

The Living Church.

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

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WHOLE No. 102.

The General Convention in New York.

THE FEDERATE COUNCIL OF ILLINOIS APPROVED.

Reported for the LIVING CHURCH.
NEW YORK, Oct. 16, 1880.

The first thing I observe in my last report, is—the heading, "Ninety-ninth Triennial Convention." If I wrote that, it is a case of unconscious cerebration. It requires one more General Convention to complete the first century of our new organization in General Convention; and, one from a hundred, leaves ninety-nine! I trust your readers will pardon the poor arithmetic.

The enterprise of the LIVING CHURCH, in giving by telegraph, the proceedings one day later than any Church paper published in New York, and distributing the paper to the Deputies on Friday of the week of publication, is the subject of much complimentary remark. A whole column by telegraph is something new in Church Journalism.

In addition to my telegraphic summary of the proceedings on Monday and Tuesday, there is little worth reporting. The change of the name "Christian Education," to "Education under the auspices of the Protestant Episcopal Church," seems to many very awkward and uncalled for. We have enough of this clumsy terminology, without adding another specimen to the list.

The motion of Dr. Adams, to utilize our great State Universities by establishing Church colleges or Halls in the communities where these are located, deserves something more than a formal resolution. It is one of the wisest and most thoughtful measures that has been suggested to the Church in this generation. If followed out by diocesan action, when circumstances permit, it will be productive of great good.

The subject of provision for disabled clergymen, and for the widows and orphans of those deceased, is one that the LIVING CHURCH has often pressed upon the attention of its readers. It is the one great need of the Church, to day, next to the need of greater consecration of clergy and laity. Let that deficiency be fairly supplied, and we shall have no anxiety about the increase of the Ministry. Thousands of men would offer themselves for the service, did they not see that the Church is absolutely indifferent to such provision; a provision, which the law of God and of man makes it the duty of every man to secure, for his old age, and his own household.

Wednesday was another great day for the Missions of the Church. Both Houses met, constituting the Board. The Report of the Bishop of China called out some interesting remarks. The Bishop of Edinburgh was present; and, on invitation, told what he knows of the "heathen Chinese." It was not very much, but was "to the point." The great usefulness of a medical department was shown; and the liberal endowment of the Scientific department of the College in Shanghai was urged. Buddhism is a so-called "philosophical" religion, and rests upon absurd principles. To overthrow it, right principles of Natural Science must be disseminated. It was stated that the liturgy now compiled could be used by both American and English missionaries; being taken from both Prayer Books.

Bishop Lee was selected to give light on the Mexican Mission. For forty-five minutes, he struggled with the subject patiently, without getting at the heart of it. He discussed all the points, except those that needed discussion. One fact, not heretofore known, was elicited; viz.: that Bishop Riley's absence from his diocese has been prolonged beyond the long-suffering patience of even the Mexican Commission; and they have counselled him to return. His Episcopal excursion to Spain is accordingly abandoned; and he will shortly sail for New York.

Another fact, not generally understood heretofore, was announced; viz.: that Bishop Riley was consecrated in accordance with Article X. of the Constitution, which provides that a majority of the Bishops shall give consent. I have not yet been able to present the subject to all the Bishops; but, of a number that I have asked, not one was even consulted about the consecration of Dr. Riley. The Church of Mexico was said to have 4,500 communicants; and Bishop Lee expressed the conviction, that we may properly expend a considerable proportion of our missionary funds in this direction. The Board was informed that the Offices of the Mexican Church, which were the subject of consideration for several days, by the Commission, are now in Mexico, to be acted on by the Synod, as soon as Bishop Riley can convene it. All of which, and much more, was very pleasantly put before the House by the learned speaker. Many of his remarks were admirably chosen to heighten the interest of the audience in this unique work; and, with the clearing up of some uncertainties, it is to be hoped that a liberal support will be given it.

Bishop Vall, though the Bishop of a Diocese, spoke as a Missionary Bishop; for Kansas is really missionary ground. With a million of people to look after, the Church has a most inadequate provision. The value and importance and needs of his educational work were shown.

Bishop Whipple offered a Resolution, that called forth a good deal of enthusiasm; "that, in the judgment of this Board, the time has come

for the endowment of every Missionary Jurisdiction, with \$25,000, and commending the cause to the liberality of the faithful. One Christian woman in England has endowed eight episcopates; are there not some among us to endow one?"

Dr. Platt made a vigorous speech in behalf of the Bishop of Northern California, who was absent. He stated that the Bishop has expended \$60,000 of his own fortune to save the Educational Institutions of the Church on the Pacific Coast. Though California has great wealth, it is in the hands of the few, and is not offered largely for religious purposes. The East must help.

Dr. Beers, of California, who is always clear and forcible, likened the Board of Missions to Oliver Twist, always asking for more. But what are we doing, compared to some of the sects? One-half the Territory of the United States has no Episcopate. We ought to have a Bishop in every Territory. We lack courage. We have no heroic conception of the situation. There is money enough controlled by Churchmen, to do all. Trinity Church, New York, could endow one Bishopric. The rich men of our great cities draw wealth from the remotest regions of the Continent.

Bishop Neely, of Maine, advocated the plan proposed by the Board of Managers, to provide a more systematic way of raising missionary funds. Mere enthusiasm would not do it. The great difficulty of getting men and means must be met. We must come down from talk to business. A more vigorous, clear and practical speech, I have never listened to. The plan of raising money which he advocated, you will doubtless give to your readers, in your abstract of the Report of the Board of Managers. It is based on annual subscriptions, secured from every parish; and has been used in the English Church, for a long time, with great success. Bishop Neely, in closing, said: "Let the voice of this Board go out to-day, that we are going to do, what we have been so long only talking about."

Bishop Doane then came forward with reinforcements. Every man, woman and child in the Church must be called on to invest. This plan will relieve the parochial clergy. It is the practical measure of the session. He proposed a resolution, to send a request to every Bishop, that he should lay the plan before his clergy and people, as a solemn duty. Bishop Doane called upon Gen. Devereaux, as a business man, to give his views of the plan; and the response was no uncertain sound. It would secure many small sums; and enlist the sympathies and prayers of multitudes. It was far better than relying on a few gifts of the rich.

Bishop Paddock was inclined to go slow. It was too large a dose to be taken at one swallow. It was unpractical and unfair. There were other claims to be met. Mr. Andrews, of Southern Ohio, considered the plan the most satisfactory one that had ever been proposed. The old lion of the Bible House roared, and shook the House with his emphatic approval. But some opposition was offered; and it was finally made the Order of the Day, for Monday next.

On Thursday, the House of Deputies rallied for business. There was some war-paint visible in the appearance of the veterans; but, for the most part, the Deputies were serene and cheerful. In the galleries, a large company was gathered, to look down on the proceedings of this most remarkable Body that is ever convened in the United States.

The Committee of Canons, which some facetious member would call "The Committee of Inexpedience," proceeded to announce the obsequies of diverse and sundry propositions that had been referred to it. An audible smile pervaded the House, as the acting Chairman, Dr. Watson, went on repeating "inexpedient," as one after another of the chimerical Canons proposed, was laid out for interment. A Resolution reciting the duty of all members of this Church to attend, and to testify, when summoned by an Ecclesiastical Court, was recommended, and afterwards passed by the House. It was recommended to strike out "extent of territory," as one of the reasons for the election of an Assistant Bishop. This was put on the Calendar for future action. It was called up on the following day, but postponed, on account of the temporary absence of Judge Sheffield, of Virginia, a diocese that asks for an Assistant Bishop on that ground.

The Committee on Expenses complimented the Treasurer on his financial management. The expenses of the General Convention, for three years, have been about \$12,000. This amounts to a tax on the several dioceses, of four dollars for each clergyman. Should the Convention assume the expense of entertainment, the tax would be doubled. Mileage for the members, would add as much, at least, as entertainment; and we should have to raise nearly \$40,000. The Printing of the Convention costs \$4,000, an amount sufficient to carry on a pretty large printing-office. The printing of the Report on the Indian question, alone, cost \$40. These estimates do not include the printing of the Board of Missions, which amounts to a large sum. The present Treasurer, Lloyd W. Wells, Esq., was re-elected, without a dissenting voice.

The "Burning Question" of Shortened Ser-

VICES was here introduced, by the reading of the Report of the Joint Committee, appointed by the General Convention of 1877. At that session, it was before three Committees, and failed of any definite action. The Committee on Amendments to the Constitution reported, that the usage of the Prayer Book could only be regulated by a change in Rubrics; and a new Rubric was sent to the House of Bishops for approval. It was rejected there; and a Canon was proposed by that august but sometimes impracticable Body. This Canon was rejected by the House of Deputies; and the subject was referred to a Joint Committee. Their Report, now offered, is referred to the two Committees on Amendments to the Constitution and on Canons. Whether the mountain will again bring forth a ridiculous *mus*, remains to be seen. It is almost a disgrace that the Church cannot authorize a bit of common-sense, without so much fuss. One would think that all the Articles of the Faith were in dispute, to see the haggling over this simple measure, which has already been practically decided in the usage of the Church. The question seems to be—Shall we have short Daily Services, and Special Services adapted to the occasion, or shall we have only Sunday Services, and make them wearisome by combining three Services in one? It will take, perhaps, two more sessions of the General Convention to decide.

At this point in the proceedings, twenty-six Dakota children were introduced to the House, being on their way from the wilderness, to the School, in Hampton, Va., where they are to be educated as Christians. They had just come from the House of Bishops; and the poor things naturally were a little dazed. They were decently dressed, which no doubt added to their confusion; but they marched in, quite orderly and solemnly, to the front of the Chancel, and stood in a row. Then they sang, "Nearer, my God, to Thee," in an unknown tongue, and in an unearthly key; and departed with the applause of the House. It was really a very interesting spectacle, and the episode was well worth the time that it called for.

The Free Church Association presented a Memorial, to secure a recognition of the great principle that it is struggling to establish, viz.: that no pews in churches shall be sold. It numbers now nearly one-half the Bishops among its patrons, and a great host of clergy and laity. It is not the usual ranting, however, of some of our pews, that it seeks to prevent.

Mr. Randall, of Maryland, introduced a Resolution, relating to the Burial Service, to remove the restrictions against using it, especially in the case of suicides. He argued, at some length, that it would not prevent suicide; and showed the inconsistency of allowing its use over those who had laid violent hands upon others, while refusing it to those who had laid violent hands upon themselves. Referred to the Committee on the Prayer Book.

Dr. John Cotton Smith moved for a Joint Committee, composed of five of each Order, bishops, presbyters, and laymen, to consider the forthcoming revised translation of the Bible, and to report to the Convention. Referred to the Committee on the State of the Church.

A Resolution was adopted, reciting the duty of every Christian and citizen to use his influence to secure the execution of the laws relating to polygamy.

The great question of the day was—the approval of the powers submitted by the Federate Council of the Dioceses in Illinois. Dr. Watson introduced the Report of the Committee on Canons, unanimously recommending approval; Canon 8, Title III., having been strictly complied with. Dr. Goodwin and others strenuously objected to the term "Province," which the Committee had introduced in their Resolution. This was finally stricken out, though Mr. Judd made a valiant defence. The objection was against its use by the General Convention, before it had been authoritatively defined; and not against its use by the Dioceses that had formed the Federate Council.

The LIVING CHURCH has already published, in full, the action of the Council, and the Constitution approved by the Conventions of the three dioceses. The powers asked were briefly as follows:

1. To establish an Appellate Court.
2. To conduct Educational and Charitable Institutions.
3. To promote certain common interests of the Church in Illinois.
4. To administer Funds entrusted to it.
5. To legislate for these purposes.

The fifth power was submitted by the Committee, in different form and language from that used in the original draft presented by the Federate Council; but to the same effect. It now reads:

FIFTH. And the said Federate Council shall have full power to enact all regulations necessary to its organization and continuance, and to the end contemplated in the foregoing declaration, not inconsistent with or repugnant to the Constitution and Canons of the General Convention of this Church, or of any one of the Dioceses concerned, or to the Law of the Rubric, as contained in the Book of Common Prayer and Offices of this Church.

The vote was taken at 2:30 P. M., and was almost unanimous in favor of granting the powers.

The first question of interest, on Friday, was—the admission of Dakota as a Diocese; on which the Committee reported unfavorably. It goes upon the Calendar for future consideration.

The Committee on Canons again came forward with their little hatchet, and cut down several favorite cherry trees. "Inexpedient" was the refrain, that sounded like a wail of vanished hopes, to many an anxious listener, as his pet project was laid low. The change of time from three years to five, for holding the Convention, and the graduated Scale of representation, and the revision of the Homilies, and the addition of a suffrage to the Litany, were not favored by the respective Committees reporting.

The Calendar was cleared early in the afternoon, and the flood-gates were opened for the pouring in of Resolutions. There was a very lively scene for a time; but everybody was good natured, and everybody was anxious to dispatch business. No action was completed, but several important subjects were placed on the Calendar, or referred to Committee.

The session of Saturday was, as usual, somewhat thinly attended, and closed at one o'clock. The admission of Dakota as a Diocese came first on the Calendar, and was argued by Dr. Hoyt, the venerable missionary of the Territory. Dr. Hanckel, Chairman of the Committee, vigorously opposed the movement; and Dr. Schenck, of Long Island, made a noble speech in favor of it. Mr. Judd also came to the rescue. Dr. Adams lifted up his voice, and explained the effect of this organizing into a diocese, in losing its missionary status. No action was reached, at time of adjournment.

The House of Bishops concurs in the approval of powers asked by the Federate Council of Illinois, except in the first Article relating to an Appellate Court; not being willing, at this time, to constitute such a Court by this means. The subject was referred to the Committee on Canons; and hopes are entertained that a conference with the Bishops may result in re-consideration on their part.

Affairs in Foreign Lands.

Written for the Living Church.

They have done away with drums in the French army. It seems hard to think of a soldier without a drum; but they are unquestionably a great part of a soldier's equipment, and have often betrayed movements. But one horrible catastrophe will follow on the abolition of drums. The drum-major will have to go; "Othello's occupation will be gone." Imagine your own feelings, at the decision, in America, that there should be no more drum-majors; and then sympathize with the afflicted French. The Parisian papers are struggling hard for him. They are gathering, from every side, testimonials of his courage, and of the wonderful services rendered in critical situations, in the last German war, by these personages, whom a censorious world blindly esteems more ornamental than useful. Ah! Gambetta, ah! Grevy, have you no souls? Do not take from us our drum-majors; "A thing of beauty is a joy forever."

A good deal has been said about the mortification of the Empress Eugenie, over the refusal of the English to allow a statue of her son to be put up in Westminster Abbey. Whether that be so or not, that distinguished lady is about to leave England, and remove to Arenberg, a castle she owns on Lake Constance. This would be a matter of profound regret to many whose affectionate sympathy has shared in her great reverses and sorrows. These she has borne with a calm dignity, that has won the loving respect of all. Before any such step be determined on, she will remain near Aldershot for a few months, and then go to Windsor, where a temporary residence is being provided. The royal family of England have evinced, toward her, gentle attention and kindly care, that have done much to soften her deep sorrows. Queen Victoria has for her all the sympathy which a similar bereavement in the loss of her husband imparts. The Prince and Princess of Wales lose no opportunity to manifest their appreciation and respect; and when or wherever Eugenie appears, she is met by the English people with a silent but respectful attention. Alas for that "heartache which hath no holiday!" Her present, her past, her future, are with the illustrious dead.

The Irish "unpleasantness" gets worse and worse; and the Irishmen who are making the most noise about setting it right, are a poor set. There is a certain degree of dignity in a proud protest against oppression, and rebellion frequently commands respect; but Mr. Parnell's party presents itself alternately as a beggar and a bully, and does not appear to advantage in either character. A people who rely upon murder and violence, as the most effective instruments for accomplishing their purposes, are scarcely fit for the important trust of government, even of themselves. Mr. Parnell, to be sure, has advised the tenant farmers not to indulge in the practice of shooting their landlords; but he has done it in such a way that no one believed he really meant it. He wants the State to buy up the farms, and turn them over to the tenants, paying the landlords in government paper. This is a good specimen of the kind of reasoning which Irish leaders

apply to the solution of their public problems. The Government paper must sometime be redeemed, of course; and Mr. Parnell does not indicate any provision for meeting it. It matters very little, whether the State pays cash, or gives a promise to pay it. In either case, it bears the whole burden, and the tenant farmers get a free gift of the land. Who supposes the State either could or would enter on such a mad scheme?

—This is, indeed, the day of iconoclasm. The most cherished institutions seemed doomed. Yet, one thing had, until now, been thought too sacred to touch, viz., the London Alderman's turtle soup. But, alas! that is to be investigated. Gog and Magog are on their trial. A special commission, of which Earl Derby is President, will soon be sitting, to find out how the city of London spends the vast income it is known to possess. The income of the city proper is about \$3,000,000 annually; and it is to be feared that they do not do, with such vast resources, all the good they might. The different Guilds are declared not to take any active part in developing the interests or progress of the handicrafts they are presumed to have under their care; and the intentions of many pious founders are believed, neither in spirit nor letter, to be strictly carried out. It would not be fair to surmise what the result of the present inquiry may be. Those who must know best, say it will produce but little change—that "hushmoney" will be as effectual there, as in this "land of the free and the brave;" and that, as before, the turtles will absorb the income.

A Mission in the Far West.

[The editor of the LIVING CHURCH is personally acquainted with the writer of the following, and with his work. Bishop Tuttle has no more laborious and efficient missionary. Through heat of summer and storms of winter, he journeys over the almost impassable wilds of Montana, holding services at points two hundred miles apart, which can be reached only by stage. The work at Fort Benton is of great importance and promise. No appeal is made by the missionary, but the facts are trumpet-tongued, and surely they will be heard and answered.]

FORT BENTON, MT., Sept. 23, 1880.

To the Editor of the Living Church:

What do you think of the following: On the subscription paper, for our new church here, I find, "Ah Wan," \$10, "Ah Mee," \$10, and both are marked "paid." These are two of the "heathen Chinese," engaged in "Washoe." Isn't the fact worth noticing among the "items" in the LIVING CHURCH. Maybe some of our eastern friends would be glad to hear of what the Chinese do, for the spreading of Christianity.

Our church will soon be roofed over, the flooring put in; then the windows will have to be boarded up for the winter, and maybe longer; at least till we can get more money. We have drained the town. The few people have been very generous indeed. And now we must wait till they recover themselves, before we can ask them again. We are determined to have no debts. The church is of brick, 30x60. We shall need \$1,000 to complete it (with furniture). This we are determined to raise, sometime, among ourselves. It may be a year or so before we can do it, unless some generous Churchman or Churchwoman, has the kindness to help us to do it at once. I am not going to ask any one outside of our town to help us. I am merely stating facts, and if anyone wants to help us, we shall appreciate it. We are helping ourselves, all we can, and by the help of Our Father above, we expect to be able, some of these days, to help ourselves into a church, that would do credit to any small town, fully paid for, and given to Him whom we worship. In the meantime we shall try to gather the people together, Sunday after Sunday, in the Court House, School House, vacant room, or any place we can get. The Roman Catholics have a church. The Methodists have just sent a man out to take charge of this field. No other denomination is represented. We may fail in our effort to build up this part of the Holy Catholic Church. We may tax these people too heavily, and they may turn away from us, before we have time to teach them of the beauty of the old paths. They may get discouraged because of the burden they have to bear. They do nobly in paying their minister. They are all willing to work, to give, and I hope some are ready to pray, for the prosperity of the one true Church of Christ. I do hope some one will pray for us. I mean for us, not for me, alone.

S. C. BLACKISTON, Pastor.

The *Advance*, speaking of Mormonism, says: Attorney-General Devens, it is announced, is going to do something about it. Well, in the estimate of intelligent patriots who do not like to have to blush at any mention of our National Government, it is time he did. He is about to tackle in earnest, so it is given out, with Mormon polygamy, and let it be seen what the Supreme Court of the United States has to say in the matter. About the middle of the present month he has promised to begin the preparation of a number of the more important cases to which the Supreme Court will give special precedence over the regular docket at the beginning of its session next month. It is not likely that Utah Mormonism will always keep at bay the sovereign authority of our National Government. The Republic will sometime recover a decent self-respect, even in Mormon territory.

The New Church at Batavia, Ill.

Correspondence of the Living Church. On the 19th Sunday after Trinity, it was my privilege to accompany Bishop McLaren, as his acting chaplain, on a visit to some of the Churches in the Fox River valley; our headquarters, during our stay, being at the hospitable mansion of the Hon. John Van Nortwick, at Batavia, where we arrived on Saturday evening. The day had been unusually hot for the season; and night brought with it a heavy thunder-storm, culminating in rain that lasted, without intermission, until late in the afternoon of the following day.

The churches at Batavia, Aurora, and Geneva, have been under the pastoral charge of the Rev. Edward Benedict, for about a year. He was on the ground, to welcome the Bishop upon our arrival, and had intended to return to Aurora the same night; but the impending storm decided him to remain over. At 8 o'clock on Sunday morning, notwithstanding the inclemency of the weather, quite a number of the faithful were present at a Celebration of the Holy Communion in the new church; the Bishop being Celebrant, and I officiating as deacon. At 10 A. M., we drove two miles to Geneva. On our way thither, the steady down-pour of rain, and the generally cheerless condition of the face of nature, naturally tintured the conversation; and the Bishop dwelt very feelingly upon the duty of absolute contentment under all possible circumstances of inconvenience, and weariness, and discomfort. And lo! even while he was speaking, a marvellous illustration of his remarks presented itself by the roadside; for there, with its hind-quarters to the storm, and wearing on its face an expression of the most absolute and unmitigated—not to say, stolid—resignation, with the rain dripping from its long ears, and from its dependent lower-lip, stood a forlorn representative of that species of the animal creation, which is connected in Holy Writ, with the prophet Balaam; stood there, a touching picture of absolute submission to circumstances.

The appropriateness of the incident was irresistible; and, as will be readily imagined, had its due and natural effect upon both of us. Upon reaching Geneva, we found that about twenty people had braved the storm, in order to be present in the House of Prayer. I said the Office, and the Bishop preached; after which, on behalf of the Rector, I presented two young persons for the Laying on of Hands.

Returning to Batavia, we were once more met by the Rev. Mr. Benedict, and had Evening Prayer in the new church, at 4 o'clock. By that time the clouds seemed to have exhausted their resources, affording an opportunity for the good people of the town to come out for Divine Service, and we had the pleasure of seeing the church well filled. This was only the third occasion on which it had been occupied for public worship, and was considered to be a kind of formal opening by the Bishop, who expects to duly consecrate it in the month of January.

By one of those singular coincidences which so often occur, the 1st Evening Lesson for the Day was from the latter part of the 8th chapter of 1st Kings, containing the sublime prayer of King Solomon, on occasion of the Dedication of the Temple. Nothing could have been more strikingly appropriate; and the presence, in the congregation, of the gentleman, to whom Batavia is indebted for this beautiful edifice, emphasized the occasion. Once more the Bishop preached; and the sun was setting, as we wended our way from the church. There was but brief rest, however, for the Bishop; for, at 6:30, he set off, with Mr. Benedict, to drive to Aurora, a distance of seven miles; where, at Evening Prayer, he preached his third sermon for the day; two of them having been extemporaneous. It was about eleven o'clock, before he returned from Aurora; accompanied by the Rector.

On the following morning, shortly after seven o'clock, we took the train for home.

Calvary Church, Batavia, whose Corner-stone was laid on the 25th of Sept., 1879, is a splendid illustration of what it is in the power of many of our laity, all over the land, to do. It was built, including the furnishing of the interior, at a cost of nearly \$12,000, at the sole expense of the Hon. John Van Nortwick, a very old resident of the village. The value of the lot, and of the neat iron fence by which it is enclosed (both of which, also, he gave), is not included in the amount named above. The lot is 165x136 feet; and, therefore, ample enough for a Rectory, and a future enlargement of the church-building, with plenty of room to spare, for garden and lawn. It is most eligibly situated, in a central position, and commands a beautiful view.

The church itself measures 35x62 feet, chancel included. It is built, with great solidity, of beautiful stone, quarried in the neighborhood, and will easily seat one hundred and sixty persons. The basement extends under the whole building. The style in which it is built, is Gothic, and a slate-covered spire rises from the tower. On the north side are two double-lancet windows of richly stained glass, and three on the south side, one of which is a beautiful memorial of a young child of Mr. William Van Nortwick, one of Col. Van Nortwick's sons. There is a large and magnificent window in the west front, containing a representation of "The Good Shepherd;" and a very handsome one above the altar. The lower part of the latter, however, is hidden from view, by a rich and costly dossal, provided by the ladies. Each of the side windows, excepting the Memorial one, contains an emblem of the Passion; and, over the interior arch of the entrance, is inscribed the legend: "Abide with me."

All that I have to add to this account, is—the old and pleasant story of the "work and labor of love" of faithful women. Great as is the debt of gratitude which is due to the noble founder and builder of Calvary Church, it is not too much to say, that—to the faithful daughters of the Church, under God, is due, both the inception of the un-

dertaking, and its successful prosecution. Christian women are still—in the Nineteenth Century—animated by the same spirit of loving fidelity, which prompted them, in the dawn of the Christian era, to be "last at the Cross, and earliest at the tomb." We heartily congratulate our dear friend and brother, the pastor of this flock, upon the band of true fellow workers, who are set for the strengthening of his hands. S.

Law and Freedom.

There extended, through several issues of the LIVING CHURCH, last month, an earnest (and at times almost acrimonious) dispute, as to authority in our American Church, or want of authority, for the use of "Eucharistic Lights," etc. Will you kindly allow a word further on the subject?

If I may be allowed the analogy between our civil and religious life, I would liken the United States' Constitution to the Bible; the former, containing the fundamental and governing truths or ideas of our civil life, as does the latter those of the religious life. Next comes the State Constitution, making local application, and carrying more into detail the spirit of the United States' Constitution, and no-wise repugnant to it. Even so, our Prayer Book is but a carrying out of the spirit and teachings of the Bible. Our Statute and Canon laws correspond; and must neither contradict nor be subversive of the higher authorities respectively given above. Church-usage may be likened to our Common Law of England, which governs in cases not otherwise provided for as above. I must add, that—though much of the Common Law grew up out of immemorial usage, such usage is not recognized as law in our civil courts, until it has become embodied in the Common Law, by recognition in some adjudged case. It, at most, is allowed to explain or amplify some law really existing. So that, usage has greater control and recognition in ecclesiastical than in civil matters.

Now, as to the matter of our rites and ceremonies, there are certain ones strictly ordered and prescribed by both Prayer Book and Canon Law; others "may" be followed or dispensed with at discretion, such license being distinctly recognized by Prayer Book, by Canon and by usage. It seems to me, that one can follow our rubric, and still have freedom enough to satisfy the most varied tastes of Churchmen, without going outside this radius. So long as this rule is followed, why all this discussion about matters of form? They are at best but symbols. It must be allowed, even by the greatest sceptics, that—in the great essentials of our belief—the Church is firm and united. But, does not constant wrangling over the ritual tend to weaken and disunite the Church, not only in the eyes of the outside world, but as a matter of fact? Is not this the origin of the attempt to found a "reformed" Episcopal Church, and other schisms in our communion? A portion of the thought and discussion now devoted to this matter of lights, vestments, etc., might, with profit to all, be transferred to the inner life and spirit which these symbols represent, to the making men better Christians, and bringing them nearer to Christ. This is the Church's most perfect life and work; and why be so set on outward forms, as to detract from this? Our liturgy, our apostolic ministry and our rites are most beautiful; but, let us not—in thinking too much upon them as such—fail to see that which is behind: viz. frequent and earnest prayer (even if not in the earnest words of our liturgy)—the present ministry of Christ Himself—and that spirit which pervades all and draws us nearer to God. The Rev. Phillips Brooks hardly goes too far, when he says: "Everywhere, the letter stands for the spirit; and, to give up the letter, that the spirit may live more fully, becomes—from time to time—the absolute necessity of the living Church."

This humble communication is made in no captious spirit, but merely to call attention to what seems to the writer to be a growing evil in our Church. Our foundations are sure, and as old as Christianity itself; and, on them stands a magnificent structure, the main strength of which is the spirit and teachings of Christ that extend throughout every part. Do not let us lose sight of this for a moment. In a perfect world, the outward forms would be perfectly harmonious with the inner life; and we should try to effect this, as nearly as possible. Let our most beautiful Service be rendered as attractive and impressive as is its due, by all such forms and ceremonies as are consistent with its spiritual life. But, let the former be always subservient to the latter, and thus shall both be advanced. ROCHESTER, N. Y., Oct. 4, 1880. F. W. E.

The "Lakeside Letter."

To the Editor of the Living Church: The letter to *Fabiola*, in your issue of the 7th inst., signed with the sign of the Cross, is, in my opinion, one of the best rebuffs that the "man of Peoria" has received. Cool, temperate, incisive, it shows those elements of this problem of contradictions, which render it insoluble except by admitting that factor which has proved the "Open sesame!" to too many, when passing from light into darkness—I mean gold. As the "Lakeside" writer suggests, a man, professing to have a controlling and pervading love for little children, yet publicly ridicules Him who took them up in His arms, put His hands upon them, and "blessed them." A man—professing to be desirous of hurting no one's feelings, yet publicly insults and annoys millions of holy men and women, and ridicules the sacred truths which many have held dearer than life. A man, professing to have discovered some new thing, yet does not hesitate to exhibit old weapons, old, broken, battered articles, dug from the graves of his giant predecessors, as new and genuine, with modern improvement. Well, they are gilded, if that's modern. MINERAL POINT, WIS., Oct. 8, 1880.

A Day at Canterbury.

Correspondence of the Living Church. Landing at Dover early in the morning, we took a walk about the old town, going up on the heights, where the great guns are placed, and seeing the sun rise above the water. Then we went to Canterbury, passing fields of hops ready for the gathering, and catching glimpses here and there of the old English forests—very inviting, this beautiful morning. Soon we arrived at Canterbury, which, in connection with Church-history, is the most interesting town in England. The ancient Britons called the town *Duroverna*. During the occupation of the city by the Romans, it was called *Durovernum*; afterwards, by the Saxons—*Cantwara-byrig*, or "city of the men of Kent;" subsequently *Cantuarua*, from which word is derived its present name.

Canterbury has the oldest church in Britain—the first place of worship used by the British after their conversion from heathenism. This is the little church of St. Martin's, situated at the edge of the town, on the hill where the pilgrims of old were wont to stop on their way to Canterbury. So, as soon as we alighted from the train, we turned our steps to the hill of pilgrims, and the mother-church of England. Down the narrow streets of the town, out on the country road, lined with the broad-spreading elms, we wended our way until we stood before the lich-gate that opens into the church-yard of St. Martin's. With feelings of the greatest awe and reverence, we passed under the trees that shaded the graves of the pilgrims buried there, and stood before the sacred walls of the ancient Chapel. The history of St. Martin's is briefly told. When Bertha, daughter of Cherebert, King of the Parisii, who was a Christian, married King Ethelbert, she stipulated that she should be allowed free exercise of her religion; and, after the marriage, this church was built for her use. This was some time before the arrival of St. Augustine, and of other missionaries. After they came, the church was used by them; and during all the centuries since then, it has not materially altered in appearance. In the Chancel, is a stone coffin, or sarcophagus, in which, it is said, Queen Bertha lies; and near the door is the stone Font, in which, tradition says, King Ethelbert was baptized. This is a marvellously preserved specimen of antiquity; three feet high, surrounded by sculpture. It could hardly seem possible that we stood on such sacred ground, "where the Creed had been said, and the Lord's Prayer repeated, and the words of Scripture and devotion so familiar to all of the Christian world, to-day, had been in use, since a time when those who had been taught and baptized by the Apostles themselves, had not all fallen asleep."

Leaving St. Martin's, we returned to the city, passing the remains of the old monastery of St. Augustine, and the Missionary College of the same name. It was, of course, impossible during our short stay in Canterbury to see all that was worthy of attention; but in our walk about the town, we came—every moment—upon something old, quaint or interesting. Now we stopped to admire the growth of ivy on the old walls. Now we looked down the long narrow streets, lined with queer old-fashioned houses, the second story projecting above the first, and the third above the second; a prevention to any undue inquisitiveness on the part of the inmates of the different floors.

At eleven o'clock, we turned our steps to the Cathedral, to attend Morning Prayer. We passed through Mercery Lane, where the pilgrims used to go; so narrow, that there was only room for a cart to pass. We stopped a moment before the Chequers Inn, described by Chaucer; but alas! it is now occupied by a dry goods shop, with windows filled with London fineries, to tempt the good dames of Canterbury. A few steps further on, and the Cathedral bursts upon our views. We stop and gaze in silent wonder. We had not expected to see anything so large—so majestic! We had seen all of the finest Cathedrals on the continent; but we had not been impressed with any as with this. Why was it? Perhaps because it had such beautiful surroundings; for we never saw grass so green, elms so beautiful, hedges so perfect, as here. Perhaps, it was because it was our own Church, the Church of Augustine, Anselm, Cramer and Becket; the Church of the Holy Service we love so well; the Church of Churches, for—through Canterbury—we look back over the long line of Bishops and martyrs, to the days of the Apostles. After the choral Morning Prayer, we went with the vergers on a tour within the lofty walls.

The Cathedral is built in the form of a Cross, and is over five hundred feet long. It embraces every variety of English ecclesiastical architecture; from the rudest Saxon, to the most finished triumphs of Gothic Art. Yet the general effect of the exterior and interior, notwithstanding the different ages in which it was built, is perfectly harmonious; and the whole mass of this splendid edifice presents a most striking and impressive effect; the lofty vaulted nave—the long vista of columns lining the aisles—the simple magnificence and vast extent of the Anglo-Norman Choir—the rich effect of the stained glass of the windows, filled with the records of prophets, saints and martyrs, and embellished with heraldic emblazonings of princes, priests and nobles; how impossible it is to describe adequately! We went through the north and south aisles, the north and south transepts, the Lady's Chapel, the Chapel of St. Michael, and Becket's Chapel. We stood on the spot where Becket was murdered, at evening twilight, in the winter of 1170. We passed to the end of the choir, where once stood the rich shrine of the martyr, and saw where the stones were worn by the knees of the pilgrims, who—for more than three centuries—came here to offer up their oblations and prayers. How full of associations connected with the life of the Church and Nation,

is this old Cathedral of Canterbury! Every nook, every corner within its venerable walls, is hallowed by some association in the far away past. It was hard to leave a spot so sacred. But we were bound for London—great London, with all its wonderful stores of interest; so, visions of happy days to be passed there, lessened our regret, as we bade "Good-bye" to Canterbury. D. C. G. LONDON, September, 1880.

Common Law and Canon Law.

Correspondence of the Living Church. In the LIVING CHURCH of Sept. 16, there is a letter in reply to "A Zee," in which light is asked for, in regard to a certain ruling of the House of Bishops. The ruling referred to is doubtless that of 1808. It was called forth by a Memorial from Maryland, in regard to the subject of "Prohibited Degrees." The House of Bishops, having considered the subject, say, "Agreeably to the sentiment entertained by them in relation to the whole ecclesiastical system (i. e., of the Church of England), they consider that Table as now obligatory on this Church, and so that will remain so; unless there should hereafter appear cause to alter it, without departing from the Word, or endangering the peace or good order of the Church" (Hawks' & Perry's Journal, Vol. I. p. 355).

Perhaps the following array of "good authority" will be of use to students of Canon Law. Its purpose is—to establish the soundness of the position taken in Mr. Little's letter, viz.: That the American Church is bound, not only by her own codes, but by the whole body of the English Canon Law (existing in 1879), so far as may be applicable to our circumstances, and not having been repudiated, and to the Catholic Canons, not repudiated—and which she can not repudiate without endangering her character as a branch of the Catholic Church.

Bishop Odenheimer, in his Essay on Canon Law, uses this language: "In claiming to be a branch of the Catholic Church, I maintain that we possess—as part of the Canon Law—the Catholic Code. * * * As originally a portion of the Church of England, under the jurisdiction of the Bishops of London, we possess, as our birthright, the Catholic Canon Law, as part of the English Ecclesiastical Law. The Catholic Canon Law in all points applicable, belongs to us, until we expressly disclaim its possession. This disclaimer has not been made, and never can be made with safety to our claim to be a branch of the Church Universal. "In further proof that the Catholic code forms part of the Canon Law of the American Church," Bishop Odenheimer remarked the fact, "that the Ancient Canons" are expressly recognized in the Ordinal, as binding on us. "At the consecration of a Bishop, the Presiding Bishop . . . shall say [vide Rubric] Brother, forsomuch as the Holy Scriptures and the Ancient Canons command, etc." Now, not to speak of the remarkable dignity which the phraseology of this address assigns to the "Ancient Canons," by connecting them with Holy Scripture, in commanding obedience, I would simply observe, that—as the Church declares the Ancient Canons to be "command," it is manifest that the authority of these Canons is recognized as binding on the Church in this land. (Vid. Con. 20, 1832, etc., and page 56, Essay.) Let me now draw your attention to a few passages from official ecclesiastical documents.

In reply to the letter received from the English Archbishops, relative to the request of the American Church for the Episcopate, the Convention assembled in Philadelphia, in 1786, sent a carefully drawn letter, dated June 26, 1786, which contains this language: "While doubts remain, of our continuing to hold the same essential Articles of Faith and Discipline with the Church of England, we acknowledge the propriety of suspending a compliance with our request. * * * We are unanimous and explicit in assuring your Lordships, that we neither have departed or propose (sic) to depart from the doctrines of your Church. We have retained the same Discipline and Forms of Worship, so far as consistent with our civil Constitutions." (Hawks' & Perry's Reprint, Vol. I. p. 44. This same language, in substance, is used in "An ordinance of the General Convention," dated Oct. 11, 1786, (ibid, page 58.)

In the 4th Article of the Declaration of Rights, drawn up by the Church in Maryland, in 1783, this language is used. Speaking of the right of a Church to revise the liturgy so as to conform it with political changes—it is said—"which (i. e. the revision) it is humbly conceived, may and will be done, without any or further departure from the *Venerable Order and beautiful Forms* of the Church from whence we sprung, than may be found expedient in the change of our situation from a *Daughter to a Sister Church*." (Hawks' & Perry's Reprint, etc., p. 394.)

Article 3, of a similar declaration, made by the Church in Pennsylvania, is as follows: "III. That the Doctrines of the Gospel be maintained as now professed by the Church of England; and *Uniformity of Worship* be continued, as near as may be, to the Liturgy of the said Church." (ibid, p. 398.)

In 1814, the House of Bishops made an official declaration of the *identity* of the Church in this country, and the Church of England. Although somewhat long, I give it in full, as its importance is much dwelt upon by all canonists. "It having been credibly stated to the House of Bishops, that, on questions relating to property devised, before the Revolution, to congregations belonging to the Church of England, and to uses connected with that name, some doubts have been entertained in regard to the body to which the two names have been applied—the House think it expedient to make the declaration, etc. That the Protestant Episcopal Church in the U. S. of America, is the same body heretofore known in these States by the name of 'the Church of England,' the change of name, although not of re-

ligious principle, in Doctrine, or worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of Christian Churches, under the different sovereignties to which—respectively—their allegiance in civil concerns belongs. But that, when the severance alluded to took place, and ever since, the Church conceives herself as confessing and acting on the Church of England, is evident from the organization of our Conventions, and from their subsequent proceedings, as recorded on the Journals, to which, accordingly, this Convention refers, for satisfaction in the premises. But it would be contrary to fact, were any one to infer that the discipline exercised in this Church, or that any proceedings therein, or at all dependent on the will (to be now exercised) of the civil or ecclesiastical authority of any foreign country." (Perry's Handbook of General Convention, p. 118-119, and Hoffman's Laws of the Church, pp. 35-36).

I respectfully call attention to Hoffman's Law of the Church, pp. 35-42, and to Vinton's Manual Canon Law, p. 18-21, pp. 16, 17 et seq. There is an Appendix (marked G. I. and G. II.) to the Journal of the General Convention of 1847, containing the note-worthy Resolutions of the House of Bishops. It will be found of much use to one who is studying the Canon Law of the American Church. Not that these Resolutions are Canons, but they have great authority.

I am sorely tempted to supplement these authorities by some taken from decided cases, reported in the Civil Law Reports; Cases decided by the highest Civil Courts in the land; but, I will not, fearing lest I have already exceeded my limit. DOUGLASS B. SMITH. WESTMINSTER, MD., Sept. 20, 1880.

Distilled Essence of Missouri Convention.

- Correspondence of the Living Church. 1. Services were grand, in St. George's. Choir led the people; a silver cornet accompanying, with fine effect. Well attended by men, but neglected too much by the ladies. 2. The Bishop's Endowment is not what our wealthy laymen should have it. But, last year, as about \$200,000 debt was paid on St. Louis' churches, hoped that this matter and missions will henceforth be loosed and set free. \$25,000 raised for St. Luke's Hospital. Clergy delayed long enough; the generous business men in charge are expected soon to call for laying of corner-stone, befittingly, a la Denver. City churches pledged larger amounts for Diocesan Missions; \$500 each from several. 3. One evening devoted to S. S. work. Two laymen—Wilkins and Talbot delivered addresses full of thought and of the eloquence of feeling. Advocated, *inter alia*, "Rector teaching Apostolical Succession etc., to Catechismenans; and they the same, with authority, to Scholars." Dr. Fulton grandly illustrated his key-word, "Earnestness!" 4. His missionary-breakfast, at the Windsor, was attended by the Bishop and Drs. Reed and Gierlow. Delightful time, 20 present, nearly half of clergy being in the field (55 in all). Board said never saw finer nor more self-denying body of men. Much valuable interchange of advice. Good idea for other Dioceses. 5. As to broad Catholic sympathies of our people, see noble address to Herzog and Edinburgh, adopted with loving unanimity. 6. The hospitality of St. George's and of St. Louis, generally, unbounded. Invited ladies as well as laymen from all the State, and fed them oysters, coffee and croppy, and stalled oxen. In short, zeal, brotherly love; wise action, theological acumen, all at par, or above it. LAUS DEO! Oct. 28-31, 1880. THORPE.

"The Church Porch."

Written for the Living Church. I wish that more of our young people would read, and even learn by heart, this wonderful and profitable production of good old George Herbert. In these days of rapid book-making, when the public taste is for the trifling and ephemeral in literature, such treasure as we find, in these earnest thoughts of the Rector of Bemerton is overlooked altogether. And yet, where can we find in such small compass as a single verse, the pith and marrow that we get here? Take, for example the exhortation to devout behavior in church; and where, outside the Bible, do we have a better rule? "In time of service, seal up both thine eyes, And send them to thine heart; that, spying sinne, They may weep out the stains, by thine did rise: Those doores being shut, all by the same comes in. Who marks in church-time others symmetric, Makes all their beautie his deformitie." Or take that very common sin of criticizing, rather than humbly listening to God's ambassador; what reproof is there not in these verses? "Judge not the preacher, for he is thy judge: If thou mistlike him, thou conceiv'st him not. God calleth preaching, folly. Do not grudge To pick out treasures from an earthen pot. The worst speak something good; if all want sense, God takes a text and preacheth patience. He that gets patience, and the blessing which Preachers conclude with, hath not lost his pains. He that, being at church escapes the ditch Which he might fall in by companions gains. He that loves God's abode, and to combine With saints on earth, shall one day with them shine." The whole poem, as well as Herbert's whole volume of poems is full not only of worthy suggestions, but also of positive Gospel teaching. F. B. S. —Mr. Benjamin Balch, one of the ablest statisticians in the country, died at Newburyport Mass., last Friday, at the age of 75. He organized the first life insurance company in the country, projected several railroads, and was the originator of the national bank system, advocating it long before the rebellion. He has also been, for fifty years, an advocate of the Darien ship canal.

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A Questionable Criticism.

The Bishop of Western Texas brought down the house by his humorous satire upon the young clergy of the Church, of whom, as a class, he seems to entertain the opinion that they are deficient in the qualities of manly devotion to their work, and are unwilling to accept hard and laborious duty on the frontiers. We quite agree with the general idea that we do not live in an age of Christian heroism; but we must protest against the injustice of the sarcasms with which their young Bishop aroused the applause of an audience, that did not dispel remarkable powers of discrimination.

Low as the standard of personal devotion may be, and lax as may be the sense of responsibility among our clergy, we think there are some things to be considered in reference to our young men.

First, our discipline does not enforce celibacy. Indeed, there is a prejudice against it, and our people do all they can to render it impracticable. What unmarried clergyman is there who is not subjected to a running fire of witticisms over his single state. In such a state of affairs, our clergy do not themselves, as a rule, purpose permanent exemption from the matrimonial tie. Our young men generally contemplate an early settlement of that question. Now, under our discipline, as it exists, it is too much to ask of the youthful deacon or priest, that he shall do what is inconsistent with fidelity to his marital obligations, as much of the hard work on the missionary field is. It may be said that there are men of all the Orders, who are doing just that kind of work. We doubt it. But concede the fact, and insist that such were doing wrong. Loyalty to the priestly vow, must, of course, take precedence of the marriage vow, but not in the sense of putting asunder what God has joined together. No married clergyman has the right to enter upon any field in which he will be compelled to disregard his marital and parental obligations. Many of the missionary fields make this demand, and young men rightly decline to honor it. It may be said that there ought to be as much heroism in the Church as in the Army. The cases are not parallel in respect of support, term of service, or effect upon the family relation.

Many missionary stations can safely be occupied, and the duties discharged by married clergymen; but even in these we think the Church would prefer the maturer priest to the young man.

We do not draw from the imagination, when we express the belief that many of our young men fail to go to the frontiers, because they are convinced that the Church's greatest work after all is in the older regions of our country. The figures of the census of 1880 will probably show that the increase of population is proportionably greater in the old and Middle States, than in the States west of the Mississippi. This is a consideration which ought not to be lost sight of.

It is rather an absurd conception, to suppose that the Church has no missionary work except in Texas, or Nebraska or Montana. Far be it from us to depreciate these fields! But let us look at this matter broadly. Our Church can scarcely be said to be more than planted anywhere on this continent. The conditions of her existence are singularly immature. Almost everywhere we are building foundations, and there is no field anywhere, but appeals to the youthful priest with as pleading a voice, as any that can reach him from the wilds of the Southwest or the snows of the North. The East needs the resolute energy and warm devotion of her youth. And as the Church prospers here, it will spread the more grandly to the circumferences.

We believe our young clergy in the portions of the land not popularly regarded as "missionary," are, as a rule, just as true men, and doing just as real work

for the Church, as those who have traveled farther to find their fields. It is not seemly or just to brand them as self-seekers above their brethren. Many of them, we sincerely believe, endure hardness in greater degree than falls to the lot of most missionaries.

Possibly, some who would "go West" are deterred by the repeated announcements of embarrassed or empty treasuries at missionary head-quarters. Missionary priests like missionary bishops, must be provided for in temporal matters; and the prospect is poor, when they find the Boards protesting their inability to sustain the workers at present in the field.

These, and other considerations, lead us to doubt the wisdom or justice of Bishop Elliott's satire.

The One Thing Needful.

The great need of the Church is not laborers or money. There would be men and means enough, if the other essential were supplied in power and abundance.

The merest tyro in Church history knows that eras of great advancement have been noted less for munificence of temporal means, than for heroic outlay of faith, and the zeal that comes of faith. The men of those holy epochs exemplified St. Cyprian's words about the adorning of the Spirit as the true beauty of the Church. There is too much made of mere figures. What are baptisms but sacramental abortions, if they do not ultimate in a high standard of personal holiness? We are willing to acknowledge a difference of spiritual development, for some are called to higher ministries and more unreserved consecrations than others. A man on whose brow sparkles the sign of the cross, may be compelled to live in the world and follow the lines of secular effort. But there are others to whom the special vocation comes, to surrender everything for Christ. Baptismal grace develops into the grace of Orders. The vow of Baptism rises to the awful height of the vow of the priesthood, or the episcopate; and a class of men is called forth, who are commissioned to be spiritual leaders among the people of God.

It is our solemn conviction, that the General Convention fails to realize the great need. The missionary bishops talk almost frantically about dollars, and some of them go about with holy guile to win contributions of susceptible people. Is there not danger of making too much of the dollar, by seeming to need it too much? Is it, then, only a question of merchandise in the Father's House? Is the Offertory the culmination of our holy Eucharistic Services? Sometimes we fear that those whose vocation is spiritual leadership, have lost sympathy with the Apostles, who declared that it was not meet that they should serve tables. A clergyman who lets "necessity" drive him into practical renunciation of his mission as a savor of souls, does not accomplish real results for God in exhausting himself on temporals. He pursues the extrinsic at the expense of the essential.

The higher work of the ministry can be done only in the power of a pure saintliness; and those who have the duty of planting the goodly tree of the Catholic Church in the virgin soil of this continent, ought to remember that it will take root and bloom more speedily, if their hands are clean of earthly arts and devices. Men of heroism in prayer—men who have the grip of a dead-earnest faith in Him Whose are the gold and silver, and the cattle upon a thousand hills, will never lack any good thing. It is possible to become sadly secular in doing the work of the Church; and, if we seem to need nothing so much as money, it is time for us to ask whether we have not forgotten the true secret of our power, and the true condition of success. We confess that some of the missionary debate, in New York, have to our ears, a fearfully metallic ring. It is a practical age, and means are necessary to ends, and how shall they preach except they are sent, and—all these rejoinders are familiar to us; but they do not hush the ring of the precious metals that sounded through most of the speaking. It was painful to us, because it seemed to drown another kind of music the Church needs to hear far more than the chink of dollars; the pure swell of that diapason which filled all Jerusalem on the day of Pentecost.

Any of our subscribers having spare copies of the LIVING CHURCH, Nos. 99, 100 and 101, will confer a favor by transmitting them to this office.

If you want to get New York news go to the Chicago papers. Bishop Herzog's address to the house of Deputies was not, so far as we observed, given in any of the New York daily papers. It was translated and telegraphed to the Chicago Times as follows:

"RIGHT REVEREND FATHERS AND BRETHREN IN CHRIST: Receive my sincere thanks for the most kind welcome you have given me. I know that the honors you do me refer chiefly to me as representing the Catholic Christian Church and the old Catholic movement. I thank you, then, not only personally, but also in the name of my Church, and in the name of Bishop Reinkens, who has especially charged me to express to you his respects and best wishes for the prosperity of your Church and ours. Brothers, you granted to me yesterday a place among you at the Lord's Table, and to-day you accord me a place in your venerable assemblage. You have, by these acts, in a certain sense annulled the excommunication hurled against us by the pope, because we rejected the errors and abuses which you never acknowledged. We, on our part, have long since acknowledged you as a branch of the Catholic Church, and, since my sojourn in your great country and your flourishing Church, I have proof enough that the conference of Bonn acted wisely, in solemnly recognizing the catholicity of your episcopate, your doctrine, and your liturgy. I have seen that there are in the new world true successors to those to whom the Lord said, 'Go ye unto all the world and preach the gospel to every creature.' You seek, in effect, to gather the people of America into the bosom of the Church of Christ; and the works of charity, so many and so flourishing in your Church, prove that you teach the faithful to observe that which Christ has commanded us. It is for all this that I rejoice, with my whole heart, that you have given me the hand of brotherhood, and I thank you for it. Let us labor and pray, my brothers, that according to the example of the early Christians, we continue steadfastly in the apostles' doctrine, and fellowship—in the breaking of Bread."

Speaking of the action of the General Convention relating to the provision for disabled clergymen, and the widows and orphans of those deceased, a New York paper says: "If the laborer is worthy of his hire, it is high time that some arrangement should be made for providing the funds with which to keep Church workers from starvation and freezing."

Verily, it is time. The subject has often been discussed by the LIVING CHURCH, and shall be discussed, so long as the great need remains. Young men are not to be reproached with indifference, for holding back from the Sacred Office, so long as the Church demands everything, and promises nothing. They have a right to demand that the sacrifice shall not be all on one side. Assure them a home for their old age, and for the wife and children that God may give them; and there are thousands that would obey the call.

An answer that is frequently made by so called Churchmen, whenever they are solicited to subscribe for a Church paper, is that they can't take so many papers; "We get all the Church News in the daily papers." Yes, and you get the sermons, too, and many of you don't go to Church. But what reliance can you place on Church news as interpreted by the average reporter? Even the editor of the daily paper isn't always a safe teacher of Church History and Church Principles. The following is a specimen from the New York Times: "This ecclesiastic body claims to be an offshoot from the Church of England, which dates properly from Henry VIII's quarrel with Clement VII., on account of the Pontiff's unwillingness to sanction his divorce from Catharine of Arragon, and his marriage with Anne Boleyn." That is the kind of "Church news" that nineteenth of our Church families are reading to-day.

The enterprise of the LIVING CHURCH, furnishing a Reception Parlor and Reading Room for the Bishops and Deputies in New York, is meeting with much favor, and is warmly commended. A large number have availed themselves of the convenience offered, and the rooms have been thronged by clergy and laity. The invitation is cordially extended to all. Hotel Devonshire has our thanks for courteous attention to our friends.

There is a rumor that the Rev. Frederick Courtney, Rector of St. James, Chicago, will soon receive a call to a prominent position in New York City.

THE GREAT COUNCIL.

Two Days Later from New York.

Special Telegram to the Living Church.

NEW YORK, Oct. 18, 1880.

The Reunion of Trustees and Alumni of Nashotah, at Park Hotel, on Saturday, was most encouraging; seven Bishops and twenty alumni were present. Knox-Little preached to crowded congregations yesterday. To-day, Committee on Canons reported adversely to Bishops' message, excepting Appellate Court from the powers of Federate Council; and asked Committee of Conference. Little hope is entertained of securing anything further from the Bishops. Report of Committee on Deaconesses and Sisterhoods recommended no legislation for the latter; proposed a Canon for the former, regulating organization and management. Both houses met as Board of Missions. Bishop Neely's Resolution to adopt new plan of raising funds by subscription in every parish, was debated. Bishop Burgess made a grand speech, also Messrs. Burgwin, Mudge, Blair, Devereux, and others. The plan was adopted. If worked fairly, it should give, the first year, a half million dollars. Great enthusiasm prevailed about Missions. The Church is surely going forward, like "an army with banners." The Bishops have designated both Montana and Washington, as separate Jurisdictions; no action of the Deputies is required. Large appropriations were proposed by Bishop Whipple, for the four million negroes of the South. Admission of Dakota was discussed, without reaching conclusion; the tide is setting in her favor. The Bishop of Edinburgh will speak, to-night, upon Fr. Loyson's Mission, in Paris. Alumni of General Seminary have a reunion on Thursday. The Joint Committee on shortened Services cannot agree; their adjournment is reported. Convention cannot possibly close this week.

Second Special Telegram to the Living Church.

NEW YORK, Oct. 19, 1880.

Committee reported adversely on paying the travelling expenses of Deputies. Dr. Garrison made an able speech, in favor of raising fund by assessment. Dr. Schenck preferred voluntary contribution. Re-committed. Committee on Constitution favors reduction of representation, from four to three of each Order. Committee on Prayer Book slaughtered every thing referred to it. Resolution to appoint a Committee, to influence legislation, to secure civil rights to the Indian, was debated all day. Senator Withers, of Va., and Gov. Jenkins, of Ga., stoutly resisted interfering with civil affairs. Columbus Delano, Secretary of Interior under Grant, and Gov. Stevenson, of Kentucky, came out for the noble savage. Dr. Elliott, of Washington, made a good speech, and several others distinguished themselves. The first vote taken by Orders, during this session, carried the Resolution. The Bishops have nominated Geo. K. Dunlop, of Missouri, Missionary Bishop of New Mexico, and Arizona. The deputies will decide his case to-morrow, with closed doors. The Bishop of Edinburgh said a kind farewell to the House; he has won much praise. No conclusion is reached about Dakota. Dr. Goodwin made a strong speech against admission. There is no telling when the session will end, if the interminable talk goes on. The ten minutes' Rule was adopted this afternoon.

LATER.—Rev. Leigh R. Brewer, of Central New York, has been nominated Bishop of Montana.

The Pacific Churchman, on the subject of the Episcopate in the Territories, says: If the Church is so scant of means, as to be able to sustain but one minister in a Territory, let that one, in addition to his gifts of preaching the gospel and breaking of the life-bread, be endowed with authority to Order and Confirm. We very earnestly believe that if this plan be adopted, it will in good time work a revival of apostolic zeal by a demonstration of apostolic power.

Why should the Church, who can give the grace of the Episcopate at her will, hoard it with such parsimonious care, as to render it needful that she should lay, on the over-worked Bishop of Oregon, the care of Washington? and overwhelm the Apostle of Montana, with the immeasurable realm of Utah and Idaho? or add to

the ecclesiastical responsibilities of Colorado and Wyoming, the spiritual jurisdiction of Arizona and New Mexico?

Put an energetic Bishop into every territorial jurisdiction, and provide for him fairly out of the missionary treasury. Give to each, as large a staff of clergy as the means will warrant; then, let the Church know what is needed, and see what will be the response.

Hymns and Hymnals.

Next to Holy Scripture, in influence upon the hearts and lives of God's people, are Sacred Songs. They seem to have been co-extensive with religion, to have grown with its growth, to have been always a means of divine blessing and spiritual refreshment. No portion of the inspired Word committed to God's chosen people of the ancient days, has been so dear to the generations following, as the Psalms. No relics of monastic piety and mediæval religion have been so cherished by the Church, and so helpful to personal piety, as the grand old Latin hymns of the Middle Ages. The Service of the Church has never been complete without its metrical and musical interludes, in which the imagination and fervor of the faithful have found expression.

While the Psalms, from the time of David, have been musically rendered in the Church, and have constituted its great treasury of musical worship, each age has had a hymnody, reflecting its own characteristics, and breathing its own spirit. The Liturgy has held on to the past, and the Holy Scriptures have kept the Church of every age in constant relation to prophets and Apostles; while its metrical hymnody has corresponded with the culture and progress of the people, has reflected the religious spirit of the present, and has given expression to its peculiar form and phase of devotion. The Hymnal of the age is, more than its Articles of Religion, an exponent of its spiritual life. It indicates the habits of its religious thought, and voices the religious sentiments of the masses of its people.

The changes and agitations of the Reformation period left the English Church destitute of a characteristic hymnody. The Liturgy of the primitive Church could be retained and used by translation; but the Latin hymns were swept away. The hymns of Luther that wrought so wondrously in the German Reformation, were not available in English. Vernacular literature was in its infancy, and it developed first, in Romantic, not Religious poetry. Hooker, the first great master of English, though imbued with the spirit of true devotion, wrote in prose. The age was polemic, and sacred poetry did not engage its master minds.

It was more than a hundred and fifty years after the Reformation, that the distinctive hymnody of the English Church began. In 1685, appeared the Sternhold and Hopkins version of the Psalms, entitled "The whole Booke of Psalmes, collected into English metre, by J. Sternhold, J. Hopkins, and others, conferred with the Ebrue, with apt notes to sing them withal." The sacred minstrelsy of England here found a voice. Although a harsh one, it was English, and the Christian people of England continued to sing these hobbling verses, for two hundred years. The following selection from this version of the sixty-eighth Psalm, will serve as a specimen:

"When thou didst march before thy folk,
The Egyptians from amonge,
And brought them from the wilderness,
Which was both wide and long,
"The earth did quake, the min pound down,
Heard were great claps of thunder,
The Mount Sinai shook in such a sorte,
As it would cleave in sunder."

So strong a hold on the habits and sentiment of the Mother-Church did this version gain, that it became a tradition that no hymnody could be truly Christian that was not based on the Psalms of David. The tradition still survives, in the law of a sect called the United Presbyterians (U. P., for short), which forbids the use of any hymns in public worship, except versions of the Psalms. The American Church, until within a few years, has retained one of these versions, as the principal and preferred portion of her hymnody, under the title of "Selections."

In 1779, the "Olney Hymns" were first used in the Parish Church at Olney. This collection was a great departure from traditional usage and law; and the result confirms the conclusion of a recent com-

munication to the LIVING CHURCH, that custom is before law. The Olney Hymns comprised some of the choicest gems of the religious literature of England, which had been developing while the people were singing "Sternhold and Hopkins'" doggerel. There was no appeal from the melody and devotion of the hymns written by John Newton, curate of Olney, and by William Cowper, his parishioner. The tradition and law of English hymnody had to give way; and the law of progress and adaptation to the age, was vindicated in the English Church.

From the introduction of the Olney Hymns, England has made great and rapid progress in this department of sacred literature; and the Songs of the Sanctuary have vastly multiplied in number and in devotional interest. In the spirit of fellowship with all who love the Lord Jesus Christ in sincerity, the hymns of the English Church have gathered, from every source, their treasures of true devotion; and all the sweet singers of the ages, who have voiced humanity's great needs before the Throne of God, have been made to contribute to its treasury of sacred song.

The last and best compilation of our brethren in the Mother Church, is "Hymns Ancient and Modern." There are twenty other Hymnals in use in the English Church; but the sale of this book is said to be equal to that of all the others combined. In America, during the short time in which it was used in a portion of our churches, more than a million copies were sold. Our own Hymnal has superseded it, by a Joint Resolution of the General Convention. There are many reasons in favor of uniformity of Hymns; but it is doubtful if the American Church has yet succeeded, or is yet able to succeed, in making a Hymnal as good as the best that is offered by the Mother Church.

Convenience and economy may be secured by a uniform Hymnal prescribed by law; but there is reason to doubt whether this is, after all, the best policy for the Church. There may be some things of more importance than convenience and economy. If the English Church, with its State relations and legal traditions, can yet allow liberty in selection of sacred songs, it may be asked, why should we be bound by law, or by Joint Resolution, to a strict uniformity in this respect?

It will be observed that in our Reports and Correspondence from the General Convention, we do not give all the little details and formalities of business. Our plan is, to secure for our readers a descriptive account presenting the salient points, and showing the real work and spirit of the session. By having several correspondents, we are able to gather views and opinions from a variety of sources. We believe that such reports and reviews will be found far more interesting, than the formal record of every little motion that is made in the House.

The Diocese of Illinois reported at this General Convention 1,060 communicants, in excess of the number reported at the time of division, three years ago. The offerings, during the three years, for Church purposes, have been \$529,000. In the State of Illinois, regular services are now held at forty places, in which there were no services five years ago, at the time of Bishop McLaren's consecration.

A correspondent of the New York Tribune, describing the vestments of Bishop Herzog, says: "They are like the ordinary robes worn by the Bishops, with the addition of an alb, and a cope of embroidered white or light yellow silk." Rather warm for summer, we should say! The vestments were simply a white linen alb, and an embroidered cope of white silk.

The Rev. F. N. Luson, Missionary at Austin, asks for aid in the erection of the new church at that place. Mr. Luson himself is well and favorably known; and his earnest and self-denying people are eminently worthy of help. The appeal will be found elsewhere in our present issue.

A deputy has lost his hat; a thing heretofore unheard of in the proceedings of General Convention. We move that the subject (we mean the hat) be laid on the table.

Sister Jennie.

To the Editor of the Living Church:

More than a passing notice is due to the memory of Sister Jennie, of Springfield, who was called away from earth on the morning of Thursday, Oct. 7th, after a protracted illness of several weeks. No one need sorrow for her: her life was so lovely, and her departure so full of peace. It is for ourselves we mourn. She was our only Sister, and was so much to us in every way, in organizing our Orphanage, in parochial labors among the sick and poor, in helping with her cheerful smile all with whom she met. Sister Jennie came to us, last Spring, from Louisville, Ky., by the kind permission of Bishop Dudley; and already, within these few months, her name had become a household word in many a home in Springfield. She was a native of Illinois, being born in Danville; and her name in the world was Denny. In many respects she reminded us of Sister Dora, whose noble life is familiar to thousands; and, had Sister Jennie been spared to us, no limit would have been put to her labors and usefulness, save the conditions under which human nature, when taxed to the utmost, must still live and work. Her spirit was willing, and more than willing, always; she was eager for the sternest and severest duty, and would never own that she was weary. We left her well and busy, very busy, a few weeks ago, when we came East to attend the General Convention; and now, she is gone, and we shall see her face no more on earth, and our Orphanage home is desolate. Her memory is sweet and sacred; and even Paradise, we feel confident, is made richer by the possession of such a treasure as Sister Jennie.

NEW YORK, Oct. 11th, 1880.

GEORGE F. SEYMOUR.

When a General Convention of the Episcopal Church is held in the church of which the younger Tyng is pastor, and when it unanimously by resolution pays distinguished honor to the elder Tyng, it is pretty safe to conclude that the old fight between High Church and Low Church is no longer waged with bitterness. And yet in what Episcopal church do we now hear the sharp Calvinism with which the elder Tyng used to spice his sermons?—N. Y. Sun.

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."

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.

WANTED.—By a Church woman, 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.

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. Buttes, 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.

NOTICE.—There will be a meeting of the North Eastern Deanery on Monday, Nov. 8th, at Grace Church Chapel, Chicago, beginning with a Celebration of the Holy Communion at 10 A. M., after which there will be a business meeting. Lunch at Dr. Locke's at 2 P. M. In the evening at 7:30, there will be a Choral Service by the Cathedral Choir, and a sermon by the Rev. Robert Holland, Rector of Trinity Church.

Bishop McLaren's Appointments. 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, P. M., 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., Waukegan; P. M., Highland Park.

A Bed for Incubables. Contributions are solicited for the endowment of a bed for incubables in St. Luke's Hospital, Chicago. No hospital receives incubables 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 acknowledgment 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.

Interest on Bonds, 4.00
"Unknown" Chi., 10.00
F. S. Phoenix, Bloomington, Ill., 2.00
Contributions from Ft. Steele, Wy., .25
Rufus Hawley, .30
Edna Bennett, .50
Mrs. Newton, .50

Previous Contributions, \$17.05

Total, \$203.51

MISS OLIVE LAY, Treasurer.

Church Building at Austin.

I desire respectfully to inform the Church people of Chicago and elsewhere, who have subscribed for the building of a church here, that the lumber for the erection, sheathing, and roofing of the building, has been bought and paid for; and that we have ventured to set the carpenters to work upon it. It is necessary, therefore, that the amounts which have been already subscribed, should be paid up at once; and we greatly need such further pecuniary aid as will enable us to proceed. The Church people of Chicago frequently extend aid to distant points in the West. I entreat of them to help me to erect a small frame Church in a place at their very doors, a place which has a population of fifteen hundred, including a number of earnest and self-denying Church people, and where there is every reasonable indication of the establishment, at no very remote period, of a self-supporting parish. I say this, after an experience of twenty years in the Ministry. The work being done is virtually city-missionary work; for a large proportion of the people of Austin belong to the laboring masses of Chicago. Austin is only 20 minutes out of the city. Shall Chicago be benevolent to all others, and not to her own people? shall the Church be generous to her members scattered abroad, and not to those in her own borders? It is to be remembered, that a lot worth \$2,500 has been already secured by gift, and is in the very heart of the town; and that, by superintending the work myself, and laboring with the workmen, every care is taken to insure economy and efficiency in the erection of the building. I need \$200 at once.

Please help me by a contribution sent to Mr. Cresswell Post, with Field, Leiter & Co., corner of Madison and Market Streets, Chicago.

REV. F. N. LUSON, Austin, Cook Co., Ill.

Christ Church, Hazel Green, Wis. The Rev. G. H. Drowe, 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.

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LETTERS OF CREDIT AND CIRCULAR NOTES Issued for the use of travelers in all parts of the world. 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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History of the Science and Art of Music. No dry statistics. Interesting and instructive reading for all lovers of Music. Indorsed by Musicians, Clergy, Press: Theo. Thomas, Rev. Stuart Robinson, and Boston Home Journal. Invaluable for Instruction, Entertainment, Reference.

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New edition of this remarkable successful Primer. Practically a practical book, and just suited to the wants of all Music Teachers and Pupils. Rules are short and simple. Examples fresh and pointed; every fact and principle intelligible to learner.

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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. WHEELSLEY, Chicago, Sole Inventor and Manufacturer.

Educational.

St. Agnes' School 777 Monroe Street, Chicago, Ill.

Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations. Any further information may be obtained by addressing the Principal.

Racine College, Racine, Wis.

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

Kemper Hall, Kenosha, Wis.

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

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.

ECCLLESIALICAL 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. 6 and 8 East 53d-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, Trolly-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 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 1838. 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 \$500 per annum. For catalogue, address O. WILKINSON 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 study 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 Domain of three hundred and sixty-four acres, two and a half miles below Niagara Falls, extends for half a mile along the most picturesque part of the Niagara River, and is wholly devoted to the uses of the institution. Its healthfulness is unsurpassed, and its location is in a beautiful spot, intersected at Suspension Bridge.

BUILDINGS.—The College Edifice contains Chapel, School and Recitation Rooms, Library and Reading Room, Dormitories and Common-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 for the purpose of physical culture, and is well equipped with apparatus.

ORGANIZATION, PHYSICAL CULTURE, ETC.—The entire household constitutes, and is treated as, a single family. The formal Organization, Routine, and Discipline are unobtrusive, and are enforced by the Bennington "Civil Guard" pattern, made to special order, are carried by Cadets five feet or more in height. The Campus is admirably laid out as a Parade Ground. Athletic sports are heartily encouraged, and the opportunities are unrivalled. 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. GEO. HERBERT PATTERSON, A. M., LL. B., President. Rev. A. CLEVELAND COX, 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, \$300 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. 1853. 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, \$250.00 per annum.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. The school is under the charge of J. Baier, Jr., a private pupil of Plaidy, of Leipsic 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, \$375 per annum; Seniors, \$400 per annum. Special terms for sons of the clergy. Three sessions in the year. The next session begins Sept. 18th, 1880. For circulars address the Principal, Chesire, 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.

Boston School of Oratory.

Full course TWO YEARS, three hours daily; shorter course, ONE YEAR. Term begins Oct. 7. Application at 1 Somerset St., Boston, any day after Oct. 1, from 10 to 12 A. M. For circulars, apply to R. R. RAYMOND, Principal.

St. Mary's School, Knoxville, Ill.

Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than thirteen years ago. Send for a Register.

Educational.

Bishopthorpe, Bethlehem, Pa.

A Church Boarding School for Girls. School year begins September 15, 1880. Number of scholars limited. Address Miss FANNY I. WALSH, Principal.

Church School, Philadelphia, Pa.

Young Ladies' Institute, Boarding and Day Pupils. No. 1713 Spruce St. Best advantages in Literature, Languages, Music, &c. A superior city home, 20th year. Address Rev. E. H. SUPPLEE, A. M., Prin.

Brook Hall Female Seminary, Media, Pa.

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

Cottage Seminary, For Young Ladies, Pottstown, Mont. Co., Pa.

The Thirty-first annual session will open on Thursday, the 16th of Sept., 1880. First-class buildings, with gas and water, and excellent drainage. Large and highly improved grounds. Experienced teachers and full course of instruction. Number limited. For catalogue apply to GEO. G. BUTLER, A. M., Principal.

St. Mary's Hall, Faribault, Minn.

Rev. H. B. WHIPPLE, D. D., Rector. MISS S. P. DARLINGTON, Principal. Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The 18th year will begin September 16th, 1880. For Register, with full details, address the RECTOR. Prices reduced.

Brownell Hall, Omaha, Nebraska.

Protestant Episcopal Seminary. Seventeenth year begins Sept. 1st, 1880. The school is noted for good health. Situation delightful. Home comforts. Twelve able and experienced teachers. For Register and particulars apply to Rev. R. DOHERTY, M. A., Rector, Omaha, Neb.

Bexley Hall, Gambier, Ohio.

The Theological Seminary of Ohio. For information address Rev. FLEMING JAMES, D. D., Gambier, Ohio.

St. Anna's School, Indianapolis, Ind.

For Girls. (Diocesan). An enlargement. Increased facilities. Terms: Boarding pupils \$275 to \$300. Send for register. Rev. J. B. CLARK, A. M., Rector.

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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A Family School. Large and commodious house, finely located, unequalled climate. Careful instruction combined with home life. For circulars address Mrs. E. J. IVES, Principal.

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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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This school will open Sept. 1, 1880, and close May 31, 1881. Especial 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 Belle T. Michie, Principal of Young Ladies' Seminary, New Market, Shenandoah County, Virginia.

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Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

Mrs. M. G. RIGGS reopens her School for Young Ladies and Misses, at her residence, Butlerford, New Jersey, Sept. 14, very near New York. Advantages of city and country combined. Boarders limited to six. Girls fitted for College. Circulars on application.

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TOPEKA, KANSAS. FOR GIRLS EXCLUSIVELY.

Ten teachers in the family. All branches taught. For Boarding Pupils, from \$25 to \$50 per school year, according to grade. For Day Pupils, from \$5 to \$20 per session, according to grade. Send for Catalogue. BISHOP VAIL, President.

Home and School.

The Feast of the King.

Written for the Living Church.

Go out in the highways and hedges, and bring
The children of sorrow to feast with the King;
The poor, the wayfaring, the scoffer, the dumb;
With love that constraineth, compel them to come!
All Heaven with rapturous welcome shall ring;
Then hie to the Banquet, the Feast of the King!
The guests who were bidden—despising the call,
Shall never be found in His banquet-hall;
But lips of the lowly His praises shall sing,
Who lovingly calls them to Feast of the King.
Though blessed the message, it brooks not delay;
To-day is the season appointed—to-day.
Then tarry no longer, lest Mercy take wing,
But hie to the Banquet, the Feast of the King.
—PAULINA.

Read to Sleep.

BY MARGARET J. PRESTON.

For three score years and ten,
Burdened with care and woe,
She has travelled the weary ways of men;
She is tired and wants to go.
So musing, one afternoon,
With knitting upon her lap,
She hears at her door a drift of tune,
And a quick, familiar tap.
In flashes a child's fresh face,
And her bird-like voice sounds gay,
As she asks, "Shall I find you a pretty place,
And read you a psalm to-day?"
"Aye, read me a psalm—"The Lord
Is my Shepherd"—soft, not fast;
Then turn the leaves of the Holy Word,
Till you come to the very last—
"Where it tells of the wondrous walls
Of jacinth and sapphire stone,
And the shine of the crystal light that falls
In rainbows about the throne;
"Where never are any tears—
You see how the verse so saith—
Nor pain nor crying through all God's years,
Nor hunger, nor cold, nor death;
"Of the city whose streets are gold;
Ah! here it is not my share
One single piece in my hands to hold,
But my feet shall tread on it there!
"Yes, read it all; it lifts
My soul up into the light,
And I look straight through the leaden rifts,
To the land where there's no more night!"
Rising, she nearer stepped—
How easy it all had been—
The gates had closed as the sleeper slept,
And an angel had drawn her in.
—Church Union.

The Rector's Holiday.

BY MARY R. HIGHAM.

Continued.

So the next morning he was up and away. He sent a note to the senior warden, saying he would be back before Sunday—remembering with a pang, that it would be Easter—such a happy day with him always heretofore. His wife packed his small leather valise, with scarcely a question as to the reason of this sudden departure. It was enough for her to know that he was going to take a holiday, for the first time since their short, inexpensive, wedding journey, but the girls was not so easily quieted. Bess looked very grave and walked with her father down to the gate, kissing him good-bye, and saying with a combative air that "she'd attend to the parish while he was gone," watching him as he trudged down the road, and then turning to her sister, saying with settled conviction, "You may depend upon it, good people, all of you, that poor papa has heard something. I never saw him look so unhappy in all my life before."

"What could he hear?" demanded Ellen. "Oh, people are always gossiping. Didn't I hear Mrs. Gray talk about the poor old rector, last Sunday? and when your parish begin to 'poor' you, and shake their heads, and sigh, and look so fearfully sympathetic, I'm more afraid of them than of a nest of black snakes."

"Hush! don't say a word to mother about it," cautioned Ellen; and then the three girls paused a moment to look back and take off their aprons to wave at the diminishing form of the rector, trudging along the road, and who, looking back, too, waved his valise at them, for, poor man, it was quite light enough to use as a flag, containing only a change of linen, and brush and comb.

He felt lonely and strange enough when he had bought his ticket and stood on the platform waiting for the train, but he was infinitely more lonely a few moments later, when he found himself hustled, valise and all, into a crowded car. He dropped into a seat near the door, which seemed to be the only spot vacant for him, said "I beg your pardon, sir," as he knocked his valise against his neighbor's gaunt black legs, who, looking up, rather suddenly, showed a fine set of teeth as he nodded pleasantly, then settled himself to his reading again. Having disposed of the valise without further injury to his companion's pedal extremities, the Rev. Mr. Whiting adjusted his hat, leaned on his cane, and lost himself in one of his reveries, his thoughts keeping time with the steady click-clack of the wheels. "Going away," they kept saying "going away—away—away—going away." He caught himself tapping his cane to the monotonous measure, his heart aching in unison with the words, as it had never ached before. It was something of a relief to be touched on the arm by the conductor, who hastily demanded a ticket, and then to

watch the brakeman put on the brakes as they stopped at station after station; finally, to furtively glance at his companion. And then for the first time he noticed that he was a clergyman, a priest most likely, since he was more monkish than clerical in his dress. Poor Mr. Whiting had not the slightest perception of "advanced" Churchmanship, in the modern acceptance of the word; how then could he be expected to understand advancement in dress? The figure by his side was tall and spare (perhaps from incessant fasting); the eyes behind the thin steel-rimmed spectacles, looked hollow, dark, and dreamy; the cheeks were pale and sunken, and yet around the mouth there was such an expression of infinite womanly sweetness, that it took away all the hardness and sternness of the rest of the face. Something about that face seemed so familiar, that he looked again and again, pretending to study the landscape as it moved like a panorama swiftly under his eyes; but he could not recall anything definite or distinct. He turned from the face, the faultless clerical dress, the black tightly buttoned waistcoat, the simple band about the throat, the long frock-coat, the broad-brimmed felt hat, then down to the book he was perusing—Goulburn's Thoughts on Personal Religion.

He gave a sudden sigh of relief. It was so much better to find one's self side by side with a brother in the Church, instead of a Romish priest—not but the priest might be the better man of the two, he added with a little mental humility—but—and then he wondered why this man's garb seemed so unlike his own. He looked down at the tips of his ample white necktie, that Bess had taken such pains to iron and fold that very morning, (there were three others in the valise just like it,) and then he wondered if he were—and blushed to think he was absolutely wondering if it made any difference if one of God's ministers were old-fashioned. He wished he might speak to the brother by his side, and coughed a little, gentle, preliminary cough; but the brother was quite statuesque, and only moved his eyes when he turned a page. And then Mr. Whiting thought, what could he say. It would seem so very odd to nudge his elbow, and remark, "I am a clergyman too, going to New York;" and then he stopped short when he thought what a wild, indefinite scheme it was, his going to New York, anyway. What would he say or do when he got there? and at this the wheels took up the burden of the old cry in his heart, and sung "going away—away—away—going away," until it seemed to him that he should die. It was a positive relief, when the cars stopped suddenly, the conductor shouted "five minutes for refreshments," and the tall monk by his side closed his book, rose, stretched himself, looked out of the window, and then to the rector's dismay, sat down again. This man evidently did not eat! He was fasting in good earnest. Everybody filed out of the car except a lady with two babies, an old woman with a plethoric lunch basket and a seat full of grand-children, and the two clergymen. Mr. Whiting, from sheer hopelessness at the appalling solitude, gave his valise a kick that would have been vicious from any one else but that meek individual, and said "Would you like to get out, sir?"

Then, for the first time the spectacled eyes were turned on Mr. Whiting, the womanish smile played about the mouth again, and the most musical of voices uttered "Thanks; I never lunch," then, as if the refusal were almost too abrupt, he added, with a little shrug, "It is such a purely American idea to dash out there and eat a hearty meal in five minutes; I don't believe any nation on the face of the earth could do it as quick."

"Then you are not an American, sir?" the elder clergyman ventured to ask.

"An American, but not a believer in American lunches," with a slight bow; and then, as if he had fulfilled every duty in life by this little speech, he took up a small leather bag, black and sepulchral as his garments, and from it drew forth another book. This time the title was an alarming one, "The Manual of the Confraternity of the Blessed Sacrament." Mr. Whiting rubbed his spectacles and took another look, and was feign to confess to himself that this was a confraternity of which he had never heard. Deems Corners was such a very remote place—he could afford no paper—seldom if ever did a new book or tract drift in his way, and surely he did not need them, when he had Neander and Robertson's Histories, and Archbishop Whately, and Bishop Hall, and saintly Jeremy Taylor on his book shelves. What he would have thought of "Tracts for the Times," or Dr. Pusey's Sermons, or later still, of Canon Liddon's polished and elegant essays, could not be so much as imagined, since he had never got much farther than Jeremy Taylor, having merely skirmished a little with modern opinions, as it were, when he was a beardless youth at the Seminary. In those days the initials "C. B. S." would have been a bewildering problem, but no more a problem than it was to him now, poor man. He lost himself in another dream over it, and might not have roused himself until the train reached Albany, but for a name stamped on the stranger's bag in plain gilt

letters: G. M. Dayke, New York. It was an odd name, Dayke, Dayke! where had he seen that name before? He went back into the past a little, before it came to him; and then—without a thought of the abruptness of his speech—he laid his hand upon the shining black sleeve of his neighbor, and said, "Do tell me, is your name Mortimer Dayke?"

"It is," said the tall figure, bowing in ill-concealed surprise.

"And you used to go to school, when you were a little chap, in E— We all called you Morty then. You were younger than I, and I used to fag you unmercifully; and years afterward we met in college again—you were a Soph, and I a Senior—but you all called you Morty then just the same." And by this time he was shaking hands with Morty, who was staring in his turn at Mr. Whiting, surprised to see the moisture gathering in the old man's eyes. "It is all very true," he answered smiling; "it seems pleasant enough, I assure you, to hear the old name, Morty; no one has used that name in years—but, my good friend, who are you?"

"Then I must have changed," sighed Mr. Whiting, "since even you cannot recollect me. Why, don't you remember Adolphus Whiting? I used to do all your sums in Long Division once, old fellow—perhaps you can remember that!"

And then both gentlemen laughed heartily, shook hands as if they would never stop, and plunged into reminiscences. It was perfectly delightful to them both. If Bess had been by to hear her grave, white-haired father calling another grave, middle-aged clergyman "Morty," and to hear him in return, not only addressed as "Whiting, my dear boy," and occasionally "Dolph," as they strayed farther and farther back into the past, she would not have felt so unhappy and bitter toward all the world, as she did, little lassie, that day.

To be continued.

A Fight for Life.

Valentine White, an old farmer of Clermont, Bradford county, Pa., went to his barn the other morning to feed his stock, when he heard an unusual commotion inside. Thinking the cattle were loose, he did not open the door, but entered by a hole where a board had been removed. He found in the middle of the barn floor, a heifer which had broken from the stanchions, having broken one horn in the act; and, clinging to her muzzle was a large wolf, and another with his jaws fastened to her hind legs. The heifer shook the wolf like a rag, and pounded the sides of the stable with it, but in vain. Mr. White's anger overpowered his prudence, and seizing a pitchfork, he began an attack upon the wolves. As soon as they perceived him, they left their game and attacked him. As one of the infuriated animals sprang toward the old man, he dealt it a mighty blow with the fork, sending it into a corner. But the other animal caught its teeth in the old man's right coat sleeve, and in such close quarters that the weapon was of no avail. After kicking uselessly at the animal, he grasped its throat with his left hand, and choked the wolf until it let go. Then seizing again the pitchfork, he dealt a well directed blow, and broke the leg of one of the animals, which then dodged through the hole behind him, and limped off, howling dismally. The other wolf held its ground, and whenever opportunity was offered sprang at the old man, now and then fastening its teeth into his arm. Though bleeding profusely, White continued the fight, and finally, with a well directed thrust of the pitchfork, sent the tines through the animal's heart, killing it almost instantly. The dead wolf was of large size, gaunt with hunger, and with a shaggy coat of light gray. White's clothes were torn into shreds, and his face, neck, and breast were scarred deeply by the claws of the animal.

"A Pleasure for a Child."

"Blessed is the hand," says Douglass Jerrold, "that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth."

The rabbins have a legend in their Talmuds that not one stone of the temple at Jerusalem has been thrown down, but that a shroud of dust and ruin has been thrown over it to conceal it from the sight of the wicked, and that hereafter all the stones will be found in their old positions, and the temple be restored to its former glory. So there is something in this legend descriptive of the memory of children. All the beautiful things of childhood are to start forth to be a joy in after-life.

The joyous events and beautiful scenes of childhood are in the memory, obscured for the present it may be, but as secure and vivid as when they first transpired. The distinguished English statesman, Mr. Gladstone, relates the impressions of a visit which he made to Hannah More when he was only four years of age. The gifted authoress gave him a little book and a kiss, and wished him to remember her. The impressions of that delightful visit are still fresh in that great man's mind.

It is related, too, that Macaulay, the historian, visited the same lady when he was quite young, and that he received impres-

sions that were never erased from his mind. She said to him at the time, "Though you are a little boy now, you will one day, if it please God, be a man; but long before you are a man I hope you will be a scholar. I therefore wish you to purchase some books that will be useful and agreeable to you then, and that you employ this very small sum in laying a little, tiny corner stone for your future library."

When the body of Hans Christian Andersen was ready for burial, a wreath was received from Berlin, to be laid on the coffin, and on it were these beautiful words, "Thou art not dead, though thine eyes are closed. In children's hearts thou shalt live forever." He has written most beautiful books for children, and now his name was to live, not alone on the printed page, but in the hearts of the readers. We believe most fully with the poet Dryden, when he says:—

"What the child admires
The youth endeavors and the man acquires."

Hence, the parent and the teacher should make haste to lead the child, mind and heart, to the beautiful, the noble and pure. If these are admired in childhood they will be sought and enjoyed in after-life. We have many instances to show that the saying of Milton is true: "Childhood shows the man as morning shows the day."

If parents would have their children regard their home as the sweetest place on earth, let them make it the sweetest place. If the teacher would have the Sunday school attractive, let him do all he can by kind acts and winning ways and faithful teaching and earnest prayer, to make it a real pleasure to the children.—Rev. Robt. H. Williams.

A Lively Experience, in which the Old Cat got the Worst of it.

A Nevada paper gives the following: Charles Kaiser, who has the only hive of bees in town, says that when he first got his colony, his old cat's curiosity was much excited in regard to the doings of the little insects, the like of which she had never before seen. At first she watched their comings and goings, at a distance. She then flattened herself upon the ground and crept along toward the hive, with tail horizontal and quivering. It was clearly evident that she thought the bees some new kind of game. Finally she took up a position at the entrance to the hive, and when a bee came in or started out, made a dab at it with her paws. This went on for a time, without attracting the attention of the inhabitants of the hive.

Presently, however, old Tabby struck and crushed a bee on the edge of the opening to the hive. The smell of the crushed bee alarmed and enraged the whole colony. Bees by the score poured forth, and darted into the fur of the astonished cat. Tabby rolled herself in the grass, spitting, spluttering, biting, clawing, and squalling, as a cat never squalled before. She appeared a mere ball of fur and bees. She was at length hauled away from the hive with a garden rake, at a cost of several stings to her rescuer. Even after she had been taken to a distant part of the grounds, the bees stuck to tabby's fur, and about once in two minutes she would utter an unearthly "yowl" and bounce a full yard into the air. Two or three days after the adventure, Tabby was caught by her owner, who took her by the neck and threw her down near the bee hive. No sooner did she strike the ground, than she gave a squall, and at a single bound reached the top of the fence, full six feet in height. There she clung for a moment, with a tail as big as a rolling pin, when, with another bound and squall, she was out of sight, and did not again put in an appearance for more than a week.

Michael Angelo's Statue of Moses.

Written for the Living Church.

It used to puzzle me to know why the meekest of men should have been represented with horns "like an animal." Children receive singular impressions, unless pains are taken to explain to them whatever is abstruse or peculiar.

The only satisfactory idea of the great Artist's motive for such a conception as the horned Moses, is—that he probably was governed by the vulgate, or Latin translation of the twenty-ninth verse of the thirty-fourth chapter of Exodus, which is—"The skin of his face was horned." The excuse for this rendering is—that the Hebrew word which speaks of the sun's rays is the same as that used for the shooting out of horns in young animals. This error shows how very particular one should be to search out every shade of meaning in the original tongue, if he would give, in another language, the proper and exact signification.

Our accepted version of the Bible has the true thought,—"the skin of his face shone." We understand, by this, the reflected glory of God. Paintings and statues can never represent it. We can only tell something of its real beauty, when we behold the illuminated face of the earnest Christian, after a season of closest communion with God. F. B. S.

God has promised forgiveness to your repentance; but he has not promised a tomorrow to your procrastination.

"A Pleasant Girl!"

A traveller in Norway, last summer, came to a village early one morning, and was struck by the air of gloom which pervaded the streets. Unable to speak a word of the language, he could not ask the cause of this, and concluded that some sickness or financial trouble had fallen upon the community.

As the day wore toward noon, however, these houses were closed, shop-windows were covered, all trade and business ceased. It was a death, then.

Presently he saw the people gathering for the funeral. There were the village official, the nobleman from the neighboring chateau, and, apparently, every man woman and child in the village. It must be some dignity of the church who was dead, or some other county official.

As he stood watching the crowds passing down the little rocky street, he caught sight of the face of a German known to him. He beckoned to him.

"The town has lost some great magnate, apparently?" he said.

"Ah, no. It is only a young maiden who is dead. No. She was not beautiful nor rich. But oh, such a pleasant girl, monsieur! All the world seems darker now that she is dead!"

It is a singular fact that, when we reach middle life and look back, it is not the beautiful, nor the brilliant, nor the famous people whom we have known, that we remember with the keenest regret; but some simple, sincere, "pleasant" soul, whom we treated as an everyday matter while she was with us.

Go into a family or social circle, or even into a ball-room, and the woman who has the most friends there, as a rule, is not the belle, nor the wit, nor the heiress, nor the beauty; but some homely, charming little body, whose fine tact and warm heart never allow her to say a wrong word in a wrong place.

The "pleasant women" are the attraction that everywhere holds society and homes together. Any woman, however poor or ugly, may be one of them; but she must first be candid, honorable, unselfish and loving. If she is these, the world will be better and happier for every day of her life, and, as in the case of this poor Norwegian, it will "seem darker when she is dead."—Selected.

A CUTE BOY.—There is a message-boy in New York who will probably not have much trouble in holding his own in this world. Sent by his employers for some money at the bank, he was counting the money when a bystander said, "You've dropped a bill." Recollecting the game, instead of stooping down he put his foot on the bill and continued counting. When through he picked up the bill and was walking off, when the bystander remarked: "I guess I was mistaken. I must have dropped the bill myself." "I'll keep it to remember you by," said the boy as he went away.

A man was swearing angrily in the street, when a little girl came along. She stopped, looked up to him, and said, "Please, Sir, don't call God names; He is my Father, and it hurts me to hear you." It was now the man's turn to stop and look, and he said, "Thank you, Miss. My mother taught me that, He is my Father, too. I will never swear again—never!" and he walked away with his head down.

Meditate daily on the things of eternity; and by the grace of God do something daily which thou wouldst wish to have done when the day of judgment comes. Eternity fades quickly from sight, amid the mists and clouds of this world. Heaven is above our heads, yet we see it not with eyes fixed on the earth.—Dr. Pusey.

A story is told of a woman who freely used her tongue to the scandal of others, telling her pastor, under reflection, what she had done. He gave her a ripe thistle-top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the request, she obeyed, and then returned and told her minister. To her amazement he bade her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied that it would be still more impossible to gather up and destroy all evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seeds before the wind in a moment; but the strongest and wisest man cannot gather them again.

Rugby is the name fixed upon, in honor of the distinguished Chairman of the Anglo-American Colonization Company, for the new town upon the Cumberland Plateau in Tennessee. With a capital stock of three quarters of a million of dollars, and prospective possession of 350,000 acres of land, work was begun last Spring, and a hotel, saw-mills, brick-kiln and a graded road to the Cincinnati Southern Railway, seven miles distant, constructed. The gardener and forester of the company took charge of a supposed-to-be worn-out field late in the Spring, and has produced an incredible amount and variety of vegetables from it. The formal inauguration of the enterprise, with religious services conducted by the Rt. Rev. Bishop Quintard, is set for the 5th of October next. The erection of a chapel and school is among the first interests to receive attention from the directors of this enterprise. Mr. Hughes, with others, visited the site of the new town on the first of the month. It is expected that Englishmen and Americans will mingle in its colonization.—Standard of the Cross.

Church News.

TEXAS.—On Sunday, October 3rd, a Memorial Service was held in Christ Church, Houston, in loving memory of Scott Clemens, the son of the Rector of the Parish. Scott Clemens was nine years old, a member of the Choir of the Third Commandment Society—also of the Sunday School. He entered into rest some few weeks since, in Virginia. He was a child of unusual promise, had a sweet voice, and was the pet of all who knew him.

The Service was held at 5 P. M. so as to enable the Sunday School to participate. Notwithstanding the rain, a very large congregation was present. The ladies decorated "little Scott's" seat in the choir, with white ribbon, and a beautiful floral cross. Mrs. W. L. Corbin presided at the organ; and the music rendered was all that could be desired. The Choir—some twenty in number—(vested in cotta and cassock) walked in procession through the church to their seats in the Chancel, singing—"When our heads are bowed with woe." Evening Prayer was said, the Sixth Selection of Psalms being chanted. Many of "Scott's" favorite hymns were sung. A brief but touching address was made by the minister temporarily in charge. The Service closed with the Recessional—"Hark! Hark! My Soul!" and the congregation retired, deeply impressed with the lesson conveyed in the brief life and happy death of a little child.

This bereavement comes at this time specially heavy on our good brother, the Rector of this Parish. He had gone away, on a visit to his friends in England, leaving his wife and family in Virginia. Little Scott was taken sick and died, while the father was on the broad Atlantic, "homeward bound," and the first intelligence for him, on landing, was—that his boy had passed away. Much loving sympathy has been expressed not only by the members of Christ Church, but by the whole community, for our brother, in this time of sorrow; a sorrow, which has tried the hearts of all, and will undoubtedly tend for the honor and glory of God here, for it has made many to thank Him for the good example of His young servant, and to heartily pray that grace may be found for us to follow in his steps.

[We beg to tend, to our bereaved brother and his family, this expression of our hearty sympathy with them, in their deep affliction. Edrs. L.C.]

SPRINGFIELD.—Death of Sister Jennie.—The Diocese has met with a great loss in the death of Sister Jennie, on Thursday, the 7th inst., at the Orphanage in Springfield. We quote the following, from an obituary published in the Springfield Register, and written by the Rector of St. Paul's Church: "The first portion of the burial service was said on Friday morning, over the remains of Sister Jennie; who, for several weeks, had been lying dangerously ill, at the Orphanage. Sister Jennie left her work in the Orphanage of the Good Shepherd, Louisville, Ky., last May; and, at the invitation of Bishop Seymour, came to this city. Her work here has been to take charge of the house on Adams St., which was purchased last March for the Diocese of Springfield, and which the Bishop hoped soon to have opened for the reception of orphans. Preparations were making for opening the Orphanage, this Fall; and, under Sister Jennie's management, was progressing favorably, when about five weeks ago she was taken with a fever, which soon declared itself as typhoid, and which reached its fatal termination at half past one on Thursday morning.

At the time she was prostrated by this sickness, Sister Jennie had been in the city rather less than four months. But during that time, she was not idle. Though her duties were nominally at the Orphanage, the city at large was her domain. Wherever there was sickness or destitution, she was ready, day or night, to carry her gentle ministrations. The tall form of the Sister, in the habit of her Society, and her sweet and cheerful face, have doubtless been familiar to some who did not know her name, as she passed to and fro on her rounds of charity. These ministrations have been as general and as varied as the calls that have been made for her. Sometimes she has been welcomed at the bedside of the sick and dying; sometimes she has hastened to the house where poverty and death have met, and has bent upon the bare floor, to dress the dead, and lay it with her own hands in its coffin. There can be little doubt that her disease was contracted in this exposure to infection, in the work of caring for the sick and poor. Her work here has been brief, but well done; and she has gone to that rest, for which she has waited while she worked. The Sister's remains were taken to Danville, Ill., for interment; for her family reside there, and she was a Communicant of Holy Trinity Parish. The Revs. E. A. Larrabee and W. H. Moore came to assist the Rector in the Services, and to testify the love and respect of the diocese for Sister Jennie's memory. There was a Requiem Celebration of the Holy Eucharist, at seven A. M., on Saturday, 9th inst., and, at 10, the Burial Service was said. Rev. Mr. Larrabee delivered a brief Address; in loving words, commemorating the virtues and graces which our Lord had shown in another of His faithful servants, and thanking God for her holy example.

May she rest in peace, and may light perpetual shine upon her!

But—"who will take her place, and carry on the good works she had so faithfully and bravely begun?" is doubtless the thought in our Bishop's mind, as he sorrowfully renders to our Lord the brief gift of Sister Jennie's self-sacrificing works.

MICHIGAN.—The Rector of Christ Church, Detroit—the Rev. Wm. J. Harris, D. D.—has sent to his parishioners (in the form of a circular letter), a transcript of the Annual Report of that parish to Convention, and certain other details of its parochial life. From the Annual Report, it appears that Christ Church, in several matters, leads the other parishes of the diocese. It reports the largest amount of parish property—\$120,400; the largest offerings for diocesan objects—\$8,780.16; the largest total offerings, \$16,101.49; Grace Church, however, this year, surpassing it by the extinguishment of its large parish debt. In the extent of its spiritual ministrations, it is excelled only by St. John's Church. Baptised, 75; confirmed, 33; married, 35; buried, 37; public services, 350; communions, 58; communicants, 500; Sunday Services, 470. During the past year, Christ Church has fostered two missions, that of the Messiah, Hamtramck, for which a handsome frame church has been built at a cost of \$1,250; and St. Stephen's, Detroit, which has just been turned over to the care of the Wayne Convocation. The parish conducts a small Sunday School of colored children, named St. Matthew's; a Sewing School, numbering from 50 to 100 scholars; a Mother's Meeting, of 50 members. The Ladies Aid Society has a special organization for Missionary purposes, as a Woman's Auxiliary. Christ Church has a fine stone church and chapel, and a commodious frame rectory. On this there is a relic of debt, amounting to \$2752.90. The Rector's salary is \$2,500. With the current month, Dr. Harris closes an enterprising and diligent rectorship of over four years. Twice a deputy to General Convention, for two years on the Standing

Committee, and president of two Diocesan Conventions, Dr. Harris has been closely and honorably identified with the diocese of Michigan; and his removal will be regretted by a wide circle of friends, should he now be called away, as is likely, to some other diocese.

St. Peter's Guild, Detroit, celebrated its first anniversary on Sunday, Sept. 25. Notwithstanding the rain, a large congregation was present at the evening services, delegations being in attendance from the St. John's Church Union, the Young Women's Guild of St. John's Church, and the Young Men's Association of Grace Church. The Rector—the Rev. Paul Zaigler—described the organization of the Guild, and read a summary of the year's work. An appropriate sermon was preached by the Rev. Thomas C. Pitkin, D. D., the opening being singularly graceful; and the conclusion, addressed more directly to the rector and the members of the Guild, producing a marked impression. Dr. Pitkin warned the Guild against two dangers attending all such special organizations for doing Christian work in the parish; first, that of unconsciously cherishing the thought that the church members can ever discharge their own responsibility, or divert themselves of responsibility in such duties, by delegating their work to Guilds and Associations within the parish. The parish itself is the true Guild for Christian work. The other danger was that of the religious organization's degenerating into a mere secular one, a Society ministering to man's natural lust of pleasure. The Guild has had 44 members, and its organization is somewhat unusual. It enrolls as members, all communicants who offer themselves, and who enlist for the work, by signing a pledge. Old and young, male and female, work together amicably in the same wards. Of the general organization, the Rector is ex-officio president. The Vice-president is at present a lady, and frequently presides by invitation of the President, as well as in his absence. There is a Secretary and a Treasurer. There are monthly meetings, whose main feature is the reading of papers and holding of discussions on religious subjects chosen beforehand. The main work of the Guild is done in the wards, of which there are eight, each member being assigned (generally at his own request) for duty in at least one ward. These wards hold special meetings at their own pleasure, sometimes at the call of the Rector; each has its own special organization and rules, under a Warden and a Recorder. "Zion" Ward is an Altar Society, and has certain duties connected with the church-building and the services. It provides flowers for Communion days; and recently purchased a new chancel carpet at a cost of nearly \$70. "Brotherly Love" Ward welcomes strangers, and is a Visiting Committee for the parish. "Hospitality" Ward makes arrangements for free social gatherings. "Good Samaritan" Ward ministers to the sick. "Charity" Ward ministers to the poor. It conducted—last fall and winter—a prosperous sewing school, and made several donation-visits to charitable institutions, besides joining with "St. Dorcas" Ward in buying a coat for a missionary. The latter ward has similar objects, but consists almost entirely of working women, who are obliged to meet in the evening. "Epiphany" Ward holds co-tenge-meetings under the Rector's direction. "St. John the Baptist" Ward advertises the services and the parish work. During the past year, the Guild contributed (mainly through offertory envelopes) for the Guild work, \$158. The officers keep a record of the hours devoted by the members to Guild work; and for the past year, this record made up a total of 1,968 1/2 hours.

The Rector of Trinity Church, Bay City, with the tongue of his little parish paper—the Trinity Church Bell—sometimes utters iron words. "Tot verba, tot pondera." Every word weighs a pound. "Why is it," says he, "that so many neglect to have their little ones become members of Christ, children of God, and inheritors of the Kingdom of heaven? Our missionary has several times been astonished, to find that some imagine that they must pay for this privilege. All the rites of the Church are free to God's people; and the only charge will be, at the Day of Judgment, against those who have not availed themselves of them."

His Bell sometimes has a satirical tone: "People should not give away their old clothes in the way they do. The Church suffers from it. We have met those, who were sure, from their words, would always be at Service on stormy Sundays, if they only had some old clothes to wear; but of course they could not be expected to ruin their best suit."

MINNESOTA.—We are sorry to hear that the Rev. T. C. Hudson has resigned his pastoral charge at Sank Centre; he having accepted the Rectorship of the Church at Morris. The vestry passed Resolutions of regret at the severance of the tie that had existed between Priest and people for three years, and expressed their high appreciation of Mr. Hudson's faithful and Christian labor. A local paper says that he has been, for three years, Rector of the parish, holding service every alternate Sunday at Melrose. During his incumbency the church has been relieved of over \$2,000 of bonded debt, and a very neat little church has been erected at Melrose. He will leave many friends in Sank Centre, who will deeply regret his removal.

The Parish of St. John's Church, Mankato, held its Harvest Home Services on Sunday, Oct. 3rd, on which occasion, the edifice was most tastefully decorated with grain, fruits, vegetables, and flowers of the season.

On the Altar was a large floral cross; on each side of which stood baskets full of the fruits of the neighborhood. The East window and Chancel-rails displayed sheaves of wheat and grapes. The nave was fully and appropriately adorned. The musical part of the Services was well rendered by the organist and choir of young people. The Anthem, "Thou crownest the year with thy goodness," (by Thos. Smith) and the Carol, in the evening, were particularly well sung. We may also speak of the Te Deum, by Greatorex No. 1.

The Rector, Rev. William Richmond, gave most animated discourses, and the whole Services of the day seemed to be thoroughly appreciated by the large congregations present.

Two new furnaces, provided by the exertions of the Church Aid Society of the parish, were made use of for the first time on that day; warming the bodies, whilst gratitude warmed the souls of those assembled. AN EYE WITNESS.

GEORGIA.—On the Festival of St. Michael and All Angels, the services were of an interesting character in St. Peter's Church, Rome, the Rev. G. W. Wilson, Pastor. We clip the following from a local paper: As predicted, Wednesday last was an important day in St. Peter's Parish, which has built a parochial school-building, transept and guild room, and also made extensive repairs on the church-building add rectory, since the middle of May last. On Wednesday, the school-building was dedicated, and the transept formally opened. There now remains, unpaid, only \$599. The Offering made at the Morning Service, to meet that liability, was \$443.27, leaving but \$155.73 unpaid. The services were largely attended, and the congregation was delighted, as well it may be, over so excellent work. The Rev. H. K. Rees delivered an admirable Address in the morning.

RHODE ISLAND.—St. Matthew's chapel, Conanicut Island, near Newport, was consecrated on the 21st ult., by the Bishop of Rhode Island; 15 clergymen were present. This is a beautiful chapel, built chiefly through the efforts of Rev. G. J. Magill, Rector of Trinity Church, Newport.—N. Y. Standard.

There appears to be a distinction of significance, between the ecclesiastical terms—"Consecration" and "Benediction" as witnessed the following item from an English paper.

"Sir George Bowyer explains in a letter to the Times, the distinction between consecrated ground and churchyards. Churchyards are not, he says, consecrated ground. By the Canon Law, which in this matter is the law of England, there are two distinct classes of things—(1), sacred things; (2), religious things. Sacred things are those which are consecrated, and religious things are used for a religious purpose, but are of a lower degree and nature, and are not consecrated, but only blessed. Such are burial-places; and accordingly, we find in the Pontifical 'De Ceteris Benedictione,' but not 'Consecration.' This distinction has a material bearing on the argument, that if the Dissenters are allowed to bury in churchyards, the logical inference must necessarily be, that they must be admitted to the churches. The answer is, that churches belong in ecclesiastical law to a class and category of things totally distinct from that which includes churchyards."

SOUTHERN OHIO.—It has been from no want of appreciation of the worth of our deceased brother, that we have failed, until now, to notice the departure of the Rev. Richard Gray, late city Missionary in Cincinnati, at the ripe age of 76 years. He was a faithful priest, and a guileless man; and he has left behind a record, such as any of us who survive him, may well envy. He passed to his final rest on the morning of the 15th ult., and was buried on the afternoon of the 17th. Five days afterwards, the remains of his venerable wife (who lay unconscious at the time of her husband's death, and so remained until her spirit passed from earth) were laid in the grave beside him. And so husband and wife will rest together until the Day of Resurrection. May Light Eternal shine upon them!

IOWA.—Grace Church, Cresco, has at last succumbed under its hard trials. The failure of the wheat harvest, for the last five years, has caused the removal of two-thirds of the Communicants; and the few who are left can no longer sustain the Services. The church is closed; and the late Rector—Rev. F. H. Potts—is visiting at Savanna, Ills. There is now no debt on the church building; but, unless a mortgage of \$300 be removed by next week, a valuable piece of property—the Rectory—will be lost. Will not our more fortunate brethren, in the East, send a donation to the Senior Warden, A. S. Leib, Esq?

PENNSYLVANIA.—We learn that St. Clement's is being decorated entirely by the Order of St. John, of Cowley. The decoration itself is being done by members of the Order working with their own hands; another manifestation of a return to the practice of the olden time.—N. Y. Standard.

FOREIGN CHURCH NEWS.

ENGLAND.—In our last issue, we recorded the death of that truly good man and faithful priest, the Rev. Charles F. Lowder, Vicar of St. Peter's, London Docks. His funeral, which took place on Friday, the 17th ult., is said to have been the most remarkable spectacle of the kind ever witnessed in London, because of the grief and mourning of the poor. There were as many as ten Celebrations of the Holy Communion, the first of which began at 3 A. M.; and 265 persons received. The body was met on its arrival from the continent, at the Old Gavel-land bridge, by an immense procession, headed by a cross-bearer and acolytes in albs. These were followed by thurifers, swinging censers. Then came a large surpliced choir, and about 100 surpliced priests; after them, a number of Sisters; and finally, several guilds and confraternities, among which, the Church of England Working-Men's Society was particularly conspicuous. The streets were lined with an orderly crowd, mainly of poor people; not a few of whom were in tears.

At 11 o'clock, there was a High Celebration and an eloquent and earnest sermon, by the Rev. W. H. Cusker, who, after the service, was placed in the chancel, between six candles placed parallel with the choir stalls; and the coffin was strewn with wreaths and crosses of flowers, the offerings of many loving hearts. The service began with the Introit, "Grant him eternal rest, O Lord! and let light perpetual shine upon him." At the close of the Service, the hearse containing the coffin, preceded by a procession similar to that which had escorted the body to the church, left for the railroad station; hymns being sung all the way as they went. The body was accompanied by a weeping multitude, to the bounds of the parish, where the hearse and mourners set out for Chislehurst, where Fr. Lowder had expressed a desire to be buried. About 800 people went thither by train; and some, who could not afford a shilling for the fare, actually went the whole distance from St. Peter's to Chislehurst—twenty miles—on foot! It is computed that in a great number of others, 100 were present, on Chislehurst Common.

And so, they laid away the good priest to his final rest. "No such funeral as this," says the London Church Review, "has been seen in England in modern times—in fact, it was like a triumphal procession. The thanksgiving and the voice of melody in the streets of East London, on a working-day; the populace turning out en masse; the church, adorned in white, and beautified with lights and flowers—all this symbolized, not the sorrows of those who had no hope, but the last and best genuine earthly reward of a good man's love to his neighbor."

The Rev. Stopford Brooke, who, for some years past, has been the representative man of the "Broad Church" school in the Church of England, has been honest enough to follow out his convictions to their legitimate result, and has seceded to Unitarianism, denying the Incarnation, the Divinity of God the Son, and—in consequence—the whole of "the Faith once delivered to the Saints." He is a man of brilliant talents and his apostasy is greatly to be regretted.

Alexander the Great wept because there were no more worlds to conquer, but the proprietors of Dr. Pierce's Family Medicines who have found it necessary to establish a branch of the World's Dispensary at London, England, to supply from that great commercial emporium these remedial blessings to foreign countries, where they are largely in demand, do not share the great conqueror's sentiments, as their conquests are of disease, and have made happy not only the conqueror but the people who employ them. Dr. Pierce's Golden Medical Discovery cures all blood and skin diseases, scrofulous affections, swellings and internal soreness. Dr. Pierce's Pellets are the little giant cathartic; Dr. Pierce's Favorite Prescription—woman's tonic and nerve—Dr. Pierce's Extract of Smart-Weed, the great remedy for colds and all bowel affections as diarrhoea, dysentery and flux. World's Dispensary Medical Association, proprietors, Buffalo and London.

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The Apostles, Elders and Brethren.

In COUNCIL ASSEMBLED.
To the Editor of the Living Church:

New York, Oct. 16, 1880.
The personal "make up" of our General Convention is always a most interesting feature. It is said by those who ought to know, that in no other assembly is there to be found so large a proportion of distinguished men.

The House of Bishops is a body of exceptional dignity and talent, being composed of those who have been selected from the great body of the clergy, for their learning and ability. The appearance of this House is most impressive, and the high character of those who compose it is plainly evident in its appearance. The venerable Presiding Bishop was consecrated in 1832, before some of the Deputies of this Convention were born. Bishop Lee, of Delaware, was but little behind him in receiving the Apostolic Office, in 1841. Though several years the junior of these aged fathers, in order of Consecration, Bishops Green and Potter impress the spectator, by their venerable and noble bearing, the sweetness and dignity of old age being conspicuous in their countenances and conversation. Bishop Williams comes next on the roll of honor and service. Bishop Whipple, though worn by bodily weakness and too abundant toil, still lifts his tall form erect, and speaks with the fervor of other days. Bishop Talbot, as hearty and jolly as ever, and as great-hearted a man as ever lived, saves the house from the over-strain of solemnity that threatens it. Bishop Tuttle, the stalwart missionary, one of the most scholarly men in the Church, still holds his own, notwithstanding the wear of five thousand miles staging a year, and the fare of the northern wilderness. Bishop Clark, several years the senior of the last named, shows no wear, though he carries a diocese and a territory. He is made of steel, all but his heart. Robertson, of Missouri, would be taken for a bishop all over the world. The thoughtful scholar and wise administrator appear in Bishop Littlejohn; and Bishop Doane makes a fine contrast of temperament and talent, losing nothing in the comparison. But I must pause somewhere, and cannot speak of those who have been called in this decade. There are some great men in this list, from whom the Church will hear, and of whom the Church expects great things. In a few years, the destinies of the Church will be in their hands; and I have no fears for the result. There is some splendid material in the House of Bishops that has not yet been fairly tried, in the administration of its general interests. There are many, of course, among the elder Bishops, who deserve honorable mention, who are not included in this hasty sketch. There is not one on the list, that—*for character and service—* does not command respect.

Passing to the House of Deputies, the spectator must be impressed with the number and character of the men who compose it. Four clergymen and four laymen, selected from every diocese (about four hundred in all), are gathered here, representing the Church. They are, as a rule, the foremost men of the communities that they represent. The clergy most tried and trusted, and the laity most honored, make up the House of Deputies. There are few young men here, and none that do not bear the stamp of culture or business training.

It is hardly possible to speak of the clergy, individually; so many stand together, in sharing the honor and confidence of the Church. Dr. Stringfellow, of Alabama, is the first on the Roll, and one of the largest men in size and heart, in the House. Dr. Beers, formerly rector of the Ascension, Chicago, has been called several times to represent California; Van Dusen and Ayrault are well known names of Central New York; Whitehead and Knight, of Central Pennsylvania, were prominent candidates for the Episcopate of Quincy; Beardsley, of Connecticut, the Historian, is President of the House; Locke, of Chicago, is the oldest and most popular rector of the great inland metropolis; Craik, of Kentucky, the Nestor of the House, was for many years its President; Hall and Schenck, of Long Island, are known throughout the Church, and recognized as men of marked ability; Girault, of Louisiana, is a fine representative of Southern talent; Levin, of Maryland, is honored by the House and worthy of his constituency; Huntington, of Massachusetts, is one of its most polished orators; Worthington and Harris, of Michigan, do honor to the diocese that they represent; Knickerbocker, once elected to a Missionary Episcopate, is one of the grandest workers in the Church; Schuyler, of St. Louis, is her oldest and most honored priest; Coit, of New Hampshire, one of her wisest educators; Hills, of New Jersey, her greatest mental scholar; Dix, of New York, the rector of her greatest Church, and one of her best preachers; Watson, of North Carolina, for many years Chairman of the Committee on Canons; Eccleston, of New Jersey, who has declined the Episcopate, for his work as a parish priest; Davies, of Pennsylvania; White, the aged presbyter of Tennessee; Norton, Hanckel, and Minnigerode, of Virginia; the venerable Shelton, of Western New York, and Rankine, his colleague; Adams, Theologian of the West, and Kemper, of Wisconsin. What a host! What strength and promise to the Church! And these are but a few of the great names on the Roll of the Clerical Deputies.

Nor is the Church less honored in her Lay Deputies. No Senate of the general government has ever called together such an assembly of distinguished men. The mention of a few, by no means all, of the prominent names, will give your readers an idea of the character of the Body.

The Hon. Robert C. Winthrop, son of the great Governor of Mass., represents the old Commonwealth. He was once Speaker of the House of Representatives, and is one of the

ablest men that has ever filled that chair. Hon. Geo. F. Edmunds, U. S. Senator from Vermont, is known as a leader and foremost man among the Republicans, and received a large vote as candidate for the Presidency, at the Chicago Convention. Imagine Edmunds in the Committee on Canons, sitting serenely by the side of that staunch old Democrat, Chancellor Judd, of Illinois! It is a beautiful picture—the lion and lamb. But which is the lamb? No two Sunday School children ever dangled their heels from a bench, with an expression of more profound placidity. The massive head of Hamilton Fish, late Secretary of State and Governor of New York, may be distinguished from every point of view, in the gallery. He seldom speaks, but when he does he carries conviction, not by a display of eloquence, but by the serious, sober and thoughtful manner of his utterance and argument. The Hon. Geo. F. Comstock, formerly a Judge of the Court of Appeals, and now one of the most distinguished lawyers of the United States, comes from Central New York. Stephen P. Nash is another of New York's great lawyers. Erastus Corning, of Albany, is known as a railroad king, and is a man of marked ability. Connecticut sends Gen. Benjamin Stark, ex-senator. Dr. Orlando Meads is another of Albany's great laymen. The Hon. J. W. Stevenson, formerly Governor of Kentucky and U. S. Senator, presided at the late Democratic Convention that nominated Hancock. Montgomery Blair, of Maryland, was a member of Johnson's Cabinet; Columbus Delano, of Ohio, was in Lincoln's Cabinet. Massachusetts shines with another star of the first magnitude, that has lent its radiance to many charitable and educational works in the Church, in the person of Dr. Geo. C. Shattuck, Church of the Advent, Boston. What does not the Church and Commonwealth of Michigan owe to H. P. Baldwin, late Governor and now U. S. Senator? The Hon. Hill Burgwin, of Pittsburg, is one of the strongest men on the floor. And there is still another from the old Bay State, whose talents and wealth are nobly devoted to the Church—Hon. Enoch R. Mudge. Hon. Henry E. Pierrepont, of Long Island; Bradford Prince, U. S. Judge in New Mexico; General Devereux, of Ohio; and a host of others, not less known to fame, and honored for their devotion to the cause of Christ and His Church, participate in the deliberations and debates of this Convention. We miss some of the great and good men that have been conspicuous in other days; but of these I cannot now write. Chief Justice Waite could not accept an appointment this year, I understand, on account of pressing public duties.

More About General Convention.

Correspondence of the Living Church.

New York, Oct. 15th, 1880.

Things are getting on, with a fair degree of progress. To say that there is no rapidity of movement is to say that great bodies move slowly; that, in this great legislative body of the Church, there are too many things to be considered; too many people to talk; too many people to talk too long, and too many times; too many motions to make and unmake, and make way for others; too many calls to order, because too many gentlemen have run wide of the subject; perhaps, too many long-drawn Resolutions, seeing that a legislative body, like man, easily resolves and re-resolves, and dies the same. We had a foretaste of this in the Diocesan Convention. The tellers had given the result of voting for Standing and Missionary Committees, when they discovered in due time, that they had counted in three or four blanks. What to do about it? Well; one man talked, and another man talked, and a third man talked; and the fifth man was succeeded in due order by the tenth, and the tenth by the fifteenth (I speak in round numbers); when the Chair reminded the sixteenth man, who was choked off with the utmost difficulty, that the discussion was getting to be rather unprofitable; and decided, that—as the blank votes had been counted in—they should be counted out, and the Convention do the whole thing over again. Well; that was the way some of us children looked at it, at the outset. Something of the same kind occurred, or might have occurred, on Monday. A Deputy from Massachusetts offered a Resolution, complimentary of such clergymen and laymen of the Protestant Episcopal Church, as stayed at their post of duty during the prevalence of the yellow fever in the South, in 1878-9. What could be out of the way in that? Why not adopt it, without word or comment? Why not do it by a rising vote, and in five minutes proceed to other and perhaps more important business? Indeed, this was suggested, and the deputies were already on their feet, when—a protest! "Those clergymen whom you propose to extol," said the speaker, "did nothing but their duty; they ask no recognition of it. Not one of them but would ask you not to pass this Resolution." This was followed by another, who didn't believe in praising men for doing their duty; and this by a third, who put in a like objection, whereupon the Resolution was withdrawn. In due time, the motion was renewed by a prominent layman; and now, to stir up a hornet's nest. A dozen deputies were on their feet, and there were shouts of "Order! order!" "Question!" and so on, from all parts of the house. Then there was a motion that the whole thing be laid on the table, which failed. Then, of course, more discussion. The deputy who made the motion, though implored to withdraw, stood firm. "This debate is absurd," cried one; but the more absurd it seemed, the more deputies were determined to discuss it. Then a humorist provoked the laughter of the House, by proposing a vote of thanks to all those persons, North, South, East and West, who assisted these clergymen and others, in their heroic devotion to duty. Finally, by a close vote, the whole subject was laid on the table; but not without occupying the best part of the day's session. Now, there may have been sufficient reason for this long discussion; but the writer is entirely too obtuse to see it. What harm, to compliment or not to compliment? Why take it up as a really serious matter, which is worth so many hours of talk, at a cost of from \$50. to \$100 per hour, when, before the session shall be ended, the deputies will grudge every moment of the precious time which keeps them from returning to their parishes and homes?

Very interesting have been the discussions about making suitable provision for disabled and infirm clergymen, and for the families of deceased clergymen. To me, it seems hardly less than a scandal, that the fund for this purpose only amounts to some \$13,000! What use for the Church to talk so much about her divinely appointed ministry, if so soon as ever they become superannuated and disabled, she casts them off, to look out for bread wherever they can find it? The matter is to come up again next week, when it is to be hoped some action will be taken, which shall be worthy of the Church. On Monday, the question will be discussed, touching some feasible method of increasing the contributions for Missions, which have greatly fallen off. It was before the House of Deputies, on Monday or Tuesday of this week, when the bishops, of Indiana, Albany and Massachusetts, made excellent Addresses; the latter opposing bishop Talbot's plan of having it done by subscription. It is an exceedingly important matter; and bishop Talbot made such a strong and telling speech, that the House was plainly with him, as I suspect it will be on Monday. It is never going to do for the Church to lag behind, in the matter of Missions; and it is plain to see, from the spirit of the Convention, that it proposes to take hold of the matter with unusual earnestness.

I can hardly tell you how much I have been impressed with your western bishops; and especially, with the Missionary bishops. I heard some of them last week; and heard them again at the Church of the Incarnation. They seem to me, as a body, to be good enough to be canonized. The meeting at the church of the Incarnation was in the interest of "The Western Church Building Society." What a shame that these earnest and godly bishops, who are so eager to do, should have so little to do with. I fear that we Eastern people spend too much money on fine churches and decorations; caring comparatively little whether that rapidly increasing population at the West have any churches at all. To-day, the matter was up about making a diocese of Dakota. It was discussed by deputies from Virginia, Long Island, and others; but the House adjourned without decision. So far as I could gather, the feeling was against it, though the matter will come up again next week; when the Convention will have come down to earnest work, for the rest of the session.

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