

# The Living Church.

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

VOL. III. No. 3.

CHICAGO, THURSDAY, NOVEMBER 18, 1880.

WHOLE No. 107.

## The Legend of the Mill.\*

Written for the Living Church.

The corn was rustling on the hill,  
In the gentle Summer wind;  
The Miller sat in the old brown mill,  
Waiting his grist to grind;  
Waiting for sun, and waiting for rain,  
According to God's own plan,  
To ripen the beautiful golden grain,  
And bring it to food for man.  
The hopper was empty, the wheels were still;  
No work, the Miller to keep  
From resting his feet on the window sill,  
And settling himself to sleep.  
And, as he softly slept, he dreamed  
Of strange and wonderful things!  
The ancient and steady brown mill, it seemed,  
Had suddenly taken wings!  
Onward, and up, and on it sped,  
Till it reached a cottage side;  
Then, with its pinions folded, said,  
"Henceforth, I here abide."  
Where the full bags of ripened corn  
Once had their wonted place,  
A spacious home-like room was born  
With many a home-like grace.  
Music, and books, and pictures rare,  
Dispensed their magic power,  
And brought their subtle charms, to bear  
On every day and hour.  
But, best of all the wondrous sights,  
There met the Miller's eye,  
Three pretty, merry, laughing sprites,  
Who mocked him in their glee.  
"There are other grists than grain to grind,  
While life goes round and round;  
Rich food, for the immortal mind,  
In this house-place is found.  
The corn may rustle on the hill  
In the gentle Summer wind;  
But never more shall the old brown mill  
Have the golden ears to grind."

F. BURGE SMITH.

\* The old mill is situated in East Greenwich, R. I., and is attached to, and made part of, the house of Prof. Geo. W. Greene, one of our well known authors, and the grand-son of Gen. Greene, of Revolutionary fame.

## "Ephphatha! That is, Be Opened."

ST. MARK, VII:34.

Written for the Living Church.

They came around Him, an enquiring host,  
They sought Him wheresoever He might be.  
He was the Master; o'er the Tyrian Coast,  
Diaspolis, and Sidon, to the Sea,  
He now had come to Galilee.  
They followed, trusting, for their King had come;  
He was their Friend, nor spurned He low degree;  
Light of the blind, and speech unto the dumb,  
What joy was theirs, His blessed Face to see—  
The holy Guest of Galilee!  
And there was one to whom no voice might reach,  
No word of pardon, whosoever free,  
Whose tongue was sealed from all the joys of speech;  
And him to heal they brought, with bended knee;  
What power was there in Galilee!  
The Master led him from the throng aside,  
As One who held in trust his being's key,  
And him He touched, with love that heavenward sighed,  
"Be opened!" He said. O blest decree,  
What joy was there in Galilee!

O loving Master, we are deaf and blind,  
And to Thy presence, with dumb lips, we flee;  
May Thy "Ephphatha," tender, true, and kind,  
Incline our hearts to look with faith to Thee,  
As they looked up, at Galilee.  
L. A. H. FEULING.

## Ultramarine!

For the Readers of the Living Church.

—The expelled French Monks are flocking to Spain, and are having a splendid time there. Spain is full of rambling old castles and convents, and great barracks of palaces; and these are all freely thrown open by both public and private owners. The King is receiving them in the most cordial manner, and the Government is granting them every facility.  
—Castellar, to the surprise of every one, has just published severe strictures on the conduct of Gambetta, whom he accuses of having dictated the course of the Government from behind the scenes. Castellar is unsparing in his denunciation of Radicalism. He says that he inclines to the views of Jules Simon. He added, emphatically, "I blame the blind obstinacy of Gambetta, because the same intransigent violence of our Spanish Federals caused the ruin of the Spanish Republic in '73."  
—We abuse the Turks to the top of our bent, now, and it is the fashion to call them all kinds of names; but, after all, the courage and the pluck which their very despair has forced upon them excites a certain admiration. The genius of resistance is their last remaining virtue. They showed it at Plevna, in a military way. They are showing it now in a diplomatic form. They have really proved themselves to be masters in the art of taking advantage of circumstances. To resist, to give up just at the right time, just when the progress of events could be stayed for them, to have saved their dignity, by obliging all Europe to reflect on the consequences which would flow from the wretched little Dulcigno matter. To have done all this certainly required no little skill; and some very clever heads must have clubbed together, in order to bring it about. Disliking all the Turkish crowd as we do, we are glad to bear testimony to their undaunted bravery, and their clever parrying.

## Old and New Ties.

Written for the Living Church.

It is hard to uproot old associations. I have in my possession some stereoscopic pictures of a plain wooden church, which I often look upon with much emotion. Even if I had not these reminders of the interior, and the exterior, the dear old structure would never fade from my faithful memory.  
The last time I was within the walls of old St. Luke's Church, East Greenwich, R. I., was upon the occasion of the funeral of the beloved Rector of the parish, the Rev. Shas Axtel Crane, D. D., who, for thirty years, had ministered acceptably to an appreciative and a loving people. After that sad burial-day, there came an interval of some years, before I stood again under the beautiful elms that once overshadowed the old church. The trees still lifted up their green branches toward the heavens; but there was nothing familiar in the fine stone edifice that had taken the place of the former House of Worship.

Shall I say I was disappointed? Oh! no. God be praised for every advance in His Kingdom! whether it shall be the outward adorning and beautifying, by the erection of magnificent buildings to His honor, or the progress of that spiritual temple in which each of us should be a living stone.

Despite the tearing away the old associations with the removal of the ancient landmark, this eighteenth day of October, 1880, has been a season of great rejoicing to St. Luke's Parish. By the exertions of the Rev. George Pomeroy Allen, now of Trinity Church, Bethlehem, Pa., and by the co-operation and contributions of the people, a stone church was built and paid for, within ten thousand dollars. This indebtedness, under the Rectorship of the Rev. Daniel Goodwin, has within a year, been wholly cancelled; and, to-day, the building was—by the Bishop of the Diocese—consecrated to the worship and service of Almighty God.

What a delightful occasion! I think that we country people, enjoy more thoroughly than city-folk can do, such an event; perhaps because it is rare, whereas in the larger towns, it is comparatively frequent. But really, in a rural parish, the church is the very heart of the Church's interests. We are not drawn off by the thousand and one objects that crowd upon city residents.

What a long glad anticipation we have had! And then, the preparation and floral adorning, which was beautiful;—then the looking for of guests, both clerical and lay;—and, finally, the grand realization that the offering was ready for the Master, as Bishops and white robed Priests, and wardens and vestrymen proceeded up the middle aisle of the Church, repeating that glorious psalm—"The earth is the Lord's and all that therein is."

Seventeen of the Clergy of Rhode Island were present. Rev. Messrs. Webb, Ayres, Porter, Locke, Turner and Bixby, assisted in the services. The Music, under the direction of the organist, Mr. Samuel G. Carpenter, was excellent. The choir of St. Paul's, Wickford, kindly lent their aid, and members of some of the Providence Choirs. How shall I speak of the sermon, so full of God's rich grace? It is enough to say that all hearts were deeply impressed, but I should like to convey to others some of the sublime words that will always abide with me. Especially the thoughts on Marriage. Bishop Tuttle living as he does, at Utah, in sight of the dreadful desecration of that holy institution, may well call God's solemn tie between man and wife—"that sacred thing, before which all lustfulness and divorce slink away, as do the owls and bats, and other noxious creatures, before the pure glory of the morning sun." I do not pretend to quote correctly, but I give the thought.

The depiction of the different rites to take place from time to time, before the Altar, was exceedingly touching; and particularly the reminder of the last going to Church, carried in and carried out, as each of us must be. I hope the sermon will be printed. It would help all souls.

After the Celebration of the Holy Eucharist, the Bishops, Clergy, and all the parish, with the guests, had an abundant luncheon, at Armory Hall, near by. There was time for much pleasant interchange among the clergy and congregation, all of whom will long remember St. Luke's Day, 1880.

OCT. 19.

A most charming sequel to yesterday's doings, was the wedding ceremony of this morning, in the newly consecrated Church. The chancel was a perfect bower of verdure and fragrant blossoms. A brilliant company awaited the coming of the bride, while the groom stood expectant near the Altar.

At the sound of the wedding march, all hearts beat quicker; and, up the aisle, hand in hand with her guardian, came she, whose fate, for weal or woe, lay in the few words soon to be spoken. This leading the bride, instead of her leaning upon the arm, seemed old timey and beautiful. I like something out of the usual way.

What a hush pervaded the congregation, as the bridegroom took his betrothed, and the clergyman began the solemn service!

None can hear, unmoved, this portion of the Church's ritual. If the young are thoughtless until they reach the chancel, they are forced to reflect, as the holy estate of Matrimony is spoken of as not to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God.

But I do not mean to sermonize over this beautiful wedding, every feature of which seemed as propitious, as was the bright day that witnessed it. F. B. S.

## New York Letter.

From our Special Correspondent.

NEW YORK, Nov. 13th, 1880.

The usual busy whirl of the great city goes on around the walls of "Holy Trinity," as though the Church had seen no event of special interest so recently as a fortnight ago. Familiar faces that crowded these side-walks and church-doors then, are—where? We confess, that something of a sense of vacancy came over us, as we passed by there the other day. The Church exists, after all, not in its Conventions, but in the ordinary, unobserved, quiet routine of earnest lives; each doing its own work, and contributing thus to the grand whole. We see the Council of Apostles and brethren, and say, "Here is the Church!" No—is it not rather a pause in the working of the machinery, in order that repairs may be made, and every thing put in order for the better and grander development of energies in the future?

Apologies of this, we ought to note that the Rector of Holy Trinity uttered a very timely protest and appeal, just on the eve of the recent election. The Democratic candidate for Mayor of New York was a Romanist. A widespread and well grounded feeling has existed, that he intended if elected, to place the public schools practically under the control of the Roman Church, introducing various harmful changes. Many prominent Democrats took part in the opposition to his election, on this ground; and a vigorous attack was made from the Protestant pulpits of the city. The Rev. Dr. Tyng delivered one of the most temperate and really powerful of these sermons. The agitation was not without result. The Romanist Mayor was elected, as had been anticipated would be the case, but by a majority so exceedingly small, that, for the sake of his party in the city, he is not likely to attempt any "reform backward."

The Brotherhood of St. Ann's Free Church, Brooklyn (Dr. Schenck's), have arranged, for the winter, a succession of popular lectures, readings, and concerts, in some respects noteworthy. The brotherhood is composed of young men of influential standing in the congregation, who aim, among other things, to reach and benefit the poorer classes of the city. Mr. Seth Low, known to many of your readers as the originator of the "Class Missionary Penny," a young man who has already made himself prominent in Sunday School matters and various philanthropies, introduced the course with an address, in which he expressed the opinion, that one of the chief causes of drunkenness was the fact that so few cheap and wholesome public amusements existed. A working man, returning from a day of toil, commonly finds, upon reaching home, a state of confusion. The single apartment, used alike for the living room and kitchen of the family, is not a pleasant place at best, and at such a time is rendered additionally unattractive by heat and the smell of cooking, the noisy activities attendant upon the evening meal, and the bed-time of the children. It is not very wonderful, if he seeks elsewhere his rest and recreation. No cheap place of amusement offers itself, unless the grog-shop can be called such. A very practical aid in temperance reform, Mr. Low believed, was to be found in the multiplication of free reading-rooms; or, better, of pleasant and healthy entertainments. Such efforts had done good in England. The St. Ann's Entertainments were in part, at least, for this end; and he had reason to hope that such a plan would ere-long be carried out in Brooklyn, on a yet larger scale. I quote his words, thus at length, because I think they may prove suggestive elsewhere than in Brooklyn. The temperance tavern is good, cheap coffee rooms excellent; but here is something requiring less outlay, and within the reach of any one.

The annual donation-visit to the "Church Charity Foundation of Long Island," took place in Brooklyn last Wednesday. The Institution, with its strange but quite significant name, is a grouping together of the several charitable institutions of the diocese, upon a central foundation of endowment. It includes an Orphanage for boys and girls, a Home for the aged, and St. John's Hospital. The latter Institution is at present attracting much attention. There has been, for several years, a Cottage-Hospital under that name, ministered to by the Deaconesses of the diocese. But, some time since, the need of increased accommodation was so strongly felt, that the Trustees decided to erect a new and substantial building; wisely deciding to incur no debt in the process, but putting brick by brick upon the walls only as the money was

provided to pay for them. The edifice, which will be very handsome, is yet unfinished. Fifty-four thousand dollars has been already raised, principally through the efforts of the active Church-women of the diocese. Fifteen thousand dollars more is needed; and this latter sum, though not great in proportion, is somewhat slow in coming in, partly, no doubt, because of the energies already expended. The trustees are wise, however, in refusing to borrow and go on. It is to be hoped that this annual donation visit will help the hospital fund, and that the windows may not remain much longer boarded up, as they now are, but be opened, that the light shine in upon a Church at work (after the example of her Master) in ministering to the sick.

Before leaving this topic, let me call attention to the fact that—in the boys' Orphanage of the "Foundation," is a printing office, which is "run" entirely by the boys, and turns out excellent Church-printing; the Convention Journal of the diocese being a handsome specimen of it. An experiment was tried in this direction a few years ago, and has resulted in a well stocked and self-supporting office, which adds a considerable sum to the income of the institution every year. Meantime, the boys are learning in addition to their school studies, very practical lessons in thrift.

Another Brooklyn Charity is attracting attention just now. The building occupied by the Sheltering Alms Nursery was burned down last spring. The institution has recently come under the charge of the Long Island diocese. Efforts are making to provide a new and permanent home for it, which ought to succeed. St. Peter was twice commanded, "Feed my lambs."

The Rev. Dr. Paddock's Consecration to the Missionary Episcopate of the Territory of Washington, takes from Brooklyn and from Mission circles in New York, one who will be—not in sentiment merely, but very really—missed. I think there was a general—it was certainly a selfish—wish here, that he would not accept. His Consecration is appointed for Wednesday of Ember week, Dec. 15th, and he will probably go to his jurisdiction in March; employing the intervening time, I presume, in awakening a new interest among our churches, in the needs of that distant field. His rectorship of more than twenty years at St. Peter's, has endeared him to many outside of his congregation. In that time a handsome stone church and rectory, and one of the largest and most completely equipped Sunday School building in the country, have been erected; and a parish mission founded and placed under the care of an Assistant.

St. Peter's has besides, been the centre of endless charities and missionary activities; and Mrs. Paddock, the Rector's genial and energetic wife, has been a leading spirit in the various branches of Woman's work in the diocese. As a member of the Long Island Standing Committee, of the Foreign Committee of the Board of Missions, of the Board of Managers of the Church Society for Promoting Christianity among the Jews, of the Missionary Society for Seamen in the Port of New York, and many other similar organizations, and as noted for his faithfulness in each, the new Bishop-elect has well proved his fitness for higher trusts. He breaks the ties of twenty years, and leaves the luxuries of his city rectory and the honors of his influential position, to brave the rigors of a Missionary Bishop's life on the Northwestern frontier. Let the prayers of Churchmen go with him! We have good reason to congratulate the new Jurisdiction upon its new Bishop. S.

ILLINOIS.—The North-Eastern Deanery. We neglected to mention, in connection with the late meeting, in this city, of the North-Eastern Deanery, that, after the Evening Service, the Clergy and the Cathedral Choir were hospitably entertained by the ladies of Grace Church, at the residence of A. T. Lay, Esq., and enjoyed a very pleasant reunion.

The Bishop of the Diocese visited Grace Church, Oak Park, on Sunday morning last, preaching and administering the Rite of Confirmation. The day was very favorable, and the occasion called out an excellent congregation, composed almost entirely of Church people.

On the previous evening, an interview was held between the Bishop and the Officers of the Parish, during which important as well as acceptable advice was received from our Diocesan.

SPRINGFIELD.—Christ Church, Carlyle, is rapidly approaching completion. It will be built, furnished, paid for, and ready for Consecration, by Christmas. The Church-people of Effingham, who organized, some months ago, with the name of St. Mary's, have lately started a Sunday School, with Mr. Connally as Superintendent. Their effort seems to have awakened much interest, especially among the younger adult population. The Rev. Jesse Higgins, of Centralia, gives a week-day Service once a month, at present. The people are waiting patiently, until the Bishop can send them a Missionary. Effingham has a population of more than 3,000 souls.

The Rev. J. G. Wright, of Altamont, has kindly consented to give one Sunday a month to Greenville.

Church Work in Cincinnati.

Correspondence of the Living Church.

CINCINNATI, Nov. 2, 1880.

The special Church event of the season, was the annual meeting on yesterday—All Saints Day—of the "Charity Branch of Associated Missions," in St. Paul's Church. After Morning Prayer, and the Holy Communion, Bishop Jagger called the meeting to order, and the Annual Reports were made by the Secretary and Treasurer. The work which had received most attention was in connection with the Mission near the head of Elm street, in the northern part of the city. It is in a German neighborhood; and many of the people are sadly poor, and ignorant of appliances for comfort and thrift. Cloth and other materials are provided, and the poor women who gather at the Mission are taught to sew and make garments, etc., which are then sold to them at cost. The families are visited, and their pressing wants supplied; kind sympathy and good counsel are given; and thus the living Gospel is ministered and taught by our Church. All of this work is done by the ladies, and their Missionary—Rev. Mr. Waller, who has charge of the chapel. A Sunday-school is held every Sunday afternoon, which, like the rest of the work of the Mission, has its workers and contributors from all the Parishes in the city.

Coming, as the Bishop had just done, from the enthusiasm of the missionary work of the whole Church, as displayed at the General Convention, he could scarcely help feeling the smallness of this effort. Yet, when we consider the material worked upon, and the amount of good done, and the favorable reception which the presentation of the Church has met with, the lady-workers and the Bishop may well take courage, and with good heart and thankfulness, press forward in the good work. Certainly, they should broaden their scope, replenish their treasury, increase the workers, and deepen their faith and zeal, because the poor are always with us, and the harvest is ripe. But this comes, as the Bishop so well said, from consecration to the Master. His Address was both eloquent and practical; and would have been a valuable contribution to the columns of the LIVING CHURCH, if you had the space at your command.

The elegant and spacious new building on Walnut Hills, for aged women and men, was opened yesterday, and the inmates of the old Home were carefully moved to their new quarters. I may improve another opportunity to give you a detailed description of this building, and of its Christian work. It may be, that this and the other charitable institutions, of which our citizens are justly proud, and which are supported by all classes of Christians, are among the difficulties which face Bishop Jagger, in his projects of Church work. Still, the Master's work is done, and His followers are thus banded and bound together.

What is a Credence Table?

RICHMOND, VA., May 30, 1879.

Rev. E. B. McGuire:

REV. AND DEAR BRO.—Your letter of the 28th just received. What is a "credence table"? Who in your congregation ever saw one, or can answer this question? There is no such thing mentioned or referred to, in the remotest degree, in our Prayer Book. Nothing of the kind is to be found in any of our colonial churches, built, some of them, in the 17th century. Nobody ever saw or heard of one in Virginia, twenty, or perhaps ten, years ago. It is, therefore, a new and strange thing in the diocese, and I positively forbid the introduction of such a useless and unmeaning novelty into St. John's Church, King George C. H. Of course you are at liberty to use this letter as you may think necessary.

Affectionately your friend and brother,  
FRANCIS M. WHITTLE,  
Bp. E. Church in Virginia.

We make no apology for printing the above, as it is official in its character, and contains a permission for publication. If the question—"What is a Credence Table?" can be asked by a Bishop of the Church in this year of our Lord, it may possibly be worth while for a Church paper to offer some explanation.

We beg to call attention to the Rubric immediately preceding the Prayer for the Church Militant, which directs that "the Priest shall then place upon the Table (that is, of course, the Holy Table or Altar), so much Bread and Wine as he shall think sufficient." This clearly pre-supposes that the Elements were not previously upon the Holy Table; and, consequently, they must be brought from somewhere else. Now, in a vast majority of cases (with us in the American Church, at all events), the Celebrant has no one to assist him in the Service; and so, in order to comply with the Rubric, he must—if there be no provision in the Chancel such as a credence—leave his place at the altar, in the midst of the Service, in order to go to the Sacristy or Vestry, for the Bread and Wine. We leave it to any person of common sense, to say, whether the Apostolic Canon "Let all things be done decently, and in order," is better observed by such a superfluous piece of ceremonial, or by simply having, in the chancel, something, be it either a table, a bracket, or a shelf, upon which the Elements may be placed. And, as for the name of the convenient article in question, we know of no power residing in the Episcopate, that can avail to prevent its being spoken of as a "Credence." The word is believed to be of Teutonic origin; the root signifying "to make ready, or to prepare." The Credence has been in use, in England, as long as there have been any churches there; and, in this country, there are comparatively few churches where it is not found.

In the foregoing remarks, we have purposely confined ourselves to the question of convenience. We must express our conviction, however, that the use of a Credence serves to reverence also, by reserving the Holy Table for the one great Object of its construction. And herein, possibly, may be detected the motive—unknown to the Bishop himself—of his objection.

We cannot conclude, without expressing regret that a Bishop should run so great a risk of weakening his influence by such interference with the liberties of his Clergy. What self-evident absurdity is there, in the dictum, that, because a certain convenient article of church furniture is supposed not to have been in use in a Diocese, until within the last ten or twenty years, it is to be branded as a "useless and unmeaning" novelty, and to be proscribed forever!

Tinted Leaves.

NEW YORK, Nov. 3, 1880.

To the Editor of the Living Church:

Your New York correspondent of Oct. 22, heard the rustling of Autumn leaves, and leaped to the conclusion that all nature was dead, that "decay appears on all sides," that, "the products of Summer were withered," and had "outlived their usefulness." In these fading and decaying figures, he strove to represent the Evangelical Societies of our Church, and especially the American Church Missionary Society, as effete.

I was present, as he says he was not, and saw the leaves glorious with the tints of Autumn, and plucked the ripened fruit with firm faith in the divine aphorism that a good tree bears good fruit. Let me tell you truly of the fruit.

The Church Missionary Society then held its twenty-first Anniversary, the third since it became auxiliary to the Board of Missions. It was honoring the worthy names that have stood and do stand upon its records—names such as those of Melvaine, Johns, Eastman, Lee, Bedell, and Whitaker. It was re-announcing those clear views of Gospel truth which it affirmed twenty years ago, in opposition to the Oxford movement, and which are to-day held by so large a body in the English Church and in our own. It was acknowledging, with gladness, the fact that other schools of thought among us recognize the loyal position of Evangelical men, and accord to them now their right to united action. It was reporting to the constituents of the Society the results of that action for the past year. It was telling of a noble band of missionaries sent into seventeen dioceses and missionary jurisdictions of the home field; of the open doors on every hand; of the twenty thousand dollars gathered for missions, and of a fund of six thousand dollars on hand wherewith to prosecute the work. In all, the Society has received and disbursed nearly one million dollars; six hundred thousand for its general work, and eighty-three thousand to missions in Mexico, which it nurtured for five years and handed over to the Foreign Committee, as it had done Haiti before, a well appointed work worthy of the recognition and assistance of the whole Church, and of full organization by the consecration of the Bishop.

These were some of the fruits which the twenty-first Anniversary of the American Church Missionary Society exhibited, and they demonstrated that this Society was organized for work, not for contention and division, as had been often and uncharitably said.

It was regarded as no unimportant result of such work, that the principle of voluntary association and free-will offerings on which it was founded, in common with both the great missionary societies of the English Church, is now regarded in our Church as a sound and powerful bond which its members may freely use.

The fraternal feeling with which, three years ago, the Board of Missions welcomed this society as an auxiliary (Bishop Lay saying "To be auxiliary means to work with us, and help us, and, of course, we welcome them as brothers"), was trusted as sincere, and as an augury of better days, days of comprehensive and united labor in this Church, no more of ostracism.

The independence of organization and of action then accorded to this auxiliary, when the committee of conference from the Board of Missions laid down, as the first point in the basis of union, this principle, "The Constitution of the American Church Missionary Society must not be touched," was accepted by its members as a sufficient and liberal guarantee, offering freely, and securing to them, all that they could have asked or desired of liberty in a Church which has, as we believe, outlived the day of clans and chieftainship, and entered upon a unity of life, commensurate with the greatness of the Nation in which we are to work for Christ.

Standing on this record, and possessed of these immunities, the question was asked by some members of the Church Missionary Society, "Is it expedient for Evangelical men to suspend all action under their organizations, not surrendering their corporate existence, but receding from their independent course, on account of the changed spirit of the Church, and because of the necessary cost of administration?"

This question was referred to the counsel of the Bishops who have acted with the Society, and to its Executive Committee elected at that meeting. After consultation with the Bishops who were in New York, the Executive Committee resolved that it is expedient that the work of the American Church Missionary Society go on exactly as heretofore.

The financial statements made at the meeting presented but a partial, and therefore unjust, view of the situation. For the past five years, the Society has received about twenty thousand dollars each year, for Domestic Missions, the highest figure being twenty-one thousand, and the lowest sixteen thousand, so that the income had not been "steadily decreasing." An apparent decrease was simply owing to the fact that about twenty thousand dollars per annum was gathered for Mexico, in the earlier part of that time, and that those resources were transferred with that work to the Foreign Committee. There had been no increase in the ratio of expenses to income, as the expenses had been reduced more than fifty per cent., three years ago, and were less last year than in any previous year.

The amount received for missionaries last year

was not nine thousand dollars, but sixteen thousand, part of which had been sent and part was due and has since been forwarded.

The fruits we have thus examined are not "withered;" the tree which has borne them has not outlived its usefulness; the labor it costs is not to be measured in the coins of earth, but by the value of Gospel verities, of a Protestant Church, and of a country evangelized and established in the truth as it is in Jesus.

To the Editor of the Living Church:

Permit me to correct an impression which my old friend, Rev. Dr. French, fears my note to you in last week's edition, asking you to insert a communication on the Milwaukee Cathedral, has made on the public mind, viz., that he declined to print said communication. I had no such thought. I knew perfectly well, that, from Dr. French's well known fairness as an Editor, he would give both sides of the question a fair hearing. I sent my letter to both papers, so that it might appear simultaneously. I concluded (naturally) that the LIVING CHURCH reached more readers in Wisconsin than the Standard of the Cross, as being nearer the place of publication. I had no intention, however, of casting any disparagement upon the circulation of the latter paper in Wisconsin.

With this explanation and *amende*, I trust my Rev. Brother in Cleveland will acquit me of knowingly doing him an injustice.

E. P. WRIGHT.

Church Work and Growth.

From our Correspondents.

KANSAS.—We notice, with deep sympathy for the bereaved family of the venerable bishop of this diocese, an account, in the *Kansas Churchman*, of the death of one of his sons, Rogers K. Yall, who was killed by being thrown from a carriage. The accident happened on Saturday, the 6th inst., and the poor fellow breathed his last the day following. From the time of the fatal occurrence, he never spoke, and had only a very brief interval of consciousness, a few moments before his death. What made the event even sadder, was the fact that his father had left for the East, only a few days previous; and, at his advanced age, he could not bear a repetition of the long journey. The remains were taken to Topeka for interment.

The Incumbent of Grace Church, Winfield, seems to be much encouraged by the signs of success which wait upon his labors at that point. A Sunday School has been organized quite recently, opening with twenty-three scholars, and six teachers. The *Kansas Churchman* says that the library of the late Dean Walker, and a set of portable walnut book-shelves, are for sale at Topeka, Kansas. A rare opportunity is hereby afforded, for purchasing valuable miscellaneous and theological books, at prices below the original cost. Applications can be made to Mrs. J. F. Walker, Bethany College, Topeka.

QUINCY.—The enterprising little paper, the *Palladium*, edited and published at St. Mary's School, has the following items:

THE RECTOR'S RETURN.—Dr. Leffingwell's return to St. Mary's, after the General Convention, was an interesting event. The news that the train was rounding the curve, brought to the south porch and windows the whole family, great and small. As the train passed, there was a fluttering of handkerchiefs such as is seldom seen. Five minutes later, all were assembled in the avenue leading from the front gate to the front door. The excitement increased as "Printer" appeared, jogging along his usual sedate pace. But Dr. Leffingwell was not in the buggy, and the enthusiastic greeting was wasted on a new scholar. But here he comes "for sure." He has preferred to walk. Now he is at the gate, and pauses there to return the greeting, and to thank the family for their loving welcome. A grand handshaking follows, as he passes through the open ranks.

THE COMMUNION PLATE.—About two years ago a collection was begun of old silver and gold, to be made into a chalice and paten for St. Mary's School. Some of the girls gave their baby spoons and forks, and one the battered cup indented with her baby teeth. Enough gold was given to gild handsomely the urn of the chalice within and without. The work was done at J. & R. Lamb's, New York, and is very beautiful. The sacred vessels were used for the first time at the Celebration on the first Sunday of the school year.

THE NEW SCHOOL YEAR.—St. Mary's School seems to have entered upon a year of great prosperity. The new wing adds greatly to the working power of the school. In the Study Hall every desk is taken, and in my ladies' chambers are no vacant alcoves. The classes are well filled, and with earnest students; every department is satisfactory working.

Marian Winter, of '75, is teaching in Honolulu. We learn that her voyage thither was a very pleasant one. The *PALLADIUM* would be delighted to find in her a correspondent. Even the enterprising *Living Church* has not a Sandwich Islands' department.

Lettie Cleveland, of the Class of '80, has entered on her duties at Logan City, Utah, where she has charge of the parish school. We shall hope to have from her pen some sketches of her life in the far West.

SPRINGFIELD.—The history of the Episcopate, this diocese, covering a little more than two years, bears the signet of unexampled progress, as the result of activity, on the part of the Rt. Rev. Incumbent, equally unexampled—firmly planting the Holy Catholic and Apostolic Church in places where it was before unknown amid surroundings apparently unpropitious. Beginning with scarcely more than the Apostolic number (12) of clergy, laboring under manifold embarrassments in as many struggling parishes and missions—three or four only receiving a comfortable maintenance—the number has been increased to thirty-seven, with a corresponding increase in buildings consecrated and in process of erection, and in confirmations; while the number of candidates for Holy Orders approximates the whole number of clergy of three years ago. This youngest, poorest "pocket diocese," has already over-reached twenty of her older sisters—some of them with nearly a century of years on their brow. Please take notice, that the belittling appellation, "pocket diocese," is in no sense descriptive of the Diocese of Springfield.—*Banner of the Cross.*

The services here, on All Saints' Day, were very beautiful and comforting. Sunday evening, being the eve of All Saints, was marked by the rendering of a full choral service. The sermon was in special commemoration of Sister Jeannie, and those others of the parish, who, in the year gone, have passed to their rest. The early Holy

Communion and Even Song, on All Saints, were both choral, and throughout each was carried the idea of the Communion of Saints.

UTAH.—The Rector of St. Mark's School, Salt Lake City, issues the following circular to friends of the School: The Fourteenth Year of the School opened August 30th, with uncommonly favorable tokens of continued usefulness in its peculiar and interesting work. During the summer vacation, repairs and improvements were made in the school building, greatly increasing its convenience and capabilities, at an expense of \$1,000, generously contributed by the citizens of Salt Lake City. The School opened with all its seats filled at once, and applications to the number of thirty had to be refused for want of room. Practically the number of children who could be brought under our influence is simply limited by our means to provide accommodations and teachers. This school-work in Mormonism is no longer an experiment. The visible results about us of the young men and young women growing into influential positions in all the walks of life, in Society and in the Church, show that the past history of the School is registering a permanent mark upon this community. It has become a clear and proved fact that the Christian training existing toward the ultimate breaking up of the iniquities of Mormonism, and that the distinctive and special work of Christian Missions in Utah must take this direction. We have almost 800 pupils under instruction in the Territory, and most of our teachers—of Mormon antecedents—have been trained from childhood in the School. Two of our young men are at work here, ordained clergymen, and three of our boys are in eastern colleges preparing for Holy Orders. All this work, and the ongoing of the School, depend, under God, largely upon the scholarships, of \$40 per annum, so kindly given in the past by our friends in the East. And we humbly trust that, by God's good love, this gracious and generous help will be continued. Sincerely yours,  
G. D. B. MILLER.

PITTSBURGH.—On Sunday last, 31st ult., there was opened for Divine Worship, a beautiful frame chapel, for the use chiefly of the workmen and their families, at the Iron Works at Dunbar Furnace, Fayette County.

These extensive works are under the superintendence of A. B. de Saulles, Esq., and that gentleman and his excellent lady have been solely instrumental in collecting the funds and erecting this very comely edifice, at a cost of \$2,300. Everything about this building, both inside and out, betokens exquisite taste and skill; and the liberality of the friends of the enterprise is seen, in that it is ready for consecration (free of debt, of course), at any time. Much credit is due to the architects, Messrs. Day & Cutter, of New York, not only for the plans of building, furniture, and decoration, but also for their unflinching kindness, from the beginning to the completion of the structure. The opening service was conducted by Rev. Dean R. S. Smith, and Rev. W. G. Stonex, the missionary in charge; the sermon being preached by the former. Such a church has long been needed at the Furnace, and much interest has been developed since the intention to erect it became known. Hence, many valuable gifts have been received, besides liberal donations towards its erection; one lady presenting a handsome Bible, Sprulice and Stole, a gentleman giving a very pretty Font, etc. May this "Church of St. John in the Wilderness" be a centre of beneficent influences to all around.  
Nov. 4, 1880.  
R. S. S.

RHODE ISLAND.—A Guild has been recently established at Elmwood, Providence, in connection with the Church of the Epiphany, of which the Rev. J. M. C. Fulton is Rector. The object, as stated in a small pamphlet which has come to hand, is—"By organized exertion, to unify and utilize the laity in the work of Christ and His Church, whether in paying the debt now upon the church, providing a rectory, raising the current expenses of the parish; or in missions, or in serving the sick and the poor, or in seeking to promote interest and reverence in the Services of the Church, and in bringing others to attend them; and such like Christian activities."

We are always pleased to record such efforts as this, for the enlistment of the laity in Church-work. It is satisfactory to have made a beginning, in the way of Constitution, Rules, etc.; satisfactory to have perfected the outline, to have constructed the skeleton. But it is after that has been accomplished, as every priest knows, that the real work begins; the filling up of the outline, and the endowing the flesh on the dry bones. We cordially hope that the Rector and Parish of the Epiphany may, by God's grace, be enabled to do a good and permanent work.

MINNESOTA.—Miss A. E. Tweedle and her sister, Mrs. Wilbur Tillinghast, of Albany, N. Y., well known for their zeal and liberality in Church work, have each provided for a scholarship in St. Mary's Hall, Faribault, for the education of a missionary's daughter. The expense of such a scholarship is \$300 a year, and in no way can missionary work be more effectually aided than by endowments of this kind. Western bishops would find it impossible to fill their frontier missions with suitable men, if some provision were not made for the education of the missionaries' children. By means of St. Mary's Hall, and Shattuck School, the Bishop of Minnesota has been enabled to meet this want to a great extent; but, of course, money is needed to defray the expenses. We are glad, therefore, to learn of the kind intentions of these ladies, and hope their example will suggest and call forth many similar gifts to our diocesan schools.

VIRGINIA.—Think of the growth of the diocese of Virginia, and that within the years after the war, when there was so much to discourage us; our number of communicants has increased from 6,066 to 14,645; our church buildings, consecrated and unconsecrated, in the neighborhood of 75, and 250 persons have been ordained. There is no reason why our Church should not grow in like proportion throughout the land; and if so, in a few decades, it will be a mighty power in this country—a power to be used, not for getting votes, but for getting men changed into the likeness of Christ. If this be what we want, then let us go to work for it as we have never done before; let us pry for it as we have never done before.—*Southern Churchman.*

CENTRAL PENNSYLVANIA.—We see that—at the Consecration on St. Luke's Day, of the new and very beautiful church at Lebanon, in this Diocese, the Bishop of the Diocese had his Pastoral staff borne before him, both in entering and in retiring from the church; and that, in giving the Blessings of Peace, he held it in his left hand. We are glad to see the gradual resumption, by our Bishops, as well as by those of the Church of England, of this very ancient and significant custom. What a constant visible reminder to a Bishop, whenever his eye rests upon it, must be that eloquent symbol of the solemn charge which he has received:—"Be to the flock of Christ a Shepherd."

On the above occasion, there were present the Missionary Bishop of Oregon, Niobrara, and Western Texas, and twenty of the clergy.

MAINE.—Bishop Neely found in Maine, thirteen years ago, regular services at fifteen points in the whole State. There were nineteen parishes, several only nominal, and no organized missions, all but one or two of which have regular services. The churches have increased to thirty-one, the one rectory to eleven, and the church property as a whole, three-fold. A diocesan school for girls has been established and maintained successfully. These things go to show that the "hard soil" of Maine is not utterly sterile for the old Church, nor the Church herself dead or dying.

FOREIGN.

The *Church Times* says: "The truth is that the Evangelical brother has, to a very great extent been converted. He has come to see that there is nothing after all prejudicial to spiritual religion in the Catholic conception of the Holy Church throughout all the world, or in the immemorial belief of Christendom on the subject of the Sacraments, or in the order, decorum, and decent pomp of Divine worship. Nay, he has learned that these things, so far from interfering with vital godliness, are help vouchsafed to us for the very purpose of fostering and developing it. Hence, although he may not quite appreciate them himself, he is becoming every day more and more ready to admit that there are persons of unquestionable piety to whom they are really means of grace. When we find one Evangelical like Dean Howson conducting such a restoration as that of Chester Cathedral; another like Dean Close publicly avowing that he finds the daily service an unspeakable blessing; and a third like Prebendary Cadman, earnestly deprecating any attempt to decry the observance of Saints' days, we can understand how it has come to pass that some "burning questions" have burnt themselves out. It is not, as bishop Magee seems to think, because they were unimportant, but because their importance has come to be recognised all around."

The secession of Stopford Brooke, and the letter of Dean Stanley on *nationalising* the Church, must open the eyes of the Bishops to the real outcome of that "Broad" theology which so many have fancied might be the proper alternative to a "narrow" evangelicism, but which has lost its hold on the Supernatural, and is therefore deaf and blind to the meaning of the Incarnation—literally without God in the world. That which human eyes have seen and human hands handled, is the *Word of Life*, continuing with the Church, all days, to the end of the world.—*The Church Eclectic.*

A meeting was held at the Chapter-house of St. Paul's Cathedral, on Monday, 27th ult., to consider the desirability of raising a memorial to the late Rev. C. F. Lowder, Canon Liddon, and afterward Lord Nelson, presided. The following resolution was passed, and a committee was formed for carrying it out:—"That a sum of £10,000 be raised as a memorial to the late Rev. C. F. Lowder, to be expended in completing the works which he began in connection with St. George's Mission, and in clearing off any existing liabilities."

Francesco Rizzoli, professor of surgery at the University of Bologna, who died recently, has bequeathed his vast wealth, estimated at nearly 6,000,000*l.*, to the Municipality of Bologna, with the stipulation that it should be devoted to the completion and maintenance of the Model Orthopedic Hospital on his estate at San Michele, in Bosco, an institution on which he had during his lifetime expended a sum of 2,000,000*l.*

The old parish church of Bala, one of the most ancient and interesting ecclesiastical edifices in North Wales, was last summer reopened after full restoration. The Bishop of St. Asaph, Archdeacon Ffoulkes, and the Rev. D. Howell, Vicar of Wrexham, were the preachers.

Bishop Ryle had his carriage pelted by an Irish mob in Liverpool for preaching against the Roman cultus of the Virgin.

Vienna.

Vienna, is one of the largest and most beautiful cities of Europe; is situated on the Danube, and a canal called the Danube Canal flows through it. The canal branches off from the river above the city, and flows into it again below, forming an island upon which one of the suburbs is situated. There is also a beautiful park on this island named the "Prater." There is a perfectly straight drive in it, three miles long, lined with chestnut trees. This is especially beautiful in May when the leaves are coming out.

The oldest part of the city is surrounded by a magnificent street known as the "Ring." On this street most of the principal buildings are situated. At present a new "Burgtheater" is building which, when completed, will be very imposing. The Opera-House is also on this street, and it is one of the finest structures of this kind in Europe. Besides these, a great many government buildings are on the Ring. The "Stadtpark" and the "Volksgarten" are on this street.

In front of the palace is a large square, and the entrance from the Ring is through several arches. Passing these one sees on the one side an immense equestrian statue of the Archduke Charles, and on the other that of the famous Prince Eugene. Reaching the palace gates, and driving through an archway, one enters a large court inside of the palace. On one side are the apartments of the empress, and on another those of the emperor. The other two sides are taken up by large and magnificent halls. A beautiful chapel is in the palace. The "Schatzkammer" is also in the building, and it contains most of the jewels and treasures belonging to the imperial family. In one of the rooms stands a glass case, containing many beautiful diamonds.

The Votiv-Church, which has been completed only a short time, is on the Ring. It was consecrated on the occasion of the silver wedding of the emperor and empress. This great event took place a year ago last April, and in honor of the emperor and empress a procession was arranged by the very celebrated painter Mackart. Each profession was represented in the procession. The florists had a beautiful chariot, decorated with floral garlands and devices. The Press was very well represented. There was a large car on which stood two men, one printing newspapers, the other representing Gutenberg trying to invent a press. The procession was formed in the Prater, and went around the Ring. You will be able to judge of its length when I tell you that it was over two hours in passing the windows where we were stationed.

The surroundings of Vienna are very beautiful, and a great many pleasant excursions can be made. The "Kahlenberg," a mountain in the vicinity of Vienna, is a beautiful place to visit. A cog-wheel railroad winds up the mountain; and the station is in a large wood from which a pretty winding path leads to the hotel. The village is very small, but the view from it is magnificent. At night Vienna looks like a fairy scene, for one can see thousands and thousands of lights all over the city.

From the Kahlenberg can be seen the "Shneeberg," a mountain that is always covered with snow; and when the weather is clear, the view embraces the plains of Hungary and the Styrian and Tyrolean Alps.—*The Palladium.*

Marriage in France.

Written for the Living Church.

A recent trial in Paris, involving very nice questions about the marriage of the parties, has drawn attention to the French marriage laws. They are very peculiar; but they prevent the scandals which so often occur among us, from the easy way of getting married. We subjoin some extracts from them.

By French law, a man cannot marry till he has attained the age of eighteen, nor can a woman till she is fifteen. In certain cases dispensation respecting age may be obtained from the Government. The consent of both father and mother is required by a son under twenty-five years of age, and by a daughter under twenty-one. If the parents disagree as to the consent, that of the father suffices. If the father of mother is dead, or cannot give consent, the consent of one is sufficient. If both are dead, then the grandfather and grandmother take the place of the parents. If the grandfather and grandmother of the same line disagree, the consent of the grandfather suffices; dissent between the two lines carries consent. When a man has attained his twenty-fifth year and the woman her twenty-first, both are still bound to ask, by a formal notification, the consent of the parents, and until the man has attained his thirtieth year and the woman her twenty-fifth, this formal act must be repeated twice, from one month to another, and one month after the third application it is lawful for the parties to marry with or without consent.

After the age of thirty it is lawful to marry, in default of consent, a month after one formal notice has been given, which notice must be served upon the father and mother or grandfather by two notaries or by one notary and two witnesses.

A marriage contracted in a foreign country between a Frenchman and a Frenchwoman and between a French person and a foreigner, is valid in France, if celebrated according to the forms of the country, provided it has been preceded by the publication of banns and with the consent of parents. If the parties return to France, the certificate of marriage must be registered within three months after returning at the place of their abode.

Marriage is a civil ceremony in France, and must be celebrated publicly before the registrar of the parish where one of the contracting parties has resided six months. If the parties have not resided six months, the banns must be published at the parish of their former residence.

The Parish Visitor, under the head of "An Inspiring Example," says: "The habit of determined cheerfulness against sore and hopeless trouble" has rarely been more beautifully illustrated than by this outline sketch of two lives.

Mr. R. J. Burdette, the humorist of the Burlington (La.) Hawkeye, in a letter from Nantucket, declining an invitation to attend a college society reunion, says:

"Mrs. Burdette's health—if the poor little sufferer's combination of aches and pains and helplessness may be designated by such a sarcastic appellation—has been steadily failing all winter, and we have come down to this seagirt island to see if old ocean and its breezes may do what the doctors and mountains and prairies have failed to do. And here we are waiting. Her little serene highness, in utter helplessness, unable to stand alone (for years she has been unable to walk), her helpless hands folded in her lap; she must be dressed, carried about, cared for like a baby, suffering from countless pains and aches, day and night, and I cannot leave her even for a few days.

"No one at Chautauqua will feel the disappointment as we do, for we had planned to go there together. If she could go with me, I would be glad enough to creep to Chautauqua on my knees. Her life has been a fountain of strength to me. In her long years I have never seen the look of pain out of her eyes, and for more than half so long, I have seen her sitting in patient helplessness, and I have never heard a complaining murmur from her lips, while she has served as those who only stand and wait, never questioning, and never doubting the wisdom and the goodness of the Father whose hand has been laid upon her so heavily. The beautiful patience of her life has been a constant rebuke to my own impatience, and in her sufferings I have seen and known and believed the 'love that knows no fear,' and the faith that 'knows no doubt.'"

Faith is the basis of the new life, as it accepts and appropriates all that God offers, but love is the basis of the Christian character.

God's presence with a man in his house, though it be but a cottage, makes that house both a castle and a palace.

The sunshine of life is made up of very few beams that are bright all the time.

Madame de Stael.

From the Palladium.

Anne Louise Germaine Necker, Baronne de Staël Holstein, naquit à Paris, 1766, et était la fille de M. Necker, ministre des finances de Louis XVI. Son père, qui n'était pas citoyen Français, avait sa nomination au ministère des finances, était un riche banquier de Genève. Sa mère était une femme d'une caractère sévère, et elle dirigea l'éducation de Louise, avec un soin extrême; en effet, sa discipline était presque puritaine dans sa rigueur. Louise était d'un esprit et d'une intelligence supérieure. Etant encore jeune fille, elle écoutait, avec un intérêt toujours croissant, les conversations des savants que visitaient la maison de son père. Quand elle eut vingt ans, elle fut mariée au Baron de Staël Holstein, l'ambassadeur de Suède à Paris. Il était un homme de grand caractère, mais déjà trop âgé; et l'on dit qu'elle ne fut pas très heureuse; après quelques années, ils furent séparés.

Elle quitta Paris au commencement de la Révolution, et n'y revint qu'après le règne de la terreur. A la rentrée de Bonaparte, après les guerres d'Italie, elle recevait dans son salon, les politiciens et des orateurs distingués, de cette époque; surtout, ceux qui étaient opposés au pouvoir grandissant du 1er Consul. Napoléon lui offrit deux millions de livres, qui étaient dus à son père; mais elle les refusa dédaigneusement, disant, qu'elle lui était offerte pour la corrompre. Et puisque rien ne put l'obliger à cacher son aversion on son hostilité contre le maître de l'Europe, elle reçut l'ordre de quitter Paris, en 1805. Pendant son exil, elle écrivit son histoire célèbre—"De l'Allemagne."—Cette histoire lui nuisit dans l'esprit de l'empereur, et de la Presse Française, qui dit d'elle Mme. de Staël parle de l'amour, comme une Bacchante; de Dieu, comme un Quaker; de la mort comme un grenadier; de la morale, comme un jésuite. "Quelques personnes trouveront ce jugement trop sévère; et c'est vrai si l'on considère l'époque à laquelle elle écrivait. Après la paix de Tilsit, son fils vint rencontrer Napoléon en Savoie, pour obtenir le rappel de sa mère, depuis longtemps en exil. Napoléon répondit, avec l'exaltation de sa tête et "La manie qu'elle a d'écrire surtout, et a propos de rien, la rend dangereuse; car elle cherche à se faire des prosélytes; j'ai dû y veiller." Cette décision, quoique sévère, était absolument nécessaire. Cependant, si elle ne put revenir à Paris, elle finit ses jours à Blois, sur les bords de la Loire, elle mourut en 1817, regrettant, jusqu'à sa dernière soupir, ce Paris le berceau de sa jeunesse, et de ses premiers succès. Ses principaux ouvrages, comme roman, furent "Corinne, ou l'Italie;" "Delphine," où elle se personnifie; et son histoire d'Allemagne, qui la rendit si hostile à l'empereur, et si impopulaire à la France.

MARGARET BOYD, of St. ELEVE DE LA HIEM ABBECE.

NO TRAINS.—These were companions by their absence on Graduates' Day, of '80. Fashion had been approving noisily; and so the way was made quite easy for dispensing with the traditional trail, which the sweet girl graduate once thought indispensable to her "hour upon the stage." That the capricious goddess should long remain on the side of good sense is not to be hoped. There are those, indeed, who are sanguine enough to believe that woman, lovely woman, will never again be seen in the street with a handful of superfluous drapery. But we dare not hope it, though we would fain think as well as possible of woman nature. Any day there may come, from the mysterious power that presides over our fates, the message which few, we fear, will refuse to heed: "They say short dresses are gone out." Then, then—but why anticipate the evil day?

Ivy may be grown in any part of the room. The pot may be placed on the floor, and the plants so trained as to festoon a window or an arched doorway, or to wreath a picture-frame or mirror. They require to be watered often, yet the water must not be allowed to stand about the roots. There are varieties with golden and silver variegated leaves; others with lobed, or palmate, or heart-shaped leaves. All are pretty, grow rapidly, and endure the heat of our sitting-rooms, with their dust and extremes of temperature and want of light, in a most astonishing manner.—Exchange.

EXHAUSTIVE PRACTICE.—A new work on Rhetoric, claims to provide the pupil with "exhaustive practice in composition." We know some undergraduates who would regard that feature as anything but a merit; since, without the aid of the coming text-book, they find any practice in composition "exhaustive."

Affectionate mother to her son:—"Why do you cry, Johnny? What has hurt you?" Johnny (crying more lustily than before)—"Because I fell down and hurt myself yesterday!" Mother—"Yesterday! Then why do you cry to-day?" Johnny (bawling at the top of his voice)—"Oh, 'cause you weren't home yesterday."—New York Post.

Few persons were present at the opening of the Prussian Diet, on the 28th of October. The court and diplomatic galleries were empty. The address of the Emperor was listened to in silence, except when a reduction in the taxes of 14,000,000 marks was mentioned.

The recent Church Congress at Leicester surpassed all its predecessors (19 in number,) as a success, with 1,000 more tickets sold than last year. It is wonderful how these gatherings widen and tone up the views of the clergy.

There is an opening in Jupiter, twenty-five thousand miles broad—which is a nice opening for a young man who does not wish to go West, and has a moderate capital.—Ex.

Auburn, N. Y., has a generous grocer. He gave a washerwoman a bar of soap as a reward for returning \$3,000 she found in one of his garments.—Ex.

Current Events.

—Vandals have destroyed a portion of the Temple-burial memorial, in London.

—The obelisk is moving through the streets of New York, at the rate of five hundred feet daily.

—"Ouida's" novels have just been withdrawn from circulation in the library of the Philosophical Institution.

—A book, containing the writing and alphabets of the people of every age, has been published in Vienna.

—Turkey has appointed a censor of telegrams, who will not permit cipher messages to pass over the wires, in the empire.

—Pope Leo XIII. is reported to have appropriated \$60,000 for a new critical edition of the works of St. Thomas Aquinas.

—Eighty citizens of Hamburg and twenty families in Altona have been ejected under the German Socialist law. Notices have also been freely served in Schleswig-Holstein.

—Mr. Henry James, Sr., lives in Cambridge, Mass., and has a summer cottage at Nahant. Mr. Henry James, Jr., makes his abode in Half Moon street, Piccadilly, London.

—The excitement in Ireland centres in Ballinrobe, where troops are being concentrated, to protect the laborers engaged in harvesting crops for an agent of Lord Erne, and where the excited peasantry are also flocking in large bodies.

—An international congress is to meet in Paris, for the purpose of devising means for the protection of trade-marks, industrial designs, patents of inventions, and business names and titles. All States have promised to be represented.

—An English edition of Harper's Magazine is to be published in London. Scribner's Monthly has been reissued in England for some time, but Harper's Magazine has been, of course, unable to enter the field so long as it published English copyright novels.

—After a day of excitement, on the 9th inst., in the Chamber of Deputies, the French ministry collectively resigned, the inciting cause being the refusal to take up educational measures. President Grévy accepted the resignations, and sent for Gambetta and Leon Say.

—Dr. Kenedy, the Parliamentary agitator, left his theological library to Trinity College, Dublin, and his large collection of letters and autographs to the British Museum, on condition that they be not made public for thirty years, many of the letters being written by living celebrities.

—The Dominion census will be taken on Monday, April 3, next. It is said that the *de jure* system of taking the census will enable the government to reckon all the Canadian heads of families settled in the United States, as still resident in Canada, and so prevent the world from knowing the extent of the exodus.

—The question of fortifying Copenhagen is just now being much discussed in Denmark; the supporters of the government urging that such a measure has, in the present state of affairs in Europe, become indispensable, while the members of the left oppose it, on account of the expense it would occasion.

—A dispatch of recent date, from Persia states that 20,000 Kurds, under Sheik Abdallah, are near Tabriz. They have massacred the entire population of So-lj-Bolak. The garrison of Tabriz is only 2,000 strong. Reinforcements of 7,000 men, twenty guns, with five Austrian officers, under command of an uncle of the Shah, have been hurriedly sent from Teheran. The Kurds occupy 3,000 square miles of Persian territory.

—Two thousand and fifty Irish constabulary have been ordered to the Curragh of Kildare. If the ordinary powers of the law should be found insufficient to meet the disturbances in Ireland, the Parliament is to be asked to meet the emergency by special legislation. Mr. O'Connor, chief lieutenant of Mr. Parnell, says, that if the Government persists in its prosecution of the Land League members, murders and agrarian outrages must be expected.

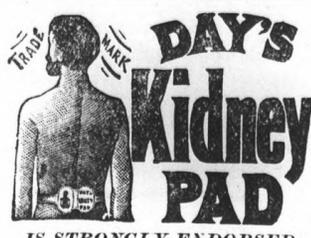
—M. Rumiakoff, the lately deceased editor of the Russian illustrated, *Look* (the Ray), who died recently, was for many years a barge boy on the Volga; and, joining a Caspian caravan bound for Persia, one summer, he was captured by the nomads, and lived for many years prisoner among them. Being ransomed at length, he returned to Russia with a knowledge of several Oriental languages, and, after educating himself, became a successful journalist.

—Guzizot wrote to his mother, when he was nineteen: "I was intended by nature for a distinguished man of letters. I am sometimes devoured with the longing to write, if it were only for myself; I am oppressed by my thoughts, and I am continually occupied in resisting my inclinations. I feel drawn towards literature and poetry by a charm which makes me miserable. Do not fear that I shall yield to it, but do not be angry if I sometimes speak to you of the fire that consumes me. I shall long continue to suffer from it."

A GAIN OF EIGHT POUNDS IN FORTY-FIVE DAYS.—"About forty-five days ago," writes a gentleman from Mississippi, "I began the Oxygen Treatment, and, as regards the effect of it, with a grateful heart, I can say, that it has proved wonderfully efficacious, even surpassing my most sanguine expectations. My lungs have been much developed, breathing capacity increased, and the cough, which was at times hard and laborious, has almost passed away. My general health has much improved—feel more life-like and energetic, having gained eight pounds in forty-five days." Our Treatise on "Compound Oxygen," which tells all about this remarkable remedy, is sent free. Address Mrs. STANLEY & PALLEN 1100 and 1111 Girard Street, Philadelphia, Pa.



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 whole-some, 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. WRISLEY, Chicago, Sole Inventor and Manufacturer.



Rev. E. F. L. GATTS, Galena, Ill., writes: "For over ten years I had been a great sufferer from pains in the small of my back and region of the Kidneys, which was most excruciating and at times most insupportable. Doctoring brought no relief, and I was finally advised to go abroad and seek the climate of my youth, in Germany and Switzerland, eminent physicians, after close examinations, declared my sufferings to arise from disease of the Kidneys, of long standing, and could do me no good. I was, however, benefited by the climate, and consequently returned. No sooner had I been back and resumed my pastoral work, when the old trouble grew again so intense as to make life a burden. A few months ago I came in possession of one of Day's Kidney Pads, put it on, and the effect was truly wonderful. The pains at once grew less, and are now, after wearing the second Pad, entirely gone, and there can be no doubt that I am entirely cured, as I write this some weeks after its use, and am strong and look again the very picture of health. I write this perfectly voluntarily, and it is dictated only by truth and gratitude. Indeed, I consider the Day Kidney Pad Co., God's agents and great benefactors of mankind. May all the suffering be helped as I have been, is my earnest wish."

CHAS. DAVIS, 124 Myrtle Street, Boston: "I have now used the Day Kidney Pad thirty days, and it has done me more good than any remedy I ever tried." LARMORE & DEAN, Druggists, Niles, Mich. (30 years in business)—"Day's Kidney Pad is having a large sale, and gives better general satisfaction than any remedy we ever sold."

CASPER WEITZEL, Policeman, Lancaster, Pa.: "I have been a great sufferer from Kidney complaint, and after its use, and am strong and look again the very picture of health. I write this perfectly voluntarily, and it is dictated only by truth and gratitude. Indeed, I consider the Day Kidney Pad Co., God's agents and great benefactors of mankind. May all the suffering be helped as I have been, is my earnest wish."

Dr. A. J. STONER, Decatur, Ill.: "Your Pad is doing great good here. It sells every day, and gives universal satisfaction."

For sale by druggists, or sent by mail (free of postage) on receipt of the price—Regular Pad, \$2.00; Special Pad (extra size), \$3.00; Children's, \$1.50. Our book, "The Life we Live," giving the history of this new discovery, and a large record of most remarkable cures, sent free. Write for it. Address DAY KIDNEY PAD CO., Toledo, O.

CAUTION.—Owing to the many worthless Kidney Pads now seeking a sale on our reputation, we deem it our duty to warn them. Ask for DAY'S KIDNEY PAD, and take no other, and you will not be deceived.

Advertisement for Kidney-Wort. Text: "PERMANENTLY CURES KIDNEY DISEASES, LIVER COMPLAINTS, Constipation and Piles." Includes testimonials from Dr. E. H. Clark and Nelson Fairchild.

Advertisement for Liquid Kidney-Wort. Text: "Liquid Kidney-Wort. In response to the urgent requests of great numbers of people who prefer to purchase a Kidney-Wort already prepared, the proprietors of this celebrated remedy now prepare it in liquid form as well as dry. It is very concentrated, is put up in large bottles, and is equally efficient as that put up dry in tin cans. It saves the necessity of preparing, is always ready, and is more easily taken by most people. Price, \$1 per bottle."

Advertisement for Detroit R. R. Time Tables. Text: "DETROIT AND BAY CITY RAILROAD. Short line to the Saginaw Valley. Trains leave Third street depot as follows, by Detroit time, and Woodward ave. depot 30 minutes later."

Advertisement for Detroit, Grand Haven & Milwaukee. Text: "DETROIT, GRAND HAVEN & MILWAUKEE. Depot and ticket office foot of Brush street. In effect Dec. 14, 1899. Trains run by Detroit time."

Advertisement for Repairs for Stoves. Text: "REPAIRS FOR STOVES manufactured at Troy, Albany, Rochester, Cleveland, Cincinnati, and elsewhere, at W. C. METZNER'S, 127 West Randolph St., Chicago, Ill."

Advertisement for The Living Church Press. Text: "The Living Church Press, 162 WASHINGTON STREET, CHICAGO. Church and School Printing A SPECIALTY. Orders for Convention Journals, School Catalogues, Business Cards, Letter Heads, Programmes, Tracts, Special Services, Etc., ARE SOLICITED. Prompt attention and satisfaction are guaranteed. Send for estimates."

Advertisement for C. & N.W. Railway. Text: "C. & N.W. ROUTE THE Chicago and North-Western RAILWAY. Is the OLDEST! BEST CONSTRUCTED! BEST EQUIPPED! and hence the LEADING RAILWAY OF THE WEST AND NORTHWEST. It embraces under one management nearly 3,000 Miles of Road!"

Advertisement for Council Bluffs, Denver, and California Line. Text: "Council Bluffs, Denver, and California Line. Is the best route between Chicago and all points in Iowa, Dakota, Nebraska, Wyoming, Colorado, Utah, Nevada, California, Oregon, China, Japan and Australia. Its St. Paul and Minneapolis Line is the best line between Chicago and all points in Northern Wisconsin and Minnesota, and for Madison, St. Paul, Minneapolis, Duluth, and all points in the Great Northwest. Its LaCrosse and Minnesota Line is the best route between Chicago and LaCrosse, Winona, Rochester, Owatonna, Mankato, St. Peter, New Ulm, and all points in Central Minnesota and Dakota. Its Green Bay and Marquette Line is the only line between Chicago and Janesville Watertown, Fond du Lac, Neenah, Menasha, Oshkosh, Green Bay, Marquette, Houghton, Hancock, and the Lake Superior Country. Its Freeport and Dubuque Line is the only route between Chicago and Elgin, Rockford, Freeport, and all points via Freeport. Its Chicago and Milwaukee Line is the old Lake Shore Route between Chicago and Highland Park, Watkings, Racine, Kenosha and Milwaukee, and the best route to Sheboygan, Manitowish, Green Lake and Ripon."

Advertisement for The Great Rock Island Route. Text: "THE GREAT ROCK ISLAND ROUTE. Calls your attention to the following REASONS WHY. If about to make a Journey to the GREAT WEST, you should travel over it: 1. It is the shortest route. 2. It is the most direct route. 3. It is the most comfortable route. 4. It is the most economical route. 5. It is the most reliable route. 6. It is the most scenic route. 7. It is the most convenient route. 8. It is the most popular route. 9. It is the most famous route. 10. It is the most historic route. 11. It is the most beautiful route. 12. It is the most interesting route. 13. It is the most exciting route. 14. It is the most thrilling route. 15. It is the most adventurous route. 16. It is the most daring route. 17. It is the most heroic route. 18. It is the most noble route. 19. It is the most generous route. 20. It is the most magnanimous route. 21. It is the most merciful route. 22. It is the most lenient route. 23. 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## The Living Church.

November 18, 1880.

Entered at the Chicago P. O. as 2nd class mail matter

Subscription, - - - - - \$2.00 a Year  
To the Clergy, - - - - - 1.50 "

### ADVERTISING RATES.

Per Agate Line, each insertion, - - - - - 15c  
Reading Notice, per Line count, - - - - - 20c

Remittances by P. O. Orders or Drafts on Chicago, payable to the undersigned.

C. W. LEFFINGWELL,  
162 Washington Street, Chicago.

## The Living Church.

### Prospectus for the Third Year.

Until the end of the year, all new subscribers sending \$2.00 directly to this office, and not through any agency, will be entered on our books as beginning on Jan. 1, 1881.

THE LIVING CHURCH within two years has attained a large circulation in nearly every Diocese, and has become one of the most popular religious newspapers in the country. Its advertising patronage shows the estimate of business men, and numerous Testimonials from all Orders in the Church, give the assurance that it is

### THE COMING CHURCH PAPER.

It is supplying the want, long felt, of a bright, newsy, cheerful Church paper; popular in style, Catholic in tone, adapted to the wants of the Family and the Parish, and furnished at a price within the reach of all. The following are some of its

### PROMINENT FEATURES.

The Lakeside Letters; Affairs in Foreign Lands; English Correspondence; Editorials; Brief Mention; Special Correspondence; Current Events; Stories on Church and Catechism; Sunday School Teachers' Help, Current Literature; The Household.

Nearly all the contents of the LIVING CHURCH are original, and the amount published each week is largely in excess of that of any other paper of the same price in the country.

For Special Rates for introduction in parishes, address the undersigned.

C. W. LEFFINGWELL, D. D.,  
162 Washington Street, Chicago.

### A Card to the Subscribers to the Old Church Path.

Having completed the arrangement with the proprietor of the LIVING CHURCH, a weekly Church paper published in Chicago, Ill., whereby that publication shall be furnished to all subscribers to the *Old Church Path* for the full amount which is severally due them for advance payments,—indeed, the LIVING CHURCH promises to do more than make good these obligations—the undersigned would express the hope that this transfer which he finds himself compelled to make, may prove altogether acceptable to all parties concerned, and that, as he cannot himself continue the present relation with his friends, he may thus be enabled to establish another which shall be as pleasant and as profitable, but of longer continuance.

The LIVING CHURCH will also be sent to those subscribers whose time has already expired, or will expire with the present number, with the hope that they may thus be induced to secure its continuance to themselves by becoming regular subscribers.

Arrears due on the *Old Church Path* should still be remitted to the undersigned, unless in cases where the small amount due can more conveniently be included in a remittance to the LIVING CHURCH, when it may be paid to the proprietor of that paper; and no one should omit or defer such payment because the amount is small, as the aggregate of many such makes a considerable sum, while a small debt is as real a debt as a large one.

GEO. H. HUNT.

"An Elder" in the *Interior* gives his views on the slow advance of the Presbyterian Body during the past year. The fault he thinks, is in the ministers. Among other instances he cites: "The intolerable bigotry exhibited by the ministry assembled in the recent Pan-Presbyterian Council, where brethren of the same common faith, who had come, many of them, thousands of miles to testify their desire to bring together the various sects of Protestant Christendom, could not muster enough Christian charity to enable them to sit down as brethren around the table of their common Master. Better far that such councils should never meet than to meet and part thus."

### Faith and Opinion.

Churchmen, at least, should distinguish clearly between that which is of the Faith and that which is merely matter of opinion. The fact of the being of God is of the Faith; so, too, are all the Articles of the Creed. That God is "the Maker of all things, visible and invisible," is of the Faith; but, whether He made this world in six epochs, or in one week only, is merely matter of opinion. It is only necessary that we believe the fact that God created the heavens and the earth. The precise manner of creation is matter of opinion, about which men differ. It is of the Faith, that Jesus Christ our Lord, "for us men and for our salvation, came down from heaven;" that "He suffered, and was buried, and the third day rose again." That He died for our sins, and rose again for our justification, is of the Faith; but this or that attempted explanation or philosophy of His atoning death and sacrifice, is matter of opinion. John Calvin, John Wesley, Jonathan Edwards, and many others, have set forth a philosophy of the Atonement, that is—their opinion as to the necessities and nature of it. But to the Churchman, it is matter of little importance what these men have thought or said or written about it. We accept the fact set forth in the Faith. We are not pledged to any human philosophy of the fact.

Opinion has to do with manifold questions which may indeed be both interesting and edifying, yet have never been authoritatively adjudicated by the Church Catholic. Outside the Faith, there are numberless questions about which men differ, and always have differed; and, furthermore, have a perfect right to differ. Ignorance or forgetfulness of this has been an occasion of endless strife, bitterness, and misery, among Christian men. Because of it, Fra Dolcino was torn in pieces, Savonarola and Huss burnt at the stake, and thousands of others hunted to the death. It is perhaps safe to say, that nine-tenths of the strife and tumult, and so-called religious wars that have raged throughout Christendom, had their origin, not so much in heresy, as from differences in matters of opinion wherein men had a right to differ. For mere notions and opinions, men have not hesitated to rend Christ's Mystical Body, the Church, and bring in endless discord, division and strife. Not one schism in a hundred has had its origin in an explicit denial of the Faith; but rather, in some small matter of opinion, contention as to some text or word, some matter of ritual observance, the mode of administering a Sacrament, or something of even less importance. There is no opinion so small, no notion so narrow, no fancy so fanatical, but it has found minds small enough to be filled with it, almost to the exclusion of the great verities of the Faith. The Russian Church has long been cursed with schisms, which had their origin in a protest against smoking tobacco and eating potatoes; or again, as to whether the officiating priest, in pronouncing the Benediction, should raise three fingers of the right hand, or only two! Silly questions they seem to us, yet more silly and incomprehensible to them, seem the small and endless grounds of separation and strife which obtain with us.

Churchmen ought to distinguish clearly between that which is of the Faith and that which is only opinion. Man's life is too short, and the work to be done is too important, to spend time or strength in controversies as to non-essentials. We believe that those of another generation will wonder how Christians of this could have been so blind and narrow as to fight and wrangle and divide and sub-divide on mere matters of opinion. There is no good reason, to-day, why all Christians who accept the Nicene Creed should not come together and dwell together in unity of faith, of work, and of worship. Our generation is not ripe for it. By denominational pride and prejudice, the eyes of many are so holden, that they do not see the folly or admit the sin of the "unhappy divisions" that now separate those who are alike devoted to a common Lord and Saviour. Let us hope that those of a near-coming day, will be wiser than those of this. We believe that for all who love God and man, the great question of all questions will soon be, How can we heal the wounds of Christ's Mystical Body? How can a broken-up and divided Christendom be one again?

A parishioner! What a vague term! Wherever found, the model parishioner is an unspeakable comfort. He is a man that can be depended upon. If he undertakes any Church work, it will be done to the best of his ability. In the Sunday School, he is prompt and regular. In the community, he is an honorable and honored man. He is always present at the public worship of the Lord's house, if it is possible for him to be. He kneels in prayer. He stands in praise. He makes prompt and audible response in worship. He is sober, reverent, and devout. He does whatever he can—all that he can—for the up-building of God's Kingdom. He thinks of it, works for it, prays for it. On the rainy or unpleasant Sunday, he makes an especial effort to be at the appointed service. If few are likely to be present, he will make the greatest effort to be. He does not wait to be asked to be useful. He thinks of something to be done. If he can do it, he does it modestly, promptly, faithfully. He knows how—by example, and word and deed—to be of use. He is thoughtful, considerate, helpful. He is a Christian on conviction, and a Churchman on principle; and, therefore, he is a gentleman, always, and in whatever state of life it has pleased God to call him. His rector thanks his God for him; and, because of him, takes courage again in the weary and despondent hour.

But the model parishioner is, alas! rare. There are parishioners and parishioners; the faithful and the unfaithful; the wise and the other-wise. Unfortunately, the many are the "other-wise." And these are of every grade. But their general type is pretty much the same. They act from inclination, not from principle. They can seldom be depended upon. They come to church when they please. They stay away when they please. They give when they like. They decline to give, when they do not feel like it. They are very likely to be sick on Sunday. They often over-work or dissipate on Saturday. They believe in Sunday, as "a day of rest." If the Lord's work remains undone, it is because some one else does not do it. They are not to blame, whoever else may be. They are ready enough to find fault with everyone else. If the parish does not prosper, it is the fault of the Church, or the Bishop, or the Rector, or the vestry, or the people. They never seem to consider who they are, what they do, or what they give, or whether they pray for the Divine blessing upon the work of their parish; never seem to consider what they might be, what they might do, how they might let the light of a faithful, humble, holy life so shine before men, as to glorify God, and set forward the salvation of those around them; although, in their Bible, if they would only read it, they would find, that in the dreadful Day of Judgment, they shall stand on the right hand, or on the left, and that the Judge shall say, "inasmuch as ye did it," or "inasmuch as ye did it not." Every reader of the LIVING CHURCH might, by the grace of God, be a model parishioner, if only he would. Do try to be!

The melancholy days are come, but they need not be the saddest of the year, within the house. The colors fade out of the landscape, and the leaves fall from the trees, and bleak winds moan in the barren branches, but the open fire on the hearthstone, and the blooming flowers in the windows, fill the house with light and joy. Our northern winters would be dreary, indeed, but for the home-life that they compel us to cultivate. When we reflect that from this home-life come not only the purest joys of earth, but also many of the noblest virtues of our Anglo-Saxon race, we cannot hail the approach of this season of storm and snow with sadness. The leaden skies do not foretell gloom to the happy household, but social cheer. The shortening days and lengthening nights suggest the comfort of the cozy fireside, the strengthening of family ties, the gambling of children, the games of youth, the quiet communion of the aged. In many such family circles the LIVING CHURCH hopes to be a welcome visitor.

There may probably be, among our readers of the gentler sex, some who would be glad to avail themselves of the service of a lady of culture and wide experience, whose advertisement appears in our columns, this week.

We are glad to note every sign of deepening conviction in the public mind that, for the true safety of the Republic, religion must form a part of the education of our youth. The following, from the *Memphis Appeal*, will be approved by every thoughtful man:

"The schools should teach integrity with grammar, truth with arithmetic. Children are made to speak several languages, but are never taught to speak the language of truth. They are made to understand chemistry, but are never taught to analyze the awful chemistry of a lie. What our country most needs is incorruptible integrity, and what we want in the school-room and in the family circle, is not more brain culture, but more heart culture."

Truth and "incorruptible integrity" are the result of religious training. When they exist apart from distinct religious principles, they are the product of religious influences and traditions that have moulded the character. The President of the University of Vermont recently said in a public address:

"The failure in mastering mathematics is usually found to be a moral rather than a mental difficulty. When a school gets sluggish in intellectual forces, investigation will show that the trouble is a moral one, some bad boy, some vitiating literature, a moral malaria. The best intellectual results cannot be reached without the presence of religion. Intellectual culture is not so fine, so high, so broad without religion as with it. Religion, however, should not only be recognized and respected, it should be taught. It is not religious dogma we want, but a religious atmosphere."

We are authorized to announce that the Rev. W. J. Knox Little is expected to preach in St. James' Church, on the Sunday after next, both morning and evening, and probably at the Cathedral in the afternoon. The prospect, at present, is, that Mr. Knox-Little will preach and give Instructions on the first three days of the week following. It is expected that he will deliver Instructions for the clergy, on the afternoon of each of these days, probably about 4 o'clock. There is some hope that Mr. Knox Little will be able, during his brief stay here, to give a public Instruction to the business men of Chicago. Full details will be given in our issue of next week. In the meantime, we would suggest that the clergy and others interested endeavor to make their arrangements, so as to be able to be present.

There are indications in the Church press and elsewhere that the answer of the House of Bishops to the inquiries of the Lower House touching the Mexican muddle (that word still expresses the situation!) is by no means satisfactory. Of course careful observers have noticed the fact that the answer referred to is signed by the Bishops who were on the former Mexican Commission. Does this mean that the Commission answered for itself or for the whole House of Bishops? Will not some Bishop answer our question in the interest of his order and of "more light?"

We understand that, with the full sanction and approval of the Bishop of the Diocese, Sister Sarah, late of St. Luke's Hospital, St. Paul, will enter upon her duties as a Deaconess, about the first week in December, in connection with St. Ansgarius' Mission of St. James' Church. The Sister's work will lie among the sick and the poor.

We are able to announce that the Rev. Leigh Brown, Missionary Bishop-elect of Montana, has accepted, and will probably be consecrated in December.

It is also stated that arrangements have been made for the consecration of the Rev. G. K. Dunlop, Missionary Bishop-elect of New Mexico and Arizona, in Christ Church, St. Louis, on the 21st inst.

Let not the friends of St. Luke's Hospital forget that the Sunday after next, being the first Sunday in Advent, will be "Hospital Sunday."

We heartily commend to our brethren of the clergy, the following item, which we clip from an exchange: "A pastor once spoke from the pulpit with all possible urgency, to induce his flock to subscribe for a Church paper, and designated the persons to whom the names of subscribers might be given during the week. Only three or four responses came, in answer to his appeal. The next Sunday, he announced his intention to visit every family, and talk with them about the matter. He kept his promise, and secured one hundred subscribers."

### The Expensiveness of Church Schools.

Correspondence of the Church Eclectic.

NEW YORK, Oct. 18, 1880.

In the October number of the *Eclectic*, under the head of Church Work, some educational statistics are given as to the relative expense of some of our Church schools for girls and one in Canada. St. Mary's School, Knoxville, Ill., is made, by a hasty calculation, to cost \$475 a year, while the school over the line costs but \$300.

Allow me to call your attention to some facts overlooked by the editor who compiled the statistics, which will convince you, I trust, that our schools are not all more costly than Canadian schools. They ought to be more expensive because higher wages and salaries are paid in this country, and nearly everything that is used in furnishing a house costs more.

First, as to the general charges covering board and tuition in all the studies of the course: the Canada school charges \$300; the Illinois school, \$324, but \$4.00 is paid to the parish church for support of services, no chapel being yet provided for St. Mary's. The real charge of the school is \$320. This looks like an advance of \$20 on the Canada price. But let us see. What accommodations does that school furnish for \$300? Dormitory accommodations, eight cots in a room! For a "private" room, which means a room shared by three pupils, the extra charge is \$45, making the aggregate \$345, for exactly what is furnished at the Illinois school for \$320.

On looking further in the circular now before me, this statement must be modified. Bed and bedding must be brought by pupils in the Canadian school or there will be an extra charge of \$12 for use of same during entire time of pupils' residence. As most pupils stay a year or two, we will average this charge at \$5.00.

We have, then, this result: For all necessary expenses, to a pupil who declines to go in a dormitory, including about the same studies, the charge in this Canada school which has been chosen by you for comparison, is \$350; while in the Illinois school, exactly the same thing is given for \$320! The way of putting the thing makes a difference. In this country we go to the point at once and state the whole charge.

But your compiler has erred also in the matter of extras. He has no right to count painting and music, both, as extras, for pupils do not take both of these branches as extras. Nor has he a right to count expense of graduation, extra, for not more than five per cent. of the pupils graduate, and the charge is, in their cases, for a gold cross of honor that costs the school, with the diploma, the full amount. The only difference, to the great majority of pupils, is in the charge for music. In the Illinois school it is set down at \$60; in reality it is \$40 or \$60, according to the teacher. The professor takes most of the pupils, and his charge is \$60—considerably less than such services command in any country in the world, outside an institution. In Canada the charge is \$45. Does this give all the pupils the instruction of an eminent professor of music?

To institute a fair comparison in such cases, something more is necessary than to add up a column of figures at random. I venture to say, and challenge the investigation of a competent committee, that the charges to-day for the same kind of accommodation and instruction, are less in St. Mary's, Knoxville, than in the Canada school that has been brought forward to illustrate our extravagance.

One more remark will still further show the inaccuracy of your statistical writer, and that is in answer to his statement, that in this Illinois school no special reduction is made for the daughters of clergymen; this, while right under his eye was the printed announcement that a reduction of one-fourth is made! The fact is, that a far greater reduction is generally made. The one-fourth applies to clergymen who are able to pay; but in many cases, since the founding of the school, nearly thirteen years ago, the daughters of poor clergymen have been received without a dollar of charge for board and tuition, for a term of years. In some cases, even books and stationery have not been paid for.

C. W. L.

### North Eastern Deanery of Illinois.

To the Editor of the *Living Church*:

The meeting of the N. E. Deanery was, to me, an occasion of special interest, although one in which I could be little more than a looker on. The effort made, through a convocation of the Clergy, to secure a better understanding of the opportunities and wants of our mission work, and a hearty and vigorous co-operation, through them, of our Parishes in that work, can hardly be put second to anything else which appeals to our convictions and energies. It is sincerely to be hoped that the Convocation, which, if I understand rightly, is not yet wholly out of the region of experiment, may go on from strength to strength, until it becomes the Bishop's right arm in Diocesan Mission work.

I venture, however, to suggest what, it seems to me, might be a gain in its lines of investigation and discussion; that is, the careful exclusion from that part of its business, of topics which are foreign to its mission-work, and which not only lead it astray into somewhat profitless discussions of the, as yet, insoluble questions of Ritual, but also offer a temptation to fall into individual reference and criticism. When I look at the unresolved difficulties, the pressing needs, and the urgent and expanding opportunities, which mark our mission-work, it seems to me, that we need not be at any loss for proper mission themes. Where are the local resources, and how can they be best developed; how can we localize and intensify the interest of self-supporting Parishes, in the mission work; by what means can we correct the popular indifference to attendance on religious worship; how can we

best develop a true religious life among the nominally Christian; by what modes can the masses be most effectively diverted from the sects to the Church; in what way can the principle of self sacrifice in free-will offerings be restored to its place in the Christian life; the province, the power, and the means of restoring the primitive Diaconate; the preaching for the masses, and how to secure it;—these, and many like themes, seem to me to crowd themselves upon our attention as a Convocation, and to obviate all necessity for discussions like that, which, with no useful end and no direct profit, occupied the attention at the late meeting of the Deanery.

It is perhaps presumption in me to venture on the above line of thought and suggestion; but my interest in the Diocesan Mission work leads me to run what risk I may, in writing. Perhaps what I may fail to do, may be effected by the thought which it may call out from others more at home in the subject, than myself.

MISSIONER.

On the Rocks.

Written for the Living Church.

A costly plaything for the winds and waves, the magnificent steamer "Rhode Island!"

A few days ago, a thing of beauty, riding the billows almost in conscious triumph;—to-day, a broken, pitiable wreck, all symmetry gone, the life work ended, and the shattered frame awaiting but a few more surges of the turbulent waves, to shake it wholly in pieces, and sweep away every vestige.

There is a singular fascination in watching a scene like this; otherwise, one could scarcely account for the crowds that flock to the locality, and stand for hours, gazing upon the doomed steamer.

On Saturday morning, Nov. 6th, the wreck occurred. As I write, it is the evening of the 8th; and nearly all this day I have spent on "Bennett Point," in view of the dilapidated boat.

The bow, a mere skeleton. What a spectacle! The smoke-stacks gone; one wheel demolished; the central portion of the steamer weakened and bent, as if just ready to break asunder; and all around, the floating wood and timbers, wrenched from the more exposed and battered part.

Tugs, sail-boats, and skiffs were cruising near to gather up such remnants of the cargo as they could find. I counted sixty-five small craft, within a little circuit.

On the bluff, amid the tall dry reed-grass, innumerable carriages were ranged and men and women were assembled in groups, to discuss the sad catastrophe. A motley class went up and down the rugged cliffs, in search of whatever spoil might drift in their way. Everybody seemed to desire some little relic to carry home, if only a bit of wood.

The Police were in goodly force; and the Coast Guard vigilant and active.

Despite the creaking, and pitching, the Captain and other officers were still upon the wreck, looking after the property of the ship's company.

Should the wind prove quiet, it may be a week yet before the final crash; but a strong South-Easter would quickly demolish the whole thing.

Those jagged rocks are ugly looking monsters to encounter. It is a great wonder that there was no loss of life.

I crept as near the edge of the bluff as I dared, and saw the perpendicular ladder up which the passengers had to climb, after coming over the sharp stones. What hours of suspense and anxiety must have been theirs, from the moment when the boat struck, until the lifting fog showed the precise situation, and they were enabled to leave their perilous position, and to feel under their feet the solid land!

Try, as we may, to imagine the terrors of such disasters as have recently befallen the steamers Narragansett, Seawonoka, and Rhode Island, we cannot in any degree reach the reality. One must have the experience of death staring him in the face, before he can think of the emotion it would produce. I know it is possible, to some minds, so to dwell upon the great transition from this life to the life beyond the grave, that no physical shock is to them very startling or severe. That must be a delightful state! the majority do not attain to it. Most of us are, all our lives, in bondage through fear of death. Is it not worth our while to cultivate, so far as we may, the serenity of spirit that comes from a perfect trust in the watchful care of a Divine Providence that will not permit a hair of our heads to be hurt, unless it shall be for our best good.

"Our Rock" is One upon which we may stay our feet, without fear of being washed away by the most angry and buffeting waves. It is a joy to dwell upon the thought of it in contrast to the jagged, fretting, dangerous reef, upon which the multitude in that dismantled boat came near destruction.

Personal Mention.

—The Rev. J. G. Miller, has been called to resume care of the Mission of the Bread of Life, Bismarck, D. T.

—The Rev. Dr. Douglas, of Dry Grove, Mississippi, was in this city last week, and called at the office of the LIVING CHURCH.

—The address of Rev. A. W. Mann, Missionary at large to Deaf Mutes, is No. 5 Chestnut street, Cleveland, Ohio. He holds himself in readiness to respond to calls from the clergy who have deaf mutes living within their parishes, and who desire to reach them with Services in sign-language.

—Mr. James Pott, late of the firm of Pott, Young & Co., has an office, for the present, at Room 27, Cooper Union, 2d floor, where he will be pleased to see his friends. Orders entrusted to his care will be promptly attended to. The office of the N. Y. Bible and Common Prayer Book Society, and of the P. E. Tract Society is also at Room 27, as above.

—The address of the Right Rev. W. W. Niles, D. D., Bishop of New Hampshire, will be care of J. S. Morgan & Co., 22 Old Broad street, London, E. C., England. During the next year, communications pertaining to the Diocese or its work, should be addressed to the President of the Standing Committee, the Rev. Dr. Coit, of St. Paul's School, Concord.

Mrs. Buford's Work Among the Negroes.

From our Baltimore Correspondent.

On Friday, the 5th inst., a meeting of the Baltimore Branch of the Woman's Auxiliary Society was held in the chapel of Grace Church. The most interesting feature of the occasion was the presence of Mrs. Buford, who is doing such a noble work among the Negroes of Southern Virginia.

The Rev. Dr. Leeds, Rector of Grace Church, opened the meeting with appropriate Collects; and, after a short address, introduced Mrs. Buford to those who were present. But this estimable lady, though bold and fearless in doing the work of Christ among the poor Negroes to whom she so untiringly ministers, was too timid to address the large audience which had assembled to meet her. However, she handed to Dr. Leeds a history of her work, which she had written to a friend, which she requested him to read, and which was listened to with deep interest by all who were present. Mrs. Buford's home is in the southern part of Virginia, on the borders of North Carolina. Since the emancipation of the Negro race in the Southern States, numerous sects have sprung up, the largest and most influential of which is called the Zion Union Church. In the neighborhood of Mrs. Buford's home, this sect increased rapidly; and places of worship which were nothing more than log huts of the most wretched character, were built in every part of the country. Preachers and people were alike poor, ignorant, and shiftless. Five years ago, Mrs. Buford commenced her labors among these wretched people. She began by offering to teach some of the members of one of the meeting houses, which had been built near her own dwelling. The offer was gratefully accepted; and the work of instruction commenced. At first, she met with opposition, particularly from the preachers; but she persevered in her labors of love. Her school increased, and some of the preachers came to it. She combined religious instruction with her other teaching; and the Catechism of the Church, and the Creed, and the Lord's Prayer, and the Commandments, became familiar to her pupils. It was not long before her school numbered two hundred men, women, and children. Dr. Irving, of New York, became interested in her work, and sent her instruction books. A comfortable log cabin was built, and a Parish School established. Soon afterwards, the school building, which was also used as a chapel, was enlarged, and an assistant employed, through the aid of the Domestic Committee. Since the commencement of Mrs. Buford's work, fourteen hundred children have been taught. Three years ago, the Zion Union Church made application to the Diocesan Council of Virginia, to have the doors of the Church opened to them; and they are still pleading for admittance. Committees have been appointed to take the matter into consideration; but nothing as yet has been done. In the meantime, Mrs. Buford has been, and is still, at work among them, ministering to their bodily as well as spiritual wants; teaching their children, instructing their preachers, and preparing them for the time, which it is to be hoped will speedily arrive, when the Diocese of Virginia will open wide her arms, and receive them into the bosom of the Church.

MISSIONER.

Deaths.

MAY.—At Tiskilwa, Bureau Co., Ill., Oct. 28, Mrs. Elizabeth M. May, in the 64th year of her age.

Mrs. May was an exemplary member of St. Jude's Church, Tiskilwa; and, from its first organization, always an active, useful worker in its behalf. She was much respected and esteemed in the community. She died rejoicing in hope.

F. B. N.

Notices.

The Living Church is for sale at the news stand of John S. Stott, 224 State Street.

Don't fail to read the advertisement of Chas. F. Roper, announcing that the Church Calendar for 1881 is ready for delivery.

WANTED.—By a Church woman, a position as Matron or House-keeper. Address A. B. C., in care of Living Church, 102 Washington St., Chicago, Ill.

Ladies' Home Class for study of Scripture and Church History, begins work (D. V.) Advent, 1880. Address Miss L. White, 117 W. 38th St., New York.

A lady who has been well accustomed to house-keeping on a large scale, and has excellent references, desires a position as Matron or House-keeper in a School, Hospital, or Private House. Address "M." at this office.

TWO ASSISTANTS WANTED.—Priests, thorough Catholic, unmarried, one musical, to work in a flourishing western city, in community under simple rule. Good chance for work. Address (D. V.) Living Church office.

An Episcopal clergyman, of the best reputation as a Teacher and Theologian—good organizer and executive ability—wishes to communicate with the Vestry of some vacant parish with reference to a call. Good sound Church principles. Address CLEBURNE, office of Living Church.

Kenosha Water Cure, Kenosha, Wis., a quiet, home-like resort for Invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For Circulars, address N. A. Penney, M. D., or E. Penney, Proprietor. He resides: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

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Christ Church, Hazel Green, Wis.

The Rev. G. H. Drew, 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, \$2,185.00. Contributions will be acknowledged in the LIVING CHURCH.

Rev. G. Woolsey Hodge, Philadelphia, Pa., \$2.00

Rev. H. J. Meigs, Ft. Washington, Pa., 5.00

A Bed for Incurables.

Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital, Chicago. No hospital receives incurables, except in very rare instances; and the unfortunate people who cannot recover, are often reduced to great suffering for the want of proper care. One bed at least in St. Luke's will be set apart for that class, for which purpose \$3,000 is absolutely necessary; on its being obtained the income of that amount will be used for its support. Any sum will be acceptable, and 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.

S. S. and Parish offering of St. Luke's Church, Dixon, Illinois, \$ 6.44

Offerings of 26 charitable friends through Mrs. S. S. Ill. Robertson, Rockford, Ill., 43.75

Previous Contributions, \$ 50.19

Total, \$ 2,149.76

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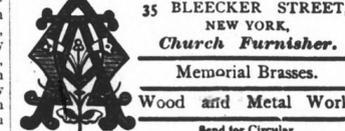
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Racine College,

Racine, Wis.

Will re-open Thursday, Sept. 9, 1880.

The College includes

Home and School.

The Flowret Wondrous Fair.

BY FLORENCE DUKES. From the German of Goethe.

THE KNIGHT: I know a flowret wondrous fair, For which I often sigh, I cannot seek it, for alas! A prisoner am I. Not small its loss is to my heart For when sweet freedom was my part, The flower was ever nigh. Here from this castle's rocky height, An eager glance I sweep To seek my flower: I find it not From off this lonely steep. Ah! who should bring it here to me— Or slave, or knight of high degree— Should aye my friendship keep. THE ROSE: "Look out, brave knight! once more look out. For I, the Rose, am here, The queen among a thousand flowers, The loveliest far or near. And he who boasts of noble birth Should choose the proudest flower on earth The blossom held most dear." THE KNIGHT: Indeed, sweet flower, thou art a queen In regal grace and pride; And other blossoms placed by thee Their paler beauties hide. The petals glow in radiant light, Yet thou art not the flowret bright, For which I long have sighed. THE LILY: "The naughty Rose in vanity, Yet seeks the highest place, Yet who does not more highly prize The Lily's stately grace? For he whose soul is pure and white Finds mirrored there in golden light The Lily's stainless face." THE KNIGHT: I hold myself good knight and true, My soul from stain is free; Though I must be a captive here, And sigh for liberty. Yes, thou art sweet beyond compare, Yet thou art not the flowret fair That is so dear to me. THE VIOLET: The modest Violet hides her head Beneath the shady leaf; And would not from retirement come Unless to soften grief. But thou art good, thou noble knight, And were I but that flowret bright I'd gladly lend relief. THE KNIGHT: The dainty violet so sweet To every heart is dear; In modest lowliness adorned, The sweetest far or near. Yes, little violet, fair thou art; Yet not the flower shined in my heart: That blossom is not here. But far away beyond the hills, Beside a streamlet fair, Dwells one who waits for me, and mourns Because I am not there. Secluded in that lovely spot She waits, and sighs "FORGET ME NOT," That is my flowret fair. Yes, 'tho' my love is far away, A captive here, Affections twined unite the hearts That hold each other dear. And if within this lonely spot Alone I sigh, "FORGET ME NOT," I seem to feel her near. —The Palladium.

A Rhyme of the Time.

Miss Palms Endora Von Blurky She didn't know chicken from turkey; High Spanish and Greek she could fluently speak, But her knowledge of poultry was murky. She could tell the great uncle of Moses, And the dates of the Wars of the Roses, And the reasons of things, why the Indians wore rings In their red, aboriginal noses! Why Shakespeare was wrong in his grammar, And the meaning of Emerson's "Brahma," And she went chipping rocks with a little black box, And a small geological hammer. She had views upon co-education, And the principal needs of the nation, And her glasses were blue, and the number she knew Of the stars in each high constellation. And she wrote in a hand-writing clerky, And she talked with an emphasis stylish; And she painted on files in the sweetest of styles; But she didn't know chicken from turkey! —Selected.

Stories on the Catechism.

By A. C. Jones.

THE END OF A GOLD CHAIN. He had no glory here on earth, No riches and no state.

"It is all very well to talk of giving up things, and of course it is right for grown-up people, who have heaps of money, and can buy as many brooches, and lockets, and chains as they like; but I don't think it has anything to do with children like us; we are not expected to do as our elders do; mother often says so."

It was a very pretty girl, of some twelve or thirteen years old, who spoke, turning sharply round from the looking-glass, where she was standing arranging her thick golden hair into a graceful knot at the back of her head.

No answer came from her younger sister, a little girl some two years her junior, who was sitting at the window of a large house in Kensington Palace Gardens, gazing with a strange, far-away look in her eyes at the green trees waving in the summer breeze, and then onward and upward at the blue sky overhead.

"Alice, why don't you answer?" said Maude Wentworth, in the tone of a person, who somehow or another knows she is in the wrong, and yet wishes to be convinced, to the contrary.

"Because I do not know quite what you mean," answered Alice, simply. "I don't think I quite understand, Maude, dear."

"Why, didn't you hear the sermon this afternoon; didn't you understand that Mr. Walker said we ought all of us to give up something, something we had set our hearts upon? and I don't see the need if that is all."

"No, I do not know that there is any need," said Alice. "I mean, we are not obliged to give things up, of course; no one makes us do it; it is only what is right. But you forget, Maude, I was not at Church; mother would not let me go out; and I did so want to hear the sermon to-day, because it was to be about the pomps and vanity of this world, and I can never quite understand what those words

man. Will you tell me what Mr. Walker said, Maude?"

"I have not time now; but nurse is coming to sit with you whilst we are at dinner, and she will tell you all about it."

Although Maude had not time to tell her sister about the children's sermon, it did not seem as though she were in a very great hurry to get away, for she took out her keys and fumbled at her jewel box, and at last she held up a pretty turquoise locket before Alice, and said: "I really must save up money and get a gold chain to wear with this. Mary Lascelles has such a beauty, and it only costs two pounds. If I can but manage to put by a shilling a week, I shall be able to afford it by Christmas, if I add father's Christmas-box to it; it will make the locket look ever so much nicer. Shall you try and buy a chain, Alice?"

"I should like to," answered Alice; "but a shilling will be a great deal to put by out of eighteenpence. It will only leave sixpence: there will be nothing left to do anything else with."

"Well, what else do you want to do?" Alice colored crimson. "I don't quite know," said she; "but, anyhow, there is the Offertory and—"

Maude interrupted her. "Oh, heaps of grown-up people only put pennies into the bag; I see them very often; and I do not see why we should put in more."

And as she spoke the gong sounded, and Maude ran off to the Sunday dinner, which the Wentworth children always had at six o'clock with their father and mother. A few minutes more, and then came Alice's tea, brought up by old nurse.

"And now, nurse dear, please tell me about the sermon, every word please; just as if you were Mr. Walker himself."

Nurse had a wonderful memory, and Alice was her especial pet; so she smiled and smoothed her white apron, and then began: "These were his words, Miss Alice, as well as I can remember, and they were very beautiful words too; I kept wishing all the time that you could have heard them. 'My dear children,' he said, 'you who have all you want in this world, and you who are poor, have the same lesson to learn from the Catechism to-day: the promise to renounce the pomps and vanity of this wicked world has just as much to do with each one of you as the promise which I told you about last Sunday, that of renouncing or forsaking the devil and all his works. I daresay some of you are very much astonished at what I am saying; for some of you sitting before me now are, I know, very poor, and you think, and rightly too, in one sense, that pomps and vanity mean riches and grandeur; and perhaps you are asking yourselves at this moment what possible riches and grandeur you can give up; you, who never have any money, who have never known what it is to have a grand thing belonging to you in all your lives."

"Now, shall I tell you the meaning for all of you in these words, pomps and vanity of this wicked world? They mean this: those things which take our hearts and our thoughts away from God; those cares of every-day life, which make us think more of the things of the world than of the things of God. Some people, you know, love money very much; some love grand clothes, and carriages and horses, and great houses. Well, it has pleased God to give these things to some of His children. They are, as it were, His gifts; and every gift He gives us is to be made a right use of. If rich people think of those who are poor; if they give back to God by doing good with the wealth He has given them; if they use their money in His service; however rich and grand they are, they have renounced the pomps of this world; they have thought of Him first; no earthly thing has taken their love from Him."

"And you, my little ones, who are poor, how are you to keep this part of your Baptismal Vow? Just as I have told you that rich people, rich little children, must keep it—by giving your love first to God. Temptation comes to you just as it does to others. You may spend your money on a fine piece of ribbon or a tawdry brooch, when your little brothers and sisters at home are wanting a crust of bread. You may go to some penny show or another, and get into bad company, and forget to say your prayers; and thus you may be led away by the very things you promised to forsake."

"Now, how are you, children, who hardly know what it is to have a wish ungratified, to show that you really wish to renounce the pomps and vanity of this wicked world? God has given your parents money; they give you nice clothes, nice food, pretty toys, beautiful books; be very thankful and grateful for these things, they befit your station in life; it is a part of your Heavenly Father's goodness that they come to you; but never let them come between Him and you. Do everything you can to help those who are in want; deny yourselves, give up something for the sake of others; remembering that the Holy Child Jesus gave up His Father's bright home above to be poor for your sakes. 'You have your own pocket-money, I daresay; you have set your heart upon buying something you think you want very much; you are saving for the purpose. My children, it might, it will, cost you some pain to give up this

little wish of yours, whatever it may be. The Holy Child Jesus gave up every wish of His Life to teach you to be self-denying. There are hundreds of children in this great City of London, near your very doors, who are starving. Each Sunday afternoon at this your service, when the Offertory bag goes round, when you are asked to give to God, your offerings are given to God's own poor little children; to those who, like yourselves, have had the threefold promise made them, and who have taken the threefold vow."

"And so, now, I have but one more word to say: the pomps and vanity of this wicked world are all around you. Do you know how you must fight them? Just by one little act of self-denial; by one little cherished wish given up for Jesus' sake, and the angels will be on your side; and the angels, you know, are stronger than the devils."

"That's all, Miss Alice, dear," said nurse. "I hope I have made you understand what Mr. Walker meant?"

"Yes, nurse, dear; I think I do understand. I don't think I ought to want the chain; I must give it up."

"What chain, Miss Alice?"

The little girl's face flushed crimson, as she answered: "It was only something I thought of buying; but I am afraid it will cost too much money."

Nurse did not speak; she only took up her white apron, and wiped away a tear from her eye; for she knew that the words she had been repeating to Alice, had taken deep root in the child's heart. She did not ask any questions about the chain; she was sure that her darling had some good thought in her mind, for in her little humble way Alice was always doing something good and kind.

To be continued.

A Sermon on Malt.

One evening a century ago, a small party of rollicking youths in England caught a clergyman who was on his way home from a visit to the sick, and forcing him into the stump of a hollow tree, refused to let him go until he had preached a sermon from a text they would give him. On his consent, they gave him the word MALT. A contemporary says:—"Several subscribers have asked us at different times to print this discourse. We searched in vain for it in the libraries of the city, but remembering that we saw it first fifty years ago in the album of a lady long since gathered to her fathers, we sent a note to a survivor of the family to ask if it was still accessible. By return mail we received the following copy:

A SERMON ON MALT.

"Beloved, let me crave your attention, for I am a little man, come at a short warning, to preach a brief sermon from a small text, to a very thin congregation, in an unworthy pulpit. And now, my beloved, my text is Malt; which I cannot divide into sentences, because there are none; nor into words, there being but one; nor into syllables, because upon the whole it is but a monosyllable; I must, therefore, as necessity enforceth me, divide it into letters, viz: M—A—L—T. These four, viz: M—A—L—T. M—my beloved, is Moral. A—is Allegorical. L—is Literal, and T—is Theological.

The Moral is well set forth to teach you rusticks good manners: wherefore, M—my masters, A—all of you, L—leave off, T—tippling. The Allegorical is when one thing is spoken of and another is meant; now, the thing spoken of is Malt, but the thing meant, is strong Beer, which you rusticks make, M—meat, A—apparel, L—Liberty, and T—treasure.

The Literal is, according to the letters, M—much, A—ale, L—little, T—trust.—Much ale and little trust. The Theological is according to the effects which it works; firstly, in this world; secondly, in the world to come.

And first, its effects are, in some, M—murder, in others A—adultery, in all, L—looseness of life, and in many, T—treason. Secondly, in the world to come, in some, M—misery, in others, A—anguish, in some L—languishing, and in others, T—torment.

I shall conclude the subject, first, by way of exhortation: wherefore; M—my masters, A—all of you, L—listen, T—to my text.

Secondly by way of caution; therefore, M—my masters, A—all of you, L—look for, T—the truth. And thirdly, by communicating the truth, which is this:

A drunkard is the annoyance of modesty; the spoil of civility; the destruction of reason; the robber's agent; the ale-house's benefactor; the constable's trouble; his neighbor's plague; his children's sorrow; his wife's woe; his own shame; and a walking swill tub; the picture of a beast, and the monster of a man!"

Every thought a man expresses is a seed falling on the soil of some heart. It may take root and grow. "What shall the harvest be?"

If you have a strong desire to convert the heathen, you needn't go out of our streets, perhaps not out of your own house, for a good opportunity.

The Franklin Search Party.

Correspondence of the Living Church.

The evening following the close of the General Convention, the American Geographical Society gave a reception in Chickering Hall, to Lieutenant Schwatka and his exploring companions. Though the admission was by tickets, every part of the hall was crowded; and on the platform, and amongst the audience, were many distinguished persons, and several scientific explorers. Chief Justice Daly, who presided, gave a very instructive and interesting address, and highly eulogized Lieutenant Schwatka, and his brave associates who were with him on the platform.

When the Lieutenant was introduced, the audience greeted him with the most hearty applause. During his address, on the incidents and success of the expedition, he pointed to the American flag at one end of the platform, that had been the first and only one carried west of the one hundredth meridian; and to a smaller one at the opposite end that had been unfurled July 4th, 1879, at the North Magnetic Pole. The description of his sledge journey over a distance of 3,000 miles, during an unusually severe Arctic winter, was of thrilling interest. For nearly a month the temperature was sixty degrees Fahrenheit, and for over two weeks one hundred degrees below the freezing point. The Lieutenant and his party penetrated much nearer the North Pole than any previous Arctic Explorers. Though the Lieutenant had declared that he would rather face two battalions of artillery, than to stand to speak to such an audience, yet his address was well written and very interesting. At its close, stereopticon views were brightly reflected on a large screen, and the places where the bones of Sir John Franklin's party were found, and the places where they were buried, were by the Lieutenant pointed out, and also the rough stone monuments erected by himself and party to perpetuate their memory—one a massive polystone cross. Colonel Gilder, the historian of the party, aided by Chief Justice Daly, exhibited various relics, and described their history. Captain Arthur, of the English Royal Navy, having made a congratulatory speech, the distinguished Arctic Explorer, Doctor I. L. Hayes, delivered a very interesting address, in which he highly complimented Lieutenant Schwatka and his associates; and, aided by a large map, described preceding Arctic explorations.

After the last address, the front of the platform was for sometime crowded by a large number of persons anxious to examine the relics of Sir John Franklin's party, brought home by Lieutenant Schwatka. With peculiar emotions the writer handled one of the cans which had been filled with meat by the greedy purveyor, who, in his "haste to be rich," supplied the expedition with canned fresh meat for three years, nine tenths of which was unfit for human food! Through an insufficient quantity of fresh meat Sir John Franklin and his party, doubtless fell victims to scurvy. The name of the greedy purveyor or was on the can; but while he made an extra profit on his very large order, through his cupidity precious lives were lost, and the hearts of bereaved ones filled with untold sorrow. Millions have been spent to ascertain their fate, and Lady Franklin spent her large fortune. Different governments have sent out expensive expeditions; and wealthy merchants have contributed with great munificence for private explorations.

But the American expedition, under Lieut. Schwatka, has the honor of removing suspense and deciding respecting Sir John Franklin's fate. There is no evidence that any of his party were injured or killed by any Arctic natives; but there is that they fell victims to the mammoth purveyor who supplied the foul meat. To mete to him a homeopathic dose of the retribution he deserves, the English government arranged to arrest him, but afraid of its firm grasp and what awaited him, he took his flight. But while for a season, may elude justice, at the judgment seat of Christ he must face those whose death he hastened, even if he does not now believe in future retribution.

J. W. B.

RISE AT THE PRESENTATION OF THE OFFERTINGS.—It has been a growing custom throughout the Church, for years past, that the entire congregation should rise, in order by this act, to unite with the Priest in the solemn presentation of the Offerings of the people, unto the Lord. This seemingly act, so entirely in harmony with the spirit and purpose of the rubric, which requires that the Priest "shall humbly present" the offerings and place them upon the Holy Table; like any change, whether for the better or not, meets with opposition from some, while the objections commonly urged are often the strongest arguments in favor of the practice. This is particularly so in the case of an old parishioner somewhere in Canada, who stated his objection as follows:

"It seemed to him absurd to make such a fuss over the few shillings they put on the plate Sunday by Sunday. If they were to stand up and so profess before God that they were actually making to Him an offering from the means He had given them, it would be necessary to make this

matter of the Sunday collection more a matter of conscience, and to give something proportionate to their means and worthy of the Great Being to whom the offering was made." He, therefore, preferred the old-fashioned idea of the "penny collection," which touched no man's conscience, and extracted from his purse but a few paltry cents. Thus did this good man, in opposing the introduction of the use, present an argument in its favor, and thoughtful men will probably consider it a useful idea if it will only set men seriously to think what is due to God in the matter of "tithes and offerings" which they have heretofore withheld from Him.

Character Like a Corinthian Column.

Rev. R. W. LOWRIE.

Written for the Living Church.

I know not to what one may compare a symmetrical character, better than to the Corinthian pillar. There is the massive base, the fluted column, the decorated entablature, the profiled architrave, the sculptured frieze, the carved mouldings, the rich modillions and dentils, the graceful cornice. But the Capital of the pillar—a great vase, covered with an abacus;—row after row of sculptured acanthus leaves, almost fragrant in their cold beauty; and the inimitable voluted stalks at the proper angles of the abacus—what a marvel it is! It has immortalized Calliocrates, its inventor, and has stood for thousands of years, as, no doubt, it will stand to the end of time, unapproached and unapproachable. It is a beautiful type of Christian character.

There should be proportion in character, as in this. Every grace and virtue should find place. A pillar that should be all fluted column, would be imperfect. A pillar of more base than column, more capital than base,—what should we say of so great a monstrosity?

Yet, while symmetry is to be sought, sameness is not. There is room for infinite variety in the following of the one Pattern and Example. As the Corinthian temple might have its frieze plain or sculptured; as liberty of individuality was allowed the artist; so, in the imperishable marble of Christian character, gifts and graces and virtues may vary in details, and yet, the Order of the Divine Architecture be not destroyed.

Again: as the Corinthian pillar is the union of the strength of the Doric and the beauty of the Ionic, so is the Christian man, if he be true to his vocation, the union of the masculine and feminine qualities of character. Our Lord united in Himself, humanity, all that was truly manly, and all that was truly womanly, in trait and disposition. The masculine virtue of fearlessness stood side by side with the feminine quality of gentleness. Thus should it be in the mixture of the heroic and the patient virtues, in the column of human character. On the one side of the temple of Solomon stood Boaz; on the other, Jachin. As these were not required by the temple, they may have been ornamental; "Boaz" means strength; "Jachin" beauty. Strength of uprightness, beauty of holiness; these should unite in the Corinthian pillar, combining Doric and Ionic, blending Boaz and Jachin, which each Christian man and woman should be in the temple of the Lord.

Little graces must not be neglected; small gifts and virtues demand attention. Prayer, praise, sacraments, worship, all the golden circle of appointed helps,—these things seem to many but small matters; but they do not so appear to him who would grow in grace after a symmetrical pattern. The waters of Jordan seemed contemptible to Naaman. Men to-day would stoop, for their soul's health, to no less streams than the Abanas and Pharpar of their own self-willed choosing.

It has remained for modern days to discover the secret of the grace of the Doric column. For a long time it was thought, that for the columns to diminish from the bottom to the top was all that was necessary; but this principle of construction always failed. It was at last discovered that every model Doric column was bound by a delicate hyperbolic curve, only ascertainable by the most careful computation. For instance, the entasis of the Doric columns of the Parthenon is 1-550 part of the height of the columns. Neglect this refinement, and a true Doric column can not be constructed. Even so refined are some of the lines that constitute a Christian Character.

Since the recent Church Conference at Durham, the Bishop has received a promise of £1,000 stg. from a layman in Newcastle-upon-Tyne towards the Northumberland Bishopric Fund.

No soul is ever lost because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings.—F. W. Faber.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—Faber.

No matter how purely and grandly we live to-day, there is no denying that we may live more purely, more grandly to-morrow.

Nashotah.

From Bishop Bedell's Letter to the Standard of the Cross, concerning Church Institutions and Church Work in Wisconsin, we clip the following interesting notice of the far-famed School of the Prophets at Nashotah.

The late Rev. Lloyd Breck seized the right principle, when he decided to establish his Missions in the North-West, by grouping a body of laborers under one roof, at one centre. Thus the expenses were diminished, each supported the other by sympathy, each was aided by the jointness of their labors, and strong foundations were laid for a future. This method of conducting Missions is the right one, whether domestic or foreign. It is apostolical; and its practical common sense approves itself at once to my judgment. This is not a new thought with me. Shortly after Mr. Breck had established his novel self-denying work at Nashotah, I delivered three addresses to my congregation in New York, describing, approving and commending the method. Experience has proved that it is the right method.

It was a fair, bright afternoon, when I saw for myself a portion of the grand results of Breck's venture. Some of his missionary work has not been as permanently successful as might have been wished; but the Institution has been founded firmly. The chain of beautiful lakes which flows through the Territory then located for the Church, lies in as fair a heritage as ever our Church possessed. The buildings are not large, but they are substantial; and will meet the necessities of the Diocese for years. On the bosom of the upper lake, a pretty stone church casts the shadow of the Cross; and, in some lights, I can imagine that the colored rays, falling on the chancel from the windows, are made tremulous by the reflection from the dancing wavelets on the waters.

An attempt at description would be superfluous. We saw the remains of the Breck house, a little red clap-boarded cabin, where Bishop Kemper made his first Episcopal residence. It reminds us of Bishop Chase's little log-palace at Gambier; only it was not so large. We saw the tomb of that servant of God, solid and simple as was the character which it commemorates. He lies in the cemetery of Nashotah, among the students and the missionaries who took their best lesson from his great hearted devotion. We saw, too, the grave of a corporal, who commanded the squad of eight marines who saved Bishop Payne, his wife, his chattels, and his cow, when surrounded by thousands of excited natives in Africa. These brave men (Dr. Cole told us the story), landed from one of our men-of-war, stepped into the midst of the natives on the beach, made a path through them without drawing a pistol or a sword, and kept it open, from the Bishop's hut to the beach, until he and all his were safely stowed away in the launch. Then the corporal called to his his men, one after the other—this mighty force of eight. As the last man pushed off the boat and stepped on board, the crowd rushed into the water, too late realizing that they had lost their prey. The corporal afterwards studied at Nashotah, died there, and is buried in its cemetery.

The Bishop drove me to the little chapel near Delafield, which was Dr. DeKoven's first love; and at which, more lately, our friend Rev. George Carter was missionary. It is a quaint little oak Church, all of oak; the ribs of the ceiling showing themselves; small stained glass windows throwing in a dim light. I should think that it would hold fifty people. It is said (at Nashotah) that the echoes of the church are so perfect, that if a student practised his sermon there on Saturday night, the congregation could hear it on Sunday morning. But I remembered that I was a traveller, and I did not quite believe that story. The buildings at Nashotah are not arranged for effect. If they had been, the effect could not have been improved. They seemed to have lighted down in the most picturesque places and attitudes; so that, with constant glimpses of the lakes between the trees, the whole property appears like a finished park. It has just enough signs of landscape art, to turn its wildness into completed beauty.

Bishop Cox in his "Official Counsels" in the Kalendar, says:

From the Font to the Holy Table, which we may lawfully call the "Altar," since we have it so in the Institution Office. For this we have the warrant, too, of Holy Scripture. The objectors say that there are no sacrifices under the gospel of a propitiatory sort; but the objection proves too much. There were no strictly propitiatory sacrifices under the Law: they could never "take away sin." They were anticipations, however, and the gospel sacrifices are commemorations, of the only real Sacrifice, that of Calvary. As a memorial of that Sacrifice, and a means whereby its benefits are received, "we have an altar." Moreover, the prophecy of Malachi (1, 11) and St. Paul's argument, which expounds it (see Romans xv. 15-17, Greek), are a much more fundamental reason for maintaining the sacrificial nature of the Eucharist. Romanism has

awfully corrupted this truth by making it identical with Christ's one offering of himself, only once offered: but, we must not reject truth because others have uttered false coin under its name.

The credence is an almost necessary appendage of the altar, if the rubric is to be obeyed. If there be no credence, somebody should bring the elements from the sacristy, at the proper time, to be placed and offered on the Holy Table, after the alms are presented. They have no right to be there before that moment.

The Household.

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

It is a large family for which the LIVING CHURCH has to "keep house" in this column; and it cannot expect to set the house in order all at once. The Household Editor does not claim any preeminent excellence in this work; but only proposes to act as a sort of bulletin-board, to record the experience and advice of the many practical housekeepers who read the paper, and will kindly interest themselves to instruct others.

The aim of this department is to furnish suggestions to housekeepers, and to aid in making home attractive. Anything that relates to home comfort, house decoration and domestic economy, will be welcome, and we solicit such contributions. Only they must be brief. The space assigned us each week, is from one to two columns, and we must make the most of it. Let us hear from you, good mothers, about the care of house and children; from you, cultivated ladies, about the adornment of home; from you, wise fathers, about anything that will help us to make our little money go a long way!

WINDOW GARDENING, as a means of making home cheerful, has not begun to receive the attention among us that it deserves, and perhaps it will never have fair play until we learn to make windows suitable for it. They are mostly too narrow to allow any grouping of plants, and the bay-window is a regular frost trap. Not one in a hundred is a safe place for plants. A large, broad, flat window, of plate-glass, costs much less than a bay-window in constructing a house, and is infinitely better and safer for plants. The window garden should not be crowded with a multiplicity of inferior plants. Select a few choice ones and keep them well, giving to each plenty of light and air. The group may be bordered with ivy or any running vine, trained to the casing. Some may be suspended far above in "baskets," some from the sides on brackets, and others may stand upon the sill and on shelves. But not too many; let the group be simple and luxuriant.

QUERY.—Will the Editor of The Household please advise me about lighting a family sitting-room, where we gather to sew and read in the evening. We live in the country and have no gas.

ANSWER.—A double student's lamp on the centre-table gives the best light for reading and work; for the general light of the room do not hang a huge chandelier overhead, but have side lights suspended by brackets from the wall. Candles give the most agreeable light for such purpose, and those may be placed in sconces fastened to the wall. A small mirror behind each light gives a very pretty effect. Sconces of artistic pattern, with mirrors, are handsome wall decorations, even by daylight.

Don't house up the children at the first appearance of frost. Add to their clothing (not to suffocation) and send them out. But see that they are active at play, out doors, not sitting down in the cold wind, on the damp ground. They must be braced up to resist the winter cold, and this cannot be done by indoor life. Excessive cold, of course, the children should never be exposed to; but the ordinary temperature of our winter days, every active child that can run about should be able to endure.

As the chill of November shuts up our doors and windows, and compels us to live much within doors, attention must be given to ventilation. Every room in the house that is occupied, should be thoroughly cleansed every day by a current of cold air sweeping through it for a time. Without this precaution, everything in the room will gradually become saturated with human exhalations, and disease will lurk in every corner and crack. Clothes, carpets, and even wall-paper, will be sowed with the seeds of death.

The pretty custom of decorating our houses with the gay leaves of Autumn, is too attractive to be suffered to fall into disuse. A few bright clusters of crimson and yellow maple-leaves, mingled with the darker foliage of the oak, or twisted in with a long spray of some brilliant vine or brier, have a very charming effect, lighting up the plainest room. But avoid having too much on your walls. A room in the house is not intended to be like a bowler out of doors.

ERECT BODIES AND HEALTH.—An erect bodily attitude is of vastly more importance than people generally imagine. Crooked bodily positions, maintained for any length of time, are always injurious, whether in the sitting or lying posture, whether sleeping or waking. To sit with the body leaning forward on the stomach, or to one side, with the heels elevated on a level with the head, is not only in bad taste, but exceedingly detrimental to the health. It cramps the stomach, presses the vital organs, interrupts the free motions of the chest, and enfeebles the functions of the abdominal and thoracic organs, and, in fact, unbalances the whole muscular system. Many children become slightly hump-backed or severely round-shouldered, by sleeping with their head raised on a high pillow. When any person finds it easier to sit, or stand, or walk, or sleep, in a crooked position than a

straight one, such person may be sure that his muscular system is badly deranged; and the more careful he is to preserve a straight or upright position, and get back to nature, the better.—Evangelist.

How to be a Housekeeper.

Never cover up anything, and be sure to leave open all your closet doors while you sweep. Never have more than half enough dish-water; don't have it hot enough. Have sour rags for your dish-cloths, and dirty towels for wipers—if you have wipers. If you live on a farm, set your milk pans, fresh from sitting on the ground in the barn-yard, right into your dish-pan. Be sure not to scrape your dishes. Put crumbs, leavings and all into the dish-water, or you will not have your "clean dishes" so rough and sticky as you otherwise might. Keep your milk where it can have full benefit of all the air that is used over and over again by the family. Don't have extra knives for butter, pie, etc. Be careful to keep fresh air out of the house from October till April. Have no soft water. Wash as seldom as you can. Use the same towel for a whole week. Let your children lick or suck their knives, and then drive them into the butter. Blow into the nose of the coffee-pot or the tea-pot. Boil both tea and coffee till all their flavor is killed. Use soda without measure. Up stairs, have ribbons, laces, soap, letters, shirt collars, shoes, stockings, wash-rags, hairy combs and brushes, wet towels, and, if you are a city woman, face powder and paint, well mixed with feathers, and silk dresses, and muslin dresses, and soiled garments, diversified with hats and mantles, on the unmade bed. Never have any regular time for meals, nor for going to bed, nor for rising from it. Never think the night before, what you shall have for breakfast. If you have nothing that your husband likes, and he goes off hungry and mad, so much is saved—perhaps; but, perhaps the saving will be at too heavy a price. The above is a common style of housekeeping, even where it is hardly suspected.—Helen Bruce.

Parlor Furniture.

Nothing gives so dismal and inhospitable an appearance to a sitting-room as to have the chairs and sofa or couch covered with stiff, unfriendly-looking linen; but pretty furniture that is used constantly must be protected in some way, and there are many coverings which are really ornamental. For instance, a couch may be kept from fading by taking a piece of Turkish towelling the required length. Put scallops of flannel on the edge, a border or centre piece; or simply a vine worked in some bright color across the ends makes a pretty addition to it. Ties, that are very serviceable, may be made of brown linen, with an applique stripe of cretonne flowers or scroll. The easiest and most satisfactory way to prepare cretonne for transferring is to first work the figure that is to be cut out, with the button-hole stitch, and then cut around that. When it is placed upon broadcloth, or any material which does not require washing, sew it with long stitches on the wrong side, but when transferring to linen sew it firmly, so that it will keep its place when washed. The ties may be finished prettily by putting fringe or yellow lace across the ends; turn down a hem on the sides and feather-stitch with worsted or working cotton.—N. Y. Evening Post.

Window Transparency.

Get two panes of good white glass of equal size. Make them perfectly clean. Lay one of the panes down on the table and cover it with a piece of sheaves and tartan or India muslin, pressed smooth. Be careful to have the threads of the muslin perfectly parallel to the sides of the glass, and fasten it to the edges with fine paste. To get this on right is difficult to manage. Arrange on the tartan a group of ferns and leaves, securing them in place by a drop of muceilage. Now lay over it carefully, so as not to disturb your picture, the other pane of glass; fasten the two together with a narrow strip of linen or muslin pasted on. Put an extra binding of tape across the top edge, on which, when dry, sew in the middle a loop of the same to hang by. Bind it all with a ribbon, wide enough to cover the other; paste on, cutting a slit in that which goes over the top, through which pull the loop.—Exchange.

The street is soon clean when every one sweeps before his own door.

Consumption Cured.

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The Church Association.

From our English Correspondent.

LONDON, Oct. 28, 1880.

I do not know that I have ever read a pamphlet which amused or gratified me more than the one that has just been published by an eminent member of the Church Association. But perhaps I ought first to explain a little.

The Church Association was started a good many years ago, as its spokesmen assert, at the suggestion of the Bishops, or at least of certain of them, with a view of getting "the law" first declared, and then enforced. For this purpose, it raised a Guarantee Fund of \$250,000, which it has now spent. For the money, it procured a new Act of Parliament (the Public Worship Regulation Act) and a new Court; it obtained decisions in its favor upon fifty or sixty points; and there the matter ends. Or rather, it does not end there; for there is a heavy per contra. The Privy Council, upon which it relies, has also pronounced judgment, which strikes, not at more or less unimportant ceremonial acts, but at the dearest tenets of the Evangelical School, and at the honor of Christ Himself. In Mr. Bennett's case, it held that the "Ritualistic" view of the Real Presence of the Sacrifice of the Altar, and of Eucharistic Worship cannot be impugned; and, in Jenkins vs. Cook, it declared that a man might expurgate the Bible, by leaving out words of our Blessed Lord, on the ground that they were contrary to decency and morality, and might, nevertheless, force his parish priest to administer the Holy Communion to him. Then "the aggrieved parishioner," whose wrongs were the ostensible motive for passing the Act, turns out to be an imaginary being; and those who have posed in that capacity have almost invariably done more damage to the "Persecution Company"—as the Association is more usually termed—than to the clergymen they have persecuted. One declares himself shocked at the result of his suit; another hinted that he would retire "for a consideration;" a third purloined the Blessed Sacrament, and filed it in the court, as an "exhibit;" a fourth, instead of instructing his attorney, is instructed and paid by him. Then, resort has been had to filthy howling mobs, and to still more filthy calumnies; so that, on the whole, as the Guarantee Fund has diminished, the credit of the party has waned.

But the greatest mischief is that which has been done to the character of the Courts of Justice. If the Privy Council, which is with us the ultimate Court of Appeal, had been content to act with consistency and moderation, there is no question but that its decisions would have settled everything. As it is, it has performed the part of the great Anarch, who, "by decision more embroiled the fray." You shall judge for yourself. In the present instance, when it had before it certain things which were not named in so many words in the Prayer Book, it laid down the rule, that the rubric was a full, perfect and exhaustive directory, and that nothing was to be added which it did not sanction, nor anything omitted which it prescribed. So far, good. Had the Council stuck to that, it would have been able to prohibit incense, which, being only occasionally used in the mediaeval times, happened not to be mentioned in the Book of Common Prayer, any more than organs or other musical instruments. But, when the Council came to deal with things that were in the rubric, their lordships coolly declared that "shall be" really meant "shall not be." As I believe that the American Prayer Book does not contain the Ornaments Rubric, I may perhaps be allowed to transcribe it, for the information of your readers. It is as follows:

"And here it is to be noted that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the reign of King Edward the Sixth."

This first appeared in the Act of Queen Elizabeth, and its object was to preserve things as they were in the year before the first Prayer Book of King Edward was introduced. Well, the Privy Council unhesitatingly declared that this was the rule for the first six years of Elizabeth's reign, but, they added that, in the seventh year, certain Advertisements appeared, which they said were issued by the Queen under a statutory power, and which must therefore be "read into" the rubric. As a matter of fact, the Queen did not issue them at all, and it is not pretended that if she did, she issued them for more than the Province of Canterbury. In any case, the provisional Act of Uniformity, which was passed in 1662, goes back to the year 1548-9, and re-enacts what was lawful then, and not what was lawful in the seventh year of Elizabeth. It will not surprise any one, to learn that decisions of this character stirred up a spirit of stubborn resistance. It was thought a sacred duty to refuse any complicity with the spirit of lawlessness which had invaded the seat of judgment. You know the result. M. Tooth went to gaol, and the P. W. R. Act collapsed. During his late Visitation, the Archbishop of Canterbury actually made it a matter of boast and rejoicing, that the Bishop of Oxford had triumphantly vindicated the right of the Diocesan to trample on that ill-favored Taitian monster, the "Aggrieved Parishioner!"

Well, a distinguished member of the Persecution Company—Mr. James Bateman, F. R. S., has now published a Letter to the Chairman, which, to use a phrase that was famous in the political world, some years since, is nothing less than "a Cry of Anguish." "Notwithstanding all our exertions," he says, "and all our expenditure, our object has, to say the least of it, been as yet very imperfectly achieved. Nor will anything be gained, under the existing state of the law, by a mere dogged persistence in a policy of litigation." This is, surely, if ever anything was, "throwing up the sponge." And the reasons he gives for the Company's defeat, are three: the misconduct of the Courts, the misconduct of the Bishops,

and the lukewarmness of the Evangelical clergy. As for the Courts and the Bishops, no one can pretend to say that they could have done more for the Company than they have done. The Courts have absolutely sacrificed their reputation, to their efforts to serve it; and the Bishops have fared little better, for venturing to assume that the judgments of the Privy Council are "the law." As for the Evangelical clergy, they have simply learned to see that these terrible "Ritualistic" clergy and laymen were brethren beloved. Mr. Bateman's wrath at the Church Congresses knows no bounds, because they have proved schools of mutual forbearance and toleration. Indeed, there is only one thing that has excited him more, and that is, the restoration of our glorious Cathedrals!

The real secret of the change which has come over the aspect of affairs, is—that the Oxford movement, in its several phases, has at length lived down opposition, and won the day. As Mr. Bateman says (and I happen to know that the statement is literally true), "the circulation of the Church Times approaches, if it does not exceed, twenty thousand copies a week, which is nearly double that of all our Evangelical newspapers put together."

You will gather from what has been said, that the Church at home is entering upon a new era. Peace is on the point of being restored to her; and, with peace within her borders, she may look for plenteousness within her palaces; plenteousness, that is of grace and of good works.

Meeting of the Women's Auxiliary.

Correspondence of the Living Church.

The first annual Missionary meeting of the Connecticut Branch was held in the Church of the Holy Trinity, Middletown, Ct., on Thursday, Nov. 4. It was a day long to be remembered by all who had the invaluable privilege of attending the several meetings of that noble branch of Church work. A general invitation was sent to the several parishes of the diocese, and was responded to by large delegations from nearly every quarter. More than five hundred Churchwomen, representing nearly every interested society of ladies' work, assembled at the opening service and remained through the day.

The Holy Communion was celebrated at 11 A. M., followed by the opening Address of Bishop Williams. Missions to Freedmen were discussed by Bishop Elliott, Western Texas; Domestic Missions by Bishop Whipple, and the Offertory was devoted to this cause. In the afternoon Bishop Dudley spoke of Foreign Missions, and Bishop Whipple of Indian Missions. Bishop Tuttle was also present and made an address. The Offertory was given to Foreign Missions. Another spirited meeting was held in the evening, several addresses being made by the Bishops who had spoken at the other meetings. The Offertory was for Indians and Freedmen.

The Clergy to the number of thirty-six, and an equal number of students from the Divinity School, preceded the Bishops into the church, during the singing of the hymn. In the opening address, the Bishop called attention to the fact that no small amount of time had been devoted by the General Convention to the consideration of the missionary work of the Church, and he considered the present meeting a peculiarly happy one in following so closely upon what had been done there.

Bishop Elliot, who is visiting Connecticut for the first time, pointed out the fact that the Church needs a Theological Institution for the especial training of the colored people; that while no colored divinity student would ever have to contend, in any of our seminaries, with that under-current of intoleration, which some time ago showed itself at West Point, yet an institution for their especial training for the ministry, would far better meet the wants of the Church throughout the southern dioceses. The story of his visit to Virginia, and of the noble work accomplished in that diocese among the colored people, by that worthy woman, Mrs. Buford, was told as an example of what was being, and was yet to be, done.

A clergyman of Penn. had put into his hand, or had offered to give \$5000 as a nucleus to a fund to be raised for these needy people. "Will no one swell the sum?"

At the evening meeting the Bishops spoke more in detail of their labors and carried their hearers into the log cabin, the wigwag and around the camp fires. Bishop Elliott pointed out the fact that the reproach cast upon the Church, that she was in no sense "pioneer," had, though the great efforts of our Missionary Bishops, been in a large measure wiped out. That the Church is waking up to her duty and to the numerous calls of her western children.

Bishop Dudley spoke with equal force and feeling of his "mountain mission," founded in the "hill country" of Tennessee. The laughable conversation which he had with the first man (a miner) he met there, gave his hearers a clear insight into the difficulties of his work. The man who "liked his speech, monstrous," but described the Liturgy as, "them performances," is but a type, though a rude one, of some of our more civilized prejudices. The address of Bishop Hare, full of earnest, loving, thought, of graphic pictures of real life, and of magic power, closed a day, which, for its richness of addresses, has not had its equal in Connecticut for many a year. After the last address was finished, the hearty thanks of the delegates and the whole body of the clergy were extended by the Bishop of the diocese, to each and all of his brethren in the Episcopate, who had spoken that day. Said Bishop Williams, "I mark this day with a white stone. It is a day long to be remembered by us all, for in after days we shall feel, I am sure, that it is good to have been here." The service was closed by the singing of the 289 hymn, "From all that dwell below the skies" The amount of the offerings for the day was \$425.00.

**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, Polo; Dec. 7, Freeport; Dec. 8, Rochelle; Dec. 12, A. M., Dundee; P. M., Algonquin; Dec. 14, Metamora; Dec. 15, El Paso; Dec. 16, Streator; Dec. 19, A. M., Waukegan; P. M., Highland Park.

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