

The Living Church.

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

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WHOLE No. 100.

The Pope is not getting in much money. The faithful do not hand over the Peter's-pence as they should. A plan has been broached, proposing to collect the fifth part of a cent from every good Catholic, every day; but it does not look very feasible. The Pope is not red-hot enough. He must be more of a fire-eater, or the fiery Bishops and Priests will not stir up the sheep. He is entirely too moderate, too hesitating.

The attendance of distinguished visitors at the Vatican on the 22d (the Pope's *fete* or name-day, S. Joachim) was very limited. The "Black" aristocracy pay but little court to a Pope whose moderate tendencies they distrust and disapprove, and the not numerous personages of high rank who share his views, equally find something to censure in his want of energy and decided utterances. A few ambitious prelates there were, who, perhaps, hoped to win favor, by hastening to offer their compliments on the Belgian Allocution; but, on the whole, the Court of Leo XIII., on the occasion of his *fete*, presented but a meagre appearance, and it is said that his holiness retired in some irritation at the scanty attendance.

The Russian's bad weather seems to be clearing off. Six months ago the clouds were black indeed. Nihilism everywhere undermining the state—National bankruptcy staring them in the face—the results of the Turkish war diminishing the strength and endurance of the empire. The Turkomans and the Chinese making very rapid progress—and Lord Beaconsfield's Berlin treaty wiping out all the advantages Russia had hoped to gain from the Turkish war. Now, under the able rule of Gen. Melnikoff, social tranquillity has been established in Russia. For the time, the spirit of Nihilism seems to have been quelled. Quiet and confidence have been restored throughout the land. How or in what way these beneficent results have been obtained is not obvious. But the best tribute to the success with which Gen. Melnikoff has fulfilled the duty imposed upon him, of restoring order, rests in the fact that the necessity for the continuation of the exceptional *regime* is now admitted to be past; and the Czar of Russia resumes his delegated authorities.

The memoirs of Klindworth, an Austrian politician, which have just been published, bring out an interesting fact about Marie Antoinette. It seems that if Austria would have consented to leave the coalition against France, the hapless queen might have got back to her native country, and so have escaped her tragic end. An agreement in the sense desired was all but concluded by M. Granddier with the Austrian Government, on the condition, assented to by Robespierre, that Marie Antoinette and her daughter should be restored to their family. The Queen's consent to the plan could not, however, be obtained. On M. Granddier submitting the matter to her Majesty, at an interview in the prison, she said: "Please thank the Emperor and Empress for their kind consideration for me, but tell them that I desire to die in France like my husband, and I am impatiently looking forward to the moment when I shall be united to him forever." "She is right," remarked Robespierre, on her words being repeated to him; "what has that woman to do among the living?" Thus Austria remained one of the adversaries of the French Government, and Marie Antoinette went to the scaffold.

The winking Madonnas are "to the fore," this fall. A new one has appeared in Ireland, and the Lourde's image is doing a tremendous business. Englishmen and Frenchmen had better look out; for it is given out by the Rev. Lord Douglas, a red-hot convert, that the great pilgrimage of Englishmen, which has just taken place, was undertaken "in reparation to the Immaculate Mother of God; and to implore her intercession with the Sacred Heart of her Son for the conversion of sinners, for the return of England and Scotland to the Faith, and for France." A pilgrimage, now a days, is a very prosaic affair. You buy your railway ticket, and you stay just forty-eight hours; and you are "personally conducted," and the railway companies allow no nonsense. Contrast, with such a slow thing as this, the jolly times the old-time pilgrims used to have on horseback; prancing through the sunny land of France, or along the Rhine, or to the shrine of St. Thomas of Canterbury; stopping at some good old inn, cracking a bottle of wine, telling some good stories. For particulars, see Chaucer. Certainly, in the pilgrimage business, we have not improved.

And now the Turks in Bulgaria are getting an opportunity of finding out how the sauce which was made for the goose, tastes when applied to the gander. When they were in the ascendant, they plundered and robbed, and killed, and treated Christians with about as little ceremony as they would have shown to dogs. Their day is over, now; and the Christians (and pretty poor Christians they are) are the rulers. As usual, they are giving tit-for-tat. When the war was over, all the Turks had to run, or they would have been massacred. Upon returning to their native country, they found that their houses had been plundered, burnt or pulled down, their barns emptied, their cattle carried off, their mosques destroyed, and the tombstones of their dead used for paving streets, repairing walls, and supplying

doorsteps to the houses of Government officials. They have been petitioning the European powers to help them, and the concluding words show that the tyrannous and cruel Turk has been tolerably well humiliated. "Despairing, crushed, exposed daily to fresh humiliations and deceptions, we implore the assistance, we invoke the justice and pity of Europe, the protectress of the unfortunate; and we appeal to her. Is there any hope for us that we may see the articles of the Berlin Treaty having relation to us brought to fulfilment by an European Commission? Or are we to resign all our property to the Bulgarians, and go forth into the wide world to beg our bread?"

Down the Rhine.

In Holland and Belgium.

(From our European Correspondent.)

With a clear sky above us, and a gentle breeze around us, we began the memorable voyage down the Rhine—a trip to which we had often looked forward, with a strong hope that our most pleasant anticipations would be realized. Our expectations had not been great, however; for we had met at different times and places a class of persons quite disposed to discredit any special claims of the Rhine scenery, for extraordinary grandeur or beauty. In fact, we had been gravely informed by an Englishman, when we were in Switzerland, that there were half a dozen rivers in England finer than the Rhine. It is needless to mention, that this remark was only a specimen of that excessive English sarcasm so often met with on the continent. But the gentleman told the truth. The rivers in England are finer than the Rhine; so fine, that they are not easily discovered among the grasses and reeds of their beautiful meadows.

Truly we were disappointed in the Rhine, but the disappointment was of the better kind. During the long ride from Mayence to Cologne, not for a moment was the interest or enjoyment lessened. The ever-changing panorama caused all on board to be on the constant look-out for new scenes to delight the eye. The hills, rising from the river, were covered from base to summit with grape vines; as they have been for a thousand years. And, on the highest and boldest promontories, rose the old castles of the Rhine, connected with whose ivy-covered ruins are so many legends of the far away past, when brave knights lived, loved, and fought, amid these very scenes. All of the places along the Rhine play a prominent part in History; and many have been the scenes of great and terrible conflicts between nations.

We often hear a comparison made between the scenery of the upper Mississippi, the Hudson and the Rhine. But it is impossible to make such a comparison. The three rivers are entirely different. The Rhine, though perhaps not so beautiful in its natural scenery as is the upper Mississippi, nor so grand as the Hudson, is far more interesting than either, and has what the others have not—old towns, castles, and vineyards.

We arrived at Cologne towards the end of the afternoon, and found the city crowded with visitors. In the evening, we went across the river to the garden of Belvidere, on the banks of the Rhine. The scene in the garden, the music, the lights of Cologne, the moon-beams on the water, all combined, made a scene long to be remembered. Cologne, though, not beautiful, is an interesting place. There is always a bad odor in the streets; but, by a free use of the Eau de Cologne, furnished at very reasonable prices, a two days visit may be endured.

The Cathedral of Cologne, next to the one at Milan is the finest we have seen; and both the exterior and interior are wonderful and beautiful in proportions and finish. It so happened that the day we were there, and at the very time we were in the Cathedral, the last stone was laid on one of the spires, and the great work of forty years finished. Immediately, two flags were unfurled from the great spires, a signal for a general display from the windows of nearly all the houses in the city. It was a grand gala-day; and great was the rejoicing of the inhabitants of Cologne.

After leaving the Cathedral, we visited the old church of the martyred virgins. In this spot, the eleven thousand were murdered by Attila; and, in later years, when the church was built, the bones were dis-interred; and distributed in various parts of the building. It is the "boniest" place we ever saw; in fact, the church is all bone, with a little wood and a little glass attached. We think the only thing wrong about this story, is the number. There must have been eleven million. The walls, floors, ceilings, arches, pillars, altars—every conceivable place contains bones. Many can be seen, through glass, symmetrically arranged; and large numbers of skulls wear beautifully embroidered caps. We were told that it has been the custom in this parish, for the last four hundred years, for every woman who wishes to become a nun to first embroider a cap for one of the skulls. In this way, over three thousand have been covered. The embroidery, done in silk and gold, is the most beautiful we have ever seen, and many of the caps are enriched with diamonds and precious stones,—offerings from wealthy ladies, who, tired of the world, have taken the veil. In a large side chapel, the

walls from floor to ceiling were covered with these bones; and many were arranged in sentences, such as "Ursula, Pro nobis Ora." The tomb of this saint is near the chancel. At Cologne, we also visited the Church of St. Ursula—the oldest church in Germany. This church contains the bones of the six thousand martyrs, murdered during the reign of Diocletian. The old part is in the form of a decagon, and contains several fine paintings by Rubens and Van Dyck. We were also shown paintings by Michael Angelo, but we had too much respect for the old master to believe the story.

Having said good-bye to good old Germany—the jolliest, happiest and best land in Europe, we began the tour through Holland and Belgium. We first visited Amsterdam, the most important city of Holland. Here we received a most agreeable surprise, for we found the old Dutch city possessed with countless attractions that we had never dreamed of seeing in these parts. The city is interlaced with a net-work of canals, reminding us of Venice; and, along the water's edge, there are beautiful drives adorned with shade-trees. In the evening, we went to the Crystal Palace, whose brilliantly lighted garden is a perfect paradise of beauty, and here we listened to such enchanting music, that when at last the lights were put out, and the instruments laid away, we remained for a while, as though hoping still to catch some of its lingering echoes.

From Amsterdam, we went to the Hague, the residence of the King of Holland, and a great resort for tourists during the summer months. Close to the Hague, is the beautiful seashore where several thousand bathe every day; and, the evening we were there, the beach was crowded with people enjoying the cool breeze from off the water, and listening to the music by the orchestra. We stopped a few hours at Rotterdam, a great commercial city, but containing nothing of interest to the tourist, and then proceeded to Antwerp. Here the principal point of interest is the Cathedral, a building of immense size, and quite remarkable for its pure style of Gothic architecture. The cathedral, which we had employed to drive us about the city, seemed desirous of impressing us with the importance of Antwerp's trade; for, as we entered through the entire length of the city, we saw the vessels of several nations, and sailing to the time of their arrival and departure. It was a novel and interesting experience; and we shall always remember, in connection with Antwerp, its long rows of docks, and its immense trade.

We now entered Belgium, and found Brussels crowded with people, and wild with excitement. This year is Belgium's semi-centennial; for, fifty years ago, under Leopold I., it became free from the dominion of Holland, and established its independence as a sovereign nation. Hence there is a great *fete*, this summer, in all the country; and especially at Brussels, where the large Exposition is part of the performance.

We visited the Exposition, and found it wonderfully interesting in all of its departments. Some of the displays of goods were truly magnificent, rivalling those at the Philadelphia Exposition. The day we were at Brussels happened to be one of the most important during the *fete*; and we were treated to one of the grandest celebrations we have ever seen. In the afternoon, at the Exposition grounds, Gymnastic societies from all the nations of Europe took part in a tournament before the King and Queen. The procession of military and gymnasts, with music and flags, was very grand. And immediately after, the Royal coach, in splendid state, attended by body guard and outriders, entered the grounds and proceeded to the Amphitheatre.

In the evening, there was a grand illumination of the city; the finest we have ever seen, and perhaps, ever shall see again. Several thousand pounds had been voted by the Government for this purpose; and, if the Government was not pleased with the result, it was not the fault of the illumination. Every street, every park, every building was a blaze of light; and on many of the houses the lights were arranged with beautiful design. There was one boulevard, several miles long, having in its centre two rows of trees; and, between these trees, in rows on the sides and in arches above, wires had been stretched, hung with glass cups containing oil and wick. In the evening, when these were lighted, the effect was something wonderful. Joining the crowd that thronged the boulevard, we walked for some distance down this avenue of light, the most brilliant sight we ever beheld. On all sides we were surrounded by thousands of blazing jets; and, far in the distance, the lights still continued, until the avenue and arches were lost in a mass of twinkling points. The scene in the vicinity of the Royal Palace, where the large park was illuminated, was one of the finest of the evening. The Palace alone, of all the buildings in this vicinity, was not illuminated, and this detracted to some extent from the perfection of the display. But the people were illuminating for the King; not the King for the people.

We left Brussels late that night, left it in a blaze of glory; and we wished, as we said farewell, that the city, country and King might ever remain in the same happy state.

PARIS, September, 1880.

D. C. G.

The Denver Cathedral—Laying of the Corner-Stone.

The *Tribune*, published at Denver, Colorado, devotes more than seven columns, in its issue of the 22nd inst., to an account of the laying of the corner-stone of the Cathedral of St. John the Evangelist, in that city, on St. Matthew's day. It speaks of the ceremony as having been of a far more imposing character than "any event of any nature, that has entered into the history of the new West". It appears to have far exceeded, in grandeur and impressiveness, the most sanguine hopes and anticipations of those who were interested in its success. It is evident that the whole community, far and wide, participated in the interest of the occasion; since, not only was the Church represented, in the persons of the Right Reverend Bishop Spalding and twelve others of the clergy, but the Military also, and the Masonic orders, the Municipal authorities, a platoon of Police, Federal officers and distinguished citizens, a Delegation from the Archer Hose Company, and a host of others had their respective places in the grand procession which wended its way to the cathedral-site. The scene must have been one of unusual splendor, as the cavalcade swept through the streets, in the summer sunshine; the Clergy vested in their surplices, and some wearing the hoods of their respective degrees; the prancing horses, gay uniforms, and waving plumes of the Knights; the arms of the military flashing in the sunlight; banners floating in the breeze; and two bands, one near the head, and the other—the Denver Brass Band—near the close of the procession, discoursing sweet music as they went; throngs of spectators lining the streets; all these elements, combined, must have formed a most inspiring scene, a scene of singular, and—in the far West—of unprecedented beauty.

Great pains appear to have been taken with the musical portions of the Service. A choir of one hundred and fifty voices, accompanied by a full band of brass instruments, must have produced an effect worthy of the occasion. When every thing was ready, the vast multitude arose, and—as with one voice—sang the hymn, "Onward! Christian soldiers!" The 132nd Psalm—"Lord! remember David!"—was then sung, antiphonally, by the Dean and people; after which, the Bishop, having called upon those present to unite with him, in invoking the Divine Blessing upon the undertaking, proceeded to lead their devotions, commencing with appropriate versicles, followed by the Lord's Prayer, and by several Collects suited to the occasion. The singing of the Hundredth Psalm concluded the first portion of the Service.

For, at this point, the Most Worshipful Grand Master of the Masons of Colorado, assisted by the Grand Officers, commenced the ceremonies which, according to their peculiar rite, precede the actual laying of the Corner Stone. A short Address was followed by a Collect for the preventing and assisting Grace of God. Various articles were placed in the Stone, and after certain formalities had been complied with, there was a form of consecration of it, the Deputy Grand Master scattering corn upon it, as an emblem of abundance. Wine was then poured upon it, as a symbol of strength and gladness; and, after that, oil, as an emblem of peace and harmony. Each act was followed by a brief and appropriate aspiration, responded to by the Masonic formula, "So mote it be?" This ceremonial ended, the National Flag was hoisted by the Archer Fire-Hose Company; the Governor's Guards presented arms; and the Chaffee Light Artillery—to the great discomfiture of the nerves of the bystanders—fired a salvo of three guns. Then, the Grand Master, after some further formalities, delivered a short address, which was succeeded by a hymn; at the close of which, the Bishop, striking the Stone three times with the gavel, said: "In the Faith of Jesus Christ, we place this Foundation-Stone, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The recital of the Nicene Creed followed, by Bishop, priests and people, all turning to the East; and then was sung, by all, the *Gloria in Excelsis*.

Of the Addresses, which followed, by the Bishop and the Dean, we have only space to say, that—as might be expected—they were admirable and appropriate; excellently adapted to impress upon the minds of the audience (a large majority of whom, probably, were but little, if at all, acquainted with the doctrines and usages of the Church) the meaning of what they had seen and heard.

At the close, Offerings were made for the Cathedral-Fund; during the collection of which, the hymn—"The Church's One Foundation"—was sung, all standing. Some Versicles and Collects were afterwards said by the Dean, and the Blessing of Peace was pronounced by the Bishop; and then the vast crowd dispersed.

In the course of his Address, the Bishop stated that at least \$25,000 more than is now in hand, must be raised for the completion of the building.

A little over twenty years have elapsed, since the Church began her work in Denver. The congregation met in a log cabin; a barrel served for reading desk; and the people sat around the hut on extemporized benches. Bishops Talbot

and Randall made their marks there; and a succession of Rectors have done their respective parts in helping on the work.

We subjoin a description of the intended Cathedral (abridging it as far as possible), for which we are indebted to the *Denver Tribune*.

The plans were made by Messrs. Lloyd and Pierce, architects, of Detroit, Michigan. The local architect, who has general supervision of the work, is Mr. E. F. Fassett, of Denver. The style will be Romanesque; and its shape, cruciform. The material, brick, with stone trimmings. The dimensions are to be 140 feet by 98 feet; height from ground to gable, 80 feet; and belfry, tower and spire, from the ground 170 feet. In the belfry it is proposed to place a chime of bells. Large rose windows will be placed in the ends of the clerestory, in the nave and in both transepts. The windows will be of English glass. There will be an ornamental ventilation of turret over the junction of the nave and transepts. There will be four entrances to the main body of the church, two upon Welton street, and two from "The Cathedral Place," as the grounds are to be hereafter called.

The nave will be 33x84 feet, with side aisles 13 feet in width. The transepts will be each 24x32, with similar aisles. The total height of the nave in the centre will be 55 feet; and 39 feet to the base of the clerestory windows. The chancel will be 31 feet wide, and 39 feet deep. To the right of the chancel will be the choir room, 10x20; and to the left will be the organ chamber, 12x21 and 53 feet high. The organ to be erected in this chamber will be a grand affair, and will be the largest one ever seen in the West. Connected with the chancel, on the left, will be the vestry, 16x16 feet. The clerestory will be supported by columns, 31 feet high. All the ceilings will be of groined arches in plaster. The arch ribs, corbels, panels and cornices will be of fine stucco. The interior will all be wainscoted. The basement will contain a chapel, Sunday-school rooms, Chapter rooms, Bible class room, vestry rooms and furnace rooms. The general appearance of the structure will be grand and imposing.

It is hoped that, by Christmas, the new Cathedral will be sufficiently advanced, to admit of its being used for Divine Service.

Grand Rapids Convocation.

Correspondence of the Living Church.

This body held its first semi-annual meeting at Greenville, on Tuesday and Wednesday, the 14th and 15th inst. The attendance on the part of the clergy was not as good as usual. Besides the Bishop, there were present Rev. Messrs. Pritchard, of Ludington; Flower, of Sangatauk; Morris, of Grand Rapids; Noble, of Ionia; Babcock, of Whitehall; C. W. Wood, Grand Rapids; and Sparling, Missionary in charge of Greenville. Rev. J. W. Bancroft, of the Kalamazoo Convocation, was also present.

On Tuesday, 7.30 P. M., Evening Prayer was said by Messrs. Morris, Noble and Pritchard. Mr. Flower preached the Convocation Sermon, having for his subject, "The Kingdom of God." It was an interesting review of a sermon by a Congregationalist, entitled, "Sectarianism, the weakness of Protestantism," in which a new church, combining all the present organizations, was recommended to be set up as the visible means of unity. The preacher pointed out the visible Church established by Christ and His Apostles, as that Kingdom of God upon earth which embraces all Christian people.

As is the custom, the topic of the sermon was open for discussion. Rev. Messrs. Pritchard, Babcock, Bancroft, and Bishop Gillespie spoke, setting forth the Kingdom, in its internal and external relations.

On Wednesday morning, after brief devotional exercises, conducted by the Bishop, Mr. Morris read a paper on "Parochial Visiting." Mr. Noble earnestly advocated its importance.

Morning Prayer, and the Ordination of Rev. Mr. Sparling to the Priesthood, took place at 10 o'clock. Mr. Pritchard presented the candidate. The Sermon was by Mr. Noble. Mr. Sparling has served in the Diaconate for three or four years, and came into the Church from the Methodists.

The afternoon work was a business meeting at 2 o'clock, and a Children's service at 4 o'clock, with a sermon to children by Mr. Babcock; the service being that of the Sunday School, and conducted by the Missionary in charge.

The evening programme was quite interesting. The attendance was larger than at any of the previous services. Messrs. Flower and Morris officiated, using the Missionary Service. The first subject for discussion, "The Local Diaconate," was opened by Mr. Pritchard. There was quite a spirited discussion, nearly all the clergy taking part. The support, and the respect which a semi-secularized Diaconate would meet, were the lines of thought. The next subject, "The importance of a Rectory," was opened by Mr. Ward. Mr. Noble and the Bishop illustrated it practically, by the recital of instances where the importance was obvious.

At the close of the meeting, the Bishop congratulated the Mission upon its renewed life and prosperity.

SEPTEMBER, 1880.

Current Events.

—Earthquake shocks were felt in Switzerland on the 10th inst.

—The St. Gothard Tunnel line is expected to be in running order by April, 1881.

—Negroes, either free or foreign subjects, have been forbidden to land in Cuba.

—The receipts at a recent advertised lecture by Dr. Tanner, at Lawrence, Mass., were only \$2.75.

—A Bulgarian Society has been formed at Philippopolis, for promoting education in Macedonia.

—"The Dutch have taken Holland;" that is, the Albanians have taken Dulcigno from the Turks.

—Mount Baker, Washington Territory, is in a state of violent eruption, with ascending streams of fire and smoke.

—The wonderful horse, Maud S., trotted a mile in Chicago, on the 18th, in the unprecedented time of 2.10.

—Asia Minor is in a very bad condition. The country is over-run with tramps, whose number is estimated at 200,000.

—Since March 1st, Chicago packers have killed 2,400 hogs, an increase of 845,000 over the corresponding time last year.

—The Serbian Government proposes to introduce a bill to settle the Jewish question, as provided for in the Treaty of Berlin.

—The report that an insurrection had broken out in Herat; and that the governor of the place had been murdered, is contradicted.

—Six Japanese commissioners are in this country for the purpose of visiting our prisons, to observe the system of punishment, etc.

—The principal cattle-raising district of Russia, Volhynia, is afflicted with a virulent form of rinderpest, which is doing great damage among the herds.

—The British steamer Anglia, which left Boston on the 2d, came in collision with the bark Iron Gate, and went to the bottom. All hands were saved.

—The fall trade in the East is said to be very good and steady. There is no great rush, though 25 to 30 per cent. advance on the same period last year, is reported.

—The English Government is still undecided what to do with Candahar. It will probably be treated to what all along seems to have been intended—annexation.

—It is said that Dean Stanley is coming to America to investigate the Church and State Question; that is, to see how the Church gets along without the State.

—George Bancroft, the historian, will be 80 years old next month, and is still vigorous in health. He is a hard worker, and much of the time keeps two stenographers busy.

—The total receipts of forty railroads in America during the month of August were \$16,310,450, against \$12,572,660 in August, 1879. There has been an increase in mileage of 17 per cent.

—Trichine are by no means confined to pork. Two French soldiers have lately died of trichinosis, contracted by eating geese. The dangerous parasite has been detected, also, in fish.

—The ceremony of unveiling the statue at the national cemetery at Antietam, occurred on the 17th, under the direction of the Grand Army. The monument was erected at a cost of \$30,000.

—The news from the Florida orange crop is almost as uncertain and variable as that concerning the annexation of Dulcigno. It is now said that the crop will be fully as large as last year's.

—The Marquis Tseng, Chinese envoy, has gone to St. Petersburg, to assure Russia of the peaceful intentions of China, and to ask for the appointment of an ambassador extraordinary to Peking.

—Edison is not dead, as some have feared. The North American Review says that he has completely solved the problem of electric light; and will tell all about it in the October number of that magazine.

—During the recent storm in the tropics, the island of Dominica, in the West Indies, was rained upon in torrents for four days and nights, while high winds swept the sea upon it; with the result of almost total submersion, and the destruction of crops. No loss of life is reported.

—The report on education, presented to the British Wesleyan conference, stated that there are 179,900 day scholars. The average attendance during the past year was 123,972. The total income was \$1,055,860, of which the government furnished \$483,520.

—Active preparations are being made by the city authorities and a number of civic societies, for a grand celebration of the 150th anniversary of the founding of Baltimore. The festival will begin October 11, and continue five days.

—King Christian, of Denmark, has honored Sara Bernhardt with a royal crown in diamonds, suspended to the ribbon of the Order of the Danebrog. Only two persons have received this distinction before, both singers, Mmes. Trebelli and Nilsson.

—The seven largest Congregational churches in this country are: Plymouth, Brooklyn, 2,549 members; Chicago, First, 1,193; Central, Brooklyn, 1,048; Broadway Tabernacle, New York City, 968; Church of the Pilgrims, Brooklyn, 968; Church of the Disciples, New York City, 847; Oberlin First, Ohio, 743.

—Senor Juan Eugenio Hartzenbusch, whose contributions to Spanish literature extend over half a century, and who was for many years director of the National Library at Madrid, is dead. One of his comedies, "Los Amantes de Teruel," is considered to be the best modern play in the Spanish language; toward the latter part of his career he devoted himself to historical researches. His last contribution to literature was an annotated commentary on Don Quixote.

—Larkin G. Mead, the sculptor, has just shipped from Florence, Italy, to America, the models for the two remaining bronze groups for the Lincoln monument at Springfield, Ill. He is now engaged on studies for a statue of Gen. Sutter, the California pioneer, at whose mill gold was first discovered in that State.

—The work of taking the census of the Indians of the United States will be begun October 1, under the supervision of Maj. John W. Powell, director of the bureau of ethnology of the Smithsonian Institution. The census will include an enumeration of the Indians by approximate ages, vital statistics collected by United States surgeons located on different reservations, educational statistics collected by government teachers, and industrial statistics gathered by special agents.

—An attempt has been made, in England, to wreck the Northwestern Express train. This train which comes from Edinburgh and Glasgow, it appears, was supposed to carry among its passengers the Russian Grand Duke Constantine, Admiral Popoff, of the Russian navy, and some other Russian officials who had been visiting Greenock. The Nihilist refugees in England, it is believed, had concocted the plan of blowing up the train. By a most providential interposition, this well-laid plot failed of accomplishment, although the escape was a very narrow one. Near the station of Busby, a village not far from London, some plate-layers, working on the track, discovered, at a spot over two hundred yards from the village, some fish-plates which had been tampered with. The foreman of the plate-layers made an examination, which resulted in the discovery that four pounds of dynamite had been placed under the plates. The plates which joined two of the rails had been removed and the dynamite placed underneath. The dynamite was connected to an india-rubber tube containing gunpowder. The locomotive in its passage out of this tube in half, but at a point where, by an almost miraculous accident, the percussion caps which had been intended to fire the dynamite had been misplaced. They failed to explode, and the train passed in safety over what was destined to blow it and its passengers into eternity. The train had passed only a few minutes when the discovery was made. Intelligence of the affair was at once sent to London, and the most skilled detectives of Scotland Yard with their foreign auxiliaries, are now seeking to discover those who devised and tried to execute this horrible plot. Happily the chances of their detection are good. A careful record is kept of all refugees from Russia, and suspicion already attaches to a lady and gentleman who have been often seen near Busby, and to some companions of theirs who frequently met them at a house near that place.

A Singular Poor Box.

Written for the Living Church.

Do you know much about Sweden—that land of deep lakes and rushing rivers; of lofty fir trees and fragrant pines and birches—that land of Gustavus Vasa and Charles XII—the home of the far-famed Linnaeus, and the sweet voiced Jenny Lind—the land of strange story and peculiar ways?

Some of the most graphic descriptions of the country and the people, and the singular usages in different localities, you will find in Hans Christian Anderson's "Pictures of Travel."

That good and learned Dane has done us, who have to stay at home, a very great kindness, in bringing to us the places and things that otherwise we could not see. Some people, who go from country to country, shut up within their own minds all the knowledge that they acquire; but one who is truly beneficent, loves to share with the less favored whatever good he himself enjoys.

Such a generous soul was our beloved Hans Christian; and, all over the world, people have been made brighter and happier by his profitable and amusing narrations.

I am thinking of him just now, at the lake of Silgan, when he visits the Rattvik Church, "shining white, like a swan on the green lake."

Out of the church door stands the Poor Box, called "Lazarus,"—a very strange wooden image representing a beggar.

I have seen all sorts of receptacles for the alms of the people,—velvet pockets poked at you from the end of a long staff, straw baskets, hats, wooden platters, silver plates, pewter basins, and, at one time, the large hand of man; but this Swedish idea is certainly a most suggestive one, and must impress those who are rich and yet niggardly.

One will surely recall the parable in the Gospel, and the sad penalty of neglecting the needy children of God, and spending upon one's own worldly appetites and lusts, the treasure that is lent for the Master's service.

To us, every poor box should be a Lazarus, representing positive suffering and necessity.

Then, our hand will be freely outstretched, to give, as we have been blessed, either of our abundance, or of the little that we possess.

F. B. S.

Long Pastorate.

Correspondence of the Living Church.

The recent notice in your columns, of the prolonged ministry of the late Rev. Samuel Nichols, D. D., and of the Rev. John Brown, D. D., calls to mind the long service of the Rev. Frederick Holcomb, D. D., who died at Watertown, Connecticut, in the early summer of 1872, after a ministry of nearly sixty-one years. For many years, he was the sole survivor of those ordained by the Right Rev. Abraham Jarvis, the second Bishop of Connecticut.

His long ministry was almost wholly an active one; and, what in this age of change and unrest, is most remarkable, was wholly exercised within a circuit of twenty miles.

The hallowed influence of a ministry like this, far-reaching and mighty, who can estimate? Only the Great Day shall make it known.

W. E. H.
TURN, N. Y., Autumn Ember week, 1880.

The Church at Denver.

Correspondence of the Living Church.

Having been unexpectedly called to Denver again, I had the pleasure of being present at the opening of Wolfe Hall. Dean Hart officiated, and made a very appropriate address. The number of pupils was greater than at any previous opening, being 98, forty of whom are boarders. It is hoped that the enlarged accommodations, added this year, will all be needed. The very efficient management of the Principal, supplemented by the aid of a corps of competent assistants, has brought the school into high esteem, and its prospects for the future are most promising.

Bishop Spalding officiated at the opening of Jarvis Hall; and that Institution also made the best beginning in its history. I visited it the next day, and found there 36 pupils, 16 of whom are boarders. It will, no doubt, grow in size and influence, as the years roll on.

Denver is growing astonishingly. New buildings are going up in every direction. The development of the mining interest, at Leadville and other places, brings a great deal of money to Denver, and adds largely to its population, as it does to that of the State; it is now estimated at 200,000.

Bishop Spalding came to Colorado in 1874, so that this year is the seventh of his episcopate.

The increase of the Church during this period will be seen from the following statement:

	1874.	1880.
No. of Clergy at work,	8	23
" Self-supporting Parishes,	2	7
" Churches,	14	26
" Rectories,	3	9
Value of church property,	\$56,400.	\$110,750.
" School and other property,		129,250.
No. of persons baptized,	155	288
" Confirmed,	52	112
" Communicants,	618	1544
" S. S. Teachers and Pupils,	731	1605
" Families,	400	1669
" Souls,	1500	6317
Offerings for all purposes	\$5,651.00	\$28,888.00

There are now five buildings in course of erection; the Cathedral, which is to cost \$75,000; the deanery, \$10,000; two Churches, and one rectory.

There is not now one dollar of debt on any Church in the Jurisdiction.

This is certainly a most interesting and encouraging comparison, and is calculated to make givers to Bishop Spalding's field, feel that their money has been wisely used, and that they can safely continue to send him funds for the carrying on of his work. If I may be permitted to indicate some special objects to which money might be wisely applied, I suggest (1) endowments for Wolfe and Jarvis Halls, and for the Episcopate; and (2) for scholarships in the schools. The latter might be established for the benefit of the children of clergymen, especially. Few western missionaries are able to send, at their own cost, to these schools; and I know of no object that has a more legitimate claim upon the hearts and pockets of our wealthy laymen than this. In most cases, it is impossible for such missionaries to properly educate their children at home; and it is certainly not to the honor nor for the good of the Church that they should have to grow up in ignorance. The value of a scholarship is three hundred dollars a year.

What I wrote you in my last about "washouts," might all be repeated in this. For several days we had no mail from the East; and none from the South, for even a longer period. We hope the floods are over now, as it scarcely ever rains here after the first of September. The number of pupils in the schools has considerably increased since the opening on Sept. 8. N. M. LAS VEGAS, N. M., Sept. 13, 1880.

Church News.

FOND DU LAC.—We clip the following items from the Wisconsin Calendar:

Sheboygan Falls.—Saint Peter's Church has been much improved and rendered more fit for its holy uses by the addition of carpets for the chancel and matting for the nave. The windows also have been ornamented and the light subdued by colored coverings, and the walls and ceiling calcolimated in pleasant tints.

The Indians connected with the mission at Oneida appear to be attached to the Church, the missionary and the school, very strongly. They are all improving very decidedly. The mission is a great help to the well disposed, and tends to keep the vicious ones somewhat within bonds. The Mission School is of the very greatest importance in our work; it is an arm of the mission influence that ought to be sustained fully. The enemies of the Mission, and of improvement, are bitterly opposed to the school, while their friends are in favor of it. The baptisms for the last quarter have been: Infants, 18; Burials, 13; Offerings, \$190; Services, 49; Holy Communion, public, 3, private, 6.

St. Peter's Church, Ripon, is hoping to add to the church building an appropriate chancel. Plans have been asked from Mr. Richard M. Upjohn, of New York, who will visit the parish sometime in the month of September. The expenditure of money proposed is very moderate in amount, but the work, no doubt, will be honest and reverent.

The friends of the Rev. J. A. Davenport (and they are very numerous), will be glad to know that he is rallying from the severe sickness with which he has been afflicted, and hopes very soon to resume a portion of his accustomed labor.

MISSOURI.—The School of the Good Shepherd, St. Louis, opened with all its departments full. The Bishop, Rev. Drs. Ingraham, and Schuyler, Messrs. Reed and Wright, and a large number of the patrons of the school, were present. A short service was said by the Chaplain,

and an address made by the Bishop. All seemed very happy. The Rev. Dr. Ingraham, by reason of his removal to Carondelet, has been compelled to resign his position as Chaplain, and the Bishop has appointed the Rev. Mr. Wright. A beautiful white marble memorial altar has been placed in the Oratory of the Sisterhood in memory of one recently deceased.—Church News.

OHIO.—Milnor Hall, Gambier, has recently been the recipient of a very acceptable gift, at the hands of the well-known firm of C. H. Meneely & Co., of Troy. We refer to a beautiful bell, sweet and powerful in tone, and which they have appropriately named—*Scientia*. On one side of it are engraven the words—"Milnor Hall, 1834, on the other—C. H. Meneely & Co., 1880."

English Church Items.

The Bishop of Lincoln was about the only one of the English House of Bishops, who openly and manfully opposed the Burials Bill, from his seat in Parliament. In recognition of this fact, a clerical testimonial, in the form of "An Address of Thanks," was gotten up, and signed by 1000 clergymen outside of the Diocese of Lincoln, and by over 600 within his Lordship's Diocese. It has now, however, says *John Bull*, "assumed a more substantial and practical shape, one in which the Faithful Laity are also invited to join, by the organization of a Committee promoting the establishment of the new Bishopric of Southwell, which is to comprise the counties of Derby and Nottingham."

It was felt by many supporters of the original movement, that—in recognition of the Bishop of Lincoln's noble action against the Burials Bill, something more substantial than a mere vote of thanks should be offered to him, in which the earnest-minded laity as well as the clergy might take part.

The accomplishment of the object named, by diminishing the size of the Bishop's diocese, would materially lessen his Episcopal labors. The sum of £38,000 is still required for the endowment of the proposed new see of Southwell, besides a further sum for the Episcopal residence.

The controversy about the propriety of attending the Church Congress has again commenced amongst "Evangelical men;" but it has been promptly snuffed out, by the judicious editor of the *Record*. He has, however, printed a letter from the Dean of Ripon; and it is painful to find the very rev. gentleman still stirring up strife among brethren. We know that, if physiologists be trusted, the fibres of the brain undergo a species of ossification in extreme old age, and that it is impossible afterwards to get a new idea into it. Still, one would have thought that between men who were members of one Church, ministers at one Altar, readers of one Bible, believers in one Creed, and assenters to one Prayer Book, the difference could not be so great as to justify this bitter sectarian tone. Dean Close concludes with the following pious ascription:—"May God forgive what is wrong, and bless what is right, in this letter, for His dear Son's sake." "Amen to that sweet prayer!"—Church Times.

The Church in Maryland.

From our Baltimore Correspondent.

BALTIMORE, SEPT. 20, 1880.

With the return of most of our Rectors to their parishes, Church work has been resumed in this city, in all its various branches. Sunday schools, which have been closed during the summer, have been re-opened. Mothers' Meetings, which form a part of the organized work of many of our parishes, are arising from their state of suspended animation, and Parish Guilds and Brotherhoods, are preparing for their fall and winter work.

But, though the city Rectors, with few exceptions, have enjoyed the summer vacation, which they had so well earned by hard labor during the past year, I am glad to be able to say that their Church doors have not been adorned with the summer notice so common in some other cities, "Closed for repairs." Mount Calvary Church, it is true, has been undergoing great improvements, in the shape of newly frescoed walls, and a new and imposing Reredos; but there has been no intermission of services. The daily and Sunday Celebrations and Services have been regularly held in the basement of the church. The work of improvement in this beautiful church is not yet completed, although it was used for services last Sunday.

If any of your readers have examined carefully the Journal of our Diocesan Convention, recently published, he must have come to the conclusion that the office in which it was printed, was destitute of that important individual—a proof-reader. The errors are simply wonderful. As for instance: In the table of parochial statistics, one parish in Baltimore county, which reports but fifteen families and eighty-five individuals in the cure, is made to report also, twelve adult Baptisms, twenty Confirmed, fifty added to the number of Communicants; the total number of which is two hundred and fifty-five. This is only one instance among many. In the address of the Bishop, the same absence of careful proof-reading is noted. Indeed, so many errors are there, that we understand that the Bishop was seriously considering the propriety of re-publishing his Address in pamphlet form.

The statistics, however, in reference to this city, are correct; and from them we learn that the Church is doing good Missionary work, among the masses in our midst. We have five regularly organized Missions in as many different portions of our city, in all of which the work is faithfully carried on by the clergy in charge, assisted by a number of earnest and zealous laymen. The statistics of these show three hundred and fifty-four families, forty-three Baptisms, seventy-two

Confirmed, and three hundred and forty-three Communicants. S. George's Chapel, one of the five above mentioned, will soon take steps toward effecting a regular parish organization, under the name of S. George's Memorial Church. A vigorous effort will also be made to erect a new church building, as a Memorial to the late Bishop Whittingham; at whose earnest suggestion, the present location for the Mission was chosen, and Services commenced. This work is in charge of the Rev. Dr. Hammond, who conducts the Services of the Church, as far as practicable, in accordance with the principles set forth in the Prayer Book. The Holy Communion is celebrated every Sunday morning at 7 A. M., and there is a second celebration on the first Sunday in the month, at 11 A. M. A Service, designed especially for the children, is held every Friday evening, at 7:30 o'clock, and there are two regular sessions of the Sunday School. It is hoped that daily Prayer will soon follow.

Bishop Pinkney has returned from the White Sulphur Springs in Virginia (where he has been spending some time), with renewed vigor for his many and great labors. There are few, if any, Bishops in the Church who are capable of performing so great an amount of work, and who are so unsparring of their strength in crowding duty upon duty, as our own Diocesan. There are no particular items of Church news, which I can give you at present; but I shall endeavor to keep your readers well posted in regard to all matters of interest to the Church as they may occur in this portion of the ecclesiastical world. P.

Duelling at Universities in Germany.

Those fond American fathers, who are constantly sending their sons to German Universities, will do well to read a letter, written from Halle, by a scholar of Trinity College, Cambridge. It would not be pleasant to have their dear Johnny come home, with the end of his tipped nose cut off, or his rosy cheek slashed across. He says:

HALLE, July 25.—To-day I have seen vivisection; but it was voluntary vivisection—I mean some German students fighting duels, and making butcher's meat of each other's faces. One of the combatants is a big, vulgar-looking fellow, his face already nastily scarred. The other, a little lame man, with a fair-sized moustache. These slash away some dozen times before they hit. It is announced that the duel is to last thirty minutes, unless a bad hit is made. Again a few small cuts come first, and then more and more. The big man has his lip cut again and again, and his forehead and cheek; the little man is even worse. Soon after each round, the doctor has to sop up their faces with a sponge. The blood pours down; some students, standing by, drink beer and eat bread and sausage. At last the little man gave the other what they call a deep cut, on the forehead, and the end is announced; the small fellow was beaten, for he was too weak to go on. I now for the first time see his face; I never saw anything so dreadful. Supported by some students, he hobbled off, more than half his face literally one sheet of blood; the moustache crimson, the black hair rinsed, the collar and breastplate covered with wet and half-congealed blood; and, underneath, the remains of former contests. As he walked off, I felt such disgust as I never remember feeling before. There were two more to come, but I could stand it no longer, and came away. But I am glad to have seen this duelling. No doubt it requires a considerable amount of pluck; but anything so utterly and unspeakably hideous, I have never before seen. And this is manly and chivalrous, they say! The unpleasant accompaniments of chivalry intensified, and without a spark of its beauty. T. B.

Modification of the Parish System.

The Rev. Dr. Langdon, in a late number of the *Standard*, suggests the following changes, as in his judgment, desirable:

1. The gradual and ultimate transference of the fee of parish property from local corporations to the Diocese; leaving to the Vestry only the usufruct in trust.
2. The prevention of hasty parochial organization, when the conditions make it an unreality.
3. The exclusion of non-communicants from the Vestry.
4. Important modifications in the mode of calling or appointing Rectors, by which the Bishop and the Diocese shall be sharers with the parish in such appointments.
5. Relieving the Rector from direct pecuniary dependence on his parishioners for his support.
6. Securing to the Rector on all questions affecting himself and his official ministrations, a practical power of appeal, from the Vestry, first to the whole body of the communicants of his Parish, and, secondly, to his Bishop in council.
7. As a necessary balance for such measures on one side, there must, of course, be provided some impartial, effective and Churchly mode by which a Parish or a Vestry can be protected from the tyranny, or the folly, or the distasteful practices of an unworthy or impracticable Rector; or by which they can, if necessary, be relieved of him, without taking law, justice and equity into their own hands.

Bishop Penick writes very cheerfully of his new station at Cape Mount, in Liberia. It is four hundred feet above the sea, escaping thus much of the malaria. It has also the best drinking water in the Republic. The missionaries have completed two dwelling-houses for teachers, and have room for one hundred and fifty boarding scholars. Twenty acres of the farm land are cleared, three thousand coffee trees planted, and all the African staples of fruit and food. They owe no debt, and have six months' supplies on hand to procure food. He left six helpers and eighty-three scholars at the mission. Six thousand dollars will cover all the money outlays made for everything that produced these results.—Episcopal Register.

JAMAICA.—The election of a bishop for this diocese, in the room of Bishop Tozer (resigned), resulted in the choice of the Rev. E. Nuttall, incumbent of St. George's, Kingston. The election was almost unanimous; and, on the result being announced, the members of the Synod rose, as by a single impulse, and sang the Doxology. That, and not the *Gloria in Excelsis*, was the right expression of joy and praise. This last should be reserved for the Communion Office.

Church Calendar.

OCTOBER, 1880.

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

NOVEMBER.

- 1. Monday. All Saints.

Thou art the God of my strength, why hast Thou put me from Thee? and why go I so heavily, while the enemy oppresseth me? O send out Thy light and Thy truth, that they may lead me; and bring me unto Thy holy hill, and to Thy dwelling.

PSALM xlii. 2, 3.

Send out Thy light and Thy truth, that they may shine upon the earth; for until Thou enlighten me, I am but as earth without form and void.

Join Thou me to Thyself with an inseparable band of love; for Thou alone dost satisfy him that loveth Thee, and without Thee all things are vain and frivolous.

THOMAS A. KEMPIS.

Send out Thy light! for all is dark around me, I cannot see Thy Hand, nor hear Thy Voice. Send out Thy light! I weary in this darkness; Bid Thy poor trembling child with hope rejoice.

Send out Thy light! and lead me, Father, lead me, Beyond this darkness, sorrow, and unrest. Send out Thy light! and guide me, worn and weary, To the calm shelter of my Saviour's Breast.

The Beginning of the End.

From the Dominion Churchman.

The letter from the LIVING CHURCH, which we publish in another column, furnishes somewhat instructive reading. In Ottawa the Reformed Episcopal Church made a bold spurge, and received its chief recruits from the congregation which has the reputation of being "Low Church," but which was still too "High" for certain of its members.

One gentleman, already a Presbyterian in England, and who may be presumed to have had some lingering belief in the virtue of consecration by somebody, came across the Atlantic and had the hands of those "Bishops" laid on his head. He seems, however, to have had a distrust in the "Bishop" who was his consecrator, and it is said, bullied the Recording Secretary to substitute in his parchment the name of another "Bishop" who was present, but who had once been a "lawful minister," i.e., a lawfully ordained minister of the Church.

People all round were laughing at this crowning piece of tomfoolery. Indeed, the Primate, with his fine appellation of "Most Reverend," has done more than anything else to turn the whole thing into ridicule, and show the absurd inconsistency of the new Reformation. By degrees the most sensible men have had their eyes opened to the imposition on their credulity, and have already left the "Reformers," many expressing their great sorrow at their attempt to play at schism.

Living faith is faith continually at work; it is always exercising itself in various modes and ways, but pre eminently in the application of the finished work of Jesus, and it is the mainspring of all holiness.—Rev. Capel Molynaux.

Missionary Work in the Diocese of Springfield.

We have been favored with a copy of a letter, written in the course of last month, by a Missionary in the Diocese of Springfield, to a prominent layman of Illinois, not a resident of Chicago. We print most of it in our columns, not only as it contains an interesting record of missionary life and work, but also, in the hope that it may suggest an example which many others of the laity might follow, with benefit both to themselves and to the Church of God.

DEAR MR.—Your generous contribution for the Springfield Missions has just come to hand. On behalf of all interested in Church progress here, I offer most sincere thanks, as well as on behalf of myself and family.

Our Bishop requests me to give you a statement of work done in the Champaign Associate Mission. During the two years since I began here, new missions have been organized in Urbana, Sadorus, Condit, Philo, Homer, Monticello, Thomasboro, and Sidney; that is, one every quarter of a year. The three counties—Champaign, Piatt, and Douglas—are now reporting 121 communicants, instead of the 28 reported by my predecessor. We do not include Mansfield and Rantoul among these, although services from here have been rendered them when vacant; giving them a monthly Communion, and keeping things alive. We have 45 subscribers to the LIVING CHURCH; have scattered several hundred tracts; have induced people to buy nearly 300 prayer books and 100 hymn books.

Before May last, my Sunday services with sermon were given at Urbana, at 9 A. M.; at Champaign, at 10 1/2 A. M., with Sunday School; at Condit, three miles north, at 3 P. M., and at Thomasboro, three miles east of there, at 7 1/2 P. M. This was on every other Sunday; on the alternate days I had only three services besides Sunday School. The average number of people who are brought to our services now, in each round of the circuit, is 575, as compared with about 100 (at the outside) three years ago.

We have now Rev. E. M. Pecke to take Urbana, Rantoul, Condit, and Thomasboro, since May 1st last. I had the privilege of training for the diaconate, and presenting for Ordination, last December, Rev. J. G. Wright, who has officiated bi-monthly at Sadorus, but he goes this month to Altamont.

I am hoping soon to have Mr. Pecke relieve me of several points, when the Bishop finds a man for Rantoul, so I shall have time to open up new points. Of the eleven additional missions reported in our diocese last May, for the year, five had been organized in this circuit. You have the comfort, therefore, of aiding a growing work.

August 24, 1880.

Is it Regular?

Correspondence of the Living Church.

In a recent issue, mention is made of a clergyman, absent from his parish through illness, whose place was being supplied by a gentleman, "till lately a Presbyterian minister," who has been licensed by the Bishop "to preach and hold Divine Service." Will you allow me to inquire, whence the authority for such action is derived? Is it in accordance with Canon Law, or with the theory of the ministry, "as this Church hath received the same?"

The question of piety or of attainments, would, it seems to me, find here no place. The only position accorded to one "studying for Holy Orders," would be that of a Lay Reader. The duties of that office, and its restrictions, are sufficiently defined in the Digest. Nowhere in the Church's formularies, is there any recognition of an undaunted man, as a preacher of the word.

Principle, real and vital—not mere expediency—is here involved. If, however, there be no such thing as the Grace of Orders, let us do away with the restrictions and safeguards, by which they are surrounded. And we may logically go still further and dispense with them altogether.

If those who come to us from without are already "armed and equipped" for the fight, why the meaningless ceremony of re-ordination? But, if on the other hand, this Ministry is of God, it is for us to guard it ceaselessly, and to take care that it be not degraded in the eyes of men. Sept. 13, 1880.

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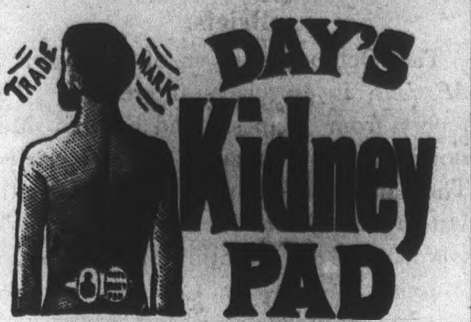
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Advertisement for Pullman Palace Sleeping Cars. Includes text: 'PULLMAN PALACE SLEEPING CARS, C. B. & Q. Drawing Room Cars, Horton's Reclining Chair Cars, C. B. & Q. Palace Dining Cars, by this Route'

Advertisement for Detroit R. R. Time Tables. Includes text: 'DETROIT AND BAY CITY RAILROAD. Short line to the Saginaw Valley. Trains leave Third Street Depot as follows, by Detroit time, and pass Woodward Ave. Depot 30 minutes later.'

Advertisement for Michigan Central Railroad. Includes text: 'MICHIGAN CENTRAL RAILROAD. Arrival and departure of trains. Depot foot Third Street. Ticket offices, 154 Jefferson Ave., and depot. All trains arrive and depart on Chicago time.'

Advertisement for Great Western Railway. Includes text: 'GREAT WESTERN RAILWAY. Depot foot of Third and Brush streets. Trains run on Detroit time. Atlantic Ex.—Ar. 10 p.m., Lv. 4 a.m. Day Ex.—Ar. 6:30 p.m., Lv. 8:35 a.m. New York and Boston Ex.—Ar. 9:45 a.m., Lv. 7 p.m. Detroit Ex.—Lv. 12:45 p.m. Steam boat Ex.—Ar. 7 a.m.'

Advertisement for Flint & Pere Marquette Railway. Includes text: 'FLINT & PERE MARQUETTE RAILWAY. Depot foot of Third Street. Ticket offices, with Michigan Central R. R., 154 Jefferson Ave., and in depot. Trains run by Detroit time.'

Advertisement for Canada Southern Railway. Includes text: 'CANADA SOUTHERN RAILWAY. Depot foot of Third Street. Detroit time. Buffalo Trains. Atlantic Ex.—Lv. 4 a.m., Ar. 9:45 p.m. Fast Day Ex.—Lv. 12 p.m., Ar. 4:55 p.m. Lightning Ex.—Lv. 11:15 a.m., Ar. 9:45 a.m.'

Advertisement for Wabash Railway. Includes text: 'WABASH RAILWAY. The Great Fast Through Route to West and Southwest. Three Express trains leave Detroit and Toledo daily, except Sunday. Det. to C. S. R'y.—7:30 a.m., 3:10 p.m., 6:30 p.m. Toledo, Wabash R'y.—10:05 p.m., 4:40 p.m., 12:05 a.m.'

Advertisement for Detroit City R'y. Time Tables. Includes text: 'Detroit City R'y. Time Tables. Jefferson Avenue, 3/4 Miles. Leaves going East: 6:10 a.m., Mt. Elliott Ave. 6:30 a.m., last car, 10 p.m., Sunday, 9 a.m., 9:30 a.m. Cars run every five minutes till 7 p.m.'

Advertisement for Detroit City R'y. Time Tables. Includes text: 'Woodward Avenue, 3/4 Miles. Leaves going North: 6:54 a.m., R. E. crossing, 6:58 a.m., last car, 11:00 p.m., Sunday, 8:54 a.m., Sunday, 9:00 a.m. Cars run every six minutes till 8 p.m.'

Advertisement for Detroit City R'y. Time Tables. Includes text: 'Michigan Avenue, 3/4 Miles. Leaves going West: 6:00 a.m., Junction, 6:00 a.m., last car, 10:00 p.m., Sunday, 8:48 a.m., Sunday, 8:48 a.m. Cars run every six minutes till 10:30 p.m.'

Advertisement for Detroit City R'y. Time Tables. Includes text: 'Gratiot Avenue, 1/2 Miles. Leaves going South: 6:00 a.m., Dequindre St. 6:55 a.m., last car, 10:00 p.m., Sunday, 8:00 a.m., Sunday, 8:55 a.m. Cars run every fifteen minutes till 10:30 p.m.'

Advertisement for Detroit City R'y. Time Tables. Includes text: 'Cass Ave. & Third St., 3/4 Miles. Leaves going North: 6:48 a.m., Stables, 6:18 a.m., last car, 10:30 p.m., Sunday, 10:00 a.m., Sunday, 9:30 p.m. Cars run every eight minutes till 9:30 p.m.'

Advertisement for Detroit City R'y. Time Tables. Includes text: 'Congress & Baker St., 1/4 Miles. Leaves going East: 6:00 a.m., Randolph St. 6:30 a.m., last car, 10:00 p.m., Sunday, 9:30 a.m., Sunday, 9:40 a.m. Cars run every ten minutes till 8:30 p.m.'

Advertisement for Thomas Pratt & Sons. Includes text: 'THOMAS PRATT & SONS. CLERICAL TAILORS, HATTERS, ROBE, CASSOCK, SURPLICE, AND VESTMENT MAKERS, ILLUSTRATED.

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

Advertisement for C. & N.W. Route. Includes text: 'And forms the following Trunk Lines: Chicago, Council Bluffs & California Line. Chicago, Sioux City & Yankton Line. Chicago, Clinton, Dubuque & La Crosse Line. Chicago, Freeport & Dubuque Line. Chicago, La Crosse, Winona & Minn. Line. Chicago, St. Paul & Minneapolis Line. Chicago, Milwaukee & Marquette Line. Chicago, Green Bay & Lake Superior Line.'

Advertisement for C. & N.W. Route. Includes text: 'Council Bluffs, Denver, and California Line. Is the best route between Chicago and all points in Iowa, Dakota, Nebraska, Wyoming, Colorado, Utah, Nevada, California, Oregon, China, Japan and Australia. Its St. Paul and Minneapolis Line is the best line between Chicago and all points in Northern Wisconsin and Minnesota, and for Madison, St. Paul, Minneapolis, Duluth, and all points in the Great Northwest. Its La Crosse and Minnesota Line is the best route between Chicago and La Crosse, Winona, Rochester, Owatonna, Mankato, St. Peter, New Ulm, and all points in Central Minnesota and Dakota. Its Green Bay and Marquette Line is the only line between Chicago and Janesville, Watertown, Fond du Lac, Neenah, Menasha, Oshkosh, Green Bay, Marquette, Houghton, Hancock, and the Lake Superior Country. Its Freeport and Dubuque Line is the only route between Chicago and Elgin, Rockford, Freeport, and all points via Freeport. Its Chicago and Milwaukee Line is the old Lake Shore route between Chicago and Highland Park, Waukegan, Racine, Kenosha and Milwaukee, and the best route to Sheboygan, Manitowish, Green Lake and Ripon. It is the only road in the West running Pullman Hotel cars between Chicago and Council Bluffs, and Bear in mind no other road runs Pullman Hotel Cars, or any other form of Hotel Cars THROUGH between Chicago and the Missouri River. All Ticket Agents can sell you through Tickets by this Route. It is the only road running Pullman Sleeping cars either way between Chicago and St. Paul, or any point North of Chicago. New York Office, 415 Broadway. Boston Office, 5 State Street. Omaha Office, 124 Farnam Street. San Francisco Office, 2 New Montgomery Street. Chicago Ticket Offices, 62 Clark Street, under Sherman House; 75 Canal, cor. Madison Street; 39 State, cor. Randolph Street; Palmer House; Grand Pacific Hotel; Kinzie Street Depot, cor. West Kinzie and Canal Streets; Wells Street Depot, cor. Wells and Kinzie Streets. For information, folders, maps, etc., not obtainable at Home Ticket Office, address any agent of the company. "THE GREAT ROCK ISLAND ROUTE" Calls your attention to the following REASONS WHY, if about to make a Journey to the GREAT WEST, you should travel over it: As nearly absolute safety as is possible to be attained. Sure connections in Union Depots, at all important points. No change of cars between Chicago, Kansas City, St. Louis, St. Paul, and other points. Quick, thorough service because carried on Pullman Hotel Cars. Dining cars, and in which the best of food is served. Pullman Sleeping cars, in which the best of accommodations are provided. Through routes to all important points in the West. The most direct route for all points West and Southwest. For further information, time-tables, maps or folders, call upon or address R. R. CRAWFORD, E. ST. JOHN, Vice Pres't & Gen'l Man'g'r, Chicago, Gen'l Tr'g'r & Pass'r Agent.

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Evil Speaking.

There is an evil under the sun that is very common and very grievous. Many there be that fall into it, and many more there are who feel its weight and woe. It is the evil of harsh and disparaging criticism. With some it is a habit for which there seems to be no cure or caution. In the parlor, on the street, in church and on change, they are the bears of the social market; and the aim of their conversation always seems to be to depreciate the value of their neighbors. They magnify the faults of others, gloat over their mistakes, parade their weak points, and minimize their virtues to the level of their own envious and selfish souls.

If we must give account of every idle word, how much greater is our responsibility for words that are active in producing mischief and misery! They are like the poison of asps, dealing death to reputation and character, wherever they strike their fangs. They are like a consuming fire, leaving ashes in the hearts and homes of those upon whom they fall. Mildew, pestilence and famine, in the physical world, are not to be more dreaded, than are these slanderous and cruel criticisms of those who speak evil of friends, and go about repeating and reporting every fancied fault. If the world were largely made up of such curious busy-bodies, there would be no question as to whether life were worth living.

The damaging effect of such evil speaking is apparent in every pursuit and profession. Scarcely one of our readers, perhaps, will fail to recall some occasion when the iron has entered into his soul. His work was hindered, perhaps ruined, and himself and family were made unhappy, by the whisper of suspicion that had no foundation in fact. Hopes are blighted, efforts are frustrated, usefulness is destroyed, on all sides, and every day, by inconsiderate fault-finders and meddling critics, who understand everybody's business but their own.

It is bad enough when this evil affects the prosperity of secular business, and disturbs the harmony of the social circle. It is worse when it throws its shadow on the hearth-stone and darkens the life of home. It is worse when it assails the sacred office and work of the priest in the Church of God, and hinders him in his cure of souls; and this, alas! sometimes it does. Few pastors there be that have escaped its blighting influence. Nearly all, sooner or later, feel the sharp thrust of this venomous spear, and writhe under this cruel scourge.

THE LIVING CHURCH would not be understood as reproaching the laity, in general, with unkindness and unfairness to their pastors. It speaks of the exception and not of the rule; but one exception in each parish is enough to work incalculable misery, and to make, sometimes, complete wreck of all the Rector's hopes and plans.

The work of distraction is infinitely easier than the work of building up. One restless, discontented, complaining spirit in a parish, may counteract all the good that the most faithful pastor may plan and labor to achieve. Such a spirit is found in nearly every cure, and the fact that the work still goes on and the pastor is loved and respected, in spite of adverse criticism, in so many cases, is evidence that the majority of our laity are above the influence of this contemptible enviousness of little souls, and have the independence to judge for themselves.

This train of thought has been suggested by a recent occurrence that has come to our knowledge. Not long since, the wife of a prominent clergyman in a western city, while travelling in a street car, was compelled to listen, being unknown, to the most unfair criticism of her husband and his work, in a conversation between two "ladies" seated near her. With the utmost freedom, they went on to discuss, in a public place, the weak points of the

Rector, and pronounced their criticisms in the most emphatic manner.

Of course, the clergy are not above criticism, but they ought to be esteemed very highly for their work's sake. They are human, and they must sometimes err. To magnify their faults, to publish their mistakes, to misconstrue their motives, is not only cruel to them, it is ruinous to their work, reproachful to the gospel of Christ, and treachery to the Household of God.

Immortality.

Reason is one of the gifts that distinguish man from lower animals. In many respects, man and the animals are alike; but, in respect to the gift of reason, they are incalculably divergent.

From this dissimilarity, an irrefutable argument for immortality has been constructed. The gift of reason implies a higher destiny for the animal which possesses it, than that which is in store for the one which does not. Power to do as no other animal can do, to conceive of God, space, eternity, implies a sphere of life and range of existence above that of other animals. They are no weak links in the chain of reasoning by which the moral certainty of man's immortality is established.

There is another trait which marks the wide divergence between us and the inferior animals—that of accumulating far beyond all immediate necessity. Few animals accumulate, and these do so for the immediate future only. The bee and the ant lay up for the single winter. On the contrary, man stores for years; and looks to the remote future, for the enjoyment of the result of to-day's labor. He builds for generations. He accumulates for middle life, for old age, for posterity. This higher and farther reaching instinct indicates a destiny worthy of it. If the superior gift of reason implies the higher destiny of the animal which possesses it, we must admit the same argument in regard to the peculiar instinct which leads man, of all the animals, to accumulate for the far future. We have only to produce the same line of thought, to reach a fair inference of the soul's immortality.

Every thing about man points to the future, as does this instinct of accumulation. If man lived for to-day, a mere ephemera, he would be gifted with merely ephemeral faculties. On the contrary, these are instincts that search out, into eternity, and grasp future things even now. These become high and holy prophecies of a Future that is endless—of an Immortality for the soul of man.

An honored correspondent of Maryland deplors the lack of Catholic usage in his own diocese and in Virginia, and hopes that the General Convention will establish uniformity of worship in the American Church. We doubt if absolute uniformity is possible or desirable. Legislature cannot change the feelings and views of Churchman in one diocese or another. The body must be edified in love, not in law. We are not in favor of forcing upon Virginia or Illinois, a ritual uniformity that would compel compliance with the letter, and fail to secure acceptance of the Spirit. There is no way to entire uniformity but through entire unanimity, and this we have not got, and perhaps we never shall have. Our common ground is the Bible and the Book of Common Prayer. In these bonds we are brethren, and in this brotherhood let us provoke one another to good works, rather than seek to compel each other to exact uniformity of interpretation and usage.

We affectionately commend to the thoughtful consideration of some of our numerous correspondents (we forbear to mention names), the following delicate hint, which we find in an English Exchange:

ALPHA.—We should be very glad to print your letter if we could read it. The writing is just as if a hen had dipped her foot in ink, and then ran across the sheet of paper. No one but yourself can read it. If you could dictate the translation of it to some friend, it might prove a valuable contribution.

A new Diocesan paper, called *The Church Herald*, has made its appearance at Spartanburg, S. C. Its continuance will depend upon the assurance, in advance, of a sufficient number of subscribers to warrant the enterprise.

Briefs.

The October number of the *Spirit of Missions*, is especially interesting. The reports from Domestic and Foreign Missionaries are unusually full and varied. The plan of a mission church given on the last page by J. and R. Lamb, New York, is worthy of the attention of rural congregations, that propose to build churches. —In the abundance of the harvest gatherings let not the people forget that the first fruits belong to the Lord. The missionary treasury is empty, while the barns of the faithful are full. Many an earnest pastor has no autumn store of provisions and fuel for his family, and many who have been overtaken by age and infirmity, await with anxious hearts the offering of Thanksgiving day.—Bishop Hertzog, of Switzerland, has arrived in this country, and is taking an active interest in Church affairs. He is expected to preach in several of our churches in New York.—The venerable Dr. Craik, in a recent article, expresses his intention to propose in General Convention a change in time of holding the General Convention, making it five years instead of three; he will also propose to make the number of Deputies of each order, two instead of four.—A "Reformed" preacher in Chicago lately preached on the sin of schism! The sermon was, doubtless, illustrated.—The Pan-Presbyterians meet at Philadelphia this week, and the Pan-Methodists are soon to assemble at Cincinnati. What an inspiring occasion it would be, if all who call themselves Christians could meet by their delegates in one great Ecumenical Council.—What was the need of all that haste in consecrating Bishop Riley? What has he done for the Mexican Church, as Bishop? He has been in England, and now writes that for a time longer an important work on that side of the Atlantic will detain him. Was it worth while that both canon and precedent should be violated, in order that Dr. Riley might make a foreign tour?—A four-page diocesan paper, gives an entire page to an essay on Woman. Will somebody now please write an essay on Man, just for variety? —"I enclose amount for renewal of my subscription, and willingly, for I suppose you cannot do without your pay, just as we cannot do without the LIVING CHURCH."

—Bishop Cox, in one of his "counsels," says: "We ought to have some adaptation of ancient costumes to our American Church, and to the sober dignity of our reformed ritual." He favors the retention of the black gown. "Our official wardrobe is already meagre; let us not make it more so."—On second thought, a correspondent writes: "Please do not notice the card I sent you yesterday. The hot weather had something to do with it. It is cooler to day, and I feel better. The mountain of trouble has shrunk to a mole-hill!" Moral: Think twice before you write complaining letters.

In almost every town and village in the land are to be found societies or clubs of one kind or another, a Shakespeare society, a Historical or an Art club. Many of these are, no doubt, crude efforts; still they are hopeful efforts in a right direction. They indicate a commendable desire on the part of the people, for knowledge and culture. Our clergy will do well to turn this popular tendency into Christian channels, and to make use of it for the instruction of their people in a better knowledge of Church thought and history. We know a parish, wherein the effort has been made with excellent results. A clergyman called together, at his house, a few of his people, for instruction in the history, doctrine, teaching and customs of the primitive Church. Bingham's *Christian Antiquities* furnished the general plan, and was made the chief source of study and reference. But the history, politics, geography, and literature of the time, were studied and discussed, so far as these had any bearing upon the history and teaching of the early Church. Persons were appointed to prepare brief papers on specified subjects. These subjects would then be discussed; after which the Rector would proceed to lecture on these and the kindred topics under consideration. These fortnightly meetings were continued throughout the winter, with a constantly increasing interest. By this means, fifty persons gained knowledge that made them more intelligent men and women; and received instruction that made them far more intelli-

gent members of the Church. There is hardly a parish in the land, wherein some such course of study and teaching could not be pursued, with both pleasure and profit to all who might enter upon it.

Mr. Ingersoll has at last shown some respect for public opinion, by withdrawing from the Liberal League, on the issue of its advocating the repeal of the law against the circulation of obscene literature in the mails. We should have more hope for him, had he acted on principle; yet it is something for him to show a decent regard for reputation as a moral man. "We cannot afford to do it," "the whole world will say," etc., seem to have been the reasons of his opposition to the measure. "How the infernal question of obscenity got into this liberal league, I could never understand," says Ingersoll. Just as venom gets into a viper: it is the nature of the beast.

NOTICE TO CORRESPONDENTS.—We have received, from New York, a communication headed, "General Convention," and enclosing a dollar bill, but giving no clue to the name of the writer. Further information is desired.

The General Convention—Hotels.

The announcement has already been made by the local committee of arrangements in New York, that they have secured commuted rates, at certain hotels, for all those who present cards of introduction from the committee. For the accommodation of those who may not be able conveniently to call upon the committee, the Secretary of the House of Deputies would inform the Deputies that the Secretary's card of introduction will be received at the following hotels, and the same rates given as arranged by the committee:

Grand Central, Broadway, opposite Bond street; Park avenue, 35th street, and Park (4th) avenue; Sturtevant, 28th street, and Broadway; Westminster, east 16th street.

The proprietors of the Grand Union Hotel, and the Ashland House, inform me that all their rooms are engaged; and the proprietors of the Coleman House, request me to say, that at no time have they consented to make a reduction in their rates.

The Secretary will be at the Church of the Holy Trinity, corner of Madison ave. and 42 street, on Monday and Tuesday, and will furnish cards to all desiring them.

CHAS. L. HUTCHINS, Secretary.
MEDFORD, Mass. Sept. 25th.

Lancaster, Wis.—Harvest Home Services.

Correspondence of the Living Church.

On Sunday, the 17th after Trinity, the Bishop of the Diocese visited this parish, to conduct a "Harvest Home" service; and the occasion was particularly interesting, both on account of this being the first of the kind the people had witnessed; and because the parish has taken "a new lease of life" after a year's vacancy of the pastorate. The building was decorated in harmony with the nature of the service; fruits, flowers, grain, vegetables and vines were chastely arranged by deft and willing hands, aided, where need was, by young men: these adding strength to the beauty of those. Especially worthy of notice was a floral cross on the Altar, having on each side a prettily arranged bowl of fruit, consisting of apples, plums and grapes.

Though the morning was showery, yet a good congregation assembled, whose devout and reverent behavior, and hearty responses bore witness to the belief that the Lord really was in His Holy Temple.

The choir led the musical portion of the service very heartily, remaining through the Office of Holy Communion, offering their service of praise, as well as of thanksgiving, and uniting in the celebration of the Memorial Sacrifice. It is devoutly hoped (and not without what seem to be sound reasons), that the Parish of Emanuel, Lancaster, will yet put on its more glorious apparel; and, by being pure within, will show to the world that the Master's promise to be with them, is actually fulfilled.

At 2 P. M., the Bishop left for Platteville, having been the guest of Mrs. Dumbrell, at the Mansion House. The weather having cleared by the time of evening service, a much larger congregation assembled. The offerings of the day were given to the "Home."

Provincial Synod at Montreal.

In addition to what we have already recorded respecting the recent session of this body, we are able to add a few items of interest, in our present issue.

On the fourth day of the session, the subject of "Missions in the Northwest" came up, giving rise to a long and interesting debate. A Resolution was carried, begging of their Lordships the Bishops to adopt such means as may be deemed best by them, to bring this work before the people of their respective dioceses, and to enlist an active interest in it; and pledging the Clergy and Laity to second, in every possible way, whatever measures may be adopted with that view.

On the subject of the "Temperance Question," the following Resolutions were carried: "That the Synod of the Ecclesiastical Province of Canada recognises with gratitude the marked success of the Church of England Temperance Society, in England; and, while rejoicing at the increase of total abstinence societies in connection with the Church in this country, commends the movement, in one form or other, to the cordial support of the clergy and laity throughout the Province."

On the subject of the place of meeting of the Triennial Synod, a very large majority voted for Montreal.

An address to the delegates from the Church of the United States was carried, and a Committee was appointed to attend, on behalf of the Provincial Synod, the General Convention of the American Church, to be held in New York in October. The delegates are as follows: The Prolocutor (Provost Whitaker), Rev. Dr. Hill, R. L. Church, Rev. Dr. Sullivan, T. White, M. P., G. Kirkpatrick, M. P.

Forms were adopted, for the Consecration of churches, chapels, churchyards, cemeteries, laying Foundation Stones, induction of ministers to their cures, etc.

The question whether the title of the Canadian Church should be "The Church of England in Canada," or "The United Church of England and Ireland in Canada," was decided by the adoption of the title—"Church of England in Canada."

With regard to the Marriage question: "As the Roman Catholics," says the *Dominion Churchman*, "appear to be siding with the Government, and the dissenting bodies have, one and all, seconded the efforts of the Legislature to legalize marriage with sisters-in-law and brothers-in-law, the Church of England stands alone; and the eyes of the public regard, with intense interest, the action of our Church in the matter. A large majority of the Lower House concurred in the resolution sent down by the House of Bishops to petition the Parliament of Canada against the renewed introduction of the Bill on the subject."

A Board of Foreign Missions, and a Board of Domestic Missions were organized, and also a Central Board of Foreign, and a Central Board of Domestic Missions, of Committees in the several Dioceses. The object is, that every Diocese should have its own Foreign and Domestic Mission Committees, which may be in direct communication with the Provincial Boards—both Foreign and Domestic.

The Report on the Diaconate was important, and embodied two leading features: 1st. The plan of working large districts by a number of Deacons under a director in Priest's Orders. 2d. The desirability, with very careful safeguards, of a permanent and secular Diaconate; such safeguard to consist of recommendations by the Incumbent of the parish, the Rural Dean of the Deanery, and the Archdeacon of the Archdeaconry; that the minimum age for such be 24 years, and service as a Lay Reader, one year; that a good knowledge of Holy Scripture, the Book of Common Prayer, Church History, and Dogmatic Divinity, be the qualifications. The Resolution desired the establishment of a Diaconate to remain in Deacon's Orders. The whole Synod showed their entire sympathy in this movement.

A Report on Lay Readers was also adopted; and embodied two leading features: 1st. That the Lay Reader shall be presented by the Incumbent to the Bishop; who, having licensed him, will admit him in person, and in presence of the congregation, to the office of Lay Reader. The form distinctly places him under the direction of the Incumbent, 2d.—The Reader is subject to removal by the Bishop at his pleasure, or at the desire of the incumbent.

On the change of nomenclature in the census, whereby the Church of England is represented as a non-Catholic Denomination, the members of the Church of Rome being exclusively classed under the designation of "Catholics," the Lower House resolved that the House of Bishops be respectfully requested to bring this matter before the Dominion Parliament, to have it rectified at the next census.

A Resolution of the Lower House was also carried unanimously, requesting that the Bishops of this Province do invite other Christian bodies to communication, with a view to promote agreement in the truth, and the restoration of outward unity to the Church of Christ, that the world may see it and believe.

The question as to the right of Montreal to be permanently the Metropolitan See, was laid over.

The Metropolitan's closing Address called attention to the fact that any clergyman who should solemnize marriage within the prohibited degrees, would thereby render himself liable to ecclesiastical censure.

In the brief review which we have thus taken of the results of this important gathering, we have been able, of course, to treat the subject only in a very condensed manner. But we have been, none the less, deeply impressed with the indications of spiritual life and progress evinced by our sister Church. The interchange of courtesies, which has now become an habitual feature of the great representative gatherings both of the American and Canadian Churches, cannot fail to strengthen the ties which bind them together in Catholic Unity. And we shall watch, with increasing interest, the onward march of our north-

ern sister, in her effort to diffuse throughout the magnificent field which lies before her, the blessed tidings of salvation through the Incarnate Son of God, and of the means which He has ordained in His Holy Church, for making the children of men to be partakers of His Divine Nature.

General Convention.

Correspondence of the Living Church. A general impression is abroad, that the R. C. Church has been gaining ground in this country, and especially, during the last quarter of a century. It may be so. It would only verify our Savior's words: "A kingdom divided against itself, cannot stand, for the opposite is true; if united, the kingdom shall stand—i. e. prevail. The Church Catholic has always prevailed, where it has been united; and in proportion to its unity of action. And every branch of it has been strong or weak, according to its ability to act as one. Union is sure to gain; Disunion as sure to lose. The History of the world, as well as of the Church, carries this lesson written upon its pages. Our last war was an awful comment of the Lord Jesus, Who is the King of Kings, upon His own declaration. Divided councils and divided actions were ruinous.

The Church, as a whole, at this day, makes slow headway against the world, and in separate nations. The great moral questions, which loom up, as clouds charged with elements of wide ruin, might be soon dispersed, if all the Christian Powers were but united in action; and they do not act as one, because they are not one in Faith. The Sunday Question, the "Temperance" Question, presidential and other questions, which concern the national welfare—what power a united Christian Church, would have in settling them!

The unity of the Roman Catholic Church does not avail in the warfare with evil because it is a union of fear. Her people act under a secret fear; and are so led to unite, to foster the very evils that she ought to oppose. And all her Unity cannot avail in this warfare with Sin and Satan. And Non-Romanists are equally powerless, for the very same reason: They do not act together.

Now, as a humble member of the Church whose great Council is about to meet in our Metropolitan city, I venture to suggest that all the sons and daughters of that Church, throughout the land, shall use, in their private devotions, every day until and during the session, the 123d and 133d Psalms. I am sure that such a union of hearts, pleading for the same great blessing, will not fail of an abundant outflowing of the Holy Spirit, Who can alone make men to be of one mind in an house—the "Household of God." And it may be the beginning of a movement, which shall bring together, in action, the almost universal desire for unity, so strongly manifested among all Christian Bodies.

Christ Church, Hazel Green, Wis.

Correspondence of the Living Church. [The readers of the LIVING CHURCH, who have kindly contributed towards the struggling Mission at Hazel Green, Wisconsin, will read with pleasure, the following notice of the solemn Dedication of the new church, which the indefatigable Missionary at that point has at last succeeded in erecting. We have ourselves watched the progress of the work that—in the face of discouragements of every kind—has been going on there, and have felt that Mr. Drewe was thoroughly earning the aid that he received. Both Missionary and people have our hearty congratulations in the consummation which they have reached. But, a word to your ear, brother! Insure your new church (if you have not already done so), and keep it insured.—E.D.R.]

The new church belonging to this Mission was solemnly "dedicated" to the service of Almighty God, on S. Matthew's Day, September 21st, by the Right Reverend E. R. Welles, D. D., Bishop of Wisconsin.

At 10.30, with the choir singing a Processional Hymn, the Bishop and clergy entered at the west door, and slowly advanced to the chancel, the Bishop taking his position on the foot-pace of the altar, and the clergy standing in line at the last altar step. After a few moments of private devotion by the clergy and people, the dedication service was solemnly said by the Bishop; at the conclusion of which, Morning Prayer was said by the Rev. Louis Cloak, in charge of Emmanuel Church, Lancaster, and the Rev. S. D. Fulford, Rector of Trinity Church, Platteville. A celebration of the Holy Eucharist followed, the Bishop being celebrant, and the Rev. G. H. Drewe, Missionary in charge, acting as Deacon. The sermon, by the Bishop, was a beautiful exposition of the "Unity of the Church," and touched the heart of every one present.

At 6.30 P. M., for the first time in this part of the diocese, there was full choral Evensong; the service being intoned by the Rev. G. H. Drewe, with organ accompaniment and choir, which had a grand effect. In lieu of a sermon, Missionary addresses were delivered by all the clergy; the Bishop closing with a fatherly and affectionate exhortation on the relation between Pastor and people, and the great Mission Work of the Church at large. The new church was beautifully decorated; one feature being a handsome altar cross, which was presented by the Rev. Dr. Cole, the venerable and beloved President of "Nashotah House." So ended the day. Lord! prosper Thou the work of our hands upon us; yea, prosper Thou our handiwork!

Arrangements for General Convention.

Correspondence of the Living Church. The old heathen said—"The gods help those who help themselves;" but, judging from the last card from the "Committee of Arrangements of the Diocese of New York," that Committee intend to help only those who do not help themselves. If a Deputy has accepted the hospitality of the Diocese, so ungraciously offered, he can avail himself of the reduced hotel-rates obtained by the Committee; but, if he is trying to pay his own bill, and be a burden to nobody, then, he must pay full rate. This is strange, to say the least. Can the LIVING CHURCH explain it? ALFORD.

Personal.

Bishop Peterkin is visiting relatives at Richmond, Va.—Bishop Dudley has been appointed to deliver, the next course of Bohlen lectures, at Philadelphia.—Bishop Burgess left Quincy for the East last Monday.—The Bishop of Edinburgh is on a visit to the Bishop of Albany.—The Rev. Dr. Kellogg, Rector of St. Matthew's Church, Philadelphia, has accepted the presidency of Griswold College. He hopes to raise a large sum for the endowment of the College.—The Rev. Frederick Courtney, Rector of St. James, Chicago, is to preach before Cornell University, Nov. 21.—We have had the pleasure of seeing, recently, at the headquarters of the LIVING CHURCH, the Rev. Dr. Johnson, Rector of St. Paul's Church, Jackson, Michigan.—The Right Rev. the Bishop, of Utah, and the Rev. Dr. Beers, Rector of Trinity Church, San Francisco, looked in upon us on Monday last, on their way to General Convention.—The report that the Rev. C. B. Champlin has resigned his charge at Pekin, Ill., is incorrect. The reverend gentleman is still Rector of the church at that point.—We are informed that the Rev. C. G. Currie, Rector of St. Luke's Church, Philadelphia, who is at present in Europe, is likely to take a permanent charge in London, England.—We are sorry to learn that the health of the Rev. Dr. Rankin, who has been in Dresden for some time back, is in an unsatisfactory condition.—The present address of the Right Rev. Bishop Tuttle is 22 Bible House, New York.—The Rev. Louis Cloak has been transferred to the Diocese of Wisconsin, and has become Rector of Emmanuel Church, Lancaster.—The Rev. F. P. Harrington has resigned the Rectorship of St. John's parish, Crawfordsville, Ind., on account of ill health. His address, for the present, will be Lockport, New York.—The Rev. H. M. Baum and wife have returned from Europe. Mr. Baum's address, until Nov. 1st, will be "Easton, Pa."—The Bishop of Colorado passed through this city on Friday last, on his way to the General Convention, intending to spend a few quiet days in his former parish at Erie, Pennsylvania. The Bishop was looking well, and seemed to be much encouraged about the prospects of the Church within his Jurisdiction.—We had the pleasure, last week, of welcoming to the office of the LIVING CHURCH, that active and hard-working Missionary, the Rev. H. Forrester, of New Mexico, en route for the General Convention.

Marriages.

LILLY-BARRETT—Sept. 22, 1880—At the residence of the Bride's Parents, by Rev. H. Judá, Rector of Grace Church Mission, Oak Park, Ill. Lyman Augustus Lilly, of Allegan, Mich., and Miss Lelia Belle Barrett, of Maywood, Ill.

Notices.

Wanted, By the 1st of October, a lady of experience, and thoroughly devoted to Church Work, to take charge, as Matron, of St. Luke's Hospital, St. Paul, Minn. Applications to be addressed to Mrs. Henry Hale, St. Paul.

The most prominent buildings on Woodward avenue, Detroit, are the immense clothing, gents furnishing goods, hats, caps, boot and shoe store of C. R. Mabley. Seven stores all connected and under one roof, admirably stocked and arranged. It is worth a long journey to see this vast establishment illuminated at night.

A Bed for Incurables. Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital, Chicago. No hospital receives incurables except in very rare instances, and the unfortunate people who cannot recover, are often reduced to great suffering for the want of proper care. One bed at least in St. Luke's will be set apart for that class, for which purpose \$3,000 is absolutely necessary; on its being obtained the income of that amount will be used for its support. Any sum will be acceptable, and acknowledgement will be made in this paper. Rev. Clinton Locke requests that all who feel inclined to aid in the good work will inclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund. Employees of Central E. R. Co. \$71.29 (their second donation).

Contents of "Slang Bank" from June 29th to date 20.00

Previous Contributions, \$91.29
Total, \$1,871.92
MISS OLIVE LAY, Treasurer.
SEPT. 26, 1880.

Society for the Increase of the Ministry, Formed 1857; Incorporated 1859. Neither partisan nor sectional in its aims or methods; aids Postulants and Candidates for the Ministry; 450 of its scholars are at present in Orders: 75 in New England, 140 in the Middle States, 71 in the Southern States, 132 in the Western States, 24 in Domestic and 7 in Foreign Missionary jurisdictions; asks general contributions, that its appropriations may also be general. Rev. ELISHA WHITTLESEY, Cor. Sec., Hartford, Conn.

Evans Advertising Agency. Mr. T. C. Evans, of Boston, Mass., has removed his offices to Tremont Temple, and now has everything as commodious as he could wish. The LIVING CHURCH is always on file and can be seen there. Mr. T. C. Evans is one of the most energetic men in the business, his long and extensive experience with the press of the country, gives him excellent facilities for securing to his patrons the largest returns for their money. The reputation of the Evans' Agency is of the best character, and its steadily increasing business is proof of the confidence of its patrons, secured by the careful and prompt attention given to their business.

As usual, Mabley took First Premium at the State Fair for Men's Overcoats, suits and pants, First Premium for Children's Overcoats and suits, and First Premium for Shirts and Underwear. No one should visit Detroit without looking through his grand establishment.

General Convention.

OFFICE OF COMMITTEE OF ARRANGEMENTS, 713 Broadway, N. Y., Sept. 13, 1880.

The Committee of Arrangements of the Diocese of New York, respectfully notify Bishops and Clerical Deputies, who are unprovided with hospitality from private sources, that cards of introduction, to such hotels as will receive guests at commuted rates, may be had at the office on Monday and Tuesday, Oct. 4th and 5th. It is understood that such cards are exclusively for such clerical members of the Convention as have signified to the Secretary their acceptance of the hospitality of the Diocese, in the form named in the circular letter.

It is further to be understood, that deputies accepting such cards will make their own arrangements with the several proprietors; and that the Committee of Arrangements assume no responsibility for expenses, other than in pledging to the deputy himself the sum named in a circular addressed to deputies, on the subject.

The Committee beg to add, that while lay deputies are at their own charges, similar cards will be furnished to such as may desire, securing for them commuted rates of board.

GEORGE D. WILBES, For the Committee.

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

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

KOUNTZE BROTHERS, BANKERS, 120 Broadway (Equitable Building), NEW YORK.

LETTERS OF CREDIT AND CIRCULAR NOTES Issued for the use of travelers in all parts of the world. Bills drawn on the Union Bank of London. Telegraphic transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances. Government and other bonds and investment securities bought and sold on commission.

R. GRISLER, 35 BLEECKER STREET, NEW YORK, Church Furnisher. Memorial Brasses. Wood and Metal Work. Send for Circulars.

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

Chicago Church Book Store MITCHELL & HATHEWAY Booksellers & Stationers, 206 Dearborn St., Honore Block.

NEW BOOKS. The Chevalier's Daughter, by Lucy Ellen Guernsey, \$1.50
The Home of Fiesole, 1.25
Cousin Minnie, by Mrs. F. Burge Smith, 1.00
The Floating Light of Ringfinnan, by L. T. Meade, 1.00
The Maybury Girls, by Edith Howard, .75

Educational. St. Agnes' School, 717 Monroe Street, Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations. Any further information may be obtained by addressing the Principal.

Racine College, Racine, Wis. Will re-open Thursday, Sept. 9, 1880. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year.

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

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

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

Educational.

St. John Baptist School, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Terms, \$75 per school year. Address the Sister Superior, as above.

Charlier Institute, Central Park, New York City. Boarding and Day School for boys and young men from 7 to 20. College and business. School designed to be as perfect as money, science, and experience can make it. 25th year will begin September 23, 1880 For prospectus, address PROF. CHARLIER, Director.

Church School, New York. MRS. SYLVANUS REED'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Nos. 6 and 8 East 53d-st., New York, reopens Sept. 23. French and German languages practically taught. Thorough training in Primary and Secondary Departments. The course of study in the Collegiate Department meets all the demands for the higher education of Women. Each pupil receives the personal supervision of Mrs. Reed.

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

Starr's Military Institute, Port Chester, West Chester Co., N. Y. Twenty-five miles from New York City by the New Haven Railroad. A thorough school for boys. Established in Yonkers, N. Y., 1854. Removed to Port Chester in 1871. Houses have all the modern improvements. Every room heated by steam. Play grounds comprising five acres. Terms from \$300 to \$350 per annum. For circulars, etc., address O. WINTHROP STARR, A. M., Principal. Catalogues can be seen at the office of this paper.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. TWENTY-EIGHTH YEAR.—COURSES OF STUDY. Classics, Modern Languages, Mathematics, etc., to prepare for advanced standing at the Universities; for West Point, Annapolis, or business; adapted to the wants of boys from ten to twenty years of age. LOCATION.—The College Domain of three hundred and sixty-four acres, two and a half miles below Niagara Falls, extends for half a mile along the most picturesque part of the Niagara River, and is wholly devoted to the uses of the institution. Its healthfulness is unsurpassed. Six trunk lines of railway intersect at Suspension Bridge.

BUILDINGS.—The College Edifice contains Chapel, School and Recitation Rooms, Library and Reading Room, Dormitories and Common-Rooms; it has steam heat, ample bathing facilities, excellent ventilation, and every needful appliance of health, comfort, and efficient administration. The School-Room has been professionally examined by an oculist, and its lighting pronounced typical and beyond criticism; the desks have folding lids to serve as book rests, and to enable pupils to study in an erect posture with the book at a proper distance from the eye. The Gymnasium is new, large, and well appointed.

ORGANIZATION, PHYSICAL CULTURE, ETC.—The entire household constitutes, and is treated as, a single family. The formal Organization, Routine, and Discipline are military. Drill, breech-loading rifles of the Remington "Civil Guard" pattern, made to special order, are carried by Cadets five feet or more in height. The Campus is admirably laid out as a Parade Ground. Athletic sports are heartily encouraged, and the opportunities are unrivalled.

EXPENSES.—Charges, \$350 a year; Special Rates to sons of the Clergy.

SCHOLARSHIPS.—Competitive Examinations for Scholarships are held the first Wednesday in September; applications for the same must be filed ten days previously. Rev. GEO. HERBERT PATTERSON, A. M., LL. B., President. Rt. Rev. A. CLEVELAND COXE, D. D., President of the Board of Trustees.

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

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

The Suburban Home School, New Haven, Conn. Rev. Dr. Shears, Rector, offers the very best advantages to a few young boys. Founded A. D. 1853. Send for reference circulars.

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

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

Episcopal Academy of Connecticut. The Rev. S. J. HORTON, D. D., Principal. Boarding School for Boys. Military drill. Five resident teachers. A Junior and Senior Department. Terms: Juniors, \$75 per annum; Seniors, \$400 per annum. Special terms for sons of the clergy. Three sessions in the year. The next session begins Sept. 13th, 1880. For circulars address the Principal, Cheshire, Conn.

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

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

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

Educational.

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

Church School, Philadelphia, Pa. Young Ladies' Institute, Boarding and Day Pupils. No. 1713 Spruce St. Best advantages in Literature, Languages, Music, &c. A superior city home. 26th year. Address Rev. E. H. SUPPLEE, A. M., Prin.

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

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

St. Mary's Hall, Faribault, Minn. Rt. Rev. H. B. WHIPPLE, D. D., Rector. Miss S. P. DARLINGTON, Principal. Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The 15th year will begin September 16th, 1880. For Register, with full details, address the RECTOR. Prices reduced.

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

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

St. Anna's School, For Girls, (Diocesan), Indianapolis, Ind. An enlargement. Increased facilities. Terms: Boarding pupils \$75 to \$300. Send for register. Rev. J. B. CLARK, A. M., Rector.

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

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

Mrs. Salisbury's School for Girls, (Late Brooks School) 677 Euclid Ave., cor. Perry St., Cleveland, Ohio. Thorough English Course. Greek, Latin, French, German, and Drawing without extra charge. Boarding pupils limited to eight. Resident French Teacher. Special class for boys under twelve. Fall term begins Sept. 16. Circulars on application.

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

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

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

St. John's School, 21 and 23 W. 32nd St. New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

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

Sisters of Bethany. Ten teachers in the family. All branches taught. For Boarding Pupils, from \$25 to \$50 per school year, according to grade. For Day Pupils, from \$5 to \$10 per session, according to grade. Send for Catalogue. BISHOP VAIL, President.

TOPEKA, KANSAS. FOR GIRLS EXCLUSIVELY. Ten teachers in the family. All branches taught. For Boarding Pupils, from \$25 to \$50 per school year, according to grade. For Day Pupils, from \$5 to \$10 per session, according to grade. Send for Catalogue. BISHOP VAIL, President.

Home and School.

Safe.

Written for the Living Church.

BY N. REED.

Safe, O Lord! upon Thy breast,
At Thy feet my burden lies;
Safe, in love of Thine, to rest,
Far beyond earth's clouded skies.

Safe, my Saviour! Oh! what peace
Breathes upon me in that word!
Safe, where pain and strife shall cease,
Where no voice of wrong is heard.

Safe from sin, and doubt, and war,
Safe to draw a freer breath:
Past earth's utmost power to mar,
Safe, my Saviour! safe in death!

Safe to clasp the friendly hand,
Safe to dread no parting hours;
Safe to tread the silver strand;
Safe to dwell 'mid fadeless flowers.

The Nursery Elf.

Dear little feet, how you wander and wander,
Little twin trunco so fleet!
Dear little head, how you ponder and ponder,
Over the things that you meet!

Dear little tongue, how you chatter and chatter
Over your innocent joys!
Oh, but the house is alive with your clatter—
Shaking, indeed, with your noise!

Can't you be quiet a moment, sweet rover?
Is there no end to your fun?
Soon the "old sand man" will sprinkle you over,
Then the day's frolic is done.

Come to my arms, for the daylight is dying,
Closer the dark shadows creep;
Come, like a bird that is weary of flying;
Come, let me sing you to sleep.

—Selected.

Stories on the Catechism.

By C. A. Jones.

An Inheritor of the Kingdom of Heaven.

MEG'S PRESENT.

[concluded.]

Meg's story to Lady Coverdale was the story of her life—it told all she knew about herself. She had never known either father or mother. Her earliest recollections were of a workhouse in a pleasant country village, where she had been happy enough for fourteen years. The Chaplain, who had been at the house some months before she left it, was an earnest, hard-working priest; and Meg, during that short time, had learned more than she had ever learned before: had learned to know that the life of every Christian child ought to be pure, and good, and holy, because for every Christian child Jesus had lived and died. It was settled that Meg was to take a situation in London, for she was tolerably strong in spite of her deformity, and was thoroughly trustworthy and reliable.

A week before she left the workhouse she was confirmed, and on that last Sunday, in the only home she had ever known, she made her first Communion. She rather looked forward to the new life that was opening before her; only the tears stood in her eyes when the Chaplain bade her good bye, and prayed that God might have her in His holy keeping for ever, and bring her safe at last to His own bright Home above.

She needed the good man's prayers, poor child; she needed to pray herself for God's great gift of patience, so that she might bear the trials which came to her at the corner shop in Gravel Yard. Her mistress was a hard, stern woman, caring nothing about the souls of those about her, only trying to get all the work she could out of any one she employed.

There were two bright spots in poor Meg's lonely life: one was the church in the Square, where she went whenever she got a chance; the other was the attic opposite deaf Jenny's room. A young woman, almost a girl, lived there, and she was in terrible trouble because the husband to whom she had been married but one short year lay in the hospital, dying of consumption. She pitied poor deformed Meg, when she saw her toiling and slaving at the corner shop, and Meg pitied her because of the sorrowful look on her sweet young face. So those two became fast friends, and when fever came into Gravel Yard, and many a man, and woman, and child were laid in the crowded cemetery, where the poor people of the neighbourhood generally walked on Sunday afternoons, Meg went away from her place, to nurse Dora Grant—for her baby was but a month old, and the cruel fever had seized the poor young mother.

You all know the end; you all know why it was that Meg brought that little motherless child to church on that August afternoon, it was that she might be made God's own child, a member of Christ, and an inheritor of the Kingdom of Heaven.

The mother had been laid to her rest that morning; the attic where Meg had spent many a happy half-hour was dreary and empty now.

"I've got none but you, my baby," murmured the poor girl, the tears rolling down her cheeks, "and because of all her goodness to me I'll ask God to help me to do my duty by you."

The next day, Meg, with Lily in her arms, stood in the bright ward of the hospital by the side of John Grant's bed. He knew too that before long he should receive his summons to the unseen world; as he looked at his little one.

"She's like her mother, Meg, ain't she?" he said. "Poor little dear, what is to become of her?"

"She's mine," answered Meg proudly, clasping the baby in her thin arms. "Dora gave her to me for a present, and I mean to keep her."

"Thank you," said the poor fellow, looking up trustfully into the girl's face; "I'm sure you will be good to her, Meg, my dear; and perhaps," he added timidly, "her mother and me may be nearer to her and to you than any of us know."

It was a new thought to Meg, and it brought something of brightness and comfort with it.

"Maybe you'll be able to pray for her, John," she said. "The Chaplain at the house said once as how those who were gone prayed for those who was left behind."

And for answer John Grant only smiled, and gave his little Lily another kiss. A few more days, and Meg went to the hospital, and heard that Lily's father had died in the night.

"I must try and make you good, my little one, so that you may go where they've gone; that you may be what the Catechism says, an inheritor of the Kingdom of Heaven."

Nobly did poor Meg do her duty. In all Gravel Yard there was not such a clean, tidy, pretty little girl as poor orphan Lily. It was a marvel how anything so dainty could come out of old Jenny's attic; at least it would have been, if you had not looked behind the scenes, and saw how Meg worked from morning till night, so that her darling should be all her father and mother would have wished to see her. You might see those two—the sickly-looking girl and the healthy rosy child—wending their way to the church in the Square. On Sundays and on weekday evenings, when Meg's work was over, they were always there; the little one had learned to think that she was nearer her father and mother in God's Home than anywhere else.

The old Vicar was very fond of the golden-haired lassie. No one answered better at the catechizing than Lily; no one, the mistress of the day-school said, was a better, more obedient child.

And so ten years had passed away, and Meg, poor lonely Meg, was happier than she ever thought she could have been on earth.

One Sunday afternoon the snow was falling fast, and after the children's service was over, numbers of little people stood together in the porch; some warmly dressed, some ragged and shivering; Lily in her little cloth jacket (oh how hard Meg had stitched at that jacket to get it ready for her child by Christmas Day) was gazing admiringly at a little picture which had been given her by a rich little lady who generally sat near her at the catechizing. It was a picture of Jesus blessing little children; and Lily, as she looked into the sweet loving face of the Saviour of the world, thought of all the Vicar had said that day about His tender care for His little ones.

Suddenly a grand carriage with a pair of prancing horses dashed up to the church gates. Another minute and the little crowd of children had separated; for a tall gentleman came out of the church, carrying in his arms a pale sickly-looking little girl. There was a short delay: the child had to be wrapped up by her mother in a fur cloak. "I want that picture," said the little shrill voice, "I must have it," and the thin hand was stretched out eagerly to snatch at Lily's treasure.

"Hush, hush, my darling, you shall have one like it to-morrow," said the fond mother. "Ethel, Ethel, indeed there is one almost like it at home, you must not want what belongs to any one else."

"But I will have it, I tell you, I must have it at once; grandmamma says I must always have everything I want."

Meanwhile Meg had gone up to her child, and was speaking to her earnestly.

"Yes, Lily, I know it's the same; the lady looks a bit older, but she has just the same sweet voice, and you minds I always told you the baby was called Ethel."

"I will give it her, Meg," answered Lily, trying to keep back the tears that somehow or other would come into her eyes, as she held the precious picture in her hand more tightly than ever. "Yes, I will give it her, but please speak for me, I can't say it."

Meg stood before Lady Coverdale, and dropped a curtsey: "If you please, ma'am, Lily wants to give her picture to the little lady."

The Countess in her turn recognized Meg. "Lily," she said, turning to the bright-looking child who was holding Meg's dress, "can this be the Lily who was baptized in this church ten years ago?"

"Yes, please, ma'am, that's to say, my Lady, it's my little Lily as was left me for a present."

Lady Coverdale looked at the little girl, and an expression that had in it something of pain crossed her sweet face. She was contrasting those rosy cheeks and bright blue eyes with the sunken features and heavy eyes of her own little Ethel. She felt that she could not refuse to take the little picture from Lily.

She held it out to her spoilt darling. "Ethel, this little girl, who was baptized the same day that you were baptized, wants to give you her picture."

"She's a good little girl," said Miss

Ethel patronizingly; "she shall come to see my doll's house."

"If you please, my Lady, is she ill?" asked Meg, looking at the poor child pityingly.

"Yes, indeed she is; she was never strong, and we sent her home from India to my mother when she was five years old; we only came home ourselves a week ago, hoping to find her better."

"Mother, mother," cried the imperious little lady, "tell the little girl to come to see me; I like her, she has pretty hair."

The next day Meg, in obedience to Lady Coverdale's commands took Lily to the great house in the Square, and left her there for an hour.

"I don't know as how it's good for her," she mused, as she stood at the door waiting for her darling to appear; "perhaps it's taking her out of her place; but it seemed like doing a kindness to the poor sickly thing, I'll ask God to keep my Lily safe."

"The little Lady Ethel had such beautiful things, Meg," said Lily, as the two walked home to Gravel Court, "and she says all the house and everything in it belongs to her; and she told me that I was a poor child, and had nothing in the world. And, Meg dear, I couldn't say it, but you see I thought of what you say, and what the Vicar says; I mean about being an inheritor of the Kingdom of Heaven; and somehow, Meg, if we've got that to think of, in ain't much odds if we are poor here."

Meg did not answer, except by stooping down and giving her child a kiss; but she wondered whether Dora and John could see their little one, and she felt that if they could, they would be satisfied with her.

It grew into a settled thing that once a week Lily should go and see Lady Ethel.

"She never took to any child before as she has done to yours," the Countess said to Meg; "perhaps it may be God's will that Lily should do my darling good."

Meg wondered at the words; it was only in the years that were to come that she understood what they meant.

Another Christmas; and Lily, her face bright with smiles, stood before Meg: Old Jenny is to have a new dress and a warm cloak," she said; "Lady Ethel says so."

"My dear, what does Lady Ethel know about Jenny?"

"I've told her about her rheumatics," answered the child, "and she's not bought any chocolate creams for a whole month, although she likes them better than anything in the world, because I told her that the Vicar said a few Sundays ago, when she was too bad to come to church, that we must give up something when we wanted to help others."

Then a faint perception came to Meg of what Lily might do for the poor little sickly lady.

Another August evening three years later; Lady Ethel and Lily are great girls now. Thirteen years ago on that very day they had been baptized in that church in the Square, which Lily loved so well.

The scene has changed from London to the country. In a pretty little lodge in Lord Coverdale's Park, old Jenny, and Meg, and Lily lead a very happy life. They have been there now for six months; and on this August evening the little heiress has sent for her humble friend. Lady Ethel is lying on a soft on the broad terrace, gazing upon the fair lands which are her earthly inheritance. On the morrow she and Lily are to be confirmed.

"Lily," she says, as the girl stands by her side, looking at her lovingly and respectfully, "Lily, I want to tell you this evening that I know that there is only one thing for which we must all strive—it is to win our heavenly inheritance."

"Yes, my Lady," answered Lily, humbly, "I am sure you are quite right."

Ethel turned away to hide a smile.

"Lily, do you not know who taught me to think of these things?"

"No, my Lady. Maybe it was the Vicar."

"Yes, the Vicar used to say things, but you did them every day; and, Lily, let me thank you for all you have taught me."

Lily could not answer; only she went home and told Meg what Lady Ethel had said; and Meg knew now what the Countess had meant three years before, when she said that Lily might do her darling some good.

My children, we can all of us help each other on in life's battle; for are we not all heirs of the same Kingdom, striving to win the same Heavenly Inheritance?

The New York Times reports the sad, sad failure of a Sunday-school drama in an Eastern Congregational Church. Catching inspiration from the dramatization of the "Pilgrim's Progress," by George Macdonald, the wife of the superintendent attempted to do a similar thing with the life of Elisha, the prophet. The play was written, and submitted to the pastor and Prudential Committee, who were favorably impressed with its merits. The lecture-room, with a temporary stage and a red drop-curtain made a neat little theatre, which was crowded half an hour before the performance was to begin. The prophet was a large man, with a long white beard, and a walking-stick of great size, and carried his stove-pipe hat in his hand to exhibit his baldness. The forty-two boys were ready for him. He inquired

the way to the post-office, near the "Railway Hotel," but could get no information, nor even a civil answer from them. They chaffed him, in fact; and, when he said that they were a disgrace to their parents, they triumphantly said that they "had n't got none"—and that they were "orphans." He bore it all kindly and patiently; but, when they began to advise him to "buy a wig," and use somebody's "hair-restorer," Elisha could bear it no longer, but gave two shrill whistles, that were answered from among the mock trees, by the appearance upon the stage, of two bears, which fell upon the children, and began to tear them to pieces. All but one, who did not seem to have been properly instructed like the rest; for he did not fall down to the ground, and unresistingly wait for the bears to claw him to bits. Quite the contrary, in fact. Seizing a stick near by, he hit one of the bears a resounding whack over the head, which brought from that surprised animal an exclamation more forcible than elegant. Leaving the forty and one prostrate children, the incensed brute rose on his hind legs, and hit that boy a beautiful blow, straight from the shoulder. The two then rushed together, and fought all over the stage, the other bear encouraging his mate with cries of "Go in!" The prophet, hearing the uproar, turned back, and with his big staff belabored both bears and the boy, putting a premature end to the performance, by knocking down the chandelier with his stick.

Is it Superstition?

To the Editor of the Living Church:

I venture to think you will allow me a word (even though it be one of protest), with reference to a paragraph in your issue of September 9th. It occurs in a letter headed, "Good-bye to Switzerland," and is as follows:

"At one place, far up the steep, rocky bluff, in a deep recess of the rocks, was an image of Christ, to which many of the peasant-women were eagerly climbing, though doubtless worn and weary by their long pilgrimage to the Passion Play. Forgetting their ignorance and superstition, such zeal and devotion touched our heart, and made us feel that such great faith, though misdirected, must find at least some small approval at the throne of God."

While mention is made, immediately before this, of "Shrines to the Virgin and different saints," the image of Christ in the rocky recess, opens a fresh paragraph, and is evidently cited, as a distinct instance of ignorance and superstition. Substitute the name of "Buddha" for that of Christ, and the paragraph becomes clearer; but is it possible that members of the "Holy Catholic Church" are incapable of regarding an image of our Lord and Saviour from any other than a purely artistic standpoint? Is the feeling of profound reverence with which Christians may approach a representation of the Son, something which the Father will mercifully pardon?—will perhaps mercifully approve? because faithful (though ignorant and superstitious) people desire to behold with their earthly eyes the compassionate face of the Man of Sorrows? who, kneeling in sight of that Face, feel (ignorantly and superstitiously) that Christ is brought nearer to them?

Observing these zealous and devoted women, our hearts should be touched; aesthetically it is a charming spectacle. But does the knowledge that they are "Church-people," and that they are not, render a sneer imperative?

With all respect to your correspondent, I would ask, what spirit it inculcates? To what increase of reverence for sacred things can it lead? Is it altogether clear or consistent?—a certain act is touching—but it is catholic; it is devotional—but it is ignorant; it is zealous—but it is superstitious; it is the expression of great faith—but "it must find at least some small approval at the throne of God."

Such talk is, as many can bear witness, but too common among us. It may be careless, with no thought of unkindness or irreverence; it may be sentimentality, condemning and condoning, in a breath; it may be protestantism, pure and simple; it may be pure conventionalism; but the talk itself remains, and it wears and oppresses, like a lowering sky or a fog that will not lift. Is nothing left us but protestation?

I. S.

It is stated that the Rev. E. Nuttall, who has recently been elected Bishop of Jamaica, by a special synod held for the purpose in that diocese, was for many years a Wesleyan, was ordained in 1866, and as recently as last year had the degree of B. A. conferred upon him by the Archbishop of Canterbury. He has a brother in Natal who is a Wesleyan minister now. The Bishop-elect has not had any university education, and is in the unique position, it is believed, of being the first non-university man, and ex-Wesleyan ever consecrated as Bishop in the Anglican Church.

A boy can imagine almost everything; can lug an old shot gun about all day, without firing at a living thing, and be under the impression that he is having a good time. But all attempts to induce a boy to imagine that he is killing Indians when he is sawing wood, have proved futile.

Advance or Retreat.

From the Spirit of Missions, September, 1880.

The first of September marks the beginning of a new financial year in our Missionary work. It is a day of great anxiety at our headquarters in New York, and all along the line of our Domestic Mission field.

From that date all definite pledges of the Board of Managers through the Domestic Committee cease. Virtually the Church is bound to pay, by some unknown means, the salaries of her Domestic Missionary Bishops, now ten in number, amounting to thirty thousand dollars annually, and perhaps their necessary travelling expenses in their jurisdictions, some three thousand dollars more; but, beyond this thirty-three thousand dollars, every promise of assistance, whether to Bishop or other Missionary, bears the significant words, or words to the same effect, "This amount may be depended upon until the close of the present financial year."

In a certain sense, then, on the first day of September all the Missionary work under the care of the Domestic Committee comes to an end. The work is still there to be done, and the workers are on the ground to do it; but there is no more assurance of steady and regular aid from the Church at large, no confident hope that on next quarter-day the usual quarterly check will be forthcoming. It is possible that pledges may be renewed, that the stipends may be continued, but, while the uncertainty lasts, there are grave faces and heavy hearts in many a home throughout the length and breadth of the land, and fresh burdens of care are laid upon the already weary shoulders of the leaders of the militant host.

In country towns and farming regions, in mining camps, and out on the broad prairies, in Maine and New Hampshire, in Texas and Florida, in Minnesota and Colorado, in Oregon and Nevada, in all the Dioceses and jurisdictions where help has gone, over two hundred Missionaries, ministering to men of our own color and speech, wait for the tidings that shall enable them to decide whether they can stay one more year at their post, or whether they must sadly bid farewell to the little flock they have gathered about them, and seek some other and more prosperous point. In the South, Missionaries and teachers among the negroes are watching eagerly for the word that shall bid them continue their labors, though with failing courage, as they remember that the command may come to close their schools and disband their congregations, for the needed supplies can be depended upon no longer. And in the Indian Field, where, far removed from other aid, the men, women, and children of the several Missions look literally to the Domestic Committee for their daily bread, what untold distress prevails as time slips by, and the cloud of doubt still hangs, unbroken by any gleam of hopeful sunshine from the East!

Meanwhile, there are heavy hearts and anxious faces at the Mission Rooms as well. Those upon whom has been laid the responsibility of feeding this great company, and staying up their hands, study with patient care the long columns of figures showing the receipts of the past twelve months, and ponder seriously the question what the appropriations for the new year are to be.

One year ago, moved by the earnest and pressing appeals from many quarters, and in view of the fact that God had brought this country and this Church safely through many hard years to a prospect of greater financial prosperity, the Board of Managers granted the request of the Domestic Committee, and made increased appropriations from the 1st of January, 1880, amounting in all to an addition at the rate of \$10,000 per annum.

Month by month, in this their official magazine they have, at the close of the acknowledgments in this department, laid these appropriations before the Church, with a statement of receipts to date, and of the further amount necessary to enable them to meet their obligations. A glance at the table referred to (page 312) will verify our assertion that, unless some extraordinary offerings should be made, the deficiency of receipts on the first of September will almost exactly correspond with the increase of appropriations thus urgently called for and conscientiously made.

At this juncture, the most critical period in the Missionary year, we turn to our brethren of the Clergy and Laity, whose servants we are—especially to those devout and liberal souls who acknowledge their stewardship, and desire only to use the means that God has entrusted to them for His glory and the upbuilding of His kingdom—and ask, What are we to do?

We entreat their gifts and their encouragement. We beg them to stay up our hands that we faint not. We solicit from them words of cheer and words of counsel, and promises of such future contributions as they may not find it possible to make at present. Above all, we urge upon them a renewed interest and zeal in the Mission work of the Church, and call upon them to pray daily that the armies of the Lord of Hosts may be so re-enforced and strengthened by His bounty that there may be no retreat, but rather a firm and sure advance from end to end of our Domestic Missionary line.

English and American Railroads.

To the Editor of the Living Church:
 England and America are finely contrasted in their systems of railroad travel. A keen observer, from these, could make out the leading traits of the two nationalities. There is a striking difference in every detail. Look at the English locomotive! It has powerful driving wheels, it is well made, compact and powerful. But it looks small and mean. There is nothing for appearance, nothing for the comfort and protection of the engineer. It is made to do work in the most economical way, and to do it well. The American locomotive is equally well made, and, at the same time, it is made to show off its power. There is an air of importance and energy about it, that marks it as the head of the great train that it leads. The English locomotive has no appearance of leadership. It steams along, meekly, like a skirmisher thrown out in front of the main army; while the American locomotive advances boldly, like a general at the head of his troops.

The coaches are as different as the engines. English coaches are mere stages on wheels, fitted up with more or less elegance, according to the "class" for which they are designed; but the best of them are mere boxes. An accident smashes them into kindling wood. But for their excellent road-beds and exceeding care, the English trains would be regular man-traps. The American coaches are palaces on wheels. The Pullman cars are traveling hotels. They can be rolled over and over, down embankments, without breaking. A train of these is a flying villa, in which the people eat and sleep and read and write, perfectly at home. These coaches are heated by hot water, are brilliantly lighted, and supplied with the service of a first class hotel. While the English shiver and growl in their cold "compartments," the Yankee takes his ease in his inn, and moves on at the rate of forty miles an hour!

The exclusiveness and insularity of the English are well secured, in their railroad system. A fee to the guard, and an extra rate, ensures seclusion. The American millionaire, with all his money, takes only a section in the "sleeper." He cannot and he would not escape contact with his countrymen. If he behaves himself, he is as good as any other man, and nobody will interfere with him. He studies human nature as he goes long; and he has no reason, in the main, to be ashamed of that portion of it that he finds in his travels.

These differences extend to all details; to tickets and baggage, to stop-overs and transfers. The traveller can go from New York to San Francisco, with less annoyance and fatigue, than from London to Melrose abbey. The American system has the advantage in every way; but the Englishman will never find it out.

I write this, gliding along smoothly on the Chicago, Burlington and Quincy Railroad, over which I have occasion to pass nearly every week. If I go at night, I have a comfortable bed, the best of service, perfect ventilation, not a jar or interruption to my peaceful slumber; and in the morning I am ready for work; no noisy guard disturbs me, for the porter has my ticket and guards my parcels. If my baggage arrives at the station too late to be attended to by me, personally, I have only to leave my transfer or express checks, with my address, and it is forwarded. The road is as perfect and safe as human skill can make it. After an experience of some of the best roads of England, France, Germany, Italy and America, I have concluded to vote for the C. B. & Q., "Early and late."

Western Michigan—Meeting of Convocation.

Correspondence of the Living Church.

The Kalamazoo Convocation met in Trinity Church, Niles, Sept. 7th and 8th. There were present the Right Rev. Bishop Gillespie, Rev. J. F. Conover, President of Convocation, and Rev. Messrs. Walton, Schetky, Morton, Cook, Taylor, Scott, and C. C. Tate, Rector of the Parish. There were also from the Diocese of Indiana, Rev. Messrs. Faude, Wood, and Boxer. The Convocation Sermon was preached by the Rev. J. F. Conover, and was an earnest appeal on the subject of Personal Responsibility; after which, there were addresses by the Rev. Messrs. Wood and Boxer. The music at the service was sweetly rendered by a choir of boys, assisted by some young ladies of the parish.

On Wednesday morning, the Bishop and Clergy paid a visit to the Union School, which is presided over by Mr. Frank Landon, a graduate of Racine College. At 9:30, the Rev. Dr. Schetky read a most interesting paper on "What is preaching Christ?"

The sermon was delivered by the Rev. Mr. Walton A. Marshall, an earnest exhortation to stand by the Truth as it is in Jesus. The Holy Communion was administered by the Rector. In the afternoon, there was a children's Service, at which the Rev. Mr. Morton catechized the children, and the Rev. Taylor preached a most interesting sermon, prepared with great care for children.

This was followed by the usual business meeting at 3 P. M.

In the evening, after a short Missionary

Service, an able paper was read by the Rev. Mr. Cook, of Coldwater, on "What do the people read? and What they ought to read." This subject was earnestly discussed by Messrs. Conover, Taylor, Faude. A paper was then read by the Rector (Rev. C. C. Tate), on "How to Interest Men in Religion and the Church." The subject was discussed by the Rev. Mr. Cook, Scott, and Judge Johnson, of Niles, and closed by some earnest remarks by the Bishop. The Convocation then adjourned, to meet next time in Marshall. The Bishop expressed himself as highly pleased with the sermon, and paper read. Convocations in Western Michigan, under Bishop Gillespie, are something real, and are an invaluable aid to our missionary work. This was the first Convocation held in Niles, since the new Diocese was formed; and the people of the parish greatly enjoyed the presence of the Bishop and clergy. All were delighted to have our brethren of the Diocese of Indiana with us.

Wedding-Breakfast.

Correspondence of the Living Church.

For the second time I notice a wedding invitation with a bidding to the "wedding-breakfast." Would it not be well to call attention to the correctness of this? though possibly, the parties sending the invitation did not give it a thought.

In the first place—"wedding-breakfast," the morning meal, indicative of the Marriage ceremony being performed in the morning, as is right, and in accordance with Church usage; so that participation in the Holy Communion might follow immediately.

In the second place, "wedding-breakfast," so called "because the newly-married pair could not break-fast till after the Holy Communion."

There are thoughts herein, which may arouse some to the use of correct custom, as well as correct name.

The religious training of English and American boys in foreign schools, is receiving a little ventilation. It is high time. We observed that thing closely for two years in Geneva, a Protestant town, and came to the conclusion that if you want a boy to lose all his faith, and all his regard for religion, the best way is to put him in a French or German school. The Roman Catholic schools are no better. Dr. Cunningham Geikie, speaking of the French churches, says:

"Nor do I think English fathers will be satisfied even when their sons are taken, more or less regularly, to a French church, for too many French churches are very far from being places in which an Englishman would like to see his child. Indeed, even where they are Evangelical, the language, forms, and whole worship are so different from our own that the old associations of home, so powerful with the young, have nothing to evoke them. The one reason given for not bringing English boys to their own church is that the French hour for *dejeuner*, that is, practically, lunch, is generally half-past twelve, and English worship does not let those who attend it get home till a quarter to one! As if the religious interests of lads were not worth the putting back lunch a half hour or less, once a week! Instead of this, however, when the boys do come, they are led out of church, to the great disturbance of all, while the service is going on, to be home in time!"

THE VOLUNTARY SYSTEM.—"In reference to all the talk upon the evils of our parochial system, our own impression is that they are for the most part incidental to the voluntary system, which nobody is bold enough to attack, but which of itself means that every one in religion is to do as he pleases, and that discipline, except by a vote of the majority on the congregational plan, must be dispensed with. A priori reasoning, after all, is the best, as circumstantial evidence is the best; and plenty of old writers told us what would come of the voluntary system, as they told us what would come and what will come of universal suffrage. The laity themselves must see that to secure the existence of a priesthood that shall have power to execute their Scriptural functions, every parish should be endowed not only with a Church and Rectory, but with an unalienable fund to an amount sufficient only for the minimum support of a clergyman; all over that to be voluntary."—Church Eclectic.

"Full sermons make full pews," it is said. It is just as true that "full pews make full sermons." If you want a blazing fire in the pulpit, place plenty of fuel in the pews.

The Travels of Jesus.

Any reader of the LIVING CHURCH desiring to purchase one of the maps recently advertised in the columns of this paper, called, "The Travels of Jesus, and New Map of Palestine," can procure the same for \$3 each. They retail for \$5. Send at once, if you want them, as there are only ten copies left. Address, LIVING CHURCH Office.

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- Best Rice in the market, 3 lbs. for 25c.
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 In the cure of Bronchitis, Severe Coughs, Weak Lungs, and early stages of Consumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. Sold by druggists.

No use of taking the large, repulsive, nauseous pills. These Pills (Little Pills) are scarcely larger than mustard seeds.
 Being entirely vegetable, no particular care is required while using them. They operate without disturbance to the system, diet, or occupation. For Jaundice, Headache, Constipation, Impure Blood, Pains in the Shoulders, Tightness of Chest, Dizziness, Sour Eructations from Stomach, Bad Taste in Mouth, Bilious attacks, Pains in region of Kidneys, Internal Fever, Stomachic feeling about Stomach, Rush of Blood to Head, take Dr. Pierce's Pleasant Purgative Pills.
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 Pittsburgh, Pa.
 Send stamp for Catalogue.
 Rifles, Shot Guns, Revolvers, sent a. o. d. for examination.

Church News.

MICHIGAN.—On Sunday, Sept. 26, the Rev. Prof. Owen, of Lapeer, assumed charge of St. James' Church, Grosse Isle.

The annual visitation of Trinity Church, Monroe, occurred on Sunday, Sept. 19. The Bishop preached, both morning and evening, to large congregations, confirming a class of ten persons presented by the Rector, the Rev. Benj. J. Hutchins.

St. Mark's Church, Detroit, in other respects a parish of but small importance, has had an interesting history. It was an offshoot from St. Peter's Church, organized in 1873, at a time when the latter parish was engaged in a struggle with a "ritualistic" rector.

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QUINCY.—Bishop Burgess has spent a short time at home, after a season with his family at the seaside. For the past week or two he has been busy attending to the improvement of the residence he has purchased.

Annual Council of Western New York.

The 43rd session of this Body commenced at St. Peter's Church, Geneva, on Tuesday the 21st inst. At the opening Service, the Rt. Rev. Edward Herzog, Bishop of the Alt-Catholic Church, was present and assisted.

On motion of Rev. Dr. Shelton, the Rt. Rev. Bishop Herzog was invited to a seat on the right of the Chair; whereupon the Secretary escorted the right reverend visitor, the Council arising to receive him.

At 3.30 P. M., the Council re-assembled at Trinity Church, when the Rt. Rev. President appointed the usual committees and several Reports were read.

A New Thing Under the Sun.

We call the attention of our readers this week to the following letters, which speak for themselves:

[From a private letter of a prominent Druggist of Cattaraugus, N. Y.]

CATTARAUGUS, N. Y., Sept. 25, 1880.

MR. J. C. CUSHMAN:

Dear Sir:—In all I have now sold about five dozen of your Electro-Magnetic Pads, and almost invariably when I have sold one I have sold more in the same family, and I have several testimonials here in the village of cure of rheumatism of ten years standing.

Yours truly, A. E. MOSHER.

DECATUR, MICH., Sept. 16, 1880.

J. C. CUSHMAN, ESQ., 149 Clark St., Chicago.

Dear Sir:—I have been troubled with neuralgia of the stomach for two years, and during the time was treated by different methods without effecting a cure. I put on one of the Electro Magnetic Pads, and since then have not had any return or symptom of the disease. In fact, have never felt so well as now. My neighbors who tried the Pad have also been greatly benefited and speak loud in their praise.

MRS. ANN BUGBEE, Formerly Mrs. Hiram Cole.

DOWAGIAC, MICH., Sept. 13, 1880.

J. C. CUSHMAN, ESQ., 149 Clark St., Chicago.

Dear Sir:—How gladly I add my testimonial to the many you have already received to the value of the Electro Magnetic Pad. I never believed one half of those testimonials until now. I know your Pads will make just such testimonials. I had what the physicians pronounced consumption of the bowels. I put the Pad on July 24, and can say I feel entirely cured, having no symptoms of returning disease.

Use this for the benefit of others. Respectfully yours, MRS. A. HUNTINGTON.

False Reasoning.

Suppose a machine should fail to perform its work, and the owner, instead of trying to ascertain the cause of failure and remedy it, should conclude to run right along, and argue that as the machine had heretofore come around all right it would soon be so again.

Mabley's new boot and shoe store is becoming immensely popular. It is a pleasure to walk through the bright and pleasant salesrooms and have the salesmen show you the beautiful stock of Ladies', Misses', Men's, Boys' and Children's Boots and Shoes.

The Misses Vokes recommend "Champlin's Liquid Pearl" for the complexion. Only 50 cts.

How They Feel at Adrian, Mich. Reed, Beach & Smith, druggists of this city, say that Day's KIDNEY PAD is giving the very best of satisfaction.

Mabley is showing a magnificent line of Ladies' Derby Hats, at his elegant hat and cap store in Detroit, and as for Ladies' and Misses' boots and shoes there is seemingly no end to the assortment of handsome goods in the newest styles.

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