

The Living Church.

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

VOL. II. No. 52.

CHICAGO, THURSDAY, OCTOBER 28, 1880.

WHOLE No. 104.

The Triennial Convention.

DEBATES AND DOINGS OF THE THIRD WEEK.
Reported for the Living Church.

NEW YORK, Oct. 23, 1880.

My Telegrams of Monday and Tuesday gave the salient points of those days; and there is little to add, which will interest your readers. A more careful Registration of Communicants was recommended, and the attention of Diocesan Conventions was called to the subject.

On the Memorial of the Free Church Association, the "Inexpedient Committee" reported, that the Church is at present not prepared to take any legislative action; though the sale of pews is to be deplored. The separate organization of the colored people, except in parishes, was not encouraged. The report on Deaconesses and Sisterhoods, presented by Dr. Dix, was an important document. The Committee did not favor any action with reference to Sisterhoods. Their work is rather of the nature of private enterprise, than of official character. The Order of Deaconesses was recognized in the Report, as coming within the range of legislative regulation. The proposed Canon provides what shall be their duties, their age, their preparation, their relation to Bishops and Rectors, conditions of transfer, resignation, and restoration. Their worship must be in accordance with our usages, and with the Book of Common Prayer.

The action of the Board of Missions, which comprises both Houses, in the matter of raising funds for Missionary work, is doubtless the most significant sign of progress, that this Convention has given, or will give, to the Church. It is a new departure, for the Convention to give several days of a session to this great department of the Church's work. It is not many years since the introduction of such subjects into the Council was impatiently rebuked. "We came here to legislate!" was the old cry; and the Convention went on for days, debating Rules of Order, or framing Canons to cripple the work of clergy and laity who were in earnest to work. Thank God! old things are passed away. The issue is not "Ritualism," but the revival of the Lord's work in our midst. The plan endorsed by Bishop Neely's Resolution is the one proposed by the Board of Managers in their recent report. The basis of the plan is—subscriptions secured by personal applications, from every member—man, woman and child—in the Church. Uniform subscription-books are to be furnished to the clergy, or to designated lay agents; and the sums entered are to be gathered by resident collectors. The names of parishes and individual subscribers, and the amount of their subscriptions, are to be published as a supplement to the Annual Report. This plan is no novelty, but has been used for years by the great Missionary Societies of the English Church. If the spirit of this Convention shall go out through the Church, there will be an out-pouring, such as we have never seen.

The three Committees—on Constitution, Canons, and Prayer Book—of both Houses, have had a meeting, without reaching any result; and have adjourned *sine die*. Nothing can be expected from it; and the question of "Shortened Services" will remain unsolved, save as each clergyman shall answer it, to suit the exigencies of his own work. The Canon of Common Sense will prevail; and it will not be difficult, in most cases, to decide between *shortened Services* and *no Services*.

On Tuesday, the Committee on Expenses reported against any plan for paying the travelling expenses of the Deputies, on occasion of future sessions of the Convention. Dr. Garrison, of New Jersey, made a clear and forcible speech, in favor of creating a General Fund for this purpose, by assessment. Dr. Schenck spoke in his usual interesting and emphatic manner, in favor of raising it by voluntary offerings. The subject was finally re-committed.

The Debate on the Indian question, if it had not been conducted so ably, would have been extremely wearisome. As it was, it consumed nearly an entire day; and the high character of the Debate scarcely saved the House from impatience. The Resolution, as adopted, reads:

Resolved, That a Committee of three Bishops, three Presbyters and three Laymen be appointed, whose duty it shall be to observe what action is taken by Government for extending to the Indians legal protection of their civil rights, and placing them under obedience to the law; to promote, by such measures as the Committee shall deem expedient, legislation suitable to accomplish those ends; and report, from time to time, what action shall have been had in the premises.

The Report was acknowledged to be a very valuable document. The Chairman of the Committee, on the part of the House of Bishops, was Bishop Williams; on the part of the House of Deputies, Dr. Dix.

On Wednesday, Oct. 20, the Committee on Education (now called—The Committee on Education under the Auspices and Control of the Protestant Episcopal Church!) reported adversely to Dr. Adams' motion to establish Church Homes in connection with State Universities. It is to be hoped that the suggestion will receive the thoughtful consideration of the Committee hereafter; and that some practical plan may appear, for carrying it into effect.

The Report of the Joint Committee on the Godly Discipline of the Laity, proposed various amendments to the Canon now existing on that subject. For nine years, the Church has been trying to do something more definite in the way of Discipline. At the last Triennial Convention, a Report was presented, and the Committee continued, with a Resolution that it was expedient to amend the law so as to make it more explicit. The most important of the amendments proposed, was—the clause declaring the offences for which a person may be expelled, viz: "The denial of any Articles of the Christian Faith, as contained in the Apostles' Creed, or any violation of the Law of God, as set forth in the Ten Commandments." There were also provisions for enabling the Bishop to reach offenders who were not dealt with by the Rector. A vigorous opposition to the Report was speedily developed. Drs. Lewin and Goodwin, who were members of the Committee, tried to stay the tide, and were heartily supported by some of the laity. But the feeling of the House was against it. Drs. Locke and Franklin vigorously opposed it; and Montgomery Blair finally succeeded in getting it tabled. So the indefinite and insufficient Canon remains unchanged.

The New Lectionary was reported and acted on, under Art. 8, of the Constitution, by the adoption of the following:

These Tables of Lessons from Holy Scripture are set forth and permitted to be used in this Church, until the further order of the Convention.

If in any Church, upon a Sunday, or Holy Day, both Morning and Evening Prayer be not said, the Minister may, in his discretion, read the Lessons appointed either for Morning or Evening Prayer.

At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that Day of the Month, in place of the Second Lesson for the Sunday.

Upon any Day for which no Proper Lessons are provided, the Lessons appointed for the Calendar for any Day in the same week may be read in place of the Lessons for the Day.

Besides the Tables for Sundays, Holy Days and Days of the Month, there is a Table of Lessons for Lent, and for Ember and Rogation Days. It is claimed that the average length of the Lessons is somewhat shorter than in the old; yet, in some cases, they are still too long. The "permission" to use this Table does not make it obligatory. The old Table may still be used, when it is preferred. During the discussion, a good many improvements were proposed, and there was a lively time of "tabling." The Act was adopted unanimously, on a vote by Orders.

The Committee on Canons reported no action on the application of Virginia for an Assistant Bishop, on the ground of the extent of Territory, but gave the subject back to the House, without the expression of any opinion.

In the afternoon, the House sat with closed doors, to consider the nominations made by the Bishops. Testimony of the most satisfactory character was given, of the fitness of the Candidates for the Missionary Episcopate; and, by a unanimous vote of clergy and laity, the Rev. Geo. K. Dunlop, of Missouri, was elected for New Mexico and Arizona; and the Rev. Leigh Richmond Brewer, of Central New York, for Montana.

Thursday, Oct. 21st, was consumed by the discussion of the great question of the Appellate Court. Mr. Burgwin introduced a Resolution to amend Act 9, of the Constitution, by inserting a clause, providing that a General Convention may establish Courts of Appeal, to revise the action of Diocesan Courts. It was justly argued, that the judicial system of the Church should be co-extensive with the legislative system; and that it would be most incongruous, for a Diocesan Court to be the final arbiter on the General Law of the Church. Mr. Blair tried his favorite tactics of tabling, but failed. Mr. Judd spoke for the amendment. Dr. Schenck's trumpet gave forth no uncertain tone. He spoke with great feeling and emphasis, for the relief of the clergy from the oppression of local courts. It was a question that would not down; the agitation will go on. A vote by Orders was taken, late in the afternoon. Clerical Vote; Ayes, 24; Nays, 19; Divided, 5. Lay Vote; Ayes, 16; Nays, 22; Divided, 4. The only hope for even an experiment in the way of an Appellate Court, is—securing the first power asked by the Federate Council of Illinois, which is not a very strong hope.

The Committee on Expenses did not favor the proposition to pay travelling expenses of Deputies; but the subject was not finally disposed of.

The Lord Bishop of Huron was introduced, and read a message of greeting from the House of Bishops of the Canadian Synod, lately assembled at Montreal.

A Message, from the House of Bishops, announced the nomination of the Rev. James Houston Eccleston, D. D., Rector of Trinity Church, Newark, N. J., as Bishop of Washington Territory. The Bishops also asked for a Committee to arrange for a Centennial Celebration.

A Deputy from Iowa raised quite a stir in the House, by entering a vigorous protest against the rebuke which the chair yesterday administered to that and other Delegations sitting near. The Chair very adroitly smoothed him down, and all went on peacefully again.

Like Banquo's ghost, Dakota came up again; and the session closed in the midst of the debate.

On Friday, the Convention again grounded, and hung all day on the question of an Assistant Bishop of Virginia, on the ground of extent of Diocese. Dr. Norton opened for Virginia, and argued that such a matter ought to be trusted to the judgment of the Diocese. Mr. Burgwin argued the general principle, and showed how this provision of the Canon had crept in. Division was the proper remedy. Many able speeches were made on one side and the other, of which none were more entertaining than that of Dr. Adams. All were glad to hear from Mr. R. Race of Louisiana; and Dr. Schenck cannot speak too often. Dr. Craik was strongly opposed to the application of Virginia. Judge Sheffey closed the debate with profound earnestness, and made a strong appeal to the House to grant the old Diocese her wish. A vote by Orders was taken resulting as follows: Clerical Vote, Aye, 10; Nay, 32; Divided, 6. Lay Vote, Aye, 18; Nay, 14; Divided, 3.

The Resolution to amend the Canon in regard to "extent of Diocese," as a ground for election of an Assistant Bishop, was passed *viva voce*, almost unanimously.

The Bishops sent down a Canon, proposing to regulate all organized work of women in the Church, including Sisterhoods, as well as an Order of Deaconesses. The Canon would bring them all under Episcopal supervision, and goes squarely against the action of the last Convention, on Sisterhoods; and against the Canon proposed by the present House, which proposes to leave the Sisterhoods to regulate their own affairs, as private associations, and to establish and recognize an Order of Deaconesses. The Episcopal Canon, if agreed to by the House, will be a boomerang; and will lose to the Church more than it can gain to the Bishops.

The Bishops also sent down a Preamble and Affirmation, intended (as nearly as I could understand), to vindicate the Old Catholics, in proceeding to organize within the jurisdictions claimed by the See of Rome. The nomination of Dr. Eccleston, as Bishop of Washington Territory, is withdrawn, at his own request.

On Saturday, Oct. 23, Dr. Dix moved a Resolution of Eulogy to the House of Deputies, read by Dr. John Cotton Smith, as to Article 10 of the Constitution had been complied with, in the consecration of Dr. Riley as Bishop of the Church in Mexico, with some questions about the Liturgy. Adopted by a large vote and without debate.

Dakota was finally disposed of, for this session. Mr. Judd made the closing speech, and showed many precedents for the action proposed. But the House could not be prevailed upon, and the vote by Orders resulted as follows: Clerical Vote; Yes, 23; Nay, 19; Divided, 6. Lay Vote; Yes, 15; Nay, 27; Divided, 2. So, Dakota must wait for three years more.

Dr. Goodwin, on behalf of the Convention of Pennsylvania, advocated the "Graduated Representation" plan, but with manifestations of impatience on all sides. The Vote by Orders, on indefinite postponement of the subject, was: Clerical Vote, Yes, 40; Nay, 5; Divided, 3. Lay Vote; Aye, 41; Nay, 1; Divided, 0. *Requiescat in pace!*

The Committee of Conference of the two Houses, on the Appellate Court of the Federate Council of Illinois, have had a meeting, and have failed to agree. No further action will be had, this session. All the leading lawyers are clearly of opinion that the Dioceses forming the Federate Council, have a right, under the Constitution, to establish an Appellate Court; but, no jurymen can sometimes spoil a case. Fortunately, Illinois has not, and is not likely to have, any case that would call for appeal. Still, it is to be regretted that the Bishops have not improved this favorable opportunity of making a beginning in this matter; so that it might grow and improve, as need should arise.

The Special Committee on Expenses of Deputies reported that \$30,000 would be required. The Committee was continued during the recess, and empowered to make full and final arrangements for paying expenses of Deputies to the next General Convention. This is a thing very easily voted, but not so easily done. It is generally felt that it ought to be done; but most of the Dioceses will find it difficult to raise the money, in addition to the contributions already required for diocesan expenses and other general work.

Philadelphia is chosen as the place of the next meeting in 1883, which is nearest to the year of our Centennial. A preliminary Convention was held in New York, Oct. 6th and 7th, 1784, and the first General Convention met in Philadelphia on Sept. 28th, 1785. At this meeting, a Constitution was adopted. It is fitting that our first century shall be closed at Philadelphia.

The Rev. James J. Helm, who died in the rectory of St. Paul's parish of Mount Pleasant, in Sing Sing village, recently, was one of the most eminent scholars and authors in the Church. He lived to the age of 69 years—eighteen of which in the close of his pastoral career were passed where he died. He was a Tennessean, a graduate from Princeton College, and in early life had charge of the parish in which was situated the Hermitage, the residence of President Andrew Jackson, with whom the late Dr. Helm became very intimate.

Current Foreign Topics.

Arranged for the LIVING CHURCH.

The Bonapartists have been enjoying quite a little row, in Paris. Fisticuffs and very large words were very freely exchanged. After the storm had lulled a little, and the attendants on the meeting had quieted down, a Resolution was adopted, summoning old Jerome Napoleon to renounce the headship of the family, and the place of heir to the throne, and to recognize his eldest son—Prince Victor Napoleon—as the chief of the family. His decision has not been given; but he will have to come to it. He is too heavy a load for any party to carry. Not that he is a fool; on the contrary, few men in Europe are more able. But he is such a horrible old rake, and such a scandal, that respectable people hate to have anything to do with him. Then, in addition to that, he is a scoffer and despiser of the Church and the clergy; and the Bonaparte faction cannot do without them, even if Mr. Gambetta can. Indeed, it is more than doubtful, whether he can. We shall soon see, for he is bent on trying.

The surrender of Dulcigno is getting itself accomplished, though with groans and writhings and protests, on the part of the Turks. And now, the Greeks are clamoring loudly, that—unless their affairs receive some attention—they will be compelled to occupy the disputed provinces. The Montenegrins are afraid to enter Dulcigno, for fear of an attack from the Albanians. Any one who ever saw Dulcigno (a hideous little village, ruinous, wretched, not to be compared for a moment with any little prairie village,) must think it a very lean bone for so many dogs to be quarrelling over. But Dulcigno is only a pretext, and serves simply as the scapegoat, on whose devoted head, all the intrigues and pent-up animosities of Europe are to be poured out. Well! no Christian person ought to be sorry that Turkey is in the last agonies. We hope that no doctors will be of any avail. It is a case, in which the patient ought to receive a quiet *coup-de-grace* for the good of the human race.

Chili and Peru are still at each others' throats. There are wars, sometimes, which spring from great principles, and therefore command the respect of the world; but this only seems, to the onlookers, a foolish and murderous thing. The Chilians—so far—have the best of it; and now, they are about to pour a force of 30,000 men into the beautiful valley of Lima, and to ruin the lovely city of the Kings. They are now pursuing this course in the south, and more recently they have done the same in the north, where they have not only destroyed houses, machinery, and cane and corn fields, but have gone to the trouble of cutting down fruit trees. Animals of all classes have been carried off and killed; and trifling articles have been embarked, at the same time as the more valuable sugar and rum.

After completely wrecking the Palo Seco plantation, and burning the Custom House, mole, railroad buildings, and plant, at Chimbote, the raiders re-embarked and proceeded to Supe, where they destroyed the San Nicolas and other minor properties. They then marched southward in the direction of Huacho, twenty-four miles distant; but, hearing that troops had left Lima to attack them, they returned to their vessels.

A new question has arisen in Spain, which is troublesome enough to keep King Alfonso a good deal away from his new baby. It is no less a thing than the getting away, from English rule, the grand old Rock of Gibraltar. Their great object would be, to have it in their power to command the other side of the straits, and enter on a crusade against their old enemies, the Moors, in Africa. Spaniards of all classes have become indifferent to European politics, and their old hate of France and Napoleon has slowly died out; but if you pronounce before them the words "Gibraltar and Morocco" you will notice the gleam of the eye, and the eager, ambitious desire to plant the flag of Castile on the "Penon," and on the territory of their old foes, the Moors of Africa. The Spanish newspapers say that England is now strengthening her batteries in Gibraltar, opposite the straits, so as to menace traffic, and the town of Algeiras. They very boldly declare that Spain must seize immediately the headlands of Cape Espartel, near Tangiers, and other spots near her own colony of Ceuta, on the Moorish shore, so as to make the straits a very Dardanelles, bristling with Spanish fortifications.

Monsignor Capel, whose name certainly is well enough known, as the male siren whose dulcet pleading has led away so many rich nobles from the Faith of their fathers into the Roman fold, has been in very hot water lately, and really seems to have been treated badly by the Roman Bishops. It is the old story, so familiar to us; namely, the founding a College on promises and expectations, instead of on hard money, and, after a few years of seeming prosperity, seeing it all end in a grand smash. The Bishops started the College, put Capel in as Rector, induced him to call professors, talked sweetly, but furnished no money. They left that all to him. He could not coax it out of the Faithful. Things went wrong. Capel was made the scapegoat at Rome. The stubborn facts remain—he received neither salary, nor commons, nor lodging, from the au-

thorities; he had to find the funds to purchase the ground, and the house, and the furniture; he had to find the money for the professors' salaries. When he resigned, he claimed neither salary nor the extra expenses he was put to as a rector, but only the capital he advanced, which, with the rest of the money, had been spent exclusively for salaries, and for furnishing, and paying interest on mortgages. After waiting a year, and incurring \$200 legal expenses, in effecting a compromise, he obtained only £3,000 out of £5,500. The land was afterward sold for a profit of £3,000, and the library, together with the scientific collections and furniture, remained the property of the bishops. It is difficult for "Catholics" to understand why the bishops opened the institution, and why they should sacrifice a man like the rector.

A Great Calamity.

[The following letter, from a tried and faithful Missionary, will speak for itself.—Eds.]

Since I last appealed to the Church people of Chicago and elsewhere, for the building of a church in Austin (only two miles from the city), a calamity has come to me, which has smitten me to the dust, and taken away twenty dollars a month from my income, and with which I paid the rent of the house in which I live. The calamity is—the burning down of my wife's house at La Grange, on October the 18th. This reduction of my income involves the necessity of my abandoning the field in which I am working, unless I can receive such aid as will enable me to continue on at this point. The ability of the Church people in Austin (and they do their very utmost), gives me only thirty-three dollars a month. The Missionary Committee has appropriated one hundred and fifty dollars a year, to this work; and the two together make up five hundred and fifty dollars a year. After paying house rent, this leaves four hundred for me to support myself and a wife, and an aged father. The question is, Shall I give up a promising field, where a church has been already commenced, and where the members are loyal and true to the cause; and shall I go forth as a clerical tramp to hunt up a parish that will give me a reasonable support?

I ask this, in reason; I ask it, as a minister who has labored solely in the service of God, and devoted his life, talents, and strength, to much so, that I have been instrumental to the building of three churches in the diocese of New York, and one at La Grange, in the diocese of Illinois. Just as I am now instrumental to the starting the building of a church in Austin, this calamity strikes me. What shall I do? Where shall I go? The Church people of Chicago? Here it is in their power to say whether I am to leave this field, or not. I feel that Austin is to be a part of the great city of Chicago, in a very short time, and that it is of very great importance to the Church, that the work so happily begun and continued at Austin, should be carried on to a successful completion. And, without rendering myself liable to the charge of egotism, I feel myself justified in asserting, that, not impossibly, my removal, just at this juncture, may damage it beyond remedy. All that I can say further, is—if aid comes not—then the Lord's will be done!

REV. F. N. LUSON.

AUSTIN, ILL., Oct. 25, 1880.

The Chinese evidently do not believe in free trade, if the words of M. Regel, Russian consul on the Mongolian frontier, are to be believed. In a recent letter, he says. During my stay in the town of Thiko, in the spring of last year, a guard of honor, with flags, every morning and evening stood before a large proclamation posted in the centre of the bazaar; and, after beating of drums, an official read the following: "In the last month of this year, a great misfortune befel the Celestial Empire. An Englishman, without receiving permission from the Son of Heaven to trade upon his sacred soil, nevertheless dared to pass into the province of Yunnan; and, instigating a quarrel, was killed by the inhabitants, who did not know him. So, in consequence of this, the subjects of the Son of Heaven had to pay to the wife of this Englishman an enormous amount of silver. Wishing to spare our beloved subjects from any similar misfortune in the future, we order, in our wisdom, that each of our subjects shall devoutly keep watch, to prevent any other single foreign trader from penetrating into our Empire without our permission. We order this to be read before all our subjects, every day, morning and evening."

The passengers by the steamer Lessing, on her last trip to this country, about three days before their arrival in New York, passed a tree, standing as erect in the ocean as it ever stood on land. It was judged to be about fifteen feet out of the water, with stumps of branches extending a foot or two from the trunk. Its erect position might be due to the clinging of mussels or heavy shells to its roots—at all events it was a singular spectacle in mid-ocean. The tree had been stripped of its bark entirely, but the ends of several branches remained still with the trunk. It is possible that the strange and lonesome traveller had been set afloat by some of the West India hurricanes of several weeks previous.

Leicester and the Church Congress.

From our English Correspondent.
LONDON, Oct. 6th, 1880.
Last week, I was at the Church Congress, which has just been held at Leicester. This town is in the heart of the Midland counties, and is largely engaged in the manufacture of shoes and stockings, and such like ware. It is of very considerable size, its population numbering nearly a hundred and twenty thousand souls; but it can hardly be described as a handsome—nor, indeed, in any respect, as a remarkable place; such a one, I mean, as I should counsel any of your readers who may visit the old country, to travel ten miles out of their way, for the purpose of seeing. Yet it is, after all, a town which has a very respectable history. Its annals begin with the Roman Invasion; and it was, at a very early period, the site of a camp. It is, moreover, to be noted, that the Latin name of the place was *Rata*; and it is said by the Antiquaries, that *Rata* represents the Celtic *Ratt*, which occurs in so many Irish and Scottish names, and, which is said to mean "fort" or "clearing." It is fair to assume, that, if the new comers had cleared the place, or built a fort there for the first time, they would not have chosen such a barbarian name for it. In other words, that it must have been a settlement or a hold, for any number of years or centuries you please, before the Roman occupation. The relics that the Lords of the world left behind them, are very considerable. They include several mosaic pavements; but, the "lion" of the Museum, is a milestone, dedicated (as its inscription sets forth) to the Emperor Hadrian. The legend that King Lear was buried, by his daughter Cordelia, under the bed of the neighboring river, Soar, is of course a fiction of Geoffrey of Monmouth; but the town is connected with another Shakespearean worthy. "Old John of Gaunt, time-honored Lancaster," who was also Earl of Leicester, made important additions to the Newark—a fortress erected by his ancestor, of which some relics exist to this day. After the Mercian settlement and conversion, Leicester became the seat of a Bishop, whose throne, however, was afterward removed to Lichfield. The site of the Cathedral is, to this day, occupied by the leading Church in the town—St. Margaret's. St. Margaret's is not, however, the oldest; for St. Nicholas's is of the rudest Norman work, and actually incorporated Roman materials in walls. And at St. Mary's, there are extensive remains of Norman and Early-English work.

But I must not run on, any longer, about the past. Leicester has, at this moment, seventeen churches; and it may serve to show how very largely the Church of to-day is the creation of our times, if I add, that—of the seventeen sanctuaries which she now possesses—only five have been inherited from the past. The Oxford movement began to make itself felt in the town, at a very early period; but unfortunately, Mr. Anderson, the Vicar of St. Margaret's, and a connexion of Cardinal Manning, suddenly "verted"; and the suspicions to which this event gave rise, had naturally a most pernicious effect upon the revival of Church life and energy. There can be no doubt that it threw back matters, for at least a dozen years; but, comparing present statistics with those reported by Horace Mann, in 1851, it is apparent that the lost ground has been recovered. There are, now, seventeen churches, to thirty-five dissenting chapels; but, in 1851, there were only nine to twenty-six; and I am told, that an immense work is now doing in nearly every parish. Certainly, it was a most remarkable sight, to see, in "the Metropolis of Non-conformity" (as the town is called), six thousand genuine working-men, gathered in two meetings, and listening, with rapt attention, to the speeches of our leading prelates and clergymen. It was also a very striking coincidence, that no fewer than thirty-two of the dissenting ministers of the town should have united to present an affectionately-worded Address of Welcome to the Congress. Such an incident disposes altogether of the craze, that the Catholic revival has had a serious tendency to create enmity between the Church of England and those about her.

The great feature of this Leicester Congress has been—not the ability of the Papers and speeches (though that ability was remarkable), but—the evidence which it afforded, that the "burning questions" of the last dozen years have pretty nearly burnt themselves out. As Croydon and Swansea were Congresses of Conciliation, Leicester has been the Congress of Gospel Peace. The process, by which this desirable end has been arrived at, has been something of this kind. Such men as Mr. Keble and Mr. Lowder were undoubted saints of God. Now, Mr. Keble and Mr. Lowder (especially the latter) were Ritualists; and therefore Ritualism is not incompatible with genuine, fervent, vital, evangelical, spiritual religion. But, if not, then it is wicked to quarrel about it, while so much work has to be done, and while infidelity is scaling the battlements of the Constitution. The questions which have yet to be settled—what are called "the Six Points" for instance—are not to be compared with those which have settled themselves; and therefore, people are disposed to say to Churchmen—

O passi graviores, Deus dabit bis quoque finem!
I now look forward to a very great and rapid progress. For there is no doubt that great harm has been done by the opposition which was offered—happily we can now say *in the past*—to the great work which began nearly fifty years ago. The diversion of so much money, which could ill be spared from practical works of piety, to the pockets of lawyers, is the least part of the mischief. The great calamity has been—the weakening, and the all but entire collapse of Episcopal authority; through attempts to uphold

the rulings of a court, which the most fervent charity could not credit with sincerity or impartiality.

It is a fearful thing for authority to set itself the task of thrusting down people's throats the statement—that "Thou shalt" means "Thou shalt not;" and I hope that your Bishops will take warning by what has happened here.

Church News from Maryland.

From our Baltimore Correspondent.
BALTIMORE, Oct. 19th, 1880.
This is the last day of our great Sesqui-Centennial celebration. For more than a week our city has been in a state of the most intense excitement. We have had daily processions, and nightly illuminations; and the streets are continually thronged with spectators. It is estimated that over one hundred thousand strangers have visited our city, during the last ten days. Tonight, the festivities will close with a grand illumination of the whole city, and a procession of tableaux. One effect of all this excitement has been to diminish greatly the attendance at all the week-day Services of the Church, and to suspend in a great measure the operation of all kinds of parochial machinery.
Yesterday—the festival of St. Luke—was observed with special Service in the Church dedicated to that Saint. The Rector—the Rev. Dr. Rankin—is, as you know, absent in Europe on account of his health; but the usual Festival Services were held, under the direction of the Senior assistant, the Rev. Mr. Gibson. On Sunday evening, the first Vespers of St. Luke's Day were chorally rendered, and a Sermon preached by the Rev. Mr. Perry, of the Church of St. Mary the Virgin.

On St. Luke's Day, there was a Celebration of the Holy Eucharist at 7 A. M.; Morning Prayer at 9 A. M.; a second Celebration, at 11 A. M., with an Address to the children of the Parish and Sunday Schools, by the Rev. Mr. Ives, of Bristol, England; and Evening Prayer at 8 P. M. At the 11 o'clock Celebration, the Altar was profusely decorated with bright and fragrant flowers, and brilliant with the light of numerous candles.

The Rev. Mr. Smythe, whom the standing Committee of this Diocese declined to recommend to the Bishop, for Priest's Orders, after having been transferred to the Diocese of N. Y., and ordained by Bishop Potter, has been received on Letters Dimissory from the Bishop of New York, and is again at his post, as Assistant at the Church of St. Mary the Virgin, for colored people.

The Rev. Joseph Reynolds, Jr., of Emmanuel Church, Bel Air, Harford County, has been invited to become Assistant to the Rev. Dr. Hall, of Holy Trinity Church, Brooklyn, New York.

The funeral Services of the Rev. Oliver W. Landreth, Assistant Minister of St. Peter's Church, were held in that Church on Sunday last. The Rev. Dr. Grammer—the Rector—assisted by the Rev. Dr. Watkins, of Christ Church, and the Rev. Dr. Wroth of the Church of the Messiah, officiated. The remains were taken yesterday, to Oxford, Chester County, Penna., for interment in the Church-yard of that place.

Virginia.

Correspondence of the Living Church.
The Theological Seminary opens, this year, with 46 students. Hereafter, the Preparatory Department will be inaccessible to young men under 21 years of age—a move in the right direction. The chapel, which is a very pretty building, is now under cover, and will be ready for service in the course of a few weeks.

There seems to be a growing failure against giving aid to young men who wish to enter the Ministry, without receiving pledges from them to return (after their ordination), the money granted for their education. This would do good in cultivating a manly spirit; while it would prevent many a hasty marriage, on the part of young clergymen, who now often burden themselves with families at an early age, and with salaries too meagre for their decent maintenance.

A vast deal of hard, quiet work is done at the Seminary; and the standard of scholarship is so high, that graduation is by no means a matter of course, as was once the case. The Institution is somewhat cramped for lack of means; but it is hoped that money will be forthcoming to meet all necessary outlays.

Eight chapels are kept up by the students, who hold services, every Sunday afternoon, at these Mission stations, going out "two and two" to the work.

One of the professors—Dr. Kinloch Nelson—officiating for Dr. Norton of St. Paul's Church, Alexandria, during the absence of the latter at the General Convention. He is a strong and practical preacher.

The permission to elect an Assistant Bishop may not result in the election of one at the next Diocesan Council; as the clergy, by that time, will have a small majority in the opposition.

Many prefer to wait for division of the diocese which seems to be inevitable in the near future.

ALEXANDRIA, VA., Oct. 12, 1880.

ARKANSAS.—The "Guild of the Holy Innocents" is the name of a Society formed by a few of the teachers and Sunday-school scholars of Trinity Church, Van Buren, to try and raise funds to purchase a font. The Guild makes fancy articles, etc., to sell. Recently, at the County Fair, four premiums were awarded to it for tasteful work. Trinity Church is very poor, and needs assistance in the endeavor to build a church. At present the Church people worship in a building formerly used as a Negro school-house. Any aid whatever will be thankfully received by the Missionary, Rev. Jas. A. Matthews.

Southern Deanery of Illinois.

At the Convocation of the Southern Deanery of this Diocese, at Christ Church, Ottawa, on Tuesday, Oct. 12th, inst. the Dean—Rev. Duane S. Phillips, of St. Paul's, Kankakee—preached, after Evening Prayer, said by the Revs. Messrs. Perry, Holst, and Hodge. On Wednesday, at the close of Early Morning Prayer, the Chapter met for preliminary business, till the hour appointed for Litany, which, with the "Ante-Communion," was said by the Revs. Messrs. Hiester and Holst. The sermon was by the Rev. Henry G. Perry, of All-Saints, Chicago; the Offertory being for Diocesan Missions. The Holy Communion followed; the dean officiating as Celebrant, and assisted by the Rev. Mr. Hiester.

At the afternoon Chapter-meeting, items of work done since previous Convocation were reported, with prospects at stations in the deanery. The attention of the Clergy was called to the absolute need of more vigorous cooperation on the part of the laity, in order to the available occupation of the ground, especially at certain points. Among these, the La Salle and Grundy districts, respectively, received special mention from the dean, the Rev. Francis B. Nash Jr., rector of Ottawa, and Rev. Messrs. Holst and Hiester, as well as by the Rev. Mr. Hodge, who has work assigned under the dean, at Kankakee, and other points. The Rev. Mr. Perry was requested to confer with the Bishop, as to the expediency of effort for regular Church Services, to be fostered at Morris, by the members of the deanery, cooperating with those most interested there in the support of Divine Worship. Other matters were taken into consideration; and, on motion, the Chapter adjourned till special call, to meet in Joliet, at no remote day.

In the evening, after Prayers by the Rev. Mr. Perry, brief practical addresses upon church-needs and mission duties, were made by the Dean, the clergy and other. Offerings were received for Convocation purposes; and the Services closed with Collects and Benediction by the Dean.

Annual Convention of Maine.

The Sixty-first Annual Convention of this Diocese met in the Cathedral, at Portland, on Tuesday, Sept. 21.

The Rev. C. Morton Sills was elected Secretary. The Rev. Wm. Q. Ketchum, Canon of the Cathedral, Fredericton, Canada, preached the Convention sermon.

A 2 P. M. the Bishop read his address; after which, a Committee was appointed to report upon a plan, by which the work of the Convention may, when advisable, be compressed into a single day.

Notice was also given of a motion to change the time for the meeting of the Annual Convention.

After Evening Prayer, interesting and stirring addresses were made by the Rev. T. E. Dowling, Rector of Carlton, New Brunswick, and the Rev. L. Bradley, Jr., Rector of Christ Church, Gardiner. The Bishop concluded the Services.

On Wednesday, there was an Early Celebration; and at 9 o'clock, Morning Prayer, with the Litany, was said. The Convention then went into session, and the committee, appointed yesterday, on the order of business, reported favorably. The question of changing the season for the meeting of Convention, was postponed indefinitely.

The trustees of St. Catharine's Hall made a very encouraging Report, financially and otherwise. There are now twice as many boarders as there were two years ago.

The following gentlemen were elected upon the Standing Committee: Of the Clergy; Rev. Canons Washburn, Upjohn, Sills; and Messrs. H. H. Ingalls, Geo. E. B. Jackson, S. T. Corser, of the Laity.

Delegates to the General Convention: Clergy, Rev. Canons Washburn, Leffingwell, Upjohn, and Rev. H. R. Pyne; Laymen, Messrs. J. Bridge, H. Ingalls, J. Hamilton, R. H. Gardner.

The Rev. Merritt H. Wellman was elected Trustee of the General Theological Seminary.

On motion of Canon Upjohn, a highly complimentary Resolution was adopted, having reference to the valuable services, extending over thirteen years, of the Rev. Charles W. Hayes, who has recently left the Diocese.

The next meeting of the Convention is to be held on the first Tuesday in September, of next year.

Church News from Michigan.

From our Regular Correspondent.
The Guild and Congregation of Holy Trinity, Detroit, are taking the preliminary steps looking to organization as a parish. Some five months ago, owing to irregularity in the organization of the Mission, the Bishop of Michigan declined to recognize Holy Trinity as a distinct congregation, and refused to confirm a class prepared by the pastor, the Rev. E. B. Taylor. The Mission and guild were founded four years ago, by the Rev. Wilbur R. Tillinghart. The services have been "ritualistic." The late Bishop consented to the organization of the Mission, and visited the congregation officially. Bishop Gillispie assumed the regularity of its organization, and confirmed a class at Holy Trinity. But consent had never been obtained to its erection into a separate congregation in the city, from the Bishop, "acting by and with the advice and consent of the Standing Committee," under Title III., Canon 5, § ii. On the present Bishop's declining to recognize it—by any official act—as a congregation of the diocese, considerable feeling was manifested by the congregation; and their pastor felt that he could no longer, with self-respect and loyalty to the Church, continue in charge. He accordingly resigned. Under the new pastorate of the Rev. R. M. Edwards, begun on the first of September, it has been decided to heal the ir-

regularity, by organization as a parish. The congregation has been earnest, devoted, and active, though small in point of numbers. No pecuniary aid has been required from others, and the Mission has been self-supporting from its inception. There is a large frame church, suitably furnished, and favorably located on the corner of Fourteenth avenue and Howard street. The Guild-House adjoining is owned and occupied by the widow of the founder, Mrs. Tillinghart. Holy Trinity occupies a well chosen field; and, under canonical affiliation with the diocese, may hope to do an extensive spiritual work, in ground which the other congregations were too ready to leave to indifference and the sects.

The Services of St. Mark's Mission, Detroit, in its new location on Baker street, near Eighteenth, have been attended by large numbers; some forty families being already enrolled, and a Sunday School of more than fifty children having been already gathered.

The Rev. Samuel B. Carpenter, late minister in charge of St. James' Chapel, Detroit, has removed to Toledo, to become assistant to the Rev. S. H. Gurteen.

The giants in American politics are not infrequently pillars of the Church. One of the best known Churchmen in Michigan—the Hon. H. P. Baldwin—is U. S. Senator; and, in an exciting campaign, finds it difficult to be at the same time Deputy to General Convention, and Chairman of the Republican State Central Committee. The Hon. David H. Jerome, Republican candidate for Governor of Michigan, is a warden of St. John's, Saginaw City. Other candidates on the State ticket are active Churchmen. Both candidates for Congress in the first (Detroit) district, Messrs. W. C. Maybury and Henry W. Lord, are earnest and active Churchmen.

"God's Weather."

Written for the Living Church.
They use this term among the Danes, as applicable to a severe storm, or any great commotion in nature.

It seems so appropriate when we think of Him who sitteth in the heavens and ruleth over all things here below. It ought to make us less apprehensive and timid amid the violent disturbance of the elements; since it is "Our Father" who orders, or permits.

I recollect a certain lady, who, in her childhood, was almost convulsed with terror every time there was a thunder shower. Until her fifteenth year, she knew but little peace in the summer time; the cloud as big as a man's hand filling her with dreadful anticipations. At this period of her life, a singular change took place in the tenor of her mind. Her aged father, who was a devout clergyman, was with her, one day, when the sky was black with the presages of a tempest. It was so dark in the house, that one could scarcely see his neighbor. The young girl was shaking with nervous agitation, when the pious old man ejaculated, as he slowly paced his study, "The Lord reigneth, let the earth rejoice."

In a moment, a spirit of truth and confidence took possession of the daughter; and, ever afterward, she had especial delight in all the manifestations of God's power. She seemed to feel more the Love than the majesty of the Divine Creator, and to be comforted by the very consciousness of that Might which can do all things.

The phrase, "God's weather," ought to be impressed on every heart. There is so much of peevishness, even among Christians, with regard to atmospheric changes. If the prospect be for rain, we regret that the sun is obscured; and if the season be what our judgment pronounces "too dry!" we worry over crops and prospects, and wonder if we shall ever have another shower. Irreverent remarks (often more thoughtless than wilfully impious) are made about "the Clerk of the weather." Little children and adults alike indulge in this improper spirit, and this disrespectful language. None of us are without more or less guilt, and are too apt to forget that all weather is "God's Weather." F. B. S.

Wood for the Poor.

Written for the Living Church.
"It is cold. We must think of wood for the poor."

This is said to have been the expression of the peasants' friend—Frederick the Sixth, of Denmark, when, in his last hour, he felt the chilliness of death. How true an indication of the beneficent heart that was beating for every sufferer in his kingdom!

It is blessed to have the ability, as well as the disposition, to confer good. One of the highest joys of royalty must be the power to promote the welfare of the individual, as well as of the nation. Now and then we hear of a monarch who exults in this privilege.

We are all kings and queens, at least over our own wills; even though we may not have the royal treasury at our disposal.

To think of "wood for the poor," is part of that charity which consists of the love that prompts, and the gift that results.

Sympathy, for those who are in need, is very precious to them; and, if one's heart is alive to a brother's necessities, one's hand is sure to give relief when it is possible.

"Before the chill of death shall come to us, we may feel many a keen wintry blast; but most of us have houses of pleasant refuge, with the air tempered to summer mildness.

If, we know what the biting frost means, can we enjoy a comfortable fireside, while we neglect to send one load of wood to the poor?"

F. B. S.
—John C. Calhoun's old home in Pickens county, South Carolina, was burned to the ground on the 17th. The house was one of the oldest in the county.

Bishop Herzog.

[The following account of Bishop Herzog, who attended our General Convention this year, was prepared by the Rev. W. C. Langdon, D. D., of Cambridge, who was probably the first of our clergy to meet him abroad.]

Edouard Herzog was born in Schongau, Canton Luzerne, Switzerland; studied under the Catholic Theological Faculty of Bonn, and especially under Profs. Reinkens and Reusch, with whom he was afterwards to have such close ecclesiastical relations; and at the time of the Council of the Vatican, held the post of Lecturer in Divinity in the University of Luzerne.

When, on the 19th of Feb., 1871, Pfarrer Egli of Luzerne, uttered the first public protest in Switzerland against the Vatican decrees, Prof. Herzog had been publishing, for a short time, a weekly paper which claimed to defend the old Catholic teaching. He was cited to appear before Dr. Winkler, the Commissary of Bishop Leachat; but although he frankly avowed his convictions, no official notice was at the time taken of it, the Bishop himself being engaged in a contest with the civil authorities of the Canons; and the Commissary, judging from his subsequent course, being rather disposed to agree with the Professor than otherwise.

The Swiss anti-Vatican movement, as such, was inaugurated by a large meeting of Swiss Catholic laity, held at Solerne, in April, 1871, and again in Sept. following. At this gathering, a Central Committee was appointed, of which the eminent Swiss Statesman—Landammann Keller—was the Chairman, the same who soon afterward was one of the Vice-Presidents of the Munich Congress of that month.

In the following summer, Prof. Herzog published a letter to Bishop Leachat, openly refusing to accept the Vatican decrees; and he was at once selected by his old friends at Bonn to take charge of the Old Catholic parish at Crefeld, in Prussia, from which place he attended the Congress of Cologne, and saw and heard the late Bishop of Maryland, as well as the English Bishops there present.

Late in 1872, Prof. Reinkens visited Switzerland; and, addressing several large meetings, especially one of some 3,000 persons in the parish church at Olten, gave new life and impulse to the movement there. In June, 1873, he was elected first old Catholic Bishop for Germany, and being consecrated in August, sent Pfarrer Herzog to take charge at Olten, from which time he became the leading theological influence in the inchoate Swiss Church. About the same time, a second Conference of some two hundred and fifty persons, held at Olten, entrusted to Pfarrer Herzog and Landammann Keller, the duty of drawing up a project of organization for the Swiss Old Catholics.

In September, these both attended the Congress of Constanz, at which the Organization of the German Old Catholics was perfected.

In Oct. 1874, the Bernese Government founded the Old Catholic Faculty in the University of that city, of which Pfarrer Herzog was appointed the head; at Easter, 1875, he took the leading part in a most important gathering and service at St. Gall, and in September, he attended the second Conference of Bonn.

The proposed Constitution of this Swiss Church was still quite radical in some respects, and the Episcopate was placed in a most uncatholic subjection to lay direction; and Herzog, being approached with reference to the Bishopric, refused ever to consider it under such circumstances. During the year, however, the Constitution was materially modified in this respect; and at the second Synod, held at Olten, in June, 1876, one hundred and sixty-seven delegates being present (out of sixty-six priests and one hundred and forty laymen chosen to take part), Pfarrer Herzog was elected on the first ballot, receiving 117 votes. He at first earnestly refused the office; but such was the pressure brought to bear upon him, not only by members of the Synod, but by telegraph from other parts of Switzerland, and from Germany, that he was constrained to yield and accept. It is also especially to be noted, that this same Synod passed Resolutions, looking forward to future union with the Greek and Anglican Churches. The abbé Michaud, who was at this time in Geneva, always labored to secure this union, in the Oriental rather than in the Occidental direction; but the endeavor of Pfarrer Herzog was ever the precise reverse of this.

The Christian Catholic Bishop for Switzerland was consecrated at Reinfield, Canton of Aargau, on Sept., 1876, by Bishop Reinkens of Germany; and published his Pastoral Letter to the Church, on the same day. He was in September formally excommunicated by the Swiss Bishops of the Roman Obedience; and, in December, the Pope himself published a Bull against him, virtually acknowledging the validity of his consecration, in the very terms in which he professed to depose him. To both of these documents, Bishop Herzog published learned and able replies. The Synod which met in 1877, declared the administration of the Holy Communion in both kind admissible and Catholic; and the Bishop, in his pastoral of Dec. 19, 1878, authorized it in the Swiss Church.

In the year 1877, also, Bishop Herzog was present in London during the Second Lambeth Conference, and at the Farnham Conference, and the Synod of Solerne, June 5, 1879, passed Resolutions in response to the action of these Conferences, formally declaring that the Swiss Church "in essential things stands on the same Christian and Catholic grounds as the Anglo-American Church." On the 10th of the following August, these Resolutions took practical effect. At Divine Service, in the Cathedral of Berne, on that day, Bishop Reinkens, Bishop Herzog, and Bishop Cotterill, of Edinburgh, with the Père Hyacinthe, united in the Eucharistic Liturgy and in the Holy Communion. The English hymn, "The Church's One Foundation," was sung; the French sermon was preached by the Père Hyacinthe from the first verse of the 133d Psalm; and Bishop Reinkens proceeding in the German consecration, the others kneeling side by side, receiving the Sacrament from his hands; after which, the Bishop of Edinburgh took the cup and ministered it with the words of the English Service. The sequel to this Service is the present visit of Bishop Herzog to our Church.

"No Longer a People, but a Herd."

Written for the Living Church.
Eugenie de Guerin said this of the French, when they tried to live without God and the ministrations of His holy religion.

What a night of thick darkness was that! and how blessed the morning when Napoleon re-established the site of public worship, and the Christian religion!

I met a young man the other day, who is making the same sort of experiment that the Parisians once made. It was shocking to hear his flippant and infidel remarks about the universally accepted truths of our holy faith,—as if the combined credence of all the centuries could be set aside by his weak endeavor.

To deny the Infinite is no mark of greatness. We are indeed, brought very near to the animals, when we live for nothing beyond the short existence in this world. The sweet French author is right when she speaks of an ungodly people as "a herd." F. B. S.

Church Calendar.

OCTOBER, 1880.

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

All Saints' Day.

"These are they which come out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb." REVELATION VII. 14.

Let us learn that we can never be lonely or forsaken in this life. Our Lord has promised: "Lo, I am with you always, even unto the end of the world." And in Him all His saints are with us, too. They share His sympathy with the Church Militant on earth. Shall they forget us because they are "made perfect"? Shall they love us less because they have now power to love us more? If we forget them not, shall they not remember us while with God? Kneel down, and you are with them. Only a thin veil, it may be, floats between. All whom we loved, and all who loved us, whom we love no less, while they love us more, are ever near, because ever in His presence in whom we live and dwell.

DR. MANNING.

We also bless Thy holy name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom.—Prayer Book.

If there be that skills to reckon All the number of the blest, He, perchance, can weigh the gladness Of the everlasting rest, Which—their earthly welfare finished— They, thro' suffering, have possessed.

Through the vale of lamentation Happily and safely passed, Nor the years of their affliction In their memory they recast; And the end of all perfection They can contemplate at last.

LATIN HYMN.

S. S. Simon and Jude.

It is only in the Calendars of the Western Church, that the commemoration of these two Saints falls on the same day. One reason for their names being coupled in this way, is to be found in the supposition that they were both in the number of those who are termed, in the Holy Gospels, the "brethren" of our Lord. Both St. Matthew and St. Mark record an incident which has led some persons to this conclusion.

But still another reason for this appears in the opinion which some have held (although, we think, upon insufficient authority), that these two Apostles suffered martyrdom upon the same occasion.

After all, however, it may be suggested, that another and a far higher reason for the union of the two Saints in one commemoration, is—their similarity of character. Both appear to have been men of exceptional earnestness and devotion. They were both "zealous towards God." And in this—the ruling characteristic of their lives, we ought to strive to follow them.

There is occasion, also, for the manifestation of a godly zeal, in boldly rebuking vice. And this is more especially (although by no means exclusively) the province of Christ's ambassadors. That zeal will be exercised, not in violent and uncharitable denunciations of the sinner, but in "speaking the truth" fearlessly, yet "in love," seeking to warn the transgressor of the inevitable result of his evil courses.

Church News.

SPRINGFIELD.—Your correspondent, lately returning from Springfield, stopped for a few hours in Decatur, to see how the Church is prospering there, under the Rev. Walter H. Moore. The outlook is remarkably encouraging. The Rector has been hard at work for two years; and here are some of the results: The list of Communicants was doubled in that time. The number now is 97. One excellent feature is—the number of men, besides the 28 male communicants, who are interested in the Church, and always ready to work for it.

During the past year, the Mission work at the Chapel, called the House of Prayer, had grown so rapidly, that the Bishop has appointed a Deacon to assist in this, and also in the missions organized by the Rector, at Pana, Mason and Belmont. The House of Prayer was formerly a Baptist Meeting House, built, as usual, with a S. School extension, opening into the Church by folding doors. The doors being taken away, this room makes a very commodious and proper chapel.

The Rev. D. D. Heffer has been appointed by the Bishop to assist Rev. Mr. Moore.

The parish Church at Decatur has been undergoing repairs this summer, and has emerged from the process in quite a glorified condition. The chancel and side walls of the nave have been newly papered in very rich and handsome designs, and new and pretty windows have been placed in all the lancets but three. One of these three lancets is filled with a handsome memorial window. Best of all, the Altar has been raised upon its proper steps, and stands forth as the chief object in the church. "Who shall ascend unto the hill of the Lord, and who shall rise up in his holy place?" is the thought at once suggested by this arrangement; and with it comes the Psalmist's answer, "He that hath clean hands and a pure heart, etc." Ps. xxiv. 3 and 4.

Besides the above, a new and improved furnace has been put into the church, and the rectory is being repaired and enlarged, in order that the Rector may take up his permanent abode in it, and there "flourish like a green bay tree." T.

MISSOURI.—The following is an interesting little episode in the history of the late Diocesan Convention. It will be remembered that the Rev. T. M. Thorpe introduced a Resolution, the rejection of which appeared to involve the denial, on the part of the Convention, of the Catholicity of the American Church. At the evening session of the second day, parishes were invited to make pledges for the Missionary work of the Diocese. "During the roll-call," says the Daily Globe, "the contribution of Nevada was called for, Rev. T. M. Thorpe, who had been absent from the Convention since his resolution was tabled in the morning, arose and said: 'This Convention has placed me in a false position, and I am at a loss about pledging my people. For instance, there is a lady in my parish whom I brought into communion by stating that we are the Holy Catholic Church. My flock all believe the same, and I do not know how they will receive the news that this Convention declares that we have no right to the title. I am sorely embarrassed, and I feel that I can hardly preach or fulfill the conditions of my ministry under the troubles that the action of this Convention has brought upon me. I am a Catholic, and I am very sorry to have to return to my people in this way. I hope the Convention will help me out of this strait in some way.'

At the afternoon Session of the third day, after the passage of the Resolutions of welcome to Bishop Herzog and the Bishop of Edinburgh (the terms of which were satisfactory to Mr. Thorpe), Bishop Robertson said: "We are ready to receive a missionary pledge from Nevada now." To which Mr. Thorpe replied: "Nevada is ready, sir. I knew that the Convention would do what was right in the matter. I will double the amount of last year, whatever it was, and I will be personally responsible for the matter."

At the afternoon Session of the third day, after the passage of the Resolutions of welcome to Bishop Herzog and the Bishop of Edinburgh (the terms of which were satisfactory to Mr. Thorpe), Bishop Robertson said: "We are ready to receive a missionary pledge from Nevada now." To which Mr. Thorpe replied: "Nevada is ready, sir. I knew that the Convention would do what was right in the matter. I will double the amount of last year, whatever it was, and I will be personally responsible for the matter."

WISCONSIN.—We clip from the Calendar, the Diocesan Paper, the following items. A school building has been purchased for mission purposes, at Bonches.—We are glad to know that ground has been broken for a new church at Geneva Lake.—Arrangements are being made to secure three eligible lots for church and parsonage, at Hudson.—The Rev. Mr. Bell, the new Rector of the parish at Kenosha, comes to the Diocese with very hearty commendation from the Bishop and Brethren of Central New York; and the work in the parish is resumed with good will. Mr. Bell is a graduate of Nashotah, and will be gladly welcomed to Wisconsin by his former classmates and friends in the Diocese.—The thirty-eighth anniversary of the organization of the parish of St. Alban's, Sussex, was held on Saturday, Oct. 2d. Morning prayer was said in the church at 10 o'clock, followed with a short address by the Rector. The annual picnic was held in a grove near by. On the following day, the Rev. W. W. Raymond, an old friend of the Rector, assisted in the services, and preached both morning and evening. Kemper Hall, we are pleased to learn, has opened with a very encouraging number of pupils, and has a good prospect of no less than thirty boarders before Christmas; the present number being twenty-five, with five applications for places. The Hall and grounds are in perfect condition, and the year promises to be one of real success. The Bishop spent a pleasant Sunday at the Hall, and has reason to feel hopeful for the future. Miss Fannie Scott, who, since her graduation at Kemper Hall, has been travelling in Europe, has presented the Hall with a most valuable collection of photographs, 300 in number, views of cities and churches, portraits of distinguished men, copies of the pictures of the great masters and other works of art.

FOND DU LAC.—We are indebted to the Wisconsin Calendar for items of Diocesan news of interest. The Rev. J. A. Davenport, we are glad to learn, has sufficiently recovered his health to renew his arduous labors on the line of the Wisconsin Central Railroad, north of Stevens' Point. Services have been held of late in St. Mark's Church, Rosendale, by the Rev. Mr. McGlone, and will be continued with some regularity, it is hoped, by the Cathedral clergy.—The Rev. E. A. Goodenough, to the great satisfaction of his people, has been nominated by United States Indian Agent Stephens, for reappointment as government teacher at the Mission School at Oneida.—On Tuesday, Sept. 22d, the Bishop with the missionary, Rev. Wm. Dafter, inspected the new church at Marinette. This work was delayed for a short time by the sudden death of the contractor, but is now again progressing rapidly and well. The general proportions of the building are harmonious and graceful, the internal arrangement is Churchly; and the whole, when finished, will be an honest offering to the service of Almighty God, and no doubt helpful in every way to the spiritual interests of the people.—On Wednesday evening, Sept. 23d, the Bishop visited the Mission Chapel at Big Sausmo, and preached. The missionary, the Rev. Wm. Dafter, baptized three adults and five children. Greatly to the gratification of their Bishop and pastor, the people had shown their desire to provide permanently for the services of the Church, by organizing what is called a "stone-see," and by giving down to the bed of the Sausmo River, the only available quarry in the neighborhood, and drawing from under the water a considerable portion of the stone requisite for the foundation of a church building. The missionary was not willing to let the work stand unfinished. The next day he organized another "see" after the same sort, and succeeded in pulling out of the river, and drawing to the church site, material enough, with some other pledged, to make the beginning of the building practicable.

way to the spiritual interests of the people.—On Wednesday evening, Sept. 23d, the Bishop visited the Mission Chapel at Big Sausmo, and preached. The missionary, the Rev. Wm. Dafter, baptized three adults and five children. Greatly to the gratification of their Bishop and pastor, the people had shown their desire to provide permanently for the services of the Church, by organizing what is called a "stone-see," and by giving down to the bed of the Sausmo River, the only available quarry in the neighborhood, and drawing from under the water a considerable portion of the stone requisite for the foundation of a church building. The missionary was not willing to let the work stand unfinished. The next day he organized another "see" after the same sort, and succeeded in pulling out of the river, and drawing to the church site, material enough, with some other pledged, to make the beginning of the building practicable.

TENNESSEE.—On the Sixteenth Sunday after Trinity, Mr. H. A. Grantham was admitted to the Diaconate, by the Bishop of Tennessee, at the Church of St. Paul on the Mountain, Seawane. Mr. Grantham was formerly a preacher amongst the Methodists, and will return to the scene of his earlier labors, in Overton county, Ten., there to begin a work for the Church.

PITTSBURG.—The presence of Bishop Spalding, among us has been a source of pleasure. He, if any man living, ought to feel at home in St. Paul's Parish; and there is no one whom our people should more delight to honor. Our active sympathy should be with him in his great work in Colorado. Mrs. Spalding, while spending the summer here, has taught the Men's Bible class at Grace Mission; through all the Sunday afternoons of this heated term, she has faithfully labored there, though she came here for needed rest. O, si sic omnes.—Erie (Pa.) Parish Guide for Oct.

Nickelism is a new complaint in the Churches. It is the next thing to Nihilism; that is, it comes within a nicker of putting nothing into the contribution box. This disease is not confined to religious tramps and repeaters, but attacks well-to-do pew-holders, who thus keep up appearances at the smallest cost. The widow's mite, it is well to remember, was commended, only because it was all she had.—Presbyterian Journal. Here is an item, culled from the Church Messenger, which is calculated to make our "Ritualistic" friends happy. The parish church of Thirk, England, was so infested with bats that it was found necessary to fasten an owl into the building to rid the church of the pests. A correspondent of a Ritualistic newspaper, alluding to this circumstance, remarks that the use of incense will chase away bats, moths, and the like, which creatures are said to be "essentially Protestant."

FOREIGN CHURCH NEWS.

ENGLAND.—The twentieth Church Congress seems to have been a success, and the attendance large. Leicester, where it was held, has a population of 120,000, mainly of the operative class. It boasts of seventeen churches, of which five are ancient; and it has long been considered to be one of the greatest strongholds of Dissent in England. The Congress met on Tuesday, the 28th ult., the preliminary Services being held in St. Martin's and St. Mary's; and the Archbishop of York and the Dean of Llandaff, being the respective preachers.

Our English Correspondent will probably furnish us with a sketch of the proceedings of the Congress. We will, therefore, only allude here, to a subject which has excited much interest and apprehension among ourselves, and of which we have not yet seen the end. On the afternoon of the second day, much dissatisfaction and no small excitement were manifested, on account of its having been announced that "the Bishop of the Valley of Mexico" was among the invited speakers at a meeting, at which the subject was "Efforts towards Reform among Foreign Churches." Hand-bills, headed "Ought Bishop Riley to be allowed to speak?" were flying about, and there was every prospect of a "warm" time. When the time came, however, the President—the Bishop of Peterborough—appealed for a fair hearing for Bishop Riley, which was accordingly given; and that gentleman availed himself of the opportunity, to repudiate the offensive language respecting the Blessed Sacrament, which had been attributed to him.

The Bishop of Liverpool, after preaching to an over-crowded working-class congregation at St. Martin's, in the Fields, Liverpool, on Sunday night, was hooted by a North-end Irish mob as he drove home, and missiles were thrown at his carriage.

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

CHAS. DAVIS, 124 Myrtle Street, Boston: "I have now used Day's Kidney Pad thirty days, and it has done me more good than any remedy I ever tried." L. L. LARSEN, Dr. A. K. Druggist, Niles, Mich.—(80 years in business)—"Day's Kidney Pad is having a large sale, and gives better general satisfaction than any remedy we ever sold." CASPER WHEELER, Policeman, Lancaster, Pa.: "I have been a great sufferer from Kidney complaint, and after wearing your Pad 25 days I feel better than I have in 15 years." Dr. A. J. STOVER, Decatur, Ill.: "Your Pad is doing great good here. It sells every day, and gives universal satisfaction."

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

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

KIDNEY WORT. PERMANENTLY CURES KIDNEY DISEASES, LIVER COMPLAINTS, Constipation and Piles. DR. E. H. CLARK, South Hero, Vt., says, "In cases of KIDNEY TROUBLES it has acted like a charm. It has cured many very bad cases of PILES, and has never failed to act effectively." NELSON FAIRBORN, of Fairbairn, Vt., says, "It is of inestimable value. After thirteen years of great suffering from Piles and Constipation it completely cured me." C. S. HOGABORN, of Ferrisburgh, says, "Two packages have done wonders for me in completely curing a severe Liver and Kidney Complaint."

CHICAGO BURLINGTON AND QUINCY THROUGH CARS TO Kansas City, Topeka, Atchison, St. Joseph, and the short line to all points on the Missouri, Kansas & Texas, and Houston & Texas Central.

DO YOUR OWN PRINTING. 50 PRESSES for cards, envelopes, etc. Fourteen other sizes, \$8, \$14, \$25, \$44, etc. Type setting easy by printed instructions. Money made fast in any place, jobbing or running a paper. Catalogue of Presses, Type, Cards, etc., for 2 stamps. KELSEY & CO., Meriden, Conn.

ELGIN WATCHES. All styles, Gold, Silver and Nickel, \$10 to \$150. Write for Catalogue to STANDARD AMERICAN WATCH CO., PITTSBURGH, PA. GREAT WESTERN GUN WORKS. Rides, Shot Guns, Revolvers, etc., & C. for examination.

Liquid KIDNEY WORT. In response to the urgent requests of great numbers of people who prefer to purchase a Kidney-Wort already prepared, the proprietors of this celebrated remedy now prepare it in Liquid Form as well as dry. It is very concentrated, it put up in large bottles, and is equally efficient as that put up dry in tin cans. It saves the necessity of preparing, is always ready, and is more easily taken by most people. Price, \$1 per bottle. LIQUID AND DRY SOLD BY DRUGGISTS. WELLS, RICHARDSON & CO., Proprietors, Burlington, Vt.

DETROIT R. R. TIME TABLES. DETROIT AND BAY CITY RAILROAD. Short line to the Saginaw Valley. Trains leave Third street depot as follows, by Detroit time, and pass Woodward ave. depot six minutes later.

DETROIT GRAND HAVEN & MILWAUKEE. Depot and ticket office foot of Brush street in effect Dec. 14, 1879. Trains run by Detroit time. Grand Rapids & Grand Haven.—Lv. 11 a.m., Ar. 5:45 p.m. Grand Rapids & Grand Haven.—Lv. 6 p.m., Ar. 12:30 p.m. Grand Rapids & Grand Haven.—Lv. 11 p.m., Ar. 7:45 p.m. Sunday Night Mixed.—Lv. 11 p.m. Daily, Sunday excepted. Cheap fares and quick time by this route to and from Saginaw Valley, Grand Rapids, Petoskey, Mackinaw and the principal points in Northern Michigan. Through coaches from Brush street depot for Grand Haven & Saginaw direct. Dr. Horton's reclining chair and sleeping cars on all night trains. W. H. FIRTH, General Pass. Agent, F. BROUGHTON, Gen'l Manager. REPAIRS FOR STOVES manufactured at Troy, Albany, Rochester, Cleveland, Cincinnati, and elsewhere, at W. C. METZGER'S, 127 West Randolph St., Chicago, Ill.

The Living Church Press, 162 WASHINGTON STREET, CHICAGO. Church and School Printing A SPECIALTY. Orders for Convention Journals, School Catalogues, Business Cards, Letter Heads, Programmes, Tracts, Special Services, Etc., ARE SOLICITED. Prompt attention and satisfaction are guaranteed. Send for estimates. C. & N.W. ROUTE. Chicago and Western RAILWAY. Is the OLDEST! BEST CONSTRUCTED! BEST EQUIPPED! and hence the LEADING RAILWAY OF THE WEST AND NORTHWEST. It embraces under one management nearly 3,000 Miles of Road!

And forms the following Trunk Lines: Chicago, Council Bluffs & California Line. Chicago, Sioux City & Yankton Line. Chicago, Clinton, Dubuque & La Crosse Line. Chicago, Freeport & Dubuque Line. Chicago, La Crosse, Winona & Minn. Line. Chicago, St. Paul & Minneapolis Line. Chicago, Milwaukee & Marquette Line. Chicago, Green Bay & Lake Superior Line. Council Bluffs, Denver, and California Line. Is the best route between Chicago and all points in Iowa, Dakota, Nebraska, Wyoming, Colorado, Utah, Nevada, California, Oregon, China, Japan and Australia. Its St. Paul and Minneapolis Line Is the best line between Chicago and all points in Northern Wisconsin and Minnesota, and for Madison, St. Paul, Minneapolis, Duluth, and all points in the Great Northwest. Its LaCrosse and Minnesota Line Is the best route between Chicago and LaCrosse, Winona, Rochester, Owatonna, Mankato, St. Peter, New Ulm, and all points in Central Minnesota and Dakota. Its Green Bay and Marquette Line Is the only line between Chicago and Jameville, Watertown, Fond du Lac, Neenah, Menasha, Oshkosh, Green Bay, Marquette, Houghton, Hancock, and the Lake Superior Country. Its Freeport and Dubuque Line Is the only route between Chicago and Elgin, Rockford, Freeport, and all points via Freeport. Its Chicago and Milwaukee Line Is the old Lake Shore route between Chicago and Highland Park, Waukegan, Racine, Kenosha, and Milwaukee, and the best route to Sheboygan, Manitowish, Green Lake and Ripon. It is the only road in the West running Pullman Hotel cars between Chicago and Council Bluffs. Bear in mind no other road runs Pullman Hotel Cars, or any other form of Hotel Cars THROUGH between Chicago and the Missouri River. All Ticket Agents can sell you Through Tickets by this route. It is the only road running Pullman Sleeping cars either way between Chicago and St. Paul, or any point North of Chicago.

"THE GREAT ROCK ISLAND ROUTE" Calls your attention to the following REASONS WHY, if about to make a Journey to the GREAT WEST, you should travel over it: 1. No change of cars. 2. No important points. 3. Superior service. 4. Superior food. 5. Superior accommodations. 6. Superior rates. 7. Superior connections. 8. Superior facilities. 9. Superior equipment. 10. Superior management. 11. Superior reputation. 12. Superior results. 13. Superior satisfaction. 14. Superior success. 15. Superior triumph. 16. Superior glory. 17. Superior honor. 18. Superior fame. 19. Superior renown. 20. Superior distinction. 21. Superior pre-eminence. 22. Superior superiority. 23. Superior excellence. 24. Superior perfection. 25. Superior completeness. 26. Superior finality. 27. Superior consummation. 28. Superior termination. 29. Superior conclusion. 30. Superior end.

Vitalized Phos-Phites. A BRAIN AND NERVE FOOD. COMPOSED OF THE NERVE-GIVING PRINCIPLES OF THE OX-BRAIN AND WHEAT-GERM. Physicians have prescribed 300,000 packages with the best results in all forms of impaired vitality, mental exhaustion, or weakened digestion, it is the best preventative of consumption and all diseases of debility it gives rest and sleep to infants, children, and adults, by strengthening the brain and nerves with the food they actually require. For sale by Druggists or Mail, \$1.00. F. Crosby, 664 and 666 Sixth Avenue, New York.

The Living Church.

October 28, 1880.

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

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

ADVERTISING RATES. Per Agate Line, each insertion, 15c Reading Notice, per Line count, 20c

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

C. W. LEFFINGWELL, 182 Washington Street, Chicago.

The Illinois Federate Council.

The General Convention has responded favorably to the application of Illinois. In striking out the word "Province," they struck out something that was not in the Declaration of Powers proposed by Illinois. It was a word which the Committee on Canons saw fit to use. Illinois asks for things, not names; and she has got all she asked. She scarcely asked for the right to make the Federate Council an Appellate Court, because she believed, and still believes, that that is a right which she enjoys by the Article of the Constitution which leaves to the Dioceses the freedom to institute modes of trying Presbyters and Deacons. The Declaration of Powers was confirmed and approved, without opposition, by the House of Deputies. The House of Bishops, by a bare majority, declined to approve of one of the powers, viz: that referring to an Appellate Court. A Committee on Conference was appointed, consisting—on the part of the Upper House—of the Bishops of Easton, Central Pennsylvania and Illinois; and—of the Lower House—of Hon. Hamilton Fish, Judge Comstock, Chancellor Judd, Dr. Watson, Dr. Harwood, and Dr. Hoffman. The Committee failed to agree. It was stated, on reliable authority, that Mr. Fish, Judge Comstock, and Dr. Watson (Chairman of the Committee on Canons) favored the recognition of the Appellate Court, but a majority of the Bishops regarded the question as settled, by their interpretation of Article 6 of the Constitution; hence the failure to agree. Most of the leading jurists of the House of Deputies, including the distinguished gentlemen named above, are of opinion that it is entirely competent for the Dioceses of Illinois to proceed to confer Appellate Jurisdiction on the Council, as they have already conferred it on the Rural Deans. Respect for a majority vote in the House of Bishops, however, will justify cautious and conservative action in Illinois, particularly as there is a disposition, in some quarters, to regard us as "revolutionary." There are men in "this Church" to whom every effort to lift it out of ruts and to bring it up to some degree of harmonious adaptation to the times, is revolutionary. But we must bear with these weaker brethren.

The action of the General Convention in granting us, in the main, what we asked, must be very gratifying to those who have labored for years to bring about this result. The LIVING CHURCH congratulates them!

The Bishop-elect of Montana.

The Rev. Leigh R. Brewer, rector of Trinity Church, Watertown, N. Y., has been elected Missionary Bishop of Montana. No doubt, Churchmen generally will be glad to know something of one thus honored, and to whom has been offered such trust. It so happens that we have long known Mr. Brewer, and have known him, perhaps, as well as one man can know another. In our opinion, no better choice could have been made. Of all the names on our clergy list, we know none worthier of this honor and this trust. Whether he accepts or not, those who know him, know that he will do what he thinks he ought to do. Should he accept, it will be matter for congratulation for the Church's sake; and, above all, for Montana's sake. Mr. Brewer will make a wise, discreet, godly, faithful, and zealous Bishop. He will never be unfaithful to any trust, never evade any duty, never neglect any work. The Church will have perfect confidence in him. It will never be ashamed of him. Those of his Jurisdiction will respect him, honor him, love him. For Mr. Brewer to leave Trinity Church, Watertown, for the life and work of a Missionary Bishop, will personally be a sacrifice; but, for the Church's sake, we hope he will feel that God has called him to this work. Personally, we would rather have him remain where he is and what he

is; but, after all, what are personal considerations in view of such a work? To go out, in God's great Name, to lay foundations for all time and for all eternity, is surely an honor, a privilege, and a blessing. We know what for him this means, and what it will involve; but, we know that no unworthy motive will have any weight with him, in deciding what he ought to do. To be called to such honor, responsibility and work, is altogether too solemn a matter for personal congratulation; but, for the Church's sake and for the work's sake out in Montana, we are thankful that such a man has been called to such a position.

Should he become Bishop of Montana, everyone who knows him will take a new interest in the work in that Jurisdiction, from the hour of his consecration.

Setting-up and Up-setting.

There are two sorts of preachers; those who set up, and those who up-set. The former have honor with God, the latter honor with men. It is a significant fact, that here in the West, at least, if a man wants to be a popular preacher, the first thing for him to do is to get up a reputation for "liberality." He may, in fact, be ever so narrow, illiberal and sectarian, but he can, if he wishes, get a reputation for liberality, and that will answer every purpose. Under cover of a seeming liberality he can be as narrow and dogmatic as he will. It is not necessary to be liberal; it is enough to be thought liberal. Further, if a preacher wants the praise of the world, he must become the mouth-piece of the world. Let him reflect the popular thought, and he will be popular enough. The more inconsistent he is, the more widely known he will be. A blue-jay among blue-jays will attract no attention; but a blue-jay among black-birds will be a noticeable object. The moment, however, that the blue-jay deserts the black birds and consorts with blue-jays, he will be as common-place as any other blue-jay. Let a Methodist minister preach Unitarianism in a Methodist pulpit, and he will become locally famous; but the moment he leaves the Methodists and joins the Unitarians, he will attract no attention.

In the person of Dr. Gibson, the Presbyterians had lately in Chicago a man of more than ordinary ability. He was not widely known outside his own denomination. If, however, as a Presbyterian, he had systematically attacked the Presbyterian doctrine, and disregarded Presbyterian usage, he would have made himself famous. In short, in the eyes of men, the difference between being a common man and an uncommon man, often lies in the difference between setting-up and up-setting.

The "slogan" of the General Convention appears to have been—and thank God for it!—"How shall we push the missionary work of the Church?" It has been the opinion of the LIVING CHURCH, frequently expressed, that the Church will grow, if permitted to grow. A blinder folly can scarcely be conceived, than that which exhausts our energies on questions, upon which differences of mere opinion exist; especially, in view of the manifest fact, that the differences of twenty years ago are the agreements of to-day. An era of toleration has succeeded the era of narrowness. Broad and large views have begun to inspire the Church. It has been found, that the work of the Church goes forward equally well in the hands of men of very definite views; and the lesson has been learned, that a truly Catholic Church must have room for men of different types of thought, and different methods of action. There are, still, narrow men among us; and their race will never entirely be without representation. But they do not any longer rule the situation. Only the croaking ravens are they. The great body of Churchmen keep step to the tune of "Onward, Christian soldiers!" No feature of the late General Convention has been more marked, than the interest which gathered around the Missionary meetings. Moreover, it was evident, that—when harsh language, suggesting differences, escaped from any lips—the speaker was condemned for his want of judgment and charity. Thus, the Spirit of God is moving on the hearts of the people, making them to be of one mind in a house; and the possible results to the Church and to the world, can scarcely be overestimated. It is work

and not internal strife, that now engages the energies of the Church in this land—work, as wide-reaching in its extension and aims, as it is Catholic in its sympathies.

By Telegraph from New York.

Closing Days of the Convention.

Special Telegram to the Living Church.

NEW YORK, Oct. 25, 1880.

Bishop McLaren preached yesterday in Spanish at the Church of the Annunciation (Santiago), and baptized the granddaughter of the Rector, Sofia Catalina Clemencia. The service was very interesting. Both Houses have voted to adjourn on Wednesday. There is but little progress to report to-day. The Calendar has hardly been touched. Special Committees have reported in favor of many good things, too numerous to mention; and the Resolutions will be forgotten, before deputies get home. Any amount of money and enterprise is freely voted. Godly discipline of Laity is again urged by the Bishops, and is referred to another Committee. Dr. Huntington made a strong speech on the enrichment of the Liturgy. Judge Sheffey did not want to touch "the dear old Prayer Book." No action taken, but the House evidently favors it. The Bishops do not concur in amending Constitution, by striking out extent of territory as cause for electing an Assistant Bishop. They propose a Canon for allowing a Bishop to retire from active service at the age of seventy, at his own request; his support being pledged by his diocese. The Board of Missions occupied the afternoon. Bishop Coxie introduced Dr. Love, Colored Medical Missionary to Haiti, who made a remarkably interesting speech. He did not favor a separate organization for the Blacks. Bishop Neeley brought out his Subscription Paper, amid much laughter. He is determined to have something besides talking. Dr. Saul moved a Commission to establish a University for educating colored Clergymen. Dr. Porter told about the work among colored people in Charleston. Judge Prince reported a scheme to raise a Centennial fund of one million dollars, for Church building; and Dr. Schenk ably sustained him.

LATER.—It is rumored that the Bishops have nominated Rev. W. A. Leonard, of Brooklyn, as Bishop of Washington Territory. The Deputies held an evening session, and discussed Liturgical Revision. There was a very animated debate. A motion for a Commission upon the subject was carried on vote by Orders. The five-minute Rule is adopted.

Second Special Telegram to the LIVING CHURCH.

NEW YORK, Oct. 26, 1880.

The House to-day was wrestling with some of the leading issues. The new ratification of the Prayer-Book, recommended by the Bishops, providing for shortened Services, was adopted with modification, after long debate. A remarkable unanimity and harmony prevails. It is lovely, to see Dr. Dix and Dr. John Cotton Smith working together in almost everything. The Magnificat and Songs of Simeon and Zacharias are adopted by both Houses, as parts of the Hymnal. Committee's Report on Liturgical Enrichment is approved by the Bishops. Dr. John Adams Paddock, of Brooklyn, is elected Bishop of Washington Territory. He is brother of Bishop Paddock. The Committee on Canons has shelved the McCoskry inquiry. Polygamy in Utah has had a Resolution, and will please govern itself accordingly. A Committee is voted, to examine forthcoming revision of King James' Version of the Bible. The Canon on Deaconesses is adopted by the House, without action on Sisterhoods. The Bishops desire to legislate for Sisterhoods, also; but this probably cannot pass the Deputies, at the evening session. The movement to reduce the number of Deputies was killed. The attempt to tinker the Litany, failed. The Calendar has rapidly decreased, and all important work will be finished to-morrow. The closing Service is to be held in the evening. The last vote taken shows forty-five Dioceses represented.

The seventh Congress of the Old Catholics has been held at Baden-Baden with much success.

The publication of the Monthly Record, of Charleston, S. C., has recently been discontinued.

A Cantankerous Calvinist.

The Presbyterian paper in Chicago notes our remark that Ingersoll is the product of American Calvinism. Naturally, it dislikes the remark; the more so, because nothing cuts so keenly as the truth. But the paper in question makes no attempt to refute the assertion. It simply loses its temper, and snarls at the LIVING CHURCH in a very rabid manner. We are the more surprised at their acerbity, because our Presbyterian friend is usually quite serene and amiable.

It is understood that the paper to which we refer represents the hyper-orthodoxy of the "Old School" party in the Presbyterian body. It naturally flies to the defence of its peculiar tenets. But coarse abuse of this Paper does not alter the fact, that Ingersoll (like many of the exponents of modern scepticism and atheism), has rejected Christianity, without having had an acquaintance with any other representation of it than that which was afforded him by American Calvinism. The annals of "free thought" are full of such cases. Indeed, New England Unitarianism, as a School, owed its existence to the rebellion of mind and heart against the horrible metaphysics of the French Schoolman, which have been so strangely identified with the Gospel of our Lord. That dear and beautiful "old, old story" of the Cross, translated into the dialect of the Genevan doctor, became "total depravity," "unconditional election," "reprobation of the non-elect," "infant damnation," "inability of the will," "limited atonement," &c.; and there are still multitudes of the descendants of the Puritans and of the Scotch, who know no better. When they reject these errors, they think they reject Christianity. Ingersoll's father preached these doctrines. He pummelled them into his boys, with stern fidelity. They grew up to hate them. "Bob's" manhood rebelled against them. He did not want to be a Christian, because (so far as he knew) that was to be a Calvinist.

There are a great many Presbyterians, who have found out that Christianity was not identified with Calvinism; and who have learned, that—in the Church of the Anglo-Saxon race, planted in England in Apostolic times, continued there to this day, and represented by daughter-Churches wherever the English language is spoken—there was to be found something more scriptural, more beautiful, more rational, more human because more divine, more worthy of the Name of our Lord Jesus Christ.

There are many other Presbyterians, who have made up their minds to throw off the influence of this nightmare theology of the Westminster Confession. They either put their own private glasses on the Articles, or they subscribe with mental reservation; while others agitate for a revision. Even in "auld Scotia" there is a party organized to purge out the old leaven.

But whether the formularies are to be amended or not, the fact remains, that scores of Presbyterian pulpits openly discredit the old doctrines, and resound with teachings which would have set on edge the teeth of Jonathan Edwards or of Timothy Dwight.

This condition of things is too patent to be denied. That our amiable contemporary should lose his temper, and evade the issue by calling us hard names, seems to suggest the difficulties that would attend a denial.

The same paper intimates, that the true representative of the Church is a Bishop who has been dead some eight years. That worthy prelate represented a decadent school of thought which was thoroughly Calvinistic in its theology. It is now a dead school. It is represented only by tombstones. But it is congruous with the destiny of Presbyterian Calvinism, that it should dwell much on our monuments of defunct theologies.

The LIVING CHURCH had the pleasure of receiving, a short while since, a kind invitation for itself "and family," to be present at the celebration of the Fiftieth Anniversary of the Parish of Christ Church, Dayton, O. The LIVING CHURCH regrets that the size of its family rendered it necessary to stay at home to take care of it; but hopes that the parishioners of Christ Church had a very enjoyable and profitable re-union, on the occasion in question.

A Vague Christianity.

Prof. Swing, the amiable gentleman who lectures at Central Church, assures men that—"In a vague Christianity only, can you find peace." One would suppose then that the more vague the Christianity, the more abounding the peace. We hope that those who listen to the Professor will find it their case. But we doubt it. The Christianity of the Unitarians has been vague enough, and is getting more so all the time. But it does not bring peace to as many, to-day, as in the past; for, manifestly, the Unitarian is a decadent denomination. If "a vague Christianity" be the only one in which men "can find peace," it is a wonder that Christ, the Founder of Christianity, did not inform them of the fact. Whereas He asserted directly to the contrary; said that—if men believed certain facts, and did certain things, they should be saved, and that if they did not believe, they should be condemned. Nor did His Apostles ever once assure men, that—"In a vague Christianity only can you find peace." They said the very opposite. "Let that abide with you which ye have heard from the beginning." "Hold fast the form of sound words, which thou hast heard of me, in faith and love." "The time will come when they will not endure sound doctrine; but, after their own lusts, shall they heap to themselves teachers, having itching ears." "There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all." The Apostle who said this "found peace" in the hour of death, in the fact that he had "kept the Faith." It is plain that there must then have been a Faith. How else could St. Paul have kept it? Who could think of such a thing as the apostle assuring men, as does Mr. Swing, that—"In a vague Christianity only can you find peace." The Christianity of many is vague enough, and seems to be getting more so, all the time. Do they have any more "peace" because of it?

Nashotah.

The friends of Nashotah will feel encouraged by the report of a brighter outlook in the financial situation. There is no reason for despondency in that direction. The splendid property is unencumbered. The endowments are intact. The debt can be paid when the time arrives for concerted and general effort. Indeed, the action of the Alumni, at New York, looking to the support of the Professors, is a practical step in the direction of a reduction of the debt.

The future of the institution cannot but be regarded as very bright, and likely to grow brighter as the internal administration takes on characteristics more adapted to the times, and to the fresh and youthful energies of the great North-West. In some directions, Church effort must be unchangeable as truth itself. But there are adaptations which no wise man will overlook.

It seems to be the prevalent impression, without any regard to distinctions of Churchmanship, and wholly independent of past difficulties, that no man or men have any right to trifle with the welfare of Nashotah, by personal friction. The one demand of the Alumni and of all other friends, is to bury by-gones in oblivion, and to clear the decks of all the rubbish of personal differences. There are many friends in the East, who insist that when the financial outlook is so much improved, and when so many of the Bishops stand ready to devote themselves faithfully to Nashotah, and when the Alumni (many of whom had lost heart) seem ready to take a fresh hold, there must be a stern effort in every direction, to secure the entire success that is not yet attained.

At a meeting, held at the Chapter House, St. Paul's Cathedral, on Monday, the following resolution was passed, and a committee was formed for carrying it out: "That a sum of 10,000. be raised as a memorial to the late Rev. C. F. Lowder, to be expended in completing the works which he began in connexion with St. George's Mission, and in clearing off any existing liabilities." The Rev. R. A. J. Suckling, rector of Barsham, Suffolk, has been appointed vicar of St. Peter's, London Docks. In this we understand the patrons have carried out the known wishes of the late Rev. C. F. Lowder.

"Nothing but Leaves!"

An Autumn Scene in New York.

NEW YORK, Oct. 22, 1880.

To the Editor of the Living Church:

From the description given me by several friends who were so fortunate as to be present, I am able to make up the following sketch, which I trust will interest your readers. It will be seen to be peculiarly in harmony with the Autumn time, when leaves are falling, and decay appears on all sides, claiming for its own the withered products of summer, that have outlived their fruitfulness.

Two "Evangelical" Societies held their meetings in New York, last evening, at the same place, the Church of the Ascension, corner of Tenth St. and Fifth avenue. About fifty persons were present. The Bishop of the Protestant Episcopal Church in the Diocese of Virginia, presided. The Evangelical Knowledge Society reported only a small amount of money raised during the past year. It was alleged by one of the speakers, that they had published more books than they had put their imprimatur upon. By concealing the name of the Society, they had succeeded in introducing into the General Seminary, a large number of Dr. Lightfoot's work on the Christian Ministry, which had radically changed the opinions of one young man, touching the Ministry, and had resulted in his leaving the Seminary. Another speaker stated, that a brief sketch of Evangelical principles, published without the name of this E. K. S. upon it, had been found to be one of the best methods of disseminating the principles of the true Episcopal Church.

The American Church Missionary Society then went into session, Bishop Whittle presiding, Mr. T. Whittaker, Secretary. The subject for consideration was, the expediency of surrendering the Organization, in order to co-operate more fully with the Board of Missions. Resolutions to this effect were offered, by the Rev. Randolph H. McKim, D. D. The proposed action was accompanied by two conditions—1. That the Organization should continue its corporate powers, so as to retain its property. 2. That the Society might resume its active existence whenever necessity should require; there being a possibility that "Evangelicals" might again become dissatisfied with the General Board of the Church. Dr. McKim's first argument in favor of this move was based on financial considerations. The income of the Society had been, for a number of years, steadily decreasing; while the increase in ratio of expenses to income was a matter too serious to be considered with equanimity. It was stated by him, that it had cost \$5,000 during the past year, to get \$9,000 into the hands of the Missionaries of the Society.

It was alleged that the Church is now divided into two parties, Protestant and Anti-Protestant. He read the names of the Board of Managers appointed by the General Convention, and asked if any Board could be more acceptable to Evangelical men, than that. They were, most of them, men worthy of all their confidence. It would be very strange, indeed, if those who had been faithful and reliable in the rooms of the American Missionary Society, should be unworthy of trust, the moment they crossed over a hall in the Bible House, and took their places in the Board of Managers. It was their duty to make every possible concession, in order to strengthen the Protestant party in the Church.

The speaker referred to the action of the House of Bishops that day, in nominating the Rev. Dr. Eccleston, to one of the Missionary Episcopates. He mentioned also the significant circumstance, that the younger Tyng is placed on the Board. A remarkable change had come over the Church; and many of their opponents of twenty years ago were ready to stand side by side, with Protestant Episcopalians, in defence of the simple Gospel, without Church, Sacrament, or Priest between the soul and God.

Rev. Dr. Tyng, Jr., opposed this movement to disband the Society. It had enjoyed the affection of his aged father, and he did not wish to see it go to glory, before his venerable father had gone. Hoped it would not be pushed. It was also dear to many parishes, by past associations.

Dr. McKim replied, that if Dr. Tyng would take hold and help, and induce his parish to contribute, he would be quite willing to give him an opportunity. For his own part, he had been on the Executive Committee for several years, and knew the difficulties of the situation.

Another member, a Presbyter from Delaware, violently opposed the project. There was more than ever for such a Society, to lift up its voice and banner against Romanism in the Church. He was not willing to trust to appearances.

A facetious member said that it was not proposed to commit hari-kari; it was simply a case of suspended animation. He thought the Society did good in enabling the clergy to come together once a year in New York, to talk. There was no chance for a humble Presbyter to do any speechifying in the great Convention, but they could come here, and have their say, and go away with their cups full.

Rev. Mr. Langford favored Dr. McKim's Resolution. The financial outlook was discouraging. The expenses were disproportionately high. Moreover, they could not deny the fact, that their present attitude was really hostile to the General Board.

Another member insisted that it was worth while, if necessary, to spend even as much as fifty per cent. in securing funds to advance the interests of vital piety. All the world would not be too much to spend to save one soul. When he was Vice President of the American Tract Society, they lost their valued Secretary, because he was offered \$25,000 if he would raise an endowment of \$100,000 for a certain college. The true principles of the Protestant religion, as

held in every branch of the invisible church, were worth more than all the money in the world. They must not be afraid of large expenses.

Dr. Tyng proposed to refer the matter to the Executive Committee of the Society, with those Bishops who were known to favor their cause. He stated, that in the more confidential circle of the Committee, he could make statements, which he could not throw out in an indiscriminate audience.

The October No. of the Church Eclectic is as good as—if not better than—ever. We wish that every clergyman and intelligent layman in the American Church could take, and read it. In this number, Dr. Dix's admirable series of Lectures upon the Mission and the Perils of the Church, is concluded. Then we have articles upon "Heroines of Charity," from the Church Quarterly Review; The Validity of Anglican Orders, by Percival; The Study of Ecclesiastical Philosophy, by Langdon; The Sacrificial Aspect of the Holy Eucharist, by the Principal of Ouddesdon College; The Rights of Bishops, from the Church Times; Napoleon I., and Henry VIII., as Lay Popes, by Lowrie; Dr. Lusey on Everlasting Punishment, from the London Guardian; an interesting Miscellany; Correspondence, and other matters; making all together as rich a treat of its kind, as one would desire to sit down to.

The Rev. R. W. Trimble, L.L.D., has in preparation a History of Arkansas, which is highly spoken of by the Executive Committee of the Arkansas Historical Society.

We had the pleasure, recently, of a call, at our office, from the Rev. Robert H. Paine, Rector of Mount Calvary Church, Baltimore, Md.

Notices.

The address of the Bishop of Springfield, until Nov. 8th, will be—"Care of Charles A. Mount, Esq., 424 West 23rd St., New York."

Ladies' Home Class for study of Scripture and Church History begins work (D. V.), Advent, 1880. Address Miss I. White, 17 W. 38th St., New York.

A young lady desires a position as teacher in school or seminary, or as governess. Can teach English branches, Latin, French, German, and Music. Best of references. Address "A", Ottumwa, Iowa.

WANTED.—By a Church woman, a position as a matron or housekeeper. Address A. B. C., in care of LIVING CHURCH, 162 Washington St., Chicago, Ill.

Head-quarters of the Living Church, Hotel Devonshire, opposite Holy Trinity Church and Grand Central Depot. The head-quarters of the LIVING CHURCH. First-class restaurant. Excellent rooms. Moderate charges.

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

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

The proceeds of the Offertory will be devoted to Diocesan Missions.

Bishop McLaren's Appointments. The Bishop of Illinois will continue his Fall Visitation, on his return from the General Convention, as follows: Nov. 14, A. M., Oak Park; P. M., Wheaton; Nov. 21, Morgan Park; Nov. 28, A. M., Manhattan; P. M., New Lenox; Dec. 5, A. M., Amboy; P. M., Lee Center; Dec. 6, Polo; Dec. 7, Freeport; Dec. 8, Rochelle; Dec. 12, A. M., Dundee; P. M., Algonquin; Dec. 14, Metamora; Dec. 15, El Paso; Dec. 16, Streator; Dec. 19, A. M., Waukegan; P. M., Highland Park.

Episcopal Appointments. WISCONSIN.—October 27, Milwaukee; 31, Cathedral. November 1, Cathedral and Reception; 7, Portage; 8, Eau Claire; 9, Chippewa Falls, La Crosse Convocation; 14, Superior; 16, St. Croix Falls; 17, Star Prairie; 18, New Richmond; 19, Clear Lake; 21, 26th after Trinity, Cumberland; 22, Hudson; 23, Bouche; 24, River Falls; 25, Baldwin; 26, Menomonie; 28, Rice Lake; 30, Black River Falls. December 1, Neillsville; 7, *Milwaukee Convocation; 14, *Madison Convocation; 17, Nashotah.

*The places for the Milwaukee and Madison Convocation to meet, will be designated hereafter.

The Bishop wishes that arrangements should be made at every Morning Service, on Sundays or Holy Days, for the administration of the Holy Communion. Whenever practicable, he will be glad to catechise the children of the Sunday or Parish School. Whenever the time is not specified, it is the usual hour of evening service. A special offering is asked at each service for Mission work.

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

Mrs. Manvel, Chicago, \$10.00
A Friend, 50.00
Cash, 5.00
Employees of Ill. Central R. R., their third donation, 71.25

Previous Contributions, \$136.25
Total, \$219.47

MISS OLIVE LAY, Treasurer.

CHICAGO, Oct. 24, 1880.

Christ Church, Hazel Green, Wis.

The Rev. G. H. Drewe, missionary in charge, returns his sincerest thanks to the faithful of the Church, by whose kind aid the New Mission Chapel has been built, and solemnly "dedicated" by the Bishop of the Diocese on St. Matthew's Day last. He is reluctantly compelled to ask for a continuance of their assistance, to enable him to pay off a Balance due, for which he is personally responsible, unforeseen expenses having been urgently required to complete the building. Total sum needed to free the chapel from debt, \$218.90. Contributions will be acknowledged in the LIVING CHURCH.

Received with many thanks: "A Friend," Chicago, Ill., \$10.00
Rev. Dr. Batterson, Philadelphia, 25.00

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

LETTERS OF CREDIT AND CIRCULAR NOTES

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

RARE INVESTMENTS.

NINE to TWELVE per Cent. Interest. On long time loans, with best security in the world.

DAKOTA WHEAT LANDS, in the famous valley of the Red River of the North, constituting what is known as the "Golden Northwest." Loans negotiated without charge by the Valley City Bank.

Choice lands are also offered for sale at from \$1.75 to \$12 per acre. Selections made from official survey notes and certified examinations. Write for reference and particulars.

HERBERT ROOT, Valley City, Barnes Co., Dakota.

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

Ecclesiastical Needlework.

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

EVERGREENS!

For Christmas and New Year's Decorating. Hemlock, White Cedar, Jack Pine, and Ground or Princess Pine, furnished ready for use, at reasonable rates by the barrel. For further information apply to the Rev. W. DAFTER, Oconto, Wis.

Music Teachers, Students,

And others who desire aid in the Study of Music, examine History of the Science and Art of Music. By Robt. Challoner. \$1.50 by mail.

FIRST Twenty Hours in Music. By Robt. Challoner. 75 cents. Teachers, 50 cents. Buy a copy, follow rules, and we guarantee you can then play.

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

MUSIC Made Easy. By Robt. Challoner. 50 cents. Geo. Newhall & Co., Cincinnati, O.



WHITENESS and PRESERVATION OF THE SKIN. Pure SWEET CREAM and GLYCERINE is a NEW CREATION for toilet soap. These articles have long been prized for their refreshing and healing properties. Sweet Cream Toilet Soap BEAUTIFIES the COMPLEXION, cures CHAPPED HANDS and keeps the skin SOFT and WHITE. It is a wholesome, simple, pure soap, containing no poisonous colorings or oils. It is especially prized by ladies and children, whose tender skin precludes the use of a less delicate soap.

G. A. WHEATLEY, Chicago, Sole Inventor and Manufacturer.

WANTED For the OBJECTION-TEACHING BIBLES.—Run by Mrs. W. J. Holland, Springfield, Mass. After April 1st, 1881. Use age, experience, energy, and money. W. J. Holland, Springfield, Mass.

WANTED. Young Men and Ladies to learn Telegraphy. Good situations guaranteed. Address with stamp OBERLIN TELEGRAPH CO., Oberlin, Ohio.

\$100 A MONTH. We offer paying employment to intelligent men or women in every town. We also want AGENTS for our unique, highly commended, immensely popular and fast-selling NEW BOOK. Immediate sale sure. Wanted in every family. Nothing like it. Agents make money fast. Send for circulars and terms. Also, for The People's Magazine and Grand Premiums. Only \$1.00 a year. Sample free for stamp, or 3 months for 10 cents. F. W. Ziegler & Co., 1000 Arch St., Philadelphia, or Chicago, Ill.

Educational. St. John Baptist School, 233 East 17th St., New York.

Under the charge of the Sisters of St. John Baptist. Terms, \$275 per school year. Address the Sister Superior, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

Charlier Institute, Central Park, New York City. Boarding and Day School for boys and young men from 7 to 20. College and business. School designed to be as perfect as money, science, and experience can make it. 26th year will begin September 20, 1880. For prospectus, address PROF. CHARLIER, Director.

Church School, New York. MRS. SYLVANUS REED'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Nos. 8 and 8 East 53rd St., New York, reopens Sept. 20. French and German languages practically taught. Thorough training in Primary and Secondary Departments. The course of the Collegiate Department meets all the demands of higher education of Women. Each pupil receives the personal supervision of Mrs. Reed.

Trinity School, Tinton-on-the-Hudson. The Rev. James Starr Clark, D. D., Rector, assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities or for business. This school offers the advantages of beautiful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners, and morals, and the exclusion of bad boys, to conscientious parents looking for a school where they may with confidence place their sons. The Fourteenth year will begin Sept. 15, 1880.

Starr's Military Institute, Port Chester, West Chester Co., N. Y. Twenty-five miles from New York City by the New Haven Railroad. Thorough school for boys. Established in Yonkers, N. Y., 1854. Removed to Port Chester in 1874. Houses have all the modern improvements. Every room heated by steam. Play grounds extend five acres. Terms from \$30 to \$50 per annum. For circulars, etc., address O. WINTEROP STARR, A. M., Principal. Catalogues can be seen at the office of this paper.

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

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

St. Agnes' School, 777 Monroe Street, Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations. Any further information may be obtained by addressing the Principal.

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

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

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

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

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

Episcopal Academy of Connecticut. The Rev. S. J. HORTON, D. D., Principal. Boarding School for Boys. Military drill. Five resident teachers. A Junior and Senior Department. Terms: Juniors, \$275 per annum; Seniors, \$400 per annum. Special terms for sons of the clergy. Three sessions in the year. The next session begins Sept. 13th, 1880. For circulars address the Principal, Cheshire, Conn.

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

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

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

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

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

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

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

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

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

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

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

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

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

Mrs. Salisbury's School, for Girls. (Late Brooks School) 877 Euclid Ave., cor. Perry St., Cleveland, Ohio. Thorough English Course. Greek, Latin, French, German, and Drawing without extra charge. Boarding pupils limited to eight. Resident French Teacher. Special class for boys under twelve. Fall term begins Sept. 16. Circulars on application.

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

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

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

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

Mrs. M. G. RIGGS reopens her School for Young Ladies and Misses, at her residence, Rutherford, New Jersey, Sept. 15,—very near New York. Advantages of city and country combined. Boarders limited to six. Girls fitted for College. Circulars on application.

Sisters of Bethany.

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

Home and School.

All Saints' Day.

We bless Thee for the heavenly ones among us
Whom we have loved, and mourned and laid to
rest;
Whose parting words with quivering anguish
wring us.
Breathed on the very threshold of the blest;
Whose fair examples ever shining o'er us,
Make bright the paths their footsteps pressed be-
fore us.
We bless Thee, though the bitter tears are falling;
Though lone our paths, and sad our firesides be;
Though for them still our yearning hearts are
calling.
We bless Thee that they are at rest with Thee,
Where everlasting joys and pleasures centre,
And never pain, or sin, or death may enter.
We bless Thee that Thou once hast lent them to
us.
The precious jewels Thou wilt keep and wear;
We bless Thee that familiar voices woo us
To the blest land where all our treasures are;
And when we reach that shore, loved forms will
meet us.
And hearts that we have known and loved will
greet us.
Lord, give us grace their shining steps to follow,
To live and die as they have lived and died,
In, but not of, a world false-hearted, hollow,
Seeking above our Saviour, Friend, and Guide;
And faithful to the end to Thee, the Giver,
Sit down with them at Thy blest board for ever.
—Church Calendar.

"Till Seventy Times Seven."

Written for the Living Church.

"O, Master! if my brother sin,
Shall I forgive him, even
Until he sinneth seven times?"
"Say rather, whoso'er his crimes—
Till seventy times seven!"
As meet, this answer, for to-day;
For one day as another;
Let patient Love wait, hope, and pray,
Hate thou the sin, the sin, always,
But oh! forgive thy brother!"
PAULINA.

The Rector's Holiday.

By MARY R. HIGHAM.

Concluded

By the time Albany was reached, Mr. Whiting felt almost a boy again. He stepped from the car with the alacrity of years gone by, and walked up to the hotel to dine with his old friend, who decidedly showed that he approved of dinners, if not of lunches; finally, he yielded to the Rev. Mortimer Dayke's invitation, and consented to pass the night with him at the hotel, and pursue their journey the following day; and that evening, the two men—having satisfactorily disposed of the past—talked long and earnestly of the future, and Mr. Whiting unbosomed himself as he had never done to his family. It seemed when he thought it over, that God had led him along to meet this new path. The Rev. Mortimer Dayke was possessed of ample private means, had a flourishing parish in New York, a chapel, an assistant, one or two missions, a parochial school and guild, and choir boys to train—indeed he had so much that Mr. Whiting had never heard of, that the poor man was quite bewildered already, and began to ask himself if it were not all a dream, part and parcel of his own dreams; and that his friend, after all, was not a brother clergyman, but a priest—forgetting that he himself had been ordained priest such a long, long time ago. He had forgotten a great many things since then.
Meanwhile Mr. Dayke had made his plans. For one thing, Mr. Whiting was to be his guest. He had a house in the city, adjoining his church—very elegant, but not luxurious, quite perfect in its appointments, but almost monkish in its simplicity—for Mr. Dayke was a celibate, not after the order of St. Francis, but of more modern saints, who understand so wisely the art of mingling esthetics with ascetics.
"You are my guest," he insisted; and that ended the matter. Mr. Whiting sent an incoherent letter to his family, saying that he had found a dear old friend, and should spend Easter with him; and another at the same time, to the "young fellow what come over to the funeral," that Bill Hull and the senior warden had liked so much, asking him to conduct the services for him on Easter Day. And then, he wound up with a short note to Bess—the first letter she had ever received from her father—begging her to see that there were flowers on the altar. If Mrs. Whiting had needed anything to convince her of her husband's partial lunacy, this note was only another link in the chain of evidence. "Flowers on the Altar!" Bess had always placed a modest vase on the *Communion Table*, but that was Bess' idea, not her father's. It was more than likely he had never seen them.
And while his family were speculative and anxious, the hours were flying by all too quickly for the happy rector. He went home with his old friend, saw the bronzes, pictures, and curiosities he had brought with him from foreign lands, turned over portfolios and rare old books, walked with him to visit his missions and schools, and saw the wonderful machinery of a city parish in perfect working order. He met brother clergymen—all of them had travelled more or less—of course they could preach. Men who had stood under the shadow of the Vatican and St. Peter's, and planted their feet where St. Paul's, ay, even where the Saviour's had been planted; of course, they had something to say—but he—he was fain to confess that

he was not what one would be disposed to call an experienced traveller. It is true, that once in the course of ten years he had been down to Utica to attend a meeting of some sort, and once there, he had paid a flying visit to the State Lunatic Asylum, but he mentioned this little circumstance with a good deal of modesty, when he found that the others had done so much more. And it was like turning over the fresh pages of a new book, to listen to them. Then there was Broadway, the crowded Avenue, the Park, the churches—he wandered from one to the other. All through that Holy Week the bells were tolling "come," and he came. He stood under the gray shadow of old Trinity, looking up and listening to the sweet chimes ringing aloft, and then stole through the open door, and knelt down by himself in the spacious church, hearing the throbbings of the tumultuous organ overhead, like a great pulse beating through the stillness, the tears filling his eyes with excess of quiet happiness. And then he dropped into galleries with his friend, and saw beautiful statuary and pictures; he even caught himself looking into shop windows, gay with silks and lawns, praying with Philamon, "Lord, turn away mine eyes from beholding temptation," yet looking nevertheless—wondering all the time if Bess wouldn't be as pretty as the girls sauntering up Broadway, if she was attired as they were.

But the crowning joy of all was Easter, the magnificent churches, the white-robed choristers, the singing, the wilderness of flowers, the chancel heavy with perfume, the Easter joy everywhere. He rose with his friend at early dawn, and took Communion in the dim quiet church, with a new feeling in his heart of having for the first time come to the open tomb "while it was yet dark."

So it came to pass that when he stood in his own pulpit, a week later, he preached to his people with a vigor and freshness that he had not known since he stood before them, a beardless youth. He had brought so much of the Easter joy home with him, how could he help but put it into speech! If he had not "after the fashion of men" stood under the shadow of St. Peter's, he had tarried long enough under the shade of old Trinity to dream newer, fresher dreams, and to bring some of them back with him. People nodded and smiled to each other, when they came out of church, and shook hands with their "dear old rector," complimenting him upon his improved health, yet hoping he would not leave them for so long a time again. But before another week had gone by, the "dear old rector" had called a vestry meeting, (when had he ventured upon such a proceeding before?) and laid before them a proposition from his friend, the Rev. Mortimer Dayke, of New York, of whom all Deems Corners had heard of course—a man distinguished in his profession, as well as in the literary world. The Rev. Mr. Dayke needed an assistant—some one versed in mission work—and he offered this place to his friend; indeed, the letter could scarcely be called a business letter, as it began "Whiting, my dear old fellow," and ended with a compliment, as he spoke of the talent which he had been content to bury away in an obscure town. This was bearding the lion in his den, truly! The parish rose, and by one consent voted their dear old pastor an increased salary. "Let it be a thousand dollars this time," advised the warden's lady. "We cannot afford to lose our rector, after such years of patient toil on his part." And so the thousand dollars was offered and accepted, with a dreamy pleasure on Mr. Whiting's part, and open joy on that of his wife and daughter. Thereupon, the parish fell back into its ordinary security; even Bill Hull coming up and saying, as he shook hands with a contented air, "We couldn't afford to lose you, Dominie, nohow."

So the rector staid on and on, and is staying there still. He has changed only in one respect; every year, he allows himself a holiday. It is not always to New York, although he and his old friend, with a gulf of opinions wide and deep to separate them, bridge it over with loving letters and friendly counsel. Sometimes, he goes to Boston; once, he went up the wonderful Saguenay; and, another time, he visited the Centennial, and his wife and daughters went with him. Perhaps it would have been better for him, in a pecuniary sense, if he had accepted the position offered him by his friend in the city, but he has never regretted his choice. He will live and die among his people—what more could a faithful pastor ask?

For some good fairy had worked a charm into this twofold life, though the people never knew wherein lay that charm. Shortsighted mortals!—they took all the credit to themselves; they had forgotten entirely that the rector had taken unto himself a holiday!

—A British officer, in a letter from Candahar, thus describes the meeting between Gen. Brooke and Gen. Burrows, who, with the remnants of his army, was beating a harassed retreat from the field of Khushk-i-Nakhud: "About 8 o'clock we met what was at once the rear guard and the main body. Poor Gen. Burrows broke down utterly, when he met Brooke, and so did the others when I spoke to them. The poor general was utterly crushed and broken, his sword tied up in a knot, and his voice gone. He behaved splendidly, and personally saved the lives of three officers."

The Original Tongue.

A CLERGYMAN WHO WAS EQUAL TO ANY LANGUAGE, DEAD OR ALIVE.

When a party of clergymen get together, with not too many laymen within hearing, they sometimes become as merry a party as so many members of any other profession. The clergymen of New York, as a rule, are not to be beaten in the telling of a good story. A number of them were gathered together one evening last week, when one member of the party told an anecdote of a minister in search of a charge, that is certainly worth presenting as a good story, and, perhaps, as an example of how such things are sometimes done. This minister had been invited to preach as a candidate in a little rural church in Northern Pennsylvania, where the members, although only on a par with most distant country churches, liked to flatter themselves that they were "pretty well posted." Before starting for the place, the minister met an old clerical friend, who had had some experience in the same neighborhood, and who advised him to "Give them some Latin and Greek; it will tickle their vanity, and they'll set you down for a very smart man."

There was a little difficulty in the way of the minister's giving his hearers a dose of Latin or Greek, for he knew no more of either language than the people he was to preach to. But he was equal to emergency. He was a native of Wales, and spoke Welsh as well as he did English, though these two were the only languages he knew anything about. When he had got nicely into his sermon, he introduced a little passage of Scripture, and said: "This passage, brethren, has been slightly altered in the translation. It is only in the original Hebrew that you can grasp its full meaning. I will read it to you in Hebrew, so that you may comprehend it exactly"; and he gave them the passage in very good Welsh. The old Deacons looked at each other, and nodded approval, as though they would say, "That's the stuff; that's the kind of thing we want."

Presently the minister, who saw by the faces of his hearers that he had made a hit, came upon another Scripture passage that could not be correctly rendered in English. "This passage," said he, "has to be read in the original to be appreciated. In all the languages there is none I know in which the meaning can be so well expressed as in Greek. I will read you the verse in Greek;" and again he gave them a long Welsh sentence. Again the Deacons nodded approvingly, and before long the minister found it necessary to read a verse in Latin, "so that his hearers might understand it thoroughly," and gave them a little more Welsh.

Everything was going along smoothly, and the minister, as he approached the end of his sermon, thought he would give them just one more taste of the dead languages. "I am about to read you," said he, another passage on this subject. But it is another of those passages that have been altered in the translation, and I will read it to you in the Chaldaic, in which it was written." He was just about to give them a little more Welsh, when, casting his eye over the congregation, he saw seated near the door a jolly-looking man, who was holding his sides tight to keep from bursting with laughter. The minister took in the situation in an instant. Here was a man in the church who understood Welsh, and who was laughing at the trick that had been played upon the congregation. But not a feature in the minister's face changed. Fixing his eyes straight upon the laughing man, just as the congregation thought he was about to give them the Chaldaic version, he said again in Welsh:

"For God's sake my friend, don't say a word about this till I have a chance to talk with you."

The congregation went home satisfied that they had listened to one of the most learned of sermons; the laughing man never told the story, and the minister was soon settled over the church, the people believing that a clergyman who could read the Scriptures in five languages was just the man for them.—*New York Times*.

A Strange Ceremony.

At Hillsville, Va., a novel scene was witnessed by hundreds of people. The occasion was the annual meeting of the Primitive Baptists for the administration of the Lord's Supper and feet washing. The meeting numbered 800. The preliminary exercises were singing and exhortation or discussion, the speaker first announcing some point of doctrine or religious thought. The hymns were lined by reading only one line at a time. The arrangements for administering the ordinances were made by a circle of seats, those allotted to the sisters being in a double row and facing the brothers, who were seated in a single row. Within the circle was another seat for the ordained and officiating elders, the table with bread and wine, the buckets of water, basins and towels being under the table. The bread and wine were first passed around by the officers of the church, after which came the feet washing. The elder who commenced, drew off his coat and vest, and girded a towel around his waist, and then, commencing on the right, washing and

wiping the feet of the member at the head of the line, who in turn arose and remaining barefooted, performed the office to the one next to him, and so till all had been served, one washing the feet of the other next to him, the one performing the service in each case remaining barefooted till he had discharged his work. In the meantime the elder who had introduced the service passed to the entire line, and as he was the first to perform the rite so he was the last to receive. Each brother drew off his coat and vest and girded the towel as did the elder who introduced the ceremony. The sisters remained seated, with their heads covered, on performing the service for the next in line first, as the brothers did. At the conclusion the elders, while singing, passed around, shaking hands, and so continued till all the members had been embraced.—*Selected*.

Ingenuous Chicken Thieves.

The Rev. O. C. Wheeler of San Francisco has delivered a fiery lecture against the Chinese. He has discovered some peculiar traits in the Chinese mode of robbing hen roosts. "One morning about 2 o'clock—it was dark—a policeman passing along I street in the Chinese settlement, heard, as he supposed, a rooster crow on the roof of a house. The place attracted his attention, and he cautiously reconnoitred. He soon discovered a Chinaman standing up against a chimney on the top of a house, and watched him. It was not long before the Chinaman, peering into the dark in various directions, and finding, as he supposed, the 'coast clear,' stepped slightly away from the chimney, slapped his arms against his sides, and crowded so very like a cock that the head of a flock in a neighboring roost answered with a real crow. Then another, further off, hearing him, responded, and others, more distant still, took up the refrain, until every gallant chanticler for miles around had given oral testimony to the elegance of his manners. The thieves knew the neighborhood, even the premises, where chickens were kept, but did not know the particular spot where the owner had secreted them. The programme was this: A dozen or two of them, more or less, went, each with a dark lantern, stationed in different portions of the town, in neighborhoods where chickens were known to be kept. The cocks that 'fell in' to the chorus, whose keynote was given by the Chinaman on the house top, unwillingly disclosed to the watching thieves the exact places where they and their families had been secreted for the night, and thus enabled the thieves to easily secure and carry them to Chinatown to give cheer to empty stomachs."

Charcoal.

Charcoal, laid flat while cold on a burn, causes the pain to abate immediately; by leaving it on for an hour the burn seems almost healed when the burn is superficial. And charcoal is valuable for many other purposes. Tainted meat, surrounded with it, is sweetened; strewn over heaps of decomposing pelts, or over dead animals, it prevents any unpleasant odor. Foul water is purified by it. It is a great disinfectant, and sweetens offensive air if placed in shallow trays around apartments. It is so very porous in its "minute interior," it absorbs and condenses gases most rapidly. One cubic inch of fresh charcoal will absorb nearly one hundred inches of gaseous ammonia. Charcoal forms an unrivaled poultice for malignant wounds and sores, often corroding away the dead flesh, reducing it to one quarter in six hours. In cases of what we call proud flesh it is invaluable. I have seen mortification arrested by it. It gives no disagreeable odor, corrodes no metals, hurts no texture, injures no color, is a simple and safe sweetener and disinfectant. A teaspoonful of charcoal, in half a glass of water, often relieves a sick headache; it absorbs the gases and relieves the distended stomach pressing against the nerves, which extend from the stomach to the head. Charcoal absorbs a hundred times its weight of gas or wind in the stomach or bowels, and in this way it purifies the breath. It often relieves constipation, pain or heart-burn.—*Selected*.

A writer in the *Observer*, taking as a basis the tropical year of 363 days, 5 hours, 48 minutes, and 48 seconds, claims to have discovered a solar cycle, which gives some wonderful results. The cycle consists of 6,300 years, without a fractional remainder. The first year of the second cycle being precisely the same as the first year of the first cycle; the first after leap year, the day of the month, the day of the week, and the position of the equinox, being the same in the second cycle as in the first, without a fractional remainder. There is no point between the first and last year of the cycle of 6,300 years, at which the cycle can be made to synchronize with the Christian era; but the last year of the cycle corresponds to B. C. 5, common era, which is the year in which Christ was born. The great cycle is divided into seven equinoctial, and seven precession cycles, as each week is divided into seven days.

—The Duchesse de Talleyrand has just died at Florence, at the age of 80.

By Sea from Baltimore to Boston.

From our Baltimore Correspondent.

Some weeks ago, your Correspondent left Baltimore for a trip to Boston and return, by sea. Everything seemed to promise a delightful period of recreation to one, who—since June last—has been holding five Services, and preaching four Sermons every Sunday, without any intermission or assistance. Our steamer was "first class," in every respect, and the weather was lovely; and, as we steamed down the broad calm waters of the Chesapeake Bay, on our way to the Ocean, under the soft rays of the full moon, it seemed as if Nature had resolved to combine all her wealth of beauty in the formation of one vast scene of loveliness and tranquility. We arrived at Norfolk, one of the quaint old towns of the Old Dominion, early the next morning; and, as the steamers of the line remain there some nine or ten hours, for the purpose of taking on cotton and oysters, fruit and vegetables, for the Boston market, we determined to visit some of the old Colonial Churches, which we knew were to be found in that locality.

Starting out, therefore, for Portsmouth (a city of some eleven thousand inhabitants), we first paid our respects to the Rev. Mr. Estill, Rector of Trinity Church, who kindly offered his services as our guide, and accompanied us on our tour of inspection. Our first visit was to Trinity Church, of which he is the Rector. This is the Mother-Church of Portsmouth, and stands in a spacious Church-yard, filled with slabs and head-stones of the past century. The oldest inscription which we found, was upon a head-stone covered with Masonic emblems, and of the date 1763. Among the tomb-stones of more recent date, is that of Commodore James Barron, U. S. N., born 1768, died 1851. Your readers will remember that it was he who killed the brave Decatur in a duel, in 1816. This burial ground was laid off as such, in the year 1760; and, two years later, Trinity Church was built. In 1829, the Church was enlarged; but two of the walls, the front and one of the side walls, are still standing in their original position. A Recess-Chancel has been also added to the church, which contains—what may be called—a High Altar (something unusual for Virginia); as it is raised some five or six steps above the Nave. It is vested with a crimson Altar-Cloth, which was once a beautiful specimen of ecclesiastical embroidery; but it is now faded, discolored by age, and moth-eaten; and yet, so attached is the congregation to this relic of the past, that a proposition to replace it with a new one, has been received with unqualified disfavor. The old Service-books and Bible are kept in the Sacristy. The date of the Prayer Book is 1795, and that of the Bible 1752. This Book was first used in the church in 1763.

During the late war, these books were removed from the church and hidden away for safe keeping. At its close, their place of concealment was somehow or other lost sight of, and they were only accidentally brought to light, some two years ago. Trinity Church contains several memorial windows, one of which is erected to the late Dr. Wingfield, who held the Rectorship of the Parish for fifty years and three days. Since 1821, the parish has had but three Rectors.

But, though the Rev. Dr. Wingfield enjoyed such a long Rectorship in this venerable Parish, he nevertheless experienced some of the trials and tribulations which are so apt to be experienced by those of the Clergy who are so pronounced in their Church views, as to regard the Episcopal Church as a true branch of the Catholic Church, and not as one of the many sects and societies which surround us on every side. He was deemed too "High Church" by a portion of his people; and, in 1849 or thereabouts, a new congregation was organized, and a new Church built, under the name of St. John's Church. This has now one hundred Communicants, and the Mother Church one hundred and sixty.

Our next visit was to St. Paul's Church, Norfolk. This Church is older than Trinity Church, Portsmouth, having been built in 1639. It is Cruciform in structure, and stands in the midst of one of the loveliest Churchyards we have ever seen. It is surrounded by a high wall covered with ivy, and is beautiful with beds, in which the most brilliant flowers are displayed in great masses of color; interspersed among which, are evergreens, and flowering shrubs and fragrant roses, of every shade and variety. But these beautiful works of God must remain outside of the sanctuary. The papal edict of the Bishop of Virginia (issued more than a year ago), has forbidden these loveliest of the Creator's works from adorning His Altar, or from ever shedding their perfumes within the walls of His Holy Temple. And yet, man may place His handiwork, in these, in the shape of carvings, and frescoes, and stained glass, without calling forth an *Episcopal admonition!* The interior of the church is modern. The walls and ceiling are handsomely frescoed, the floor carpeted, and the pews cushioned. The Chancel arrangements are peculiar, and manifest more of ingenuity than of knowledge of oecology. The space railed off is at one of the corners formed by the head and transepts of the cross, in the centre of which is placed a really fine Altar, whose front is not parallel with a single wall of the building. The pulpit is so arranged, that the preacher stands with his back to a part of the congregation. But what is most peculiar of all, is the fact that there is no way of entering the Chancel, except from the Sacristy; unless, indeed, by climbing over the Chancel rail. How the Rector manages at funerals we are unable to surmise. But we must say a word in regard to the Sacristy. We have never seen anything like it in New York, or anywhere else. The room is large and high pitched. The walls are beautifully paneled, in polished walnut and ash; and the ceiling is in ribs and patterns of the same costly woods. The furniture is rich and luxurious,

and in perfect keeping with the character and ornamentation of the room. This church was originally the parish church of the old Elizabeth River Parish. In 1820, the congregation having become too large for the building, another church was built on another lot; and the old church given up to a colored congregation.

Current Events.

—The Chilians have opened fire on Callao and Chollos. —Sixty horses have died of the epizootic in Indianapolis during the last two weeks. —The New York Central was blockaded with snow and ice west of Rochester on the 20th.

laid down Deut. xvi. 18, and it is in the very things that they knew, that they were found faithless; hence, their condemnation is a just one. The request of the people for the institution of a king, is founded upon the disloyalty of their judges, and the advancing age and consequent speedy demise of Samuel. V. 6. It is said that this request displeased Samuel; and the subsequent verses disclose the reason.

Antique Art in Modern Church Windows.

There is a subtle sympathy between religious fervor, and the poetry of color which glows in light about the holy figures in antique glass. That severity of sentiment which would exclude from our Church Service all beauty of environment, would also, if carried to its logical extreme, banish poetry and art from the Temple of Literature, and frown out of existence the fair sisterhood of flowers.

There is no denying the fact, that France is a wonderful country in its powers of recuperation. The imports during the eight months ending August last, show an increase over the same period in 1879, of 250,000,000 francs; and the exports of 108,000,000. The increase of imports is in food products; and of exports in manufactures.

Generally, as in our relation to the Church, when we lose sight of the fact that Christ is the head of the Church, and that the life of the Church must correspond spiritually to the life of its Head. It is then we desire a King; some outward token of Church life, prosperity, and success.

The Sunday School.

Teacher's Helps. TWENTY-FOURTH SUNDAY AFTER TRINITY. Lesson: 1 Samuel, VIII, 1-9. The appointment of the sons of Samuel as judges, is evidently in accordance with the law of Deut., xvi. 18.

The Original Tongue.

Although our English translation of the Bible is said by scholars to be generally correct, there is now and then a passage that, for us who know not the Hebrew and the Greek, loses something of its beauty and emphasis.

The Original Tongue.

Written for the Living Church. Although our English translation of the Bible is said by scholars to be generally correct, there is now and then a passage that, for us who know not the Hebrew and the Greek, loses something of its beauty and emphasis.

CHINA PAINTING.

The most complete line of Emamel Colors, and all other requisite materials for the above arts, as well as Ties, Dresden Porcelain plates, etc., and Mineral Decalcomans, can be found at The Western Decorating Works.

He Still Lives.

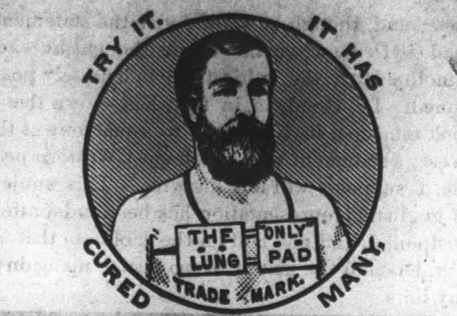
Some years ago Dr. R. V. Pierce, of the World's Dispensary and Invalids' Hotel, of Buffalo, N. Y., and London, was sent for to examine a terrible disease of the knee-joint, resulting in ulceration and extensive sloughing of the bone and tissues.

THOMAS PRATT & SONS

CLERICAL TAILORS, HATTERS, ROBES, CASSOCKS, SURPLICES, AND VESTMENT MAKERS. ILLUSTRATED CATALOGUE OF CLERICAL CLOTHING. CATALOGUE OF CHURCH FURNITURE. CATALOGUE OF CHURCH PLATE.

JOHN BLESSED

251 Woodward Ave., Cor. High Street, SELLS BEST FAMILY FLOUR, per bbl. \$6.50. CONDENSED MILK, per can, 15¢. VERMONT MAPLE SYRUP, per gal., 1.10.



Cures by ABSORPTION (Nature's way) All LUNG DISEASES, THROAT DISEASES, BREATHING TROUBLES. It drives into the system curative agents and healing medicines. It draws from the diseased parts the poisons that cause death.

CURE YOUR BACK ACHE And all diseases of the Kidneys, Bladder and Urinary Organs by wearing the Improved Excelsior Kidney Pad. It is a MARVEL of HEALING and RELIEF.

Golden Medical Discovery

Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofula to a common Eczema, or Erysipelas. Erysipelas, Fever Sore, Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine.

\$1000 REWARD FOR ANY CASE OF ITCHING, BITING, BLEEDING, ULCERATED, OR PAINFUL PILES

THOMAS PRATT & SONS, CLERICAL TAILORS, HATTERS, ROBES, CASSOCKS, SURPLICES, AND VESTMENT MAKERS. ILLUSTRATED CATALOGUE OF CLERICAL CLOTHING.

THE NORTHWESTERN Mutual Benefit Association

LIFE INSURANCE TO BE HAD. ALL CERTIFICATES ON THE Endowment Plan. Membership Fee \$10. Assessments at each death \$1.

FRIZELLE'S Drug Store

WOODWARD AVENUE, COMPLETE STOCK OF Drugs, Chemicals, Toilet Articles, and Perfumes.

PERRY DAVIS' PAIN-KILLER

It is a remedy unsurpassed for efficiency and rapidity of action. It is unequaled as a liniment. For RHEUMATISM AND NEURALGIA.



CATARRH

Bronchitis, Asthma & CONSUMPTION Cured at home by HUNT'S OIL OF TAR.

PILES

POSITIVELY CURED. For particulars with History send for circular. G. L. BROWN, M.D., 122 Pearl St., Buffalo, N. Y.

Rev. F. Mansfield's New Music

Adapted to selections from the Nymnast, published by J. S. Lippincott & Co. It is for sale at all the Book Stores

The Inexpedient Committee

Correspondence of the Living Church. NEW YORK, Oct. 30. An Association met with a rebuff at the hands of the "Inexpedient Committee." They had petitioned the Convention, that henceforth no Church be consecrated, unless the pews be free; but it was inexpedient, of course. On Sunday evening, the Association had a meeting in the Church of the Holy Communion, in the interest of their cause, which is certainly most excellent, but which the Bishop of Fond du Lac will less help than hinder, if he talks any more about abolishing pews, and requiring the people to either kneel or stand. He said that he was a radical in these matters; but it might be well not to go to the root of things and kill his cause. There was a rumor that they were going to have no seats or pews in the Cathedral of Garden City, but that idea, I believe, has been exploded. Some things cannot be done as well as others, and this is certainly one of them; at any rate, one thing at a time.

Of course, the "Inexpedient Committee" could not, for the world, favor the insertion of an additional clause in the Litany. There was no special occasion for it, perhaps, as proposed, but even if there had been occasion for it, they might as well have recommended the insertion of an additional element in Nature.

Tuesday was largely occupied over the Dakota business, and also over the matter of looking after the rights of Indians. Seeing that Dakota has an excellent missionary Bishop, and that in the jurisdiction, there is but a single self-sustaining Church, why the petitioners were so eager to have it become a diocese, by no means appears, to the uninitiated. The petition was written in so many separate sentences, as if between sobs and tears, and "the undersigned" said, that, unless their request were granted, they would return to Dakota "with heavy hearts and crushed spirits," or words to that effect. All the good that would seem to come of the matter, would be that Dakota would be represented in the Convention; while, as now, outsiders would largely furnish the means with which to carry on the churches, and pay the Bishop. In justice, however, I ought to say, that—at the bottom of this business there was an affair which justified the petitioners, or which they supposed seemed to justify them, in the earnestness of their petition. However, the whole matter was disposed of, this morning, and Dakota, for the present, will remain as it is.

About the matter of appointing a Committee to observe what the Government is doing to protect the civil rights of the Indians, there was a needlessly long discussion, if, indeed, there ought to have been any discussion at all. The Resolution also proposed that this Committee do what they could to guide the legislation of Congress in the furtherance of this end. But Senator Withers, of Virginia, thought such action to be the first step towards the amalgamation of Church and State. This Committee would be playing the parts of lobbyists at Washington. It would be dabbling in politics, etc. And so the talk went on, for the best part of the day; as if any thing could be more absurd than a suggestion of the amalgamation of Church and State, in this country; and as if this Committee would be converted into a knot of scheming politicians. Anybody should be able to see that the Church is as truly concerned in the welfare of the Indians, as is the State; and that the two have in them such a joint interest, that the one may help the other, and keep an active eye to the other's proceedings. It is certain that Congress has made sufficiently wretched work about this Indian business, to need watching and guiding at the hands of somebody; and it does not appear, as yet, that anybody is better qualified to do it, than a Committee appointed by the Episcopal Church. At least, this seems to have been the opinion of both Houses, who sustained the Resolution.

Another more or less important, but over-much talked-of matter, was the Appellate Court. Dr. Schenck, one of the deputies from Rhode Island, and some others, thought our ecclesiastical system ought to be rounded out by a Court of Final Appeal, which should rectify the unequal decisions in the several dioceses. They wanted, of course, justice, and judicial uniformity. I am glad to be able to say, however, that the Church did not encumber itself with any such all-comprehending machinery. Some of the speakers saw mischief in it; and suspected that there was more mischief in it, than they could, by any means, see. What does the Episcopal Church want of any such central establishment as this? The local courts, may, at times, do more or less injustice, but they are supposed to understand the facts; and there is a kind of cruel—and at least expensive—absurdity, in dragging witnesses half across the continent, to determine matters, which in all probability, would give no better satisfaction than before. Let anybody read up on the history of high Ecclesiastical Courts in England, if they want to see what has become of them, and what these final decisions amount to. The one thing which the Church in this country should especially beware of, is over-legislation, and too much governing. There is before the Church a grand future in this country, if she be allowed sufficient flexibility and freedom; but, too much conformity, and uniformity, and ecclesiastical tight-lacing, and irreversible judicial supervision, only such people will endure, as happen to like them.

This morning the question was up, about the matter of "Graduated Representation." Dr. Goodwin, of Philadelphia, brought forward a telling array of facts from Whitaker's Almanac, in which he showed that twenty-five dioceses (and these the less important) control the legislation of the Church. He thought it contrary to the American Idea, that the extremists should control the head and heart. Dr. Hall, of Brooklyn, thought the question one of great import-

ance; and, though he should give the statements made by Dr. Goodwin his serious thought, he made a motion that the subject be indefinitely postponed. Dr. Goodwin, in fact, had shown that it took nine men in New York to equal one at the West; a statement with which most Western people, I suppose, will not disagree. This subject of graduated representation has been indefinitely postponed, and not laid on the table; so that, as I understand the matter, it may come up again at any time.

Current Literature.

The November Atlantic opens with five chapters of a striking new Serial Story; "The Portrait of a Lady," by Henry James, Jr. Mr. James is unquestionably one of the foremost of living novelists, and his new story will be followed with eager attention by a multitude of readers. Col. T. W. Higginson writes "A Search for the Pleiades," a charming out-door essay on New Hampshire mountains, scenery, birds, and animals. The third paper on the "Intimate Life of a Noble German Family" is no less interesting than previous papers. Miss Phelps discusses the puzzling question "What is a fact?" Geo. P. Lathrop describes the Concord School of Philosophy in a paper entitled "Philosophy and Apples." Prof. Shaler, of Harvard, treats "The Future of Weather Forecasting." Rev. S. J. Barrows has a thoroughly interesting article on "The Silk Industry in America." Richard Grant White seems to conclude his excellent English papers with one made up of "Letters and Notes from England." "The Washington Reminiscences," which have been pronounced by competent judges the best series of papers ever written on Washington political and social life, this time relate to the close of the Tyler administration. Miss H. W. Preston furnishes a capital translation of "Storms in Autumn," from the Georges of Virgil. T. B. Aldrich contributes "The Jew's Gift," a striking poem, and there are also poems by E. H. Clement and Anna Head. There is, apropos of "The Stillwater Tragedy," a careful and heavy tribute to "Mr. Aldrich's Fiction," and many other new books are reviewed in the excellent style for which the Atlantic's criticisms are noted. A variety of topics is treated entertainingly in "The Contributors' Club," which closes a remarkably good number of this sterling magazine.

St. Nicholas, Scribner's Illustrated Magazine for Girls and Boys, already has issued announcements for 1891. Although the publishers believe that the course of the magazine for the past seven years is the best promise they can make for the new volume, which opened with the November issue, it will be a satisfaction to the boys and girls to know that special arrangements have been made, which enable the publishers and editor to guarantee that Volume VIII. will be the finest volume of St. Nicholas yet issued. Prominent among the features secured for 1891, will be Three Capital Serial Stories; also, a special series of Superbly Illustrated Short Stories, full of amusement and fireside interest. Besides the enjoyment thus afforded, much valuable information will be given in the practical articles, which will include a series entitled Stories of Art and Artists, by Mrs. C. E. Clement, dealing with the prominent masters of early and modern European art, and to be illustrated from their works. In addition to these attractions, during the course of the year a new departure is intended, by which the boys and girls are to vote and so have a share in the government of the magazine in certain particulars. The details of this plan will be explained hereafter. Full prospectus next month.

LITTEL'S LIVING AGE.—The numbers of The Living Age for the weeks ending October 2d and 9th respectively, contain the following articles: Iceland, and A Colorado Sketch, Nineteenth Century; The Unity of Nature, Contemporary; Mental Imagery, Fortnightly; Literary Success a Hundred Years Ago, Gentleman's Magazine; On Exmoor, Macmillan; Letters to and from Hans Christian Andersen, Temple Bar; An Autumn in the Coted'Or, Fraser; Two Beggars, Cornhill; A Quiet Haven, and The "White Water" of the Arabian Sea, Golden Hours; The Vitality of Humor, and What to Look for in a Holiday, Spectator; Outer Coloring of Houses, Magazine of Art; The Cultivation of Forests, Land and Water; Natural History of the Herring, Scotsman; with continuations of "The Portrait of a Painter by Himself," and "Bush-Life in Queensland," with other stories, and the usual amount of poetry. A new volume begins with Oct. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

The Dial—A Monthly Index of Current Literature. Chicago, October, 1890. Vol. 1. No. 6. \$1. per year, 10 cents per No. Published by Jansen, McClurg and Co. Contents: "General Hancock," by Melville W. Fuller. "Studies in Egyptology," by Frank Gilbert. "Green's English History," by Brooke Herford. "Murdoch on the Stage," by James B. Rannion. "A Partisan Romance," by Joseph Kirkland. "Lord Byron," by Francis F. Browne. Briefs on New Books, etc. etc.

THE Fall publications of Jansen, McClurg & Co., will include a new volume by Professor Swing entitled "Club Essays," a series of short papers on various topics, some of which have been read before the Chicago Literary Club (to whom the book is dedicated), and others added to complete the volume; "Familiar Talks on English Literature," by Abby Sage Richardson; a "Life of Beethoven," translated from the German of Louis Nohl, by Mr. J. J. Lalor, and uniform with the "Life of Mozart" in the series of Musical Biographies; and "Music-Study in Germany," by Miss Amy Fay, the well-known pianist.

Bishop Dudley has secured the Rev. Robert S. Barrett to labor as Diocesan Evangelist of Kentucky.

Price of the great beautifier, "Champlin's Liquid Pearl" is only 50 cents. Sold by all druggists.

Don't hesitate, if your Kidneys trouble you, for DAX'S KIDNEY PAD will surely cure.

MONROVILLE, ALLEN CO., Ind., Oct. 14, 1890.

MR. J. C. CUSHMAN: 149 Clark St., Chicago, Ill. I have been using your Electro-Magnetic Pads, and I have received a great deal of benefit from them. I came to this country from the far west, and when I came here, I could not walk three hundred yards, from a spouche around my heart. I learned through Mr. Spencer of your Pads,

and got to wearing them, and they cured me so that I can do a hard day's work if necessary. I had been a great sufferer for nine years. Yours truly, JONAS L. BRANTNER.

NILES, MICH., Oct. 1, 1890. I can testify as to the Electro-Magnetic Pad being good. It has done a great deal for me. My back was in a very bad condition when I put one on. It was with great difficulty that I could get up when seated. I was advised to get the Pad, which I did, and in a few days' time I was well pleased with the results. It cured me entirely. I can safely recommend its use to any one. MRS. E. H. SPALDING.

HARRISON, O., Sept. 29, 1890. MR. J. C. CUSHMAN: 149 Clark St., Chicago. Sir—I send you my testimonial willingly as I have been greatly benefited from the use of the Electro-Magnetic Pad. I had suffered very much with the chills and never could get anything else to break them up entirely. It has also helped my rheumatism and I am much stronger. Can now do a washing, and that is what I could not do for several years before. Yours truly, MRS. HANNAH BARROW.

Chas. Gossage & Co. Dry Goods Retailers, CHICAGO. "NOVELTIES" IN PERSIAN CARPETS AND RUGS!

Of our own special selection in the largest markets in Europe. "Kboraussau," "Mirzapore," "Calcutta," "Jaila," "Agra" Whole Carpets And Rugs in Choice Assortment. MOORISH RUGS! Of Curious Design. Berlin Carpets. AXMINSTER RUGS AND WHOLE CARPETS!

Advantage in selection and purchase enable us to offer these choice goods at less than usual prices! All grades of Carpets, in the latest and best patterns, "Always at the Lowest Quotations." Fresh, Choice Goods. Worth inspecting before purchase elsewhere! CHAS. GOSSAGE & CO.

MILLINERY! Fall Styles Now Ready. New Goods Received Daily. B. W. WILLIAMS, 177 Wabash Avenue, Palmer House Block, CHICAGO.

A. H. ABBOTT & CO. 147 State Street, Chicago, IMPORTERS OF Artists' Materials.

RIDGE'S FOOD For Infants & Invalids, Sold in Hospitals, by Station, Prepaid, and Retail everywhere. A nourishing food, and therefore suited to the most delicate stomachs. Sold by druggists, grocers, and all dealers in food. RIDGE & CO. in every label. The trade supplied by Gale & Block, Chicago.

JAMES PYLE'S PEARLINE The BEST COMPOUND EVER INVENTED FOR WASHING CLOTHING. and everything else, in Hard or Soft Water, without danger to fabric or hands. Saves Labor, Time, and Soap, amazingly, and is of great value to housekeepers. Sold by all Grocers—but see that the Counterfeits are not used upon you. PEARLINE is the only safe article, and always bears the name of JAMES PYLE, New York.

Chas. N. Hammond, (Formerly of Bassett & Hammond), Manufacturer of Hats, Caps, Furs, GLOVES, ROBES, ETC. Children's and Youth's Hats and Caps a Specialty. No. 74 State St., CHICAGO.

Authors & Publishers. CLAREMONT MANUFACTURING CO. CLAREMONT, N. H. Before they make contracts for the MAKING OF BOOKS.

C. E. Wiswall & Co., 86 State St., Chicago. RETAIL DEALERS IN Common Sense Shoes.

These goods have Wide Soles—Low Heels; yet are so well adapted to the natural shape of the foot as to look neat and tidy. They will keep your feet free from Corns, and greatly promote your comfort. We carry a full line of Fashionable Boots and Slippers. Orders by mail carefully attended to.

COOK & McLAIN, Chicago Steam Dye Works, 56 Dearborn St., & 261 W. Madison St. Dyers and Scourers in Silk and Wool. Gentlemen's Garments, Dyed, Repaired, and Altered.

FIELD, LEITER & Co.

STATE AND WASHINGTON STREETS, CHICAGO. Are Now Exhibiting Parlor Designs in

SCOTCH AXMINSTER AND ROYAL WILTON CARPETS! EXCLUSIVE PATTERNS!

Also COMPLETE STOCK of ORIENTAL CARPETS AND RUGS! THE KIMBALL

ESTABLISHED A. D. 1867. J. & R. LAMB. 59 CARMINE ST., NEW YORK. Memorial Brasses.

Now in progress of execution, several very handsome designs. Photographs sent on application, for inspection.

MEMORIAL SCAINED GLASS. Several important commissions now in progress of work. Photos of the cartoons sent for inspection to those wishing to procure memorials.

POLISHED BRASS WORK. New designs of Eagle and Desk Lecterns and Altar Desks, Crucifixes, &c.

New Catalogue, 25c. Hand book free by mail. McOULLY & MILES, MANUFACTURERS OF

STAINED, ENAMELED, EMBOSSED, CUT AND COLORED GLASS.

183 & 184 Adams St., CHICAGO. Stained Glass. For Churches.

Manufactured by Geo. A. Meach, 217 East Washington Street, Chicago, Ill.

Mitchell, Vance & Co. 836 & 838 Broadway, N. Y. Designers and Manufacturers of Ecclesiastical

Gas Fixtures & Metal Work. Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

CLINTON H. MENEELY BELL CO. Successors to MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. See Catalogue sent free to parties needing bells.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free to parties needing bells. VANOUZEN & TIFT, Cincinnati, O.

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY. ESTABLISHED 1830. Bells for all purposes. Warranted satisfactorily and durable.

MENEELY & CO., WEST TROY, N. Y. GIOVANNI CARETTI, Fresco-Decorative Painter,

140 La Salle St., & Room 44 Otis B'k, Chicago. Churches, Halls, and Private Residences decorated in the best style. Estimates and Designs of every description furnished upon application.

TREAT & FOLTZ, ARCHITECTS, 80 DEARBORN ST. CHICAGO.

THE DURHAM WROUGHT-IRON WARM AIR FURNACE. The most Powerful, Durable, and Healthy Heating Apparatus in the market. Portable and brick set.

Send for illustrated pamphlet. C. W. DURHAM, 154 and 155 Michigan Ave. Opposite Exposition Building.

Used by L. Z. Leiter, W. C. Larned, W. W. Boyington, E. A. Driver, Isaac O. Lombard, N. Matson, Sartell Prentice, W. S. Crosby, F. H. Hill, Dr. A. B. Strong, A. J. Smith, Dr. Almon Brooks, etc.

BUY HELPER STOVES AND RANGES. 173 Sizes and Styles made for all kinds of Fuel, with MANY EXTRAORDINARY IMPROVEMENTS not found in any other Stoves. Ask your dealer for them, or send for free illustrated Circular, giving interesting, valuable information.

Chicago & Erie Stove Co., Limited, 171 and 173 Lake St., Chicago.

Dr. PEIRO Devotes, as for years past, special attention to CATARRH OF THE HEAD AND THROAT.

Office: 83 Madison St., (opp. McVicker's Theatre) CHICAGO. Hours: 9 to 4.

My New Illustrated Price List describes over 100 Gold and Silver Watches which I send for a 25 cent stamp. It tells how I can furnish in all parts of U. S. to customers before paying any money. Undoubtedly the greatest, N. H. White, Jeweler, Lowell, N. H.