

# The Living Church.

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

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## The Lakeside Letters.

Written for the Living Church.  
II.

My Dear Fabiola:

Pardon the soliloquy, when I announce myself at the seaside. The Church commanded me to leave the serene shores of the great lake, to mingle in the thundering excitements of the eastern metropolis, and the incessant labors of a General Convention. At the end of three weeks the hurly-burly ceased, and I beat a quick retreat to a favored spot, where the only sound is the ceaseless roll of that ancient drummer, the Sea, beating his monotonous tattoo on the shores of New Jersey. Great is the relief, to escape artificial hubbub, and restfully to listen to the music of nature.

One can now look back calmly on the Convention, and take in its dimensions. In the best sense of the word, it was broad. The word is a trifle nauseating, to some of us who believe that truth is clear-cut like a star, and not mere fire-mist; but in that sense the Convention was unobjectionable. "Broad" is the word that expresses the solemn sense of Mission which inspired the Convention, as representing the Catholic Church of the Anglo-Saxon race on this continent. Never did the note of "Onward" ring with such clarion clearness. Never did the Church so clearly perceive her duty to the Nation to be defined by our Lord's mandate, "Occupy till I come!" Never was there, before, aroused such a calm yet enthusiastic purpose to rise to the dignity of possessing the land for Christ. All this implied a confession of past narrowness. It made the days of party rancor dwindle to the stature of sectarian quibbling. To think of the weeks spent in oratorical flights and parliamentary squabbling, over the cut of a vestment or the lighting of a candle! Farewell, O era of "much ado about nothing!" Farewell, O departed days, fragrant of mint, anise and cummin!

You, dear Fabiola, who have sometimes insisted, in our correspondence, that the Church was making strides towards medieval conditions, would have seen in New York the contradiction of your view. The dominant idea was that the Church to win America must be American, in so far as loyalty to her unchangeable characteristics is involved. She may well drink deep of the American spirit in non-essentials, in order that she may convey to America those great and marvellous gifts which she carries as a permanent depositum, unchanged because unchangeable. It does not follow that she must become Puritan to win Puritanism, or Presbyterian to win Presbyterianism. She must be true to herself, and so shall she be able to show how much that is medieval is really capable of adaptation to the freest spirit of the times. Take, for instance, the idea of the community of religious persons. Strip it of the extrinsic paraphernalia that are slavish imitations of the past; adapt it to the missionary work needed to be done in all our large cities, and in many a western field; kindle within it the fire of practical zeal, and the conquering enthusiasm of a Francis Xavier; and you have given the Church a force whose possibilities are almost infinite.

Everything depends on the spirit in which means are used. A broad, large spirit, such as began to bloom out at Boston in 1877, and which is bearing fruit now at New York in 1880, will be willing to use any means that are adapted to secure results, so long as those means do not imply a surrender either to Rome, or to Geneva, or to Plymouth Rock. The enthusiastic spirit is all that is necessary to achieve great results. The Roman Church, hampered as she is by her past, really puts life into her ill-adapted means, by the tremendous earnestness with which she uses them. It is very respectable, dear Fabiola, and thrice Anglican is it, to yawn over present battle-fields, and indulge in flattering dreams of coming victories; but I think our Church is beginning to put away the sweet illusion. It suffices that she has spent scores of years in worshipping her own respectability. Now she deprecates the sin and the shame of it, and resolves that she will no longer risk the sudden removal of the candlestick out of its place, as did the Ephesian Church.

I do not particularize. You have seen the reports, and all the details of the story, over which, from my seaside outlook, I am taking a general survey. They are suggestive of intense practical impulses. They seem to me to bear the mark of Pentecost; for, as you remember, the gift of the Holy Ghost produced immediate practical results. They began to speak with other tongues. Compare Baltimore, 1871, with New York, 1880, and did not "other tongues" gain the popular hearing at the latter? How marvellous, too, the charity which went out towards all kinds of Christians! The warm embrace given to the Old Catholic Bishop, did not neutralize the Church's "ardent longing" towards all who love our Lord Jesus Christ in sincerity. "Behold, are not all these which speak [Episcopalian]?" And how hear we every man in our own tongue wherein we were born? It was a devout Convention, too; save that it let St. Luke's Day pass without the Holy Eucharist. It was a Convention loyal to the truth of the Creeds. It was a kindly Convention, in which brotherly love prevailed. Indeed, "they continued steadfastly in the apostle's

doctrine and fellowship, and in breaking of bread, and in prayers." But the question touching "possessions and goods," came out with amazing distinctness. The Church is rich; how shall she use her wealth for Christ? A subscription of several thousand dollars from the Bishops, for Missions, told the story of the great awakening. "A million dollars for building churches in our centennial year!" was the response below. All these things tell of the presence of the Holy Spirit to direct, sanctify, and govern. Breathe on us still, O Holy Ghost! "till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life." †

## The Outlook Abroad.

As seen by the LIVING CHURCH.

—Still does the Irish mountain heave and grumble; and every now and then send forth a flash of red lightning. English politicians must often repeat to themselves the Duke of Wellington's famous wish, that the whole island could be sunk for half an hour, and then pulled up, and colonized with another race. Mr. Parnell is as seditious in his talk, as he can be, without getting arrested. But he continues to incite the Irish people to pay no rents, to hold the harvest, and to keep a grip upon the soil. Whether he intends it or not, his language and the language of the Irish Land League are an indirect incitement to the murder of landlords who refuse to be beggared, that their tenants may be enriched; and the brutal assassination of Lord Mountmorris is the most recent proof of their murderous influence. It was attended with every conceivable atrocity; and not a word of regret for the dastardly crime has been expressed by Mr. Parnell, or by any other prominent Irish agitator. The state of Ireland is simply appalling; and open insurrection, to be swiftly put down, would be preferable to a condition of things in which every law Divine and human is violated, and its violation openly approved and justified. If the Government would only apply, to Ireland, the coercion they propose to exercise against Turkey, it would be a change for the better, and they would display a little of the wisdom which they appear to be totally without.

The Madrid journals have been publishing, of late, with much intemperate allusion, reports about the possibility of Spain entering into an alliance with Germany and Austria. Such a scheme would be highly unpopular with Spanish liberals, and even more so with the democrats and republicans. But, on the contrary, the Conservatives have been perfectly carried away with the idea that an alliance between Spain, Austria and Germany, is feasible, and would bring rich returns, in the obtaining of Gibraltar, and the colonizing of Morocco. Thoughtful men and financiers remark that if any such schemes are harbored by the councillors of the King, the resources of the treasury and the very incomplete organization of the army, now barely ninety thousand strong, ought to dictate a very prudent attitude to Senor Canovas, because his alliances are sure to meet the most unhesitating opposition from Spanish liberals and democrats, headed by eminent orators and statesmen who will not fail to point out, that the real dupes of such adventures would be the weak and credulous ally that staked the friendship of France and England against the hollow promises of Germany and Austria. Such is the opinion of Castelar, and of men like Sagasta, Martos, and Zorrilla. No argument, however, can stagger the infatuation of Spanish conservatives, and their desire to make monarchy popular by some glittering foreign policy.

—Wonderful treasures lie under the streets of Rome; and one can hardly thrust in a spade, without bringing to light some ancient relic. While digging the foundations for the new English Episcopal Church, in the Via Babuino, some interesting bronzes have been brought to light, in a great state of rust and earth incrustation, it is true; but capable, antiquarians say, of being restored to their original condition. There is a colossal head, of which few of the features are visible; a man's face, in very good preservation; and some pieces, of which one appears to be a part of a shoulder and another the side of a head; one or two small vessels in bronze, and some terra-cotta amphoras, etc. It is believed that the colossal head belonged to a statue, of which the remainder, or portions of it, may be discovered in pursuing the excavations, unless pieces have been already conveyed away by the workmen; as is only too frequently the case. Wherever digging goes on, in Rome, there the antiquarians hover round, when the workmen leave off work, to buy for a few sous anything that may turn up; and when, as in the present instance, the work is carried on at a depth of over 20 feet below the surface, it is quite impossible to prevent workmen from secreting coins or other small articles. That these should disappear, is to be regretted; but much more so when pieces of a statue get scattered, worthless in themselves, but of priceless value when all put together. The overseers do their best; but they say if they are too strict, the workmen will throw away what they find among the rubbish, or break up everything into useless fragments, out of spite.

## The Close of the Convention.

### Shortened Services and Liturgical Enrichment.

Reported for the LIVING CHURCH.

New York, Oct. 28, 1880.

The Convention has adjourned, and most of the Deputies have departed. The Church Book Stores have a deserted look, and their shelves show signs of depletion. Many a good book is on its way to the rectory of a far-off parish, to gladden the quiet hours of the secluded parson, and to enrich his exhausted store of thought. The experience of life in the great metropolis, the brief contact with great minds, in the debates of the House, and the pleasant intercourse of brethren dwelling together in unity, will bring forth good fruit in the ten thousand sermons of the year, that will be all the stronger and better for the attendance of the clerical Deputies at the great Council.

Upon the laity, too, it is to be hoped the effect will not be lost. It seems impossible that any should return to their homes, after participating in such an occasion, without a more profound conviction of the great mission and needs of the Church, and without a greater consecration of time and means to the cause of Christ. Surely, it ought to be of immense advantage to the Church, that two hundred or her chosen laymen, from every diocese in the land, should go back to their parishes with new conceptions of their duty as members of the One Body, and with new hopes and larger faith in the future of the glorious Kingdom in which they are a royal priesthood. To them, as well as to the Clergy, the Church looks for the awakening to which this General Convention has opened the way.

In addition to my telegrams of Monday and Tuesday, I give below the proceedings of the closing day, noting here a few points passed by in the dispatches. The report of the Special Committee, recommending that the old Table of Affinities be recognized by the Church, as the law of marriage, was referred to the next General Convention. The movement to secure a general fund for the Relief of aged Clergymen and widows and orphans of deceased Clergymen, was the subject of considerable discussion in the House, in a Message from the House of Bishops. Another effort was made by the House, to have the Causes of Unity, which were referred to a Joint Committee.

The appointment of a Joint Committee to report on Liturgical Enrichment at the next Convention, was due to the able and persevering efforts of the Rev. Dr. Huntington, more than to any other one man. He has advocated it for several years, and at last has got it before the Church. That something will come of it, is almost certain. The idea has been already gaining strength in the Church, that all wisdom did not die with Cranmer and Ridley, and that even White and Seabury did not exhaust the ancient treasures of devotion. The Prayer Book has stood substantially without change for three hundred years. It is the noblest Liturgy that has been compiled, but it may grow. The conditions of modern life are so complicated, and the circumstances and classes of people to whom the Church is now presented are so different from those of the early day in the old country, that there is a call for greater variety and flexibility. The debates and actions of this Convention will have the effect to deepen this conviction throughout the Church. The question in the House did not assume a party aspect. Indeed, it was well argued, that now, in the time of harmony and cessation of party strife, and only in such a time, could such desirable changes be brought about. Some of the chronic conservatives were, of course, opposed to it. They are opposed to every change, on principle. The final vote stood:—Clergy, Aye, 92; Nay, 9; Divided, 1. Laity—Aye, 19; Nay, 13; Divided, 4.

The plan of the Bishops to retire a Bishop, at his own request, from his diocesan work and jurisdiction, without affecting his relation to the House of Bishops and the office of Presiding Bishop, was not concurred in by the Deputies. The action came late in the session and could not be well considered by the House. It is said that a Bishop desires to avail himself of the provision, and there seems no good reason why it should not be made.

The American Church Building Society is an accomplished fact, being now organized with representatives in every Diocese. To Judge Prince and Dr. Schenck the movement is largely due. The proposition is to raise, during the next three years, one million dollars, the income of which is to be used in aid of Church Building. Similar Societies among the various denominations, are accomplishing wonders. Hitherto, all such work has been done by special appeal and solicitation, until it has become a burden to those that ask, and to those that give. Moreover, the work of the Church, under this system, has been not only irregular, but also unknown. Tens of thousands contributed in this way, have never found a place in our statistics. By the plan now inaugurated, large expenses will be saved in collecting funds, and the great work of Church extension that is going on will be made known to the world. It is a fitting celebration of the close of our first century, and ought to enlist the active exertions of all our people.

The great need of Shortened Services for daily use, which has been pressing upon the attention of the Church for many years, has found a solution in a most remarkable way. There has been a dead-lock, heretofore, between the two Houses; the Bishops declaring that the relief could come only by change of Rubric, and the Deputies refusing that, reporting in favor of a Canon. They have finally agreed to embody the act in a new Ratification of the Prayer Book; and so it is neither a Rubric nor a Canon. While there was almost unanimous consent to the main proposition, for Shortened Services, there was a struggle as to the exact expression that should be made. The House of Bishops sent down a message recommending the new Ratification providing for such services, and adding two restrictive clauses. One provided that no prayer should be used before or after sermon or lecture, except such as are in the Prayer Book; the other, that no portion of the order for the administration of the Lord's Supper shall be used in such services. Both were rejected by the House, as being restrictions upon the liberty heretofore allowed. A Committee of Conference was appointed, and the Bishops agreed to give up the latter restriction, retaining the former. This, after a lively discussion, was adopted by the House. The addition proposed to the Ratification now printed in the Prayer Book, is as follows:

But note, however, that on days other than Sunday, Christmas Day, the Epiphany, Ash Wednesday, Good Friday, and the Ascension Day, it shall suffice if the minister begin Morning or Evening Prayer at the General Confession, or the Lord's Prayer preceded by one or more of the sentences appointed at the beginning of Morning and Evening Prayer; and after the Collect for Grace or the Collect for Aid Against Evils, with 1 Cor. xiii. xiv., using so much of the lessons appointed for the day, and so much of the Psalter as he may think shall be for edification. And note also, that on any day when Morning and Evening Prayer shall have been duly said, or are to be said, and upon days other than those first afore-mentioned, it shall suffice when need may require, if a Sermon or Lecture be preceded by at least the Lord's Prayer and one or more Collects found in this book, provided that no prayers not set forth in said book, or otherwise authorized by the Church, shall be used before or after such sermon or lecture. And note further also, that on any day the Morning Prayer, the Litany, or the order for the administration of the Lord's Supper, may be used as a separate and independent service, provided that no one of these services shall be dismissed habitually.

The House of Bishops, however, in the important issue of the Prayer Book, only after adoption by another Convention. The final vote was taken on the last day: Clergy—Aye, 92; Nay, 15; Divided, 5. Laity—Aye, 27; Nay, 9; Divided, 4. The opposition was mainly on account of the restrictive clause, forbidding any prayers to be used after sermon except those in the Prayer Book.

The Committee appointed to enquire into the deposition of Bishop McCoakry, reported in favor of regarding the action of the Bishops as final; "if they legally erred at all, it was in the interests of morality and religion." The Committee was discharged and no discussion was elicited. It is reported, though I do not think with authority, that the degraded Bishop is now in this country.

The Report of the Committee on Canons to allow a Federate Council by Dioceses of contiguous States, as well as by Dioceses in the same State, was referred to the next Convention. The great subject of Provincial Relations has not come up as a direct issue, before the House. The disposition seems to be to wait for light. The movement in Illinois will be watched with interest, and though it is restricted to a very small field of operation, its practical utility may demonstrate to the Church the propriety of extending the principle and giving it wider application. The Committee on Expenses was granted leave to arrange for a daily report of the next Convention, provided it can be done without a tax upon the Church. The Report of the Committee favoring an examination of the forthcoming revision of King James' version of the Holy Scriptures, was adopted, with the proviso that the Committee should not report until the action of the Province of Canterbury is declared. The motion to reduce the number of Deputies from four to three of each Order, was lost by the following vote: Clergy—Aye, 16; Nay, 23; Divided, 6. Laity—Aye, 14; Nay, 20; Divided, 2.

On Wednesday the Resolution advocated by Dr. Beers, to endow the episcopate for every Territory, was adopted. With all that this Convention has undertaken, however, it does not appear how this is to be accomplished. It may be questioned, indeed, if the paramount duty of the Church is in this direction. If we bring up our missionary work to the standard contemplated, and give to the rapidly developing West, generous aid in Church Building, it is about all we can expect to do. Why should we endow the episcopate of those great regions more than that of some of our poor dioceses, does not yet appear. I predict that the movement will be futile.

The Message of the House of Deputies, introduced by Dr. Dix, enquiring into the consecration of Bishop Riley, called forth a printed Report from the Mexican Commission. I have not space here to enter into an analysis of that Report, but observe only that it is nowhere shown that Article X. of the Constitution has been complied with. Indeed, the fact is not recited in the Order for Consecration which was taken by the

Presiding Bishop. We are informed, that the Liturgy now in use by the Mexican Branch of the Church is "incomplete and subject to further amendment." The Report closes with the statement, that, at the urgent request of the Commission, Bishop Riley will return to "his Diocese" (wherever that may be). The very prevalent opinion among the well informed is that though seven is a perfect number it does not always insure wisdom, and that the Mexican Commission have been—well, just a little, if not more, "Mexicanized." As Hans Andersen would put it, they have tried to make soup of a sausage-stick! The Bishops of Connecticut and Albany have been added to the Commission, and the following significant action was taken by the House of Bishops:

Resolved, That the Bishops are in accord with the Bishops of said Commission in the policy they suggest touching the future administration of the matters in question, and do accordingly heartily concur with the said Commission in their judgment, that no Order should be taken for the Consecration of another Bishop in Mexico, until the Bishop already consecrated shall have actually entered upon his work, and until the terms of the Covenant touching the preparation of a Liturgy shall have been duly complied with, and until the approbation of a majority of the Bishops of this Church to any such Consecration shall have been signified to the Presiding Bishop, that he may take Order for the same.

The Canon on Deaconesses which was adopted by the House, was not concurred in by the Bishops, for the reason that a Canon on Sisterhoods was also included in their message on the subject, which did not reach the House through the Committee on Canons, until after the former action was taken. A vigorous effort was made by Dr. Huntington and others to get some action on the Message, but the hour was late and there seemed to be little inclination to legislate upon Sisterhoods. It is to be regretted that the action for a recognized Order of Deaconesses failed from complication with another subject. The Bishops were a little piqued at the apparent lack of attention on the part of the House, to their recommendation, and sent a reminder to stir up their pure minds to remembrance.

A Resolution was adopted, granting to the Delegates from the Missionary Jurisdictions the privilege of debate. Dr. Ayault's motion to secure a representation of the "other clergy" in the procession of the opening service, was lost in the confusion that followed upon various speeches and amendments. Votes of thanks, and a successful speech from the President to close the business sessions, on Friday at five P. M. A short service in the evening, and the reading of the Pastoral by the Presiding Bishop, marked in a very unimpressive way the termination of the largest and perhaps most important Convention of the century.

I close with the concluding paragraph of the Pastoral.

"None of our General Conventions have evinced more unity of Spirit and brotherly kindness. Discussions and differences of opinion have never produced any departure from the courteous bearing and mutual respect which become the intercourse of Christian brethren. We carry away with us impressions which we shall delight to cherish. The influence for good of our triennial meetings in drawing together representative men from all parts of our country, and leading us to feel more truly that we are one body in Christ, has never been more highly appreciated; and to your Bishops it has been a great privilege to participate with the House of Clerical and Lay Deputies in the important and interesting deliberations of the Board of Missions. Let the fruits of our gathering be enhanced diligence in the blessed service of Christ, unfeigned love and obedient godly lives, so that those who now separate one from another may all be remembered at the coming of our Lord Jesus Christ with all his saints."

Sir George Bowyer, one of the most prominent and most highly respected of the Roman Catholic English gentry, has given Dean Stanley a thrust under the fifth rib, in a letter in answer to the Dean's proposition that the Dissenters and the Churchmen shall occupy the churches together, at different times. He says: "The Dean of Westminster has made a grand coup by proposing that the Nonconformists of all denominations shall have the use of the parish churches, for their service and preaching. And the Dean offers Westminster Abbey to them for the same purposes; stating that this is a matter fully within his competency, as he is the Ordinary of the Abbey, and exempt from the Bishop's authority. Allow me to observe, that the Dean does not extend his liberal invitation to those who built, founded, and endowed the Abbey—that is to say—the Roman Catholics. And I beg most respectfully to submit, to the Dean, that his exemption from the episcopal jurisdiction, and his position as Ordinary of the Abbey, are derived from the Roman Catholic misdeeds of Westminster, and created by Papal bulls. Yet in the exercise of his jurisdiction as Ordinary, he invites all the Dissenters of every denomination to the Abbey, while he forgets the Roman Catholics in this liberality or consistency?"

—We regret to learn that the Rev. J. D. Cowan who went to Ireland, on a visit, last summer, he forwarded to the Bishop of Illinois his charge, St. Stephen's, Chicago, and also, his position as Priest attached to the Cathedral in that city. Mr. Cowan, having been appointed to the important curacy of the Cathedral at Dromore, will remain in Ireland. Dromore was Bishop Jeremy Taylor's Cathedral; and all that was mortal of him lies buried there.



The New York Pulpit.

ABSTRACT OF A SERMON BY DR. TYNG, JR. Reported for the Living Church. NEW YORK, Oct. 18, 1880.

The sermon preached last evening at Holy Trinity Church, where the General Convention is held, was one of unusual interest and power. It was preached by the Rector, from St. Matthew xiv: 22.

In the introduction of his discourse, the reverend gentleman stated that the life of our Lord on earth was the exemplification of the principles of His mission, and the outline of our responsibility in pursuing His plan of grace. Its incidents are like the illuminations with which the old monks illustrated the sacred text in their manuscript copies of the Holy Gospels. Whilst, in the Old Testament, the words, "Thus saith the Lord" are the Divine criterion, the condensed testimony of the New Testament is the expressed and implied "Thus did our Lord."

The sermon set forth that the Law of Christ's mission to our world is the power of His Personality applied as a motive.

To benefit the race was the object of Christ's ministry, and His example constrained His disciples to follow him. On a cross of words must Christ ever be lifted up, to draw souls from sin unto Him. Upon a throne of majesty and power, must devotion recognize Him as seated, that adoration may change all worship into work, and inspire all work with the enthusiasm of worship. This Law of Personal Motive co-ordinates all the features of a complete Christianity; and through its practical recognition, the missionary character and agencies of the Church will be manifested in a most impressive manner, and Christ Jesus will be honored in His Prophetic name, "The desire of all Nations."

The theology of the Church is the Divine philosophy of the recorded facts concerning Him. Theory must yield precedence to history. Dogma is the interpretation of His matchless life. The outcome of our Lord's abiding in the flesh, was the ministration of righteousness and the cancelment of condemnation. Bethlehem brought its offering to Calvary, and Calvary gave the title to His mediatorial crown. Having made one offering for sin, for ever, God affixed the seal of satisfaction to the consummated work, in that He raised up Christ from the dead. As God's representative with man, and man's responding surety before God, He is the source of every blessing. As Head of the Church, in Him all fulness dwells, and of His fulness we receive grace upon grace. His supreme efficiency as Mediator, based on the perfection of His personality, is the source of motive to all saints at rest, and in war. The experiences of His life on earth have a perpetual continuance and influence, and blend as do the contrast-colors of the spectrum in the pure white light, to bring life, liberty and impulse to believing souls.

In the power of Christ's personality, applied as a motive, the doctrines of the Gospel attain a moral unity. When studied independently of one another, many incontrovertible truths may appear inconsistent with the standard of moral perfection expressed in scripture and recognized by conscience. An illustration has been presented, by the recent discussion of the doctrine of Future Punishment. God is not only the High, but the Holy One. The doctrine of retribution may be so severed from its correlative truths as to asperse the purity of God; and be so stated as to suggest cruelty in His heart. But what depth of color is given to the blackness of human sin; what a measure of sorrow and love intermingled, in the Redeemer's expiation; what a victory of grace; what a breadth of obedience; in short, what restraints from evil, what constraints to gratitude and holiness, are hidden within this fearful truth of a condemnation to come! It is a deep diapason tone in the declaration of the Gospel, giving fulness and force to the invitations which the Holy Ghost urges upon the impenitent.

Having shown that sin may, by definition, be dwarfed into misfortune, rather than made exceeding sinful; that salvation may be separated from responsibility, so as to be a refuge for licentiousness; that the New Birth by the Holy Ghost may be so parted from the Word of God, as to its Divine instrumentality, that it shall lose all practical influence upon the life; and that every revealed doctrine is essential to the maintenance of a Divine motive that shall prove universal in application.—the sermon went on to show, that, besides historical facts and doctrines, Christianity is identified by institutions peculiar to itself, which must also come under the law of motive stated.

The Church is concentric, and constituted by attraction, and composed of men and women drawn unto Christ. Above all associations, is the Church held in unity by the constraining love of a Person. This is the specialism of that Catholic Body to which all faithful souls belong. They have, the world over, and the ages through, but One Lord, One Faith, One Baptism. Their common loyalty to Christ defines the communion of the saints. The stones of the temple become lively, or life-giving, by their contact with a Living Stone, chosen of God, and precious.

The initiation of the believer into the privileges, and his investiture with the responsibilities of the Church, is wrought by an institution of the first act of Christ's public life. In Baptism, the disciple binds himself, by solemn vow, "to follow the example of our Saviour, Christ, and to be made like unto Him." The Apostles connected this sacred ordinance with the death of Christ in its symbolism, with the fellowship of Christ in its pledged association, and with the indwelling life of Christ in conscious regeneration. It is the first of those cords of love, by which the Man in glory draws men within the covenant circle of His personal constraint. The sermon also set forth, that the memorial

character of the Lord's Supper confesses the same subordination to the Law of Motive. Self-forgetfulness and Christ-remembrance are the two parts of a true communion. The oath of allegiance to our great Lord and Leader is the parallel of the Roman soldiers' "sacramentum." Through obedience to Christ's dying command, we are brought into closer relation to His personality, and thus from Him may receive those largesses of repentance and remission, of love and loyalty, which He has been exalted to bestow.

After showing that ministers are energized to surmount all discouragements, by Christ's personal power; that the obligations of the ministry is an unspeakable privilege, as set forth in every designating title used in the New Testament, and in the exhortation which every priest receives before Ordination; and that blessed is the minister whose courage and compassion in the fulfilment of his diverse duties, shall compel the critic to take knowledge of him that he has been with Jesus; the preacher declared that the motive power specified, must rule our ranks. They who voice the supplications of the people, or are the readers of the Holy Word, or stand to bless the sacred elements on the Holy Table, or give authority among men for the execution of their varied functions—all ministries are to be tested and valued for the measure in which they bring God, Christ, and the Gospel, to move men in the direction of right living.

This law of Christ's mission gives harmony to the facts of our Lord's earthly life; secures moral unity to the doctrines of His Gospel; demonstrates the speciality of the Church, and its institutions; defines the peculiar power which resides in all ministries of sacraments, of word, and of practical work. Christ Jesus, in His exalted mission at the right hand of the Majesty on High, is the Reservoir of Force, and all ministries are the conduits through which His power becomes motive.

The recognition of this Law of Personal Motive is the Church's answer to the world's need. Ethics are well understood. Sentiment, enough to satisfy the most extreme ceremonialist, already exists. But these are powerless to shape life, until the Gospel ministers its constraining motive. Then, conscience shall recognize the Lordship of Christ, and speak with authority in its soliloquies. Then, the affections shall learn, through adoration, the beauty of the King exalted. In the day of His power, the will shall be made submissive, and discover that the service of Christ is the perfect freedom. These are the education and the culture that man's moral nature both needs and wants.

The preacher expressed the opinion, that the recognition of this Law of Motive will work a cure of many evils which now distress and disturb the Church. The current of thought is tending toward a Christo-centric theology. Secondary principles are yielding precedence, in all our pulpits, to the majesty of the exalted Son of Man and Son of God—Himself, God the Son. The dead issues of scholastic theology are being laid to rest in the open sepulchre of Christ, which resurrection shall never reach. Men of God no longer waste holy time in the discussion of subtle distinctions of outgrown thought. We are lifting up Christ; not the Christ babe, not the Man of Sorrows, not even the Crucified One, merely, but each and all these aspects of His mission, as they culminate in the Living Lord, whose real presence by the Holy Ghost, is the inspiration of the Church and the world. Such a consent in our message must work a tolerance of each other's methods. He who casts out devils in Christ's Name can never be forbidden by us, even though we have not the advantage of his society. If the same motive control him as we confess, then a Diviner wisdom than ours permits his modes of expression. To that Master he standeth or falleth.

The able sermon, which has suffered by omissions and abbreviations, compelled by the reporter's limit of space, was closed by the declaration, that a new consecration of works, not of words, must command his lips who confesses the control of the Law of Motive stated. The ministry and membership of the Church can only be saved from selfish indolence and worldliness, by enthusiasm. This, neither dogma nor discipline can excite. It is an effervescence from a Divine Person. Our conscious relation to the Living Christ will make every service seem insignificant. In season, and out of season, will such men labor. To lay down life itself for the salvation of others, will become the daily dying of Christian experience. The legend of Francis of Assisi, by tradition styled the Seraphic, will have the likeness of their lives. For visions of the living Lord shall be given them. And from the holy solemnities of solitary communion with Him, shall they come forth, bearing in hand, and side, and feet, the stigmata of sacrifice to accredit their mission to the world. Through the noise and confusion on the surface of life, day by day, I hear the shrill shriek of despair—'Help! Help! Church of God, to the Rescue! Child of God, become a Saviour!'

O selfish soul, awake to other's woes! Be brave, my brother! Enlarge thy heart and soul; Spread out thy love. Encompass earth, embrace the sea, As doth the sky above. Let no man see these stand In slothful idleness, As if there were no work for thee In such a wilderness. Be brave, my brother! Stint not the liberal hand; Give in the joy of love; So shall thy crown be bright and great— Thy recompense, above; Reward—not like the deed, That poor, weak deed of thine, But—like the God Himself, Who gives— Eternal and Divine!

Wisconsin has introduced the Constitution of the United States as an obligatory study in her public schools.

The Milwaukee Cathedral.

Correspondence of the Living Church.

To the Editor of the Living Church: DEAR BRO:—A letter appeared in the Standard of the Cross, of Sept. 30th, on "the Milwaukee Cathedral," signed by the Rev. W. H. Throop. The following is my reply to the same. As the paper in question does not reach many Church-people in Wisconsin, I should be glad to have my letter appear in the LIVING CHURCH. Faithfully Yours,

E. P. W.

Waukesha, Wis., Oct. 27, 1880.

To the Editor of the Standard of the Cross: MY DEAR BRO.—I was exceedingly pained on reading a letter from the Rev. W. H. Throop, of Milwaukee, dated Sept. 21st, on "The Milwaukee Cathedral."

If no one else has accepted your invitation "to make a reply in behalf of the Cathedral," although I am, in no way connected with it, I desire to say a few words. I am sorry that I have not "figures" at hand, to give your readers; "facts," however, I have, for these are patent to every Churchman in the diocese, who is not blinded by prejudice or ill-feeling; and these I propose to offer as an offset to Mr. Throop's attack upon the Cathedral work.

The chief burden of this letter, is—the calling in question the statements made to Bishop Bedell during his recent visit to Milwaukee, with reference to Cathedral work among the poor. And, to back up the charge of mis-representation, the Clergy of All Saints Cathedral are accused of making the most strenuous exertions to induce rich families to become members of the Congregation. Furthermore, Mr. Throop states that the Cathedral is so situated, as to be practically inaccessible to the poor.

In his haste to belittle the work of his brethren, and to present them before the Church as falsifiers, your Correspondent has chosen to keep from your readers, at a distance, "facts" which are well known to all Church people in this vicinity. He did not state that the salaries of the brethren who minister at the Altar of All Saints (that church which has so many "prosperous families," and which strangers might imagine was overflowing with wealth), is only \$500 a year, each! That they live unmarried and in community, for economy! Surely, if there are (as Mr. Throop asserts) "about as many prosperous families in its Congregation, as there are at St. James' or St. John's"—they ought to give their Clergy salaries equal to those of the churches alluded to. This settles, I think, the question of wealth. Understand me, I do not wish it to be inferred that wealth is not very desirable in the Cathedral, to enable her the better to fulfill her mission, and to give her Clergy more respectable salaries; nor that the work of All Saints is not quite as important among the rich as among the poor. I suppose the Rector of St. James' will agree with me, that rich men's souls are quite as important as poor men's; for he has some of the wealthiest men in Milwaukee in his parish.

Mr. Throop has also kept from your readers all knowledge of the Parish Schools, and the Church Home for aged females; which, with the Chapel and Clergy-House, cluster around the Cathedral. He has made no reference to the work done in the County Hospital and the Poor House; nor yet, to the six Missions sustained in the outlying and poorer sections of the city. He would not speak of the ministrations among the poor of the Cathedral congregation, because he has heard so little about it. Of course not. Nevertheless, these are "facts" about which there can be no dispute, and Mr. Throop finds "facts" very uncomfortable things, preferring, as he does, to make his attacks in generalities.

Any unprejudiced reader must now see, that there is—underlying, and back of all this ungenial aspersion of the motives which influence Bishop Welles and the Cathedral Clergy in their work—some reason which impelled his writing. What that reason is, I will not say. The spirit and tone of his letter give us occasion to fear that it is not a very creditable reason, nor one which should actuate a Minister of the Church of our Blessed Lord. With this reason, your readers have but little to do. They want the "facts" in the case. These I have given briefly; given, because in fairness I desire the truth to be known.

As to the Rev. Mr. Throop being "an American Churchman," and as to what he says about importing "continental notions of Church organization into the American Church," all the reply I will make, is—to enquire of the Rev. gentleman, Where did he get his Church from? Where—her Prayer-Book? Where, her organization? Not from the aborigines surely! He ought not to find fault with any effort which may be made, to complete what is lacking in "Church organization," especially, where men are endeavoring, without infringing upon the rights of others, to adapt it "to the grave necessities of our American life."

One word more. I leave your readers to judge of the taste which dictated the arraignment of the sound common sense and good judgment of such a saintly man as Bishop Bedell; I may say, indeed, of all the members of our bench of Bishops. They will see the animus of the whole communication, when they read the grave charge made—That the plea for a Cathedral to carry on Mission work, is an "excuse" in other words, a pretext for its existence!

The Bishops of the Church are generally chosen, because they possess in an eminent degree the qualifications necessary for that high and holy Office. They certainly are equal in intelligence, common sense, and a desire to further the Master's work, to the average parish Clergyman. And, when so many of them have deliberately decided upon the importance of adopting—in some form—the Cathedral system,

modesty ought to dictate to the younger Clergy, the prudence of waiting until the system is fairly formulated and tried, before pronouncing it "a schismatical work!"

I hope some one who has the "figures" you call for, will speedily present them to your readers. E. P. WRIGHT, Rector of St. Matthias' Church, Waukesha, Wis.

Missions in Dakota.

Correspondence of the Living Church.

Last year, I made an appeal for aid to repair St. Andrew's Episcopal Chapel, at Elk Point, D. Ty. A ready and liberal response was made; and, by adding to the amount fifty dollars out of my small salary, I succeeded in accomplishing my object. Besides this, I have insured the property, and paid for it, and there is no debt. The Chapel is now an honor to the Church and the city.

The Mission Chapel at Vermillion, D. Ty. is in ruins. It has been placed in my care, to repair, and to gather the scattered flock. It is fifteen miles, by rail, from Elk Point; so that it is practicable for me to supply both Missions. I propose to re-juvenate the Chapel, this Autumn, and need some help to do it. I have now the sure pledge of one hundred and twenty dollars, toward it; and it will require one hundred and thirty more, with what I can do out of my small salary, to complete the work.

I appeal to the Lord's stewards who know me, and to all who better know my good Bishop, who joins me in this appeal, to build up another "waste place in Zion." I need help, without delay, to raise from its desolation, the old Altar in Vermillion. My hope is, that within a reasonable time these "waste places" will be built up, and faithful Rectors will minister at both Altars.

These cities are small, but they are now prospering; and, with a rich farming interest about them, cannot fail to grow. I earnestly invite members of our Church, who seek homes in the West, to give us a call. We have rich soil, and a fine climate; and farmers, mechanics, and all classes of working men, may make good homes here. Come and help yourselves, and help the Church. I will answer any enquiries of those seeking information, with a view of coming to this region of the the Great West.

JOSHUA V. HIMES,

Missionary at Elk Point and Vermillion, D. Ty. ELK POINT, Oct. 1, 1880.

I endorse and approve of the above appeal.

ROBERT H. CLARKSON,

Missionary Bishop of Nebraska and Dakota. OMAHA, Nebraska, 1880.

Help may be sent direct to Rev. J. V. Himes, or to the Bishop. J. V. H.

Church of the Advent, Boston.

From our Baltimore Correspondent.

BALTIMORE, Oct. 4, 1880.

Our voyage from Norfolk to Boston was without any item of special interest. The weather was all that could be desired. The sea was remarkably calm; and, consequently, the motion of the vessel was slight, not sufficient to produce sea-sickness in even the most inexperienced landsman. We reached Boston in about forty-eight hours; and, immediately on landing, repaired to the Clergy-House of the Evangelist Fathers, to the head of which Order in this country (Rev. Father Grafton), we bore a letter of introduction from a friend in Baltimore. Father Grafton had just left the city for Philadelphia; but we were kindly received by Fathers Osborne and Gardner, who extended to us the hospitality of the house. This Order, which has its headquarters in this country, in Boston, is a branch of an English Preaching Order, which was founded a number of years ago by Father Benson; and has ever since been specially engaged in holding Missions and Retreats, and in diligent and self-denying labor for Christ and His Church. Ever since the year 1872, it has had charge of the Parish work of the Church of the Advent, in Boston; and, subsequently to that period, Father Grafton was duly elected to the Rectorship of that important Parish. The Church of the Advent dates its origin from December 1st, 1844, when the first Services were held in an upper room. The first Rector was the Rev. William Crosswell, who established the Free-Church system, the weekly Offertory, the Daily Service, frequent Celebration of the Holy Communion, and the use of the surplice in preaching. In 1851, on the 21st Sunday after Trinity, as he was concluding the Service, the Great Head of the Church called him away from his earthly labors, to the blessed rest of Paradise. But the Churchly customs which he established, and the principles which he maintained had taken deep root in the hearts of his people; and, to-day, are yielding abundant fruit to the praise and glory of God. Dr. Crosswell was succeeded by Bishop Southgate, and he by the Rev. M. P. Stickney; who was for many years Rector of the parish. From June, 1859, to April, 1870, the Rev. Dr. Bolles held the Rectorship. For two years after this, the Parish was in charge of the Evangelist Fathers, but without a regular Rector; after which, the Rev. C. C. Grafton—one of that Order—was duly called to the Rectorship, which he now holds. The staff of Clergy consists of a number of men who have resolved to devote themselves entirely to the service of God. They have given up home, family ties, and many of the comforts of life, in order to dedicate themselves fully and unreservedly to their Master's service. The sole purpose of their life, is—to preach Christ and Him crucified. They live in the plainest and simplest manner; and, like the early Christians, have all things in common.

Six Services, including two Celebrations of the Holy Communion, are held in the Church every Sunday; and on every week-day, there is

an early Celebration of the Holy Communion, and Morning and Evening Prayer. Additional Services are held during the seasons of Advent and Lent.

A Branch House of the Sisterhood of St. Margaret's, East Grinstead, founded by the late Rev. J. M. Neale, is connected with the Parish. They have, under their charge, the Children's Hospital, Washington St.; St. Mary's Orphanage for boys, at Lowell Mass.; St. Margaret's School for young ladies, Boston; and, as far as their numbers permit, they engage in the work of nursing the sick poor, at their own homes.

The Parish organizations consist of a Parish Guild; the Guild of St. John; St. John's School; a Burial Society; and the Girls' Friendly Society. For several years past, the present Church-building has been felt to be totally inadequate to the requirements of the congregation, and entirely unadapted to the worship of the Church. The work of building a new Church has therefore been undertaken; and the Chancel, North and South Chapels, and Rector's Room, have been completed. The building is of brick with stone trimmings; and, when finished, will consist, in addition to what has already been built, of tower, nave, aisles, and transepts. The interior will be finished in brick and freestone.

The new Church is on Brimmer St., some distance from the old building. Services are held every Sunday, in the part which is completed, and which will seat two hundred persons. It is the intention of the Vestry to continue to use the old church for Services, even after the new one shall be entirely completed. The number of communicants is over five hundred.

The Church of the Advent is a live Parish, in every sense of the word. The Clergy are active, self-denying, and abundant in all good works; and the people are earnest, liberal, and zealous; and appreciate fully the spiritual blessings and privileges which surround them.

On Saturday evening, at 6 P. M., we left Boston on our return voyage for home, where we arrived on Sunday evening, at dusk, refreshed and invigorated, and ready for any amount of work which our physical and mental strength will enable us to accomplish in the Master's Service.

A Free Church Faux Pas.

Correspondence of the Living Church.

We rightly enough seek to supplant the "Pew-Church," by the Free-Church. Out of this, grows the necessary effort to support the Free Church, by "Voluntary Offerings."

Just see what a miserable mis-step we sometimes make, right here. The "Communion Alms" are crowded out, as distinct "devotions" of the people. They are swallowed up in the current Offerings. They go into the same envelope, and emerge in the same treasury. And, unless a direct requisition be made on the Parish Treasurer, for the relief of the poor, they go, just like the rest, for Parish Expenses.

This, it seems to us, is all wrong. It is not only wrong in itself, but it vitiates the very good we seek to do. It flaws our Free Church System. Such a disposition of the Communion Alms is bad every way. It contravenes the provisions of Parish Records and Diocesan Reports. The Communion Alms thus treated, can not be separately recorded and reported. The Rector is also embarrassed, in his duty of relieving the needy and distressed. He has nothing for that purpose, except as he makes a special requisition upon the Treasurer. He must wait till that is met, or else he must anticipate it. If he does the latter, he may be seriously inconvenienced by delay; he may be prevented from exercising that privacy in alms-giving, which is, in the case of the respectable poor, so necessary; may, he may expose himself to after criticism by the Vestry, as injudicious, if not even dishonest in his use of the Parish funds, for supposed Parish Charities.

But there are graver evils. The identity of the Communion Alms, as associated with the Blessed Sacrament; as begotten of that sympathetic Communion of the Saints, which it quickens; and as baptized by the tears of that devotion and love for Him who "went about doing good," and who is brought so really and tenderly near us, in the Holy Eucharist,—all this is lost, is coolly thrown to the winds. Is this not, almost, a sacrilege? Furthermore, all these pure and blessed associations and influences are lost, to the recipients of the Church alms and devotions. They no longer come as from the Faithful, reverently kneeling before their Lord at the Altar; they suggest nothing of the holy Altar-Service and its typical Sacrifice; they offer no plea for the recipient's lively interest in the Sacrament of his Lord's blessed Body and Blood. This is "an evil without a redeeming quality."

Are we not justified in saying, "Alas, for our 'Free-Church system,' if such are the fruits it brings forth?"

Surely, some method of correcting this grave evil, ought, to be speedily devised. Will not those who are employing the Free-Church pledge system of Offerings, suggest one? Unless the evil be corrected, shall we not soon see an end of special Eucharistic Offerings, and of the loving sacrifices which the Holy Communion was specially designed to extend and inspire! F.

Correspondence of the Living Church.

ESSEX, Iowa, Oct. 25th, 1880. I trust Mr. D. B. Smith will give, in the LIVING CHURCH, the cases reported in the civil courts, of which he speaks in his communication, published in your issue of Oct. 21st, entitled "Common Law and Canon Law." I should like to see the subject on which he writes, thoroughly discussed in your columns, and think likely a large number of your readers will favor it. G. B. JENNINGS.

—The czar has had a relapse, and symptoms of apoplexy have returned. He is said, also, to be threatened with blindness.



Church Calendar.

NOVEMBER, 1880.

- 1. All Saints' Day.
5. Friday. Fast.
7. Twenty-fourth Sunday after Trinity.
12. Friday. Fast.
14. Twenty-fifth Sunday after Trinity.\*
19. Friday. Fast.
21. Twenty-sixth Sunday after Trinity.†
26. Friday. Fast.
28. First Sunday in Advent.
30. St. Andrew's Day.

\*If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in, to supply so many as are here wanting.—Rubric.
†The Collect, Epistle and Gospel for the 26th Sunday after Trinity, are always to be used on the Sunday next before Advent.

If I may but touch His garment, I shall be whole. ST. MATTHEW IX. 21.

She only touched with the touch of faith; the multitude, pressing and thronging round, though as near or nearer in body, yet lacked that faith which is the connecting-link between Christ's power and our need; and thus they crowded upon Christ, but did not touch Him in any way He should take note of.

When a much-loved friend is nigh, And we sit silently, That silence is not solitude; All things put on a social mood.

Prayer is the holy gate To the chamber of Thy state, Which nearer and more near to Thee Doth lead us, everlastingly. ISAAC WILLIAMS

How Can It be Explained?

Correspondence of the Living Church. To any one reading our leading Church newspapers, it would seem that there is such a dearth of Clergymen throughout the country, that half the parishes in the different Dioceses are vacant, and that it is impossible to have them filled, for lack of men.

Harvest Home: A Service of Sacred Song for a Harvest Thanksgiving. Air by the Rev. Chas. L. Hutchins. Ten Copies, 20 cts. each. Twenty Copies, 15 cts. each. This Service will supply a long needed want. The music is bright, Churchly, Classical and not difficult. Sung by a quartet and a full choir of children's voices, the effect is grand.

tuneful. A psalm (or rather a selection) is introduced, set to three different chants. It closes with an anthem—"Thou crownest the year with Nhy goodness"—occupying three pages. If the phrase "they shall laugh and sing," is somewhat in the Sankey style, it is none the worse for it, as it is worked up with a very pleasing effect, and loses none of its dignity.

An Historical Essay on the American Book of Common Prayer. By the Rev. Frederick Gibson, M. A., Assistant Priest of St. Luke's Church, Baltimore, Md. New York: M. H. Mallory and Co., 1880. This little pamphlet of less than thirty pages, contains a great deal of useful information in a comparatively small compass.

The Essay is followed by three short articles, upon the subjects, respectively, of "The Origin of An Anthem in the Burial Service;" "Whitsun-Day or Wytsun Sunday;" and "The Standard Prayer-Book."

The Ordinance of Confirmation; its History and Significance. By the Rev. James Field Spalding, Rector of Christ Church, Cambridge, Mass. Copies may be had of A. Williams and Co., 583 Washington St., Boston; Pott young and Co., Cooper Union, New York; or of the Author, 13 Follen St., Cambridge, Mass., at 15 cents a single copy; or \$1.50 per dozen, postage paid.

This is a neat pamphlet or tract of twenty pages, touching the Sacramental Rite of Confirmation. It treats of its History; of the Grace which it confers; of its connection (in the Anglican Communion) with the renewal of the Baptismal vows; of its relation to Holy Communion; and of the Preparation of Candidates.

Every-Day Cookery. The best book of the kind ever published. It contains nearly one thousand receipts for the best and most economical ways of preparing all kinds of Meats; Game, Fish, Poultry, Vegetables and Fruits, also, ample receipts for making all kinds of Pastry, Bread, Cake, Soups, Sauces, Deserts, Jellies, Pickles and Perfumes. The testimony of numerous housekeepers who have used this valuable book, in preparing food for their households, is, that it is the best book of its kind ever published; and that, though they have several other cook-books, "The Every-Day Cookery" is the one they use the most.

Church News.

NEBRASKA.—The Church Guardian for October speaks in glowing terms of a meeting of the Annual Joint Convocation of the clergy and laity of the north and south divisions of the diocese, held at Lincoln, on the 28th inst. It began, says the Guardian, "in a truly old English fashion;" dinner being served at the Rectory of Holy Trinity church, by Mrs. Harris (no myth, this time) and other ladies of the parish, "with princely profusion."

At eight o'clock after prayer and singing, a paper was read by the Rev. Thos. E. Dickey, on the subject "How can the Church best reach Christians not of Her Communion?" This was followed by another prepared by Rev. C. S. Montgomery, of Omaha, on the subject "Non-attendance at Church—its Causes and Remedy," but read by Mr. Guy A. Brown, in the unavoidable absence of its author; and still another on the same subject, by Mr. John Q. Goss, of Bellevue, read (for the same reason) by the Rev. Dean Harris.

On Wednesday, the 29th, Prayer was said; after which a recess was taken. At 11 o'clock, the Bishop and Clergy vested, entered the church, singing as a Processional, the hymn "Onward Christian Soldiers." At this service the Rev. James Patterson preached from Philippians 1: v. 17th, "Knowing that I am set for the defence of the Gospel." The sermon ended, Mr. George A. England, of Omaha, and Mr. John Knox Morrison, of Nebraska City, were solemnly admitted to the sacred Order of Deacons. Holy Communion was then celebrated, the Rev. Geo. A. England reading the Gospel. The Bishop was assisted by the Rev. C. C. Harris, Dean of the Convocation and rector of the Parish.

A sumptuous dinner was again served in the rectory, to which both Clergy and Laity did due honor.

At three o'clock the Convocation once more met; and after prayer by the Bishop, a Paper was read by Mr. A. C. Snow, on the subject "How can the Sunday School be made to discharge the proper functions of its office, in the moral training of the children of the Church?" This Paper elicited quite a lively discussion.

A Resolution was then unanimously passed, thanking the Rev. James Patterson for his able and instructive sermon, and requesting its early publication in the Guardian. In the evening, at 8 o'clock, a Missionary Meeting was held, presided over by the Bishop, when, after prayer, several stirring missionary addresses were delivered.

A unanimous vote of thanks was then passed to the rector, vestry, ladies, and other members of "Holy Trinity," for their unbounded hospitality; and thus closed one of the most enjoyable and successful Convocations ever held in Nebraska. Mr. Thomas Stafford has been recommended as a candidate for Holy Orders, by the Standing Committee of the Diocese, and has been enrolled as such by the Bishop.

SPRINGFIELD.—The Rev. March Chase has resigned the Rectorship of St. Paul's, Alton. The resignation is to take effect Nov. 1. The prospects both at Bunker Hill and Gillespie are most full of promise for the growth of the Church at those places; and it is felt, that—as soon as a Missionary can be stationed there, the Church will increase rapidly in her usefulness and influence.

The new church-building at Jerseyville is being pushed forward toward completion; and it is hoped that it will be ready for occupation, by Christmas.

The ladies at Bunker Hill have reduced the Church debt to \$75 and expect soon to pay even that off. The good people of Carrollton are about to beautify their already pretty church, by removing the old windows, and putting in others of handsome stained-glass, which will add very much to the appearance of the building.

The Church at Carlinville is very nearly out of debt, there being only about \$200, yet remaining of the old liability; and a part of this is already pledged. So, that the church will soon be ready for consecration. Thus, God blesses and gives the increase!

TENNESSEE.—Bishop Quintard, we regret to say, was one of the two or three Bishops, the state of whose health was such, that they were unable to attend the meeting of the General Convention. His general health has improved, but his voice, unfortunately, does not regain its tone. He begins a Visitation in Knoxville, on the first Sunday in November, his chaplain—the Rev. T. F. Gailor—accompanying, and preaching for him. The Bishop's address will continue to be at Sewanee, Tenn.

Exhaustion from Brain Work.

Few of our business or professional men reach the age of forty-five without brain and nervous exhaustion—often to an extent that forces them to relax effort, or abandon work for a time, if not altogether. An occasional use of that vitalizing agent, now so widely known as "Compound Oxygen," would give nature the power to restore these wasted forces in a large number of cases.

The crisis in Ireland appears to be growing nearer. The government has decided to prosecute the leaders of the agitation.



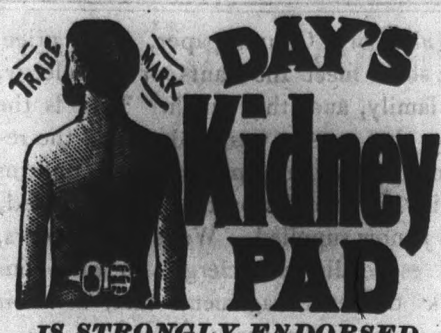
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IS STRONGLY ENDORSED.

Rev. E. F. L. GAUSS, 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 insufferable. Doctoring brought no relief, and I was finally advised to go abroad and seek the climate of my youth."

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

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

KIDNEY WORT THE ONLY MEDICINE That Acts at the Same Time on THE LIVER, THE BOWELS, and the KIDNEYS.

These great organs are the natural cleansers of the system. If they work well, health will be perfect; if they become clogged, diseases are sure to follow with TERRIBLE SUFFERING.

KIDNEY WORT will restore the healthy action and all these destroying evils will be banished; neglect them and you will live but to suffer.

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.

DETROIT R. B. TIME TABLES. DETROIT AND BAY CITY RAILROAD. Short line to the Saginaw Valley.

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The Living Church.

November 4, 1880.

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

Many Happy Returns!

That is what the LIVING CHURCH fancies it hears from thousands of kind friends, as they read the announcement that this is its second anniversary. The past year has brought to us nothing but good will and words of encouragement. If there has been any fault-finding, we have forgotten it. If any one has stopped the paper from dissatisfaction, we cannot recall it. With thankfulness, we are able to record a year of splendid progress and of large promise for the future. That future shall be as much better than the past as we are able to make it. The friends that we have gained we shall try to keep, while we try to secure thousands more. No exertion or expense will be spared to make the paper indispensable to every Church family in the land. We have no "policy" to announce or emphasize, beyond the general policy of promoting the best interests of the Church. We recognize that these interests are not to be followed on exclusive party lines, but must be sought by a comprehensive Catholicity that takes in the whole Church and all her varied activities. There are, of course, some phases and forms of Church life, that the LIVING CHURCH must regard with more favor and helpfulness than others, but it is not, and will not be, intolerant and unfair towards these. It believes that, in the Church, as in the Family, we must agree to disagree, and provoke one another only by good works. Such provoking good works it will go on recording, from week to week, with entire impartiality, expressing such opinions and views as appear to be needed on one side or the other. The following will be the prominent features of the paper during the coming year.

The Lakeside Letters, of which the second appears in this number, will be continued with reasonable regularity, and will be found most interesting and instructive. They are contributed by one of the ablest writers in the Church, and will embrace a large variety of topics.

Affairs in Foreign Lands will continue to occupy a portion of our first page. This department is deservedly popular, and is often quoted by other papers.

For an English Correspondent we have secured one of the most prominent contributors to the London Church Times. This is a late and valued acquisition, which, we trust, our readers will appreciate.

The editorial resources of the paper have been increased, and several writers of prominence will contribute to this department. Its aim will be practical, rather than controversial, and it will include in its range a great variety of topics. Brief Mention and Paragraphs will occupy a portion of this page.

Special Correspondents have been engaged in nearly every important centre of Church work; and care will be taken, as heretofore, to secure full and prompt reports of proceedings. We shall be able to get late and important news by telegraph, as we have done during the recent General Convention.

Current Events, and brief notes of interesting occurrences in all parts of the world, will be compiled expressly for the LIVING CHURCH, each week; the Sunday-school lesson will be furnished by a competent editor; original and selected poetry will be published; current literature will receive regular attention; a page of good family reading will be supplied, and a new department, Hints for the Household, will soon be begun.

Besides these regular departments, each week, various matters of interest will be discussed by correspondents, of whom there are a large number in various parts of the country.

It is not our intention, in these notes, to sound a trumpet or to make great pretensions. We simply state facts, and leave them to speak for the paper. We believe that we are beginning to realize

our ideal of a Church paper, at low price, that shall meet the wants of the clergy, the family, and the parish. This is the paper that we saw was needed, and the response that we are meeting with confirms us in the conviction that it was needed, and is now supplied. We ask our readers, and especially the clergy, to give our work the encouragement that, in their judgement, it deserves.

The House of Bishops Concurring.

Resolved. 1. That when a General Convention may again favor New York with its august presence, it shall receive the honor and welcome that was accorded to it by the civic authority and citizens of Boston; and find hospitality, resembling that shown to the Church Congress recently held in Leicester, England, where, though the attendance was very large, the hospitality was very great, and even "Non-conformists" welcomed to their homes "Evangelical" Churchmen and Churchmen "Advanced;" and that so many names of eminent Bishops, Priests, and Laymen, may not be found on New York hotel registers, because wealthy New Yorkers shall have "entertained angels unawares."

(2) That, for the edification of many, when the Convention is in session, persons who persist in disregarding the request of the Chair, to refrain from conversation while important matters are under discussion, shall previously take lessons in whispering, and not talk in rumbling sub-bass, so that speakers who have the floor cannot be heard, and the acoustic properties of the house be blamed.

(3) That Deputies who make speeches shall not drop the voice at the emphatic word of a sentence, nor at the climax of a paragraph, so that when the private conversationalists are taking breath, and all is tranquil and serene, the important words alluded to cannot be heard, and the force of the speech be lost.

(4) That, as people are sensitive respecting "ritualistic" practices, the speakers shall not so often turn their backs upon the people, to face the president; but, like old-fashioned rectors in gown and bands, face the audience, that their precious words may be heard by all.

(5) That gentlemen who move no Resolutions, and make no speeches, shall not interrupt others in the midst of their's, and cause disorder by again and again—with a strained voice, saying, "Mr. President, I rise to a point of order!"

(6) That Deputies who gain the floor, by saying, "I am not going to make a speech, but to say just one word," may keep their word, and not injure their reputation for veracity, by consuming almost as much time as "an acceptable minister" dare take for his sermon.

(7) That, as time is precious, and hotel board expensive, the sitting of Convention be not prolonged by consuming too much time in discussing the law of amendments, and of amendments to amendments, or technical points of order, which the chairman could decide in one sentence.

(8) That no member shall move a Resolution, to have parts of the Prayer Book altered, that do not suit him, nor close his speech, saying, "I have no idea that my Resolution will be carried, but bring the matter before the House, just to set the members to thinking!"

(9) That no member shall hereafter move that there be added to the Litany, a prayer for laborers in the Lord's harvest, until the Laity provide the Bishops with funds to cultivate the churchless harvest fields, and to send into some of the three-fourths of the places where the Church is not yet represented, the unemployed ministers, able and willing to visit them; and also to come to the financial rescue of settled (?) rectors, on whom vestries are attempting financial strangulation!

(10) That Deputies who pay no attention to important debates, when the vote is being taken, shall not incite laughter, and hinder proceedings, by shouting—"Mr. President! What is before the House?"—And call for the reading of what has been read again and again!

(11) That the members of Convention should remember that the Holy Ghost can move the living leaders of the Church, to do what will be for the good of the world, and the glory of God at the present time, though the modes may differ from the modes used by devout men who faithfully served their day and generation, and cen-

turies since "fell asleep." When a member of the Convocation at York Minster (England), rose to suggest the importance of great caution, and asked, "Is there any precedent for such services as are contemplated under the Shortened Service Bill?" The Archbishop, with great emphasis, answered:—Let precedents go! If a good work for Christ is to be done, in our day, let us do it! By the modes of past ages, we are not bound!

(12) That the General Convention shall not leave the Gospel-train on the world's track, motionless, hampering the Church engine with cautionary, rubrical and canonical appendages, but rather remove every unnecessary and hindering weight, that impedes Church progress, and interferes with Christ's mandate—"Go!"

(13) That the present spirit of brotherly love, manifested by Churchmen called "High," and "Low," and "Broad," shall increase more and more, and soar higher, and sink deeper, and spread wider; alluring even the radicals called "No Churchmen," to enter the circle of fraternal charity, and unitedly chant:—

"Behold, how good and how pleasant it is, For brethren to dwell together in unity."

(14) That, henceforth, instead of bitter controversy, High Churchmen shall allure Low Churchmen to do things decently and in order; that Low Churchmen shall incite High Churchmen to use special efforts to save those who have not taken the first step to entitle them to be called "dearly beloved brethren"; that Broad Churchmen shall incite both "High" and "Low" to give a reason for the hope they cherish; that "High" and "Low" who will not "put on Reason as the sacerdotal breast-plate of their priestly habiliments," may allure those who claim to wear it, to persuade the unsaved to accept now the freely offered salvation, so that they may have "a good hope," through Christ, before death, and after death, instead of "Eternal Hope," eternal fruition. May the "High" sing the alto, the "Low" the bass, the "Broad" the tenor, and the "No Churchman" the treble of a fervent, heaven-reaching Gloria Patri; and speedily drop all partisan distinctions, and hereafter labor, mutually and lovingly, as faithful members of Christ's Catholic and Apostolic Church.

In connection with the subject of education, which was prominent in the late General Convention, we are reminded of a provision that has been made by one of our generous laymen, and is not generally known, we believe, to our people. In 1872, Mr. Nathan Matthews, of Boston, late Treasurer of the Convention, built a hall for Harvard University, at a cost of \$125,000, the rent of which is between eleven and twelve thousand dollars a year. One-half the income of this hall is set apart by him for scholarships for students intending to enter our ministry. Each student is to receive not less than three hundred dollars a year. The sons of our clergy are also eligible to these scholarships, as we understand, even though not preparing for the ministry. Mr. Matthews has been surprised that not one-half this fund has been applied for by those entitled to it. That the applications have not been made, he believes to be for the want of proper information. It is to be hoped that the Church Press will give the facts a wide publicity. Further particulars may be learned of the Dean of the University, or from Mr. Matthews, 272 Washington St., Boston, Mass.

A few weeks ago the Advance, of this city, allowed a correspondent to call Gov. Murray, of Utah, "a drunkard and a tool." The pressure of General Convention reports and correspondence has prevented the LIVING CHURCH from challenging this statement; and it now takes the first opportunity to do so. The writer of this is personally acquainted with Gov. Murray and his family, and he knows the above statement to be false. The Governor is a man of remarkably incorrupt and blameless life, devoted to his family, and held in high esteem by all who know him, for the purity of his private life. As to his being "a tool," we venture to say that there is not a more independent man to be found in public office. The Mormons can make nothing out of him, and thoroughly hate him.

Will the Advance note these statements, for which we hold ourselves responsible, and correct its mistake?

Brief Mention.

The Baptists of San Francisco and vicinity, if they smoke at all, do not smoke the pipe of peace. Kallow and anti-Kallow factions divide them. There is a good opening for another sect, and plenty of room on the Pacific coast.—At the Swiss Universities last year, the women took a majority of the prizes in chemistry, medicine, and philosophy.—The General Convention voted some millions for general Church purposes. Representing us all, it loaned this money to the Lord. Let us see that this paper does not go to protest before the court of high Heaven. Reader, what is your share?—Prof. Wm. Matthews, the well-known author, has removed from Chicago to Boston, and will give his whole time to literary work. He will doubtless find the atmosphere of that rural town more congenial to such pursuits.—The Central Baptist quotes Bishop Ryle to the effect that there is an organized conspiracy to Romanize the Church of England, and respectfully refers the subject to the LIVING CHURCH. This paper does not believe that Bishop Ryle is engaged in any such conspiracy, and knows of no one else that is.—November 2d, Election Day! Two great factions are engaged in saving the country, and getting the spoils. The contest is close and exciting, and there have been local disturbances and riots that indicate to what extent the campaign fury may lead the rabble, if not held in check by the sober sense of the community.—The Chinese butchery in Denver will show up well in the Shanghai papers! Head-lines: "Martyrdom of Celestials!" "The Disciples of Confucius Seal their Faith with Blood!" "Missionaries needed for America!"—One of the worst features about this election business, is the enormous amount of betting that is going on all over the country. The very boys in the streets are offering odds on their candidate.—A few copies of Dr. Warring's article in Penn Monthly, on the relation of Gen. I. to Modern Science, may be had, without charge, by sending name and address to this office.—A Baptist preacher in Kenosha, Wis., recently advertised that he would discourse on "Spiritual Corns and Bunions!"—"I cannot do without the LIVING CHURCH," says a clerical friend in Ireland, "and I shall try to get you some subscribers here."—Read the Lakeside Letter on the first page. The series is to be continued, from time to time, and will be worth more, to any thoughtful reader, than the subscription price of the paper.—We shall give, in our next number, a capital article on Guilds.—The trustees of the Congregational Society in Springfield, Ill., have invited Dr. Thomas, in the event of his withdrawing from the Methodists, to become their pastor. The Evening Post, of that city, hopes that he will accept, and says: "Dr. Thomas represents the advanced school of thought and religious independence, and would be a great addition to Springfield's ministry." If "religious independence" is the one thing needful, we would recommend Ingersoll. Nobody can beat him on "religious independence." Even Thomas must pale his ineffectual fire in that presence.—We propose, soon, to begin a department of "Hints for the Household," and invite suggestions as to its management, as well as contributions to its columns. The plan is to gather information about household affairs, about making home attractive and "keeping house" in a pleasant and successful way. Will the ladies help us? All communications for this department should be addressed to Mrs. Vermilye, 225 East Fifteenth St., New York. It is "a long way around," but the surest way of reaching us on this subject.—And here is a letter from dear, old, blessed brother Himes, who has been toiling away in the wilds of Dakota, while the LIVING CHURCH was frolicking in New York! "The paper well sustains its name. Go on! And God bless you, more and more!" Thank you, brother! The Lord fulfill all thy petitions.—St. Mary's School, Illinois, is "running over" full; seventy-nine boarding pupils, and only room for seventy-five! The new wing is needed even now, and \$10,000 is on hand to build it; but where are the other ten?—The demand for space for advertising in this number, compels a delay in noticing books received. The winter trade in this line promises to be unusually lively.

The Old Church Path, which has been a welcome monthly visitor to many of our Church families, has cast in its lot with the LIVING CHURCH, and henceforth will make its appearance each week in this new form. The enterprise has been ably and faithfully sustained for two years, by the editor, Rev. Geo. H. Hunt, Rector of Christ Church, Alabama. We trust that he will continue to edify the Body of Christ in our editorial columns, and thus speak to a much larger number than he has heretofore been able to reach. We shall miss The Old Church Path, as much as any of its readers do, but shall do our best to make good its loss to the Church. We are sorry its large subscription list reaches us too late for this anniversary number.

Our Canadian exchanges convey to us the sad tidings of the sudden death, on the 13th ult., of the Rev. Saltern Givens, D. C. L., Canon of St. James Cathedral, Toronto. He was the third son of a colonel in the British Army, and was born in the neighborhood of Toronto, in the year 1808. One of his sons, Mr. Robert C. Givens, has been, for many years, a well-known real-estate dealer in this city.

The deceased clergyman has left behind him a blameless reputation; and many a loving heart will bear witness to his consistent course of life, his amiable and peace-loving disposition, and his earnest solicitude for the souls committed to his care. He will be long and sadly missed by his numerous friends in Canada. May he rest in peace, and light Eternal shine upon him!

As an illustration of the way in which individual fancies, finding expression in a General Convention, may affect the Church, we note that a Unitarian paper has pointed out that the motion to strike out the word "Trinity" from the Litany, indicates a tendency among us to follow the eccentric Stafford Brooks into Unitarianism. The Resolution represented nobody but the mover, and should never have got so far as a Committee. A member has the right, of course, to move to abolish the Creed; and, if the House is mostly asleep, or engaged in matutinal salutations, such a resolution might, by oversight, be referred to a Committee. It indicates a drift into inattention, rather than heresy.

A correspondent of the Episcopal Register says, that "the ambition of Illinois received a check" because the House of Bishops objected to one of the powers proposed by the Federate Council. If it is "ambition" to seek to form a Federate Council, Illinois is no worse than New York, and has done what the several Dioceses of New York could not do, for lack of harmony among themselves. But Brutus says he was ambitious, and Brutus is an honorable man. Illinois, however, can stand a good deal of stabbing.

A correspondent in New Hampshire writes: "It gives me great pleasure to know that while fighting for unpopular Church principles as against the world, your Paper will employ a large and generous policy as to Church views, facts, etc., it may be unpopular with its own readers. Such conduct ought to be helpful toward making the Church Paper of our country, and I should be glad to see you succeed in producing that great future helper of our Church work."

A New York Times reporter says, that Bishop Vail intoned the commandments at a recent service! Will some Committee please investigate him?

Personal Mention.

—Bishop McLaren and wife will return from New York this week.  
—The Rev. Elias Birdsall, of Stockton, Cal., has been called to St. Athanasius' Church, Los Angeles.  
—Rev. F. H. Potts has resigned at Cresco, Iowa, and accepted a call to Mattoon, Ill. Please address accordingly.  
—The Rev. Sidney Wilbur has left California and gone to the Diocese of Central New York, from which he came in 1869.  
—The Rev. E. H. Downing has accepted and entered upon his duties, as Rector of the Church of our Saviour, Clermont, Iowa.  
—The Rev. Thomas B. Kemp, D. D., at the earnest solicitation of St. James' Parish, Independence, Iowa, has withdrawn his resignation.  
—The Rev. Albert P. Smith, D. D., Rector of St. Peter's Church, Cazenovia, N. Y., favored us with a visit, last week, on his way home from a trip to Iowa.  
—We had the pleasure, last week, of receiving a call from the Rev. W. S. Neales, formerly of New Brunswick, in the Dominion of Canada; but now Missionary at Trinity Mission, Lakeland, California.







Home and School.

Thanksgiving Day.

Thanks be to God! to whom earth owes  
Sunshine and breeze,  
The heath-clad hill, the vale's repose,  
Streamlet and seas,  
The snowdrop and the summer rose,  
The many voiced trees.

Thanks for the darkness that reveals  
Night's starry dower;  
And for the sable cloud that heals  
Each fevered flower;  
And for the rushing storm that peals  
Our weakness and Thy power.

Thanks for the sweetly-lingering might  
In music's tone;  
For paths of knowledge whose calm light  
Is all Thine own;  
For thoughts that at the Infinite  
Fold their bright wings alone.

Yet thanks that silence oft may flow  
In dew-like store;  
Thanks for the mysteries that show  
How small our lore;  
Thanks that we here so little know,  
And trust Thee all the more.

Thanks for the gladness that entwines  
Our path below;  
Each sunrise that incarnadines  
The cold, still snow;  
Thanks for the light of love, that shines  
With brightest earthly glow.

Thanks for the sickness and the grief  
That none may flee;  
For loved ones standing now around  
The crystal sea;  
And for the weariness of heart  
That only rests in Thee.

Thanks for Thine own three-blessed Word,  
And Sabbath rest;  
Thanks for the hope of glory stored  
In mansions blest,  
And for the Spirit's comfort poured  
Into the trembling breast.

Thanks, more than thanks, to Him ascend,  
Who died to win  
Our life, and every trophy rend  
From Death and Sin,  
Till, when the thanks of earth shall end,  
The thanks of heaven begin.  
—Frances Ridley Havergal.

Trust.

Sometime, when all life's lessons have been  
learned,  
And sun and stars forevermore have set,  
The things which our weak judgments here have  
spurned,  
The things o'er which we grieved with lashes  
wet,  
Will flash before us, out of life's dark night,  
As stars shine most in deeper tints of blue,  
And we shall see how all God's plans were right,  
And how what seemed reproof was love most  
true.

But not to-day. Then be content, poor heart!  
God's plan's, like lilies, pure and white, unfold,  
We must not tear the close shut leaves apart;  
Time will reveal the calyxes of gold.  
And if, through patient toil, we reach the land  
Where tired feet, with sandals loose, may rest,  
When we shall clearly know and understand—  
I think that we shall say, God knows the best!  
—Youth's Companion.

The Mystery of the Bell.

Written for the Living Church.

Every Sunday, whoever was early at Church, could see the sexton mount a narrow ladder in the gallery behind the organ, and disappear through a small trap-door. Then there was a tramp-tramp, along the whole length of the Church overhead, after which, there pealed out upon the air the tones that we loved so well.

Outside the edifice, you could look up at the square tower, and see through its open windows the bell hanging silently, or swinging in its high home; but the mystery lay in the invisible space whence the echo of the sexton's footsteps came. "It must be solved." Young people always say that, to themselves, or to each other, when there is anything not quite clear to them.

"Andrew" was not often in the mood to be disturbed in his duties; but "Dan"—the sub-sexton—was the soul of amiability, and ever ready to help us out of a difficulty.

There happened a propitious time, when he was alone, cleaning the church for Christmas. All the greens were in place; such a beautiful preparation for "The Holy Babe." The air was fragrant with the Pine, and Cedar, and Fir, and we liked to linger, where we had been for many days twining wreaths for the great adorning.

Suddenly, we thought of the wonder overhead. "Help us up through the trap-door, will you, Dan?" asked one of our number. "Certainly" said the good fellow, climbing the ladder, and standing in the darkness, ready to lift us up into the unknown.

"Now be careful," he said, as our feet touched a narrow plank, and our hands grasped a railing. "Don't let go the railin', an' don't step off the plank, or you may drop through the ceilin' into the church below." He went ahead, and we followed, groping our way along, until at last we emerged through a small door, and stood in the broad light, where the old bell dwelt. There the sexton had to come, whenever the silvery tongue must call to any sacred fast or festival. It was a singular arrangement, and altogether too complicated; but our passage, through the darkness and mystery, served as a moral which we have never forgotten.

It was very lovely up there above the city, with the wide and charming views spread out on all sides; and the din and turmoil, and care of earth so far away, that we had no realization of it. The light and the beauty, and the glory were marvelously precious, after the trepidation

and gloom of our transit. Besides, it was a pleasure to be so near the old bell that for many a year had been associated with the Christian life of so large a number of people.

"Tinnabula." What an appropriate name for Bells. The very word seems significant; more particularly, of the early formation, out of cymbals, and small tinkling bells, and hand bells that were used in religious ceremonies as a means of honoring the gods, or summoning them to the feast.

"Runners" used to call the Christians.—Subsequently pieces of wood were struck together, and were called "Sacred boards." In some parts of the world, such boards are used in Lent and Holy Week; and, at Easter, the joyous bells peal out the glad Resurrection joy.

"Paulinus—Bp. of Nola in Campania, is said to have first introduced Church bells in the fourth century." Hence the Latin names of the bells, "Campana" and "Nola." In the sixth century, bells began to be used in convents.—Our old bell was once a convent bell, they told us. Then I suppose it must have been baptized. How strange, to make a soulless object participate in this holy Sacrament! The setting apart of certain things for sacred purposes seems right; but, to hold up a bell, as if it were a child, and to give it a human name, does nothing but profane the Baptismal Office.

I should not like that, but I am disposed to set a very high value upon the moral influence of church bells upon the community.

It comes naturally from their association with our Births, Marriages, Deaths, and all the most important events that mark our earthly probation. If our young people want a poetical description of the casting of the bell, and all its uses, let them read Schiller's beautiful "Die Glocke." The translation, with five illustrations, will make a very plain history for them.

It was the fate of our dear old bell to lie for years in the cellar of our new Chapel; but the hearts of the people were with it, and at last they determined that a strong frame should be built outside the walls, and that the tongue of the bell should help to sound the Easter rapture. And there, on every Lord's day morn' it now stirs the sacred air. Up the cumbrous timbers climb green vines—the sweet honeysuckle, and the grape; and underneath, the good old "Dan" stands often, with real love and pride, pulling the rope that brings such music as he likes to hear;—the same music that sounded once from the lofty tower, at the end of that long dark, mysterious passage. F. B. S.

There are people who think it an easy matter to edit a newspaper; there are those who think any man of education can succeed in the profession. But the truth is, there are comparatively few men who succeed in it, and for the reason that they do not regard it as a profession. It is also a laborious profession when pursued with industry sufficient to insure success. The Boston Post furnishes a paragraph which gives a great deal of truth in a few lines: A good editor, a competent newspaper conductor, is like a general or a poet, born, not made. On the London daily papers all the great historians, novelists, poets, essayists, and writers of travels have been tried, and nearly all have failed. We might say all, for after a display of brilliancy, brief but grand, they died out internally. Their resources were exhausted. "I can," said a late editor of the London Times to Moore, "find any number of men of genius to write for me, but very seldom one of common sense." The "thunders" in the Times, therefore, have, so far as we know, been men of common sense. Nearly all successful editors have been men of this description. Campbell, Carlyle, Bulwer and Disraeli failed; Barnes, Sterling and Phillips succeeded. A good editor seldom writes for his paper; he reads, judges, selects, dictates, alters and combines; and to do all this well, he has but little time for composition. To write for a paper is one thing, to edit a paper is another. —Albany Evening Times.

ECCENTRIC RETURNS.—Mr. Cowden Clarke tells a story of a gentleman whose "return" of his income to the tax-commissioners ran: "For the last three years my income has been somewhat under one hundred and fifty pounds; in future it will be more precarious, as the man is dead of whom I borrowed the money." In a similar serio-comic vein did a countryman, not too proud to confess the smallness of his means, respond to the kind inquiries of the commissioners for the income tax, in the earliest days of its imposition. He rhymed; putting in a claim for exemption in this form:

I, John Ware, do declare  
I have but little money to spare.  
I have,  
1 little house, 1 little maid.  
2 little boys, 2 little trade.  
2 little land.  
2 ditto money at command.  
Rather too little is my little all,  
To supply with comfort my dear little squall.  
And 2 too little to pay taxes at all.  
By this you see  
I have children three  
Depend on me.—Exch.

Among the Mormons.

Correspondence of the Living Church.

Having promised to send an occasional letter to the LIVING CHURCH, I take pleasure in recording some of the impressions that I have received, during my short residence here; hoping to awake an interest in the Church-work that is being carried on in this place.

Plain City is not what its high-sounding title would imply; namely, a collection of houses, stores and public buildings, and streets thronged with the busy crowd; but it is simply a scattered village of farming people. It is very beautifully situated at the foot of the Wasatch Mountains, six miles from the Great Salt Lake, which is in full view. It rarely rains in this high region, five thousand feet above the sea; and the land is cultivated by irrigation, by means of ditches, which carry the mountain streams fed by the almost eternal snows.

The houses are, almost without exception, of only one story, built of the sun-dried bricks, or adobes (called familiarly "dobs"), and are very limited in space. A house of six rooms is a palace, almost. The one in which I live, has two rooms. I occupy the front room, as parlor, bedroom, and dining room; and my husband uses the one behind it, for similar purposes. At present, the cooking-stove stands in a little shanty, outside; but, when cold weather comes on, she will have it in her living room.

The people, of course, excepting this English-woman, with whom I board, are either Mormons, or "Apostates." The rule of the former is rigid. A Bishop (?), elders, and teachers, are established in every town; and the people are under strict surveillance.

Some of the "apostates" have come back to their mother, the Church; for almost all the dwellers in this region are English, and do what they are able toward sustaining the Services. But more of those who have seen the awful folly and delusion of Mormonism, distrust all forms of religion. The other day, I asked a woman, with a baby four weeks old, if she would bring it to Baptism; and she replied, that all the rest of her children had been christened in the Mormon "church," and she thought she would let this one grow up without Baptism, and see what the result would be. She showed me a beautifully illustrated Bible, and remarked that she and her husband thought, if they read that by themselves, every Sunday, they would be as well off as if they attended the Services. But there are many who are out-and-out infidels.

The Church has secured a beautiful lot, in the centre of the village, large enough for a church, and for a rectory, too, when needed. On this lot there are immense cotton-wood trees, affording delicious shade from the ever-shining sun. There is also a commodious brick school-house, in which Divine Service is held every two weeks; Sunday-school every Lord's day, and Day-school, through the year.

This school is quite well attended by the two classes that I have just described, and by a few Mormons; but these do it at the risk of discipline from the powers that be. Since St. Paul's school was started, the Mormons have been compelled to raise the standard of their own, and have made improvements for which our patrons are taxed.

The work here is especially for the rising generation. If we can teach the boys and girls that there is a true religion in the world, and can make them intelligent believers in the Faith, besides imparting to them a good secular education, the redemption of Utah from the curse of Mormonism is sure.

There is one means that I propose to adopt, in the hope of interesting the older youth of Plain City—those who feel themselves too old to attend either day, or Sunday-school; and especially the boys who spend their leisure, loafing about the store, and listening to the harangues of an apostate Mormon, who believes in no good outside of himself. And that is, through music. Everybody sings here, and some of the older people are remarkably well-informed in this respect. I have found an old Glee-Book (well-thumbed, and with only one cover), with which the owners have wilded away many a long evening in the dark times of which they do not like to speak. The book is full of music from the old composers. I am about to start a Musical Association, and hope to cultivate and direct their tastes to such an extent, that we may be able, bye and-bye, to give an entertainment, the proceeds of which may be devoted to an organ, which we sadly need. And if anybody reading this shall wish to contribute toward this end, the contribution will be very gratefully received. E. M. L.  
PLAIN CITY, UTAH TY., Oct. 9, 1880.

An Arkansas lad, aged sixteen, recently committed to memory half a dozen of Lorenzo Dow's sermons, donned a minstrel's wig, blackened his face, and preached to a large company of colored people. Fifteen minutes after he began, all the sinners present were on their knees. The young preacher, before closing, announced that he would preach in the same house, the following Sunday night. He refused to go home with any of the colored brethren,

stating that mysterious provision would be made for him. "If, however," he said, "any of you feel like giving a few nickels, to aid the support of an aged mother and a crippled sister, the donation will be thankfully received." As if by one impulse, every right hand of every man went down into a pocket, and came out with money. The hat was passed around, and when the contents were handed to the young preacher, he thanked the congregation for such noble generosity. On the following Sunday night, there was not standing-room in the church. The preacher was there before any of the congregation arrived, and the question of how he came there, or where he had lived during the past week, was a mysterious one. He was asked, but replied that the provisions of Providence were equal to any occasion. The same wild excitement was created. The preacher's words burned their way into the emotional cloisters of the sinners, and lighted a lamp there, which, by its glare, showed the moral corruption of the past. Another collection was taken up for the "aged mother and crippled sister," and, after the preacher had announced that services would be held on the next Sunday night, the congregation silently parted in the shadow of the great cottonwood trees. The next time, he was found out.—Exchange.

A Priest at Green Bay, Wisconsin, found an ivory crucifix amongst some old rubbish, and laid it aside, not thinking it of any particular value. M. de Neve, the head of the Belgian College, at Louvaine, who is now travelling in this country, on a recent visit to Green Bay, saw the relic, and immediately pronounced it to be the work of Jean Francis Dugesnoy, the most famous sculptor ever born in Brussels. This statement, though at first received with incredulity, was subsequently found to be correct. Professor J. D. Butler, of the Wisconsin State University, has thoroughly investigated the matter, and pronounced the crucifix to be undoubtedly a work of Dugesnoy, who was known by the Italians as Il Flamingo. The Episcopal records show that it was presented by the Austrian Emperor, Francis I., to the Ligurian Fathers, who left Vienna in 1828, to establish themselves at Green Bay. The date of the work is placed at 1615, and is supposed to have been executed when Dugesnoy was an apprentice, and presented by him to the Archduke of Austria, Albert VII., from whom it descended to the Emperor, Francis. The carving is said to be a wonderful piece of art, characterized by the minute finish so prevalent in the works of Teniers and other painters of the Dutch School.

A GENTLE REBUKE.—A lady riding in a car on the New York Central Railroad was disturbed in her reading by the conversation of two gentlemen occupying the seat just before her. One of them seemed to be a student of some college on his way home for a vacation.

He used much profane language, greatly to the annoyance of the lady. She thought she would rebuke him, and, on begging pardon for interrupting them, asked the young student if he had studied the languages.

"Yes, madam, I have mastered the languages quite well."

"Do you read and speak Hebrew?"

"Quite fluently."

"Will you be so kind as to do me a small favor?"

"With great pleasure. I am at your service."

"Will you be so kind as to do your swearing in Hebrew?"

We may well suppose the lady was not annoyed any more by the ungentlemanly language of this would-be gentleman.

The London Church Times tells the story of some Sunday-school children being taken for a picnic to the seaside. One of the teachers asked her scholars how they liked the sea. "Very much, Miss," replied a child, "but where are the tinnamies?" "The tinnamies, my child? What do you mean?" "Why, you know," the child replied again, "the tinnamies that go with the sea. You know the Commandment says: 'The sea and all the tinnamies.' The teacher was quite mortified to find that this was the way the child had been repeating "The sea and all that in them is." We have known American children that wonder much about the contents of the mysterious *miz*, "the sea and all that in the *miz*." But these mistakes are nothing to the true story of an inspector of Religious Knowledge in the diocese of Manchester, who discovered a child who, in reciting the Apostles' Creed, transformed "Suffered under Pontipus Pilate" into "Suffered under bunch of spiders."

It is related that while Wagner was at Naples, he was shaved by a barber, who bargained in advance with certain admirers of the composer to sell them locks of his iron-gray hair. To his consternation, however, the composer's wife carefully gathered up every hair which fell from the shears. The barber went home in despair, but his wife was equal to the occasion. "The maestro is a great composer, no doubt," said she, "but his hair and that of our neighbor, the butcher, are much alike." The barber took the hint, and those who had contracted with him received locks which they religiously placed under glass for eternal preservation.

London.

From our European Correspondent.

At last we find ourselves, once more, in London. Nearly three months had passed since we were there before; and, in that time, we had made our long tour on the continent. We had seen nearly all the large cities of Europe; and now, we had come back to the greatest of all—London. We arrived here in the middle of the afternoon, on a bright and beautiful day, not a cloud could be seen in the clear blue sky; and we could scarcely believe it possible that the great city so bright and cheerful, bathed in the warm sunlight, was the foggy, rainy, muddy London, we had seen in June. All the time we have been in the metropolis, the weather has been exquisite. During the day, we have pure air and plenty of sunshine; and, at night, a cloudless sky, and glorious moonlight.

In population, in business, in amusements, in learning and in ignorance, in riches and in poverty, in goodness and in wickedness, in everything—we might say—London leads the world. In this vast metropolis, there are to be seen individuals and families of nearly every race on earth, of nearly every tongue and dialect, of every creed, religion, and opinion—however eccentric. London has no parallel among all the cities in the world. No one can form any idea of its vastness and its greatness. "In London there are more Roman Catholics than in Rome, more Jews than in all Palestine, more Scotchmen than in Aberdeen, more Welshmen than in Cardiff, more Irishmen than in Belfast."

But London is also great in another way. It is great in History and Literature. The history of the city is closely interwoven with the history of the nation; for most of the great events in English history were enacted here. In London, also, most of the celebrities in English Literature lived and wrote. How full, then, is the old city, of wonderful interest! In every walk, we happened upon many associations calling up names and events almost forgotten, and binding the dead past to the living present. Our life in London, in whatever direction we bend our steps, is full of the associations of by-gone days. Whether we walked through Westminster Abbey, or lingered near St. Paul's Cathedral! Whether we visited the old London Tower, or strolled idly along the narrow streets of the old city, we are constantly carried back to the days gone by, the contemplation of times, in which great men, whose names are now historical, lived amid these very scenes. Our home in London is on Craven street, off the Strand. Within a few doors from us, is the house where Ben Franklin lived, during his stay here; close by are Trafalgar square and Regent street. The Charing Cross Railway Station was within a stone's throw of our windows; and St. Paul's and the Abbey are both within easy walking distance.

The first Sunday we were in London, we went to St. Alban's, the great "Ritualistic" church. We were prepared to be greatly shocked by the doings there; but, in this, we were agreeably disappointed. The Service was the most beautiful and impressive, and the congregation the most reverent and devout, that we had ever seen. There was one thing that particularly commended itself to us at St. Alban's, and that was the large number of young men who took part in the service. This is something rarely seen in the other churches. Although we cannot agree with every thing that is done there, we must nevertheless give St. Alban's due credit for the great good it is doing.

Last Sunday, we attended Service at the Foundling Hospital—one of the most interesting places in London. The Hospital Chapel is open to the public, every Sunday; for morning service at 11, and for afternoon service at 3. All of the children—over five hundred in number, half of each sex—take part in the choral service, which is led by professional singers, accompanied by Handel's organ. And the chorus is the grandest we have ever heard. After service, visitors are admitted to the dining rooms, to see the children at dinner. We were in the boys' room. The little fellows entered quietly, in procession; and, when they had taken their stand before the long table, spread with the plain and simple fare, and reverently folded their little hands, and bowed their heads, a brass band composed of some of the oldest boys, played music soft and low, while the children chanted "Grace." It was a touching sight, and the tears flowed, all unbidden, from the eyes of many of the visitors. God bless the dear little waifs at the Foundling's Home; and God bless the good work there carried on!

Our visit in London is now over; and we can feel, as we say "good-bye," that we have seen the greatest wonder which the world can show to the astonished spirit. We have seen it, and are still astonished, and ever will there remain fixed indelibly on our memory the stone forest of houses, amid which flows the rushing stream of faces of living men with all their varied passions, and all their terrible impulses of love, of hunger, and of hatred; we mean—London. D. C. G.  
LONDON, Sept. 13th, 1880.

THE BARONESS BURDETT-COUNTS, says an Englishman who knows her well, is remarkable both for vitality and energy, which are said to be extraordinary. When she is perfectly well, she defeats her age by a dozen years. She is a good horsewoman and is still fond of exercise, and she walks with an elasticity which many a younger woman might envy. Her capacity for business has long been known; and, though her benevolence is boundless, no begging impostor could ever hope to outwit her. She has all the shrewdness of the Charity Organization Society, without the callous cynicism which makes that body nothing more than a system of police. Her knowledge of politics and politicians extends over half a century; and, as she can write as well as speak with no little grace and pungency, a book of her recollections should have greater interest than anything of the kind which has been published for many years.



The Sunday School.

Teachers' Helps.

Lesson: I. Samuel x: 17-24.

The selection of Saul to be King over Israel, involves the consideration of the demand of the Israelites for an earthly ruler, and the rejection by them of the Almighty as their immediate King and Judge; God's allowance of their demand; the selection of Saul; and, finally, the character of Saul in reference to that selection.

The first two points came more especially under review in the last lesson; the third presents to us the fact, that God does allow to men, the satisfaction of their desires, partly in judgment, and partly as a means of trial or discipline.

The sin of the Israelites is reviewed by Samuel (v. 18, 19). It is the rejection of God as the Divine Ruler in men's worldly affairs. The covenant keeping God is rejected, for the sake of the presence of a personal human ruler. "Ye have rejected your God, Who Himself saved you out of all your adversities and your tribulations; and ye have said, Nay, but set a king over us."

We have to notice here, the utter forgetfulness, by the Israelites, of the blessings which they received from their close connection with God. The rejection, in great part, of their historical connection with the Almighty. The Covenant made with Abraham, and continued to the Patriarchs, involved God's special Presence and direction. The Redemption from Egypt—the preservation in the wilderness—and the salvation of Canaan were all the result of the recognition of His Covenant by the Almighty. The petition for a king was therefore a deliberate surrender of covenant privileges, and of the immediate guardianship of God. It was an Apostasy of the gravest kind.

That God should grant their request to overlook the heinousness of their apostasy, tells us plainly that God often uses the vain desires of men for the accomplishment of His own wise purposes, and thus, bringing good out of evil, makes even the wrath of man to praise Him. By setting a king over them, He would teach them that kings are but men; and, by the irksome tyranny of kings, would lead their desire to the purer and better liberties of the heavenly region.

The selection of Saul also has its lesson. He had everything, which (humanly speaking) may be called excellent. Gifted, both in mind and body, "there was none like him;" he was "a choice young man, and a goodly;" "from his shoulders and upward higher than any of the people." By his anointing, having the Spirit of God, to fit him for the government of his people, "God turned the heart of the people towards him;" and "Saul and the people rejoiced greatly." At the first, he followed obediently God's guidance; for the Lord said to Samuel, "Saul is turned back from following me." He was also humble minded, for Samuel tells him of the time when he was little in his own sight; but, having all the qualities which sufficed to endear him to the wisest and best of the nation, he fell from his high estate, because of pride and disobedience.

It is not success and elevation which begets this pride; but, the trial which should have brought out all the rich fruits of faith and spiritual endowment, develops only pride and impatience.

In verse 8, Samuel imposes an obligation upon Saul; and in chapter xiii: 8, 9, we read the trial which was to be the proof of Saul's faith. By his impatience, he failed. He deceived himself with the form of religion, while faith, which is the soul of religion, was wanting. "Sacrifice and ment, offering Thou wouldst not; Lo! I come to do Thy will."

Who to them who lose patience. Patient abiding, patient waiting for the Lord, are spoken of as the acceptable faith in the last days. Those who fall away are those who allow temptation to overcome them, in the thought of Saul, "My Lord delayeth His coming."

The sin of Saul illustrates the impatience and little faith of the Israelites. Both together are a warning to the Church of to-day, as unbeliever grows loud in asking—"Where are the signs of His coming?" Trial and danger are the immediate atmosphere of the Church; the promised Presence is dimmed, because of doubt and unbelief. Let her listen to the voice of wisdom. Let her stand still, and see the salvation of God, rather than seek help from human expedients; "patient in tribulation," that, having done the will of God; she may receive the Promise.

Current Events.

—Open revolt prevails in Natal.

—Invitations have been sent out for a Socialist Congress in 1881, in Zurich.

—A new cabinet has been formed in Greece, with Comandouras at its head.

—The Khurds have invested Uriemah, and are still as far from peace as ever.

—Great poverty in the interior of Russia is reported in the St. Petersburg journals.

—There will be no relaxation in the enforcement of the religious decrees in France.

—The old residence of John C. Calhoun, in Pickens county, South Carolina, has been destroyed by fire.

—The parliamentary opposition party in Greece is supporting the national armament. 40,000 men are now under arms.

—Louisiana planters are said to have perfected arrangements for bringing a large number of Chinese laborers from Cuba.

—Portugal and Russia are about to be connected by a tender tie. The heir to the Portuguese throne is engaged to marry one of the czar's nieces.

—Prince Gortschakoff, who has been staying at Baden, looks aged and worn. He walks about a good deal, but his pace is slow and his gait uncertain.

—The newspapers and periodicals forwarded by the Postoffice during the last fiscal year weighed nearly 31,000 tons and paid \$1,226,452 postage.

—The Italian premier, Cairoli, has written to General Garibaldi in order to allay his resentment; but at the same time extorts forces have been ordered to Genoa, where Garibaldi is now.

—Emperor William lately sent by a special messenger, as a present to the sultan, one hundred of the largest trout out of his imperial fishing pond; small trout and eggs also were forwarded by the field-gear. The sultan, in return, sent the emperor twelve Arabian horses.

—Each family of the three hundred destitute Irish brought over from Connemara last summer, has been given a homestead of 160 acres, in Bigstone county, Minnesota, purchased by a fund of \$100,000 raised at New York. The colony is named Graoiville, after William B. Grace, the principal contributor; and its people are prosperous.

—A dispatch from Copenhagen says the storm of the 20th ult., in Denmark, did incalculable damage to life and property.

—One of the murderers of Dr. Parsons, the American missionary, has been condemned, at Constantinople, to death, and the other two to fifteen years' penal servitude.

—There were 130 failures with liabilities of \$1,219,763 in Canada, during the three months ending Sept. 30, 1880, against 417 failures, with liabilities of \$6,398,617, for the corresponding quarter of last year.

—The director of the Mint estimates that about \$28,000,000 in silver was coined during the last fiscal year, and that the production of silver will amount to about \$38,000,000, or \$2,000,000 less than the previous year.

—Telegraphic communication with many of the scattered military posts in the northern territories has been opened by the completion of the signal-service-wire from Bismarck, Dakota, to Dayton, Washington Territory.

—The full name of the Spanish princess is Maria de las Mercedes Isabella Theresia Christina Alphonsina Hyacintha. Her little ladyship resides in a blue satin cradle ornamented with gold, and wears costumes of the rarest lace.

—Over fifty vessels were sunk and disabled, on Lake Michigan, by the fearful storm of the 15th and 16th. The Steamer Alpena of the Goodrich line, was the greatest loss; some forty persons having gone down in her.

—Baron Reascoll, a prominent Italian statesman, is dead. He was a leading spirit in the liberation of Tuscany; and in 1860 was made the target for an assassin's bullet. He succeeded Count Cavour as prime minister of the new kingdom of Italy.

—The sarcophagus of Roger of Tuscany, Bishop of Lausanne, who was buried in Lausanne cathedral in 1220, was opened a few days ago. The body was almost intact, and the six and a half centuries had not sufficed to destroy the texture of the Episcopal robes.

—The earl of Beaconsfield is revising his former literary productions and writing a new novel. The title of the new novel is "Eudymion." An edition de luxe of his former works is to be published next year, and will include, for the first time, the famous "Letters of Rummymede."

—The excitement consequent on the discoveries of new diamonds in the Free State of South Africa, according to latest intelligence, had not abated in intensity. Three new rushes have been reported. A gem of the first water, weighing fifty carats, and worth \$30,000, had been unearthed at the Jagersfontein digging.

—The tenants of King Harman and other landlords, of Sligo, are threatened with death if they pay rent. A London cablegram asserts that a British soldier was stabbed in the County Mayo, while drilling the peasantry. The indictment framed against the land-league agitators is the longest document of the kind in history.

—Mrs. Rae, wife of Dr. J. H. Rae, who has just returned from San Domingo, is said to be the only white woman who ever crossed that island. She made the entire trip of 600 miles on horseback, and the dangers of the ride through the mountains were heightened by the fact that the journey was made in the rainy season.

—The English government finds itself with a war of formidable proportions on its hands, the bequest of the previous administration. The Cape Colony authorities are appealing to the home government for aid to suppress the Basuto insurrection, the magnitude of which has been shown by the recent battles between the colonial forces and natives.

—Behm and Wagner, in their sixth issue of the "Population of the Earth," which recently appeared, estimate the total population at 1,455,923,450. Two years ago the estimate was about 1,439,000,000. Europe is assigned 315,929,000 inhabitants; Asia, 834,707,000; Africa, 205,679,000; Australia and Polynesia, 4,081,300; the Polar Regions, 82,000; the United States, 48,000,000.

—White marble statues of Queen Victoria and the Prince of Wales are being fashioned for the proposed Temple Bar memorial, the whole cost of which will be \$50,000. The memorial is designed to stand in the centre of the highway, on the site of Temple Bar, and is described by one of the numerous critics of the project, as a bribe to the queen to induce her to confer a baronetcy on the retiring lord mayor.

—There is a good deal of waste space and uncultivated land in Italy—over 7,000,000 acres. There are also 1,000,000 hectares of marshy land to be added from the various provinces. A little enterprise and encouragement, on the part of the government, would soon convert these waste and uncultivated spaces into fertile land. But Italian statesmen are too busy looking after other people's affairs, to take proper care of their own.

—In France, during 1879, 1,982,620 pounds of horse, mule, and asses' flesh were sold there, as 171,300 pounds in 1866, when the society for promoting its use was started. In some of the provincial cities, the consumption has attained fairly large proportions, the number of horses slaughtered in Marseilles during the past year being 1,533, or at the rate of five every working day. In Lyons about the same number were killed, despite the obstacles thrown in the way by the local authorities.

—Immigration into the United States, during the year ending June was 457,257. That from Europe was as follows: Great Britain and Ireland, 144,876; Germany, 84,638; Sweden, 39,186; Norway, 19,895; Austria, 12,904; Italy, 24,327; Denmark, 6,576; Switzerland, 6,156; Russia, 4,854; Hungary, 4,363; France, 4,313; Netherlands, 3,340; Holland, 2,177; all others, 2,142. The immigration from the American continent included 99,706 from the British North American provinces.

—Bishop McManama, of the "Independent Catholic Church," not satisfied with having, three years ago, by means of a poster stuck on the walls of the City Hall, "excommunicated" Pope Pius IX., and all of his agents and adherents, one night last week, it being the third anniversary of the formation of his so-called "Church"—served the same tremendous notice upon the unfortunate Pope Leo XIII. The congregation, being protected by a special detail of police, appeared to be vastly pleased with the "Bishop's" action. The principal action of the evening was preceded by songs and prayers, and, after the dreadful deed was done, prayers were offered for the soul of the "excommunicated" pope.

—Carlyle suffers very much, because he cannot sleep. He has always been dyspeptic. While he was at college, he studied so hard that his stomach gave way. For awhile in the country he was evidently cured; but even his temperate habits, both as to eating and drinking could not save him. Yet he has lived to a good old age, and, as he says, "with dyspepsia." His life has not been a remarkably happy one, because of his physical ailment. He has suffered greatly. There are critics, who, finding some acid in his writings, think that his later-day English is dyspeptic, but this idea is mistaken. His clearest early writing, notably the essay on Burns, was done at a time when he was in anguish from his physical trouble.

The Young Scientist: A Practical Journal of Home Arts. Office: 14 Day St. N. York. August, 1880. Price Fifty cents a Year. Single Nos., Six Cents.

We are always strongly drawn towards anything of this kind, which is calculated to attract the minds of our Youth towards scientific subjects, by treating them in a simple and popular style. This little Monthly appears to be well adapted to the end in view. The number for August has two leading articles; one on "How to learn to Draw;" the other on "Home-made Telescopes and Microscopes;" besides other miscellaneous matter of interest.

MUSIC RECEIVED.

"Home," A Tyrolean Song. By Chas. Heywood. "Leave me not in Sorrow, Darling!" Song and Chorus. By Jno. F. Rutledge. "Little Sweetheart! Smile Again." Song and Chorus. By Mr. T. Keefer. "Cottage by the Lane." Song and Chorus. By Jno. M. Jolley. Published by Geo. D. Newhall and Co., Cincinnati, Ohio.

Mr. F. E. L. Barnes, committed suicide recently, in Montreal, Canada. He had been playing there during the Dominion Exhibition, with great success; but it is supposed that he was overworked, and this added to some pecuniary embarrassment and a difficulty he had recently met with in securing a position he desired, is supposed to have caused temporary aberration of the mind. Mr. Barnes's musical abilities, though eccentric, were of a high order.

Jesse R. Grant, third son of the Ex-President, was married on the 22d, Sept., to a daughter of W. S. Chapman, at the Palace Hotel, San Francisco. The wedding was very private, only the members of the two families and a few friends being present.

Dr. Pierce's Golden Medical Discovery, cures every kind of humor, from the worst scrofula to the common pimple or eruption.

Four to six bottles cure salt-rheum or tetter. One to five bottles cure the worst kind of pimples on the face.

Two to four bottles clear the system of boils, carbuncles, and sores.

Four to six bottles cure the worst kind of erysipelas.

Three to six bottles cure blotches among the hair.

Six to ten bottles cure running at the ears.

Five to eight bottles cure corrupt or running ulcers.

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