

The Living Church.

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

VOLUME II.

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NUMBER 1.

Current Events.

Some Foreign Notes.

French Radicalism—Cetewayo, the Noble Savage—Land Troubles in Ireland—The Church and the Stage.

[Written for the LIVING CHURCH.]

The Republican party in France is once more confronted with one of those burning questions that threaten its continued existence. The fragile character of the bonds that unite the moderate and extreme sections of the supporters of the existing régime, is notorious enough. It is inevitable that incidents should frequently arise, which menace a complete disruption of the party. Whilst Article 7 of the Ferry Bill still remains as a cause of discord and division, the subject of a complete amnesty to those implicated in the crimes of the Commune, is now brought forward to add to the perplexities of the Government. It was not without grave doubts and much hesitation, that the partial amnesty was recently conceded. The fears as to the effects of an impolitic clemency that were then expressed, have already been in some measure justified. In the estimation of the French Radicals, only a tardy justice has been done to the cause of the Commune; and the amnesty is accepted as an act of reparation rather than an act of mercy. The returned Communists are greeted as martyrs to principles that will yet prevail. And this is the time that M. Gambetta's organ, *La République Française*, selects, to urge that full and free pardon shall be granted to the rest of the Communists, who, as the most guilty, have been excluded from the benefits of the amnesty. It is natural enough that moderate Republicans should find their old fears of Radicalism returning, and that French Conservatives should look on with satisfaction at the probable realization of their predictions as to the future of the Republic.

Cetewayo is in Capetown, and the Governor and all the notables have paid their respects to him. His personal appearance is quite unlike any of the so-called portraits which have appeared in the pictorial press. He is an exceptionally fine specimen of the noble savage—a big, black man, about fifty years of age, standing nearly six feet high, of well proportioned and fully developed frame, with a good natured, broad, open face of the prominent Zulu type. Major Poole speaks favorably of his general amiability, and says he has given little trouble, except on one or two occasions, when he showed a sulky disposition, and demanded to have an entire ox roasted for his daily meal. While in Simon's Bay, he was taken on Board Her Majesty's ship *Boadicea*, and saw the men go through their drill. He expressed wonder and admiration of everything, remarking, "I was only born yesterday." Many persons have applied for leave to visit the royal captive; but the Government wisely consider that, as a prisoner of war, he should be spared from intrusive curiosity, and have given orders that the public are not to be allowed to enter his apartments or held conversation with him, until instructions are received from Sir Garnet Wolsley or the Home authorities. When informed that it was the wish of Government to treat him with every consideration and supply him with all necessary comforts, he expressed his thanks, and asked that some of his favorite wives, naming ten, might be sent for to be with him, in addition to those already there. His mind was anxious about them, he said, for they had nobody to look after them now, and he felt lonely without their companionship. He further begged that his case might be put before the great Queen in as favorable a light as possible, and asked how many days it would take to send a message and receive a reply from England. He was told two months might elapse before Her Majesty's pleasure regarding him could be known.

The Land agitation in Ireland continues. Everywhere, meetings are being held, in many of which the Roman priests take an active part. These meetings are just as Irish as they can be. Shillelahs wave in the air, and the Irish howl echoes far and wide over the peaceful landscape. At Maryborough, banners were displayed having on them the words "God save Ireland!" "Emancipate the white slaves from the felonious landlord!" "Reduce the rents!" "Home Rule!" "Employ the people!" "End the rack rents!" etc. The remark made repeatedly that the sooner landlordism is got rid of the better, was followed by the cry, "That's the talk." The chairman said, was there a man in that assemblage prepared to take his neighbor's farm, if that neighbor was put out for not paying rent that he could not pay? "No," a voice replied, "shoot him!" The chairman said, "No, no, there was no shooting wanted. All that was needed was that they should stand together like men, and not be crawling with their hat in hand, bowing and scraping before every little 'shoneen' throughout the country. (Laughter and applause.) Since the land agitation began, some of the landlords had said that the farmers were extravagant and too well dressed. The fact was they were the worst clad people in Europe, and in matter of food they were vastly inferior to the Zulus." At Sligo, the names of Major King-Harman and Mr. Denis O'Connor, the members of the county, were received with groans, for expressing strong disapproval of the meetings. It is stated that a Roman Catholic priest in the west of Ireland, in consequence of his expressed disapproval of the meetings, is compelled, for the preservation of his life, to carry a loaded revolver, and to be guarded at night by an escort of constabulary.

Our New York Letter.

The New York City Mission Society—The Special Convention of the Diocese of Northern New Jersey.

NEW YORK, Nov. 1st, 1879.

Last Sunday Rev. Dr. Phillips Brooks preached at St. Thomas' Church, on behalf of the City Mission Society. For an hour before the doors were opened, a crowd filled the streets, determined to hear Boston's great preacher. Every seat, and all the standing room was occupied. It was the forty eighth anniversary of the Society. The Annual Report was read by Rev. C. T. Woodruff. The work of the Society is among the poorest and most desolate of the people, in tenement houses and hospitals, in prisons and in the streets. Dr. Brooks took for his text the passage in Samuel, where the rich man entertained the wayfarer by robbing his neighbor's flock; it was the story of the little ewe lamb. It is not necessary to say that the sermon was very able. It was delivered in an easy colloquial manner, from manuscript, but was listened to with the most rapt attention. At the close of the sermon, an appeal was made for St. Barnabas' House, one of the worthiest of all our charities, and we trust that the amount of the offerings gave the home a good send off for the winter.

At Mount Pleasant, Manasquan, N. J., Captain Arnold has given a site for a church, and by Spring, an edifice will be erected; and thus another watering place will be supplied with religious services during the summer.

The Northern New Jersey Convention, to elect a Bishop, assembled in Trinity Church, Newark, on Tuesday morning. This venerable church, of which Rev. Dr. Eccleston is Rector, was appropriately draped in mourning for Bishop Odenheimer. A large congregation was gathered; and among them were many, whose names have been long prominent both in Church and State. After Morning Prayer, the Rev. Dr. Boggs, Secretary of the Convention, and Editor of the Church Review,

preached a sermon upon the qualifications needed in a Bishop; and they were set forth in such sort, that our surprise is very much increased, that there should not be fewer willing candidates for so high and responsible an office. After the sermon, the Holy Communion was administered, Dean Stansbury being celebrant. The Convention was organized with the Rev. J. A. Williams D. D. President of the Standing Committee, as President, and the Rev. Dr. Boggs as Secretary. An interesting discussion followed, upon the rules to be adopted by the Convention in the choice of a Bishop, during which the relative strength of the parties in the Convention was pretty well developed, and a Committee on Rules was appointed to report the next day. The question of the Bishop's salary was then taken up, and it was finally fixed at \$5000, of which \$4000 is to come from the Episcopal Fund, and \$1000 to be raised by assessment on the parishes. The Convention is large and is made up of a fine body of men, both clerical and lay; and the galleries, which extend all the way around the church, are filled with spectators, a very deep interest being felt in the issue of the Convention. We have purposely refrained from giving you a list of the names mentioned in connection with the election. Many of them are mere newspaper and chronic candidates; and their names, now that the Convention is in session, are no longer spoken of. Tomorrow will be the day of decision, and it would be waste of time to speculate upon the result. The probability is, that there will be many ballots before a final choice is made; so it is quite possible the lot may fall upon one, whose name has not been heard. It is evident, that all things are not yet cut and dried, and that the silent prayer, in which the Convention will be called to engage, need not be, as it so often is, a mockery of heaven. Wednesday morning gives the promise of a beautiful day for the election of Bishop. The attendance is large, and an earnest feeling seems to pervade the body; there is evidently a thorough realization of the importance of the work they have to do. The galleries are more crowded than yesterday, and many of the occupants are women, who have the interests of the Church so much at heart. A long discussion followed the opening of the Convention, upon the Report of the Committee on Rules. The general feeling seemed to be, that it was best to proceed to the election without speeches and nominations. We have no doubt of the wisdom of that decision.

The voting having begun, there was no result until the 7th regular ballot on Thursday morning. On Wednesday the choice seemed to lie between Rev. Dr. Starkey, of Patterson, and Rev. Dr. H. C. Potter, of Grace Church, New York. The next morning the latter sent a telegram, declining to allow the use of his name. A conference was held, but arrived at no conclusion; and balloting began again, the Rev. Dr. Eccleston's name having been substituted for Dr. Potter's. On the 7th regular ballot, Rev. Dr. Starkey was elected by a majority of 8 in the clerical, and of 4 in the lay vote, and was so declared. Dr. Eccleston then moved to make the vote unanimous, which was carried. Dr. Eccleston was appointed, with Mr. Cortland Parker, to inform Dr. Starkey of his election, and reported to the Conference that Dr. Starkey would take the subject under advisement, and asked the prayers of the brethren that he might come to a right decision. The Convention rose and sang the doxology, and then proceeded to sign the canonical testimonials. During all the proceedings, there was no sign or trace of ill feeling, and the election was not made upon any distinct party grounds. Dr. Starkey is a High Churchman of the Conservative school. He is a man of fine personal presence and manners, and is not far from 55 years of age. He was born in Philadelphia, and in early life was a Civil

Engineer. He was ordained to the Diaconate and Priesthood by Bishop Potter, and has held successively—Christ Church, Troy; St. Paul's Church, Albany, (in the latter succeeding Bishop Kip); Trinity Church, Cleveland; Epiphany, Washington; and St. Paul's Church, Patterson, New Jersey, of which he is now Rector. He is Dean of the Newark Convocation, and has done much to promote Mission work within its bounds. His election has given satisfaction on all sides, and the Convention rose, without leaving an embittered minority.

Impressions of that Church Congress.

To the Editor of *The Living Church*:

The first Church Congress was held in England, in 1861, and seems to be permanently established as a recognized institution. All schools of Churchmanship are represented in it, although the extreme "Evangelicals" seem disposed to withdraw from its discussions. It was a question with many, whether a free Church in a land like ours could stand as much unrepressed talk as an establishment; whether a young Church like ours could sustain a high intellectual standard of discussion as fully as a venerable body like our Mother Church of England; and whether divergent schools of thought could, in a time of intolerance and narrowness, safely attempt to illustrate the "happy family" of the museums. The sixth of a series of annual experiments, if not final, points to a final solution of these doubts, in a favorable sense.

A Congress or free parliament affords an excellent opportunity for acquaintance-making. Men from all parts and parties meet and commingle, with no other object in view than to hear and speak. No canon is to be tinkered. No deputies are to be elected. No jeremiads are to be sung over the empty treasury. No wires are to be pulled, nor voters button-holed. These are conditions highly favorable to men being just the kind of men they are, ready to meet their brethren in the most spontaneous, natural and unembarrassed way, and prepared to give and receive impressions without favor or prejudice. As a consequence, the intercourse is pleasant and the result an increase of charity. It is discovered that the "Father" from Boston really has no horns, and that the Rationalizer from New York does not carry in his bosom the *Leben Jesu* of Strauss! It becomes evident that men who write sourly for the papers, overflow with good humor in private, while Samson Agonistes of the last Diocesan Convention walks down the street arm in arm with the other man. All this tends to peace and good will, and convinces me that our Catholicity is something better than Pope's "harmonic twang of leather, horn and brass." It is real Catholicity, i. e., the inclusion of diversities into harmonization.

Nothing has been more evident to the "looker on in Venice" than that this was a Congress of Churchmen. The air was laden with the aroma of the Church. In spite of the presumed freedom, there was manifest repression of individualism to such an extent that exceptions disturbed the flow of the proceedings. It was a fine illustration, to my mind, of the harmonizing power of the Church system. I have no doubt there were those present to whom this was a defect and an annoyance, and who have perhaps experienced disappointment that the Congress has not emancipated itself from that spirit of sobriety and equipoise which distinguishes the Church. The Congress will die the death it deserves, when it reaches that point. But I do not believe it desires to be relieved of the wholesome constraint which its name implies. It is a Church Congress—dominated by the spirit of the Church, subordinated to its authority, and certain to be more and more pervaded by ideas that are constructive and conservative.

In no particular was my first impression

of the Churchliness of the Congress more decidedly corroborated than by the character of its humorous element. Meeting in a public hall, the Congress felt no restraint; nor, except when the personal work of the Holy Spirit was under solemn consideration, did the topics forbid the play of wit and the responsive laugh of the cheerful throng. Good things were said by writers and speakers, and they had their reward in the application of their audience. But not once was "disguised Apollo changed to Harlequin." Not once did the mirthful spirit degenerate into irreverence or vulgarity, as is so often the case in these times upon occasions when much freedom of expression is allowed. It was to me a forcible evidence of the restraining and elevating power of the Church upon those who constantly feel her influence.

A venerable Presbyterian, whose admirable powers as a public speaker suffer nothing from advancing years, was heard to say that he was much struck with the intellectual capacity displayed by the younger clergy—the men who are soon to take the places and bear the burdens of the generation of priests now passing away. The Congress made a similar impression upon my own mind. I venture to say that seldom does an American audience listen to a series of addresses as strong and masterly as those which were elicited by the discussion on Communism. But without emphasizing this particular session, I think the whole Congress demonstrated the broadening culture and riper theological attainments of our clergy, and justifies the largest expectation for the future, that the Church may not only carry the *depositum* of ecumenical faith and historical continuity of existence, as a sacred trust, but may, by her leadership in thought and her activity in all the widening fields of scholarship, hasten the glorious day when the multitudes shall come to her to seek the treasures which she so loyally guards and preserves. We sometimes hear the older men speak slightly of the training of our young clergy. They ought to remember that most of the trainers are old men. But in fact, the disciples are worthy of their masters. The ministry is not degenerating in that which constitutes a sound Christian culture, but is, on the whole, well equipped for the work, and in good part specially prepared to meet the contemporary assaults of error. But the sorrow is that "the laborers are few!"

It is known that the Church Congress, so far as its management is concerned, is in local hands, and that these are included mostly in one school or tendency of thought. I do not suppose that these gentlemen would be justly characterized as persons who receive the Catholic Faith *interrogative*. Perhaps it would be severe to say even that the teaching of the school induces some of the laity to put a ? in place of the Amen at the close of the Creed. It matters not who or what they are, so far as the Congress is concerned. A live Church Congress is too vigorous a body to be overmuch administered in the interests of anything less than the whole Church. Free speech means fair play to all kinds of speech, or the freedom is gone, and with the freedom the Congress will disappear. There is, however, no reason to apprehend any partisanship of administration, nor to that extent is there any reason to fear the influence of the free parliament on the views in doctrine and practice of the conservative school. In the Albany Congress there were some exhibitions of crudity and narrowness, and the inevitable hobby-ride was there; but on the whole there were many tokens of substantial unity and of devout adhesion to the distinctive principles of our Church as a Catholic body, and all this is a *crecendo* movement.

ALBANY, Oct. 25.

A large amount of correspondence, including Our Paris Letter, is crowded out this week.

Church Calendar.

November, A. D. 1879.

1. All Saints' Day.
2. Twenty-first Sunday after Trinity.
7. Friday. Fast.
9. Twenty-second Sunday after Trinity.
14. Friday. Fast.
16. Twenty-third Sunday after Trinity.
21. Friday. Fast.
23. Twenty-fourth Sunday after Trinity.
28. Friday. Fast.
30. { First Sunday in Advent.
St. Andrews.

News from the Churches.

SPRINGFIELD—Bishop Seymour visited Mattoon, Oct. 17th, and by request delivered a Lecture on the Church, in the largest Hall in the town. An attentive and intelligent audience listened to his clear, forcible, and logical address, which showed the necessity of the Church, and explained her Divine origin. The Bishop confirmed a sick person in private, and remained over Sunday. He preached—in a building rented for Services,—both morning and evening, most eloquent and able sermons, and in the afternoon addressed the Sunday School. The Bishop's visit, it is believed, has done much to help on this new work, which has lately been begun under the care of the Rev. W. H. Tomlins. Mattoon is a flourishing city of over 6000 inhabitants, very few of whom know anything of the Church.

On the evening of Oct. 20th, the Bishop and the Missionary at Mattoon visited Charleston, a city of over 3000 inhabitants on the I. & St. L. Railroad, 12 miles east of Mattoon.

Here, in the Presbyterian Church kindly loaned for the occasion, a number of people attended the Church's Service, and listened with deep interest to the Bishop. The few Church people in Charleston have been deprived for several years past of the ministrations of the Church. It is hoped however, that before long the Church will more than regain her former position, and that the Services which the people only need to know, in order to love them, will be permanently established.

The Bishop is alive to the wants of this Western world, and knows how to meet all kinds of men; and they can't help but appreciate him.

The Chapter of the Middle Deanery met at Grace Church, Paris, on Wednesday, Oct. 22nd, and was in session for three days.

In addition to the clergy of the Deanery, who now number eight, (all of whom were present except Mr. Van Winkle of Jerseyville), there were present—Rev. Messrs. Hopkins, and Taylor, of the Northern Deanery; and Rev. Dr. Dunham of Terre Haute, Indiana.

There were two daily Celebrations of the Holy Communion, one at 6.30 A. M., and the other at 10.30 A. M. At the latter Service, as well as at the Evening Services, the usual sermons were delivered. On Thursday morning, the Chapter organized for business; and after the Minutes of the last meeting had been read, adjourned for Morning Prayer.

At the afternoon session, Reports from the clergy present were heard. These reports showed that all had done more or less missionary work during the past quarter. The items of interest in these reports were, that Mattoon had been occupied and had Rev. Mr. Tomlins for its Rector; that Centralia had bought, repaired, and paid for a church building, which now awaits consecration; that Grace Church, Paris, had been thoroughly completed and its debts paid; and that it was consequently ready for consecration. The same was reported as true of the Church at Carrollton; and further, that the Bishop is expected to lay the corner-stone of a new church at Jerseyville, some time in November.

Rev. P. A. Johnson reported, that—at the earnest request of the great part of the thorough Church people at Bunker Hill—he had recalled his resignation.

Rev. Mr. Huntington gave a very graphic description of the gale which partly destroyed the church at Collinsville. It had just been put into thorough repair, and a Guild Hall had been built, when the storm came and did damage beyond the financial ability of the congregation to repair.

Rev. D. W. Dresser, the Dean laid before the Chapter a communication from the Northern Deanery, in regard to "Associate Missions," with centres at Bloomington, Lincoln, etc. This was referred to the Dean, who, on the following day, reported in favor of a similar action on the part of the Middle Deanery, with centres at Mattoon, Carlinville, East Louis, etc. On Friday, the Bishop was expected to consecrate the church, but he did not reach Paris in time, (being detained by an accident), although he was in time to meet the clergy and the Church people of Paris, at the spacious residence of Mr. Reese, late Receiver of the Midland Railroad.

The hospitable and elegant entertainment called forth a few choice words of acknowledgement from the Bishop in behalf of the clergy, the church people, and himself. During the afternoon, the Bishop met the clergy in the Library, and addressed them at length upon the necessity of "Grammar

Schools." In the evening, the Bishop preached and confirmed one person. The sermon was one of great power, on the text, "of Whom the whole family in Heaven and earth is named." He dwelt at length upon the word "family"—showing that it was of Divine origin. He uttered strong and brave words against "Western Divorces." Then he showed how the family idea was that of the Church. It was a family, a Household of Faith, and it recognizes this in the Baptismal Office—in the Marriage Service, (where it addresses the Groom and the Bride by their Christian names), and in its constant use of the Lord's Prayer, part of every office in which we, as children, calling upon God, say "our Father." In closing, I may add that the Church at Paris will be consecrated next month. M. C.

PENNSYLVANIA.—The will of Nancy Bingham Peters, lately admitted to probate in the office of Register of Wills, contains the following bequests: To the communicants of St. Peter's Church, \$200; to the Theological Episcopal Seminary at West Philadelphia, \$200; to the Bedford Street Mission, \$200; to the Ladies' Depository of Philadelphia, \$500; to the Home for Aged Colored Persons, \$500; to the Old Man's Home, \$250; to the Blind Women's Home, \$250. The will also contains the following clause: "I give and bequeath to my nephew, Richard Peters, the box of the frigate Constitution and the Penn's Treaty Tree, and the one from Penn's house on Letitia street; also the locket with Chief Justice Marshall's hair, given to his grandfather, when reporter of the Supreme Court of the United States, by the sons of the Chief Justice; also, the locket with hair of Gen. Washington and fac simile of Marshall, given by the Chief Justice to his grandfather, R. Peters."

The forty-sixth Annual Meeting of the Bishop White Prayer Book Society was held on Thursday evening, October 16, at the Episcopal Rooms, No. 708 Walnut street. Rev. Joseph D. Newlin occupied the chair. The report of the Board of Managers states that during the year there were distributed 6,987 Prayer Books and 6,234 Hymnals, making a total of 13,221 volumes. These were distributed in 40 dioceses and missionary jurisdictions, to public institutions, army, navy, and seamen. In the forty-six years of its operations the Society has distributed 304,491 Prayer Books and 46,170 Hymnals, in addition to which, it published, in 1867, the Grebo Prayer Book, and in 1871, the Dakota. The work of the Society has been performed almost without expense, and its scope is limited only by its means. The total receipts are less than \$3,000, out of which nearly \$1,300 are proceeds of legacies heretofore received.

WESTERN NEW YORK.—An interesting work is reported from St. Andrew's Church, Rochester. The Rector, Rev. A. S. Crapsey, states, that since he took charge on the 1st of June last, "the work has increased so rapidly, as almost to alarm him with the fear that he might not be able to meet all its requirements, and to call out loudly for added accommodations." The completion of the Church is decided on, and it will be carried forward vigorously. The Senior Warden, Mr. Douglas, bears the greater part of the burden. The property has been held heretofore by him, but is now transferred to the Trustees of the Parochial Fund of the Diocese, under the following conditions, which cannot be too highly commended. Many more gifts would come to the Church if the donors could have reasonable assurance that they would be used in this way: 1. That the church shall be forever free, supported not by renting or selling seats, but by the free-will offerings of the people. 2. That the Holy Communion shall be administered in the church every Sunday. 3. That upon every Holy day, and upon at least one day in every week, besides Sunday, an Office of Worship shall be said in the church. 4. If, at some future time, the Diocese should choose to take this church for a Cathedral; in that case the Trustees are to hold it for the use of the Cathedral, instead of the Parish. This last condition, the letter says, is only a remote contingency; and if it ever comes to pass, will not affect the congregation; the church will still be the home of the people of the neighborhood.

The Convocation Missionary system just adopted in this diocese, is substantially the same as the Deanery system, which has been in operation in Illinois for some years. Central New York, Albany, and Connecticut, all have similar systems. At the Missouri Convention, which met Sept. 23, that diocese also was divided into seven deaneries for missionary purposes. The tendency certainly seems to be in the direction of Convocational management.

The Rev. Edmund Burke, who for the past six years has been Rector of St. John's, Sodus, has accepted the charge of Grace Church, Carthage, Central New York.

KENTUCKY.—Through the courtesy of our old friend, the excellent Chaplain of the Orphanage of the Good Shepherd, Louisville, we are in possession of the *Orphanage Record*, printed under the auspices of the Sisterhood of St. Martha. It contains a copy of the Tenth Annual report of that most admirable Institution. During the year that has just terminated, eight

boys have been received, and six dismissed, leaving the present number of inmates, thirty-five. The amount received from various sources, during the year, is \$3,756.75. The Report of the Board of Guardians calls urgently for an Endowment.

One notable feature of the Orphanage of the Good Shepherd, is its printing press, worked by the boys residing in the Institution. The Report of the "Orphanage Steam Press" shows that the receipts on account of Job Work alone, during the past year, amounted to \$2,170.82.

The venerable Dr. James Craik, for the last 35 years Rector of Christ Church, Louisville, celebrated his Golden Wedding, on the 24th ult., at Kanawha, his country residence. Over five hundred persons were present upon the occasion.

The Kentucky *Church Chronicle* pays a very high tribute to the Louisville and Nashville R. R. Company, and says that the spirit in which it acted all through the days of the dreadful scourge of last year, has gone to prove, after all, that some corporations have souls. The *Chronicle* bears its testimony to the fact that the Road in question "is always alive to the interests of its employees; and in the late Labor Rising, and in the strike of the present year, has set an example of prudent and wise dealing, which might be followed with profit everywhere. It respects labor."

We are indebted to the same paper for the following items:

The Lexington Convocation will meet in Trinity Church, Danville, in the early part of November.

The Anniversary of the Guild of St. Michael was held in Grace Church, on the evening of the Festival of St. Michael's and all Angels, the address being delivered by the Rev. Francis S. Dunham, Rector of St. Paul's Church, New Albany.

The Anniversary Service of the Orphanage of the Good Shepherd, was held in Calvary Church, Louisville, on the Twenty-first Sunday after Trinity. The Corner Stone of this noble charity was laid just ten years ago, on the Feast of SS. Simon and Jude.

St. John's Church, Louisville, has made ready for its new Rector and for the comfort of its worshippers, by freshening up its walls with new paint, and giving the Church a complete cleaning up.

The Guild of St. Michael's connected with Grace Church, Louisville, has determined upon having a course of Lectures through the winter months, and securing the best of Home Talent as Lecturers. They will also, with the Rector's permission, have two special services of Praise, one, Nov. 11th; the other, on the evening of the Epiphany, for the purpose of securing funds for the Choir. Their regular meetings are to be made interesting during the season, by means of Historical and Literary Readings.

MARYLAND.—The Anniversary Services, this year, of St. Luke's Church, Baltimore, on the Eve of the Festival, were of a very marked and impressive character. Besides the Clergy and choristers belonging to the church, there was a large attendance of both, from other parishes. Light and flowers made the interior of the building beautiful; but, beyond that, all unnecessary display was avoided, out of respect to the recent demise of the good Bishop of the Diocese. As it was, the reredos, lectern, and pulpit were draped with mourning. Father Maturin, of Philadelphia, intoned the Office; the Psalter, and other antiphonal parts of the service, being sung by forty choristers. The Sermon was preached by the Rev. Dr. Paret, who urged, with considerable force and eloquence, the Evangelizing of the masses. The Offerings were appropriated to the purpose of the Parish Guild. The following day being the Festival of St. Luke, the Holy Eucharist was twice celebrated in the church.

In connection with St. Matthew's Mission Chapel, East Baltimore, there is a parochial day school, where upwards of fifty (colored) children receive instruction. The teachers are Mr. S. A. Roberts and Mrs. A. A. Roberts, brother and wife respectively of the clergyman in charge of the Mission.

The semi-annual meeting of the Convocation of Baltimore, will be held in Baltimore on Thursday and Friday, Nov. 13th and 14th. Papers will be read and discussions take place on the following topics: "Temperance," by Rev. A. P. Stryker and Mr. C. C. Hall; "The Sunday-School in Relation to the Church," by Rev. Dr. Gholson and Mr. Edwin Higgins; "The Liturgy of the Church," by Rev. Fred. Gibson; "The Three-Fold Nature of Man," by Rev. R. Whittingham. The Rev. W. F. Watkins, D.D., and Mr. Joseph Packard, are expected to read their papers delivered at the Church Congress at Albany.—*Church News*.

The Rev. Mr. Gray, of Baltimore, proposes to deliver a series of six lectures on "The Constitution and Polity of the Apostolic Church," commencing the course first week in Advent. They are to be delivered at noon each Monday; and the Rev. D. Leeds has kindly given for the purpose the use of Grace Church Chapel.

TEXAS.—The Kentucky *Church Chronicle* speaks of the death of the wife of Major Fairfax, at Fort Worth, on the 16th of last August. The deceased lady and her hus-

bond formerly lived in Louisville, and were members of St. Andrew's parish. They subsequently removed to Texas, where they continued to manifest the same active zeal which had characterized them in their former parish; and St. Andrew's, Fort Worth, is mainly the result of their exertions.

IOWA.—Trinity Church, Davenport, was decorated with exquisite taste, on occasion of the Harvest Home Festival, on Sunday Oct. 19th. The Services were appropriate, and the attendance large. The Bishop preached in the morning, and Canon Sprague in the afternoon to the children, and again in the evening.

At Evening Prayer, at the Cathedral, Bishop Perry confirmed a member of the Senior Class of Griswold College, who has become a Postulant for the Ministry.

The Daily Prayers at Griswold College are chorally rendered by the students, with great success.

Church debts are at a discount in Iowa. Only thirteen parishes have any at all, and over one half of this number owe less than \$2000. Six parishes freed themselves from indebtedness during the past year. Since Convention, Dyersville has reduced its debt from \$2000 to \$300.

WISCONSIN.—The Portage *Democrat* of the 17th October, mentions the fact that the Rev. Harry Thompson, who—for the past six months—has had temporary charge of St. John's Church in that city, concluded his labors there for the present, on the previous Sunday, in order to return to Nashotah, for the completion of his Theological Course. The *Democrat* only confirms the expression of opinion which we ourselves heard, when visiting there, last summer. It speaks of him as being a most earnest and faithful minister; and adds, "He has very many friends here, who wish him unbounded success in the sacred calling to which he has devoted his life."

OHIO.—On the 20th Sunday after Trinity the Church of the Good Shepherd, Cleveland, (of which the Rev. John Lyle, formerly of Illinois, is rector,) was consecrated. Ten of the clergy were present. Addresses were made by Bishop Bedell, and also by the Bishop of Illinois, who was spending the day among his old and attached parishioners, on his way home from the Albany Church Congress.

TENNESSEE.—Bishop Quintard visited Knoxville, last month, and preached at the Church of the Epiphany in the morning to a large and attentive congregation. In the evening he preached at St. John's, and confirmed two persons. Since its enlargement St. John's looks very handsome. The new Epiphany building is nearly completed and will make a pretty frame structure.

NEBRASKA AND DAKOTA.—In consequence of the great increase of the population in Nebraska and Dakota during the present season, Bishop Clarkson desires to secure the services of six more clergy. He prefers young, unmarried men, who will be willing to undertake real missionary work, in new fields on very moderate salaries. The points, however, are all very promising, and sure to be populous and important, in a very short time.

The Bishop also desires to erect, at once, small churches in Sidney and Red Cloud in Nebraska, and at Grand Fork in Dakota. He can only do this by having \$400.00 of outside aid, to contribute to the erection of each of these churches. The people in the towns will give the balance that is necessary. If any individual or congregation in the East, will contribute that amount towards the erection of a church in Nebraska and Dakota, they can have the opportunity of naming the church, or of making it a memorial church. There never was a time in the history of the Church in the North-west, when outside aid for the speedy erection of small churches was so necessary, and could do so much good.

The two Diocesan Schools in Nebraska are doing very well. There are more scholars in each of them at this time, than at any previous period in their history.

QUINCY.—The Bishop has lately made a visitation to Robinsnest, the seat of Jubilee College. There was a large attendance in the chapel of the College, at the weekday service, and all were anxious to have a settled pastor. Since the death of Dr. Chase of blessed memory, they have had an occasional visit from a clergyman, and service has occasionally been read by Mr. Horace Chase. In connection with some other rural parish, Robinsnest affords a promising field and plenty of work for an active man.

The Rev. A. B. Allen has begun work at Rock Island with a promising energy that gives new life and hope to the Church in that corner of the diocese. He has held services at Moline and Milan, adjacent towns, and reports good congregations and a determination on the part of the people to go forward. The great need in both places is a church building. At Milan a lot is offered and stone for a chapel. A little help now from a Building Association would be a great blessing to these and many other places similarly situated.

The Rev. John Benson, Dean of Peoria, has gone to visit friends in Kansas to recruit who have been blessed by his devoted ministry, follow him.

The Rev. I. L. Townsend, of Washington, has been spending a few days visiting among friends in his old parishes in Illinois. One Sunday in October was spent in St. Paul's Church, Peoria, of which he was rector before the Rev. W. B. Morrow was called. The last Sunday in October he officiated in St. Matthew's Church, Bloomington. He speaks in the highest terms of the hearty welcome he has met everywhere, and the local papers notice his visit in a most complimentary manner. He has returned to Washington.

LOUISIANA.—A special council will be held Nov. 12, to elect a successor to the late Bishop Wilmer.

CALIFORNIA.—From the *Pacific Churchman* we clip the following:

The Bishop has formally appointed the Rev. Hobart Chetwood to be one of the Examining Chaplains of the Diocese, *vice* the Rev. J. L. Parks, who is absent at the East.

The Rev. W. L. Githens is delivering a course of lectures on Sunday evenings, at the Church of the Advent, San Francisco.

Dr. Platt, rector of Grace church, San Francisco, has gone East. The Rev. Mr. Mansfield, rector of St. Mary's Hall, Benicia, is officiating for him during his absence.

St. Luke's Church, San Francisco, was handsomely decorated on Sunday, October 5th, it being the first anniversary of the rectorship of the Rev. Samuel Gregory Lines. A basket of flowers, an easy chair for the study, and an anonymous note inclosing a check for \$100, were among the tokens of esteem received by the pastor.

Rev. E. W. Spalding, D.D., Dean of the Cathedral of the Diocese of Wisconsin, and brother of the Rev. E. B. Spalding, is spending a few weeks in San Francisco. He is visiting the Pacific for rest, and on account of health, and expects to remain for some three months.

The English Church Congress.

The Nineteenth English Church Congress met at Swansea, the largest town in Wales, in the early part of last October; and, like its predecessors, was a signal success. The Archbishop of Canterbury presided; and men of every school of thought in the Church of England met on the platform in a spirit of mutual toleration. It is not as yet decided where the next Congress shall be holden, but the probability is in favor of Preston, in Lancashire.

Upon this occasion, on the opening day, there were seven Celebrations of the Holy Communion, (one of which was in the Welsh language), in as many churches. The Archbishop preached at the parish church; and the Bishop of Winchester at Holy Trinity. Our secular Press is so fond of mimicking the position and work of our Mother Church of England, that we shall be doing our readers a good service, by quoting the testimony which the last named prelate bore, in the course of his sermon, to her present condition and her future prospects. The Bishop said:

"We are at a period of no small interest for its bearing on the future. There is very much in it to recall past seasons of religious revival, past times of conflict, past struggles for life and godliness. There is very much in our present condition to encourage hope. Perhaps never was there more. Can we point to any period in the history of England, or of England's Church, when so much was doing for the faith of Christ and the souls of men as now? Was there ever a better educated clergy, or a larger number of the clergy zealously working, preaching, praying, toiling? Is there any period of history, even the palmiest days of English piety, when 30,000,000 of money, and probably more than that, was spent on building churches and restoring those that had fallen to decay? Was ever education so cared for? When did so many laymen and so many devoted women give themselves to work among the sick, the young, the ignorant, and the simple? It would be hard to show a balance-sheet of work, or money, or devotion more hopeful and encouraging from any age in history, or from any Church in Christendom. Oh, if this were all! if it were all work, all giving, all praying, all enduring, all waiting upon God, the augury would indeed be sure. No fear but God will bless what God has inspired. But on this goodly escutcheon of the achievements of the Church I seem to see stretched all across the shield a bar sinister, on which is written large, "Impatience." We are zealous for God, we work for God, we speak for God, and we hope in God; but we would hasten the hand of God, and have Him keep our time, when we ought only to abide His. There is a great work for the Church to do. Never was there a greater. There are great and precious promises of which she is the undoubted heir. Glorious things, indeed, are spoken of thee, thou city of God. "I believe in the Holy Catholic Church." I believe that the time—yea, the set time—is come, when God will have mercy upon her. I believe, moreover, that this national

Church of ours, this branch of Christ's Holy Catholic Church, which God for so many centuries has kept alive in this island land, has a great mission and a great promise and a glorious future before her. "Lift up your eyes round about and see" what teeming millions of human souls in other lands beside our own, in Europe and Asia and Africa, and America and Australia, and in the isles of the seas, are hearing our voices and speaking our tongue and submitting themselves to our government, and perate his health. The prayers of many even learning our Bible. All these things have been given to us. The primal blessing, "Increase and multiply and replenish the earth," has been renewed to us. The great command, "Go, teach all nations, baptizing them," comes down in deeper, louder tones to our Church. "Lo, I am with you always," is assured to us and to her. How shall we do the work? How shall we reap the blessing? No nation, no national Church, none from the Apostle's days to this, have ever had such a call, such a commission, such a promise of harvest, of conquest, and of glory. Shall we make the choice of Jacob or of Christ? Shall impatience, self-will, party faction, worldly wisdom, write upon our banners "Failure and Disinheritance?" Or shall we choose, as Christ did, patient, humble, gentle following of God's guidance and God's will, Who, from never sparing self or indulging in self-will, has exalted Himself, and us with Him to the right hand of the Majesty on high?

Some Albany Notes.

From our New York Correspondent
During the meeting of the Congress, various invitations have been received through Bishop Doane, to visit public institutions. Among these was the State House, now in process of erection upon Capitol Hill, immediately back of the old State House. We think there can be no State Capitol in the country to compare with it, and indeed no public building at all, except the Capitol at Washington. It was commenced some years ago, and years will elapse before it is completed; but it is so far finished that a very good judgment can be formed of it. The next legislature—it is expected—will meet in the new Representative and Senate Chambers. The building is of the most massive character, and every body must admire the severe taste that has presided over the structure. There is no tawdriness, nothing done for mere effect, and even the ornamental parts are beautiful, because of their simplicity. Some idea of the resources of the Empire State can be formed, when we state that the building will cost \$14,000,000, of which \$7,000,000 has been already expended.

By invitation of Bishop Doane, the members of the Congress also visited the Cathedral, St. Agnes School, and the Child's Hospital, which are all upon the same lot, and not far from the Capitol. We were particularly struck with the Cathedral, and looked upon it as a monument to the practical good sense of Bishop Doane. It was formerly a foundry, and externally has undergone but little change; within, however, it has been made churchly and suitable for its purpose. It was wanted for practical use, for a Bishop's church. The diocese was in its infancy, a Bishop was to be provided for, and no aid had been received from the present diocese. If the Bishop were to wait until the necessary funds were ready for the building of such a cathedral as he would be glad to have, many years would elapse before he could get to work. Not able to do what he would, he did the next best, what he could. He has a Bishop's church, free from debt and incumbrance, which—for the present—answers every necessary purpose; and we were more attracted to it, than we should have been to the most magnificent structure, furnished with all modern appliances, including a mortgage. We could well imagine it the Cathedral of some bishop of the Early Church, when more thought was given to Him that dwelleth in the temple, than to the temple itself. Bishop Doane has inherited something of his father's poetical temperament, and to it is united a large fund of practical sense. Close by the Cathedral, is St. Agnes' School, a unique structure well fitted for its purposes, and we were glad to learn that it is enjoying a high degree of prosperity. The Child's Hospital, devoted to the care of sick children, is also near the Cathedral, and is an Institution, which is doing a world of good for the Church in the city. There are here six parishes, the church is harmonious, united, and aggressive, and the Congress has never met in a more genial field. On the afternoon of Tuesday, Bishop Doane gave a reception to the members of the Congress, and for several hours the Bishop's house was thronged with people anxious to pay their respects to him; and the agreeable reunion was one of the pleasantest incidents of the session. Indeed, the whole city of Albany has extended a most generous hospitality to their visitors. Good impressions have been made on both sides, and the Church will reap the benefit. The large majority of the audiences has been men. We have been particularly struck with the large number of the younger clergy in attendance, and many a priest will be better for the four days opportunity for mind to commingle with mind. In the character of the papers and speeches, the Congress

will compare favorably with any body of deliberative men, and such annual gatherings must always redound to the strength and credit of the Church. It shows that she is not afraid of light; and light is life.

All Around the World.

Victor Hugo is trying to persuade the Italian patriot, Garibaldi, to renounce his nationality and assume that of France.—According to the recollection of old settlers in Kalamazoo County, Michigan, the Autumn of 1841 was very similar to the present Fall; and thirty-eight years ago the 17th ult., snow fell to the depth of three feet.—The Supreme Court of the United States has reassembled for its fall and winter work.—The French Cabinet has decided to issue orders forbidding all Communistic demonstrations.—There was a touching meeting of Massachusetts veterans of 1812 the other day in Boston. Sixteen of them met for the last time and voted to disband their association, "to meet no more this side of Eternity." The youngest was seventy nine years; one was eighty; four were eighty two; three were eighty three; two were eighty four; one was eighty five; one eighty seven; one was ninety one; and two were ninety two.—Henry C. Carey, the eminent author and political economist, died in Philadelphia on the 13th ult.—A Conference of delegates, representing 140,000 miners, was held at Leeds, England, the other day; they were all strongly in favor of emigration to America.—There has been another Indian outbreak; this time in New Mexico. The Apaches have killed forty settlers, and at last accounts were moving towards Texas and Mexico.—The British Government has refused to discuss with Russia, matters relating to the Afghan war.—The number of emigrants settled in Nebraska the last year, was 100,000, and 70,000 in Dakota.—Miss Ethel Beers, the author of the recent volume, "All quiet Along the Potomac, and other Poems," died at Orange, New Jersey, Oct. 11th. Her volume reached her from the publishers only a few hours before her death, and lay on her coffin at her burial, bound in crape.—It is reported that over six hundred paintings, belonging to Masters of the 16th century, have been discovered in government buildings in Florence. They are to be placed in the royal gallery of the Uffizi.—The last but one, of Lucien Bonaparte's children, Princess Caroline, has just died at Rome.—Dr. Plumtre, the eminent scholar and Professor of Divinity in King's College, London, is visiting this country.—An exhibition of the pictures of the late Wm. M. Hunt, is soon to be held in Boston.—The total exports of gold and silver from France and England to the United States, for the past three months, reaches the sum of \$52,000,000.—Wheat is shown in Ionia, Michigan, two feet four inches long, sown the first week in September.—The total damage by the recent floods in Spain is estimated at \$1,200,000; 3,500 houses and 120 mills were destroyed.—Three hundred million feet of lumber have passed the government bridge at Rock Island, this year.—Switzerland has been visited this year by 1,400,000 strangers, a number which exceeds by several thousands the average of the last four years.—The Board of Commissioners of Emigration estimate the total immigration for 1879 at 159,000 persons. The Germans predominate, though the English are not far behind. This is the largest number since 1863, and never before have the immigrants been of so good a class, in point of morality and intelligence.—The tusk of Ivory sent by Cetewayo to Lord Chelmsford as a peace offering, or rather as an evidence of his desire for peace, has arrived safely at the Colonial Office, Whitehall. The tusk is 7 feet in length, and about half a yard in circumference at the girth, and it is the finest specimen of an elephant's tusk that has probably ever reached England.—An International exhibition is to be held in Berlin in 1885.—Only ten foreigners have tombs in Westminster Abbey.

Home Treatment.
For Catarrh, Asthma, Bronchitis, etc. The treatment of these diseases by inhalation, thus taking the medicine directly to the seat of the disease, instead of into the stomach, is becoming deservedly popular. The treatment is certainly reasonable, and from the many testimonials it has received from those who have used it, has already attained a wide-spread reputation. Physicians who have made catarrh and throat and lung troubles a specialty, have adopted this method of treatment with wonderful success, and commend it most highly. Devone's Inhaler is a neat and convenient little apparatus, constructed on scientific principles, and is used with perfect ease and with little trouble as it is to breathe common air. No one who suffers with catarrh or any of the diseases named, should fail to address the Home Medicine Co., Southwest corner of 10th and Arch streets, Philadelphia, for circulars and full particulars of Home Treatment. See advertisement in another column.

Mr. Henry Labouche, editor of London Truth, declares that he recently went to a church in which the clergyman pronounced the text, "He that hath ears to hear, let him hear," in such a way as to make it sound, "He that hath yaws to yaw, let him yaw."

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If success be the true test of merit, it is certainly a settled fact that "Brown's Bronchial Troches" have no equal for the prompt relief of Coughs, Colds, and Throat troubles.

Current Literature.

Belle and the Boys; by Mrs. Corbin. Jansen McClurg, & Co., Chicago. Price \$1.25.

A story book for young folks which shall be entertaining, yet free from sensationalism; and sprightly without slang, is a book to be hailed with pleasure by those who cater for the young folks. Such a book Mrs. Corbin has produced in "Belle and the Boys." Belle is a girl of sixteen left in charge of two younger brothers and a baby sister during her mother's absence in search of health. The plot is thus not a peculiar one, but peculiarly bright and fresh in Mrs. Corbin's way of telling how Belle met and conquered the difficulties which beset the inexperienced housekeeper and house-mother.

The character of Belle may, perhaps, be criticised as too mature for "sweet sixteen." We are not disposed, however, to cavil at the sweet "little mother," as her boys lovingly call her. She has enough of the genuine girl to make her interesting, and is by no means an improbable heroine.

The book is well written. It opens very happily with a humorous account of the irrepressible "Dan's" pursuit of the black kitten. Belle gets from her father little help in governing the boys. He is too deeply immersed in business—a typical father, it is to be feared.

We cordially commend the book as one that will both charm and profit the young folks, and we are by no means certain that some of the grown up managers of boys could not find some valuable hints from Belle's stratagems and flank movements.

The Faith of Our Forefathers; an Examination of Archbishop Gibbons's "Faith of our Fathers." By the Rev. Edward J. Stearns, D. D. New York: Thomas Whittaker, 1879.

In these days of half-faith and less than half-knowledge, it is a real comfort to meet with a thorough, stalwart, earnest, deeply learned man like the author of this book; which, while it is a complete and matchless overturner of the pretensions of sham Catholicity, is, at the same time, a most able, sharp-lined, clear and conclusive setting forth of the Scriptural, historical, and reasonable, sides,—in short, of all the sides—of the essential body of the Catholic Faith, and likewise of the Catholic Practice of the Church.

Dr. Stearns, being evidently (you see it in the first three words) a true man and soldier, he carries into his work not only the skill of long and excellent training, but the enthusiasm and faith which make a man strong and able in attack and defence—carry him through trenches and over-rebouts, and plant him, stronger than steel, to stand when needed, in the thin red line that meets and holds back the onset of yelling hosts of enemies and deserters. Dr. Stearns is an admirable and distinguished exception to the wretched habit which characterizes a considerable party in England, and a party proportionally smaller and weaker, in his country, which is willing to take names for things, and scraps for wholes; which can find plenty of time and will to complain of home things, and quarrel with brethren, and insist upon justice and kindness to enemies unscrupulous and unprincipled, and which never finds heart or strength for its own friends, or warm and steadfast faith in the truth. Dr. Stearns is most emphatically not one of those who find it hard to say how they differ from the Church of Rome, and easy to say how they differ from Protestant denominations who are not so far from the true faith as that body is. He is still more emphatically not one, who in ignorant and stupid hatred of Popery, accepts mere Protestantism as the true faith and practice, and blindly suspects and disowns what is Catholic.

Dr. Stearns is Catholic to the very marrow of his bones, and learned and orthodox in his whole structure and substance of mind and heart, and therefore, he is sudden, sharp, unswerving, and unrelenting in the detection, exposure and destruction of Popish assertion, and pretense, and insinuation, and falsification, in every direction.

Knowing the Fathers in their own tongues; being able to understand, and making it a point to read foreign writers in the languages which they use, Dr. Stearns is always ready, and always safe, where learning and accomplishments are needed to insure safety and readiness.

Archbishop Gibbons's book, Dr. Stearns positively cuts to shreds; showing the worthlessness and paltriness of every claim and pretence of which it is made up. And how he does it! While he is, at times, indignant and outraged, and, at other times, good naturedly funny, or irresistibly droll, he is, at all times, bright, clear and convincing.

We can hardly begin, and hardly leave off, in making extracts. See his use of "Baptist" and "Orthodox" Congregationalist, in speaking of the name "Catholic"; and this:

"Think of a Church having an Infallible Pope at her head, for eighteen hundred years, and all that time not knowing that he was infallible! Nay, allowing her children to deny his infallibility freely up to the year of grace, 1870, and then, for the first time, excommunicating them for such denial." (p. 15).

See how Dr. Stearns handles the Irish Archbishop's appeal to the "analogy" between the infallible Pope and the Chief Justice; and the analogy between the succession from St. Peter, and the succession in the Presidency of the United States. See what work he makes of St. Peter's "supremacy." See Dr. Stearn's absolutely conclusive showing about Catholic Confession and Penance.

See the clear and indisputable account of the British Church, ages before the Missionary, St. Augustine, from Rome, and confronting him after long harrying and hounding, with the patriarchs, bishops, preists, and laity.

But, indeed, see the whole book; buy it, and get it read.

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November 6, 1879.

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Theological Accuracy.

The Christian Faith, as a system of thought, is, in all its essential factors, definite and clear-cut. Moreover, Dogmatic Theology, which is the Christian Faith put into logical order and symmetry, enables the mind to conceive of the Faith in such a way as to arm it against errors, as well as to panoply it with the truth. But how few there are who are able to say that they have this System laid out before them in all its coherence and consistency! How few who feel themselves to be so accurately drilled in the Divine Science, that they can always perceive readily the relation of truths, and quickly detect the marks of error! To how many is religion a thing of sentiment and feeling,—a fanaticism or passion, rather than an intelligent apprehension of the sublime thoughts that God has given us in and by His Son our Lord! Of course we are far from insisting that these thoughts can be comprehended in all their supernatural heights and depths, even by the most cultivated mind; and we do also recognize the truth, that the apprehension of the spiritual nature is more to be regarded than the cold conceptions of the mere intellect. But *sentimentality* is quite another thing. Mere feeling, without the substratum of ideas, is "vanity of vanities."

Ignorance of theology, as "the Queen of Sciences," is the paralysis of manly religion. It will ensure gush and effeminacy, and make "dear little men" of the parsons; and it will open every possible sluice of small talk in the Parish; but it is a question whether the world has not had enough of that kind of religion.

The Pope has issued an Encyclical, commanding his clergy to study the masterly pages of St. Thomas of Aquin. This is a very pretty return of compliments, considering that the Angelical Doctor was the first Schoolman to argue for the papal infallibility. But the Pope's object is more than that, by many degrees. He realizes the degeneration of the intellect, which marks the theological culture of the time. He notices with pain how soft and flabby the average priestly mind is, and "like priest like people." He bids the Roman Church go back to strong meat.

We do not suggest that kind of meat. St. Thomas is responsible for many of the modern developments of error in the Roman system; although to his credit it must be said, that he did not favor the Immaculate Conception of the Blessed Virgin. But, that we need strong meat in order to develop a robust form of theological thought, cannot be gainsayed. What shall be thought of a writer in a leading Church periodical announcing—as a marvellous discovery—the old "virtual" theory of the Real Presence! Not long since, we saw, in one of our Church papers, an editorial for Trinity Sunday, which was as distinctly Sabellian as it was possible for a neophyte in theology to blunder into. Not once, nor twice, but a score of times, have we heard unintentional heresy preached in pulpits of the Church; and all one could say was, "I wot that through ignorance ye did it!"

We suspect that the Nationalistic schools of the day, which cry out against dogma, (not because they hate dogma, but because they seek to substitute their own for the dogmas of Christianity), have done much to bring upon the Church a generation of theological invertebrates. It is so sweet to assume the demeanor of doubt, especially in those cultured circles where they talk about Greek Art, and have no children! It is so lovely to feel that one has fellowship with the enlightened few who have caught the inspiration of the New Age, and think the new thoughts, and talk the new jargon!

A more earnest spirit has set in. Rome feels it. All the world feels it. We must have stamina, and vigor, and the simplicity which comes with manliness, in our modes

of thought. But there is a *desideratum*. Where is there a book in Anglican Theology which does for us what the *Summa Theologiae*—Rome's grandest work in Systematic Divinity—has done for that Communion? The Bishop and Doctor who could have given us such a work, has gone; leaving us a masterly monograph on the Nicene Creed, and a Commentary on the Thirty-Nine Articles. What a treasure the Church would possess, if Bishop Forbes, of Brechlin, could have given her a *Summa Theologiae*, from the Anglo-Catholic point of view!

Our New Volume.

THE LIVING CHURCH, with this number, begins its second year. For the generous approval and aid of many friends, we return many thanks; for our own shortcomings we offer no excuses, save inexperience.

We promise our readers for another year, the best that we can do for their interest and instruction. We shall keep prominently in mind our first aim, to furnish a *Family Newspaper*; and we shall make it, as far as possible, a real helper in the parochial and general work of the Church.

At the same time, since it is intended for a Family Paper, we shall continue to give a great variety of reading. In our Foreign Notes, Editorials, Brief Mention, Paragraphs from the Papers, All Around the World, Correspondence, News from the Churches, and Selections, we shall endeavor to give a weekly summary of the current news and general topics of the day. In Home and School we shall always have some points of interest for old and young; and this Department will increase in attractiveness as our plans shall mature.

We shall thankfully receive suggestions and criticisms, if made in the proper spirit. No one is more anxious than we are, no one can be, to do what ought to be done, in the right way. Whatever will aid us in doing this, will be gladly welcomed.

We respectfully ask the help of the clergy in this work; not as a charity, but for the sake of the Church of our dear Lord. The newspaper is the great teacher of our time; and the Church Newspaper is the only means of reaching the people with Church teaching in their homes. It rests with the clergy to put it there. By their personal efforts, alone, can it be introduced. We are endeavoring to make a paper that the people will read; we ask the clergy to help us to make their people acquainted with it.

One suggestion we venture to make to them, in their interest as well as ours, viz., that they send accounts of their work, not only as to its results, but also as to its methods. The experience of one is a help to another. The ways of working a Parish, a Sunday School, Missions, meetings of various kinds, are eagerly inquired after by all earnest men, lay as well as clerical. Let us have communications of this kind from those who have experience, and who have achieved success, in one way or another; and it will promote success all around.

About the "party policy" of the paper, we have little to say. We do not think the clergy or the people desire many protestations on this point. Our position on the Church, the Sacraments, the Faith, are pretty well understood. It is, we believe, the only one consistent with the name on our Banner. When we are false to this, let others take the Standard and bear it on more worthily.

May our second year have a record of greater usefulness than the first, and establish the LIVING CHURCH, if possible, more firmly in the affection and confidence of its readers!

A BOSTONIAN was visited by an idea! Elevators are dangerous by yielding too readily to the attraction of the earth. If, now, an elevator were fitted into a tube so that it would act like the piston of a great condenser, an air-cushion would be provided underneath, which would let down gently the occupants of the elevator. So plausible was the idea that a number of sapient editors and reporters joined the experimental trip. All went merrily until they were twelve feet from the ground. Then a factor not in the inventor's calculations intruded itself,—lateral pressure. The walls confining the compressed air, gave way, and down came elevator, editors, inventors, and all

About Parishioners.

Three kinds of parishioners may be found in most parishes.

The first may be called the *indifferent* parishioner. If matters go on well, *well*; if not, it is all the same; it is no concern of his. Of course, somebody must look after the affairs of the Church, attend to its finances, teach in the Sunday School, do the work generally; but it is not the indifferent parishioner—it is too much trouble for him (or her).

It is probable that the greater number of those whose names are found upon clergymen's visiting lists come under this head.

The second kind we may call the *grumbling* parishioner. To some extent, this kind are interested in Church matters. Their eyes and ears, at least, are wide open. They have a keen scent for any thing that goes wrong, or which can be made to go wrong; a sharp lookout for difficulties and troubles ahead. If a pin-hole appears in the clergyman's armor, it is found out with astonishing precision, and magnified into large dimensions. If any little difficulty or friction occurs, the grumbling parishioner is in his element at once; he (or she) "always said so." There is a buzzing about "like a bee in a barrel;" the Church is going to the bad—going to the *bow-wow* generally; "something must be done!" If there is no real cause for complaint, our grumbler must make it out of hand; an occasion must be found, and he (or she) will wait in great anxiety for it to present itself. Of course, when it comes, the most is made of it, and the ears of the unlucky parson (if he be the object of attack) tingle in earnest.

Such people are found in nearly every parish. They have their uses, perhaps,—so do wasps—and mosquitoes; somewhat inscrutable it may be, but useful, doubtless, after all. In one way, they keep things moving; they are a kind of fly-blister on the parson's back, (and he may need it too,) a counter-irritant to the parish generally; even sometimes such have been known to stir up vestries from their chronic Rip Van Winkleism. Somebody has got to get "mad" usually, in a parish, before anything can be done; and the grumbler—chronic or acute—may be the instrument of bringing it about! We must give these people their due; they are not comfortable, not nice; we do not like them, we dodge them, we cross the street or go around the corner when we see them coming; our quills (metaphorically speaking) rise like a porcupine's when we cannot avoid them; they are never happy unless making some one else miserable; they manage to keep parishes and communities by the ears, most of the time.

It is not necessary to complete the portrait; all know the parish grumbler and fault-finder on sight; he (or she) needs no introduction.

But thankfully we write, there is a kind of parishioner other than those described. It is not necessary to give him a name, he is known by his works. He is, to begin with, a Christian man. The spirit of the Gospel has got possession of him. He is the friend of the Church; he is the clergyman's friend, his adviser, his good angel, enters sympathetically into his work and his difficulties, has kind words for him now and then to his face,—more frequently behind his back. He knows that his pastor is human, "of like passions" as other men, but he holds him in esteem for the sake of his office, and makes all due allowance for him as a man. He is, of course, a worker in the Sunday School and Church generally. If a member of the vestry, he makes it a point to see that the pastor's salary is promptly paid. He does not expect an unknown somebody to do the work, and then grumble because it is not done. A part of his business is patiently to pick out of the machinery the sand and gravel-stones which the grumblers and fault-finders and non-doers have so industriously thrown in. It is not necessary to complete this picture, either. We all know the *good* parishioner, when we see him (or her).

It may not be that all parishioners can be distributed into these three varieties. It may happen that a good grumbler may be a good worker,—we say a *good* grumbler, for there are grumblers and grumblers. For good honest grumblers, we have much sympathy; but the grumbler who grumbles for the sake of grumbling, is a nuisance to himself and to all the world.

"Gentle reader!" what sort of parishioner are you?

THE REV. HENRY MOTTEL, formerly Dr. Lawrence's assistant, has been elected Rector of the Church of the Holy Communion, New York. He was a boy in its Sunday School, and has always been connected with the parish. He is a faithful priest and pastor.

CLERGYMEN'S RETIRING FUND SOCIETY.—The space at our disposal in this number of the LIVING CHURCH will not permit us to do more than strongly commend this Society to the notice of the Clergy, as being probably one of the most important to their interests, of any that has ever been instituted among us. In our next issue we will give further information about it, and publish its last Annual Report.

OUR "Teachers' Helps" for the Sunday School, will be resumed next week. A number of subscribers have requested their continuance, and it is believed that a much larger number will be attracted to their use, either for private study or for preparation for teaching, as their value comes to be known. We propose to make them a permanent feature of the paper, and we trust that we shall be able to serve the Family as well as the Sunday School, in this department.

We send notice of the expiration of subscriptions, by postal card, and beg to remind our readers, here, that our rule is to discontinue the paper after sending one number more, unless the order for renewal be forwarded. By this rule we avoid misunderstandings, and have no old debts to collect.—Illinois is alive in Church work, and the fruits of the policy of erecting the new dioceses begin to appear. The Cathedral in Chicago, after receiving the new altar, is undergoing extensive repairs and decorations. In Quincy, the Cathedral has been made a thing of beauty; and a new chapel and guild-hall has been erected. Bishop Seymour is heard from every week, in journeyings often, pushing forward his noble work in every corner of his great diocese. Read Bishop McLaren's "Division judged by its fruits."

THERE has been some discussion in the papers, of late, on the subject of passes and other favors to the clergy. Some Brooklyn minister declined to accept a receipted bill from his physician, on the ground that he preferred to pay as other men do; and his example was lauded as an instance of manly independence. It would not be in good taste to criticize him for the act, nor is it any better taste to condemn those that accept such favors. We have known a good many wealthy men who did not have any delicacy in accepting half fare or a whole pass on the railroad for themselves and their families; and they were very indirectly, if at all, related to the railroad interests.

The fact is, the very people who fault the clergyman for accepting such favors, are among those who are receiving favors from him for which they pay nothing. There is no class in the community who do as much gratuitous service as the clergy. In many cases the half of their work is outside the limits of parochial engagement and obligation. They respond to the call of all classes, at all hours, and in all weather. They labor for the public as well as for the pew, and their influence is extended in benefit to all corporations and professions. It is not consistent with their calling to demand fees for every service rendered; if they did, a large portion of the public would be deprived of their ministrations. Is it a great matter if they are sometimes favored in return?

In regard to railroad privileges, there seems to be no question that it is to the interest of the companies to abate their fare to the clergy. Their travel is almost entirely for clerical duty outside the limits of their financial engagements. It is for the public good, for the prosperity and good order of the land. The summer of '77 demonstrated the need of extending such influences as widely as possible. Even were their travel mostly for their own convenience, as it is not, the railroad companies owe at least the small contribution of half-fare, to aid those who spend their lives in the service of the public, upon whom such corporations depend for patronage and protection.

We do not solicit such favors for the clergy on the ground of poverty, (though God knows how much and patiently the clergy suffer from this), but on the ground of duty and right. It is only giving for value received in one way or another.

BRIEF MENTION.

A speaker in the late Church Congress in England said that during the last eight years he had baptized 134 Jews, not including children. There are 3000 Christian Israelites resident in England.

It appeared at the late meeting of the American Board of Mission: at Syracuse, (Congregational) that contributions have materially decreased since the receipt of the large legacy of Mr. Otis—nearly a million of dollars. Powerful appeals were made to turn the tide, and with promise of success. The denominations around us are pushing forward their missionary work with commendable vigor; shall we follow at a distance, or lead the van?—The Rev. Isaac L. Nicholson, Jr., Rector of Ascension parish, Westminster, Md., has been invited by St. Mark's parish, Philadelphia, to succeed the Rev. Dr. Hoffman, now Dean of the General Theological Seminary.—We had the pleasure of a visit at our office, last week, from the Rev. Dr. Townsend, of Washington, D.C., and the Rev. Cameron Mann, of Watkins, N. Y. Dr. Townsend has been for some days past, the guest of John A. Grier, Esq., and Mr. Mann has been staying with Rev. Dr. Morrison. Mr. Mann officiated at the marriage of Rev. T. N. Morrison, Jr., on the 28th inst.—The Baptist *Courier*, speaking of certain preachers, says: "Their sermons are after the fashion of a goose's feet: three small points, connected by a very thin web, and the whole quite flat."—A Baptist brother in Fairfield (Conn.) prayed for the absent members "who were prostrated on beds of sickness and chairs of wellness."

"We met the man who is not able to take his church paper. He owns a large farm, is building a new and costly house, and when we met him was driving a span of blooded horses. There was a pinched and hard look about him that indicated poverty—of some sort. But it was not of the purse." *Nashville Christian Advocate*.—The proposed entertainment of General Grant in Chicago includes an address of welcome from Hon. E. B. Washburne, a poem by Prof. David Swing, and a great military procession. The 12th and 13th of November are the days named for the ceremonies.—Bishop Peck is quoted as saying, "There is some reason to believe that the old-fashioned camp-meeting will be crucified between two 'improvements'—railroads and recreation."—"That sermon did no good," said one member to another. "We shall see," was the reply.—"Standing Bear," chief of the Ponchas, is a member of the Presbyterian Church.—One of the grievances for which the Utes went to war was, that the Agent was trying to educate their children, and they would have none of it. They also objected to his cultivating so much ground. The tomahawk and scalping knife have far greater charms for the gentle savage, than the pen and the plough.—Signs of increasing prosperity are everywhere abundant. The late advance in grain has added many millions to the wealth of the West. Trade and manufactures are feeling the impulse, and all human enterprise is quickened. The first fruits are the Lord's. Bring now the tithes into His storehouse, and He will continue to pour us out a blessing that there shall not be room enough to receive it.—It is estimated that the Jews are now as numerous as they were in the days of King David; that is, about six or seven millions.—The *Church Guardian* (New Brunswick) says: "Our circulation is steadily increasing at the rate of sixty to eighty a week." It is a case of well deserved success, and we rejoice to record it.—The *Chicago Times* lately had the following: "Sunday developed the usual number of brawls and cuttings in Chicago. Three men were stabbed in a saloon row at Bridgeport, and twelve shoulder-hitters occupy temporary quarters in one of the police stations for participation in a free fight at a dance." With the theatres and dance houses and gambling halls and saloons all open, that is a very moderate showing.—The Rev. A. Sidney Dealey, of Passaic, N. J., is about to enter upon the Rectorship of Christ Church, Buffalo, and expects to officiate in that parish for the first time, on the 1st Sunday in Advent.—Several of the series of Tracts are in the hands of the printer. These are the ones which have been specially desired. They will be delivered as fast as struck, and in the order of subscribers. A few more subscribers are desired. To non-members, they will be sold for 50 cents per 100, or \$3.00 per 1000. To members, they come at \$1 per 500; or, \$2, per 1000. Orders are to be sent to the Editor.—Copies of the Reports of the Domestic and Foreign Committees, can now be had upon application to either of the Secretaries.—With our own Church Congress and abundance of home news at this season, we have not had space to speak of the late English Congress in Swansia. There were some interesting points that we intend to notice.—The *Churchman*, in an editorial on the Church Congress at Albany, has the following: All the elements of our Church life and thought were fully and fairly presented, East and West, North and South, met together, and the presence of a new and able participant, Bishop McLaren, of Illinois, and the hearty welcome accorded to his substantial thought and lucid statement and comprehensive spirit, were a cheering promise of the future of this Congress and of our whole Church.—Thursday, Nov. 6, has been appointed by the Dominion of Canada, a day of General Thanksgiving.—Sustain your pastor! He needs your sympathy and prayers, as well as your active co-operation. He is giving all for you and yours. You ought to give something for him. He does not live by bread alone.

THE Cathedral Church in this city will be re-opened on Sunday next, after having been closed for decoration during the last five or six weeks. Services at the usual hours.

Home and School.

The Jolly Old Pedagogue.

By George Arnold.

"Twas a jolly old pedagogue, long ago,
Tall and slender, and sallow and dry;
His form was bent and his gait was slow,
His long, thin hair was white as snow,
And he sang every night as he went to bed,
"Let us be happy down here below;
The living should live, though the dead be
dead,"
Said the jolly old pedagogue, long ago.

He taught his scholars the rule of three,
Writing, and reading, and history, too;
He took the little ones up on his knee,
For a kind old heart in his breast had he,
And the wants of the littlest child he knew;
"Learn while you're young," he often said,
"There is much to enjoy down here below;
Life for the living, and rest for the dead!"
Said the jolly old pedagogue, long ago.

With the stupidest boys he was kind and cool,
Speaking only in gentlest tones;
The rod was hardly known in his school—
Whipping, to him, was a barbarous rule,
And too hard work for his poor old bones;
"Besides, it is painful," he sometimes said,
"We should make life pleasant, down here be-
low,
The living need charity more than the dead,"
Said the jolly old pedagogue, long ago.

He lived in the house by the hawthorn lane,
With roses and woodbine over the door;
His rooms were quiet, and neat, and plain,
But a spirit of comfort there held reign,
And made him forget he was old and poor;
"I need so little," he often said;
"And my friends and relatives here below
Won't litigate over me when I am dead,"
Said the jolly old pedagogue, long ago.

But the pleasantest times that he had, of all,
Were the sociable hours he used to pass,
With his chair tipped back to a neighbor's wall,
Making an unceremonious call,
Over a pipe and friendly glass,
This was the finest pleasure, he said,
Of the many he tasted here below;
"Who has no cronies, had better be dead!"
Said the jolly old pedagogue, long ago.

Then the jolly old pedagogue's wrinkled face,
Melted all over in sunny smiles;
He stirred his glass, with an old-school grace,
Chucked, and sipped, and prattled apace,
Till the house grew merry, from cellar to tiles;
"I'm a pretty old man," he gently said,
"I have lingered long while here below,
But my heart is fresh, if my youth is fled!"
Said the jolly old pedagogue, long ago.

He smoked his pipe in the balmy air,
Every night when the sun went down,
While the soft wind played in his silvery hair,
Leaving its tenderest kisses there,
On the jolly old pedagogue's jolly old crown;
And feeling the kisses, he smiled, and said,
"Twas a glorious world, down here below;
Why wait for happiness till we are dead?"
Said the jolly old pedagogue, long ago.

He sat at the door one midsummer night,
After the sun had sunk in the west,
And the lingering beams of the golden light
Made his kindly old face look warm and bright,
While the odoriferous night wind whispered
"rest!"
Gently, gently he bowed his head,
There were angels waiting for him, I know;
He was sure of happiness, living or dead,
This jolly old pedagogue, long ago!

If your minister lacks "magnetism," by all means get rid of him. He may be good as gold, a faithful pastor, a fine scholar and a true friend; but in these modern times we must have magnetism. A simple, plain preacher, who preaches the fresh milk of the Gospel, is not at all suited to our wants. We must have a man of the condensed milk sort. He must be the personification of a whirlwind, a man who tears everything up by the roots and makes you wonder what he will do next; a man who will draw from all neighboring churches, and so increase your pew rentals that you can afford to have a quartet, with a soprano who live on the high C's, and a basso profundo whose lowest notes come from sepulchral depths—a man who can write rhetorically and twist himself into all sorts of logical contortions, until you find it impossible to tell whether he is exactly orthodox or not, or whether he is anything or not. By all means, in these days of electric light and bearded women, let the religious world keep up the general reputation and turn out nothing but men of immense magnetism, and men who will promise never to grow old, from their theological seminaries.

A congregation, anxious to get rid of their pastor, were considerably perplexed how to do it without hurting his feelings. After considerable discussion they concluded to inform him they were obliged to reduce his salary. A delegation was appointed to wait on him and notify him of the fact. "Brethren," was his reply, "I have been with you in prosperity and I will never desert you in adversity."

It is stated that Charles Toppan, of Philadelphia, has engraved the Lord's Prayer on a piece of metal the size only of one-tenth of a square inch! This is probably the most wonderful instance of microscopic engraving ever executed. We once saw the Lord's Prayer, and the Creed, the Ten Commandments, and the 10th Psalm engraved in the flowing curls of the wig of George II., in a portrait of that monarch that adorned the frontispiece of the Book of Common Prayer.

A country agricultural paper informs the public that potatoes should always be

"What Answer Shall I Give?"

By Rev. B. W. Lowrie.

A Series for the Living Church.

XXIV.

"Has your Church sufficient Discipline over her People?"

In the further exercise of a loving maternal oversight, the Church provides that her communicants shall not come empty-handed to the Altar. She requires the sick to notify the Priest of their sickness, so that none may, by any chance, be forgotten in the hour of trouble. She enjoins that prayer be made in sickness; and thanks be given for recovery. She admonishes the sick, and others, to make their wills; and in them, that they forget not the poor. Family prayer is enjoined upon the heads of families. By her laws, only fit persons shall marry, and the Clergy are carefully instructed to see that none others do. Against the crying shame of divorce, the Church has set her face as a flint. But for one cause only, and that the one allowed by Holy Scripture, shall man or wife be put away. To any, living in unlawful marriage, shall neither Baptism nor Holy Communion be administered, save only in case of imminent danger of death. If a Communicant go from one Parish to another, he must take a letter of introduction or commendation, otherwise he may fail of being received as a Communicant in good standing. If a party live neglectful of Baptism, he may not be buried, if he be an adult, with the Church's comforting Burial Office. If he have been excommunicated, he may not be; nor, if he have died by his own hand when in the possession of his faculties. Once more: let me reflect the clear and ringing words of the Church, our Alma Mater, on the subject of the observation of the Lord's Day. If any Christian man or woman of her fold desecrate the Holy Day on which Christ rose, the Christian Sabbath, he does it in the face of her plain and open injunction to the contrary. If he be not an open and notorious evil-liver, who is? If the man who spends the Lord's Day in picnics and excursions, in the midst of levity and vicious company, is not such an one as calls for the hand of Discipline, then there are no cases in which this is called for.

So with other points of a prescribed Discipline, which I can not here enumerate. And this brings me back to the question of active exercise of restraint upon the lives of our people, by means of disciplinary measures. Discipline is law in every denomination of the land. The evils of sectism; our voluntary system; the dependence of the clergy, for the support of themselves and families, on their people; the unfortunate and undue influence wielded in our parishes by the wealthier, who may thus set the wholesome restraints of discipline at defiance; the spirit of worldliness which pervades, more or less, all ages and classes; these and other obvious reasons have crippled Discipline not only amongst ourselves, but amongst all the Christian bodies around us.

Nor will it do to say, what is undoubtedly true, that our own discipline is as good as that of any others; and that the lives of our own members compare favorably with those of other professing Christians; for that were but to salve our wounds and sores with a most unsavory ointment. We must admit that we come short of our own standard; but, that the dear Church has set up a high standard both of morality and of religion for her members, the most hostile criticism will not deny. That so few come up to it, is not her fault, but our own.

Says a Report on Discipline to the last General Convention: "Neither may it be said that the Church has surrendered, in some moment of weakness, her right to discipline her children, and cannot now recover her lost powers. In the Prayer Book every necessary power has been substantially preserved and secured. The clergyman who desires to restrain the erring members of his flock, finds in the Ordinal and in the Communion Office the amplest vindication and exposition of his pastoral authority."

The same Report goes on in language that so supports what I have above said, that I cannot refrain from quoting it:

"The Church life depicted in the Acts and in the Epistles, is plainly a life of discipline. Some persons were 'over' other persons in the Lord. Those were set to rule and these to obey. There was a place for rebuke, for 'punishment inflicted of many,' for exclusion from Christian fellowship, and yet again for 'forgiveness' and 'restoration.'"

"Plainly this government was not absolute or capricious; obedience had need to be rendered in those particulars only where in the minister of Christ was authorized by the terms of his commission to require obedience. The attempt to enforce individual opinions as law, was again and again resisted, even in the persons of St. Peter or St. Barnabas.

"And plainly this discipline was not minute or inquisitorial. There is a wide domain in which each conscience must bear its own burden, and in which gentle persuasion and paternal counsel, rightly used, are far more efficacious than the intervention of law. The discipline of the

New Testament was reserved for grievous and scandalous faults."

That our Discipline may, in its imperfect features, be, in time, amended, is, I suppose, tolerably certain. If, meantime, we shall live up to what we have, we shall do well.

Female Voters in Massachusetts.

The movement in the old Bay State for extending the suffrage to women, so far as the election of school committees, is of more than local interest. We take from the Boston Post the following facts in regard to the new law:

"The essentials which a woman must possess to be a voter upon the appointment of the supervisors of her children's education, are these: She must be a citizen of Massachusetts, and at least twenty-one years of age (with a delicacy which cannot be too much commended, our law-makers did not insist upon her telling just how old she is); must be able to read the State Constitution in the English language and write her own name; must have lived in the city where she votes six months, and in the State one year, prior to the election, and must have paid a State and county tax assessed upon her for 1878 or 1879. The statute is simple and evidently fair, and gives to the women the same advantages as to the men, and under precisely the same restrictions. Three steps are necessary in this city before a woman is entitled to vote. She must first go to the Assessor's Office, at the City Hall, before Sept. 15, and be assessed for a poll-tax if she has no real or personal property nor an income of more than \$2,000 from business, and if she has any property or income she must fill out a blank form provided for the purpose, and take oath to its truth before the proper officer; secondly, she must pay her tax at the City Hall at least fourteen days previous to the election; and, thirdly, she must go to the office of the Registrars of Voters, exhibit her receipted tax bill and sign her name and give her place of residence. A strong movement is making to create enthusiasm on the subject, and meetings are held in every direction to rouse woman to a knowledge of her duty, but the success of these attempts is not gratifying. The more sanguine supporters of the movement predicted that women would flock by hundreds for registration as soon as the law came in force; but the only incident denoting any great degree of enthusiasm has been the invasion of the Assessor's Office by a delegation of about fifty women, immediately after a particularly stirring meeting.

It is estimated that the number of women who will avail themselves of the right to vote for school committee in Boston will not fall far short of 3,000. If the number should come up to that figure, the ladies would wield a very important power in choosing school committee.

A Missionary Trip in Minnesota.

From our Minnesota Correspondent.

The extension of the Hastings and Dakota Railroad from Glencoe to Ortonville, during the past year, a distance of 150 miles, through one of the most fertile regions of Minnesota, has opened a new territory for settlement, and for occupancy for the Church. In anticipation of the building of the railroad, the country had been well settled, and nearly all the land taken up on either side of the Road, for a distance of ten miles or more; and a great crop of wheat was awaiting its completion, for transportation to market. At intervals of 10 to 20 miles, villages of considerable size had sprung up, to which the arrival of the trains gave a great impetus. As yet, no Missionary has been located along this line; and the occasional visit of the Bishop, or the Dean, or a Missionary from some distant point, were all the Church privileges that were afforded.

The Dean of the Northern Convocation, accompanied by the Rev. G. B. Whipple, and Rev. W. W. Raymond, spent the time between Oct. 20th and 26th in visiting the principal towns on the Road. The appointments were as follows: At Glencoe, Monday evening, Oct. 20; Granite Falls, Tuesday, Oct. 21; Montevideo, 22; Ortonville, 23, and Appleton, 24. At Glencoe, they found a village of a thousand inhabitants. Arrangements had been made for holding the Service in the Congregational House of Worship. The afternoon was spent in looking up the few Church families of the village, numbering seven in all, including six communicants. A large congregation assembled; and, by the aid of Mission Service Books distributed, a hearty Service was had. The next morning, the Holy Communion was celebrated in a private house; five of the six communicants being present. A strong desire was expressed to have regular services, monthly or oftener, if they could be provided. At this place, for several years, the Rev. Joshua Sweet, who resided in the vicinity, maintained Church Services; and at Hutchinson, some 12 miles distant. On Tuesday afternoon, the Mission clergy proceeded 60 miles to Granite Falls, passing on their way, several rapidly growing hamlets. Here, a village about the size of Glencoe was found, with a good water power, and rapidly growing. Some eight or ten Church families were hunted up, full of enthusiasm and hope of securing a Mis-

sonary, and building a church at an early day. Services were held in the evening, at the Congregational House of Worship, the only Church building in the place; a large congregation assembled. Here, the Chants were sung, and the responses heartily made. The Holy Communion was celebrated the next morning, at which seven communicants received. One child also was baptized.

On Wednesday, the party proceeded 20 miles, to Montevideo, a village somewhat larger than either of the others, and where quite a number of communicants and Church families were found, who gladly and thankfully welcomed the Mission clergy, and expressed an earnest desire to have a Missionary located among them, and their readiness to contribute to his support. The Service was held in the Methodist House of Worship. Here also the Chants were sung, and Infant Baptism was administered. The clergy being obliged to take the night train on, in order to reach Ortonville the next day, there was no opportunity to celebrate the Holy Communion. Montevideo and Granite Falls could be well cared for by one Missionary, and, with a stipend from the Missionary Board, would easily take care of him. Churches should also be built in both places, in the Spring. Both are destined to be places of considerable importance; being the County Seats of large and rapidly growing counties.

On Thursday, the party reached Ortonville about 2 P. M.; the railroad reaching within 8 miles of the place, and expected to reach the village itself, in about ten days. The Dean, Dr. Knickerbocker, had held the first Service of the Church here, and at Granite Falls six years before. At that time there were only a few settlers at long intervals. The Service was then celebrated, and Baptism and Holy Communion administered, in a log house. Now, we found a village of several hundred inhabitants; and all was hurry and bustle and enterprise. Dozens of new buildings were in course of erection; and the place promises to be, at no distant day, a city of considerable importance. The Service in the evening was held in a public hall, there being no church building of any kind as yet erected. Here was found a deep interest in, and desire for the Church, and there must be already in the village and vicinity a dozen communicants. The congregation was large and attentive. The Proprietor of the Town offers lots for a site for the church, and arrangements were made for the organization of a Parish. Here also a church should be erected, in the Spring. On Friday, the party returned to Appleton, 25 miles, where an appointment had been made for the Celebration of the Holy Communion, and for an Evening Service. Here, a sight awaited us that made us thankful. On an eminence in the midst of the village, a beautiful little church had been erected, called Gethsemane Church. It owns 8 village lots. Here, for years, Lay Service and a Sunday School had been maintained by the Proprietor of the Town, with an occasional visit from Rev. D. T. Booth, of Willmar, 80 miles distant; and this was the result. It was the only church building in the place; and furnishes an instance of one of those—unhappily—rare occasions, where the church is first to occupy the ground. The Bishop has appointed Rev. J. K. Karcher as Missionary, here and at Ortonville. We were pleased to learn that there was a good prospect of their being able to secure a Rectory at an early day. The church was completely filled, and the singing sweetly rendered by the children of the Sunday School. This was a fitting close to a most interesting series of Services. The offertories at the various Services, (which were devoted to diocesan missions,) amounted to \$31.25, being an average of \$6.25 to each place. Early on Saturday morning, we were on our way to our respective fields of labor, deeply impressed with the importance of occupying this field for the Church, and without delay. Four churches should be erected in the Spring; and if the good Bishop of Minnesota had \$500 to offer to each locality,—say, Glencoe, Granite Falls, Montevideo, and Ortonville, the people would at once pledge themselves to raise \$1,000, besides land for a site, in each place, for a church building. And the time is not distant when, in each place, we should have self-supporting Parishes. What a grand opportunity for a Church Building Society! What liberal layman or congregation will aid in this good work of occupying the field?

MINNESOTA, Oct. 27, 1879.

The point on which the Colonial Independents were not agreed, was in regard to the form of baptism. Roger Williams, who establishing the colony of Rhode Island, having never been immersed, believed himself an unbaptized person. He had himself immersed by a Mr. Hollohan. Now, Mr. Hollohan had never been immersed! So, after he immersed Mr. Williams, Mr. Williams immersed him!

"What is the meaning of a backbiter?" asked a gentleman at a Sunday school examination. It went down the class until it came to a boy, who said: "Perhaps it's a flea."

Missions in California.

Correspondence of the LIVING CHURCH.

HEALDSBURGH, SONOMA CO. CAL.

The Missionary Diocese of Northern California, although a part of the Diocese of California for many years, was from the necessity of the case, almost entirely undeveloped as to Church work; what was done had been accomplished by the labors of isolated missionaries. Rev. W. H. Hill, now of Los Angeles, had built up a strong Parish in Grass Valley, and another in Sacramento, each of which has been renewed several times by his successors, Rev. Dr. Breck had started a boys' school, and afterwards a girls' school, at Benicia; and in several mining towns, parishes more or less strong had been started. But most of these undertakings lacked the elements of success; and when Rt. Rev. Bishop Wingfield took charge, that part which had been segregated from the old Diocese was in a most demoralized condition. There was not a reliable, self-supporting Parish in the Diocese. The two schools at Benicia have been saved to the Church, so far, by the self sacrifice and arduous labors of the Diocesan. To old Californians, this condition of affairs could easily be accounted for. To those who live in the old and thoroughly organized Dioceses of the East, it seems paradoxical almost that a State so rich in mineral and agricultural resources, should be so lacking in its Church prosperity.

A little consideration will point to some of the causes of this condition of affairs—

1. It is well known that a mining country is generally a poor country. Its productions are immediately removed to places of greater security than a mining region is supposed to be; this is especially true of the precious metals.

The early miners here had no abiding place. They were continually on the move, and when they had gathered what they deemed sufficient for themselves, they left the State, enriching almost every part of the world, except that in which they had been enriched.

3. Those that remained in the State sought the great centres of trade and population, for investments and for dwelling. The metropolis and its vicinity is full of rich men, who have made their money in the mines. The extremities of the State were drained of men and means—there are large towns, with imposing edifices of stone or brick, entirely depopulated, in the mining districts.

The wealth of the State, for a long time, was centred in San Francisco or vicinity—there (with the exception of Sacramento, in which was one parish), all Church power had centred, and whatever of wealth or energy or willingness was in the Church, was found there, without any well organized and efficient effort to carry it to the outside. Northern California has been almost entirely a mining country. Its agricultural resources, which promise to be very great in the future, are as yet undeveloped, except in one or two counties. There is a continual drain of its citizens, as they realize a competence, and of their wealth, and an unsettled feeling among its inhabitants. There is not a Parish in its borders that can sustain the demands generally made on a Parish for outside work.

Churchmen are scattered all over the Diocese, asking the Church for help to sustain a minister. The Bishop, to save the schools, the last hope of the Church, has rescued one from the auctioneer's hammer; and the other probably from the same fate, by a most unselfish advance of his own means, and assumption of its indebtedness.

Bishop Wingfield's labors, notwithstanding he carries two schools on his shoulders, carried him over the whole Northern section of the State several times. Wherever he has gone he has left a very marked impression, as a fine pulpit orator. He attracts. A gentleman in every sense of the word, with a genial dignity of manner, he endears himself to all. A thorough organizer, he is laying foundations strong in every county; and full of zeal, he imparts it to those with whom he is brought into contact. It is a pity that want of funds should so greatly hamper his work. If some of the generous Churchmen of the East could realize the importance of this field of labor, and its pressing wants, they would find an important field for the exercise of their generosity, and a certainty of the wise expenditure of their means. As the country settles, more and more attention is paid to churches; and the influences thrown around men and families in the out-posts, go with them when they leave for other parts of the State or other States. We are losing for the general Church, daily, by our not having our outposts filled.

Sonoma Co., from which this is written, is one of the largest and best agricultural counties in the State. It has several towns of considerable size. Petaluma and Santa Rosa, are the only towns in which regularly organized Parishes have been formed, and Santa Rosa has been frequently without a Rector, on account of inability to support one.

Healdsburg, the present place of residence of the writer, is smaller than either Petaluma or Santa Rosa. It is one of the most beautiful towns in the State, and vies in salubrity of climate, beauty and picturesque scenery, with any part of it.

There are sixteen different forms of religious belief, and ten houses of worship. Many of the influential citizens are infidels. The strongest church in numbers is the "Christian," or Campbellite. The Spiritualists are very numerous. The ministers of the denominations are very poorly supported, as you may imagine, for all this is divided among a population of twenty-five hundred souls in the whole township. The writer has received during his two years residence and services, one hundred and sixty dollars. Bishop Wingfield visited us a few weeks ago, and confirmed six persons as the result of that work. It is an unpromising field; but before the writer, now, are letters from persons ten, thirty, and forty miles distant, some of whom have not had the privilege of Church Sacraments for twelve years. They have heard the Church has come this near to them, and their hearts yearning for the comforts of their dear old Mother's voice, they write to know when the Holy Communion will be administered, that they may come all this distance, and join with us in that Sacrament. A Parish here would in two years become self supporting. North of this, in a district comprising over 50,000 square miles, are three or four clergymen of the Church at work—three missionaries, and one settled Rector. Our good Bishop is traversing this great field, warming our hearts with the fire of his words, and the earnestness of his manner; calling us to the "form of sound words" and "the faith once delivered to the saints," only to find himself unable to do aught; no hope, apparently, in the future, as far as man's help goes. Yours truly, Oct. 15th, 1879. T. W. BROTHERTON.

Utopia, a Parish in Futuro.

By the Rev. Paul Pastor.

A Series for the LIVING CHURCH.

The present condition of my parish is discouraging. The finances are fair; attendance for Sunday at least, good; and pleasant relations exist between my people and myself. My Vestry, even, can't find fault. I haven't a single "aggrieved parishioner." Rural Rectors envy me. But, I am discouraged.

Over east of me—two miles, say—is a large, neglected part of the city. No church of ours is near it. No mission has been planted there. No "Episcopalians" are over there. But there are human beings; and those, though besotted through our neglect and their own vices, have souls, I know, for I see traces of them still lingering in their faces. Nor are all, over there, of such sort. There are a good many others; but they, too, are guilty of one offence or another, the chief of which, or the one the most remembered against them, is that they are poor. Their poverty is inexcusable. What right have they to be poor? Why are they not born in better circumstances, so as to be able to dress well enough for church, and to pay other sinners to come and preach to them? "All sorts and conditions of men," indeed, they are; just the kind we pleasantly pray for, and no doubt mean to help—some day. There they are; men, women and children; not all of them untidy, by any means; some, in fact, clean as water and wash-board can make them and their clothing; of various humble trades and callings; men with souls, and women with hearts, and children with destinies;—but they are not "Episcopalians," and they are—poor. And so, I say, with a good parish, I am, notwithstanding, in a most discouraged state.

But what has all this got to do with my parish? Why, bless you, just nothing at all. Those people are not "Episcopalians," and they are poor; and they are fully two miles off from my jurisdiction. But still, I repeat, the condition of my parish is terribly sad and discouraging, though my Vestry are like lambs, and Rural Rectors envy me, or at least I suspect that they do. I have nearly an hundred communicants, counting some very poor and the minors. And my people expect two sermons every Sunday; daily service; all the Saints' days duly observed; Sunday school attended always by the Rector; two services a day during Advent and Lent; the Holy Communion once a month and on all Holy days; four visits a year to each family, or part of a family, except the poor, who must not expect more than one, daily attendance and attention to all cases of sickness, from the time the Rector accidentally hears of the illness, on his way home from market, except, also, in cases of the poor, (once a week will be quite enough for them); to say nothing of calling on new comers, visitors in his families, and funerals, and all the other calls on his time, some necessary, some needless.

I say, the state of my parish is deplorable. If any one again ask me what I have to discourage me, I point here to the thousands of those people two miles east of me, for my answer. If he ask me what I have to do with them, I say, "Nothing, sir, whatever; they are not 'Episcopalians'; they are all so poor."

But if I had a less exacting congregation; if they would not expect to be shadowed with visits; if I could be spared those two inevitable sermons a Sunday; if I were free to go and do my Master's bidding, and seek the lost sheep; if I might preach less

to my less than a hundred enlightened fellow-sinners, and more to the thousands of my unenlightened fellow-sinners two miles east of me, over yonder, my conscience would be lighter, my heart freer, my head clearer, and my parish would not seem to me to be in so discouraging a condition. Really, you see I am right; my parish is in a most pitiful state. It must have two sermons per week, though thousands die two miles east of it, without any Gospel at all. But, then, those creatures are nothing to us. Christ died for them; but they are not "Episcopalians," and they are all poor.

From our Correspondent in New Mexico.

To the Editor of the Living Church:

The suggestion of "Practical Man" is a good one. Thanks to him for it. It may be adopted in New Mexico some day, but it is hardly practicable while there is but one man to subscribe. Since writing the letter that called forth your correspondent's communication, I have learned that the "Woman's Auxiliary" has started a lending library on a similar plan, for the benefit of the missionaries of the Domestic Committee. It is hoped that the number of books will be very much increased, and that important new works will be added as they appear. Publishers will probably be willing to contribute a copy or two of their new publications. Some wealthy laymen might do a good work by supplying a sufficient number of copies of important books, to meet the demand likely to come from so large a number of missionaries. Occasionally there is a book published that we all want to see; and if only one or two copies should be provided, it would take a long time to get around. If a sufficient number of the right kind of books can be had, this new enterprise of the "faithful women" will accomplish great good.

The peculiar atmospheric condition of which I spoke in my last letter, passed away without any disturbance, but we have since had the rain of July and August, in October. Coming over on the coach from Santa Fé the other day, we had quite a lively snow-storm on top of the divide, and the ride was an unusually cold one for this time of year. Now, we are having our regular beautiful Fall weather, and very enjoyable it is.

Our new building at Las Vegas is now under roof, and everything is paid for. As soon as enough money shall have been secured, we shall put in the windows and the door, and then nothing but the floor will be wanting, to enable us to use the building. Bishop Spalding will be here next week, on his way to Santa Fé, and probably other points farther south. We hope he will be able to hold Divine Service in the new building here, on his way back. It will depend, however, on the amount of money received. We pay as we go, and stop work when the money fails.

One of the saddest duties of a missionary in places like this, is the burial of the dead. Three times, recently, I have been called on to officiate in the cases of men who died far from home and friends. Only one of them died a natural death. He, poor fellow, was a Churchman, but I did not hear of him nor he of me, it seems, until a few hours before he died. It was a great comfort to hear him express his faith and trust, and to feel that here was one, at least, who had found a Saviour.

The Indians are playing sad havoc in the southern part of our Territory. There are not enough troops for the work required of them. It would be a great pleasure to frontiersmen to see the Congressmen and Senators who are so hostile to the army, formed into two or three companies, and sent out here to fight Indians. I am inclined to think that, in such a case, our people would sympathize with the Indians. As things are, however, we are hoping to hear that they have been subdued. When they take the war-path, one cannot stop to consider what provocation they have had. They are such horrible brutes,—such demons in their mode of warfare, and in their treatment of their prisoners, and of the bodies of their victims, that one loses all thought of pity, and regards them as wild beasts, and is disposed to treat them accordingly. When they are peaceable, we ought to try to Christianize them. When they are on the "war-path," there is nothing to do but to kill them. Their warmest friend, seeing or hearing of the outraged and mutilated bodies of women and children, would shoot the fiends down like wolves, as long as they are at war.

Your New York correspondent calls attention to Bishop Potter's commendation of "the old law of the tithe," and expresses his own belief that "the law of tithes is the law of God." This has frequently been said of "the tithe" and of "the Sabbath." That they were both laws of God is evident, but are they of the law of Christ? A careful study of the question has led me to the conclusion that neither of them are so. I say this, not with a desire to enter into any controversy on the subject, but hoping to encourage the study of it. The two things seem to be so intimately connected, that they can best be studied together. They are certainly among the living questions of the day, and are therefore worthy of

earnest consideration. If the law of Christ requires us to set apart one-tenth of our income, and one-seventh of our time, for certain sacred uses, let us satisfy ourselves of the fact, and honestly and faithfully obey that law, and require our people to do so. We are terribly in arrears, however; and, as we owe a money debt, we cannot honestly fail to do our best to pay that debt, and so we shall have to give our all for the rest of our lives. But if the law of Christ does not require these things, let us not impose upon ourselves or others a yoke formed from other wood than that of the Cross—a yoke that is not easy, a burden that is not light.

In conclusion, permit me to express the hope that Dr. Warring will continue to give us, through the columns of the LIVING CHURCH, the benefit of his researches. N. M.

Church of England Immigrants.

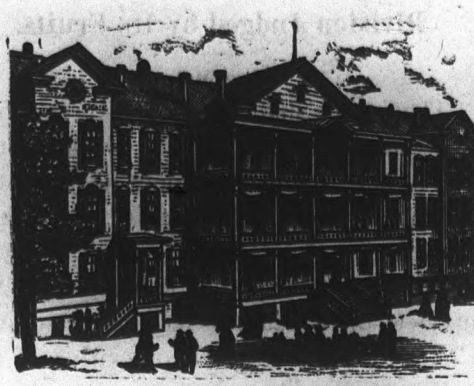
Within the last few weeks, a statement appeared in a Chicago Daily Paper, to the effect that large numbers of well-to-do English farmers were bringing with them to the Western States, their experience and no small amount of capital, with the intention of settling in the South and West. And the news has received confirmation from a different, but no less reliable source. A gentleman connected with one of our chief City Banks, told us, within the last few days, that quite recently a very intelligent and respectable looking English farmer called at the bank in question, and presented a draft for four or five thousand dollars. He expressed his intention of settling in one of the Western States, (Iowa, we believe), where he had already secured a tract of land.

He stated, moreover, that he was but one of a large number of farmers from the same part of England from which he had come, who were on their way to the Great West, with a view of settling on farming lands; and further, that they were all bringing with them considerable sums of money, ranging in amount from \$1,000 to \$4,000 each. His tale was, (and we fear it was an "over true" one), that farmers cannot make a livelihood in England under the present system, and at the present cost of farming there; rents being so high, and American competition so heavy.

We mention these facts at the present time, in order to call the attention both of our own Western Bishops and Clergy to what they have to expect in the way of immigrants, who all owe allegiance to our branch of the Church; and also, and more especially, of the Bishops and Clergy of the Church of England; in the hope that more care may be taken "at home" to see that the children of the Church shall not be sent adrift, and find themselves on a foreign shore, without spiritual chart or compass to direct them to the representatives, in this land, of their Mother Church. We simply throw out the hint; the importance of the subject will not be questioned by any. And we venture to hope that some of our English Church contemporaries, who happen to read this article, will think it worth their while to call attention to the subject, in their respective columns.

Woman wants a broader field of labor and action. Very well, there is no law against her having it. Let her take it. By some of her strong-minded representatives, she goes up and down the land, demanding a large place for herself in industry, in education, in power and influence. Men naturally object to her political aspirations, that she has no right to make laws or ordain politics which she expects them to execute and maintain, but so far as education and labor can go, she has only to do what she pleases. She can enter college with men, she can practice law and medicine, she can preach, she can carry on any kind of business for which she has the capacity without saying "by your leave" to anybody. If she thinks she ought to have a larger place than she occupies, then her first duty is to repent of the sin of not taking it. She has but to write her own rule of action and endeavor, and it will be respected. If consequences naturally follow which are unpleasant to her, she must take them. If she loses sympathy among her own sex, or sacrifices the admiration and respect of men, she must yield the cost of her independence without a murmur. But let her not complain that she is not free, and that if she but had a chance she could improve her lot and remodel her destiny. Women have always written the social creeds of the world, and women have only to agree to rewrite any social creed. Man certainly is not her oppressor in this country, and if she needs liberty let her take it, in any measure and direction consistent with her obligations as a mortal being.—Scribner's Monthly.

A college student, in rendering to his father an account of his term expenses, inserted: "To charity, thirty dollars." His father wrote back: "I fear charity covers a multitude of sins."



Arlington Hotel, HOT SPRINGS, ARKANSAS. STITT, RUGG & CO.

This establishment, the largest and best appointed in the Southwest, has recently been enlarged and refitted, and is now the largest and best in the proximity of the Arlington to the fountain head of the Hot Springs, and most efficacious of those far famed Hot Springs, together with the convenient and ample bathing accommodations gives this house superiority over all others here. Tub, Douche and Vapor Baths, all in the building. Let us of enquiry promptly answered and pamphlets sent when desired.

CITY LOTS 25x125 FEET SITUATED IN NORTH DENVER. FREE! WARRANTY DEED WITHOUT RESERVE.

Denver now has a population of 40,000. Great cities are the outgrowth of great countries. Twenty years ago Denver was a small trading post on the frontier; now it is a large city, with numerous Churches, Hotels, Theaters, Street-railroads, Gas-works, Water-works, Gold and Silver Smelting and Refining Works, with a United States Mint, and is the great Railroad Center of the West. There are seven First-class Railroads now running and connecting with all the Principal and Branch Railroads from Maine to California. It is the Capital of Colorado, naturally the richest State in the Union, and located in about the geographical center of the United States. The climate is charming, with the best water and purest air in the world, and the scenery is unexcelled for beauty and grandeur. It is surrounded by the richest Gold, Silver, Copper, Iron, Lead, and Coal Mines and Agricultural Lands in America. It is now the headquarters for Colorado, Kansas, Nebraska, New Mexico, Wyoming, Nevada, Arizona, and Northern Texas. The rich mineral and agricultural resources of this vast country will make Denver the largest and wealthiest city in the West.

WHY LOTS ARE GIVEN AWAY. As the tide of immigration is now in this direction, it is the Company's interest to have people locate in Denver and on their property. To encourage emigration here, the Company will give to any one sending their name and address a warranty deed, in fee simple, for one or more lots in North Denver, situated in Weld County, State of Colorado, in immediate view of this beautiful city, the only charge being one dollar to pay the Notary Public fees for acknowledging deed and conveyance. The Company does not give every lot away, but each alternate one, and does not expect that every person who gets a lot in North Denver will come here, but a great many will, and they will induce their friends to follow. The increased population will soon make this property very valuable, and this Company retain in each alternate lot, which they hold at present, varying from \$25 to \$500, according to location. For this reason the above proposition is made. The deeds are unconditional, not requiring any one to settle or improve, but with full power to transfer and deed to others. The limit to any one person taking advantage of this offer is five lots. This property is not hill-side, mountain, or swamp, but is level, fertile, and has advantages for building upon too numerous to mention. Full and satisfactory information, with indentments from our best citizens, will be furnished.

CERTIFICATE OF TITLE. I, V. C. SANDERS, County Clerk and Recorder within and for said County and State, do hereby certify to the above and foregoing to be true, and title complete to the land therein described according to the records in my office. I further certify there are no abstracts or transcripts of judgments, taxes or liens standing against said land. In testimony whereof I have hereunto set my hand and affixed my official seal this 2d day of August, A. D. 1879. W. C. SANDERS, County Clerk and Recorder. INSTRUCTIONS. This Company will send by return mail, to any one sending within sixty days from the date of this paper their names, P. O. address, County and State, plainly written in full, a clear warranty deed to a lot 25 feet front by 125 feet deep in North Denver, Colorado, clear of all taxes. Applications for city lots must be accompanied with one dollar for each lot to pay cost of making and acknowledging deed, postage, etc. The lots then can be sold and transferred at your pleasure. Let all improve this opportunity to secure a home in the richest State in the world. Deeds sent to any part of the U. S. and Canada. Address all letters to DENVER LAND COMPANY, 449 LAWRENCE ST., DENVER, COL. One of the many Churches.

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Later Church News.

ILLINOIS.—Bishop Seymour's Visitation of this part of his diocese ended on Oct. 31, and was of unusual interest. He confirmed in Newfield, 7; Rantoul, 2; Urbana, 2; Champaign, 7; Philo, 5; Sadorus, 3. These 26 with those previously received make 62 presented for confirmation, by the Rev. W. C. Hopkins, within twelve months. Twenty-three of these were the fruits of the labors of the Rev. Mr. Steel, in Rantoul, and the Rev. A. B. Russell, in Newfield. The four Missions organized within the year, are all advancing. Philo and Condit have just had their first visit from a Bishop. At Sadorus, two lots of land are offered for a church. Large crowds attend on the Bishop's preaching, and are unanimous in the expression of appreciation of his rare gifts as a preacher and of his attractive social qualities. His every visit gives a great impulse to church life. We hope to go on multiplying points for Episcopal oversight, until every hamlet within reach, and many of our schoolhouses, shall ring with the inspiring strains of worship according to the order of the Church.

To this end, the Rev. Robert Wood, of Whitehall, Mich., has just been appointed to Rantoul and parts adjacent and expects to begin work next Sunday.

THE Vestry of St. James Church, Chicago, have called the Rev. Frederick Courtney, assistant minister of St. Thomas' Church, New York. Mr. Courtney will arrive in this city on Friday, and be the guest of Mr. C. R. Larrabee, Walton Place. He will officiate in St. James next Sunday. Mr. Courtney occupies a front rank in the New York priesthood; and the LIVING CHURCH expresses the earnest hope that he will come to Chicago. He cannot find a grander field for his peculiar power as a preacher, and his earnestness as a pastor.

THE first meeting of the North Eastern Deanery of the Diocese of Illinois was held in the chapel of Grace Church, in this city, on Thursday, the 30th ult. The attendance was exceptionally good. In our next issue, we hope to give an account of what was transacted upon the occasion.

THE prospects of the mission among the colored people of Chicago are most encouraging. The Bishop and a number of the other clergy are to hold a service on Friday evening (the 7th) at the Church of the Holy Communion. The Rev. Mr. Thompson, of St. Louis, (colored) will be present.

MASSACHUSETTS.—The Rev. Julius H. Ward is delivering a course of Sunday Afternoon Lectures in the Union Hall, Boylston Street, Boston, on "The Questions which People are asking about the Guidance of Life." These lectures, which are given with the sanction of the Bishop, are to be continued every Sunday, until next July.

MINNESOTA.—A meeting of the Northern Convocation of the Diocese has been summoned by the Dean, Dr. Knickerbacker, at Minneapolis, for Nov. 19th, 20th, and 21st. A programme of work for the three days is laid out, that will allow each clerical member to contribute to the interest of the meeting.

SOUTHERN OHIO.—On Tuesday, Oct. 28th, in St. Julius' Church, Cincinnati, Bishop Jagger, assisted by five of his priests, admitted to the Priesthood, the Revs. T. J. Mellish, and J. H. Logie; and Mr. Charles A. Hayden, to the Diaconate.

The first named of these gentlemen—we are informed—was formerly Editor of the *Journal and Messenger*, the Baptist organ for the Central States. The Rev. Mr. Logie came into the Church from the Methodists; and Mr. Hayden, less than a year ago, was pastor of the Mt. Auburn Baptist Church.

THE *Church Journal*, more than twenty-five years ago, summed up the uses of a Church paper:

"To reflect the age in a faithful mirror, to show that the Church has a ready solution for every question that may start up, to display her adaptedness to all minds and conditions, to prove that her active eyes are everywhere seeing and noting all that happens, to remind men perpetually that she is at their doors with her claims to be heard and respected, to furnish food for thought to healthful minds, and even from the topics of the day to extract some wholesome condiment for grayer fare that may attract the wandering appetite,—such is the office, beyond being a mere Bulletin of news and advertising value, which a Church Paper ought to fill, and which nothing but it can fill." (Aug. 15, 1853.)

Division Judged by Its Fruits.

By Bishop McLaren.

That a tree shall be judged by its fruits is a familiar truism, which we are fortunately not ashamed to apply to the matter of the division of Illinois into three dioceses.

I am more disposed to apply the test in view of a remark recently read in a Church paper, rather depreciative of the policy of division. It was a singular remark to come from a state that is bounded on one side by New York with its five dioceses, and unbounded in its ignorance of the West.

The journals of the dioceses of Illinois, Quincy and Springfield, for the year 1878-9 are before me. The statistics of the two last mentioned are quite complete. Those of Illinois are manifestly deficient. Thus, in the record of families, four Chicago parishes make no report, and here alone there is an omission of over five hundred families. Allowing for these deficiencies in the columns of families, souls, communicants, teachers and scholars, but not in the columns of offerings, we reach results which must be regarded as thoroughly satisfactory to the friends of smaller dioceses, and equally disheartening to those who think the Episcopal dignity to be measured mainly by square miles.

It must distinctly be kept in mind that the statistical reports covering the twelve months anterior to May, 1879, represent the first full year of the Diocese of Quincy, under my respected brother, Bishop Burgess, while they represent only the fraction of a year in which the Diocese of Springfield had had a Bishop of its own; and, as is well known, Bishop Seymour has been detained in New York during a good portion of the time, although it is surprising to see how much he has been able to accomplish under such a disadvantage.

Evidently, then, the test which I propose to apply must be a severe one. The dioceses really have just begun to act independently of each other. The ships are launched, but they have scarcely yet gotten under full headway.

Going back to the year ending September, 1877, which those more familiar with the history of Illinois will remember as a bright, full, vigorous, and thorough year in all the departments of the Church's life, we find that the parishes and missions reported 4,401 families, 20,512 souls, 1,215 baptisms, 904 confirmations, 8,100 communicants, 296 marriages, 394 burials, 869 Sunday School teachers, and 7,473 scholars. The total amount of offerings was \$212,420.78.

From the last journals of the Conventions, I am able to make up sums total, and these show a handsome increase. In the dioceses now existing in the commonwealth of Illinois there are 4,905 families, 22,301 souls and 8,516 communicants. There have been 1,238 baptisms, 875 confirmations, 308 marriages and 446 burials. There are 1,022 Sunday School teachers and 8,911 scholars. The offerings foot up \$222,053.78.

This is certainly an excellent showing under the circumstances as I have stated them. But let us reduce the actual gain to figures, and the result is an increase of: Families, 504; Souls, 2,059; Baptisms, 23; Communicants, 416; Sunday School teachers, 153; Sunday School scholars, 1,434. The only decrease reported is in the number of persons confirmed, amounting to twenty-nine.

Now for the money test—that severest gauntlet of all! I do not add one dollar to the reported offerings for the last year, as I might justly do, nor do I lay stress on the fact that the year was more trying financially than any previous one. I take the sum total as the Journals give it, \$222,053.81, and find that this is \$9,733.03 more than was contributed in the same territory in 1876-7.

With one remark I close. I am convinced, after four years experience, that the statistical reports published in our Convention Journals understate and misrepresent the Church's strength. Some of the Rectors neglect to present full returns. Some years prominent parishes, being without pastors, make no reports. Unorganized missions, though possessing every element of Church life, often fail to render any account of themselves. The number of families actually reported to our last Convention in Chicago was 2,624, which was one hundred less than was reported at

the preceding Convention. If all the parishes and missions had reported, the number would have been about 3,256.

Our strength would be more accurately expressed in the statistics, also, if our unattached communicants were to identify themselves with parishes, as they are in duty bound to do. But this opens a subject of painful interest, of which at present I have neither time nor heart to speak.

W. E. M.

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Very truly yours, etc., H. M. HUNTER.

P. S. You are at liberty to make what use you wish of this letter. H. M. H.

Throat and Lung Diseases.

Just published, a treatise entitled, "Practical Observations on Catarrhal, Bronchial, and Tuberculous Affections of the Air-Passages and Lungs," "The Value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," etc., etc., by Robert Hunter, M. D.

This pamphlet was specially prepared for the information and guidance of persons of weak lungs, and those afflicted with bronchitis, catarrh, asthma, and consumption. It shows by indisputable facts: First—That very nearly one-half of those who die in Chicago (and throughout the whole North-west), after the age of five years, are destroyed by these diseases.

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