

The Living Church.

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

Vol. II. No. 29.

CHICAGO, THURSDAY, MAY 20, 1880.

WHOLE No. 81.

The Cosmic Egg.

The following may not be new to our readers. It is good enough, however, to bear repetition.

Upon a rock, yet inchoate,
An uncreated being sat,
Beneath him—Rock;
Above him—Cloud.
And the cloud was rock,
And the rock was cloud.

The cloud soon growing moist and warm,
Began, at length, to take a form,
As if a—Something should be born,
A form chaotic, vast, and vague,
That issued in the COSMIC EGG.

Then the being uncreate,
Upon the Egg did incubate,
And thus became the Incubator,
And of the Egg did allagate,
And thus became the—Alligator,
And the Incubator was potentate,
But the Alligator was Potentator.

Notes from Abroad.

The brave Montenegrins—French notions about Gladstone—Jewish Nihilists—Dr. Livingstone.

Affairs in Montenegro are almost as bad as they can be. This little principality is not as well known to Americans as it deserves to be. For centuries, it has preserved its Christianity and its freedom, against the fierce attacks of the fanatic Turks, who hem it in on every side. Scarcely any of its men die in their beds; almost always, in battle for their Faith or their country. The Congress of Berlin tried to do a good deal for them, but, as usual, the Turkish promises were not kept and the latest advances are—that the Albanians, instigated by the Turks, are making the most gigantic preparations for war, and threaten to overwhelm the whole Montenegrin territory. Just when every man was needed to put in the crops, they have been called to defend their frontier. The Porte seems powerless to prevent the attack, and probably does not very much want to do it. The Gladstone Government has always taken the Montenegrin side. We hope that it will not lose any time in making the Turks feel that they must put the Albanians down, or else give place to some government that can control them.

Nothing is funnier than the Boetian ignorance of the French about English and American affairs and men. They evidently think that anything outside of Paris is not worth their attention. The German war took a good deal of conceit out of them; but a tremendous supply is yet on hand. The following extract from the Paris *Figaro* sounds as if it were out of *Punch*. But it is, in reality, a serious critique on Mr. Gladstone. The passage about his reading the "Lessons of the Presbyterian rite" is really too good:

"His father, a Scotchman, was a corn merchant, and afterwards a ship owner, at Liverpool. The King knighted him. The son has not inherited the title. He has preferred to remain one of the people. It was the pride of M. Thiers, whom Mr. Gladstone in some respects resembles. . . . His first Budget speech was not only applauded by the usual 'hear, hears,' but also by the stamping of feet. . . . When in office he is Conservative, and is with the Catholics; when in opposition, he is Liberal and is against the Catholics. . . . He retired to his seat at Hawarden, which belongs to his second son. Mr. Gladstone's son is vicar of the adjoining parish. Mr. Gladstone leads the life of a gentleman farmer. He rises early and is very abstemious. He chiefly eats fish, because that diet stimulates the brain. He takes two glasses of Bordeaux, because that wine is a tonic of the cervical matter. He takes one glass of port, because that is the orator's wine. Mr. Gladstone, it will be seen, is logical even in his *modus vivendi*. On Sundays he reads the Lessons of the Presbyterian rite at church. People go from five leagues round to hear his fine sonorous voice. Afterwards he puts on his stout wooden-soled boots, with nails as big as those on old church doors, takes an axe, and the ex-Prime Minister becomes a woodcutter."

There are three columns of this delightful nonsense.

Some statistics in regard to a late trial of nineteen Nihilists at Odessa, will serve to confirm the statements recently made in an article on Nihilism, in this journal; and will also explain the reason why the Russian Government is so hard on Jews. Seventeen were condemned to hard labor in the mines, or in penal factories. Two were acquitted. Among the accused figure five Jews and a Jewess, and people abroad may not be generally aware that Russian Nihilism here—in South Russia at any rate, like German Socialism, is favored by a strong and active Jewish element. As a rule, all Russian Nihilists with German names, are Jews or of Jewish origin; and, of the whole number of Nihilists who have been tried, not fewer than 25 per cent. were, either at the time of trial or previously, of the Hebrew faith. Again, two of these accused had been ensigns, and one had been a private soldier; two are sons of orthodox priests; Miss Yozhak-offsky is the daughter of a general, and nearly all the others had the rank of gentlemen. Most

of the Nihilists who have hitherto been brought to trial, have been comparatively young; yet scarcely so young as these who have just been condemned. Nine of them are under age, one is only 16, two are 17, one is 18, one is 19, and four are 20; three are 21, one is 22, two are 23, two are 26, one is 27, and the oldest, as stated before, is 30. This trial, like all other Nihilist trials, was conducted virtually with closed doors. The Russian Government has just sent 400 male convicts to the island of Saghalien, 52 days sail from Odessa. The London *Times* correspondent says that they were most comfortably clad and fed; and, in the same ship, were a number of the wives of the convicts sent there last year. Priests and doctors were sent with them. These were not political prisoners, but criminals.

An English Missionary (the Rev. Herbert Clarke), stationed on the east coast of Africa, south of Zanzibar, has lately given a most interesting reminiscence of the lamented Dr. Livingstone. He was told, one day, that a man was very anxious to see him, as he had once known, intimately, a white man, and wished to compare the two. He thus describes the interview:

"I desired that he might be presented to us. Forthwith he came, a pompous old man, who had evidently some information to communicate. Over his right shoulder there hung an old coat, mouldy, partially eaten away, but still to be recognized as of decidedly English make and material. 'Whose was it?' I thought, as he began with much mystery to tell of a white man, who ten years ago—had traveled with him to Mataka's town; a white man, he said, whom, to have once seen and talked with, was to remember forever; a white man who treated black men as his brothers, and whose memory would be cherished all along the Rovuma valley after we were all dead and gone. Then he described him—a short man, with a bushy moustache and a keen piercing eye, whose words were always gentle, and whose manners were always kind, whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men. This was the description this African savage (as men speak) gave of Dr. Livingstone. Then he showed me the coat; it was ragged now, he knew, but he had kept it those ten years in memory of the giver, from whom it had been a legacy when they parted at Mataka's. To no one but an Englishman would he part with it, but he let me have it as one of Livingstone's brothers, he said, and it now lies in the museum at Charterhouse School, a precious relic of one whose heart bled for Africa, and whose life was laid down in efforts for her redemption."

The Church in New Mexico.

The name of the Chapel at Santa Fe (which has hitherto been called "St. Thomas"), has been changed, at the suggestion of Judge Prince, subject to ratification by the Convocation, to "The Church of Holy Faith," as being peculiarly appropriate, with reference to the city itself. This action was adopted at a recent meeting of the congregation, at which Bishop Spalding presided. On the morning of the same day, the Bishop had officiated at the chapel, assisted by the Rev. Fayette Durlin, of Wisconsin. One candidate was confirmed, and the Holy Communion was celebrated. The congregation filled the chapel. At the meeting referred to above, Judge Prince, and Messrs. Baldwin and Gyer were elected delegates to the Convocation, to be held at Albuquerque, on Tuesday, May 4th.

The primary Convocation of the Church in the jurisdiction of New Mexico and Arizona met at St. John's Chapel, Albuquerque, on Tuesday, May 4th: Bishop Spalding, of Colorado, Provisional Bishop, presiding. The Rev. H. Forrester was elected Secretary.

The principal things done by the Convocation were the providing for the organization of a Board of Trustees of Church Property; the election of delegates to the General Convention, which meets next October in New York; the adoption of a resolution appealing to the General Convention for the election of a Bishop for the jurisdiction; the appointment of a committee to consider and report to the next Convocation the advisability of having a common fund for church work; and the adoption of a resolution of thanks to Bishop Spalding.

The delegates to the General Convocation are the Rev. H. Forrester and Col. J. P. Willard, U. S. A. The Rev. J. A. M. LaTourrette and the Hon. W. C. Hazeldine were elected alternates. The officers of the Jurisdiction are as follows: Bishop in charge, Rt. Rev. J. F. Spalding, D.D., Bishop of Colorado. Standing Committee: Rev. J. A. LaTourrette, President; Rev. H. Forrester, Secretary; Hon. W. C. Hazeldine, Mr. H. C. Baldwin.

Chancellor: Hon. L. Bradford Prince, Treasurer, Mr. W. W. Griffin. Registrar, Rev. H. Forrester. Trustees of church property: The Bishop, the Standing Committee, the Chancellor and the Treasurer.

Secretary of Convocation: Rev. H. Forrester. Treasurer of Convocation, Mr. W. K. P. Wilson. The proceedings of the Convocation with the Bishop's address, the report of the Committee on the State of the Church and other reports and papers are to be published, and we may make some extracts when the journal appears.

News and Notes from New York.

A Hot Sunday—Italian Mission—Church Congress of 1881—Mission to Seamen—Consumptives "Rest"—Summer Trips to Europe.

From our New York Correspondent.

New York, May 15, 1880.

On Sunday last (the 9th inst.), the thermometer stood at 86 degrees in the shade; and the effect upon the congregations in the two cities was very marked. At Coney Island, Rockaway, and other watering places, though full preparation had not yet been made, large crowds were gathered, and the two parks of the two cities were thronged with people. Many of the churches are badly ventilated; and the heat, as well from its suddenness as from its degree, reminded one of the fiery furnace of the Babylonian king seven times heated. There was a great fluttering of fans, and we saw one lady faint, and with some commotion she was removed to the vestry room. In justice to the preacher, it ought to be said, that the fainting took place before the sermon began, though we will not say that the anticipation of it did not hasten the catastrophe. By another Sunday the access to the sea-side will be made as easy as it is in mid-summer; and but for the scant remnant whom poverty or business compels to stay at home, the churches might as well be closed (many of them will be). The competition between them and the broad fields and ocean resorts, the latter have already won the victory. But when the mountain would not come to Mahomet, he went to the mountain; and the Church is showing the same practical sense. Rural churches are springing up in all our sea-side resorts, many of them little gems of architecture; and they are filled with worshippers. There is such a church at Woodsburgh, near Rockaway; last year, its Baptisms were 22, and its Confirmations 38. There are 210 communicants, and its offerings for Missions and charities were \$377.17. The summer is their harvest time. It is impossible to keep the congregations at home during the warm weather; even those who do not leave the city stop from Church on account of the heat. Would it not, in part, remedy the evil, if services were appointed at early morn, instead of the mid-day?

Bishop Beckwith held an Ordination last Sunday morning; and admitted Rev. Mr. McKenzie to the Diaconate. The subject of his sermon was self-forgetfulness, as the quality that ennobles man and brings him nearer to God. We must not serve God with that which costs us nothing. Self denial is a virtue that becomes all Christians; and especially those who are to bear the Standard in the army of God. The congregation was large and the services impressive.

A grand-daughter of the first Bishop of the American Church died at St. James, Long Island, not long since. What an idea it gives us of the growth of the Church, to know that there are still living, those who knew its first Bishop! We have not yet reached our centennial year.

The Mission to the Italians, for the last seven years in charge of the Rev. Mr. Stauder, seems to be meeting with remarkable success. In all that time, it has had no permanent home, but its services have been held wherever a place could be found, and often far away from our Italian population, who live for the most part in the lower part of the city. There are in the city full 20,000 Italians; and by far the largest portion of them, knowing what Romanism is at home, have no inclination to renew their acquaintance with it in this country. On the other hand, they are attracted to the Church; and, last Sunday, Bishop Potter confirmed forty-eight of them in Grace Chapel. Enquiries are making for a suitable locality in which to build a church, or at least to secure a better location for the mission; and it is to be hoped it will succeed. No Mission presents a more worthy claim to the liberality of Churchmen; and here is an opportunity for some of our wealthy Churchmen to be "twice blessed."

The Annual Sermon before the students of the General Theological Seminary was delivered last Sunday night, at Trinity Chapel, by Bishop Paddock; and he took for his subject—The Functions of the Christian Ministry, and what constitutes a call to it. The candidate must have the witness of the Holy Ghost; and—without it—all other requirements would be in vain. He must also have the witness of the Church, or be "called of God as was Aaron." It is to be his mission, in the words of the Apostle, "to testify of the Gospel of the grace of God," and this will cover all the necessary factors of religious truth. The Bishop also dwelt upon the fact, that for the faithful ambassador, there would be bonds and afflictions. Men would be impatient of rebuke, and it would often happen, that a minister's worst foes would be those of his own household, the Church; it may be, the very officers whom the Church had appointed to be his counsel and support. But in the end, he would not be without his recompense of reward, when his course should be finished. The sermon held the attention—not only of the students—but of the congregation. Bishop Potter was present, but took no part in the services.

Though the Church Congress will not meet until 1881, preparation for it has already begun. At a meeting of the Executive Committee, on Monday, the Secretary (Rev. Dr. Wildes) and Rev. Messrs. Kramer, C. B. Smith and Pycott, were appointed a Sub-Committee, to digest a series of topics for discussion by the Congress, next year. They thus take time by the forelock, and will be glad to hear any suggestions upon the subject, from those who are interested. The Congress is broad in its scope; and, in the future, as in the past, it is the desire of the Committee, that all schools of opinion shall be represented on its platform. No decided steps will be taken, nor topics decided on, until after the meeting of the General Convention, which is of itself of the nature of a Congress, and whose discussions need not be duplicated; but suggestions are in order, and they will have a respectful hearing.

The 36th Anniversary of the Church Missionary Society for Seamen, was held in Christ Church, last Sunday evening, the Rev. Dr. Cooke presiding. The Anniversary sermon was preached by the Rev. Dr. Schenck, of Brooklyn, from the text, "Blessed are ye that sow beside all waters." The Annual Report gave a history of the Society, and a statement of its objects and methods, and made an earnest appeal for funds to sustain the Missions for the ensuing year. Much work is done among the sailors at the Floating Chapel of our Saviour, the Church of the Holy Comforter, at the Open Air Mission, and at the various Mission-Houses and at the New Home. At Coenties Slip, is a Reading Room for sailors, which is much frequented by them, and we are glad to see the LIVING CHURCH among its files. The three missionaries—Rev. Messrs. McGuire, Walker and Hyland—were present at the Annual Meeting. As zealous and judicious workers, they enjoy the respect of all who know them; and they not only "sow beside all waters," but they are permitted to see the fruit of their labors.

Last week, the Ladies' Association of the House of Rest for Consumptives, at Tremont, held their fifth Annual Reception at the Institution. During the year, the Association contributed \$1,216 to the support of the House. It is desired to add a wing to the building, in which to place twenty-five beds for women. It would cost \$5,000, and the money ought to be forthcoming. There are now about forty beds in the Institution, and they are always occupied.

The European steamers, which leave nearly or quite every day, and sometimes two or three in a day, are crowded with passengers, and we see the names of many clergymen upon the list. To those, who have the money and the leisure, it is cheaper than staying at home, and it promotes the health, and broadens the views. It is necessary to engage a berth many steamers ahead. We note that Rev. Phillips Brooks, D.D., is put down for the steamer of June 12th, and that Dean Howson returns home by the same ship. In our young days, to cross the Atlantic was the event of a lifetime; now, however, even among clergymen, the man who has not made the grand tour is getting to be the exception, rather than the rule.

During the week we have had the annual meeting of the Trustees of the General Seminary, and the Commencement. The most valuable business done by the former, was—the election into the number of Trustees, of the Rev. Drs. Dyer and John Cotton Smith. It proves how entirely done away are the old differences between the two great Schools of the Church, that were formerly so hostile; and, when we saw Dr. John Henry Hopkins, at the rooms of the Evangelical-Knowledge Society, congratulating Dr. Dyer upon his election, we could but exclaim, with Israel of old, "Is Saul also among the prophets?" The old party lines are done away, and men are more content to be simply *Churchmen*. There is a genuine desire for peace in all our borders; men who were formerly alienated in sympathies are brought together; and both sides are finding out that they are not as black as they are painted. The same *entente cordiale* seems to be forming in other parts of the Church. In Pennsylvania, the great guns of the Convention soon to sit, were loaded to the muzzle with truculent speeches. St. Clement's was to be handled without gloves, and the whole Church was to be stirred with the strife; when, lo! the recalcitrant parish takes the wind entirely out of their sails, and shuts down on the flood of eloquence that was about to come forth. Under protest, and with some words perhaps a little sharp, it submits to the admonition of the Bishop, and does away with the portion of their services that has given offence. They no longer insist upon their extreme rights, but concede much in the interests of harmony and peace. If meat causes their weak brethren to offend, they will, though the right is theirs, no longer eat it. Thus a world of talk and controversy (and perhaps an ecclesiastical trial) is avoided, without giving up any essential principle or practice; and the world without, which says of the Church—"Aha! Aha! so we would have it; down with it, down with it, even to the ground"—are disappointed in their

hopes, and the expectations of the wicked perish. The Canon that was ready to be fired off, and to do as much execution at the breech as at the muzzle, is unlimbered and restored to its dark depository, and all are pleased, except here and there, a scolding Thersites, who, like all termagants, is only happy in war and strife. We shall lack a judicial decision upon the Canon; but its loss is probably a gain. The judicial decisions of partisan courts are of little worth, and there is always good sense in the appeal "from Philip drunk to Philip sober."

The annual commencement of the General Seminary was held in Trinity Chapel, last Thursday evening, Bishop Potter presiding, assisted by Bishops Paddock and Seymour. Essays were read by the Rev. Chas. C. Edwards, Jr., of Albany, on Church and State; and by James D. Stanley, of Tennessee, on Providence in History. There were twenty in the graduating class, who received diplomas from Bishop Potter; and upon four were conferred the Degree of Bachelor in Theology, by Dean Hoffman.

Church Consecration at Cambridge, - Quincy.

Correspondence of the LIVING CHURCH.

Wednesday, May 5th, was a Gala Day with the Church people of Cambridge. As far back as the year 1856, a parish was established in this village, and regular services held. Nothing of any moment however was done until 1872, when the Rev. Mr. Chamberlain, in charge of Grace Church, Osco, succeeded in combining the Church-people of both places in an effort which resulted in the erection of a handsome church building, pronounced by many to be the handsomest country church in the State. Part of its furniture was a debt of some \$3,000, which the eight intervening years did little to decrease. During the last year, an earnest effort has been made to pay off the indebtedness, so that the churches at both places (Osco and Cambridge) might be consecrated. The Cambridge Church was built largely by means from Osco; and both parishes existed under the title of Grace Church, Osco. Some weeks since, the effort to pay off the debt [was successful]; and the Bishop was asked to consecrate it. Wednesday, the 5th, was the day appointed. On Tuesday evening, a preliminary service was held, at which several of the neighboring clergy were present; and addresses were made by the Rev. LeRoy Allen, of Rock Island; by the Rev. Mr. Chamberlain, whose hard work and earnest faith erected the building; and by the Bishop. Besides these, there were present in the chancel, and assisting in the services, the Rev. Mr. Farrar, from Geneo, the Rev. Mr. Nash, of Grace Church, Osco, and the Rev. Mr. Rudd, Priest in charge. The service was a hearty one, and the Addresses (especially that of the Bishop) appropriate and eloquent. On Wednesday morning, at 10:30 came the Consecration proper. At the appointed hour, the Bishops and clergy—Bishop Perry having come on the morning train expressly to preach the sermon—followed by the wardens and vestry of Grace Church, Osco, entered the church and began the service appointed in the Prayer Book for the Consecration of churches. Rev. Mr. Nash, rector of Grace Church, Osco, made the donation, presenting the deed of the property to the Bishop, conveying to him, in trust, the church building and the two lots upon which it stands. Rev. Mr. Rudd read the letter of Consecration, and Bishop Burgess took the rest of the Consecration service. Morning prayer followed, participated in by the visiting clergy. Bishop Perry was the preacher, and a right good one, too. Pointing out how, in all ages, God had set apart special places "to set his name there," he proceeded to lay down what ought to be the salient marks of a House of Prayer. The use of the Prayer Book, the Administration of Sacraments, the Blessing of the people, the increase in holiness of life, the reverent regard for the building itself, were all ably and eloquently dwelt upon. It was an earnest, practical instruction, and was heartily enjoyed by all who heard it. At the close of the sermon, an offering for Diocesan Missions was taken, and then followed a Celebration of the Holy Communion, to which a large number remained, to thank God, who had done so great things for them, and to pray for the peace of their Jerusalem. It was late when the Bishop finally dismissed the congregation; yet even then many seemed loath to go. At a meeting of the parish, held on the previous Sunday evening, it was resolved to drop the name of "Trinity" (which had never been formally adopted), and to return to the name originally selected by the parish, in 1856—that of Saint Matthew. No little credit is due to the few faithful Church-people in Cambridge, and to the generous givers at Osco, for it is all wholly owing to their patient, faithful devotion that the parish at Cambridge can boast itself as free from debt.

In a notice of the death of the late Dr. Osgood, the *Northwestern* speaks of him as "a prominent Unitarian divine." Perhaps the editor was away in Cincinnati, looking after those new Bishops and the editorial elections! We are pleased to note that Dr. Edwards is still to hold the Methodist fort in the Northwest, which for years past he has commanded with marked ability.

News from the Churches.

ILLINOIS.—We are pleased to notice the following tribute to the work of one of our faithful priests, in the "Christian at Work." The offerings in St. Paul's Church, Hyde Park, Ill., amounted to \$10,000, and ensures the removal of the debt resting upon the parish. Three years ago, when the present rector, the Rev. Charles Stanley Lester, took charge, the debt was \$14,000, and there was little prospect at that time of its payment. But the parish has so abounded in good works, and so generously aided the efforts of the rector, that not only has the entire debt been paid—except \$3,000 which are pledged—but the church and rectory have meantime been painted, the interior of the church colored, the aisles and chancel newly carpeted, and some very handsome choir stalls added.

A lot, measuring 100 feet x 150 feet, and worth \$2,500, has been donated by Mr. Austin, the proprietor of the town bearing his name (and which lies seven miles out of this city, on the C. & N. W. Railway), for the erection of a church-building in that place. Mr. Austin makes it a condition of the gift, that the sum of \$2,500 (the estimated cost) shall be raised by July 1st. The Church people of Austin are people of very moderate means, and are comparatively few in number; but their past record in the way of Church effort is a noble one, and the earnestness and self-sacrifice which they have manifested in building up the Church in Austin, during the past two years, gives them a strong claim upon the sympathy and material aid of their fellow churchmen. For the last two or three months, the Austin Mission has been under the charge of the Rev. F. N. Luson; to whose energy and zeal is mainly due its success in securing a lot, as well as the effort that is making for the erection of a church-building. Bishop McLaren has authorized Mr. Creswell H. Potts to solicit subscriptions for the object named; and we, having personal knowledge of the faithful men who are doing their best to promote it, do not hesitate to commend both it and them, very heartily, to all who may have the ability to extend their aid. Our readers will find, in another column, an acknowledgment of amounts already received in furtherance of this object.

NEBRASKA.—The "Church Guardian" says that a beautiful memorial window to Bishop Selwyn is to be placed in the chancel of Omaha Cathedral, by some faithful Churchwomen, of New York, relatives of the Bishop of Nebraska. This is very appropriate, as the good Bishop visited Omaha in 1879, and preached twice in our old Cathedral, to immense congregations. The following churches (and Sunday Schools connected with them) have already made the necessary arrangements for a window in the new Cathedral: Christ Church, Brownville, St. Luke's Church, Plattsmouth, and St. Stephen's, Ashland. The Rector of St. Mark's, Omaha, and St. Mary's, Nebraska City, have also pledged their parishes for the same. The windows are small, and not costly, and all contain the name of the parish. A Churchman who is anxious to have this feature incorporated into the Cathedral, has agreed to make up the deficiency, in the case of any parish that makes an effort to take one of those windows, even though the amount contributed by the parish be small.

MICHIGAN.—Bishop Harris visited St. Paul's Jackson, on Sunday, May 2d, and confirmed 19 persons presented by the rector, the Rev. Dr. Johnson. In the afternoon 23 were confirmed at Christ Church Mission, Pleasant Lake, which is under the charge of the rector of St. Paul's. Here a new church has been built, in which the services were held for the first time. There was a large congregation present, and the work is a most auspicious one. M. A. Q.

The Binghamton (N. Y.) "Monthly Chronicle" for May, mentions the removal of the Rev. Russell Todd from St. John's Mission, Chenango Forks, in the diocese of Central New York, to the pastorate of the Church at St. John, Clinton county, in this diocese; and adds the following kind God speed: "We regret the departure of our brother, so long and honorably connected with this diocese, and bid him a most affectionate God speed in the work to which he is going."

LONG ISLAND.—No room is to be made for lazy worshippers at the Cathedral in Garden City. It is, after the fashion in Europe, to be without seats; but is to be furnished with little straw mats, upon which the worshippers can kneel. It will be a new departure in church building in this country, and we are conservative enough to doubt its success. We do not think our people can be induced to stand during our protracted services. Possibly the plan may still be reconsidered.

Mr. M. K. Vanderbilt, who has brought property near Islip, Long Island, has built, at his own cost, a handsome church there, and it is to be consecrated in June next. The descendants of the old Commodore believe in using money as well as in having it; and, every now and then, we see some account, by one or another of them, of a deed of generosity like the above.

SPRINGFIELD.—Bishop Seymour visited Trinity Mission Church, Mattoon, on Friday evening, April 30th, and confirmed a class of four persons. This, we believe, is the first Confirmation ever held in Mattoon. All the available space in the Church was occupied. The Bishop's text was Acts 8:17. "Then laid they their hands on them, and they received the Holy Ghost." It was a most interesting and instructive sermon, delivered with all that power and eloquence of which the Bishop is master. "The Acts of the Apostles," he said, "was the inspired history of the primitive Church. If we believe in the New Testament, if we believe in Christ, we must accept the Sacraments, the means of grace and life." The Apostolic succession was shown to be reasonable, necessary and Scriptural. The Church of Rome is a foreign usurpation in this country, and uncatholic in several of her doctrines. The Bishop made a short but beautiful and impressive Address to the newly-confirmed.

This little Church was neatly fitted up by Easter. A beautiful white altar cloth, and Lectern ante-pendium, embroidered in gold and red by a lady in the East, were used for the first time at Easter. From the same source came also an alms-bason, with the seal of the Diocese fixed in the centre; beautiful book-marks; and sentences in blue and gold, which beautify the walls and chancel-screen. From another lady, a fine large Bible for the lectern, was received. Work has been begun at Shelbyville—20 miles west of Mattoon. Services are to be held one night in the week by the missionary stationed at Mattoon.

CENTRAL PENNSYLVANIA.—St. John's Church, York, was built before the Revolution, and was one of only four churches at that time in the State. It was erected in 1776-7, at the same time with the churches at Lancaster and Reading, and when the Rev. Dr. Andrews was missionary. In 1774, the bell was presented to the church by Queen Caroline, consort of George III., during the Rectorship of the Rev. Mr. Batwell. During the Rectorship of the Rev. Mr. Campbell the Rectory was built, and the Academy adjoining it, the money for which was collected by him in Philadelphia, Baltimore and Lancaster.

NEW HAMPSHIRE.—During the part of winter, the missionary at Littleton, Rev. A. R. Graves, has held monthly services on week-day evenings, at Whitefield, a small village 10 miles north of Littleton. As a result of these few services, three adults and one child have been baptized; and on May 3rd, four adults were confirmed by the Bishop of the Diocese. Many others are interested in what seems to them a new and better way of worshipping God.

QUINCY.—The Rt. Rev., the Bishop of the Diocese, visited St. James Church, Lewistown, on Ascension Day. Morning prayer was said at 11 o'clock, and the Holy Eucharist celebrated. The Bishop preached. After Evening Prayer, at 7:30 o'clock, the Bishop confirmed a class of eight persons. A handsome Cross, a pair of candlesticks, and a pair of vases (all of polished brass), from loving friends of the Parish, were used for the first time. They came from the establishment of R. Geissler, in New York.

The Rt. Rev., the Bishop of the Diocese visited Christ Church, Robin's nest, on Monday, May 10th. Evening Prayer was said at 3 P. M. The Bishop preached, and confirmed a class of six persons. Others were prevented from presenting themselves, by the late storm, which caused the creeks surrounding Robin's Nest to be so swollen as to be impassable.

St. Paul's Mission, Columbia, Ind.

To the Editor of the Living Church.

Within the last two months decided improvements have been made in connection with St. Paul's Mission at Columbia, Ind. Bishop Talbot sent Rev. Mr. Gates to take temporary charge. The walks about the church have been graveled and a new fence built. The interior of the sacred building is now very inviting. Rev. J. S. Reed (Rector of the Cathedral Church of Indianapolis), gave the mission gas fixtures. Rev. E. A. Bradley of Christ Church, Indianapolis, presented an Altar Piece, and a cross; also silver Communion Vessels, selected by Bishop Talbot. And the Bishop himself presented a full set of furniture, and a carpet for the Vestry room, all of which have been gratefully acknowledged. The school has increased in numbers and interest. The Mission is located in an important section of the State, and Columbus City has about five thousand inhabitants. The Mission is out of debt.

The President vetoed the appropriation bill, owing to the fact that it had a "rider" attached; this he deems mischievous legislation, and thinks it is time it was stopped. Meanwhile the officials are unpaid.—Gortschakoff is convalescent.—Parliament is to be re-opened on the 20th, by the Queen in person.—Eugenie has been much improved in health, by her visit to South Africa.—Yung Wing, Chinese Minister at Washington, is quoted as saying that there are three Chinamen leaving this country to one who is coming.

St. Paul's College, Palmyra, Mo.

This old established Institution of the Diocese of Missouri has been doing good honest educational work for the Church, for over thirty years. When the West was younger, its curriculum was that of a College; its standard was high and it sent forth many men who stand now conspicuously in the Church and in the community. More recently, it has been thought that it would be doing a better work for education, by restricting its course to that of a high grade academy. Many of our immature Colleges are a scandal to the name.

St. Paul's College has had no gifts or endowments; its domain and buildings were acquired and erected from within the diocese. Depending upon tuition fees, it has had to maintain the struggling, uncertain existence, which religious institutions with this scanty precarious support always encounter. Even during the civil war, it succumbed only for a short time. It has had a very persistent life; its work and promise of results were never better than now.

But it prosecutes its task under great disadvantages. The buildings erected thirty-five years ago need renewal and enlargement. There are many things required to be supplied, for the efficiency and enlargement of its scope. Of course there is no overplus from its current receipts, after keeping up its staff of instructors, to apply to this. The good which has been done by the college, in its years of work, is not confined to the Diocesan or the West. The clergy educated there are in all parts of the country.

If, then, it belongs to the essential work of the Church, to establish and maintain its schools for instruction under the principles and influences of the Church; if nearly two generations of not resultless work for Christian Education tell for anything, and deserve recognition; then may not the modest plea of St. Paul's, Palmyra, be heard, in the clamor for larger aid, in order that it may rehabilitate itself, enlarge and renew its buildings, as its growing needs require, and so fit itself for the task which it has proved itself able to perform. The Rev. Dr. Wainwright, its President, who has expended of his own means for its work, asks that the oldest Church College in the Mississippi Valley may not go unremembered in gifts small and great, by those who are willing to help good honest Church work.

C. F. ROBERTSON,
Bishop of Missouri.

St. Louis, April, 1880.

Bishop Kip and California.

The following, from the pen of the Rev. J. H. C. Bonte, will be read with interest:

More than twenty-five years ago the Protestant Episcopal Church sent William Ingraham Kip to California, as the Pioneer Missionary Bishop of the Pacific coast. He was sent, and then was left to shift for himself. Though a few dollars of missionary contribution have now and then been sent, from that day to this the authorities of the Church have not even seen fit to consider the peculiar wants of their deputy. If the Federal government had sent Gen. Grant into Virginia to close the civil war, accompanied only by his personal staff, and then turned its attention to other matters, a very eminent ecclesiastical example would have been imitated, and the world would have expressed its opinion in terms worthy of the pen of Junius. But some how or other the Church Militant manages to evade criticisms of its errors in strategy.

The administration of Bishop Kip has been peculiar, but extremely interesting. You will readily see that the episcopate of a country so thoroughly abnormal, must be largely gauged by that which was left undone—by the errors avoided. The Pioneer Bishop of California might have been a Son of Thunder, a Boanerges, and he might have fulminated Gospel truth and Church doctrine in every community, in tones commanding and persuasive. The people would have smiled and let him alone. He might have been a prelatical Bishop, asserting episcopal and Church authority; but the people would have responded in bitterness and wrath. He might have sacrificed principle for the sake of temporary advantages, and the temptation has been great. But the people of California despise such men above all others. It is enough, however, in this connection, to say that Bishop Kip has avoided the dangers that threatened him at every step. The position and marked traits of his administration require more particular consideration, and all the more because never garnished with meretricious arts.

1. The situation, as any thinker will see, required great patience, and Bishop Kip has met that demand to the fullest possible extent, from the first hour until this moment. In my judgment, Job had far less occasion for the exercise of this virtue.

2. Self-sacrifice was required, and has been given. He has often suffered for lack of money that was due him, but he made no clamorous demand. He has spent \$90,000 of his own fortune, and is now a poor man. The Church of California owes him \$20,000 of back salary. He has continued his activities without abatement. He has never spared himself in any way,

but has always given his entire strength to his work. And this spirit of unselfish sacrifice has at last convinced observing people that Bishop Kip has lived for something better than money. His life is a standing argument in favor of Christianity and the Church, and more forcible and convincing than a million eloquent sermons. This is triumph; it is success; and no man can hope to achieve a grander result.

3. The situation required lonely and continuous toil. Leading laymen have not been found to continue in residence at any one point. The workers of one day were not the toilers of the next. The clergy are not able to stay long enough in a place to understand the people, and become really helpful to the general work. There is no such thing as companionship and co-operation in such work. Each effort was a new beginning. His own footprints were obliterated as fast as they were made. And yet he has continued on his way, year after year, without visible encouragement. Everything and everybody has been on the wing from the beginning; each one has been sorely beset, fighting the battle of existence, and no one had leisure to extend sympathy. Bishop Kip has been almost the only constant worker, who has gone on his way unflinchingly from the start. Others, such as Hill and Akerly, have labored long and fearlessly in their respective fields, but Bishop Kip has stood steadfast, diligent and solitary, in the grand work of the diocese, through storm and sunshine. And at times he has borne the whole burden on his own shoulders.

4. He has kept himself free from all local, political and social entanglements. No class of people have ever dared to claim him as their own. And to-day he enjoys the unlimited and unqualified respect and confidence of all California. There have been times when ephemeral and great advantage might have been obtained by a different course; but the temptation was unheeded.

5. The exigencies of the period required breadth in administration; and breadth, in the best sense of the term, has been achieved. He has never attempted to compress the catholicity of the Church into Kipism, or any other "ism." He has never sought to establish a Church upon the basis of his own idiosyncrasies. Hence the Church exists here in its own Catholic character; and his successor will have nothing to undo. He has builded for all time, and upon broad foundations.

6. He has illustrated the idea of a paternal episcopate in his dealings with clergy and laity. He has been kind, sympathetic, and at the same time firm and just. And no one of the many clergy who have been from time to time in California, can justly feel that Bishop Kip ever failed to serve him to the best of his ability.

7. I cannot close this enumeration of the characteristics of Bishop Kip's administration, without referring to his modesty and purity of character. And I have heard vigorous men in San Francisco and elsewhere, who were never suspected of reverence for anybody or thing, speak of Bishop Kip's character with the deepest reverence and tenderness.

What is there to show for all this toil? The question is proper and just, and I answer that there is much. In the first place, it is a miracle, under all the circumstances, that the Church has any visible existence in California. But the diocese of California is comparatively a strong diocese. Forty-six church edifices have been erected, and sixty clergy are now at work in the diocese of California. Church institutions have been established, and vast multitudes have been blessed. If naked, visible "success" is to be made the criterion of Bishop Kip's work, then I say his administration has been eminently successful. And this success has not been achieved by Churchly immigration, as in many western dioceses, but it has been carved out of a reluctant material.

If I were to choose, I would say, Give the Church to California, whatever else may be lost. Just now the traits that have been hindrances are, being rapidly modified. The business and social life of California is being readjusted to new conditions, and these improving tendencies will be rapidly intensified in the near future. Time fails me, or I would explain the causes of these hopeful changes. I can only assure you that now is the time to renew Church work in California. Bishop Kip is in the full possession of all his powers, and he possesses the confidence of California to a degree that will be wonderfully helpful in his future work. He is acquainted with every part of the State, and is able to use missionary aid in a judicious and profitable manner. The golden opportunity has now arrived, and I trust that the Church will rally to the aid of the great pioneer bishop of the Pacific coast.

Many are like the woman who, when asked if she had religion, replied that she had slight touches of it occasionally.

When a fond parent sees a boy walk through a gateway, instead of climbing the fence, he is worried for fear the lad isn't quite himself.

A man can always find more reasons for doing as he wishes to than for doing as he ought to.

All Around the World.

Wars and rumors of wars in the East. Albania is preparing for war with the Porte. Japan is putting herself on a war footing. The Cuban insurgent Garcia has landed in that distracted island; and altogether, there is a prospect of no little blood-shedding.—Congress now hopes to adjourn by the first of June. Some have expressed the opinion that it would have done better to have adjourned some months ago.—The King of Siam has postponed his visit to the United States. It is said that he is afraid his friend Gen'l Grant will be too busy to receive him.—The bill has at last been presented to the House, allotting lands to the Indians in severalty.—The training ship of the British Navy—the Atlanta—has been lost, and nothing can be heard of her.—In the recent blaze at Bradford, Penn., 70,000 barrels of oil were consumed.—Another great strike is threatened in the Lancashire (England) cotton district.—Milwaukee reports two thousand immigrants for the week; the majority settle in various parts of Wisconsin.—The town of Bamboleder, in Germany, has been wholly destroyed by fire, and over one thousand persons are homeless and destitute.—Bismarck has had another disagreement with the Reichstag, which has been protracted.—Sir John Goss, the celebrated organist and church music composer, is dead.—Prince Leopold sailed for Canada on the 13th.—Lord Beaconsfield has announced his intention of still remaining at the head of his party and of not retiring to private life.—The latest plan for crossing the English channel is embodied in a model now before the British admiralty, for a monster floating railway station, which is to carry trains holding 2,000 passengers across, at the rate of fifteen knots an hour.—Philadelphia contains 103 distinct iron factories, giving employment to nearly 13,000 hands, without including those employed at the Baldwin locomotive works.—Madame Renan is an extremely well-educated woman, and a good linguist; she is of so much use to her husband, that he calls her his "tongue." He reads foreign languages with ease, but finds difficulty in speaking them.—Mrs. Dinah Muloch Craik has been enjoying Rome and the meales; she says that the meales are no improvement on the old way.—Negotiations have been resumed between Russia and the Pope.—There was another tornado on Sunday, the 9th, this time in McLean county; four persons were killed. Illinois is getting more than her share.—The Supreme Court of the United States has adjourned.—The Constitution having discharged its cargo, is on its way home again.—The Empress of Russia is kept alive by breathing oxygen gas mixed with acid and turpentine, which is administered to her four times a day. The physicians say her death cannot much longer be postponed.—A new objection has been discovered to the use of telephones as attached to churches; it will require a horse and buggy for the deacons to collect the contributions.—An old lady in Osseo, Michigan, 77 years of age, has just completed a bed-quilt with 3,348 pieces, and cut her third set of teeth during the time.—The Duchess of Marlborough was so liked by the Irish, that they were in the habit of calling her the "Lady Lieutenant."—Bishop Colenso is exerting himself to have the Zulu King—Cetewayo—released.—The Rev. E. E. Hale, author of "The Man without a Country," a story which has had a very large circulation, is a Congregational Minister of Boston, and 58 years old.—The Dublin Mansion-House Relief Committee says that subscriptions have greatly fallen off, and the distress among the peasantry is increasing.—It is claimed that, when completed, the John Hopkins hospital in Baltimore will be the finest and best-endowed institution of the kind in the world. The ground covers an area of fourteen and one-half acres, and there will be twenty-eight buildings in the inclosure. For it and for a colored orphan asylum, Mr. Hopkins left \$4,000,000.—New York city owes \$103,143,000.—No decision yet in the Whittaker trial at West Point.

A very nervous lady took passage at the Tip-top house, White Mountains, to descend by the almost perpendicular railroad. Her fears were apparent to every one, and the following dialogue took place between her and the conductor: Lady—Mr. Conductor, how do you hold these cars when you want to make a stop? Conductor—Madam, we apply the brake, which you see there. Lady—Suppose, Mr. Conductor, that brake should give way, what would you do then? Conductor—Madam, we then apply the double acting brake, which you see at the other end of the cars. Lady—But, Mr. Conductor, suppose that brake should not be sufficient to check the cars, where will we go then? Conductor—Madam, that depends entirely upon how you have lived in this world! The old lady groaned, but subsided.

A house-holder in Troy, in filling up his census schedule, under the column "where born," described one of his children "born in the parlor," and the other "up stairs."

The Living Church.

May 20, 1880.

Entered at the Chicago P. O. as second-class mail matter.

Subscription, To the Clergy, \$2.00 a Year 1.00

ADVERTISING RATES.

Per Aगत Line, each insertion, 15c. Reading Notice, per Line (count), 20c.

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

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

Preadamites.

Preadamites; or a Demonstration of the existence of men before Adam, together with a study of their condition, antiquity, racial affinities, and progressive dispersion over the earth, with Charts and other Illustrations. By Alexander Winchell, LL. D. S. C. Griggs & Co., Chicago. Price \$3.50.

Dr. Winchell, of the University of Michigan, claims, as above, to have "demonstrated" the existence of men before Adam. While we cannot admit that his argument amounts to a demonstration, we must say that he has written an intensely interesting book. In style and spirit it is admirable, and it gives evidence of much learning and patient investigation. Indications, here and there, of impatience with the "orthodox," might have been avoided to the improvement of the work, but these were doubtless provoked by the stupid criticisms which diverse "Doctors of Divinity" have hurled at the adventurous author. The publishers have spared nothing to make the book attractive, in paper, binding, and illustrations.

The author claims that the doctrine of preadamites is the out-growth of biblical interpretation, and that it made its first appearance over two centuries ago. In that undeveloped stage of science it could not, of course, be intelligently discussed and defended. He regards it as a pernicious dogma that the Bible is sufficient to interpret itself: on the contrary it was ordained to be interpreted under the concentrated light of all learning; the accumulated learning of the latest generation of men will be unable to exhaust it. It is so with God's revelation in Nature; it is so with His revelation in the written Word. We believe that as men come to understand the stand one, they will in the same degree belikely to understand the other. The disagreements between science and revelation are, for the most part, disagreements between modern science and medieval science. It is not the Bible itself that is at variance with the established facts of modern science; but the traditional interpretation of the Bible, for which we are indebted to the science of a former day. As science changes, our interpretation changes, but the Word of the Lord standeth fast forever.

We do not mean to imply by this that, in respect to the origin of Species and the descent of man, the claims of Science to a demonstration are now to be allowed. The author of "Preadamites" confesses that these questions necessarily lead to the domain of Speculation. We mean that whatever be the results of investigation in the realm of nature, they are sure to find a perfect correspondence in the realm of revelation; and that neither nature nor revelation are fully open to the comprehension of men, save by the most patient study and prolonged observation.

The author of "Preadamites" concludes that there were several races of men before Adam, whom he takes to be the head of the Mediterranean or white races. The lowest among these, so far as now represented among living tribes, is the Australian; the negro and Mongolian are higher in the scale, and nearer to the perfect type of which Adam was the head. He does not deny that these races possess all the characteristics of humanity; that they are real men; that of one blood God hath made all nations.

The proposition upon which the argument is founded, is—that the time allowed by the received chronology is vastly too brief for so great a degree of divergence as we find in present races; and that no amount of time would suffice for the derivation of the black race from the white, since that would imply a racial degeneracy; which is contrary to the recognized principle of progress in nature.

The first part of the proposition, we think, is fairly demonstrated. "Received Chronology," means the chronology received from Archbishop Usher, and other writers who were learned after the manner of their times, and whose ideas were shaped

by the Science of their time. Others, quite as learned, and without knowledge of modern science, have given their opinion in favor of vastly greater periods. The received chronology is no more inspired than the received divisions of chapters and verses, or the received translation. This, Dr. Winchell freely admits.

The second part of the proposition seems to us very much like Hume's "petitio," in his argument against miracles. "It is contrary to nature," says Prof. Winchell, "that inferior races should be descended from Superior: therefore there were black men before white; therefore there were Preadamites?"

The Bible as we now understand and interpret it, as it has always been understood and interpreted, teaches that Adam was the head, and the first of the race of man, and that by disobedience he fell from his first estate, and became depraved in body, mind, and soul; that his descendants became more and more degraded and wicked, and of course departed more and more from the original type, except where by special providence and provision they were preserved. Even were it established that in the ordinary course of nature, the inferior race of animals is never derived from the superior (and we do not think that this is proved), it does not follow that the same law applies to a race that has spiritual endowments, and whose nature, both physical and intellectual, is greatly subject to moral conditions.

This is the "ignoratio elenchi" of material science; it establishes, or claims to establish, a law of vegetable and animal life, and immediately concludes that it has formulated a law of human life. It is at fault here, in its highest as well as its lowest speculations. There is a spirit in man for which Science makes no allowance. That Spirit, ennobled by communion with God, or degraded to the service of the flesh, exerts an influence almost immeasurable, on the physiological, intellectual, social, and political ambition of the individual and the nation. An intelligent observer, who notes the difference in the highest and lowest specimens of the white race to day, will have no difficulty in believing that, in the course of ages, the Australian may have descended from Adam. Indeed we doubt not that from the white race alone (except in the characteristic of color, which Dr. Winchell acknowledges is not paramount), a more striking collection of physiognomies could be made, than that which is found in the frontispiece of "Preadamites." If great differences are found in a single race, within the "historic period," under the same general conditions of climate and life, why should it be thought a thing incredible that the negro should have descended from Adam, in the course of ten or twenty thousand years?

Dr. Draper, in his History of the Civil War, asserts that climate alone has a great influence not only on the color of the skin but also on the physical structure.

THE "developments" of modern material Science are truly wonderful. The way that it "demonstrates" the antiquity of man, is surprising. The famous Calaveras skull, which was taken from a tunnel under Table Mountain, was proof positive that man existed before the present geological epoch. Henceforth Genesis is a myth. Unfortunately for this "prehistoric man," however, Dr. Southall, in his "Recent Origin of Man" (p. 558), tells us that a Mr. Brier, a miner, whose brother is a reliable minister of Alvarado, California, was one of two men who took the skull from a cave in the sides of the valley, and placed it in the shaft, where it was found; and that the whole object was a practical joke, to deceive Prof. Whitney, the geologist.

We are soon to have the Book of Common Prayer in Japanese. It is preparing under the joint supervision of the English and American Missionary Societies, and is nearly completed. We hear of no call for early copies, Japanese; not being a "tongue understood" of those who are watchful to preserve a pure Faith.

We appreciate the hearty congratulations of our brother of the Western Church; and we take this opportunity of expressing our sympathy with him, in view of the sad domestic trial which has befallen him, as recorded in the same number.

Wars and Rumors of Wars.

We have from time to time spoken of the apparent unity of the Church. As a rule, we see eye to eye; the differences are upon minor matters. The secular press has taken notice of the growing harmony, and has augured well for our future. But some recent occurrences have attracted the attention of the newspapers, and they are beginning to wonder whereunto they will grow, and what will be their influence upon our posterity. The Church has an influence in the community altogether disproportionate to her numbers, and it is largely owing to her conservative tendencies and to her stability. That influence has been greatly strengthened by the subsidence of party strife, and of that theological rancor which has been so often the bane of Christianity. The world has strife enough of its own; in the Christian Church it looks for rest and peace. And so, the Press is beginning to enquire, what were the differences of which it reads in Virginia, Maryland, and Pennsylvania; and what will be the outcome? The LIVING CHURCH has always studied for the things that work for peace, and has thought it was better for the soldiers of the Militant Army to do battle in behalf of the Great King, than to fight each other. There is a common enemy, and the more we fight against it, the more we shall be at peace among ourselves. We subjoin an article from one of the daily papers, which will serve to show that the world's eyes are upon us; and they are predicting that the era of good feeling is drawing to a close, in the "Episcopal" Church.

"For several years the Protestant Episcopal Church has been at peace within itself. The old jealousies and rancors between High Church and Low Church, which had so long rent dioceses and agitated General Conventions and alienated brother from brother, seemed to have smoldered out. The clergy of the different parties, weary of contention and strife, seemed to have ratified a tacit truce of mutual tolerance and charity. We have seen of late years a rivalry in pious works that has given the Protestant Episcopal Church a new standing in the land, and has led impartial observers to predict for it a fruitful future.

But if the next General Convention does not find the old fires of contention blazing up again, no thanks will be due to the Bishops of Virginia, Maryland and Pennsylvania. The first of these prelates undertook, some time ago, to put a stop within his diocese to certain practices, such as the placing of flowers upon the altar or communion table—practices sanctioned by usage, and common to the great majority of Anglican churches throughout the world. The second drove out of his diocese with an inhibition a clergyman addicted to candles and crosses. Now the third Bishop, Dr. Stevens of Pennsylvania, has availed himself of a hitherto unused Canon to admonish the rector of a so-called ritualistic church in Philadelphia, to at once and utterly change his methods of conducting public worship. Of course the rector will disregard the admonition, and, equally of course, the Bishop will set the machinery of ecclesiastical law in motion to enforce compliance with it. It is a safe prediction that this mild persecution will not tend to diminish the numbers of the so-called Ritualists, while it is sure to make sympathy for them among the more conservative Churchmen, who, for their own part, can see to read their Prayer Books without lighting up altar candles.

Doubtless these Bishops are conscientious in what they have done, and they may have acted wisely and for the best interests of the Church in the long run. We simply note the fact that the era of good feeling in the Protestant Episcopal communion seems to be drawing to a close."

MRS. SAMUEL COWELL, the wife of the Rev. Samuel Cowell, of Lockport, Ill., has kindly undertaken to aid the work of St. Luke's Hospital, by furnishing a country-home for some convalescents, who need a few weeks of fresh country air to build them up. Mrs. Cowell has a large house; and she intends to receive women and children (who will be sent down to her from the Hospital, by the kindness of the C. & A. R. R.), and give them free quarters, for a time designated by the Hospital authorities. This is a blessed work, and one which will do much good. Very of-

ten, a little child has to leave the Hospital, cured indeed, but weak, and unfit for school, or for the discomforts of a poor home. A few weeks in the country, under Mrs. Cowell's kind care, will do so much for it. And the same will apply to many of the women who are discharged. They need just such rest and refreshment as she offers. May God bless her in this undertaking, and strengthen her to carry it out! It will need patience, but it will bring great joy.

Are Unitarians Christians?

The Unitarians in Evansville, Ind., have come to the issue which Unitarians will have to face, sooner or later; in other localities, as we noted, the preacher has declared that he is not a Christian, in any sense; that he will not pray nor invoke a benediction, nor sing hymns of praise to "infinite nothingness." Two-thirds of his congregation sustain him, by refusing to accept his resignation. They have amended their constitution, so as to leave out the words "Christian" and "Kingdom of God," and are now as "liberal" as the most liberal could wish.

It is now proposed by some of the trustees, that legal steps shall be taken to prevent this diversion of the property from the purpose intended by the donor, who left the legacy, out of which the church was built, for "the Unitarian Denomination." The question is, has the congregation, in ceasing to call itself "Christian," ceased to be Unitarian? The church has no creed, requires no doctrinal test by membership, and distinctly denies the Divinity of Christ. If the question were before the Illinois courts, it would make no difference, however. The rule here seems to be, that a majority can take a church wherever they please, though they may never have given a dollar for the building of it, and may have paid a part of their expenses by mortgaging it. In Indiana, it may be different; and the case will be an interesting one, in which a civil court decides whether the Unitarians are Christians!

The California Convention.

The Thirtieth Annual Convention of this Diocese assembled on the morning of the 5th inst., in Trinity Church, San Francisco. Although the attendance was fair (twenty-four delegates being present), the southern portion of the State was notably deficient in representation. After the opening services, and a sermon by Rev. A. Easton, of West Berkeley, the Convention met in chapel, the Right Reverend Bishop Kip in the chair. In the afternoon, the Bishop delivered his Annual Address. He recommended the enlargement of the Pacific Churchman. In reference to St. Luke's Hospital, he said that patients are received without any regard to their creed, and have a right, if they wish, to send for a minister of their own Faith, whatever it may be, to officiate at their bedside. The hospital, therefore, is organized in the widest possible spirit of Catholicity. This, with the exception of the Old Ladies' Home, is the only general Church Institution in the Diocese. It has from \$60,000 to \$80,000 worth of property, including commodious buildings and every means of appliance for fulfilling the object for which it was organized. But what it needs is income to pay daily expenses. During the year, the Bishop confirmed 349 candidates on 31 occasions, baptized 10 persons, performed the marriage ceremony 9 times, and officiated at 15 funerals.

A correspondent in the Diocese of Springfield, writing of the late Convention, says the action of last year, in adopting a Constitution for a Province of Illinois was re-affirmed; the time of meeting of the Federal Council was fixed for St. Peter's Day, and delegates were elected. It is to be hoped that the Council may meet. Down this way, we have the idea that the Chicago Churchmen fight shy of Provincial relations, for fear that they may be called upon to contribute to the wants of this needy Diocese. If such be the case, they may be assured there is no such disposition here. The Province must come, be it the Province of Illinois, or of St. Louis.

MONDAY, the 24th inst., being the anniversary of Bishop Kemper's death, will be Commemoration-Day, at Kemper Hall. Holy Communion will be celebrated at 9 A. M. The Commemoration Service will be at 3 P. M. Sermon by the Rev. Dr. Elmendorf, of Racine College. The friends of the Institution are cordially invited.

Brief Mention.

The "Central Presbyterian" thinks "it could not fancy St. Peter in faultless black, with a coat cut straight down in front." Perhaps, "says the "Southern Churchman," "It fancies him in a cut-away coat, white vest, and striped pants."—We regret to learn that the Bishop of North Carolina, while on his tour of visitation to the Churches in the lower part of his diocese, was taken ill and constrained to withdraw his appointments for Newberne and Beaufort.—An exchange says that the Rev. D. I. Edwards has resigned the charge of St. Peter's parish, Butler, Pa., in the Diocese of Pittsburgh, to take effect the 1st of June, for the sole reason that the exodus from the neighboring region where he has been performing missionary work has been so great as to reduce the income of the several parishes three-fifths since last year.—The Bishop of Jamaica, the Right Rev. Dr. Tozer, is seriously ill. Bishop Callaway, of Kaffraria, has utterly broken down in health, and is ordered to England for rest and change.—A London reporter, not very well up on the question of vestments, represented the choir on a late festival occasion, as being "arrayed in white stoles." And another paper announced that the Consecration of Dean Ryle would occur on the feast of "St. Barabbas"!—Gen. Shoup, who commanded a Confederate brigade in the army of the Southwest, is now rector of the Church of the Advent, Nashville, Tennessee.—Owing to the great financial depression which has resulted from the serious drouth of last summer, the excellent Bishop of Western Texas sorely needs assistance for the Church there, to tide over the emergency.—The "Christian Union" says that the Rev. G. W. Morrill, of Kansas, has resigned his ministry among us and joined the Presbyterian Church.—Among the charitable bequests of the Hon. John Robins, was a gift of \$500 to the Church Hospital; and \$500 to Emanuel Church, Kensington, Md.—Rev. Rabbi Vidawer, leading pastor among the Jews, announces an alarming desertion from the faith of Israel. He says there are 12,000 nominal Jews in Baltimore. Few attend the synagogue. Unbelief in its pretensions is one manifest cause, but the most conspicuous is indifference, shading into atheism. He gives a gloomy outlook for the future of Judaism. "There can be no half way. We must be all Jew or none."—The French Council of State has decided that bishops are to be styled in decrees Monsieur (Sir), instead of Monseigneur (My Lord), the latter being contrary to the law of 1802.—Two young unmarried clergymen are wanted in the diocese of Nebraska as itinerant missionaries. Their respective jurisdictions will be larger than any New England State.—The Sixty-Third Annual Convention of the Diocese of Ohio will be held in Trinity Church, Cleveland, commencing on Tuesday Evening, June 1st, at 7:30 o'clock, at which time the usual Convention Address will be delivered.—The London "Church Times" says that when the late Dr. McNeile was promoted to the rank of "Very Reverend," an enterprising photograph-seller in the Strand rummaged out of his stock a portrait of Dr. J. M. Neale in a chasuble, and labelled it "The new Dean of Ripon!" In the same spirit Canon Ryle, the Bishop-designate of Liverpool, has been made by the papers to lay the foundation-stone of a Roman Catholic seminary, instead of Bishop O'Reilly.—John Robinson, a survivor of Waterloo, has died at Ipswich, England, at the age of ninety-seven. He served with Sir John Moore in the retreat of Corunna, was in the Walcheren expedition, and fought at Badajoz, Ciudad Rodrigo, Salamanca, and Vittoria.—The parish of Grace Church, New Bedford Mass., is about to execute its long-cherished plan of building a new church.—"Your paper is capital, I have put it in several Church families, and I am sure it has helped me. The increasing circulation must be very encouraging." It is; and such words from old friends and faithful priests of the Church, are really inspiring.—An extraordinary find of Roman coins has just been made by some boys at Tilton, a few miles from Bristol, England. While removing a primrose root from a bank, they unearthed a large urn, which was found to contain thousands of coins of the Emperors Domitian and Constantine, many of them in excellent

preservation.—The California Baptist Convention has refused to pass a resolution cursing the Kallochs for their crimes.

Bishop Seymour, in his last Convention Address, paid the following tribute to St. Mary's School, Knoxville, Ill.: "St. Mary's School for Young Ladies, Knoxville, in this State, is an admirable Institution of learning and Christian Culture. In Principal, Teachers, appointments for instruction, course of study, and character of pupils, there seems to be scarcely anything that could be suggested as an improvement. It furnishes an excellent example of the highest grade of seminaries for young women. Its needs are enlargement and endowment, and we hope that these will speedily be supplied. But when all is done, and we have filled St. Mary's with pupils, so that it overflows, there will still be many, very many girls, who will be waiting without, and hence, as soon as we can, not in rivalry of St. Mary's, Knoxville, but in co-operation with her, we must seek to copy her model, and create in our Diocese a school like her, to help her supply the needed Christian education of the highest grade for our future teachers and wives and mothers."

Church News from Minneapolis.

At a meeting of the Standing Committee of the Diocese of Minnesota, held May 8th, Rev. R. D. Irwin and Rev. Edwin Benedict, Deacons, were recommended for Priests' Orders. Consent was given to the organization of a new parish in the 4th Ward of Minneapolis; the application having been made by about 60 persons, formerly parishioners of St. Mark's Parish. The new organization will be located in a growing part of the city; it already has a flourishing Sunday School, and a promising congregation. It is the intention to erect a suitable church or chapel during the ensuing Summer. The Rector of Gethsemane Church is about to place All Saints' Chapel in an independent position as a Parish, under the rectorship of his assistant for the past three years—Rev. W. T. Pise. This arrangement will be consummated on the 1st of July. The city is growing rapidly in the vicinity of All Saints; and a vigorous working parish will be the result of the missionary effort of the Brotherhood of Gethsemane, in establishing a Sunday School in that part of the city, on Whit-Sun-Day, 1871—just nine years ago. Mr. Pise has served most acceptably as assistant to the Rector of Gethsemane for three years; he will enter upon his new work, beloved by his people, and with the cordial co-operations of the Rector of Gethsemane, and the Brotherhood. This extension of the Church in Minneapolis, by the organization and development of two new self supporting parishes, is indicative of the growth of the city, and of the development of the Church, along with this growth. It is estimated that we have a population of 80,000; this will give five independent parishes, and two chapels, to provide for its wants as far as the Church is concerned.

Bishop Whipple spent the Sunday after Ascension in this city; preaching at St. Mark's in the morning, at Holy Trinity in the afternoon, and at Gethsemane in the evening. He confirmed four in Holy Trinity, and twenty-six in Gethsemane. On Monday afternoon the Bishop preached in Rockford, and in the evening at Howard Lake, two missions of Gethsemane parish. In Rockford the Bishop confirmed three persons.

On Tuesday evening at Trinity Church, Litchfield (Rev. T. G. Crump, Rector), the Bishop confirmed eleven. There is a beautiful church, a school house, and a rectory. Besides the above, the Bishop, in his spring visitations, has confirmed as follows: Kasson 2; Winona 23; Wabashaw 19; Lake City 11; Frontenac 9; Red Wing 8; St. Paul, Christ Church, 9; Good Shepherd 16; St. Paul's 21, Shakopee 4; Carver 4; LeSueur 5; St. Peter 9; Mankato 6; Farmington 8; Stanton 7; Stillwater 4; Le Sueur Centre 2.

Some of these have been already noticed in your columns. The LIVING CHURCH is becoming a great favorite in Minnesota; on every hand we hear good words of praise in its behalf.

MINNEAPOLIS, May 12th, 1880.

Last year twelve persons in the United States and Europe gave an aggregate of \$3,000,000 to the cause of foreign missions.

Personal.

The Rev. Edwin A. Penick has entered upon his duties as rector of Ascension Church, Frankfort, Ky.—Rev. Dr. Perkins, of St. Paul's Church, Louisville, Ky., has recovered from his long and serious illness, and is about to sail for Europe, with his daughter.—The Rev. Henry Lockwood, rector of Christ Church, Pittsford, N. Y., during the past thirty years, has resigned his charge, and has been invited by the vestry to accept the position of rector emeritus.—The Rev. F. N. Luson has moved to Austin, Cook Co., Ill. Address accordingly.—The Rev. E. M. Pecke's address is Champaign, Ill.—The Rev. F. W. Henry has removed from Macon, and become Assistant to the Rev. Dr. Runcie, Christ Church, St. Joseph, Mo.—The Rev. Charles M. Pyne will have charge of the Parish of Zion Church, Wappinger's Falls, N. Y., during the absence of the Rector, and will enter on his duties on Whit-Sun-day, May 16th. Address, after that date, New Hamburg, N. Y.—The Rev. C. A. Foster, LL. D., has removed from Grand Rapids, Mich., to Sedalia, Mo.—The Rt. Rev. Bishop Penick's address is "No. 23, Bible House," until further notice.—Rev. G. A. Carstensen, rector of Christ Church, Meadville, Pa., will spend the summer in Europe, on account of his health; for the greater portion of his time in Denmark.—We are sorry to learn that the Rev. S. C. M. Orpen, of Lima, Indiana, has declined a call from St. John's, Lockport, and Grace Church, New Lenox.—The Mt. Vernon (Ill.) News states that the Rev. Ingram N. W. Irvine, Rector of St. James', Smithtown, and of St. Mary's, Rom Kom Koma, L. I., has accepted the incumbency of the church in the above named place. Mr. Irvine is most favorably noticed.

Deaths.

Entered into rest, April 24th, 1880, at her home in Edwardsburgh, Canada, Mary J. McVey, wife of the late James Jellyman, and mother of Joseph Jellyman of Chicago, age 67 years. Funeral from St. John's Church, Edwardsburgh. Remains taken to Montreal for interment.

"Grant, oh Lord, Eternal Rest; And may perpetual light shine on her!"

Notices.

QUINCY.—The Third Annual Convention of the Diocese of Quincy will meet in the Cathedral of St. John, on Tuesday, May 25, at 10 A. M. In place of the Convention Sermon the Bishop will deliver a charge to the clergy.

KENOSHA WATER-CURE, KENOSHA, WIS.—Kenosha is well known, by all who have ever visited Wisconsin, as being, at once, one of the oldest and one of the most attractive cities in the State. With the beautiful water of Lake Michigan on one side, and the C. & N. W. Road on the other, it is most conveniently situated for tourists, and is in every way a splendid specimen of a rural town; admirably adapted to be a resort for invalids. It is there that Dr. Pennoyer's Institution is located; inviting, to a quiet home, persons suffering from sickness or needing rest.

St. Paul's Mission, Austin, Ill.

The undersigned has received the following subscriptions from the congregation of St. Paul's Mission, Austin, Ill., for the Building Fund of their Mission to be paid in instalments:

Table with 2 columns: Name and Amount. Includes Mrs. F. N. Luson (\$50.00), Mr. A. R. Williams (50.00), Wm. P. Gunthorp (50.00), C. H. Potts (50.00), F. L. Phillips (25.00), Wm. Nethercot (25.00), A. Kidder (25.00), O. F. Carpenter (25.00), Mrs. G. H. Roby (25.00), Mr. Jas. Lhotka (25.00), L. Pinney (20.00), Mrs. E. A. Martin (10.00), Mr. S. S. Myers (15.00), R. R. Traill (10.00), A. Nethercot (15.00), S. McNeal (10.00).

Total \$430.00. Also acknowledges with thanks the following amounts in cash from: Mr. J. B. Grier, \$5.00; A. E. Neely, 5.00; X. L. Otis, 5.00; I. H. Williams, 5.00; S. H. Larmine, 5.00; Wm. G. Hibbard, 10.00; Geo. Bohner, 5.00; D. B. Fisk, 5.00; Cash by Mrs. F. L. Phillips, 7.00; Cash by Mrs. A. R. Williams, 6.00.

Amount subscribed as above, 58.00. Previously reported, 430.00. Total, \$518.00. Please send donations to Rev. F. M. Luson, Austin, Ill., or the undersigned.

CRESWELL POTTS, Warden of St. Paul's Mission and Lay-Reader.

To the Editor of the Living Church: The Bishop of the Diocese has placed St. Paul's Mission, Austin, under my charge. Mr. Austin has offered to give it a lot of land 100 by 150 in a central part of the village, and worth \$2,500. He will give the deed for it on the first of July, provided \$2,500 is secured by that time. The people of the Mission are poor but very earnest, and are deserving of the help the church can give. They are giving all they can themselves, and with much self-sacrifice. Austin has already 1,500 people, and is a good point for Church work.

F. N. LUSON.

ACKNOWLEDGMENT.—The Rev. G. H. Drewe acknowledges, with many thanks, the receipt of the following donation, in aid of his Mission work at Hazel Green, Wis., which he is prosecuting in the face of persistent sectarian opposition: "A Lady," Hanover, Ill., \$40.00; "M. I. A.," Philadelphia, Pa., 1.00; "A well-wisher," Chicago, Ill., 1.00; Rev. Dr. Saul, Philadelphia, Pa., 100.00; Previous contributions (less expenses), 170.55. Total, \$312.55.

May 10, 1880. N. B. Between \$500 and \$600 is urgently needed.

A Bed for Incurables. The Treasurer of the "Incurable Cot" fund acknowledges the following contributions: Mr. Edgerton, \$1.00; Charlie, Bessie and Gracie Fox, Reading, Pa. 1.00 each, 3.00; A friend, .25; Mrs. Hilgee, 1.00; Easter offering M. S. L's S. S. Class, Grace Church, Chicago, 6.60; Previous contributions, \$12.85; Total, \$1,606.65. MISS OLIVE LAY, Treasurer. Chicago, May 16th, 1880.

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

TEMPORARY CHARGE.—A Clergyman without charge, would be glad to meet with work for the long vacation, beginning about the middle of June. Address, REV. A. C. P., MINERAL POINT, WIS.

"A champion of more than ordinary skill."—Gazette, Cincinnati.

The Foundations of Christianity.

By Rev. J. MONROE GIBSON, D. D. Price \$1. "The book will be read with genuine interest by any one who thinks at all on these noble themes, and we are sure that its effect will be wholesome and powerful in removing difficulties, strengthening defenses, and establishing the spirit upon sure foundations."—Observer, New York.

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We also Publish: Herford's "Religion in England," \$1.75; Arnold's "Life of Benedict Arnold," 2.50; Kirkland's "History of France," 1.50; Corbin's "Belle and the Boys," 1.25; Cox's "Tales of Ancient Greece," 1.60; Swing's "Motives of Life," 1.00; Cummock's "Choice Readings," 1.75.

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

St. Agnes' School, Chicago. Will re-open, at 77 West Monroe St., on Monday, May 18, 1880. The Right Reverend, the Bishop of the Diocese, is Visitor and Patron. MRS. McREYNOLDS, Principal.

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WHAT EVERYBODY WANTS. Who has not heard and read of it. NOBE THE FOLLOWING: PHARISBURG, O., May 19. Messrs. J. N. Harris & Co.—Gentlemen.—Permit me to say that for several weeks I suffered with a severe cough. I used Demig's Cough Balsam, and after that several other preparations, each of which I gave a fair trial, which availed me nothing. For the succeeding six days I used no medicine. By that time I was thought in the first stages of consumption. My cough being more severe than ever, I then commenced using Allen's Lung Balsam, which has effectually cured me. I conscientiously believe it to be an excellent medicine, and can assure you that it will afford me the highest possible gratification to commend it to any person you may refer to me. Yours truly, NEWTON MURPHY. For sale by all Medicine Dealers.

WIRE SCREENS, For doors and windows, made to order on short notice, at Factory, 173 & 175 Illinois St. Educational. Gannett Institute, Boston. Eighteen Professors and Teachers, besides Lecturers. In Instruction, Location, Buildings, Libraries, and General Equipment, unsurpassed by any private Institution. Family Pupils enjoy all the comforts and advantages of a pleasant and cultivated home. The Twenty-seventh year will begin Wednesday, Sept. 29, 1880. For catalogue and circular, apply to Rev. George Gannett, A. M., Principal, 69 Chester Square, Boston, Mass.

Trinity College, Hartford, Connecticut. An examination for admission to the next Freshman class will be held at the Grand Pacific Hotel, Chicago, on Tuesday, June 29th, 1880, beginning at 9 o'clock a. m., in the following subjects: Greek, Anabasis 5 Books; Iiad 2 books; Prose Composition; History of Greece. Latin, Caesar, 6 Books. Virgil, the Ecl. gues, Georgics 1 Book, Aeneid 6 Books. Cicero, Orations against Catiline, on the Manili Law, pro Archia, pro Marullo; Prose Composition; Roman History; Ancient Geography. Mathematics Arithmetic; Algebra, through Radicals and Quadratics; Plane Geometry (Loomis), 4 Books. English, Grammar; Modern Geography. In place of these Requisites, real equivalents will be received. For further particulars and for catalogues apply to D. J. Crocker, Esq., 169 South Clark St., Chicago or to the President of the College, at Hartford. Trinity College, May, 1, 1880.

Detroit Female Seminary, (Established 1859). A carefully graded English Course, French and German under Native Teachers. Location, instrumental and vocal, a Specialty. Thorough instruction in Classics, Mathematics, Sciences and Art. Professional Teachers in every department. Address for Circulars and full particulars. MARCUS H. MARTIN, A. M., Principal, 4 Fort St. West, Detroit, Mich.

St. Mary's School, Knoxville, Ill. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than twelve years ago. Send for a Register. Rates Reduced to \$320 per Year.

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

We will continue our offer of Special Discounts till May 30. Church Book Store. Mitchell & Hatheway, 206 DEARBORN ST., HONORE BLOCK, Corner of Adams Street, SPECIAL BARGAINS. We will sell from our shelves, FOR CASH ONLY, THEOLOGICAL BOOKS, At 30 per Cent. Discount. Sunday School Library Books, At 33 per Cent. Discount. This is a rare opportunity to replenish Libraries.

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Madame Clement's School, For Young Ladies and Children, Germantown, Penn. (Established 1857). The school will reopen Wednesday, Sept. 16, 1879. For circulars apply to Miss E. Clement.

St. Agnes School, Albany, New York. The tenth year of this School begins (D. V.) Wednesday, September 17th, 1879. Terms \$350 a year. Entrance Fee \$25. For circulars containing full information, apply to Rev. W. C. DOANE, Rector, SISTERS HELEN, or MISS E. W. BOYD, St. Agnes School.

Racine College, Will reopen January 16th, to continue till June 30th. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year. Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information, apply to The Rev. STEVENS PARKER, S. T. D., Racine, Wis.

Home and School.

The Renewal and Resurrection.

I have missed you, O green things of earth!
Where have you been,
So long unseen?
All the winter time we have had such dearth!
I have looked around,
But I have not found
One beautiful spring blade of grass,
Nor did I meet
One blossom sweet,
In the many ways I have had to pass.
Did you hide yourselves
With the summer elves?
It was not seemly for you to go,
And leave to us only the ice and snow.
So said my heart in the early spring,
As with glad surprise
My wondering eyes
Beheld each dear and familiar thing,
Coming again,
Through sun and rain,
To the old home place it had occupied
In the days of yore,
In the time before
It had vanished quickly from my side;
Up from the earth,
Out of the dearth,
Coming with form that I knew so well
There needed never a voice to tell.
If we greet again the verdure and bloom,
After the cold,
And the wintry mold;
If they brightly come from their silent tomb,
Who does not know,
That the ice and snow
Shall melt away from the frigid mound;
And those we mourn,
The loved ones gone,
Shall come forth from the burial ground,
And with new grace
Each old time face,
Shall beam upon our gladdened sight
In the eternal spring's sweet light.
So it matters not if the winter come,
Shutting from sight
The beauty bright,
And bringing chillness to our home;
A little while,
And God's dear smile
Shall warm all things to light and love.
The eyes that weep,
And eyes that sleep,
Will gaze entranced on heaven above;
In the rare bloom
And choice perfume
Of Eden's never-fading flowers,
We shall forget earth's transient bowers,
And all its sorrowing mortal hours.
F. BURGE SMITH.

Heaven's Phonograph.

"For every idle word that man shall speak,"
For every low-breathed curse his lips shall
utter.
I've always read that man shall give account
At the last day, to his confusion utter.
Scoffers have sneered, "What, every word re-
corded,
Nothing illegible on page of gold?"
Earth has its phonograph—is Heaven without it?
Scoffer, beware! the phonograph is old.
—Selected.

The Day of Small Things.

WRITTEN FOR THE LIVING CHURCH.

In a pretty suburban village, one bright, spring day, a knot of young girls were gathered, talking earnestly.
"We never can do it," cried Daisy Maltby. "It's perfectly ridiculous, the idea of our building a church!"
"It's no use to think of such a thing," said Bertha Frisbie.
"Mamma says," mildly interposed Jessie Lingard, "that whatever one wishes really to do, can be done. The coral islands are made by tiny creatures; and little acts make up the life. And, you know, our teacher—Miss Jackson—says that the missionaries are largely supported from the contents of the mite-chests, mostly pennies. And in our own Sunday School, Mr. Brown says we have raised over a hundred dollars, and just from little sums."
"Hear! hear!" cried several voices. "Jessie Lingard is making a speech! Listen to the oracle! She had better save her pennies. Ma'am Watson will miss her trade in butter-scotch and caramels; and we'll have a church in no time, built of her savings."
Jessie colored, and bit her lips, to keep back the hasty retort which arose to them. For she had lately been confirmed, and her earnest endeavor was to avoid those things contrary to her profession, and follow all such as were agreeable to the same.
Mrs. Lingard was a worthy widow, trying to maintain herself, Jessie, and a little girl of four years of age, by sewing. So the taunt of Jessie's associates concerning the saved pennies, was a cutting sarcasm.
The village of Stonehenge was pleasantly located on the line of a flourishing railroad. As yet, no cross-tipped spire proclaimed that the true Word of God was taught in the place. A few faithful people had gathered together a Sunday School, and just now had secured the occasional ministrations of a clergyman; but they had only a poorly built and dimly lighted room in which to hold Divine Service. So, the necessity of a church-building was felt by all; but how to get it was the question.
The people connected with the enterprise subscribed as liberally as they could afford to, for the support of such services as they had; and they did not like to beg from their wealthier friends. At this juncture, a gentleman from New England, full of Yankee zeal, and of determination to overcome obstacles, moved into the village. He was an earnest Churchman, and ready to work with his own hands, if necessary, in order to accomplish the fulfilment of

what was now his cherished plan—the erection of a temple for our Lord.

His daughter, equally zealous, assumed the charge of a class of young girls, of about fourteen years of age. And it was her suggestion—that they should band themselves together, and work in some way to build a church—that the group of girls already introduced, were discussing so eagerly.

At first, they had been quite enthusiastic about it, catching her spirit of self-sacrifice; but, after talking it over at their homes, and hearing the comments of their parents upon it, they had come to the conclusion that it was a quixotic scheme, far beyond their abilities, and that therefore they would not undertake it.

Mrs. Lingard was the one exception to the adverse home-criticism of the proposition made by Miss Jackson, who had urged Jessie's attendance at her house on the following Saturday, in order to hear the plan she should present. All had promised to go at the time appointed; but, when the day arrived, no one but Jessie came.

Miss Jackson seemed disappointed to greet none but her; but she met her cordially, and took her into her own sitting-room, showing her pictures and many articles of interest, to set her at ease in the strange house.

"How does it happen that you are alone?" asked she, after awhile; and Jessie explained that the girls were all taken up with the dancing-school, and with the ball which was to come off the following week.

"Mamma thought I might be better than nobody," added Jessie, hesitatingly. "She is willing for me to give all the time you wish, but we have very little money."

"I shall not refuse the assistance of anybody," replied Miss Jackson, "far less that of such an earnest little body as you; but I am very sorry the others didn't care to come. I have thought of a way," she continued, "by which we can earn money without spending any. But we must work patiently and perseveringly, we must not do it by fits and starts. Mr. Robinson, a florist in L— wishes wild flowers, fresh every morning, and our woods are full of many varieties. The Express Company will deliver them free, if they are at the station in time for the seven o'clock train."

Jessie at once pledged herself as ready to engage in this labor; and the idea of assisting her mother at the same time, by taking her baby sister with her into the fields, came into her mind, rendering the task doubly feasible. And she determined to set out at once upon the work, for by picking buds, she could have flowers for Monday morning. So, bidding her teacher "good bye," she hastened home to tell her mother all about it.

Mrs. Lingard sympathized heartily with Jessie's enthusiasm, and readily gave permission for her to take her sister and go into the fields close by; and before night, a large basket was filled with the pretty blossoms, of pink, blue, and yellow, imbedded in soft green moss.

Sunday morning came again, and the girls of Miss Jackson's class were hurrying to their places, talking briskly about yesterday's doings. Seeing Jessie, Bertha Frisbie was reminded of the invitation given by Miss Jackson for the previous afternoon, and called out jestingly—"Did you build a church yesterday, Jessie?"

"Not quite, but we made a beginning," replied Jessie, and detailed the plan that Miss Jackson had proposed, and which she had already partially executed. Some of the enthusiasm of the Sunday before shone upon their faces; and one and another proposed to set about it.

By this time, the school was called to order, and all conversation was at an end. After the exercises were over, Miss Jackson again urged upon the class the matter of working for the church, and expressed regret that only one of the number had cared enough to come to her house the day before. She told them of her plan of gathering wild flowers; and assured them, that if they would only attempt the work for the love of Christ and in His Name, God would bless their efforts far beyond their most sanguine imagination.

The girls grew quite interested as they walked home; and Bessie Maltby proposed that they should make a beginning that very day. "What, Sunday!" cried one. "The better the day the better the deed," added another. "It's all for the Church," exclaimed another.

So before they separated, quite a party of boys and girls was made up, to meet at Groves' Corners, at three o'clock. Daisy and Bertha had a few qualms of conscience about going, but they wanted the frolic very much; and there seemed so good an excuse. Miss Jackson wanted the flowers the next morning, and "how can she have them, if we don't go this afternoon?" was their plea.

Jessie's way did not lie in the same direction as the others, so she had not heard a word of this proposal, and had no temptation to join them.

The party was successful in their quest, and came home laden with flowers. It had been a regular frolic; and some, whose ardor had cooled somewhat, began to question the propriety of the expedition on Sunday. The whole matter was settled the next morning, when they took their baskets to Miss Jackson. She very kindly

but firmly refused all but Jessie's; telling them that her object in setting them about Church work was—to bring them up to a higher standard of living, as well as to build the visible temple of the Lord. And she added, that she was very sorry if her intention should be frustrated, by teaching them to break one of God's express commands.

Some were inclined to resent her fussiness (as they called it), and resolved to do nothing more. But others said at once that she was right, and determined to give up time to the object, and to do so on the working days.

Through the summer and early autumn, the work went on; and many were the frolics and picnics, in shady dell and cool nook. Many were the wettings and the scorplings; but, every morning, baskets of flowers found their way to the crowded city, and were eagerly bought by the people who thronged the busy streets. Some carried comfort to an invalid, too ill to be removed from hot and poorly ventilated rooms; others, placed upon the desk of some busy merchant, reminded him of the days of his boyhood, and of his mother, long since passed away; and the solicitations made to him that day, for assistance, were more kindly listened to than usual. The flowers themselves being sent by love, performed a mission of love, carrying a blessing with them wheresoever they went.

The gentlemen passing through Stonehenge on their daily journey to the city, soon noticed the bright faces of the young girls who brought flowers to the station every morning, and suggested a new industry, that of selling button-hole bouquets at the train. This soon proved a great source of profit; and, as success crowned the efforts of the few, more and more added themselves to the band of workers.

In the latter part of September, flowers were growing scarce; and Miss Jackson decided to close the work, and to count the proceeds.

Many guesses were made by the excited girls, as they gathered around her; but none came near the sum—a hundred and fifty dollars all told! Exclamations of delight and surprise came from all sides; and Jessie started off, to tell her mother the good news. But, as she went on, the thought occurred to her, that even that amount would not build the church; and she sat down under a great spreading elm and buried her face in hands. The end seemed as far off as ever. "What's the matter?" asked a cheery voice. And, looking up, she saw the familiar face of one of her best patrons on the train. "I was looking for some of you young folk," he added. She explained that the summer was over; and, although they had succeeded in their efforts, far beyond their expectations, the end was still far away.

"Cheer up, my dear!" he said. "We have been talking it over on the train, missing our flower girls this morning, and have concluded that you girls have worked so hard this summer, that you deserve a little help; and we consider that we owe you something, for the pleasure you have given us on our ride up to town these mornings. So, if your clergyman will come to my office, No. 10—St., tomorrow morning, he shall have a cheque for such a church as he may think desirable for the village." Jessie had no words to thank him with, but offered to conduct him to Mr. Deake, the clergyman.

At Christmas, a merry peal rang out from the tower of St. John's Church, Stonehenge; and a happier group was never seen, than the members of Miss Jackson's class. "Who would have believed it could be done!" said one. "You need not flatter yourselves you did it," sneered one, who had been opposed to the flower-plan from the first. "O, no," answered Jessie, "we don't claim to have built the church; we only tried to do what we could." "And, doing that, you have done the whole," interposed a strong manly voice. "You had the spirit, we had only the money." They all looked up, abashed to see the gentleman who had assisted so generously in carrying out their purpose.

"I had to come to the Consecration," remarked he. "And we are glad to thank you for all your kindness," cried several voices. "No thanks," said he, waving his hand in a deprecatory manner.

The organ sounded; and they separated, to seat themselves before the service began.

A northern minister was introduced to a colored minister, and enquired of his work.

"I preach, sah, on Col. Gordon's plantation."

"How many colored people have you here?"

"Well sah, 'bout a hundred and seventy-five."

"And how many have you in your church?"

"Dat 'pends altogether, sah, on the time of the year. In de 'vival times dey is all members. In der backslidin' times der's nobody members but Uncle Tom and Aunt Katy."

A school boy being asked by his teacher how he should flog him, replied: "If you please, sir, I should like to have it on the Italian system of penmanship—the heavy strokes upward and the downward ones light."

A Funeral Sermon of the last Century.

We take the following from the Birmingham "Monthly Chronicle":

We herewith submit to the lovers of curious and remarkable literature, the contents of a somewhat singular manuscript of the last century. As a specimen of what is commonly known as the "funeral sermon," it is certainly beyond criticism. At all events it is not open to the judgment, not long since pronounced upon a minister's effort on a similar occasion, that "when he got through his sermon it was impossible to tell what he had done with the deceased!"

This sermon was preached in the Parish Church at Burston, a small village, near Diss, in Norfolk, England. Most of the names mentioned may now be seen in the register books of that Parish. In Nov., 1750, it was printed in the "British Magazine," and a manuscript copy was found in an old wall, pulled down at Wisbeach, in 1823. The sermon is printed strictly according to the manuscript.

A sermon occasioned by the death of Mr. Proctor, by the Rev. Mr. Moore, of Burston, in Norfolk. Fight the good fight. 1 Tim. 5:12.

Beloved, we are met together to solemnize the funeral of Mr. Proctor; his father's name was Mr. Thomas Proctor of the second family; his brother's name was Mr. Thomas Proctor; he lived some time at Buxton Hall in Norfolk, and was high constable of Diss Hundred. This man's name was Mr. Robert Proctor, and his wife was Mrs. Buxton, late wife of Mr. Matthew Buxton. She came from Heldon Hall beyond Norwich. He was a good husband and she was a good housewife, and they two got money; she brought a thousand pounds with her for her portion.

But now, beloved, I shall make it clear by demonstrative arguments. First, he was a good man, and that in several respects; he was a loving man to his neighbors, a charitable man to the poor, a favorable man in his tithes and a good landlord to his tenants; there sits one, Mr. Spurgeon, he can tell what a great sum of money he forgave him upon his death bed, it was four-score pounds. Now, beloved, was not this a good man and a man of God, and his wife a good woman? and she came from Heldon Hall beyond Norwich. This is the first argument. Secondly, to prove this man to be a good man and a man of God, in the time of his sickness, which was long and tedious, he sent for Mr. Cole, minister of Shimpling, to pray for him. He was not a self ended man to be prayed for himself only; no beloved, he desired him to pray for all his relations and acquaintances, for Mr. Buxton's worship, for Mrs. Buxton's worship and for all Mr. Buxton's children, against it should please God to send him any, and to Mr. Cole's prayer he devoutly said amen, amen and amen. Was not this a good man and a man of God, think ye, and his wife a good woman? and she came from Heldon Hall beyond Norwich. Then he sent for Mr. Gibbs to pray for him; when he came he prayed for him, for all his friends, relations and acquaintances, for Mr. Buxton's worship, for Mrs. Buxton's worship, and for all Mr. Buxton's children, against it should please God to send him any, and to Mr. Gibbs' prayer he likewise devoutly said amen, amen and amen. Was not this a good man and a man of God, think ye, and his wife a good woman? and she came from Heldon Hall beyond Norwich. Then he sent for me, and I came and prayed for this good man, Mr. Proctor, for all his friends, relations and acquaintances, for Mr. Buxton's worship, for Mrs. Buxton's worship, and for all Mr. Buxton's children, against it should please God to send him any, and to my prayers he devoutly said amen, amen and amen. Was not this a good man and a man of God, think ye, and his wife a good woman? and she came from Heldon Hall beyond Norwich. Thirdly, and lastly beloved, I come to a clear demonstrative argument to prove this man to be a good man and to be a man of God, and that is this. There was one Thomas Proctor, a very poor beggar boy, he came into this country upon the back of a dun cow, it was not a black cow, nor a brindle cow, nor a brown cow, no, beloved, it was a dun cow. Well, beloved this poor boy came a begging to this good man's door. He did not do as some would have done, give him a small alms and send him away, nor chide him and make him a pass and send him into his own country, no, beloved, he took him into his own house, and bound him an apprentice to a gunsmith in Norwich. After his time was out he took him home again and married him to a kinswoman of his wife, one Mrs. Christian Robertson here present; there she sits, she was a very good fortune; and to her this good man gave a considerable jointure; by her he had three daughters; this good man took home the eldest, brought her up to woman's estate; married her to a very honorable gentleman, Mr. Buxton here present, there he sits; and gave him a vast portion with her and the remainder of his estate he gave his two daughters. Now was not this a good man and a man of God, think ye, and his wife a good woman? and she came from Heldon Hall beyond Norwich.

Beloved you may remember some time since I preached the funeral of Mrs. Proctor, at which time I troubled you with

many of her transcendent virtues; but your memories perhaps may fail you and therefore I shall now remind you of one or two of them.

The first is she was a good knitter as any in the country of Norfolk; when her husband and family were in bed and asleep she would get a cushion, clap herself down by the fire, and sit and knit; but be assured she was no prodigal woman, but a sparing woman, for to spare candles she would stir up the coals with her knitting pins, and by that light she would sit and knit and make as good work as many other women by daylight. Beloved I have a pair of stockings on my legs that were knit in this same manner; and they are the best stockings I ever wore in my life. Secondly, she was the best maker of toast in drink that ever I ate in my life; and they were brown toasts too, for when I used to go in mornings she would ask me to eat toast, which I was so very willing to do because she had such an artificial way of toasting it, no ways slack nor burning it; besides she had such a pretty way of grating nutmeg and dipping it in the bar, and such a piece of rare cheese that I must needs say that they were the best toasts that I ever eat in my life.

Well, beloved, the days are short and many of you have a great way to your habitations and therefore I hasten to a conclusion. I think I have sufficiently proved this man to be a good man and his wife a good woman; but fearing your memories shall fail you I shall repeat the particulars, viz. 1. His love to his neighbors. 2. His charity to the poor. 3. His favorableness in his tithes. 4. His goodness to tenants. 5. His devotion to his prayers, in saying amen, amen, amen to the prayers of Mr. Cole, Mr. Gibbs and myself.

OUR NEW VICAR.

BY THE LATE REV. J. S. B. MONSELL, LL. D.,
Rector of St. Nicholas, Guildford, England.

XXVI.

I condole with, and I congratulate you. I condole with you in the sudden interruption to the regularity of your services, just at the time when people were beginning to understand and enjoy them; and also in the loss of even so poor a building, which had been God's House for you so long—the witness of many a solemn and precious hour of communion with Him. But I congratulate you with my whole heart on the removal of such a hindrance to the deepening of religious feeling in your parish; and on the fair prospect, which lies before you, of a church worthy of God's service.

There are some churches where a man could not help kneeling; there are others where to sit seems more in keeping with all around. There are some churches in which a man could not look about, and whisper to his neighbour, and lol in the corner of his pew, and make himself comfortable; there are others where all these things seem scarcely out of place. And so, though people may like their church, and come regularly to it, and delight in hearing a good sermon within its walls—and, if they be devotional, can, notwithstanding every hindrance which the building presents, find their way to God in it, and realize the best blessings it can bestow; yet, as a general rule, and with the ordinary class of worshippers, an unchurch-like church is hindering, not helpful—reverence and devotion do not naturally grow within its walls. Prayer, apart from, or as the end of, preaching, does not take its first place there. The Sermon becomes the sacrament. If it were not there, the whole service would seem objectless and dull. To hear of, not feed on, Christ, is the feast of the Festival. To worship, to adore, seem less thought of than to listen and to understand. Hence our few communicants. Hence the dullness even of their appetites for that Food which the Lord's Table only can furnish. Work as we may, preach as we may, the very churches in which we lift up our voices, are often, silently, but sensibly, working against us, preaching against us, secularizing, rationalizing, unsolemnizing our people.

In other churches—church-like churches—things are so different. There, awe pervades the sacred building. There, a Presence, even through the senses, is felt. There, the services take a brighter, a more heavenward form. A few worshippers on a week-day look not there so scattered and desolate, as would the very same number in the wide waste of dreary formal pews. There, the Church's services in their integrity seem more natural and easy,—her very doctrines as well as practices accepted with a better grace.

The low-arched entrance porch teaches humility. The font within the western door signifies to us—Baptism as the way into the Body of Christ. The pulpit in the nave reminds the initiated how much must be attained ere they be admitted to the mysteries beyond. The choir has its eucharistic lesson—the altar its memorial of sacrifice. To reach that Sanctuary, plead the Great Sacrifice at that Altar, feed upon the Bread of Heaven at that Holy Table, there worship and adore,—these become the great central objects of our solemn service. Helpful to the awe that should pervade our being at such a time, and in such a place, is every circumstance around us. The storied windows shutting out the dis-

tracting world, and suggestive of bright and heavenly teachings, rendered into language even to the unlearned intelligible.

"The sweet breath of the organ, Helping us heavenward, with its harmony;" all speaking through our senses into our very inmost being, bowing down in awe, lifting up in ecstasy, the whole man—body, soul, and spirit—before God.

How well our great poet knew the power of such influences when thus he wrote,—

"But let my due feet never fail To walk the studious cloisters pale, And love the high embowed roof, With antique pillars massy proof; And storied windows, richly dight, Casting a dim religious light. There let the pealing organ blow, To the full-voiced choir below, In service high, and anthems clear, As may with sweetness, through mine ear Dissolve me into ecstasies, And bring all heaven before mine eyes."

I know well that many, in answer to all this, would say, that we may have such ecstasies without devotion, and that if the heart be right with God, we can worship Him anywhere—on the wild mountain side, in the poorest cottage, in the rudest barn, in the plainest and least church-like church that ever existed.

I grant it all—if the heart be right with God. But is not that the very thing we so often fail to find, and should do everything to secure? And, though pillars, and arches, and windows, and fonts, and choirs, and organs, will not convert the unconverted; and the elevation of thought and feeling which they may produce is not necessarily, in itself religion;—still, are they not hallowed means of access, through the senses which He made so cunningly, to the hearts which lie within them? And as sin by those senses leads us astray, may not grace, by the same, find its way into our spirits; passing through every pore, flashing along every fibre, and using the body—too often a drag downwards—the body—once made in Christ's image and redeemed with his blood—to help the soul to heaven? If the heart be right, it will worship God anywhere; but the heart is not right, and therefore is it desirable to bring every influence to bear upon it—to help it, under the Divine blessing, to be holy.

For these reasons, you have my warmest congratulations upon a loss which I have no doubt will prove in the end a gain, real and abiding.

Your Vicar's noble lead in the effort to restore does not surprise me.

How often is the clergyman's gift the largest in the parish; and—though some few draw prizes in the shape of valuable livings—how small, as a general rule, is the clerical income! Yet, a more contented and less ambitious set of men are not, I believe, to be found on earth.

For my own part, I can say, with most unaffected honesty, that to me the work itself has been its own exceeding great reward. I would rather have its hundreds, than thousands in any secular profession. But looking at it as men must sometimes look at such things, as a means of subsistence—the labourer being worthy of his hire—it offers no adequate provision for a man who gives to it his whole mind, and strength, and life. And when it is asked why fewer of our clergy are now-a-days drawn from the upper ranks of society, and why literates are occupying the place of graduates of our Universities, the answer seems to be,—that fathers who must look before them for their families, do not see in the Church a good provision for their children.

To the farmer or tradesman, whose honest toil has secured an independence, the sacred profession offers, for their sons, a patent of gentility which no other position in life could so easily bestow. It is social rank, not money which they require. To them, therefore, the Church offers prizes which the well-born do not value, because they do not need them.

To this state of things, however, there are, thank God, many and noble exceptions—true noble men, who, whether their lineage be from before the Conquest, and their broad acres their hereditary birthright; or their rank of yesterday, and their ample incomes the result of their own diligence and skill, are equally—by nature—noble, large-hearted and large-handed princes of the land, who honour their pastor as God's servant, and give of their abundance to all Church work, as loyal children should give to a parent; receiving thereby, not conferring, an obligation. Thank God for such! But I must turn even from them to other portions of your letter, and not dwell too long on this, to me most interesting subject.

How truly cheering must have been the honest sympathy of that good dissenting minister, who, with his people, came forward, with so ready a will, to help your Vicar in his distress! With his views, I agree, his course of action I approve; but still, how grateful, though embarrassing, his proffered kindness! I remember with pain how I was once induced to insult a whole body of such men, by denying to them the title "Reverend." My mind was, at the time, full of the subject of Apostolic Succession. Having been engaged in the examination of candidates for Holy Orders all the previous week, and coming home

late at night, and finding a number of circulars,—connected with a charitable movement which I was then leading—awaiting direction, I could not, in a moment of youthful, but indiscreet zeal, resist the impulse to make a martyr of myself, as I fondly believed I was doing, on the stern altar of consistency.

I believe I am a ten-fold better Church man than I was in the days of my youth, and know fifty reasons for every one I then knew, why I should belong to, and try to lead others into, the communion of our English Church. Yet I can now look with the greatest kindness upon those who dissent from her; and have not, as regards them, one feeling of bitterness or annoyance to shadow my heart.

There are two aspects under which we ought to look upon dissent. One as seen from the unity of the Church. Thence all these rents give us pain, when the garment should be without seam, woven from the top throughout. The other, as beheld from the midst of those great festering masses of humanity which are beyond the reach of our limited numbers. Thence we should look with thankfulness on any effort made by others to rescue from the world, the flesh, and the devil, those whom we cannot touch ourselves. If the best help cannot be theirs who are in such danger, that they can have the next best should be a thought of pleasure to every Christian heart. From my inmost soul I can say, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Still I do not think we should ever so act as to lead our people to imagine that it is a matter of small moment whether they are Churchmen or dissenters, or that the points of difference between us are immaterial. The plea of some, both on their side and ours, that we all believe equally the same great fundamental truths of Christianity is lamentably unsound. If we do, why need they, who have broken off from us (we did not separate ourselves from them), be guilty of the sin of schism? If there be no fundamental difference between us and them, then no conscientious scruple can be pleaded as their excuse. Let them return to the fold.

But you will find on closer examination, that the differences between us are serious, if not vital; they rejecting doctrines and realities which we hold most dear. Those orders of our Church, which we deem essential; that awful and mysterious gift by which sinful man can celebrate the Holy Eucharist; the power of the keys, as given to His Apostles by Christ before His Ascension; those deep as well as high beliefs, by which we draw from God, through His holy Sacraments, the gift and the renewal of the life divine; faith in the largeness of a love which died for all;—these they reject; these to us are precious. If they unite themselves honestly with us, it must involve the adoption of this faith; if we unite ourselves honestly with them, it must involve our rejection of it.

I can wish them God speed with my whole heart, in all they do for His glory, and can mingle with them in common life with the truest sympathy and affection. But I cannot give up, even for a moment, the essential principles of my faith to gain the appearance of a unity which is unreal. I cannot stand on their platforms, nor ask them to stand on ours; simply because I fear we cannot there be honest if we do not fight, and we cannot be Christ-like if we do.

That there may be, to a large extent, kindly fellowship, without any compromise of principle, I have a remarkable evidence to prove.

There lived once in my parish one of the best men I ever knew—a dissenting minister. Our intercourse was not only courteous, but cordial; and when he left the parish, I wrote him an affectionate farewell, acknowledging with gratitude the gentle Christ-like way in which he had lived, and taught others to live, amongst us. Subsequently, when he had obtained the charge of another flock, he wrote to ask whether I would object to the publication of my letter to him amongst his other testimonials. I need hardly say that I freely consented. Whatever I had said, I knew I felt, and cared not who might know it. And to this day I have in my possession, and greatly prize, the report of the proceedings at his institution; in which, amid the favourable testimonials of many of his dissenting brethren, is found the no less warm and favourable testimony of one who was his brother in Christ, though a Vicar and a Rural Dean.

Thus, as it seems to me, we should all strive to live in love and peace together; with only one rivalry, who will love Christ most, and best adorn the doctrine of God our Saviour. Such strife, if it be earnest, will do more to make us one than arguments and controversy, which too often only sever more widely. O for the day when there shall be one fold and one Shepherd!

To be continued.

An interesting thing for one to do when in Detroit is to stand in front of Mabley's and count the number of people coming out of the door with packages purchased—saying nothing of those who are simply visiting the place. A short time ago we were in the city, and stood at one of the front doors for an hour, engaged in conversation with one of the obliging clerks. We counted one hundred and fifteen persons who walked out with packages purchased within that time.

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News from the Churches.

KENTUCKY.—The Annual Council of the Diocese will assemble in Christ Church, Louisville, on Wednesday, May 26th. Sermon by the Rev. G. A. Weeks, Rector, St. Peter's Church, Paris. On Wednesday evening, reunion of all the Sunday Schools of our Church in Louisville, will be held in St. Paul's Church, with addresses from Rev. E. A. Penick, of Ascension Church, Frankfort, and the Rev. W. D. Powers, of Mt. Sterling. Thursday evening, the Annual Diocesan Missionary Meeting, with addresses from the Rev. Charles Morris, of Hopkinsville, Rev. C. H. Lockwood, of Lee County, and Rev. G. W. Flowers, of Fulton.

The Rev. Mr. Tschiffely, Editor of the Kentucky Church Chronicle gives notice that his connection with the paper terminates with the April number. The Chronicle has greatly improved in his hands, and we regret that he is to be no longer at its head.—The Guardian.

PENNSYLVANIA.—The 96th Annual Convention of the Diocese of Pennsylvania assembled on Tuesday, last week, in the Church of the Epiphany. Bishop Stevens was present and presided, but was too unwell to read his Annual Address. After Evening Prayer and the calling of the roll, the Rev. John A. Childs, D.D., was elected Secretary, and Clifford P. MacCalla, Esq., was elected Assistant Secretary.

The Episcopal Register says that the Consecration of St. James' church, Philadelphia—the ground rent of which, \$37,500, was recently paid—took place on Saturday, May 1. There were present the Bishops of Pennsylvania, Central Pennsylvania, and New Jersey; the Very Rev. Dr. Howson, Dean of Chester, England; the Rev. Dr. H. C. Potter, of New York; the Rev. Dr. E. N. Potter, of Union College, and a large number of other clergy.

QUINCY.—On Ascension Day, the Bishop visited St. James' Church, Lewiston, now under the charge of the Rev. Francis D. Jaudon. He preached and celebrated the Holy Eucharist in the morning. At Evening Prayer, he preached, confirmed nine persons and addressed them. St. James' Church is blessed in having so energetic and popular a Priest as it now has.

On Monday, May 10th, the Bishop was at Robin's Nest, the home of the Pioneer Bishop Chase. The rain of Sunday had flooded the creek, and made it almost impossible, from certain directions, to approach the College Hill. After Evening Prayer by the Priest in charge, the Rev. Mr. Jaudon, the Bishop preached and confirmed seven. He also made the usual address to the candidates.

He had the pleasure of passing May 9th, the Sunday after the Ascension, in Peoria, and Tuesday, May 11th, in Galesburg. In St. Paul's, Rome, he confirmed eight, making seventeen in all for the year; and in Grace Church, Galesburg, four, making twelve for the year. On these occasions the Bishop preached.

WISCONSIN.—The 24th will be Commemoration Day at Kemper Hall, Kenosha. Celebration of the Holy Communion, at 9 A. M. Evening prayer and Commemoration Sermon by Rev. Dr. Elmen-dorf.

The Milwaukee Convocation meets at St. Matthias' Church, Waukesha, May 25th, 26th, 27th. Sermon by the Rev. Dr. Parker, and the Rev. Dr. E. W. Spalding; Essay by the Rev. Dr. Ashley, Missionary Address by the Bishop, and the Rev. Messrs. Burleson and Tomkins. Conference on Expository Preaching.

NEBRASKA.—The Annual Council of the Diocese will be held on Wednesday, May 26th, in the Cathedral, Omaha. The Church Guardian says:—The corner-stone of the new Cathedral will be laid on the evening before the opening day of the Council. The address will be delivered by the Bishop of Minnesota. After the ceremony of the laying of the corner-stone, the Annual Missionary Meeting will take place. The annual reception will be held at the residence of the Bishop, on Wednesday night, the 26th.

MINNESOTA.—A correspondent from this Diocese unintentionally led us into an error, in regard of the health of our esteemed brother, the Rev. W. P. Tenbroeck, of St. Paul. We are glad to learn that he is by no means ill, but simply tired with

over-work. Rest, and a temporary release from parochial cares and anxieties, are what is prescribed for him by his medical adviser. Hence his determination to resign his parish. After he shall have enjoyed a breathing spell, he will doubtless be able to resume the services of his ministerial duties with all his accustomed vigor.

FOREIGN.

ENGLAND.—Mrs. Fraser, mother of the Bishop of Manchester, died recently, in her 89th year.—Mrs. Hamilton, widow of the late Dean of Salisbury, has just announced her intention to restore the north porch of the Cathedral, the complete restoration of which, at an entire cost of £60,000 or £70,000 will thus soon be accomplished. Mr. George Edmund Street, R. A., is entrusted with the work.—The difficult between the Bishop of Colombo and the Church Missionary Society has been satisfactorily settled; and the Bishop has left for his distant diocese.

Our readers will recollect that the "Church Pastoral Aid Society" withdrew its grant of £60 per annum from the stipend of the curate of the Rev. E. Clarke, Vicar of Christ Church, Swansea, because he (the Vicar), during the session of the Church Congress in that town, invited to his pulpit Father Benson, of Cowley St. John, Oxford. The outcome of it is, that the "Additional Curates Society" has made a grant of £80 to Mr. Clarke; in addition to which he has received letters of sympathy and congratulation from all quarters, and liberal donations to assist him to keep his curate.—On the 30th of April, the Bishops and Clergy of the Southern Convocation assembled in the Chapter House of St. Paul's Cathedral. The Litany of Convocation was said in Latin by the Bishop of Lichfield; the hymn "Veni, Sancte Spiritus" was sung, and a Latin sermon preached by the Ven. Archdeacon Balston. The Very Rev. Lord Alwyne Compton was elected Prolocutor, and the meeting adjourned to the 1st of June.

On the Sunday morning after his election for Midlothian, Mr. Gladstone, now Premier of England, took part in the morning service in his parish church at Hawarden by reading the Lessons appointed for the day.—The Archdeacon of York addressed the clergy of York, making special allusion to the probabilities of disestablishment. He stated as his belief that never in the history of the Church had she been in a better position for resisting attacks from without.—Mr. Ryle, bishop-designate of the new See of Liverpool, addressed a letter to the Secretary of the "Church Association," withdrawing entirely from that Society, in view of his approaching elevation to the Episcopate. He declared, however, that his opinions remain unaltered; but that, as he cannot be a judge, and, at the same time, a member of the Association, he "must withdraw, and work in other ways."

We have been pained to hear of the death of the Right Hon. and Rev. Lord Charles Hervey, Rector of the united parishes of Great and Little Chesterford, Cambridgeshire. He was a son of the late and uncle to the present Marquis of Bristol, and therefore a brother of the Bishop of Bath and Wells. Knowing him as we have for years, we are not willing that his name should pass away from among men, without bearing our testimony to the sterling worth and loveliness of his character. Amiable, hospitable, and devoted, to the interests of his flock; quiet and unobtrusive, yet well sustaining the dignity of his rank, he was a man whom to know was both to respect and love. There are those in this city who will mourn his loss, as that not merely of a friend, but of a brother. May the Peace of God be with him, and Everlasting Light shine upon him!

IRELAND.—The first session of the fourth General Synod of the Irish Church was held last week. In the course of the session a fruitless attempt was made by some ultra Protestants, to bring in a Bill to provide that no screen, such as is usually known as a chancel screen, shall be interposed between the officiating clergy and the body of the congregation in any church or chapel of the Church of Ireland. A resolution was also introduced, aimed at those words in the Baptismal Office, which express the doctrine of Baptismal Regeneration. But, happily, it also failed of adoption; and that, without a division.

Letter from Baltimore.

Correspondence of the LIVING CHURCH.

The affairs of the Church have been of no special public interest this week; but perhaps I should except Ascension Day, on which day the several churches had an early Celebration, and a service at 11 A. M. At the Church of the Ascension (Rev. Cambell Fair, Rector), there was a special service; indeed the church was open all day. The services were moderately well attended; at night the Reports of the several Parish Organizations were read, and the showing spoke well for the industry of the people. Last night, there was held—what was termed "a Missionary Meeting," the mission field was Ireland, and the missionary was Rev. Mr. Roe, the agent of "The Irish Evangelization Society," having for its object the raising of funds for sending the Gospel to the Irish. It has seldom, if ever, been my fortune to listen to such unmeasured abuse of all that was Roman. Like the good brother of old, he had nothing to say, so—"Damned the Pope." To prove that Rome now trafficked in indulgences, he exhibited some which he had bought. They were curious-looking documents; and certainly show that in some places, at least, Rome is rotten. But, for all that, we dare not refuse to recognize her as a branch of the Church. In the course of his Lecture, or Address, he said: "There's a sort of an idea, among some people, that Romanism, and Roman Catholics, are a part of the one Catholic and Apostolic Church; but this is not so, they are apostates. If it is necessary to send the Gospel to the Pagans; if it is necessary to send missionaries and Bishops to the Pagans, it is necessary to send them to the Irish people; for they are Romanists, worse than Pagans."

The society, "The Irish Society" was established, in Ireland, 60 years ago; its object being to teach the Irish to read the Bible in their native tongue, and to be Christians. With the permission of Rev. Dr. Fair (who was taken suddenly ill in the morning, and was unable to be at the meeting) a branch of the Society was proposed to be formed in the Ascension parish. Collection-cards were given out. The speaker said he expected to raise a large sum in the parish. After the Lecture, magic-lantern views of the churches, schools, parsonages, etc., built in Ireland by the Society, were exhibited.

Bp. Penick returned from Africa, arriving at New York May 6th, and in Baltimore yesterday. He will remain a short time.—Rev. Dr. Rankin expects to leave for Europe, after Convention shall have adjourned.—The daily newspapers, have begun to anticipate the action of the diocesan Convention. One curious announcement which they make, is—that an Assistant Bishop will be elected. It is needless to say that such is not the case.

X. Y. Z.

BALTIMORE, May 8th, 1880.

The Catechism; Is it Scriptural?

Correspondence of the LIVING CHURCH.

The privileges of baptism are clearly set forth in the second answer in the Catechism, in these words: "Therein made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." These expressions are often made the ground of objection to the Catechism. That they are strong will be readily admitted, and liable to be misunderstood; but are they stronger than what we continually read in the Epistles of St. Paul? "A member of Christ." The Apostle in explicit terms tells us that the Church is One Body (1 Cor. xii. 12), of which Christ is the Head (Col. i. 18), and all Christians the members (1 Cor. vi. 15; xii. 12-27). Addressing the whole Corinthian Church, without any exception, he says, "Ye are the Body of Christ, and members in particular" (1 Cor. xii. 27). And in 1 Cor. xii. 13, he shows us how we become members of that Body, namely, "By one Spirit are we all baptized into one Body." Baptism then, incorporates us into the Church, makes us "members of Christ;" that is, members of that Mystical Body of which He is the divine head.

"A child of God." In Holy Scripture the Church is called the Household or Family of God (Eph. ii. 19. iii. 15). By Baptism, as already shown, we are brought into God's Household, God's Family, the Church. As an Israelitish male child was recognized to be a descendant of Abraham, and one of the chosen people, so we are declared by Baptism to be disciples of Christ and members of the household or family of God: "By one Spirit are we all baptized into one body" (1 Cor. xii. 13). And St. Paul tells us that all who have been baptized into the faith of Christ, are made children of God; because they put on Christ in Baptism. "Ye are all the children of God through faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ" (Gal. iii. 26. 27).

"And an inheritor of the Kingdom of Heaven." The name which our Lord himself most frequently uses for the Church is, "the Kingdom of God," or "the Kingdom of heaven" (Matt. iii. 2: v. 19, &c., &c.). Into this Kingdom we are admitted by baptism; and our Lord himself declares, that except a man be born again of water and of the Spirit, he cannot enter His earthly

kingdom (John iii. 5). Those who, in their unconverted state, having no title to the favor of God, and to the bliss of heaven, are called "aliens," "strangers," "for eigners" (Eph. ii. 12, 18), when baptized into the Mystical Body of Christ, are considered in a state of Covenant with God, and are called "fellow-citizens with the saints, and of the household of God" (Eph. ii. 19), "children of God" (Gal. iii. 26), "sons of God" (1 John iii. 1), and heirs, or inheritors of the Kingdom of Heaven.

Infants came into the world aliens from the commonwealth of Israel and strangers to the covenants of promise, and members of the apostate family of mankind. By Baptism they are made members of the Family of God; and in it they enjoy the gifts and graces of the Holy Spirit. They are put in the actual possession of all the privileges of this holy sacrament.

Is there not, then, in the passages of Scripture quoted, a complete justification of the expressions referred to in the Catechism? It is granted they are strong; but are they stronger than the words of the inspired Apostle? J. W. C. Gambier, O., Ascension Day, 1880.

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