simple, pure soap, containing no poisonous colorings or oils. Is especially prized by ladies and children, whose tender skin precludes the use of a less delicate soap.

G. A. WEISLEY, Chicago, Sole Inventor and Manufacturer.

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G. A. WEISLEY, Chicago, Sole Inventor and Manufacturer.

Educational.

St. Agnes' School, 717 Monroe Street, Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session until June 1st, with the usual vacations. Any further information may be obtained by addressing the Principal.

Racine College, Racine, Wis. Will re-open Thursday, Sept. 9, 1880. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture.

Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information apply to The Rev. STEVENS PARKER, S. T. D., Racine, Wis.

Kemper Hall, Kenosha, Wis. Under the charge of the Sisters of St. Mary, will re-open on Tuesday, Sept. 21st, 1880. (Terms reduced.) Address the Sister in charge.

Female Seminary, New Market, Virginia. This school will open Sept. 1, 1880, and close May 31, 1881. Special attention paid to manners, morals, and general comfort of each pupil. Terms, including all expenses for nine months, ranging from \$140 to \$200. The salubrious climate, fine church privileges and social advantages of the town render the location most desirable. For particulars, address Miss E. L. T. Michie, Principal of Young Ladies' Seminary, New Market, Shenandoah County, Virginia.

Educational.

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

ECOLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

Charlier Institute, Central Park, New York City. Boarding and Day School for boys and young men from 7 to 20. College and business. School designed to be as perfect as money, science, and experience can make it. 25th year will begin September 29, 1880. For prospectus, address PROF. CHARLIER, Director.

Church School, New York. MRS. SYLVANUS REED'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Nos. 3 and 5 East 83d St., New York, reopens Sept. 20. French and German languages practically taught. Thorough training in Primary and Secondary Departments. The course of study in the Collegiate Department meets all the demands for the higher education of Women. Each pupil receives the personal supervision of Mrs. Reed.

Trinity School, Tivoli-on-the-Hudson. The Rev. James Starr Clark, D. D., Rector, assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities or for business. This school offers the advantages of beautiful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners, and morals, and the exclusion of bad boys, to conscientious parents looking for a school where they may with confidence place their sons. The Fourteenth year will begin Sept. 7th, 1880.

Starr's Military Institute, Port Chester, West Chester Co., N. Y. Twenty-five miles from New York City by the New Haven Railroad. A thorough school for boys. Established in Yonkers, N. Y., 1854. Removed to Port Chester in 1874. Houses have all the modern improvements. Every room heated by steam. Play grounds comprising five acres. Terms from \$300 to \$550 per annum. For circulars, etc., address O. WINTHROP STARR, A. M., Principal. Catalogues can be seen at the office of this paper.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. TWENTY-EIGHTH 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 ten to twenty years of age.

Location.—The College is situated on a beautiful 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 uses of education. Its beautiful view is unsurpassed. 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-Rooms; it has steam, gas, ample bathing facilities, excellent ventilation, and every needful appliance 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 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 Cadets are drilled on the Parade Ground. Athletic sports are heartily encouraged, and the opportunities are unrivalled.

Expenses.—Charges, \$350 a year; Special Rates to sons of the Clergy. SCHOLARSHIPS.—Competitive Examinations for Scholarships are held the first Wednesday in September; applications for the same must be filed ten days previously.

Rev. G. H. HERBERT PATTERSON, A. M., LL. B., President. Rt. Rev. A. CLEVELAND COXE, D. D., President of the Board of Trustees.

Poughkeepsie Female Academy, Rev. D. G. WRIGHT, S. T. D., Rector. Assisted by ten (10) Teachers. The Forty-fourth Year commences September 8th, 1880. Patrons are assured home comforts, parental discipline, and thorough work for their daughters. For circulars address the Rector, Poughkeepsie, N. Y.

St. Mary's Hall, Burlington, N. J. The Rev. J. Leighton McKim, M. A., Rector. The forty-fourth year begins Sept. 15th, 1880. Charges, \$350 per annum. Music and painting the only extras. For other information address the Rector.

The Suburban Home School, New Haven, Conn. Rev. Dr. Shears, Rector, offers the very best advantages to a few young boys. Founded A. D. 1863. Send for reference circulars.

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

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

Episcopal Academy of Connecticut. The Rev. S. J. HORTON, D. D., Principal. Boarding School for Boys. Military drill. Five resident teachers. A Junior and Senior Department. Terms: Juniors, \$75 per annum; Seniors, \$400 per annum. Special terms for sons of the clergy. Three sessions in the year. The next session begins Sept. 15th, 1880. For circulars address the Principal, Cheshire, Conn.

College of St. James, Grammar School. Diocesan School of Maryland. Bishop Pinkney Visitor. Re-opens on Wednesday, September 15th. For Circulars and information address HENRY ONDERDONK, College of St. James, Washington Co., Md.

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Mrs. J. H. Gilliat, Newport, R. I. Receives into her family a limited number of girls to educate. English, Mathematics, and Latin thoroughly taught. A foreign lady will reside in the family to teach French and Music. Competent teachers also employed for other branches. The delightful climate of Newport, and its freedom from malarial and epidemic diseases, make it a most desirable location for a school.

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Christ Church Seminary, Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Number of boarders limited. Special attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. The Christmas term of the fifteenth year begins Sept. 13, 1880. For circulars apply to Miss HELEN L. TOTTEN, Principal.

Patapsco Institute, Ellicott City, Md. Miss SARAH N. RANDOLPH, Principal. This well-known school for young ladies and children, so noted for the health and beauty of its situation, will open Sept. 15th, with an able and experienced corps of teachers. It offers unusual facilities for a finished education. For circulars address the Principal, Patapsco Institute, Ellicott City, Md.

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Home and School.

"Walk in the Light."

[Hymn, written for the use of the Epiphany Society, St. John's Church, Penn Station, by the Rev. Wm. Augustus White, Pastor. Tune: "Webb,"]

"Come let us walk in the light of the Lord."—Isaiah 2, 5.

The ancient Faith confessing,  
We join in Jesus' Name;  
His Cross, the source of blessing,  
With fervor we proclaim;  
In words and actions holy,  
As in the Master's sight,  
O may our hearts be lowly  
While walking in the light!

We'll tell with glad emotion,  
The wonders Grace hath wrought,  
And sing with rapt devotion,  
The riches Love hath brought:—  
For sinners lost and weary,  
A pathway pure and bright;  
Where none are sad and dreary,  
While walking in the light.

The holy dead and sainted—  
The martyrs gone before,  
Who toiled, and never fainting,  
In all the days of yore—  
To realms of glory pointing,  
Our tardy souls incite,  
The Spirit, too, anointing,  
While walking in the light.

Bless, Lord, the good endeavor  
Of this our sacred band;  
And guard and keep it ever  
Directed by Thy Hand;  
And when our work is ended,  
O give us robes of white,  
Such as Thy saints commended  
Shall wear, in fadeless light!

A Prayer.

Out from our human hearts, O Lord,  
A cry of anguish goes,  
That Thou who art the sparrow's fall  
Might look upon the woes  
Of all by care and grief oppressed—  
The hearts by sorrow riven,  
Teach them, O Lord of love, to know  
That though they sorrow here below,  
There is no pain in heaven.

Bind up the broken hearts, O Lord,  
And give them joy for woe;  
Oh, fill them with that perfect peace  
Which from Thyself doth flow.  
Upon the brows now sorrow-crowned  
Oh, set Thy crown of love,  
And teach them, gracious Lord, to know,  
That though they suffer here below,  
There's rest for them above.

Give rest unto their weary feet,  
Strengthen their feeble hands;  
And may they feel Christ's love is sweet,  
In every earthly land.  
Oh, teach them, Heavenly Father, how  
The cross they bear to-day,  
A crown of glory shall become,  
When in that bright eternal home  
They dwell with Thee for aye.

—Selected.

The Rector's Holiday

By MARY R. HIGHAM.

LOCKPORT, N. Y., 1880.

To the Editor of the Living Church:

I enclose the following story for publication in the LIVING CHURCH. I have read and re-read it, and always with interest, and I have thought it might do others good. It was printed in the *Church Journal* in 1876.

G. W. SOUTHWELL.

The Rev. Mr. Whiting of Deems Corners, in the Western part of the State of New York, was not an old man, though the boys of the village, when safely out of hearing of the elders, were wont to designate him as "old Whiting," the "Parson," and "Dominie Chalk-top." Not from any positive dislike, but simply because every man with gray hairs seems another Methuselah to a schoolboy; and for one who had used a cane for over twenty years, who rarely left his parish limits even for a day, and who was thoroughly identified with the village and church—both having started into existence simultaneously—of course such a man had left his youth far behind him. And yet, on looking over the family record in the calf-bound Bible on the study table, it would have been seen that Mr. Whiting had only attained the respectable age of fifty years. But he dwelt much in the past, it could not be denied. People were getting rather weary of the stories which, in nearly thirty years' rectorship, had all the chances in the world of getting stale. He had a mild, inoffensive way of mooning about the streets, his head in the clouds, and his thoughts certainly higher; his well preserved, carefully brushed, stovepipe hat tilted back of his ears, and kept in place only by a special miracle, as it were; and in his hand a thick stick with an ivory knob at the top, with which he would give little flourishes and waves as he walked, as if he were putting on drum-major airs, although, poor man, he would have stared aghast if the bare idea of such a thing had been suggested. The fact was, that Mr. Whiting rarely, if ever, thought about anything but his parish duties; and, although he had a delicate wife, with an anxious line or two between her eyes, and three grown up daughters to provide for, he certainly paid strict heed to the Scripture injunction, and literally gave no heed to the morrow, the things of to-day proving quite enough to manage. The daughters, with longings and aspirations in life much the same as other girls, would sometimes say pathetically—a tinge of impatience just infusing their speech—I wish father would sometimes think of us, and

not always of the parish—but that was as far as they ever got. Mrs. Whiting, with about as much force and snap as the cups of attenuated tea she was fond of imbibing, was a loyal soul nevertheless, and knew her duty to her husband. "Your father is a clergyman, my dears," she would say with touching dignity. "He has the souls of his fellow-creatures to care for." "But we have souls too," the elder would venture to remark, *sotto voce*, and her sister, bright, rosy-cheeked, and saucy, would chime in, in the very faintest possible *pianissimo*, "and bodies too, dear! we can't say he neglects our souls, poor papa, but we do need new dresses all around, and oh! dear me! what don't we need? But we'll never get a thing. Sometimes I wish I was all soul and no body, then there'd be no trouble. One of these days I'm going to scoop out that big pumpkin in the back yard, and go on a lark, like Cinderella after the Prince. And I won't keep all the goodies to myself, girls, I'll share and share alike."

"Don't talk nonsense!" said the elder sister, frowning down Cinderella's little rhapsodies. "You may go out for a school-teacher, if you want things; but I, for my part, would rather stay at home and help mother, and dress as becomes the daughter of a poor clergyman on five hundred a year. Such people as we are ought to be born without aspirations. If I ever had any I've snuffed them out long ago." And that was the way the discussions usually ended. So it came to pass that it was the parish, not the daughter's thoughtless speech, that woke the good rector from the reverie of years. It was toward Easter; and a warm, early Spring, even out at Deems Corners, began to assert itself. The trees looked brown and shining with bursting buds, and the air was mild and soft as May, when, at the close of the morning services, the rector wandered aimlessly about the graveyard, thinking how calm, and beautiful, and peaceful the world was, and how pure and free from care the life of a country clergyman. True he had had his trials. He stopped and looked down at two tiny mounds at his feet, and the tears struggled up to his eyes, though he had lain those babies there nearly twenty years before. It was so hard to forget! He stood still, looking down in a reverie that was not all bitter in spite of the mist that stole before his vision, and then he started because he heard his own name. A group of men were lounging about the churchyard. They did not see the rector, for their backs were toward him, and they were so earnestly engaged in conversation, that they either had forgotten, or did not care if they attracted listeners.

"He's turned that bar'l upside down again, said Bill Hull, the most irreverent and turbulent spirit in Deems Corners. "He allers turns it just afore Easter. Now we'll hear all about the Prodergul Son and such like." "You couldn't listen to nothin' better," spoke up Jimmy Wilcox, the tailor, a staunch Churchman and a good soul withal; "so long as the parson's sermons are good, what do you care whether they come out o' the top or bottom of the bar'l, man?"

"Oh! now, Jimmy, a feller gets tired," put in a third. "For nigh on thirty years we've heard the same old things. It makes my very soul sick in me sometimes when I see the old man fumbling around for his sermon, and when he gives out the text I can clap my finger right on the place where he preached the same thing a year before. I kind o' like the Methodys. They don't give a feller a chance to get tired."

"No, nor to like your minister neither before they're up and away," argued the tailor.

"True, true, but we aint the only ones what's tired. Our warden says to me, 'Variety's the spice of life,' when that young feller come over to the funeral t'other day. The parson gives us good sermons, but I'd rather hear a blockhead say something new sometimes, and I say warden was right."

"So do I, so do I!" chimed in the others.

"Fact is," he went on, "the parson ought to go away. If somebody'd just speak out, we'd git rid of him and have a young man, somebody what's wide awake, and 'ud stir us up. He thinks he's fixed here for life, that's the reason he don't care."

"Well, I'm tired to death o' the old man and his family," said Bill Hull again.

"It's time somebody spoke up."

"S-s-h," murmured Jimmy, happening to turn around and catch a glimpse of the motionless figure still leaning on his cane over the two tiny graves, "somebody's spoke up now I reckon. I declare to man I'm sorry. Better disperse."

So the group of men strolled away with scarcely another thought for the poor rector, whom they had been—after the fashion of good parishioners—picking in pieces. Mr. Whiting stood still a long time after they had left, but still the tears fell heavily—heavily. It was a sudden revelation to him; a shock from which he could not at once rally. He would as soon have thought his own wife and children would have turned against him as his parish—his people, his church that he had labored to bring into life.

Sunday School for the first time in nearly a quarter of a century, and at the afternoon service even the recalcitrant Bill Hull felt sorry when he saw how pale and sick the rector was looking. Every one felt vaguely that something had happened, and Bess, the youngest daughter, whose ears were always open to the slightest parish whisper, repeated that night at the tea table that she had overheard Mrs. Gray say to Mrs. Breck that "Really the poor old parson was breaking down—his sermons lacked tone, and he ought to go away and recruit."

Mrs. Whiting smiled faintly, and was about to offer the threadbare argument that people on five hundred a year couldn't travel, when her husband spoke, with more firmness and decision than she had heard for many a year, "I've been thinking the same thing, Bess, my child; I need a holiday, and I'm going to take it. I am going to New York next week."

New York! Four teaspoons dropped simultaneously, and four pairs of hands clutched little hands full of empty air. Was this incipient insanity? The head of the house had been evidently disturbed all day. When Bess had gone to the study to warn her father that the Sunday School bell was nearly through ringing, she had found him on his knees, his head buried in his hands, and she had stolen away softly, only to peep in noiselessly a half hour after, to find him still in the same position. Men went insane nowadays, seemingly without much cause, the poor wife argued. Why should she be exempt from this sorrow? And then she faded, sorry little woman made a rapid mental survey of her many blessings, and forgot, as she always did, the crosses altogether, in a fervent prayer that this cup might pass from her. But the head of the house was never more sane in his life. He waived his family's little objection of money away. He had nearly a quarter's salary due him, and there were very few outstanding household bills; he had two wedding fees laid aside for a rainy day; he would take a brief holiday, and a rest—he was quite determined—indeed, he would go the very next day. He gave no explanations to them—he scarcely gave any to himself. He wanted to get away and think; to see something new, as Bill Hull had suggested; to turn aside, in fact, from the treadmill of years. For now that he was thoroughly awake, he began to see what a treadmill it was. He had not been to the city since he was a young theological student, buoyant, active, and full of the highest hopes of the future. He had painted to himself, in those days of enthusiasm, the life of a devoted Missionary, the love of pastor and people, the ties growing stronger and stronger with each passing day and year. He had his Master's work to do, and the time was short; and he went into the fields white unto the harvest, and forgot all else except that God had sent him there to glean. And now it seemed as if he had blindly thrown away his life; that all his toil had gone for nothing. And yet, were there none among his flock whom he could one day hope to take by the hand and say "Here am I and the children Thou has given me," He thought of the staunch little tailor's heartfelt "I declare to man I'm sorry," and the word, homely though they were, comforted him. He made up his mind, that he would go away—somewhere; in the city he should find friends, be used to know so many—and if he could do nothing more, he would go to the Bishop and ask to be sent to another place—he did not so much care now where the spot might be.

To be Continued.

Beer Drinking in England.

By RICHARD GRANT WHITE.

The Englishman, and particularly the Englishman of the laboring class, is wedded to his beer. He feels that it is the great comfort, and one of the very few enjoyments, of his life. And not only is the chocolate room or any other like contrivance "slow," but there is about it an implication that he is taken in hand and managed by his betters, like a child, which he not unnaturally resents. Rightly or wrongly, he feels more ashamed of being treated in this way than he does of being drunk once a week,—once, however, being here a word of wide signification. For in these cases "the same drunk" often extends from Saturday night to Monday, and not unfrequently into Tuesday. The result of this habit, which may almost be called a custom, is deplorable and socially injurious to a degree of which we in America have a very imperfect idea. The beer of England is not like the light German beer which has come so much into vogue here of late years under the name of "lager," and of which a man of any stability of brain and knee might drink enough to swim in without feeling any other effect than that of unpleasant distention; it is heady, strongly narcotic, and apparently not exhilarating, but depressing. Drunk in large quantities, after a short period of excitement, it dulls the brain and fills the drinker's whole bulk with liquid stupefaction. He becomes not intoxicated, but besotted. Not only laboring men, and men who ought to labor, but do not, give themselves up to this debas-

Francis Chantrey.

Many years ago, in the year 1872, a little boy named Francis Chantrey was born near Sheffield. His father was a poor man, and when he died little Francis helped his mother by driving an ass laden with milk to sell into the town. When old enough, he was sent to a grocer in Sheffield, that he might learn the trade. He did not like learning to be a grocer at all, but one day, as he was passing a carver's shop window, he stopped to look at the pretty things it contained, and was seized with such a longing to be a carver, that he begged to be allowed to give up grocery at once. His friends consented, and he was bound apprentice to the carver and gilder. His new master, besides being a carver in wood, sold prints and plaster models, and these Francis used to try and imitate. All his spare hours he spent in drawing and modeling, never wasting a minute; and he would even sit up till midnight, working away at groups and figures.

At last he made up his mind that he would be an artist, so he gave his master all the money he had saved to let him go free, and made the best of his way to London, where he got work as an assistant-carver, that he might earn money to buy food, and spent his spare time in improving himself in modeling. Among other work, he was employed to decorate the dining-room of Mr. Rogers, the poet; and years afterwards, when the poor struggling boy was a great man, and dining as a guest in that very room, he used to like to point out to the other guests sitting round the table the handiwork of his early youth.

After working hard for some time, he was admitted as a student at the Royal Academy, and then he *did* work. Even a defect in his sight, which must have been a serious hindrance to him, did not lessen his energy or his labors. He used to go to Sheffield from time to time to paint portraits and make busts, and once a confectioner there paid him five pounds and a pair of top-boots for a portrait in oil.

When in London, he had a room over a stable as a studio, and there he modeled his first original piece of sculpture for exhibition. This was a gigantic head of Satan. Many years afterwards a friend noticed this model lying in a corner of his studio.

"That head," said Chantrey, "was the first thing that I did after I came to London. I worked at it in a garret with a paper cap on my head; and as I could then afford only one candle, I stuck that one in my cap, that it might move along with me; and give me light whichever way I turned."

Success now came in earnest to the hard-working artist. This head was so much admired by the great sculptor, Flaxman, that he recommended that Chantrey should be employed to execute the busts of four admirals for the Naval Asylum at Greenwich, and this commission naturally led to others. He executed a statue of George the Fourth, which pleased the king so much, that, patting Chantrey on the back, he said, "I have reason to be obliged to you; for you have immortalized me."

His statue of Lady Louisa Russell, holding a dove in her bosom, is so wonderfully natural, that a child of three years old coming into his studio held up its little hands to the figure, and began to speak to it, thinking it was alive.

But perhaps the most beautiful of all his works is the monument of the Sleeping Children now in Lichfield Cathedral. When exhibited at the Royal Academy it drew tears from mothers' eyes, and children lovingly kissed the figures. Chantrey was not only clever and persevering, but kind and good; he was always ready to encourage poor and struggling artists, and even to give them a share of the money he earned; and when he died he left his large fortune for the promotion of the fine arts in his native land.—Selected.

When the boys in Europe wish to rob an owl's nest of the young, and cannot reach down the hollow tree, says a writer in *Forest and Stream*, they tie a worsted stocking to a stick and poke it down. The birds turn on their backs and grasp the stocking with their claws, and are easily drawn up, as they possess the faculty of holding on in a high degree, as my torn clothes and lacerated hands could frequently testify. Owls are easily tamed, and sometimes made interesting pets, although there are more differences in individual tempers than most people would imagine. I have at this time three snowy owls, captured this winter. One was wounded with a rifle ball; one was trapped; the other attacked a hen in midday, but was in turn knocked over by a gallant gamecock; the farmer saw the circumstances, ran and threw his coat over the owl and secured him. All my birds are very tame, and will submit to be coaxed on the head, and will take food from the hand at any time of the day or night. I think the snowy owl is an exception among rapacious birds in the quality of its flesh, as it is really tender and well tasted. I have known it eaten on several occasions and pronounced excellent. One was served *incognito* at a public dinner, and was pronounced excellent.

A SHORT-LIVED DAILY NEWSPAPER.—The *World*, of Hartford, Conn., a Democratic journal, suspended publication on Thursday, after a troubled existence of three days. In his valedictory, the editor, who has retired to weekly journalism, says: "We resume our non-partisanship in journalism, and for any good we have done the Democrats we make no charge, and for any damage we have done the Republicans we hope to be forgiven; it has not been serious in either case. Our ambition to run a daily newspaper has been satisfied for the present. We have had the experience; we have had a baby and it is dead. . . . If anybody on the Hill hears to-night any particular sonorous snoring, they may know it is an ex-editor of a defunct city 'daily' putting in a square night's sleep once more."

Sheridan once declined to take a walk with a troublesome female admirer, on the plea that the weather would not permit, and being caught by the lady as he was sneaking out for a stroll, encountered her remark that the weather seemed now to have cleared up, with the bold asseveration: "Yes, Madam, enough for one, but not enough for two."

In the Southern States the price of labor ranges from \$12.25 to \$7.32 per month. The average cost of subsisting a laborer in 1880 is \$7.17 a month, against \$7.14 in 1876.

Amendment of Canons.

Correspondence of the Living Church.

The unfortunate ambiguity of the Canons defining the authority of Standing Committees in regard to Postulants and Candidates for Holy Orders, produced so much practical mischief in the Diocese of Maryland and elsewhere, during the last year, that the matter is likely to occupy the attention of the General Convention. If you think the following proposed Amendments of a Canon whose ambiguity caused the mischief, worthy of consideration by your readers, their insertion in the LIVING CHURCH will oblige.

BALTIMORE, Oct. 1, 1880.

TITLE I. CANON 2.

§ III. [1.] The Postulant for admission to Candidature may, at any time, after application to the Bishop duly made, and having received from him a certificate to the effect that he approves and advises his proceeding to Candidature, apply to the Standing Committee of the Diocese for recommendation to the Bishop, for admission as a Candidate.

[2.] In order thereto, he shall, with his application, and with the certificate of the Bishop's approval, lay before the Committee a Testimonial in the following words:

We, whose names are hereunder written, testify from our personal knowledge and belief, that A. B. is pious, sober and honest; that he is attached to the doctrine, discipline and worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and we do furthermore declare, that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

[3.] Such testimonial shall be signed by the Rector and a majority of the Vestry of the Parish or Congregation to which the Postulant may belong; said Vestry being duly convened, and this fact being explicitly stated on the face of the testimonial, such statement being sufficient evidence of the fact so stated. And such testimonial shall be considered in all cases sufficient; and shall be in all cases required, unless the Postulant shall satisfy the Standing Committee that there are good and sufficient reasons rendering it impossible for him to obtain such testimonial.

[4.] If the Standing Committee are satisfied that the reasons assigned by the Postulant to justify his not producing the testimonial above required, are sufficient (of which sufficiency they shall be the sole judge), the Postulant shall produce a testimonial in the words herein before required, but signed by at least one Presbyter and four respectable laymen, Communicants of the Protestant Episcopal Church. And such Testimonial, when once allowed and presented to the Standing Committee, shall be received, and judged sufficient.

[5.] The Standing Committee shall in no case dispense with one or other of the testimonials hereinbefore required, unless the Bishop of the Diocese shall have been duly satisfied, and shall have certified the Standing Committee of the same, that there are in his judgment, satisfactory reasons for dispensing with those testimonials. If the Bishop shall have so certified them, then a majority of the members of the Standing Committee, having the requisite personal knowledge of a Postulant, for recommendation, may, at the discretion of the Standing Committee, dispense with the presentation of either of those testimonials.

[6.] The Standing Committee by receipt of testimonials, as hereinbefore required; or in its discretion, as hereinbefore restricted, on the personal knowledge of a majority of its members, being duly satisfied that there is no sufficient objection on grounds, either physical, moral, intellectual or religious, shall proceed to recommend a Postulant for admission to Candidature, by a Certificate in one or other of the following forms, as the case may require; signed by a majority of all the members of the Standing Committee, and addressed to the Bishop of the Diocese.

No. 1. We, whose names are hereunder written, do certify that from the testimonial, a copy of which is herewith annexed, signed by the Rev. the Rector of \_\_\_\_\_ and a majority of the Vestry of \_\_\_\_\_ duly convened, we believe that \_\_\_\_\_ is pious, sober and honest; that he is attached to the doctrine, discipline and worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and we do thereupon recommend him as possessing such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

No. 2. We, whose names are hereunder written, do certify, that from the testimonial, a copy of which is herewith annexed, signed by the Rev. \_\_\_\_\_ and by Messrs. \_\_\_\_\_

qualified according to Title I, Canon 2, § 3 [4] we believe that \_\_\_\_\_ is pious [etc., as in Certificate No. 1].

No. 3. We, whose names are hereunder written, do hereby certify, that we have received from the Right Reverend \_\_\_\_\_ Bishop of \_\_\_\_\_ his certificate, dispensing \_\_\_\_\_ Postulant for Candidature for Holy Orders, from the necessity of furnishing any other Testimonial of his fitness for such Candidature, than such as may be furnished by a majority of the members of the Standing Committee of the Diocese of \_\_\_\_\_, each and all of them having personal knowledge of the said Postulant; and we do further certify, each and all of us, from our own personal knowledge of the said Postulant, and not from mere rumor or report from others, that we believe him to be pious [etc., as in Certificate No. 1].

[7.] The certificates No. 1 and No. 2 shall be signed by a majority of the Standing Committee; and Certificate No. 3 by every member of the same having personal knowledge of the Postulant. And no certificate of the form No. 3 shall be given, without the unanimous consent of all the members of the Standing Committee. To Certificates No. 1 and No. 2, a copy of the Testimonial upon which the certificate is founded, shall be annexed.

[8.] The Standing Committee shall in all cases inform the Postulant of the decision at which they have arrived, as to his application, immediately after presenting their official report of the matter to the Bishop of the Diocese.

Also, in Title I, Canon 6, § IV. [5]. For the ninth word "may" substitute "shall." And in the Certificate to be given by the Standing Committee, for the 53d word "moreover" substitute "thereupon."

—Offenbach, the celebrated composer of Comic Opera, is dead. *Orpheus aux Enfers*, *La Belle Helene*, and *La Grande Duchesse* are the best known of his productions.

Church Calendar.

OCTOBER, 1880.

- 1. Friday. Fast.
3. Nineteenth Sunday after Trinity.
8. Friday. Fast.
10. Twentieth Sunday after Trinity.
15. Friday. Fast.
17. Twenty-first Sunday after Trinity.
18. Monday. St. Luke, the Evangelist.
22. Friday. Fast.
24. Twenty-second Sunday after Trinity.
28. Thursday. SS. Simon and Jude.
29. Friday. Fast.
31. Twenty-third Sunday after Trinity.

NOVEMBER.

- 1. Monday. All Saints.

Whether it is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. S. MATTHEW ix. 5, 6.

It has been beautifully said of the Church that she effects Heaven's work on earth ("Facit in terris opera Caelorum"). This of course must be first and eminently true of Him in Whom the Church consists, and the words find their fulfillment here.

Christ, to Whom alone this power was originally given, having ordained Himself a body, would work by bodily things, and out of His commission granted a commission, thereby to associate them to Himself.

Christ is made the sure Foundation,
And the precious Corner-Stone,
Who, the twofold walls surrounding,
Binds them closely into one.
Holy Zion's Help forever,
And her Confidence alone.

LATIN HYMN.

Current Events.

—London, England, has 8,117 policemen.
—Hudson, Mass., had a \$20,000 fire on the 4th.
—Jules Jacquemart, the eminent engraver, is dead.

—A case of yellow fever is reported from New Orleans.
—Count von Arnim, of Germany, is lying at the point of death.

—The Province of Quebec is greatly distressed by severe and continued rains.
—The report that Dr. Hans von Bulow had lost the use of his right hand, is denied.

—It is reported from Spain, that the famous Carlist leader—Ramon Tristany—is dead.
—Reports of poverty and destitution fill the Russian press, from all parts of the interior.

—The chapels of all unauthorized associations in France, were closed by the government on the 7th.
—Parnell threatens that the Land League of Ireland will organize a great strike against paying rent.

—Over 12,000,000 bushels of grain were shipped to Europe from New York during the month of September.
—Heavy rains have caused disastrous floods in Bengal, India. Many lives have been lost, and crops injured.

—The aggregate cost of the United States postal service during the year ended June 30 last, was \$22,296,269.
—Baltimore celebrated its one hundred and fiftieth birthday on the 11th. The celebration is still in progress.

—The ridiculous attitude of the United powers is still retained. The Sultan, certainly, is playing a risky game, but it is none the less amusing to the on-lookers.
—The steam yacht Anthracite, which sailed from Philadelphia, arrived at Falmouth on Sept. 14. She is said to be the smallest steamer that ever crossed the Atlantic.

—Jacob Ball, the geologist and naturalist, died recently in his tent in Texas, whither he had gone on a scientific expedition.
—Advices from St. Petersburg state that symptoms of the Siberian plague have appeared among the people of a village near Odessa.

—The last representation of the Oberammergau passion play was held on the 26th of September. It is said that it will be forbidden hereafter.
—A fleet of thirty stanch, fire-proof iron-vessels is to be built, to run between New York, Coney Island, Long Branch, and other resorts.

—An English colony was planted at Rugby, Tennessee, on the 6th. Bishop Quintard officiated, and Thomas Hughes, of England, made the Address.
—The exodus of Nova Scotians to the United States is steadily increasing. The decrease in population of the Province is becoming daily more noticeable.

—The Epizootic has broken out again, and seems to be going the rounds. It began in New York, appeared in Philadelphia, and has now broken out in Indianapolis, where several fatal cases are reported.
—Algeria has a river of ink, formed by the union of two branches, one coming from a region of ferruginous soil and the other from a peat-swamp. The iron of the one and the gallic acid of the other unite and form a true ink.

—Trades unions have taken root in Japan. It is reported that, owing to the recent rise in the price of rice, all the laborers in Gifu, Mino Province made an arrangement among themselves, and forced their employers to raise their wages.
—Mr. J. Clephane, now living in Washington, D. C., at the age of 90 years, and the oldest resident of the capital, assisted as a compositor in setting up the first editions of *Waverley*, and also read proof with Sir Walter Scott. He came to this country in 1817, and was for many years employed on the *National Intelligencer*.

—On the 11th of January, 1867, there existed only seventeen daily newspapers in Paris, while on the 1st of September, 1880, there were sixty-one daily newspapers in circulation. Another curious fact is that the number of daily journals sold at one sou each, amounts to seventeen, or exactly the number of daily newspapers existing in 1867.

VERMONT.—Christ Church, Island Pond, was consecrated to the worship of Almighty God, on the 23d ult. The clergy present were Rt. Rev. W. H. A. Bissell, D. D.; Rev. Louis A. Arthur, Rector, Island Pond; Rev. A. H. Bailey, D. D., Sheldon; Rev. N. F. Putnam, St. Johnsbury; Rev. E. P. Lee, West Rutland; Rev. H. White, Enosburgh, and Rev. H. P. Hill, Montpelier. The Diocese of Quebec added to this number, Rev. Dr. Reid, of Sherbrooke, and Rev. Messrs. Parker, of Compton, and Foster, of Coaticook. Rev. Mr. Lee, one of the original seven who started the work (when a layman), read the request to consecrate, and the Rector, Mr. Arthur, the sentence of consecration. The usual order of Morning Prayer followed, and the sermon preached by the Bishop from Genesis XXVIII, 17. The Holy Communion was then celebrated by the Bishop, assisted by the Rector in the administration.

The church is centrally located, on very high land, and is 66x36, of wood, with a spire whose cross is 100 feet above the ground. It has a recessed chancel, and is finished with brown ash throughout. The roof is an open truss. It has an excellent pipe organ, and a Font of exquisite design, made by the sculptor Powers, in Florence, Italy. The windows are of stained glass, and are largely memorials, seven having been given by the original mission workers. The whole house is in the most excellent taste, and must be a great satisfaction to those who have labored so hard to bring their hopes to this substantial realization. The total cost is \$7,000.

The sacred edifice was very handsomely decorated with evergreens, cut flowers, and stands of pot-plants. The music was furnished by a choir of seventeen voices, led by Mr. James Strathern, choir-master, and deserves especial praise for its heartiness and excellence.

In the afternoon, the children were met and catechised by the Bishop. In the evening, a missionary meeting was held, and addresses made by Rev. Dr. Bailey, and Messrs. Putnam and Hill, after which two persons were confirmed. A reception then took place in the parlors of the Stewart House.

Thus starts this good work, on a new basis. May it prosper, and be a source of blessing to all who come within its precincts!

SPRINGFIELD.—The Rev. W. C. Hopkins has begun work in Tuscola, Bondville, and Mahomet, while he continues with Champaign and Monticello. The Rev. W. H. Moore, of Decatur, is succeeding well in reviving the mission in Bement. This prosperous mission, in Decatur, in union with Moore and Bement, is now offering a field for an assistant.

FOREIGN.

ENGLAND.—We are sorry to learn that the newly appointed "Evangelical" Bishop of Liverpool, Dr. J. C. Ryle, seems resolved to learn nothing from the past, in the matter of prosecution on account of ritual. He has called upon Mr. Cox, incumbent of St. Margaret's Prince's Park, to give up four points—lighted candles, the use of a cope, incense, and the biretta. Now these things have all been in use in this church, for the past eleven years; and the Bishop of Chester, within whose jurisdiction this church was, until the erection of the See of Liverpool, never interfered in the matter, although frequently urged by hostile partisans to do so. And further, the congregation do not desire any changes in the ritual. Notwithstanding which, the Bishop seems bent upon harrrying Priest and people, and breaking up the good work which has been going on there for so many years.

The Rev. William John Butler, Vicar of Wantage, has been appointed to the canonry at Worcester, recently vacated by the death of the Rev. Canon Seymour.

A BUSY LIFE.—The World's Dispensary at Buffalo, N. Y., is a great institution, having its auxiliary Invalids' Hotel, for accommodation of patients, costing its founder nearly half a million of dollars, and its branch in London, England, of similar proportions, where Dr. Pierce's Golden Medical Discovery, Pleasant Purgative Pellets and other remedies are manufactured for the foreign trade, which extends to the East Indies, China and other far distant countries. All this mammoth business has been organized, systematized and built up by Dr. R. V. Pierce, who has associated with himself as a Faculty, under the name of the World's Dispensary Medical Association, a most competent staff of physicians and surgeons who annually treat many thousands of cases of chronic diseases, not by prescribing any set lot of remedies but by using all such specific remedies as have, in a large experience, been found most efficacious. Besides organizing and directing this mammoth business of world-wide proportions, Dr. Pierce, has found time to write a work on domestic medicine—entitled "The People's Common Sense Medical Adviser"—1,000 pages, 300 illustrations, selling at \$1.50, and also to serve a term as State Senator, and later as member of Congress. Surely he must be competent if he were to take the lecture platform, to discourse upon "the recollections of a busy life."

—National Republican.

HUNT'S REMEDY

A MIRACLE.

Anthony Atwood, a retired minister of the M. E. Church, 320 North Seventeenth St., Philadelphia, Pa., says: "Hunt's Remedy has cured my wife of Dropsy in its worst form. All hope had left us for months. All say that it is a miracle. Water had dropped from her right limb for months. Forty-eight hours had elapsed all the extra water from her system. All other means had been tried. None succeeded but Hunt's Remedy."

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Continued from first page.

our's, especially in the management of Missionary work. His allusion to the troubles and contentions in the General Convention, six years ago, in which he took an active part, in opposing the consecration of Dr. Seymour as Bishop, was very happily turned. He said, that some years ago—a disease had broken out in the Church; sometimes manifesting itself in a very "high" fever, and sometimes in a "low." He himself had it very hard. In his case it was "low;" some of his friends feared he would die with it; and some, he thought, feared he would not! He had fully recovered, and didn't want to have that disease more than once. The Church, he hoped, was free from it, forever. The time had come for party Shibboleths to be buried with the bones of the Ichthyosaurs and other horrid animals of the antediluvian period! While no latitude could be allowed in matters de Fide, he rejoiced in the liberty of opinion that is allowed in the Church.

An abstract of the other speakers would make my report too long. They were all excellent, and the time was thoroughly enjoyed by the members of the Convention.

Friday, the third day, was the great day of the week; both Houses meeting as the Board of Missions. This plan of making the Missionary Work of the Church the first business of the Convention, will surely give to it a grand impetus. And the meeting was a glorious success. For five hours the Bishops and Deputies listened with rapt attention to the accounts of our Missionary Bishops, their work and needs; and never before, I think, in the same time, have words of such eloquence and wisdom been heard upon this theme. Well may the Church be proud of her missionaries, led on by such men; and confidently may she entrust her resources to their administration. There was no tone of despondency, no appearance of complaint. They spoke like the true veterans that they were, just from the battle-field. They told of the conflict, and asked for more men, and more means to enable them to carry it on. Every speaker was profoundly in earnest, and carried the great audience along, with unflagging interest. The Bishops who spoke were as follows: Clarkson, of Nebraska; Tuttle, of Montana; Morris, of Oregon; Whitaker, of Nevada; Hare, of Niobrara; Spalding, of Colorado; Elliott, of Western Texas; Garret, of Northern Texas; Penick of Africa.

The space allowed for this Report, will not suffice for a summary of their remarks. Bishop Elliott's was the most popular speech of the day; and I cannot forbear giving the closing passage. "One clergyman wrote me," said the Bishop of Western Texas, "asking me if I had any more encouraging fields for work." And the Bishop said this with such a perfectly serious face, but with such a delicious tone of sarcasm, that the Deputies burst into laughter, and they laughed all the harder as Bishop Elliott went on. "Encouraging field! No I haven't got any encouraging field. In my district the work is all very discouraging. I don't want anybody to come out and help me, who expects to find that some one else has been there before, and done all the discouraging work, and left only the encouraging for him to do. Such a sweet young man wants to stay away. He wants to be provided with a snug little parish, with a coezy little parsonage, and have the ladies work embroidered slippers for him."

Saturday morning was mostly occupied with routine business; the House adjourning at 1 o'clock. The papers relating to the Federate Council of Illinois were laid before the House by Mrs. Judd, and referred to the proper Committee. A Resolution was introduced, relating to a Bishop for the colored people, and their more complete organization. A special Committee was appointed, to report upon the expediency of sending a Missionary Bishop to each Territory now without one. The remainder of the Committee were appointed. Dr. Craik is Chairman of the Committee on Canons, in place of Dr. Watson, of North Carolina, who has before occupied that position, with great acceptability. The Committee is a strong one, including such names as Dix and Harrison, Brygwin and Judd. Dr. Van Deusen is Chairman of the Committee on the state of the Church.

[The proceedings of Monday and Tuesday are given in Special Telegrams on editorial page.]

A Correction.

To the Editor of the Living Church: Your issue of September 23rd says thus "Those who are familiar with the history of Christ Church will remember the active part that Dr. Franklin took in its concerns a century ago, when Bishop White was the Rector."

Your paragraph implies that you yourself are familiar with its history. You will do that which I am sure will be very agreeable to the Rector, Church Wardens and vestrymen of Christ Church, and which will relieve Dr. Franklin's memory from some charges which, if they are true, are very discreditable to him, that have been often made against him in this city, if you will state any occasion whatever, before the 21st day of April, 1790, when, followed by a great crowd of people, he was buried in its graveyard, on which Dr. Franklin took "an active part," or any part whatever, in the concerns of Christ Church, either when Bishop White or any of his predecessors was the Rector.

HORACE W. SMITH.

—A foreign correspondent, writing of the recent German review, says—that while passing along the ranks, he noticed that many seemingly trivial advantages were taken with the utmost eagerness by the troops. For instance, a trench had been thrown up in a cabbage field in front of the village. Each soldier, as he entered the trench, took care to pluck a cabbage leaf to lay under his rifle as he fired at the enemy, the ground being thoroughly soaked by the rain. Petty precautions of this sort show the thorough organization of the German army.

The Sunday School.

Teacher's Helps.

TWENTY-SECOND SUNDAY AFTER TRINITY. 1 Samuel IV. 10-18.

Eli, the high priest and judge, was a descendant of Aaron, through Ithamar, the youngest of his surviving sons. (Lev. x: 12). How this office of High Priest came to be possessed by the younger branch of the house of Aaron we are not informed; though there is reason to suppose that it's doing so was sanctioned by God. (1 Samuel 11:30). As the history makes no mention of any high priest of the line of Ithamar, before Eli, he is believed to have been the first of that family who held the Office. From Eli, the office passed to his grandson, Ahitub; thence through his sons, to Abiathar, who was thrust out of the priest's office, by Solomon (1 Kings II: 26). The office then returned to the family of the elder son of Aaron—Eliab, in the person of Zadok (1 Kings II: 35).

The return of the high priest-hood to the family of the elder branch, was one part of the punishment denounced against Eli, during his life time, for his culpable negligence in contenting himself with mere verbal reprimand (1 Samuel II: 23), instead of active parental and judicial restraint, when his sons, by their rapacity and licentiousness, profaned the priesthood, and brought the rights of religion into abhorrence among the people.

Another part of the same sentence appears to have been taking effect, in the reign of David; so that "there were more chief men found of the sons of Eliab, than of the sons of Ithamar." The prominent fault of Eli, was his overweening regard for his children. His weak affection for them, hindered his appreciation of their sin, and blinded him to the blasphemous and sacrilegious indignity offered to the majesty of God, through their offence.

This evil was not confined to the time and person of Eli. It has recurred at different periods in the Church; the history of the Western Church is full of this sin. It is repeated, wherever the service of God is subordinated to parental or filial affection.

Notwithstanding this blamish, the character of Eli is marked by eminent piety; as shown by his meek submission to the divine judgment, and his supreme regard for the Ark of God.

Eli was not only High Priest; he was also one of the Judges. His sons were to be the only instance, when the two offices were held by the same person. He is said to have judged Israel 40 years. He died at the age of 98 years, overcome by the tidings of the disastrous rout of the Israelites, and the news that the Ark—the symbol of God's presence, had been taken by the Philistines, and that his two sons were dead. "On the evening of that day, there rushed through the vale of Shiloh, a youth from the camp, one of the tribe of Benjamin. His clothes torn asunder, and his hair sprinkled with dust, as the two Oriental signs of grief and dismay. A loud wail, like that which, on the announcement of any great calamity, runs through all Eastern towns, rang through the streets of the expectant city. The aged High Priest was sitting in his usual place, in the gateway of the Sanctuary. His ear caught the cry—He asked the tidings—He was told of the defeat of the army—He was told of the death of his two sons—He was told of the capture of the Ark of God. It was this last tidings, "when mention was made of the Ark of God," that broke the old man's heart. He fell from his seat; and in falling died. (Stanley's "Jewish Church.")

The events leading to this catastrophe seem to have been as follows: At the death of Samson, the war between the Israelites and the Philistines had broken out anew. A bloody battle was fought at Aphek, in the northern part of Judah, in which the Israelites were totally defeated; and, in their desperation, they thought of the means of conquest which had been irresistible under the direction of Joshua. Judah not only sought military aid from her rival Ephraim, but also the religious aid which could only be given by the High Priest, as the guardian of the Sanctuary and of the Ark, the sacred national treasure. They went to Shiloh for the Ark, and it was brought forth from its holy place; for the safety and existence, not of one tribe alone, but of the whole nation, seemed at issue before these terrible foes. The Ark was placed in the centre of the camp. But the days were now gone, when the rivers dried up, and the walls of cities fell down, and the enemy fled at once before the symbol of the Presence of God. The measure being unauthorized by Israel's Gods, it became the instrument of His judgment. The Israelites fought with desperate but unavailing resolution; the iron chariots of the Philistines prevailed. Thirty thousand men of Israel fell, and the Ark of God was taken.

We may learn, from this history, that men like Eli, humble, sincere, religious, may, by yielding to mere human affections and desires, prove disloyal to their trust; and, in consequence, bring evil upon themselves and others.

Eli's amply witnessed regard for the honor of God and the interests of religion does not mitigate the punishment for his sin and negligence. It is evident that God will permit the triumph of the avowed enemies of the Faith, rather than the hypocrites of its pretended friends. In the present evil days, it is well to remember this, and to refer the triumph of ungodliness to its true source.

Of one thing we may be certain, these trials are intended for blessings, if we make the right use of them. The glory may indeed depart in localities; faith may grow dim and even be eclipsed; yea, and the Church fall temporarily into the hand of her foes. Yet the glory will not wholly depart from Israel. If it be dark in one part, light shineth in another. Christ—the Head—ever "liveth;" and the gates of Hell shall never prevail against His Church. "Ichabod" cannot be written upon her walls; for His promise standeth sure: "Lo I am with you, always!"

CUBA CHURCH MISSIONARY GUILD.—Special Cuba Services, October, A. D. 1880, during session of the General Convention. Sunday, Oct. 10th, 3.30 p. m., Trinity Church, New York. Annual sermon before the Guild, by the Rev. John W. Brown, D. D., Rector of Trinity Church, Cleveland, O. Wednesday, October 13th, 8 p. m., Trinity Chapel School House, West 25th St. near 5th Ave., New York. Annual Meeting of the Guild. Election of Officers, Reports, &c. Sunday, October 17th, 7.30 p. m., St. Luke's Church, Clinton Ave., near Fulton, Brooklyn. Brief Addresses by the Rt. Rev. Bishop Whipple, of Minnesota; Rev. Edward Kenney, of Havana, Cuba; and Ex-Gov. Minor, of Conn., formerly Consul General at Havana. The Bishop of Long Island will preside. Sunday, October 24th, 7.30 p. m., St. Matthew's Church, Sussex St., Jersey City. Brief Addresses by the Rt. Rev. Bishop Clark, of E. I.; the Rev. Edward Kenney, and the Hon. Chancellor Judd, of the Diocese of Illinois. The Bishop of Northern New Jersey will preside. All persons interested are cordially invited to attend these Services.

GEO. WISTAR KIRKE, Registrar.

BURLINGTON, N. J., Oct. 2, 1880. MR. J. C. CUSHMAN, 149 Clark St. Chicago Ill.

DEAR SIR:—enclosed please find P. O. order for \$2.50, for which, please send to my address one Electro-Magnetic Pad and two Plasters. If you remember, I sent for one of your two dollar Pads on the first of August. It was for my daughter—eleven years of age. Her system seemed in a bad condition, the digestion was poor, causing derangement of the stomach—with falling appetite and strength and consequently lost her color, and a wasting of flesh. For almost a year her eyes had troubled her; when she took cold they became much inflamed, and at the time I put the Pad on her they were far from being well, although she had been under treatment for them. Since that time a gradual improvement in every respect has taken place, her eyes are entirely well and to-day she is rosy, healthy and happy, the Pad has done wonders for her and as I am so well convinced of its merits will try one for myself. Yours truly, MRS. KATE MITCHELL.

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