

The Living Church.

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

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WHOLE No. 79.

Some Foreign Notes.

The noble contributions of our people for the relief of the sufferers in Ireland were received in a manner well befitting the nation sending, and the nation receiving. A royal Duke met the American ship, aided it in every way in the discharge and distribution of its cargo, and lavished upon its officers every graceful attention. His efforts were amply seconded by all the nobilities of Ireland. The captain of the Constellation was naturally very anxious to avoid any complication with the burning political questions in Ireland, and as a precautionary measure, had all the speeches which were to be made him, just read by the American Consul. One slipped past, under the assurance that there was no political allusion in it. That was a lie. It was full of them, and when the Irishman who read it got through, the American captain took it, looked at it, looked at him, said curtly, "Thank you," and turned on his heel. Sensible man! We wish him an Admiral's pay very soon.

The Austrian Minister will undoubtedly have to leave London. He has called Gladstone too many names to have himself tolerated. There is weeping and wailing in Austria over the Liberal victory; and in Turkey, more than weeping—despair. But the other parties to the complicated Eastern question will hail it with delight. Suffering Greece may now expect relief from the last vestiges of Turkish misrule, and that enlargement of her boundaries which the Tories first promised and then refused to grant. The Armenian Christians may look for their freedom from Moslem intolerance. The newly fledged Slavio nationalities can at least expect friendly sympathy and counsel, instead of coldness and indifference. We may now look to see the Treaty of Berlin executed, in sympathy with its spirit and letter; a policy either of frank accord or frank defiance of Russia; the pacification of Afghanistan, with some guaranty for its independence; the inauguration of reforms in the administration of India and the relief of its suffering people.

There is still one place in Europe where gambling is legal, at Monaco, that little seven-by-nine principality, whose Prince has no other resources for keeping up his one-horse princely state. It is a lovely spot, and lately it has had a decided sensation, worthy of a frontier town at least. Some thieves exploded a tremendous cartridge in the room which was crowded with eager and absorbed gamblers.

The force of the explosion was so great that it shattered the windows, the lights were extinguished, and a scene of the most terrific disorder ensued. Hundreds of people rushed wildly about in every direction, many persons fainted, and a large number were seriously wounded by the falling glass of the chandeliers. The explosion was the work of a number of robbers, who succeeded in getting away with upward of 150,000 francs. In the panic which followed several persons were trampled under foot, and the number of those injured in one way or another, is very large. One end of the main room was completely wrecked.

It was like pulling teeth for the Queen to have to part with Lord Beaconsfield. It is said she wept almost as much as Cleopatra when Antony left her! And it was like salts and senna to her to have to receive the hated Gladstone as Premier. There were palace plots to keep the sturdy old statesman out. The Queen begged and entreated Lord Hartington to take the helm. It was a dazzling bait, but he never faltered. He said "Gladstone," when he went into the room, and came out with Gladstone as the ultimatum.

It is due to the Queen to say, when convinced that Mr. Gladstone was inevitable, she suppressed her personal antipathies and recognized promptly her constitutional obligations. Nevertheless, these delays, obstacles, and hesitation produced a most anxious feeling in Liberal circles. This was increased by the triumphant boast of the Tory intriguers that whatever happened Mr. Gladstone would never again be Premier.

The Pope is not going to desert the Jesuits, and in this case it would be unmanly in him to do so. But there is nothing in the Roman system, as men think, which obliges him to stand by them. Popes before this have refused to have anything to do with them, and one Pope abolished them for ever. We wonder how they reconciled it with their notions of obedience, their utter disregard of the Papal bull, and still keeping up their organization. Leo XIII. has just sent a letter to the French President, defending the religious congregations. He discommences violence, but declares unflinchingly for resistance in the law courts and elsewhere to the action of the State. Not a single unauthorized congregation will demand Government sanction, and all those menaced are prepared for legal resistance, and are resolved if that fails to shut up and emigrate to Jersey, Belgium, or the Basque Provinces of Spain. Things are coming to a pass whence a solution is possible only through the abolition of the Concordat and liberty alike for all opinions.

They do these things very differently in France.

So we thought when we read of the extreme punishment which has been visited on the head of the Bonapartist Deputy Godelle, by Gambetta, President of the Chamber of Deputies, for simply saying, "I persist in calling for an inquiry because Algeria demands it, and because injurious suspicions rest on the head of the brother of the President of the Republic." President Gambetta declared that the words were insulting to the President of the Republic, but Godelle disclaimed any intention of offending. The punishment is exclusion from the Chamber for fifteen sittings, half pay for two months, and being placarded through the whole of his electoral district. When we think that here you can call the President's father a horse thief if you like, and insinuate that all his relations are pickpockets, without either the president or anybody else caring much about it, why this very severe vengeance seems rather hard lines. Republics seem sometimes more thin-skinned than Emperors.

Our New York Letter.

Semi-centennial and quarter-centennial anniversaries have, for a year or two, we might say for four years, been very much the fashion all through the East. The events in our civil and ecclesiastical history have been widely commemorated. The celebrations serve many good purposes, and not the least of them is the summaries of statistics and facts that are prepared for the occasion, and then stowed away by the press to serve in due time as the substance of history. It is interesting to look back to the hole of the pit from which we were dug, while at the same time we furnish those who come after us, with means to measure their relative progress. The two latest celebrations have been those of St. Paul and St. Thomas Churches, New Haven, Conn., the first having completed its fiftieth, and the second its twenty-fifth year. Of the latter, the Rev. Dr. Beardsley, the Historian, is rector, and his sermon was full of interesting information, as he compared the present with the past, and gave some account of the curious ways of the Church in the earlier days, when there was much soundness of doctrine, and scant attention to the decencies of worship and ritual. We think almost any additions to our ceremonial can be better excused than some of the indecencies that have forever passed away; we can better tolerate some excess of reverence than the utter want of it. Even superstition is to be preferred to cold and barren infidelity. At the celebration of the semi-centennial at St. Paul's, the sermon was by Bishop Littlejohn, who was at one time one of its rectors. He took for his subject, the Church. The sermon was very able and eloquent, but, as it will be printed, we will not mar its beauty by attempting an abstract of it. In the evening Bishop Williams preached, and gave an interesting account of the past and present financial condition of the parish, which the reader will find in another column, under the head of Church News. Addresses were made by a number of clergymen, some of whom had been rectors of the parish, and altogether the occasion was most enjoyable and interesting. The Church has taken deeper root in Connecticut than in any of the New England States, but Massachusetts is now fast equaling it; perhaps, in relative progress, outstripping it. New England was a hard field; the Puritans had for the Church a hereditary hostility, but are at last resorting to it as a refuge from infidelity.

St. Ann's Church, Brooklyn, is to be consecrated on Ascension Day. She has now reached the 96th year of her history. The day of consecration will be the 13th anniversary of the rectorship of Dr. Schenck, and the 2d anniversary of the existence of the parish, as a free Church. Its heavy debt was then paid by an individual, upon the condition that it should become free. The time of the consecration is unfortunately upon a day when most of the clergy will be engaged in their own parishes, but on an occasion so important there will be a large attendance and an interesting service.

Last Thursday night there was a reception given to the Rev. Mr. Short, of Holy Trinity Chapel, Brooklyn, upon his return from a short visit to the West Indies. This chapel is a mission of Holy Trinity Church, of which the Rev. Dr. Hall is rector. It was organized in 1871, and until its demolition held its services in old St. Ann's. It has recently bought a Reformed Presbyterian church, which has been appropriately fitted up. It also at the same time purchased a house adjoining, and in the rear of the church is a lecture and Sunday School room. Its reception to Mr. Short was given by Holy Trinity Guild. Much eloquent music was discoursed, and during the evening addresses were made by Rev. Dr. Hall and Rev. Mr. Short. Few missions can boast of such a property, as has been here acquired,—well located; and a prosperous future for the mission seems to be assured.

The season of the spring Conventions has come, and with them the election of delegates to the General Convention. Happily no great questions calling for excited debate will probably arise. The church is as one, except upon such points as all can agree to disagree about, without crystallizing into schools and parties. Every

shade of opinion will be represented in the General Convention, but in the future, as in the past, it will be a conservative body. The Massachusetts Convention has met and adjourned, and the Deputies are the Rev. Drs. Converse, Lambert, W. B. Huntington, and Phillips Brooks, and Messrs. Shattuck, Mudge, Winthrop, and Bennett.

We notice the desire of the Eastern Bishop for a paper, like the LIVING CHURCH, in the East. Every few days we are asked why you do not open an office in this city and publish the LIVING CHURCH jointly in the two cities. Just at this time there is a vacancy, or what amounts to the same thing, in the Church press in this city and it is absolute. There is nothing that begins to fill the bill. We have plenty of newspapers in form, but what is wanted is one with a living spirit, and that has some realizing sense of what a paper for a Catholic Church should be. It is bound to come, and why should it not be the LIVING CHURCH. We hear good words of it from Idaho to Maine—in the North and South. It has gained the prestige and will realize its mission.

The much-mentioned Hartmann is only about thirty years old, middle height, slender frame, fair complexion, and large gray eyes.

Church News.

CONNECTICUT.—Thursday, April 22, was the fiftieth anniversary of the consecration of St. Paul's Church, New Haven, and commemorative services were held. At 10:30 A. M. the clergy, about thirty in number, entered the church in procession. Rev. Mr. Drown read the opening service, Bishop Williams the closing collect. The sermon was delivered by Bishop Littlejohn, formerly rector of St. Paul's. He preached from the fourth chapter of St. Paul's Epistle to the Ephesians wherein the apostle "exhorteth to unity, that the Church might be edified to grow up in Christ." In his closing remarks the Bishop said: "The jubilee has but just commenced and there is but one thing to which I dare allude: I allude to that with bated breath and a heart full of hope. I hope God will put it in my ears, so that before the setting of the sun you will owe no man a dollar." The collection was then announced by the Bishop of the Diocese, and the Holy Communion was celebrated. The font, lectern, and altar were decorated with flowers; upon the wall on either side of the church were enumerated in colored figures on a pure white background, "1830—1880." The clergy present at the services were, the Rev. Dr. Cook, Rev. Messrs. Lobdell and Woodruff of New York, Rev. Drs. Beardsley, Harwood and Shears, also Rev. Messrs. Purvis, Tremaine, Fitch, Andrews and Thorne, of New Haven, Rev. Dr. Vibbert of Fair Haven, Rev. Arthur Mason, Rev. Mr. Huntington of Hartford, Rev. Dr. Deshon of Meriden, Rev. Mr. Olmstead of Bradford, Rev. Mr. Seymour of Litchfield, Rev. Prof. Russell of Waterbury, Rev. Messrs. Torrence of Long Hill, Worthington of West Haven, Raftery of Cheshire, Fitch of Fall River, Fitzgerald of Milford, Drown of Newburyport, and Denslow of Fair Haven. In the evening the church was again filled to overflowing. The opening address was made by Bishop Williams, in which he announced the result of the morning collection. On Easter Day the indebtedness of the parish amounted to \$22,000. By the Easter offering it was reduced to \$15,332. The Bishop said that to-day the collection amounted to \$16,638, cancelling the debt with a surplus of \$1,306. He congratulated the parish and the diocese on the happy result. Judge John C. Hollister was then introduced by the Bishop, and an interesting account of the history of the church followed. Trinity Church was the first organized parish in the township of New Haven, its date being 1752. As the parish increased in strength and numbers, it seemed necessary to take steps toward establishing a chapel. This move was made in 1827. The good work was furthered by several bequests, and in 1830, fifty years ago to a day, the chapel was consecrated, Bishop Brownell officiating. In 1845 it became an independent parish organized in due form as St. Paul's. Of the original vestrymen four are now living. Number of families in 1845, 245; in 1880, 450; communicants in 1845, 240; in 1880, 683; baptisms, 1196; confirmations, 1005; marriages, 539; burials, 788; offering for charitable objects, \$227,212; pew rentals, \$217,724. The exercises were concluded by short addresses from Rev. Dr. Harwood, Rev. Dr. Bennett, Rev. Dr. Cook, Bishop Littlejohn, Rev. Dr. Drown, and Rev. Mr. Lobdell. At the close of the service all joined in singing the familiar hymn, "All Hail the Power of Jesus's Name."

The Rev. Dr. Bennett, who for forty years past has filled the rectorship of Christ Church, Guilford, and who five years ago presented his resignation, but by a vote of the parish was requested to withdraw it, has now a second time presented his resignation to take effect at the completion of his forty years' incumbency. The resignation has been accepted by the parish, and the time honored rector elected as rector Emeritus.—The Rector of St. Paul's Church, Norwalk, baptized seventeen persons, at the conclusion of the Lenten Services.

The Missionary Conference in Detroit.

Correspondence of the LIVING CHURCH.

DETROIT, APRIL 29, 1880.

The hearts of the Church people of Michigan have been deeply stirred and gladdened this past week, by the Missionary Conference. Bishop Harris voiced the feeling of all his clergy and people, in his closing words at the last meeting, when he said that in this Conference more had been given than had been asked or thought; and that they could disperse with no other feeling than the resolve to love and work for the missions of the Church as never before.

The invited speakers of the Conference included the Lord Bishop of Huron, the Missionary Bishop of Niobrara, the Bishops of Ohio, Western Michigan, Southern Ohio, the Rev. Drs. Paddock and Schenck of Brooklyn, Reese and Battershall of Albany, the Rev. J. F. Magrath of Philadelphia, and the Secretaries of the Missionary Society, Rev. Dr. Twing and Rev. J. Kimber. Among the clergy present were many from Canada, Ohio, and Western Michigan. Your correspondent has so lately become identified with Detroit that he can with propriety mention the evident pleasure of the visitors in the courtesy and hospitality of the Church people of the city. An admirable feature of the day-meetings was the bountiful luncheon provided by the ladies of all the city parishes, in St. Paul's Chapel, at which the clergy and Laity were brought together and afforded opportunity for better acquaintance and more familiar discussion.

The Conference was opened on Tuesday evening by services at St. Paul's, Christ's, St. John's and Grace Churches, where sermons and addresses were delivered by the invited speakers. On Wednesday morning there was a celebration of the Holy Communion at St. Paul's Church; that day and the day following were given to the informal discussion of Missionary topics, in St. Paul's Church, followed on the evenings of both days by general meetings at St. John's Church.

The Woman's Auxiliary meeting on Thursday afternoon was signally successful. Miss Emery of New York immediately enlisted the interest of the very large gathering of women, and won their cordial and active support for the department of missionary work to which she gives her labors. The closing feature of the Conference was a Sunday School mass meeting at the Opera House, on Sunday afternoon. Two thousand children were admitted to this, and listened with delight to bright addresses by the Rev. Drs. Reese and Twing, and Dr. Bunn. "Give me the children of your diocese," said Dr. Irving, addressing the Bishop, "and let me have the cooperation of yourself and of their rectors, in raising missionary funds, and I will promise there shall be no need to ask a penny of the adults."

Some of the most salient points of the addresses made at the various meetings are presented below. They are drawn mainly from the excellent reports which appeared in the Post and Tribune newspaper of this city.

GENERAL MISSIONS.

Bishop Bedell preached from II. Cor. IV. 2. He said the missionary problem was solved in this text: "By manifestation of the truth commending ourselves to every man's conscience." The practical question is how shall we bring God's truth into every man's conscience? The answer is by preaching and practice. Purity, piety, self-devotion, imitating Jesus, have alone won souls. The speaker referred to the missionaries of the early centuries who first won the confidence of the barbarians by their Christian lives. The advance of civilization has not changed the condition of affairs. We must be real Christians, consistent at all times, in order to be successful in missionary work. The speaker thought the first great work to do was to teach the masses to comprehend the nature of the work. Religious intelligence should be the watchword. There was work to be done by men, women and children in the church.

During the last year, 20,000 natives of one district in India presented themselves for baptism. These people lived in a district where there were Christian people constantly setting a good example before the heathens. This work was commenced thirty years ago. Good seed was sown and now it is bringing forth good fruit. We should not be discouraged if the results of our work are not seen at once. It was more than fifty years before the result of missionary work was seen in Druidical and heathen England.

At the opening of the informal discussion, Bishop Harris said:

I have a feeling as I stand here that it will be on all accounts best for me to content myself merely by attempting to express the joy and thankfulness with which we welcome our fathers and brethren who have come to us to conduct this missionary conference. I can but feel that however much the cause of missions may be advanced by gifts and by counsel, by alms and by prayers, we ourselves are to be still more benefited; for as I trust we may kindly refresh that missionary spirit upon which our very existence as Christians depends, and may learn to know better and to love more the Church's great missionary work.

The Lord Bishop of Huron followed with a graceful expression of the joy he felt in meeting with his brethren of the American Church, and spoke earnestly for increased love for the work of Christ and increased zeal in doing it. Every Christian he said, must aid in carrying out the command of the Saviour:

"Go ye into all the world and preach the gospel to every creature." The work was an aggressive one. It was to seek as well as to save them that are lost. The enemy was very vigilant and was

fortifying his strongholds. The English speaking people were especially responsible, as God had given a large part of the habitable globe to them. He had chosen England and America to supply the fruits of Christianity to all nations. His lordship then spoke of the different institutions devoted to a spread of the gospel among different nations and by different means, and called particular attention to the conversion of 25,000 Jews during the past year.

Bishop Gillespie showed how the figures of the Missionary Society make evident the failure of the Church in many parts of the country to do her duty toward missions.

The Rev. Dr. Battershall said that this was an age in which the most fundamental questions of morals and religion were exposed to a challenge. That there was much search for some religion that would symbolize the wants of the human heart. The whole Christian civilization was today looking for a religion of this type. Men and women might be said to be out hunting for a religion, and this was especially true of America. A considerable percentage of the population of this country believed in the Church of Rome; but its leading principles to-day were the outgrowth of recent times, and it had driven intelligence from its doors. A considerable percentage gave their adhesion to creeds that had been formulated since the age of the reformation. He believed that the English speaking branch of the Church of Christ held splendid opportunities in trust. It was the largest and most comprehensive type on the face of the earth, and in its essential features would commend itself to the spiritual needs of the masses.

Rev. Dr. Paddock urged our duty towards foreign missions.

The question had often been asked, "Do foreign missions pay?" "Is there not enough to do at home?" It may seem to me so at first sight, but such a theory does not lead to the best results. The will of the Head of the church was, "Go ye into all the world and preach the gospel to every creature." This branch of the work must not be neglected till the kingdoms of this world shall have become the kingdoms of our Lord and His Christ. The speaker related many instances of remarkable results attained, as tending to controvert the idea that mission work was not attended by visible results. We should all be represented by some one on heathen soil, and work there indirectly by aiding others who are there. If the home mission policy had been exclusively followed by the church, it would not have had time.

The Rev. Dr. Reese said: "The privilege of increased privilege come increased duty. The day of Christ seems to be far off because of the unwillingness of individual Christians to recognize their responsibility in the Christian cause. The kingdom of Christ is to come by individual efforts and prayers, combined in a great whole."

Bishop Jagger made an appeal for the better appreciation of missionary work, its difficulties, and the kind of men it demands. He had read in a recent magazine article that men waiting in the cities for metropolitan parishes and bishoprics ought to go to the missionary fields where they are wanted. Such men, he said, are not wanted at the front. The need is for men of good sense, of tact, of versatile talents and self-forgetful spirit.

Rev. Dr. Twing stated that Michigan is indebted to the Missionary Society for work done and aid given in former years to the amount of about \$75,000. The time is not so very far distant when at Detroit there was a not very strong mission receiving aid regularly. If it were not for the domestic missions the work would never have been done. The whole United States is its field of operations—from sea to sea. The signal lights are not so near together as they should be. He farther stated that formerly collections were taken for foreign, domestic, Indian, and Freedman's missions. Now, all are consolidated under the head of foreign and domestic missions. The amount of means required is as great as if four distinct appeals were made.

CHINA.

Dr. A. C. Bunn, the Church's medical missionary at Wuchang, in his several addresses presented the advantages of combining medical work with the preaching of the Gospel in China, and urged the establishment of a Medical College for native students, and of hospitals in which religious instruction should be imparted while physical ills were being treated.

By successful medical treatment the gratitude and confidence of the people are won, and their minds prepared to receive more readily the religious truths taught by the physicians. How widespread the influence of the missionary may become by this method, is indicated by the establishment of the hospital at Wuchang, 43,000 patients had sought its treatment. Wuchang is a city, as large as New York, older than Rome, as great a political center as Washington, and as important an educational city as Berlin. There is no greater field for usefulness in the world for physicians, than in China, a country where there is no medical faculty, properly speaking. The people have no confidence in the native doctors, but they seem to put themselves under the treatment of Americans with great confidence. They appreciate the work, especially the surgical part of it. The native physicians know nothing of dissection. Hygienic laws are disregarded and unknown. The sick are neglected, especially the women and female children. At Wuchang a separate woman's hospital has been established by the missionaries. The physicians are called upon to visit the higher class of Chinese, and this is the only way that foreigners meet this class, except on official business through the consuls. Dr. Bunn stated that a service of prayer and praise always preceded the examination of patients in the hospital.

Rev. Mr. Kimber in speaking of the work in China said: "The first objection commonly met with is that we have enough to do at home; that England has no domestic missions and can more properly do foreign work; but over all the British dominions, on which the sun never sets, there are chaplains of the societies for the Prop-

agation of the Gospel, nine-tenths of them being among white men. There was as much expended in Canada last year by the Church of England, as in the United States by the domestic mission board. Business men say foreign missions do not pay because it costs too much to get the funds to China. Once it cost \$7,000 to get £1,000 to China; now £1,000 sterling in China costs less than \$5,000 in New York. The money has greater purchasing power in China and Japan than here. Another objection is that, after all, the heathen are not benefitted as a whole by Christianity; that with Christian civilization come civilization's vices; that "the heathen are a law unto themselves; and if they receive the gospel their responsibilities are increased; that perhaps they cannot stand the test." We have nothing to do with the condition of the heathen when they come to the bar of God, if only our duty to them is done.

While many of the missionaries in China, continued the speaker, were for years rewarded by no visible results of their labors, the present condition of affairs shows that much has been accomplished. Twenty-three men, were ready to enter upon this work when the Society had sufficient funds to send them.

Rev. Dr. Schenck said, Many claimed that the work abroad was not progressing. From recent advices he could say that in one day recently 40 persons had been confirmed in Foochow, China, and this little fact would disprove the statements of these doubters. There is no arithmetic that takes in the scope of redemption, and no matter whether one or a thousand souls are reclaimed, glory should be given to God. The Church must be waked up from its lethargy, individuals must be waked up, and enter into the work.

THE INDIANS.

Bishop Hare held the close attention of the audiences to his two addresses on Indian Missions. The Bishop amazed his hearers by his statement regarding the number of the Indians. It is supposed by many that they are rapidly decreasing, but good authorities state that is far from the truth. The whole number of Indians the speaker placed at 300,000. The speaker looked upon it as impossible that the Indian should be exterminated. The red man is commonly supposed to be a treacherous animal. This is not true.

The Indians' difficulty in learning to work is very great. For generations it has not been his nature to do it. What he was accustomed to do in his savage state he always can do well. He has never seen a hammer or tried to drive a nail. That which white men acquire without a thought in early youth, he can only learn by slow degrees in manhood, after his habits are fixed. His pony has never pulled a plow. The prairie sod has grown and matted together for hundreds of years. The implements furnished him are often imperfect. All these things make his efforts to acquire the way to civilization a really pitiable sight.

They are not inaccessible to missionary effort. What touches a white man's heart touches theirs. Their sense of sin is not great. They have lived without law; but their sense of need is overwhelming. The laymen among the converted Indians do better work in many cases than the white missionaries. If one man of sound and unbiased judgment could take charge of Indian affairs for ten years, and not be trammelled by official influences, the question of their civilization would be a matter of fact.

Mr. Huron said the Indian is not beset by the difficulties it was in the United States. Taken as a class the Indians were civilized. There were in the diocese of Toronto and Manitoba not less than about 150,000 Indians. The great need is for more money and more men. The Indians appreciate the efforts made in their behalf. In Prince Edward there is an Indian clergyman in charge of a parish of white people at their own request. The Indians on Walpole island and elsewhere contribute regularly to the support of mission work. In the conferences, Indian delegates meet on an equal with their white brethren. Their number is on the increase.

In response to a question concerning the Indians' rights with reference to property and suffrage, the Bishop replied that the lands reserved at Grand River are held by the Indians in such a way that they cannot be sold under any circumstances, and only occupied, even for schools and churches, with their sanction. They are eligible to citizenship, but have not asked for it. They have all the rights and privileges of the whites.

The Rev. Dr. Jameson, of Walpole island, followed with an interesting address on the Indians there, among whom he had labored for 35 years. Forty-five years ago they were totally pagan, intemperate, idle, and lax in regard to their marital relations. Now there are many of them good farmers, one raising 700 bushels of wheat last year, and another 450 bushels. Out of a population of 800, 400 are attendants on church, and 80 are communicants.

The Rev. Dr. Paddock earnestly urged the pushing forward of the Church's work among the Indians and made an encouraging statement of the lessening of the difficulties in that field.

THE FREEDMEN OF THE SOUTH.

In his remarks upon the mission work among the Freedmen, Rev. Dr. Schenck said, the negro to-day is in the most critical period of his history in this country. There is a general state of unrest. Many negroes are going back to the hideous religions of their native Africa. The race is not only knocking but thundering at the doors of the American Colonization Society. If there were 100 ships to take negro colonists to Africa, they would all be filled. The speaker believed if they would all be sent they would do the most effective missionary work possible there. We have a strange apathy on the subject of the negro's salvation and spiritual good. We seem to think he is fit to live and fit to vote, but not to be saved. Our history is being darkened by our treatment of the negro and the Indian.

The negro is peculiarly susceptible to religious influences; what a field for work is there. We have something to do for these 4,000,000 people. The Romish Church is constantly at work among them. The Episcopal service is peculiarly adapted to the wants of this people. If the people would only give the committee the sinews of war they would make the Church militant a power in the land. If the colored race are to be converted it must be upon the principle of "similia similibus curantur." There must be colored preachers for colored people. The speaker closed by expressing the hope that at some day not far distant we may have a Bishop of Africa who is an African, and a Bishop of China who is a Chinaman, so putting together that which God hath joined, and which no man should put asunder.

MEXICO.

Rev. Dr. Paddock was listened to with great interest in his address on the work in Mexico. With Maximilian came some copies of the Bible in the Spanish tongue, brought from England. A priest named Aquila began mission work in Mexico. He died. Afterward a young Spanish-American named Reilly went to the country. He has labored there with the people ever since. Possessed of independent means, he has never asked aid from the Church. A Roman priest named Agnas, delegated to exterminate the new

heresy, found he had been in error, and like Saul of Tarsus, from persecutor he turned preacher. After a few years he was called from earth. A delegation was then sent from Mexico to the House of Bishops of the United States for aid. The Bishop of Delaware went to Mexico, where he ordained several priests. Thus the work spread and it has continued. There are 3,500 communicants in the country, and a weekly religious paper called "The Truth" is published. The form of the liturgy in the Mexican Church is not all that could be desired, but there is nothing radically wrong about it which may not be changed gradually, as the people see more clearly. The Church there needs aid in literature and in many other ways, but in it we can see the promise of Christian conquest in the States still further south, till finally the southern sea is reached and the faith pure and simple is carried back to Spain, the mother land.

GREECE.

Rev. Dr. J. P. Tristin said of the missionary work in this country, The mission there is 53 years old. When it was begun Athens was only a ruin, inhabited by 500 people. The number of scholars who have passed through the woman's school is 1,800. The school has been taken in charge by the government, so that there is no expense about it to the mission. These 1,800 women are mothers of some of the best families in Greece. This work has a great influence over all the Turkish Empire. The speaker lamented the fact that so little is generally known about what has been accomplished there. Some of the members of the Greek parliament are sons of the first pupils of the school, established 53 years ago by Mr. and Mrs. Hill. The speaker concluded with an eloquent tribute to the influence of Christian women in the homes of the country.

At the meeting of the women of the diocese at St. Paul's Church, on Thursday afternoon, Bishop Harris spoke of the importance of woman's work for the cause of missions, and then introduced Miss Emery who had come from New York to interest the women of Detroit in the good work.

Miss Emery said she wished to explain in detail the objects of the woman's missionary auxiliary society. The first work of the society is to make arrangements for the sending of boxes to missionaries. The society supports several ladies who are doing missionary work in the West, especially among the Indians in Niobara. A great work is being done among the colored people in Virginia and the South, especially by Mrs. Buford. The foreign missionaries are most of them located where they can get articles of clothing, etc., at very reasonable rates, so there is established a foreign missionary's fund, the object of which is to give each married missionary a life insurance policy. Another plan of aid is to endow scholarships. One of these is to be in a college in China, the total amount of which is \$1,500. As soon as the amount is raised a young Chinaman will be placed in the college under the auspices of the society. A missionary to China is also supported, although this is not in the usual line of work of the society.

The closing address of the Conference was made by Rev. Dr. Schenck. The occasion had been most enjoyable to them. The graceful courtesy of the Bishop had made the conference a continuous joy to them. They could only offer the tribute of their tenderest appreciation and heartfelt gratitude. They had not only had the welcome of Bishop, priest and people, but of the Holy Spirit. They were grateful to the people of Detroit and to Him from whom cometh every good and perfect gift.

The speaker closed with a strong appeal for the liberal support of the Church's missionary work. The Church is not a beggar of the world, he said. It owns the world, and all the men of his class were trying to do was to collect this debt. Missionary work must be done with the whole of our civilization. A Bible must be carried in one hand and a hoe in the other. Wherever the flag of the Church was unfurled the cry was, "Prepare ye the way of the Lord." The speaker would like to present as a final summing up of all, and leave the words reverberating in their ears the question, "What is my duty?" Make this a law to you to rule you here in this world, as it will at last lead you to the bar of God, and prove that He is not forgetful of your good works.

Church Work in Springfield.

Correspondence of the LIVING CHURCH.

The Bishop of the Diocese made a visitation to the southern part, during the week, beginning April 15th. On that day there was an appointment for Villa Ridge in Pulaski Co., where the Rector of the Church of the Redeemer at Cairo has been holding occasional services. A very severe storm coming up shortly before service, rendered the roads so nearly impassable that but a half score reached the Union Chapel in which services were to be held, and at their request another appointment was made.

Friday morning the Bishop and the Rev. D. A. Bonnar went on to Cairo. General Grant was receiving an ovation at his old headquarters, and Cairo was in holiday costume. The Bishop and Rector among others, had the pleasure of dining with the General and his wife at the house of Mrs. Galigher. Saturday evening a reception was given the Bishop at the Rector's residence, when a large number of parishioners and others called to pay their respects. Sunday the 18th, at the Church of the Redeemer, Morning Prayer was said at the usual hour for Sunday School, and the Bishop addressed the children in the most happy manner. Litany was said at 10:30, and a class of nineteen were presented for the Rite of Laying-on-of-hands, each candidate was "brought to the Bishop," who administered the Rite, sitting in his chair, as each one came and knelt before him. The service was very impressive, and made more so by the stirring words in which the class was afterward addressed. The Celebration of the Holy Eucharist followed, the Bishop as Celebrant, Rev. D. A. Bonnar, rector, acting as Deacon, and the Rev. W. M. Steel of Centralia, as Sub-Deacon. A large number received the Blessed Sacrament, the newly confirmed coming to their first Communion as a class. The Nunc Dimittis and recessional hymn closed the service most fittingly. In the evening the Bishop was again assisted in the prayers by Rev. Wm. M. Steel and the Rector, and preached upon the conclusion of the morning theme Ps. iv:9 an eloquent sermon.

The choir should not be left without a word of praise. It is composed of the younger people, who began to sing about the beginning of Lent, and have been very faithful, improving steadily in their singing under the drill of the Rector, assisted by a most competent and faithful organist. The singing at these services was highly to be praised, and any congregation might well be proud of having so good leadership in the musical parts of our common worship.

Monday morning the Bishop confirmed one in private, making twenty in all. In the afternoon the Bishop and Rev. Mr. Bonnar went to Mound City to hold a visitation of St. Peter's church—there have been no regular services held here for some time, but now it is hoped that there will be, by the efforts of the Rector at Cairo.

The Bishop baptized a child in a private house, under peculiar circumstances. The child's mother was confirmed at his last visit, a year and four months previous, and shortly after went to her rest; not however without charging her own mother to see that, if possible, the same hands that gave her the holy Rite of Confirmation should also administer the same to this lad. So in the presence of the grand-mother, now bed-ridden, and some others, the dying request was fulfilled.

At Evening service another child was baptized. The Bishop preached to a goodly company, and did much to stir up courage and hope in their hearts for the work of the Church. It is to be hoped that by more regular ministrations there will be infused new life and a good working parish will be established at this point. At the early service next morning, quite a number were present and received the Holy Eucharist.

Leaving about noon, the next point was Villa Ridge. A pleasant day and every prospect of a pleasant evening made the previous disappointment less to be regretted. In the evening, the little chapel was filled.

The Rector of Cairo, who has held some services here, baptized two adults, and afterwards presented three for Confirmation. The Bishop's sermon and address were calculated to impress those who heard him with the strength of the positive position the Church must take, if she is to influence men of this day. The next morning (Wednesday), all the Communicants came together to the early Celebration of the Holy Eucharist.

At noon it was necessary to be away again for an appointment at Da Quoin. Arriving just before evening, there being no church building, the Bishop baptized two infants at the house of Mr. Blakeslee. Service was held in the Baptist meeting house. The Bishop was assisted in the service by the Rev. Mr. Steel, who came down from Centralia, and by the Rector of Cairo. There was a large congregation, and they had an opportunity of hearing a most inspiring sermon on the four notes of the Church—a sufficient answer to those who wonder why anyone should wish to bring another religious body into a town already more than supplied with sects and meeting houses.

The Bishop left early in the morning for Springfield, and the Holy Communion was celebrated at a private residence, for the little band of the faithful who are here unprovided with any regular ministrations. May it not be so long. The uniform kindness of the people, and their hearty reception of the Bishop and clergy, made this a trip long to be remembered.

The Rev. J. B. Draper, in charge of the missions of Petersburg and Havana, was ordained to the Priesthood by Bishop Seymour on St. Mark's Day, in Trinity Church, Petersburg. Morning Prayer was said by Dean Easter at 9:45. At 10:30 the clergy, proceeded to the church from a neighboring house, which was kindly placed at their disposal for robing themselves. The Processional hymn ended, the Invocation was pronounced, and the sermon delivered by the Rev. T. W. Taylor, Rector of Holy Trinity, Danville. The subject was "Sacerdotalism," from the text "The Lord sware and will not repent. Thou art a Priest forever after the order of Melchizedek." It treated of the one Priesthood of Christ, and of that priesthood which He delegated to the Apostolic Ministry in the Church, for the visible exercise and manifestation upon earth of His One Priesthood. The Apostolic Succession is not Sacerdotalism, but it is what makes a valid Sacerdotalism. Sacerdotalism is the performance of priestly acts. Hence in those Protestant bodies which have separated from the Catholic Church there is Sacerdotalism without apostolic authority, while in the Church there is Sacerdotalism with apostolic authority. The sermon ended, the candidate was presented by the Rev. Dr. Easter, Dean and Senior Examining Chaplain. The Litany was said by the Rev. Edward P. Little, St. Stephen's, Pittsfield, Diocese of Quincy. Bishop Seymour proceeded with the combined offices of the Holy Eucharist and Ordination of Priests, Rev. Mr. Taylor being Epistoler and Dean Easter, Gospeller. The Veni Creator was sung by the Bishop, Clergy and People; all the Priests present joined the Bishop in the Laying-on of Hands. A large number of communicants received the Blessed Sacrament.

In the afternoon there was a choral service by the Sunday School, which was very sweetly and heartily rendered. The Bishop addressed the School. In the evening, the Bishop preached an exceedingly instructive sermon from the text, "He shall glorify me." He then confirmed a class of twelve, presented by Rev. Mr. Draper, the first fruits of his labours in Petersburg. On the Friday evening previous, the Bishop had preached at Havana and confirmed ten candidates, being twenty-two in all presented by Mr. Draper. On Monday morning at 7 o'clock, the newly ordained Priest offered the Holy Sacrifice for the first time, the Bishop and clergy, and a goodly number of the faithful being in attendance.

Mr. Draper is doing solid work in these missions, and laying the foundations of the Holy Catholic Church deeply and truly. We wish him heartily God speed in his priestly work.

Sharon Mission, Wisconsin.

Correspondence of the LIVING CHURCH.

After fourteen years unwearied toil the lovers of the true faith have the happiness to say their chapel was opened for divine service by Bishop Welles, on the 16th ult. It will be, when completed, a commodious and churchly building of wood; so far as the work is already done, it is paid for, which is a joy to all concerned.

The Bishop held the usual confirmation service, assisted by the minister in charge, baptized one child, and gave a most appropriate address. The next morning there was an early communion at 6 o'clock, at which fifteen were participants.

It is generally known to the Church at large that this is the Mission that has sent out garden and flower seeds for a number of years, which the good church people have bought; and in this way most of the funds have been raised. They are however indebted to their friends in Delavan, for the seats which were in their former church, and for its beautiful chancel window; this, together with those upon the side, and a handsome transom at the porch, adds very materially to what otherwise would be quite a plain structure. A handsome chandelier is also the gift of Christ Church, Delavan; hanging and side lamps are from the Church of the Holy Communion, Lake Geneva. The altar and font are the gifts of Wm. C. Carter, Esq., of Delavan; the lectern, Bible and Prayer Book are from Christ Church, Janesville; a handsome Communion set is the gift of the Rev. Jos. Wood, formerly Rector of Christ Church, and an early Missionary in Sharon.

To one and all, and there are many throughout the Church who, during these long years, have given us their sympathy and prayers and kind assistance, we desire to express our sincere thanks. The ladies of the Mission, through their guild society, have aided materially in paying for windows and carpet.

The work now in hand is the interior finishing and the erection, on the ground adjoining, of a home for the Missionary.

Church Work in Kansas.

Correspondence of the LIVING CHURCH.

On Wednesday, April 7th, the Bishop of Kansas visited Trinity Church, Atchison (Rev. Frank O. Osborne Rector), and confirmed a class of ten candidates. The Rev. John Bennett, of Cameron, Mo., was present and assisted in the services. During the incumbency of the present Rector, now in the fifth year of his rectorship, this parish has steadily grown in numbers and influence and usefulness. The list of communicants has been increased from 65 to 150; and the parish is foremost in the diocesan and general Church work.

On Thursday, April 15th, the Bishop visited the Church of St. Paul, Leavenworth, and confirmed a class of six candidates. The Rev. Messrs. Woart, Osborne, and Mee were present, and assisted in the services. This parish is steadily growing in influence under the ministrations of its present Rector. A long-standing debt of \$2,000 has been reduced one half, and arrangements are being made for the payment of the remaining \$1,000 during the present year.

We are pleased to chronicle the revival of Church work in Trinity Parish, Lawrence, under the ministrations of the Rev. A. Beatty, D. D., one of the oldest and most scholarly of the clergy of the Diocese. Though burdened with a large bonded debt, the congregation has so largely increased, that current expenses are easily met, and we doubt not the bonded debt itself will be gradually reduced, with the revival of interest in the parish. The Rev. Chas. B. Mee, recently of the Diocese of New York, has been appointed Missionary along the line of the St. Joseph and Western railroad. He was accompanied to his field of labor by the Rev. F. O. Osborne, of Atchison, who took the preliminary step for organizing a Mission at Troy, and at Hiawatha. Both of these towns are county seats, and they have long been neglected by the Diocese. The out-look is very favorable for the planting of the Church. A fund of \$800 has been raised at Hiawatha, and it is expected that a church building will be erected immediately.

A simultaneous meeting of the Standing Committees, the Cathedral Chapter, and the Executive Missionary Committee, called together in Topeka, on April 22d and 23d, the following persons: Rev. A. Beatty, D. D., of Lawrence, Rev. F. O. Osborne of Atchison, Rev. T. W. Barry of Leavenworth, Rev. J. H. Lee of Manhattan, Rev. L. L. Holden of Williamsburg, Rev. T. Burrows of Emporia, Rev. A. Brown of Topeka, Mr. A. Todd, Manhattan, T. E. Stimpson, Lawrence, and Messrs. Giles, Stone, and Farnsworth, of Topeka.

The Standing Committee recommended to the Bishop, for Ordination, Mr. Isaac M. Frey, formerly a Congregational minister, who was admitted six months ago, as a candidate for Holy Orders. His Ordination will take place early in May. The Standing Committee recommended for admission to candidacy, Mr. Chas. C. Hahn.

The Cathedral Chapter discussed mission work in the city of Topeka, and took order for securing a Charter. The position of Dean of the Cathedral, made vacant by the death of the Rev. J. F. Walker, is as yet unfilled. It is hoped the vacancy may not continue much longer.

The Executive Missionary Committee discussed the outlook of mission-work in the Diocese. Complaint is made, that few families do much towards sustaining Diocesan Missions. The need of men and money for the promotion of Diocesan mission-work was never greater than at the present time. There are sixteen points in the Diocese, where church buildings are needed. During the present year it is expected that churches will be built at the following points: Ottawa, Baxter Springs, Winfield, Beloit, Hiawatha, Council Grove, Eureka, and Newton.

It is expected that the Rev. John Bennett, of Cameron, Mo., will assume the Rectorship of St. Paul's Church, Wyandotte. The Rev. John Bakewell, D. D., of Trenton, N. J., son-in-law of Bishop Vail, has been visiting his friends in Topeka and Atchison; of which parishes he was Rector for several years.

The Diocesan Convention will meet in Grace Cathedral, Topeka, on Wednesday, June 30th.

The Possibilities of the Telephone.

From our New York Correspondent.

It may yet become a question, whether the invention of the telephone is going to do away with the necessity of public worship; or whether the command, not to forsake the assembling of ourselves together, as the manner of some is, is still in vogue. On Sunday, March 18th, some telephones in Plymouth church, Brooklyn, were put in connection with instruments in the northern part of this city, and in Elizabeth and Orange, New Jersey. The result was, that not only the sermons, but the entire services, the singing and outbursts of applause, at the good hits, were heard in these distant places without the escape of a word or a sound. This is especially true of Elizabeth; in some other places there was some confusion in the sounds. It is easy to imagine what a revolution the invention may make, not only

in church-going, but in the attendance upon concerts and theatres. As the sexton said on Sunday, when he saw the success of the fifty telephones, "I am afraid that this will be the end of our prosperity as a church; for who will pay \$600 for a pew, when he can have a telephone, and listen in his own parlor?" No less a revolution may be effected in the conduct of the press. The debates in the next General Convention may be heard in the office of the LIVING CHURCH, as well as in New York, and what an expense of telegrams and short-hand reporters will be saved. There is no telling whereunto this thing may grow, nor what mighty changes it will effect. It is the age of wonderful inventions; and, in the future, will be known as such. If the sermon and services of a church can be distinctly heard for miles upon miles, as was done on Sunday last, through the agency of a telephone, he would be a bold man, who would attempt to limit the progress in this direction, in the years to come. There is no reason why a whole world should not be in attendance at the next Lambeth Council; nor why we in New York should not listen to the debates upon the Provincial question, in your next Convention. Of course the telephone may have its drawbacks, as do other great blessings. There is such a thing as hearing too much. Bad news travels apace even by telegraph. The idea of privacy in any conversation must be abandoned. However remote you may appear to be, you may be in the near vicinity of a telephone, and every word you utter (perhaps, in the ears of a friend), may be heard by the wife, who waits for you at home. What would be the good of stories about the "club" or the "lodge," if not only her heart, but her ears went with you. There is no limit to telephonic possibilities.

The *Advance*, some time ago, advocated the appointment of the customary State Fast Day on Good Friday, thus securing the largest possible unanimity of its observance by Christians of all denominations. We quote:

"Governor Loring, of Massachusetts, designates this year April 9 as the special occasion for 'fasting, humiliation and prayer' on the part of the good people of that commonwealth. But why not have named March 26 instead? While there are points enough, in respect to which we differ radically, from our Roman Catholic brethren, and from high church Episcopalians, yet we are glad of occasions which may bring into prominence the points of vital moment, wherein we are all agreed. Moreover, as we now happily have a yearly thanksgiving Feast Day, designated in unison by the National and the State governments, what could be more befitting than that we should have, 'each year in the spring, a corresponding devout Fast Day?'"

The LIVING CHURCH cannot suggest any reason "why not." On the contrary, it believes that in this observance, as in many others, Christians "of all denominations" might agree, and ought to agree. The observance of the Church Festivals and Fasts is gradually returning, and we trust it will not be many centuries before the differences brought about by the self-will of sectarianism, will disappear, that there may be one Fold and one Shepherd.

Really goodnatured people (a class to which we flatter ourselves we belong) are sometimes so very good-natured, that they are not unwilling to tell a story even against themselves. And this, we propose to do, now.

Some weeks ago, we received the following brief note from an esteemed correspondent in the East:

"I enclose with this the Paper received last week, instead of the LIVING CHURCH. I can imagine why such a sheet should be sent to a Jew (except the 'Hog Market' report), just before the Passover, but, for myself, I confess to an earnest longing for the Easter number of the LIVING CHURCH. The *American Stockman*, 'devoted to Live-Stock and kindred interests,' is all very well in its way. Of course, if the LIVING CHURCH is to issue a 'Stock' journal, it will relate to *Live Stock* exclusively. Seriously, please send me a copy of the Easter number of the LIVING CHURCH, in place of the *Stockman*, sent by one of those unpreventable mistakes that will happen in publishing offices. Yours etc."

Our readers cannot fail to acknowledge that this correspondent is as good-natured as we have shown ourselves to be. In fact, we hold him up as a pattern-man. How many—we fear, even of our readers—upon encountering such a disappointment as that to which he was subjected, would have (metaphorically) torn their hair, and written, on the spur of the moment, a cross, ill-conditioned note, threatening to throw up their paper! The fact is, that the accident happened—as, alas! so many similar accidents have happened—in the mailing-office; for the shortcomings of which we are only indirectly responsible. We hope that our subscribers will bear in mind that "Charity suffereth long, and is kind."

An old bachelor said he once fell in love with a young lady, but abandoned all idea of marrying her, when he found that she and all her family were opposed to it.

Church Calendar.

1880.

Table with 2 columns: Date and Event. Includes entries for April 30 (Friday—Fast), May 1 (SS. PHILIP AND JAMES), May 2 (5th Sunday after Easter), etc.

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. ACTS 1. 9.

Truly, if we could ever live in this day, all were joy. It is the crown of all joys, the joy of all creation, the wonder of the blessed angels, the union of all being, the finishing of the earthly course of the Son of God, His entrance into glory.

DR. PUSEY.

Hail the day that sees him rise To His throne above the skies; Christ the Lamb for sinners given, Enters now the highest heaven. Alleluia!

Lo! the heaven its Lord receives, Yet He loves the earth He leaves; Though returning to His Throne, Still He calls mankind His own. Alleluia! C. WESLEY.

The festival of the Ascension has been much disused. Christmas, Good Friday, Easter, are kept everywhere; not so Ascension Day. There is a peculiar sadness about this indifference to our Saviour's day of triumph and exaltation.

Marriage and Divorce.

Correspondence of the LIVING CHURCH.

A communication on the above subject, containing several questions, appeared in the LIVING CHURCH some time ago. Its writer correctly states the Church of Rome to teach that, while adultery may be just cause for a life-long separation, it is for divorce a mensa et thoro, yet it does not dissolve the bond of Matrimony, and re-marriage is inadmissible.

In the Primitive Church, divorce a mensa et thoro, for adultery, was universally allowed. As to re-marriage of the innocent party, in such a case, opinions differed. Many Fathers (notably St. Augustine), held the marriage bond to be absolutely indissoluble, save by death, and denied to the innocent party in a divorce for adultery, the right of re-marriage.

xix, as good and able men do now. The Church of Rome has followed St. Augustine's teaching, and can appeal to many authorities; but certainly cannot claim that her rule is one which prevails always and everywhere in the Primitive Church.

Second: The Greek Church does allow the re-marriage of the innocent party. The Abbe Guittie, in his "Exposition de la Doctrine de l'Eglise Catholique Orthodoxe," says—"according to the discipline of the Eastern Church, in conformity with the teaching of Councils and Fathers, in the case of the adultery of one of the parties, the other can contract a new marriage; but the guilty is never allowed to do this."

And the Canon of the Council of Trent on this subject was carefully drawn up in an unusual style (employed in only one other Canon), to avoid coming into violent collision with the Greeks. Instead of anathematizing those who teach that marriage may be dissolved by adultery, the Canon contents itself with anathematizing such as affirm that the Roman Church errs in not granting any such dissolution.

The position taken in the Canons of our own Church, therefore, finds not a few sanctions and defenders in the undivided Church of the early days; is opposed to no decree of a General Council, and exactly coincides with that of the great Oriental Communion.

But the practice (which it is to be feared a few of our clergy sometimes weakly falls into), of evading the Canon, by accepting improper and valueless proofs that a divorce has been granted for adultery, does much to blind people to the Scriptural and Catholic teaching of the Church.

And unless it is put down with a strong hand, it will cause a demand for an absolute prohibition of re-marriage of parties divorced (no matter for what reason), as the only effective way of bringing the Church squarely against the currents of rottenness now sweeping over the land. The only proof that a clergyman has a right to accept, of the fact that a divorce was granted for the cause of adultery, is a certified copy of the decree of the court.

CAMERON MANN.

Pastoral Changes.

A little anecdote that is going the rounds in connection with a certain town in New York, is a good illustration of something more than the beauties of the itinerant system, that is in vogue as well in the Church as in the denominations around us.

Ministers proposing to settle there, are advised not to unpack their libraries, nor to commence housekeeping, as their stay will be but temporary. Is it a small town, but it has seven "churches", of various kinds; and, during the past year, has had five new ministers.

The senior pastor in the town has been in residence but two years, scarcely long enough to become personally acquainted with the members of a congregation of the ordinary size. One of the strongest elements of ministerial usefulness grows out of personal influence and character; out of the hold the minister has upon his people, from having shared their joys and sorrows. He has been with them in sickness, he has stood by the grave of their dead; he has received their little ones into the bosom of the Church; he has blessed their bridal, and in a hundred ways is associated with their lives.

He has become one of them, and is looked upon as a member, perhaps as the father of his flock. He is upon all occasions their counsellor and friend, whom young and old alike may consult, and profit by his wise and faithful teachings. It is an influence which is not easily broken. Those who are somewhat advanced in life will call to mind illustrations of it in many a parish. A call to it was a call for life, and death only could break the tie that was thus formed. It was as sacred as the marriage tie, and was as easily dissolved. But we have changed all that; and clerical changes are the rule, to the utter loss of that influence and strength, which a long pastorate only can give.

WHAT AILED HER EYES.—A young lady here went one day to an oculist with a trouble with her eyes that threatened frightful results. She was already in a state where reading was out of the question, and other entertainment was fast becoming a torment. The oculist looked

at her with his professional wisdom, asked her various questions, and then suddenly amazed her by asking her to put out her foot. The foot in its kid boot with a wicked little high heel was thrust forth. The doctor eyed it a moment with a stolid face. "Go home," he said, "and take off those heels; keep them off for a month, and then come to me again, and we'll see how the eyes are!" In a month the eyes were well, and the young lady learned by her experience and little wise talk how near she had come to having no eyes at all. It serves to show that there is the possibility that with that instrument of torture constantly at work in the centre of the foot, where so many delicate nerves and tendons lie that are so intimately connected with all the other delicate nerves of the body, there must presently come some disarrangement and disease that may work fatal mischief with the health.—Boston Letter.

Mission to Deaf-Mutes.

The Rev. Mr. Mann continues to prosecute his faithful work among this interesting class. On the 15th ult, he held a service at Rockford, in this diocese, and baptized one person. Also, the same at St. James' Church in this city, on the 3d Sunday in Lent. Since then, he has held a combined service at Plymouth, Indiana, such as he had previously held at East Saginaw, Michigan. By "a combined service" is meant, a service for those who have the gift of hearing and speech, as well as for deaf-mutes. Both join together in worship; the service being read orally by a "hearing" clergyman, and interpreted by the deaf-mute minister, for the eye-hearers. An Address, prepared by Mr. Mann himself is then presented in the same manner. In this way, information reaches Church-people about a work, of which they know but little. No religious body outside the Church has undertaken, in any equal degree, to reach deaf-mutes spiritually.

A Correction.

Correspondence of the Living Church.

Either the printer, or my own inadvertence, makes me say, in the LIVING CHURCH of April 21st, "The Sacred Name of our God, the words Resurrection, Paradise, Heaven, Immortality, are Christian terms expressive of distinctively Christian ideas."

It should have been that for us, for a Christian people, they are "Christian terms expressive of distinctively Christian ideas." A. W. S.

The dictionary of the future it would seem, is to be a Pronouncing Dictionary; not however, by outlandish combinations of letters; the dictionary of the future is actually to talk. The phonograph, heretofore but a plaything because of the perishableness of the impressions on the tin-foil, is to be utilized. Some one has invented a process by which, stearine being substituted for the foil, the impressions can be electrotyped, and that, at a cost so trifling, that the prospect of a talking dictionary looms up as quite possible to be realized. The student of a foreign language, no longer dependent on a native for correct accent, will have but to turn the crank of his dictionary for what he wants; be it the liquid Italian, the pure Persian, or the guttural Teutonic. Does the idea seem a wild one? In these days it will never do to smile incredulously at any of the "fairy tales of science."

KIDNEY-WORT advertisement. The Only Remedy THAT ACTS AT THE SAME TIME ON THE LIVER, THE BOWELS, and the KIDNEYS. Includes text about kidney ailments and a list of symptoms.

PAINTING, GRAINING, Glazing, Kalsomining, & Paper-Hanging. Also always on hand a full line of WALL PAPER, WINDOW SHADES, Pictures and Picture Frames, WINDOW CORNICES, Etc. C. P. BRANT, 216 Randolph St., Detroit, Mich.

FRIZELLE'S Drug Store, 99 WOODWARD AVENUE, COMPLETE STOCK OF Drugs, Chemicals, Toilet Articles, and Perfumes. I. COLBY, Merchant Tailor, ROOM ONE MERRILL BLOCK, THE LARGEST AND FINEST STOCK OF GOODS IN THE CITY TO SELECT FROM. BUSINESS SUITS \$18 to \$25. CLERICAL SUITS A SPECIALTY.

JOHN BLESSED, 251 Woodward Ave., Cor. High Street, SELLS BEST FAMILY FLOUR, CONDENSED MILK, VERMONT MAPLE SYRUP, etc. Includes a list of various goods and their prices.

THE NORTHWESTERN Mutual Benefit Association, LIFE INSURANCE. Furnishes the Cheapest and most Reliable. ALL CERTIFICATES ON THE Endowment Plan. Membership Fee \$10. Assessments at each death \$1.

Detroit City R'y. Time Tables. Jefferson Avenue, 2 1/2 Miles. Leaves going East, West, South, North. Includes schedules for various routes and times.

CHICAGO BURLINGTON AND QUINCY R.R. THROUGH CARS TO Kansas City, Topeka, Atchison, St. Joseph, and the shore line to all points on the Missouri, Kansas & Texas, and Houston & Texas Central. PULLMAN PALACE SLEEPING CARS, C. B. & Q. Drawing Room Cars, etc.

BETROIT R. R. TIME TABLES. DETROIT AND BAY CITY RAILROAD. Short line to the Saginaw Valley. Trains leave Third street depot as follows: By Detroit time, and pass Woodward ave. depot 20 minutes later.

LAKE SHORE & MICHIGAN SOUTHERN. Depot foot of Brush street. Trains run by Detroit time on and after Nov. 9, 1879, trains will run as follows: Buffalo Ex.—Ar. 1.30 p.m., Lv. 7.50 a.m. Adrian, Cleve land and Buffalo Ex.—Ar. 8.15 p.m., Lv. 3.10 p.m. Fayette Chicago and Cincinnati Ex.—Ar. 10.50 a.m., Lv. 6.40 p.m.

CANADA SOUTHERN RAILWAY. Depot foot of Third street. Detroit time. Buffalo Trains. Atlantic Ex.—Lv. 4 a.m., Ar. 7.50 a.m. Fast Day Ex.—Lv. 12 p.m., Ar. 4.35 p.m. Lightning Ex.—Lv. 11 p.m., Ar. 9.25 a.m.

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The Ascension.

Lift up your heads, O gates! Be lifted high,
Ye everlasting doors! The King draws nigh.
Angelic choirs attend Him to the sky.

Sing, O ye heavens! Be joyful, all ye lands!
Ye ransomed people, shout and clap your hands!
High over all the King of Glory stands.

Who is the King of Glory? Even He
Before whose banner Death and Hell shall flee:
Who was and is and evermore shall be.

He comes with power, who dwelt on earth un-
known,
Despised by men, rejected by His own,—
The Prince of Peace, victorious to His Throne!

The Lord ascends! His work on earth is done;
The Lord ascends! His reign on earth begun,
His people ransomed, and His Kingdom won!

O earth, rejoice! Ye isles thereof be glad!
O Zion, lift thy head, no longer sad;
Behold thy King, in strength and beauty clad.

Behold thy King! Though passed from human
sight,
By faith behold Him, robed in regal might,
The King of Kings upon His Throne of Light.

Lift up your heads, O gates! Wide open swing,
Ye doors of heaven! While men and angels sing
All glory, honor, praise and power, to their vic-
torious King.

The Living Church.

May 6, 1880.

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

Bishop Welles' Cathedral Sermon.

The beloved and honored diocesan of Wisconsin preached a sermon in Trinity Church, Cleveland, O., on the fourth Sunday after Easter, on the Cathedral System. A large number of the clergy and a full congregation listened with great interest. After exhibiting the Church as the continuation of the Incarnate Life of its Divine Head, he showed how it was propagated through the ceaseless episcopate, and how every Bishop must have his "local habitation"—his seat or CATHEDRAL—at the chief centre of his work. The Cathedral idea is essentially the missionary—which is the Christian-idea. He traced the growth of the idea in Wisconsin from the time of Bishop Kemper; of the essay of the Rev. Dr. Adams on the subject; of the memorial of the diocese to the General Convention of 1868; and of Bishop Armitage's acceptance of the episcopate with direct reference to the establishment of the Cathedral. On his elevation to the episcopate, Bishop Welles found himself in an atmosphere of cathedral thought, study, and experiment. After considerable "experience" in the matter, he is certainly in a position to give expression to some definite opinions. Our readers will feel much interest to know what these are.

First, the Bishop holds that the Cathedral is valuable only in proportion to what it proves itself able to accomplish. It must not be "a mere convocation of dignities, with great titles."

"It must have the power in its organization to confer the dignity which belongs to self-sacrifice. It must develop the old-time enthusiasm which marked the beginning of Christianity. As the Bishop's Church, and hence the Diocesan Church, it must, as the recognized centre of Diocesan life, in its organization, regard the entire Diocese and not the particular congregation ordinarily worshipping there. It must, as the Bishop's Church, bring work to the front, and crown it, in the aim and purpose, and substance, of its existence; and in the place of the capital of money, which it may not have, it will, by God's blessing, be able, always, to command the capital of self-denial."

That is a grand thought—"the capital of self-denial!" When that idea gets firmly fastened in the minds of our clergy, there will be no more fear of the money-power of worldly laymen.

Second, the Cathedral should be the Diocesan Capital. Around it should gather the institution of the Diocese. It should supply a free church "where the mercantile principle of the QUID PRO QUO is not regarded." There should be a clergy-house and Diocesan offices.

Third, as to the work of the Cathedral, Missionary work in the see city and its suburbs should evidently be done from the Cathedral centre.

"There is no estimating what might be done if there was SOME ONE in all our large cities, who was INDIVIDUALLY respons-

ible for all unoccupied ground. The individual parish may say, 'I am doing what I can, let others do as much.' The Bishop, by means of his clergy, can take up work which is left undone; for it is all HIS WORK. And an organization which places him in his rightful position, and furnishes him with the means of doing that, in the Church's way, for which the Church holds him responsible, should commend itself to every devout member of the Church."

The organization should be as simple as possible—a corporation to hold the property; a congregation organized, but not parochially, entitled to representation; a chapter consisting of those who are immediately engaged in Cathedral work. There must be no attempt to organize beyond present needs and present light. The final organization must be the fruit of experience and careful development. The Cathedral system is a return to the old way, and must bring great blessings to the Church. The return to primitive and catholic ways will demand a great sacrifice of love and forbearance; and considerable time will be required to overcome the feverish animosity of opposition. But time and sacrifice are not wasted in this service, and its sufferings are not worthy to be compared with its rewards.

The sermon is one which ought to be widely circulated. It is creditable alike to the head and the heart of the wise and patient Bishop of Wisconsin.

A Happy Family.

The "reform" undertaken by certain malcontents, who went out from us because they were not of us, does not seem to have been a thorough one. The "proposed book" of 1785, notwithstanding all the subsequent tinkering it received, still contains some of those horrid "germs," and consequently the new sect is distracted by the dissensions of "High" and "Low" parties. It is announced to be an "Issue as to Fundamentals in the R. E. C." We are pleased to notice that the Chicago element is decidedly on the side of the conservatives, a fact no doubt attributable to the tonic influence of the circumambient air of this western region. Who knows but that this treatment by the inhalation process may finally purify their blood, purge their vision and bring them back to the Old Church?

The radical wing is represented by a paper published in Philadelphia, which issues this flamboyant war-cry: "Nothing shall divert or deter us from the effort to bring our Church in its doctrine, discipline, and worship, IN PERFECT ACCORDANCE WITH THE SCRIPTURES!"

Whereupon a High-Churchman, who euphoniously styles himself "B. Aycrigg," waxeth wroth at the insinuation that the "R. E. C." after all the travail of years, has failed to become a "Scripture" body, comes back upon the Philadelphia brother with the crushing enquiry: "Does this signify 'in perfect accordance' with the personal views of the writer, without regard to the call to organize, which was a COMPACT, which was signed by all who took a part in the organization of the Reformed Episcopal Church, and was confirmed at the organization by the Declaration of Principles, which was declared unanimously to be the 'basis of the organization of the R. E. Church,' and was ordered to be 'printed in every edition of the Prayer Book, and in all the documents of the General Council.?"

To this the Low Churchman replies, "Just so!" and further adds:

"We meant the determination to be expressive of all that it says, and all that it implies or can be made to imply. We do not shrink from any logical deduction and consequence. The words 'in perfect accordance' do signify, the personal, special, particular, distinctive, peculiar, idiosyncratic views of the writer, without respect to the views of any other individual or association of uninspired men and brethren. No formula or statement of doctrine on any subject made by man is infallible, and no such agglomeration of views of few or many is the standard of one's faith and practice. We have the right, and it is duty to hew away at the compacts and confederacies of men just as the ancient prophets did, and not say a confederacy to everything which other people shout a confederacy."

To which B. Aycrigg dissents with emphasis. He has had enough of this business of "hewing away." They all hewed away at the old Church and the old Prayer Book, until they hewed off the decaying old limb on which they were perched, and now, having nothing else to hew, they

have begun to hew the dead old limb. This is too much for Aycrigg. He begins to see things with new eyes. The City of Brotherly Love ought to be ashamed at lifting its axe against the Fellowship of Chicago. He dissents. Nay, hear him further:

"I hold that such action would be faithless, factious, revolutionary, anarchical, distracting and destructive to the very existence of any organization, although it be nothing but a village debating society; and in a religious organization, would involve the sin of schism as defined by Apostolic authority."

Really, we experience a deep emotion of pity for these brethren of the conservative side. Naturally of a compassionate turn, the LIVING CHURCH could hardly have refrained from pitying Haman when he was led to the gallows which he had erected for Mordecai, and, by parity of reasoning, ought to commiserate these schismatics who are trembling at the prospect of schism. Others may smile, and hint that they are "hoist with their own petard," but as for us we extend our condolences to all the host of "bishops," to B. Aycrigg, and all the other distinguished laity, and trust that they may yet find another powerful tonic for the toning up of their shattered nerves.

Some Facts About Maine.

We see, by a letter from the Rev. C. W. Hayes, published in the Baltimore "Church News," that a Philadelphia "R. E." journal, various "R. C." papers, and the New York "Guardian" (par nobile fratrum), have done their best, singly and collectively, to smudge the fair fame of the Diocese of Maine, by giving currency to the statement that, during the past year, it has had a net loss of eight communicants, and in four years, a gain of less than one hundred. Mr. Hayes, who, as Secretary of the Diocese, has the fullest opportunities of arriving at the true state of the case, shows how false are the conclusions that it is intended should be drawn from the above premises. It appears that, owing to the constant emigration from the State of Maine, its population, during the past twenty years, has certainly not increased, and has probably diminished. "The census of 1879" says Mr. Hayes, "gave a net loss of 1364 as compared with that of 1860; the census now beginning will probably give nearly the same result."

In making a calculation of this nature, such a statement is a very important factor; and when, in addition to this, we become acquainted with a few further facts affecting the diocese of Maine, we shall see, beyond a peradventure, that the Reformed organ, the un-Reformed organ, and their New York sympathizer, have all "reckoned without their host." We cannot do better than quote two or three paragraphs of Mr. Hayes' letter:

"During the thirteen years of Bishop Neely's episcopate, there have been 2160 persons confirmed, and 1814 admitted as new communicants. In the same time 1617 have removed, and 951 been received, making a net loss by removals of 666. Yet the number of communicants in 1879 was 2107, against 1527 in 1867, showing a net gain of 580 in twelve years, or 38 per cent. Had the removals into the diocese balanced those out of it, the increase would have been 1246, or nearly eighty-two per cent. And this eighty-two per cent. represents, at the very least, the gain which has been made in Maine to the Church, though other dioceses have reaped the greater part of the benefit, instead of herself.

Even in these last four years there have been 605 persons confirmed, or thirty per cent. of the whole number of communicants in 1875; yet the net loss by removals has balanced this gain within 100."

"Let me just add one or two other items of the present episcopate of Maine. Bishop Neely found here regular services at fifteen points in the whole State. There were 19 parishes, several only nominal, and no organized missions. There are now 35 parishes and organized missions, all but one or two of which have regular services. The sixteen churches have increased to thirty-one, the one rectory to eleven, and the Church property as a whole, threefold. A diocesan school for girls has been established and maintained successfully, though under great difficulties. None of these things can pretend to be a measure of spiritual growth, but they may help to show that the "hard soil" of Maine is not utterly sterile for the Church, nor the Church herself dead or dying."

Racine College.

It is with no little gratification that we learn of Prof. Converse's determination not to sever his relations with Racine College. His long connection with the institution, remarkable ability as an instructor, and intimate knowledge of the methods of administration, which, under the lamented DeKoven, gave the College such success, render his continuance as a co-laborer with the efficient and earnest Warden, Dr. Parker, highly desirable. We congratulate Dr. Parker, who was called to a trying position as the successor of so distinguished an educator, and who was emboldened to undertake the task by reason of his deep affection for the friend of many years, that he is to have the continued co-operation of all the old faculty. Dr. Elmendorf, in the department of philosophy and literature, is unexcelled in attainments and capacity of instruction. The venerable Dr. Falk has been approved by many years of faithful work and loving devotion. Mr. Luther, in the chair of mathematics and physics, has earned an enviable reputation for ability in thoroughly training his pupils. Nor should we omit to mention the excellent and laborious professor of chemistry, Mr. Hendley.

Passing from the College to the Grammar School, we regret to learn that there is a possibility that Head Master McDowell may sever his connection with the institution. We hope he may be induced to remain, as he has shown himself so finely qualified for the position. The familiar names of Hall, Piper, Mead, and Gold, so long identified with the labors of Dr. De Koven, give continual guarantee of the efficiency of the schools.

It was anticipated that the death of the late Warden would be succeeded by a serious diminution of patronage. There was some decrease, but it was a tribute to his memory that the broken ranks were nearly filled, parents believing that the spirit and methods of De Koven would continue to characterize the work of the Institution; nor were they mistaken in the expectation.

The Church in the North West has a great deal at stake in Racine. It is in many respects its noblest representative in the line of education, and it becomes her to build strong and wisely on the foundations that have been laid. The LIVING CHURCH utters these words unsolicited and without other inspiration than that of a profound interest in Church Education.

THE New York "Independent," in a recent number, noted the fact that the late Dean of York left \$2,500,000 to his heirs; leaving it to its readers to infer what they might choose. Professor Gray, writing to the "Independent," says:—"One single line like this may state the exact truth, and yet may give to most readers the suggestio falsi, that this great sum of money was accumulated from official position in the Church. The reader would not know that the late Dean of York was the heir of a very large property, when appointed to this office; and that he has expended in church-building and restoration, hospitality, and other liberality in good works, many times the amount of his salary and endowments as Dean."

We have lately received a letter, and a very cheerful one, from a clergyman in a southern diocese who has been confined to the house by sickness for the past six months, and is living on a salary of \$200, with eleven in the family. He labors with his hands on a little farm, which enables him to keep his family without actual suffering. His chief concern at the time of writing, seemed to be that his little flock had missed the Lenten ministrations through his illness, and that he could not remit subscription to the LIVING CHURCH. His letter is worth a year's subscription, and we receipt the bill.

SUBSCRIBERS, on receiving bills, will please do us the favor to respond promptly; either to send renewal, to order discontinuance, or to ask for extension of time. We will not take any name off the list where we have a definite request to continue, with promise of payment; but we cannot continue long to send the paper to those who make no response.

AT the annual commencement of the Jefferson Medical College, Philadelphia, the degree of Doctor of Divinity was conferred on the Rev. John Andrew Harris, rector of St. Paul's church, Chestnut Hill.

Brief Mention.

There are two denominations in Canada, each one calling itself "the Reformed Episcopal Church." One of them consists of twelve congregations, "few in number and without much means," as an adherent writes. The other consists of one congregation at the head of which is a certain B. B. Usher, M. D., formerly of Aurora, Ill. This Usher "switched off" from the main track and put himself under a "Bishop Gregg," who, it seems, was himself a "switch off" from poor Bishop Cummins' "church." Usher took the property with him, and there was a law-suit. The Canadian Court has just decided that the property belongs to the original—"R. E. C." and Usher must seek other pastures. They seem to have better law in Canada than in Illinois.—A "Liberal" preacher in Indiana threatens to resign unless his people will refuse to call themselves Christians, will discard the Bible as authority, and will release him from the duty of prayer. The flock is divided as to the demand.—Young Kalloch, who shot De Young, in San Francisco, is, like his father, a Baptist minister.—Dean Howson concluded the Bohlen Lectures in Philadelphia on the 24th ult. His subject was "The Value of the Book of Acts as Evidences of Christianity."—"A 'Low Churchman' writes that it seems to him as he has studied the times that "the Evangelical interest are imperilled more from Broad Church sources than from the Ritualistic." It is better to believe too much than too little.—Professor Swing, referring to the peaceful condition of the political, social, and theological world, remarks: "The lion has lain down near the lamb, not because he will never be a lion any more, but because he does not feel hungry."—The bill for taxing the New York churches has failed to pass the Senate.—A new Church paper is announced somewhere at the South. We have not seen it and do not remember the particulars. It never rains but it pours!—The LIVING CHURCH was "moving" last week, and some items and correspondence may have been overlooked. Besides the change in locality of the office, a printing room has been opened and the entire outfit of the paper, with considerable new type, has been purchased. We are now fully equipped and ready for any amount of business that the brethren may put into our hands.—A Committee has been formed in France for the defence of religious liberty. It consists of nineteen members, most of whom are "legitimatists."—The time for the Annual Convention is at hand in many of the Dioceses, and parochial reports and assessments need looking after. The officers of the Church, clerical and lay, should attend to their respective duties promptly and thoroughly, and should take a pride and pleasure in doing them in a business-like way.—We give, this week, an interesting report of the late Missionary Conference in Detroit. We need not apologize for its length; it is excellent reading.—Under date of March 18th, Bishop Penick writes: "Please publish in the Church papers my address as No. 23 Bible House, New York, until further heardfrom."—The STANDARD OF THE CROSS, speaking of the Conference at Detroit, says: The remark may be ventured that the presence in the chancel together of the Bishop of Ohio, of Southern Ohio, of Michigan, and of Western Michigan, was uniquely indicative of an assimilation in Church matters of the dioceses of two States already remarkably alike in their population and in their civil history.—The STANDARD OF THE CROSS appears to have made some editorial changes. The names of Rev. C. M. Butler, D.D., Rev. C. G. Currie, D.D., Rev. W. W. Farr, D.D., Rev. W. N. McCvickar, and Rev. W. F. Paddock, D.D., all of Philadelphia, are announced as "Editorial Contributors."—The average attendance during Lent in St. Luke's church, Rochester, was three hundred.—Bishop Coxe, being partially restored to health, has resumed his visitations.—Bishop Brown requested the Indians of Oneida Mission to abstain from their usual daily labors on Good Friday, and they complied. The services were of a most solemn character. On Easter 95 received the Communion. This mission under Mr. Good-nough's faithful labors and Bishop Brown's as faithful care is one of the Church's most prosperous missions.—In the Diocese of Fond du Lac, \$457 were contributed for Diocesan Missions in the month of March.

The Mexican Liturgy.

The Bishop of Ohio is a member of the Mexican Commission, and of course has had possession of the facts all along. It seems to us to be unfortunate, that the repeated demands for light have been so coldly met. It is not fair to characterize the natural curiosity of hundreds, as "opposition" to the Mexican Church. It is a fact, however, that many who had no disposition to feel unfriendly began to suspect that our Church was being trifled with, just because of the strange reticence that has been observed. Probably, the Assistant Bishop of Kentucky was somewhat influenced by such a fear, and wrote to the Bishop of Ohio for "light." What the outspoken Press has not been able to procure, the Assistant Bishop of Kentucky gets in a twinkling, and the LIVING CHURCH lays it before its readers; only premising, that, if these facts have been "often published," we, who have all the Church papers and magazines on our table, have strangely failed to notice it.

One word more. We see no reason why the Mexican Liturgy should be withheld from the Press of the Church, when the Bishop of Ohio publishes, in the last "Standard of the Cross," the Old Catholic Mass, which, Bishop Herzog announces, is soon to be adopted.

To the Right Reverend T. U. Dudley, D. D., Assistant Bishop of Kentucky:

MY DEAR BISHOP—The Mexican Commission is responsible to the body that appointed it, and will report in full to it. Meanwhile the public journals have been supplied from sources sufficiently authentic, with all the facts in the case—and what I now state is only a repetition of what has been often published. The Book of Prayers alluded to in your paper of last week is not the Liturgy of the Church in Mexico. It is a book compiled in the first years of the movement merely to enable the then feeble community to have some common worship until a Liturgy could be prepared. Its objectionable features are sufficiently accounted for by the repulsion which they felt to the errors of Romanism from which they were just escaping. Political reasons made it inexpedient that at that juncture either of the Anglican Liturgies (the English or the American) should be pressed upon their use.

In the conferences that passed between Dr. Riley and Signor Valdespino, then Bishops elect, and the Mexican Commission (resulting from a correspondence chiefly inspired by the late Bishop of Maryland) the general form and many principal details of a Liturgy were arranged; and so in its principles and in the critical portions of the Baptismal and Communion Offices. But it is not perfect, and cannot be until the return of Bishop Riley to Mexico, when, under the constitution of that Church, the Bishop, and the two Bishops-elect in Council will have full power to act. As therefore the Liturgy is not at present perfect in details, the press in this country would not show wisdom in discussing it. So soon as the Liturgy shall be reported to the Commission, and by them to the House of Bishops, it will of course be presented to our Church.

It is to be remembered that we are dealing not with an ordinary Mission over which we have all authority, but with a Sister Church. That Church is not only independent, but particularly sensitive. It needs brotherly help, but will not accept authoritative interference. Moreover, the nation of which it is part, has already suffered from the violence of its neighbor on the north, and is somewhat suspicious. Consequently, even were the Church of Jesus desirous to follow all the examples of the Church in this country (which it is not) it would be an act of serious impolicy to do so. Nevertheless, as to the Communion Office, that Church does at present use the Office of the Church of England, or our own.

Bishop Riley is detained in England, by the effort to supply a deficiency in funds necessary to carry on the work, which he is no longer able to supply out of his own means. It is in every way desirable that he shall return and devote himself to the consolidation of the Church in Mexico. But his return is delayed, and his labors are rendered more difficult, because of an opposition inaugurated in London, of the same character as that which has been repeated here. This Book of Prayers has been sent over to London, and misrepresented as the Liturgy of the Church in Mexico. But this work of building up a true Church of Jesus in our neighboring republic is of God, and through much tribulation that faithful Church will certainly attain what it is longing for, a pure Liturgy and an orderly Ministry.

I am faithfully and respectfully your brother,
G. T. BEDELL.

Canvassers Wanted.

The LIVING CHURCH, having made arrangements to extend its business and circulation to a far greater extent than it has been heretofore prepared to do, wishes to secure the services of competent men and women in every diocese, to represent its interests and to solicit subscriptions. To experienced and successful canvassers who will undertake to devote their entire time to the interests of the Paper, very liberal terms will be offered. Address the Chicago office, enclosing stamp for reply, and giving references and plan of work.
C. W. LEFFINGWELL,
Proprietor.

All Around the World.

We have fallen on a cyclone period. East, West, and North-west have all been visited, while the Pacific coast has had severe snow-storms. Some of them have been unusually destructive.—As was expected, Gladstone has been appointed Premier, and already the new Liberal Cabinet is formed and work begun.—Gortschakoff still lives.—Spanish troops and the insurgents in Cuba have been having more skirmishes without any definite result. Spain has issued £16,000,000 Cuban stock, most of which it is said has been already taken. Much talk has been created by an alleged confession of Otero indicating a Nihilist party in Spain; it is claimed to be a forgery.—The reported death of King Theobaw is denied, though there is little doubt about the seven hundred slain as a propitiatory offering.—A terrible disaster took place in New York on the 21st ult. The front wall of Madison Square Garden fell, during the progress of a fair; many were killed and injured, and several valuable paintings were destroyed.—Two thousand French Canadians have left Montreal for the manufacturing districts of Massachusetts, during the last three weeks.—A large section of the city of Hull, Ontario, was destroyed by fire on the 21st ultimo, three hundred buildings were consumed.—The Weavers' Union of Macclesfield, England, has found it necessary to increase the fund for furnishing passage to America of expert silk weavers; an additional sum of £150 has been voted. A large number of weavers are on their way, with places awaiting them at Paterson, New Jersey.—An antique cat, fifty-four years old, died last week at Marion, Alabama.—A bed of pure salt, ninety feet in thickness, has been found at Petrolia, Ontario.—From the 15th of December to the 27th of March, the temperature at Fort Gany, Manitoba averaged 25° below zero.—The desk on which the Declaration of Independence was written, has been presented by the heirs of Thomas Jefferson to the nation. It will be placed in the State Department beside the sword of Washington and Franklin's cane.—Western Kansas has been suffering greatly from a severe drouth; a positive failure of crops is predicted.—Alas! for the engineer of the Fay bridge! Reports say that the tie bars were weak, the rivet holes were too large, and the nuts were defective. The final report of the committee of investigation has not yet been made.—Severe fires have occurred in the swamp regions of North Carolina; many lives were lost.—As an indication of Victor Hugo's popularity and memory, it is said that he knows more than 10,000 people and readily recalls the name of each.—A number of prominent Americans have formed a corporation in England for the purpose of enlarging and improving the American Exchange in London.—The Christian committee at Bagdad telegraphs that a terrible famine is raging in Mesopotamia and Kurdistan.—Thirty thousand visitors flocked to Stockholm, Sweden, to welcome Nordenskjold.—The great Corliss engine has at last found employment; it is to drive the machinery of the new Pullman car works at Hyde Park, Illinois. The works are to cost \$1,200,000 and give employment to 2,000 skilled workmen. Two hundred handsome brick cottages are to be erected for the employees.

An amusing incident occurred recently in a parish not a thousand miles from Chicago. The sermon was on "The Christian Year," and as an illustration of how the denominations fail to present the whole Gospel, the rector stated that a friend of his who used to be a Presbyterian, once attended their preaching regularly in Vermont, for a year. During that time the minister preached forty-two sermons out of the one hundred, on "Predestination;" yet, at the close of the year, in his farewell sermon, took for his text, "I have not shunned to declare unto you the whole counsel of God!" After service, several members of the congregation came to the Rector, and said they had been much amused to find that the Presbyterian Minister of that place, who came from Vermont, was in church and sat very near the front!

On Thursday after Easter, an English vicar baptized 285 children and adults.

Marriages.

LYOYD—FINN.—At Evans' Mills, Jefferson Co., N. Y., by the Rev. J. Barton Finn, of Theresa, and the Rev. J. G. Cameron, of Onondaga, Miss Etha Finn, of Evans' Mills, to the Rev. John H. Lloyd, Minister of St. John's Church, Marcellus.

In Memoriam.

In the last LIVING CHURCH I saw with sorrow an announcement of the death of the late Edward P. Wood, sometime Warden of St. Stephen's Church, Chicago. It is some years since I have seen him, but it was once my privilege to know him and to know him well. He was an excellent man. A tender husband, a most loving father, a sincere and manly Christian. Toward his rector he showed always a most thoughtful, respectful consideration. As a parish officer he was faithful to every trust. As a worshipper, he was constant, devout, reverent, attentive. His most striking characteristic was that of *manliness*. He was a man to trust and trust implicitly. May his sons revere his memory and imitate his many noble qualities. As for him may he rest in peace!
A. W. S.

Entered into rest, April 27th, in the 41st year of her life, Josephine, wife of W. D. Baker, Esq., of St. Andrew's Parish, Chicago.

In the death of Mrs. Baker, the Church in the West sustains a sad bereavement. An acknowledged leader among women, and combining to a rare degree the executive talent with the Christian spirit, she was foremost in every good work, but particularly in the benevolent enterprises of the various parishes of her connection: of Trinity, Cleveland, for seven years, dating from her baptism and confirmation; of the Holy Communion, St. Louis, for twelve years, and of St. Andrew's, Chicago, for a little more than a year. But large as have been the results of her devotion in each of the above named cities, her last work though finished in so short a time, was perhaps her greatest. For to Mrs. Baker under God more than to any and all others concerned, is due the perfect harmonization of the conflicting views and feelings incident to the consolidation of two rival but weak parishes into the now prosperous parish of St. Andrew's, Chicago. May her soul rest in eternal peace!

Notices.

EPISCOPAL APPOINTMENTS, INDIANA, MAY, 1880.—Tuesday 4th, New Harmony, Evening. Ascension Day, 6th, Vincennes, Evening. Sunday after Ascension, 9th, Vanderburg County, Trinity Church, Tuesday, 11th, Worthington, Evening. Wednesday, 12th, Bloomington, Evening. Whitson-Day, 16th, Terre Haute. Trinity Sunday, 23d, Indianapolis, Grace A. M.; Cathedral, Evening. First Sunday after Trinity, 30th, Indianapolis, Holy Innocents', A. M.; Christ Church, Evening.

JUNE.—Tuesday 1st, Diocesan Convention, St. Paul's, Evansville.

The Bishop desires a special offering at each of these services in aid of the education of postulants and candidates of this Diocese, for Holy Orders; and requests the clergy to give notice of it, and to ask a liberal contribution.

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

The Treasurer acknowledges the following:
Easter Offering of St. Paul's Church S. S. Manhattan, Ill., \$ 3.00
Miss Beauchamp, 5.00
G. McK. A., 5.00
Easter Offering, Miss L's S. S. Class, 25.00
Previously acknowledged, \$ 38.00
1,555.80
Total, \$1,593.80
MISS OLIVE LAY, Treasurer.

"A DROP OF JOY IN EVERY WORD."
FLEMINGTON, Hunterdon Co., N. J.
DR. R. V. PIERCE, Buffalo, N. Y.:

Three months ago I was broken out with large ulcers and sores on my body, limbs and face. I procured your Golden Medical Discovery and Purgative Pellets, and have taken six bottles, and to-day I am in good health, all those ugly ulcers having healed and left my skin in a natural, healthy condition. I thought at one time I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. Yours truly,
JAMES O. BELLIS.

Preservation of roofs is as much importance as the preservation of any other part of the house or property. The N. E. Paint & Oil Co. of Boston offer in another column a paint for preserving and beautifying roofs of all kinds. It is sold at the low price of 50 cents per gallon in barrels and comes all mixed in four different colors.

SORE THROAT, COUGH, COLD and similar troubles, if suffered to progress, result in serious Pulmonary Affections, oftentimes incurable. Brown's Bronchial Troches reach directly the seat of the disease, and give almost instant relief.

About nine years ago we visited Detroit and called into a store near the Russell House to purchase clothing—were astonished at the bustle and air of business about the place. A few weeks ago we called at the same place, when, behold, a transformation! The old building had been torn down, and *et* built in its place and adjoining. Such is the energy of Mabley, the king of clothiers. Call in and see the wonderful amount of business done there.

My Nose!
At this season of the year, when the weather is so changeable and sudden, and severecolds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odiously

disgusting disease known as catarrh of the head and throat, which if in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp.

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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; Iliad 2 books; Prose Composition; History of Greece.
Latin, Caesar, 6 Books. Virgil, the Eclogues, Georgics 1 Book, Eneid 6 Books. Cicero, Orations against Catiline, on the Manilian Law, pro Archia, pro Marcello; 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 Requisitions, 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.

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A Family School for Children. Summer School, enabling parents to travel. Scenery and climate unexcelled. Circulars on application to Mrs. E. J. Ives, Principal.

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A Daily Class for the instruction of young children in Sewing, Singing and Dancing, will begin April 6th. Hours from 2 to 4 p. m. For terms and further information apply at the School, 275 HURON ST., CHICAGO.

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Diocesan School for Girls. Waterbury, Conn. Fifth year will open (D. V.) Sept. 17, 1879. Limited number received.
Rev. FRANCIS S. RUSSELL, M. A., Rector.

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A carefully graded English course. French and German under Native Teachers. Music, instrumental and vocal, a Specialty. Thorough instruction in Classics, Mathematics, Sciences and Art.
Professional Teachers in every department.
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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.

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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
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CHURCHMEN, ATTENTION.
A fresh edition of that Standard Church Book, *Chapin's Primitive Church*, has just been published in one vol. 12 mo. 432 pages, and will be sent by mail on receipt of \$2.00.
HENRY H. BABCOCK, Publisher,
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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
Rt. Rev. W. C. DOANE,
BISHOP HELEN, or
MISS E. W. BOYD,
St. Agnes School

St. Agnes' School,

Chicago.
Will re-open, at 717 West Monroe St., on Monday, Jan. 5, 1880. The Right Reverend, the Bishop of the Diocese, is Visitor and Patron.
MRS. McREYNOLDS, Principal.

Home and School.

Summer's Coming.

How the children watch the sun
And the soft spring showers,
Knowing well that sun and rain
Bring the sweet May flowers.
Darlings, you may clap your hands:
Summer's surely coming;
Pansies show their pretty heads,
Wild bees now are humming!

Last year's nest has been renewed,
Mended, thatched, and strengthened
By the happy feathered pair,
As the days have lengthened.
Up among the branches high
(Could you, dears, but mount them)
You might see the cunning eggs,
Like wee pearls, and count them.

Sweet south winds, like liquid balm,
Round about us close,
Hinting of the scented woods
And the bright June roses;
Then the little colts at play,
And the lambs in clover,
Frolicking in the merriest mood,
Show the winter over.

Children, in the fair green fields
Take your pleasant rambles,
Like the young of bird and beast,
Happy in your gambols.
Summer's coming for us all,
And the world rejoices,
Sending forth the glorious song
In her million voices.

—Mrs. M. A. Kidder.

OUR NEW VICAR.

By the late Rev. J. S. B. MONSELL, LL.D.
Rector of St. Nicholas, Guildford, England.

XXIV.

How like the story of a family is the account of your parochial sorrows and joys! Thank God, the Vicar is safe. Now, the rest of his way amongst you will be comparatively easy. That furnace through which your parish has been passing consumes the perishable stubble of prejudice and party feeling. All that remains is genuine ore, purged and purified by fire. Thus God turns man's extremity into His opportunity, and, as it is often

"Darkest night when day is nighest," so makes our darkest sorrows and alarms the frequent forerunners of our most abiding joys.

It was thus He gave a great national impulse to the English mind, upon the subject of Sisterhoods, during the great national sorrows attendant upon the Crimean War. What a wall of opposition "fell-down flat" before that simple band of devoted Englishwomen, who went out to nurse, for Christ's sake, our suffering English heroes! It needed not the seven days even to do the work; one night's walk around those lonely hospital beds, and the next day the gentle victors walked over the ruins of a thousand prejudices into the ten thousand thousand hearts of our honest English people. Under ordinary circumstances, it would have taken half a century, to have removed objections that crumbled into dust in one night, before the touch of Florence Nightingale.

The Christian chivalry of such deeds of love and da'ing—the honest English gratitude which they called forth—the artless letters, written home from Eastern hospitals, telling how domestic comforts, care, and tenderness, such as they thought wives and mothers and sisters only could bestow, had found out the sufferers in their troubles, and made their hearts glad with the homeliness of home, which floated like a sweet atmosphere around them;—these did more than theological argument could have done, to convince England that she wanted Sisters, as well as soldiers, to crown her glory.

What a national sweepaway of prejudice one good generous impulse will effect! Like a sudden thaw, after some wide-spread wintry bondage, in one night the deliverance comes; and the gentle breath of the soft south wind does, in a few hours, what thousands of toiling hands would have found it hard in so many days to accomplish.

Thus it has been with you. A few weeks of sickness and sorrow have done more to melt and mould men's hearts than years of ordinary teaching could have effected. Henceforth, few will be found in the parish to wag his tongue against Vicar or Sister.

Your thoughts about some improvement in the management of funerals, remind me of the state of things abroad; in Florence and Leghorn especially. There they have the Order of *Misericordia*, which embraces all classes; the highest as well as the more humble seeking admission into it. Noblemen and artisans, walking and working side by side, wrapped in a disguise so effectual that,—except as a rough or neat boot, a fair and jewelled or discoloured and work-hardened hand, may betray a difference of rank,—they are to each other unknown.

Their obligation of membership constrains them to leave all pursuits of business or pleasure in which they may be at the time engaged, and hasten, as the summons of their Order, to bind the broken limb, to bear the sufferer to hospital, to wait by the sick bed, or to carry a Christian brother to the grave.

Such seem to me some of the most truly Christian kindnesses which man can render to man; and their introduction amongst us, as part of our Church system, would seem second in importance only to the formation of Sisterhoods.

Christian Brotherhoods, founded on the same principles, might be formed in great towns, or wild, remote, uncivilized districts, or for the purposes of education; and, if translated into plain English, would only mean colleges of unmarried clergy or laity who, though not bound by a life-vow to celibacy, or any special sphere of work, would still remain single, and in the special work selected, for a certain defined time;—just as a Fellow in his college, or a curate in his clergy-house, or a servant in his place; but with the option which Fellow, curate, and servant have, of abandoning the single life and special calling when circumstances arise to justify a change.

Outside such distinct families of Christian brothers, should exist—what perhaps I can best define as—Associate brothers; men who would not be called upon to abandon private relationships or public duties, but simply to give the intervals of their lives to some special work for God; who, as subdeacons, readers, catechists, etc., would have an assigned place and duties given them by authority, and recognized as *their* place by the whole body of the Church. The demand for such, and the desire to become such, are increasing every day; and already some of the heads of our Church are meditating seriously the revival of such offices amongst us. We have only to go back to the primitive usage of the third and fourth centuries to find, in the tried and settled ways of ancient Christianity, all we now need. Our own efforts after Church work and Church order, are the only wakings up of the long-dormant life which has slept during generations of winter, and now, under the breath of another spring, are bursting out; the old things in the old places, and to do the same work, by whatever names we may call them.

It matters not what may be the name, so we have the reality; only, somehow, to the mind there is a definiteness, and order, and authority, in these various offices, as we find them in the early Church, which in their present embryo state, they are only feeling after, and gradually acquiring.

How many persons might be found in every parish, ready to work for God, who, with some assigned work given them by authority, would do tenfold more as the officers of the Church, than the self-appointed *goodies*, which exist everywhere, could do on their own hook, and in their own often blundering and spasmodical way!

It is impossible that the clergyman can do—what all, nevertheless, expect him to do, namely—everything. He must visit the poor, tend the sick, teach in the schools, manage the charities, take the chair at all vestries, to be badgered, and bullied, and possibly insulted; if some rough farmer, or half-educated squire, or bitter dissenter may find it suit his interest or ill-humor to do so.

He must often advance out of his own slender income, charities unpaid, and then dun for their repayment, until he is made to feel ashamed, as though he were a personal beggar, when all the while he is parish banker and benefactor, but without the sweets of discount. He must often—in order to meet the expenses of additional curate or other parochial necessities, too thoughtlessly thrown upon him—either take pupils or spend long hours of the night in some literary toil, that he may thus pay for what he could not otherwise afford. And yet with all this he must study, or he will be empty-headed. He must pray or he will be dull-hearted. He must meditate or he will be shallow and crude. He must live above the world of care and duty through which he is struggling, if he would be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

How can he do all this if he be left single-handed? Or is it any wonder that we have not more saints in our Church, when time is so over-filled, thoughts so distracted, attention so divided; the whole being frittered away by the thousand and one little important trifles which should be of course all cared for, but which, if left at one man's door, are sure to make him mentally if not morally bankrupt?

That we have individuals to be found in our parishes—rare specimens of all that is generous and high-minded, and devoted, and holy—ready to spend and be spent for God, and doing wonders, even with the irregular and unauthorized system which we have to offer them, we must all thankfully own. Without them, Sunday-schools and poor districts would lie uncared for—a hopeless mass of crushing work, to do which no one being could adventure. But there would be ten at work for every one now engaged, if the Church gave some definite office to each, that office assigned according to the tastes and habits of each individual; and the work done would be tenfold more effective when it moved in the regular order of a compact and united machinery—the smallest wheel as important in its own place as the largest one could be.

In no other way can we keep and use the hearts and hands of the holy and earnest, amongst the lay members of our communion. In no other way can the immense masses of our people be properly shepherded, and in no other way can their pastors have leisure to feed them.

To preach the Word, and to celebrate the Holy Eucharist, these are the chief,

almost sole duties of the priest of God. All other lesser duties should be so cared for by the church, that he may, without their neglect, give himself wholly to prayer and to the ministry of the Word.

A holy priesthood and a working people will soon prepare a glorious Bride for the coming of her Lord.

Significance of the General Observance of Easter by "The Denominations."

Correspondence of the LIVING CHURCH.

No one can fail to be impressed with the change which has been wrought in the past few years in the attitude of the popular mind towards the Church's Festivals. The columns of any number of your "Live" papers, since Easter, furnish abundant evidence of the revolution which has taken place in the feeling of the people concerning the observance of the Queen of Feasts. It has come to be "the thing" for all denominations to do, to mark in some way the great festival of the Resurrection, and also that of the Nativity. This seems to be the rule with all. There are some, of course, who do not fall in with the growing custom, and are disposed to wait over this mark of spiritual degeneration. Congregationalists, Methodists, and Universalists vie with each other in the lavish use of flowers, in the elaborate musical programme, in the performances of "stars" in the gallery, in the exhibitions of speaking and singing, (I was about to add "and dancing," but I suppose that is inhibited) of children, on the pulpit platform. In some country towns, the denominations far outstrip the Church in the expenditure of money, and in the display which they make in the decoration of their Houses of Worship.

A congregation in the direct line of descent from Plymouth Rock Congregationalists, in a little New England village, are said to have had in their House of Worship, last Easter-day, flowers valued at over one hundred and fifty dollars. They had a kind of Exhibition, on Sunday evening, which of course drew a large house. No admission fee was charged; but on the contrary a small bouquet was presented to each one of the great congregation; in recognition, it is presumed by the writer, of the honor which they conferred upon the Almighty, in thus interesting themselves in the entertainment, and in condescending to be entertained. It is said of this very congregation, that—

not very many years ago—they had a minister who had come to be favorably impressed with some of the usages of the Church; and who suggested that Easter should be noticed, and a few flowers be brought to the Lord's House. The result was, that he was thought to be so deeply infected with Romish error, that, ere long, he was compelled to give up his charge and leave town. Now, what it can be that has changed Easter and flowers in this particular case, from heresy to orthodoxy, it may be difficult to say. It may be, that in one instance the observance was suggested by the minister, and in the other by some influential members of the congregation; and that constitutes the difference. Or it may be, that a little Episcopal church has been built near by, and that this is sufficient to make Easter and flowers (previously heretical) to become truly orthodox.

But the celebration of the Festival has come to be very general, elaborate, noticeable. What does it mean? It may be said to indicate "the religious drift of the times." A few years ago, the Church and Roman Catholics were alone, in this country, in the keeping of the great Festivals of the Church. The Church has not changed, and the Romanists have "developed" nothing recently in the line of doctrine, that affects the observance of the Festivals in honor of Christ. But people have changed in their religious ideas. The baldness and nakedness of denominational worship is going where the hard and repellent doctrines of the ancient Puritans have gone. The descendants of the Pilgrims are asking for more warmth and beauty in their worship, and more of light and cheer in their religious opinions. And hence, in order to hold and to "draw" the Church's Festivals (once so thoroughly hated) are being observed.

But there arises this important question. Does this change indicate a deepening of religious convictions, and a strengthening of the hold upon the Person of our Lord, on the part of the denominations? We may say there is a drift towards the Church; which is true. Is there not another drift, at the same time, towards unbelief? They who "drift" into the Church, and become *of* her as well as *in* her, will learn a depth of religious conviction, and a hold upon a Personal Lord, to which they have hitherto been strangers. But what of those who are held in their denominational ranks by "the flowers" and the "starry quartets"? An article in the New York *Evening Post*, of April 6th, on "The Religious Drift of the Time" is significant. The writer regards "infidelity as spreading and advancing," on the assertion of both skepticism and orthodoxy. "If the religious drift of the time," he says, "is toward individualism rather than authority, the changes in the Churches, as well as the sharp criticism to which religious and all other questions are subjected, may have their full force and effect without detriment to religion itself." Now, a drift towards the Church is one

towards authority and faith; but a drift towards individualism is usually one towards unbelief. If people are asserting their individualism, and are only kept in the ranks of the denominations by a sensuous worship, certainly the hold of the Faith is weakening, in quarters where once it was considered to be strong. There is no question as to the rapidly widening influence of the Church upon the religious mind of the people; and that, so far as that influence prevails, it is drawing men to the Faith, and settling them firmly upon it, as upon a rock.

But here is a vital question. How far does the tendency of the Denominations towards the external observance of the Festivals of the Church indicate a deepening of their hold upon the great facts of the Incarnation and Resurrection, and how far, on the other hand, are they using gifts and flowers and elaborate music to "draw" and to entertain. In so far as these accessories of worship are adopted merely in obedience to a demand for entertainment, do they not serve to indicate an actual weakening, among our brethren of other names, of their hold upon the Faith itself?

ST. JOHNSBURG, VT.

Water Proof for Rainy Sundays.

Not a real coat or cloak to wear, but a few reasons why I go to church on rainy and disagreeable Sundays:

1st. I find it possible to go out in the rain to attend to business, or to hear a concert. Why then should I stay from church on account of bad weather?

2d. I have promised to be Christ's faithful soldier, and surely one is a poor soldier who cannot march in the rain. I never heard of "fair weather" soldiers.

3d. I expect the rector to be there. I should be greatly surprised if he stayed away. Has he not a right to expect me there?

4th. I find that I need the influence of the Church as much on such Sundays as at other times.

5th. If I cannot endure such a trifling inconvenience as a rain-storm, I am afraid my faith in God and my love for Him are very weak.

6th. I may not have many more Sundays to spend on earth, and I want to make use of all that are given to me to prepare for a better world.—*Pacific Churchman*.

Province and Provinces.

Written for the LIVING CHURCH.

The writer has neither time nor the disposition to follow the history of previous attempts to bring Provinces into existence in the American Church; neither is he ready to adopt the recent suggestion to form them upon longitudinal lines. We must not depend simply upon parallels of latitude or longitude, but upon such civil, as well as geographical relations, as will promote the end in view. The number of Provinces (only four) recommended by the Committee appointed by the General Convention, seems altogether inadequate to the purpose, as the action of their synods would be hardly less cumbersome and unwieldy than that of the General Convention.

Should Diocesan lines keep strong and weak apart? And can the whole American Church, as a single Province, assembled in synodical council once in three years, express or wisely interpret, the real life and necessities of (now) a national Church? Elements in it are widely scattered and so diverse that frequent sympathetic expression should be given to its needs in frequent Provincial Councils, and formulated, too, into churchly and uniform constitutional and canon law, alike for all Dioceses within such Provinces, Appellate courts would thus be created. Not that Provinces will ever go beyond the restraints of the general constitution, or ever change a rubric; but that missionary, educational, and charitable works, and to some extent, social forces, shall be promoted and utilized in a more flexible, easy, and natural method than can now be done in isolated and feeble Dioceses, or by the infrequent sessions of the triennial Conventions.

The Bishops west of the Mississippi River practically admit, in their recent meetings, the necessity for united action of contiguous Dioceses, particularly at this time when immigration is pouring into their Dioceses, and the few isolated priests whom they have, stand as sentinels, keeping watch for the advance of the historic Church. Last year, Springfield and Quincy were unanimous for provincial union in Illinois, but Chicago declined to take action. Whether we look at the matter with reference to either Church or State institutions, Illinois should have—and she has not lacked it in the past—courage enough to set the American Church a good example in erecting the first Provincial Council, as she led in the Cathedral idea. Quincy has a good training school for our daughters at Knoxville, a good supply of "Uncle Sam's" cannon at Rock Island, to keep the other Dioceses in order. Springfield, not being very strong in Church institutions, has a State School for feeble-minded persons, and an asylum for the insane. Illinois

has its Church Hospital, and a much needed State institution, the Penitentiary.

I close this article with a few quotations from the speech of the late Rev. James DeKoven, delivered in the last General Convention; words which, on this subject, are better than anything which can be said by others. The continuity of thought and logic is somewhat broken, as the quotations are taken from different parts of the speech.

"The common notion that prevails is that the organic unit of this Church is the Diocese, and that the individual unit is the parish. Permit me to assert here that the organic unit is not the Diocese, but the Province, and that the individual unit/so to speak, is not the parish, but the individual Layman, Clergyman and Bishop, who make up the threefold order of the Church of God."

"Whom does the law of the land make a Layman for the purpose of voting? Anybody who attends with more or less regularity a particular church, and contributes with more or less liberality to its support. He need not be confirmed. He need not be a communicant. He may even be Jew, Turk, or infidel, if you please, provided he has the money qualification which makes up the franchise of the Church."

"There runs all through this Church what I may call a simoniacal taint, because holy baptism, or membership of the Church, is not made the foundation of its franchise, but money is. I know that there are two great limitations to this evil, and I must mention those (because my desire is not to overstate or put the case at its worst); those limitations are, that to some of the offices of our Church, and notably to the General Convention, a communicant must be elected. That is the first limitation. Another limitation is, that not every Layman is what I have mentioned above. And yet those two limitations have been the salt which has saved us,—nothing else."

"Thus you have the marvellous spectacle of a Bishop, sitting at the head of his Diocesan Synod, but bound by laws which that Synod makes, and in the making of which, as a Bishop, he has had no voice whatsoever, either of assent or of dissent. Substitute for the Diocesan Synod the Provincial Synod, or for a single Bishop, the college of Bishops, and remit our legislation from the Diocesan Synod to the Provincial Synod, and you will have a right relation established between all the parts of the body. I will also say that you will have a body capable of governing and capable of growth."

"As I look abroad upon this Church of ours in this our day, and see the work that lies before it, I am moved to the very depths of my being as I speak to you this morning. I am aware how little statistics accurately represent anything, and yet let me say that if, for the next ninety years, this Church of ours should increase as it has increased during the last ninety years, instead of having forty-five Bishops, she would then have 1,200 Bishops, instead of having a body of about 3,500 Clergymen, she would have 42,500 Clergymen. I am aware that statistics are more or less uncertain. It may not increase as it has done, or we may even increase more rapidly. There is another thought which moves me, and it is the thought of the work which this Church has to do, and which divides itself into two great parts; that which looks down into, and that which reaches above us; that which seeks to spread this Church in influence, and to mould the emotions of the people in this land; and that which helps this Church to lift up towards God, to educate this land in the spiritual life, and influence its loftiest thought, and in both cases the impulse of this Church is moved towards the work."

"When I hear people speak of this great Church—of this mighty Church, or, as somebody called it, this Continental Church—my heart responds to their adjectives. But from the depths of my soul I lift up entreating prayers to Almighty God that it may be what those adjectives express. We were told by two earnest Lay Deputies on this floor, who spoke of matters of practical work, that we are not reaching the masses in this country. Who does not know it? Let me say, sir, that we are not reaching its educated thought. And here I must say something which the Lay Deputy from Pennsylvania may not like as well as he does that which I have said of him before. I cannot believe that to the height and depth of this question were resolutions or pastoral letters can possibly reach. It lies down deeper. It lies underneath the very foundation. It is to be found in our imperfect organization. Perfectly organized, there is no need of sermons, no need of consultation. You might as well go forth in the spring-time and exhort the trees and the flowers to put forth their beauty as to exhort a living Church to send its Gospel to the masses. If it lives, it must do so. And thus you will reach the educated thought of this land."

QUINCY, ILL., May, 1, 1880.

To the Editor of the Living Church:

During one of my visits to Palisade, ninety miles from my parish, for the purpose of holding Divine Service, the parents of a large family living about ten miles in the country, who had previously expressed a desire to the Assistant Superintendent of the Mission Sunday School at that place, to have their children baptized, drove into the village with the four youngest aged respectively about 6, 5, 4, and 2 years, bringing with them the names and ages of the children on paper. Odd Fellows Hall was tendered me for the service, and with the friends of the family were assembled nearly the whole public school, numbering about twenty-five children, with their estimable teacher, during the few minutes of recess. Then the little candidates came forward, one by one, to obey the words of our Blessed Lord, "Suffer the little children to come unto me," as if conscious of their duty. The reverence which the scholars of the school manifested on the occasion, made it one of the most impressive Baptismal services that I have ever held. After the Holy Sacrament had been administered, and the four had been received into the Church of their Saviour, a little girl who was present went up to her parent and said, "Father, why cannot I be baptized?" The father made known to me the request of his child, and said to me that such truly was the best Sunday School for children—so say I; and it has impressed upon me the propriety of administering infant Baptism, when expedient in the presence of my Sunday School scholars.

C. B. CRAWFORD.

EUREKA, NEV., Apr. 19, 1880.

To the Editor of the Living Church:

In the "Chicago Bible Society's" late report, I notice the following as of interest perhaps to one of the oldest Parishes in the Diocese: "The germ of the Episcopal Church was brought here by the early Indian Traders, who were the first representatives of that church in the city. The bell of the old St. James Church was the first to ring out the call to worship." If I remember rightly, Trinity Parish, Jacksonville is the oldest in Illinois.

HENRY G. PERRY.

The Long Island Sunday Schools.
From our New York Correspondent.

On Monday evening, April 18, the year ly Report of the Sunday School Convention of Long Island was presented. Bishop Littlejohn presided at the meeting, and took occasion to make some very just remarks upon the difficulty of getting our clergy and parishes to give proper attention to the collection and report of statistics. In our diocesan and General Conventions, in the Church Almanacs, the tables are only an approximation to correctness, and the Church is not fairly represented. In the Church, as in the State, statistics form the bases of legislation, and the returns made by the clergy and parishes should be full and accurate. Many parishes make no returns at all, and many but imperfect ones, and to arrive at the true condition of the Church and its interests, would seem to be impossible. Despite the importance of the subject, and the fact that proper blanks are furnished, despite the exhortation of Bishops and the obligations of canons, there is what looks like an utter want of any feeling of responsibility. What is the proper remedy we are at a loss to know, but think if the canons were enforced and clergy and parishes were disciplined without fear or favor, for dereliction of duty, there would be fewer complaints to make. The Annual Report was presented by Mr. Van Bokkelen; and from it we gather the following items of interest: There are in the diocese 84 schools, with a membership of 17,478, and an average attendance of 11,758. Of the 1,005 confirmations, 683 were from the Sunday School, or 66 per cent. There are in the Sunday School Libraries, 30,403 volumes. The parishes have contributed for the support of Sunday Schools during the year, \$9,160.45, and the contributions of the Sunday Schools for Missionary and other purposes was \$19,650.14. The Missionary Treasury, as it is called, or a penny from each class over and above the other contributions, was inaugurated in the diocese in 1877, and there has been collected by it \$1,204.18, which has been divided between domestic, diocesan and foreign missions. The report was full of interest, and of important facts touching Sunday Schools, and we shall probably recur to it again. This is the Centennial year of Sunday Schools, and the attention of the Church will be largely directed to the subject.

Mr. Ellis Leon has been writing to the London Times, about our American drinking customs. They contrast most favorably with the everlasting tippie which goes on in England. He says:

Having been in New York during the State elections in November last, I was surprised to find that all hotels and drinking-bars were closed during the day of election, at least until the poll was closed. Even after that time, when they were permitted again to open, there did not seem to be any great rush for liquor. In point of fact, the day was very much like an English Sunday, with the exception that there was no lurking about the public-house door, at or near opening time. One of the reasons for this seems to be, that drink is nowhere thrust upon you. In England, the hotel tables are crowded with glasses of every description—for port, for sherry, for claret, for hock, for champagne, and, I was about to say, for beer; but the tumbler is the hardest to find, lest, perhaps, it might be used for water; but even this is frustrated, for, alas! there is seldom any water to be found, and if any were to be found, there would be little temptation to use it, for it is generally stale and not unfrequently tepid. In America, there is always a plentiful supply of good, clear, iced water. Here, the wine list is thrust in one's face, almost immediately he sits down to the table; there, you have to ask for the wine if you want it, and the glasses are not brought until the wine is ordered. Not only is iced water placed ready to your hands in hotels, but at railway stations, in the cars, at theatres, in reading rooms, and, indeed, all places of public resort. At all the parks I visited in New York and elsewhere, refreshment of all kinds are provided for those who need them, good water being pre-eminently accessible at all times.

After all, however, although our national vanity may be gratified by such a flattering exhibit (coming, as it does, from a transient visitor), it is possible that there may be a vast amount of drinking among our citizens, behind the door; and it would not be very easy to show that native wines and liquors are manufactured solely for exportation, or that the potent beverages which we import, are intended purely for medicinal purposes.

The Christian Advocate, New York, says: For fifty years I have so watched the influence of church papers upon individual and family and church development, that I am persuaded that no man is suited to the pastoral office who does not thoroughly canvass his congregation, and entreat, and exhort, and beg, and if necessary scold (a little) until every regular attendant upon his ministry, whether member or not takes, or regularly borrows, one or more of

our church periodicals, and a great many of our books.

To which the Pacific Churchman adds: There is wisdom in this, of which we have a practical illustration in the growth and in the denominational zeal of the Methodists, among whom probably the "Church paper" is more generally taken and read than among the members of any other body of Christians. All Methodist preachers are ex-officio agents for their Advocates, and other denominational publications, and they actively canvass their congregations in their behalf. They understand the "power of the press." The circulation of the California Christian Advocate has been largely increased, and its reduction in size prevented, by a vigorous effort on the part of the Methodist preachers. Why can not, or will not, our Church clergymen do likewise in behalf of our own Church papers?

The Czar's Winter Palace.

A great deal has been said lately in the papers about the Winter Palace, where the dinner of the Czar was so unexpectedly postponed. It is a wonderful plan, not only for size, but on account of the treasures of Art which it contains. In one gallery is a collection of portraits of all the Emperors, and a curious tablet with the rules which Catherine the Great laid down, for the regulation of the guests at the evening parties. They are certainly "plain truth," to say the least. They are as follows:

- (1.) Leave your rank outside as well as your hat, and especially your sword.
- (2.) Leave your right of precedence, your pride, and any similar feeling, outside the door.
- (3.) Be gay, but do not spoil anything; do not break or gnaw anything.
- (4.) Sit, stand, walk as you will, without reference to anybody.
- (5.) Talk moderately and not very loud, so as not to make the ears and heads of others ache.
- (6.) Argue without anger and without excitement.
- (7.) Neither sigh nor yawn, nor make anybody dull and heavy.
- (8.) In all innocent games, whatever one proposes let all join.
- (9.) Eat whatever is sweet and savoury, but drink with moderation, so that each one may find his legs on leaving the room.
- (10.) Tell no tales out of school; whatever goes in one ear must come out at the other before leaving the room.

A transgressor against these rules shall, on the testimony of two witnesses, for every offence drink a glass of cold water, not excepting the ladies, and, further, read a page of the "Telemachiad" aloud. [The "Telemachiad" was the work of a very feeble and evidently much despised poet, named Trediakoffsky.] Whoever breaks any three of these rules during the same evening shall commit six lines of the "Telemachiad" to memory; and who ever offends against the tenth rule shall not again be admitted.

Writing of the difficulty English engineers experienced in making educated Persians understand the working of the electric telegraph, Mr. Mounsey says: "Much of the time of one of our officers was occupied during several weeks in attempting to enlighten the mind of a provincial governor, who had got it into his head that the wires were hollow tubes, and that messages were transmitted through them, as in the pneumatic post. In vain was the whole apparatus shown to His Highness; in vain all its parts explained and re-explained—he stuck to his idea; and it was only by the suggestion of the following simile that he was at last induced to relinquish it, and declare himself satisfied. 'Imagine,' said the officer, 'a dog whose tail is here at Teheran, and his muzzle in London: tread on his tail here, and he will bark there.'

"'Yis, yer riverence, all thim names he called me, an,' sis I, 'I wou'dn't demane meself to lose me timper wid such a low blackgyard,' so I jist knocked him over wid the stick and come away."

The Baptist Standard, in an article on State Education, says:

The State institutions, even allowing for the comparatively brief time since such schools began to be founded, have made no such mark in American education as the denominational schools have done. Comparatively little of first-class work in authorship, whether in the classics or in general literature, comes from the faculties of the State Universities. The leaders in American thought, as a rule, are not found there, and much of the influence in that kind which does proceed from that source is unwholesome and requires to be met by counteracting influence.

Ancient governess to "pawky" child:—"Now, attend! You see, if I inflate this india-rubber ball with wind, it expands at once, whereas, if I puncture it, then it immediately collapses. Do you understand, child?" "Oh yes, guvver, if you prick it, it goes squash." This is a parable; the interpretation whereof, according to a correspondent of the London Church Times, is, that so hath the Church Persecution Society been inflated; and so also hath it gone "squash." So perish all the enemies of the City of the Living God!

Municipal Government in New York.

It is found that the cost of governing New York is double that of the whole civil service of the United States. Since 1860, the salaries of officials have increased 450 per cent., while the population has increased only 50 per cent. In 1860, there was paid in salaries, \$2,800,000; in 1880 it required \$11,900,000. The city debt, in fifty years, amounts to \$150,000,000; for which there is nothing to show, beyond what the regular taxation should have paid for. In the half century, it is computed that \$400,000,000 of the city revenue (or an average of \$8,000,000 annually), has been either wasted, or perverted to personal or party uses. This is a dreadful showing, and may well excite general attention. A Council of Reform has been examining into the whole matter; and it is from them that we derive our figures. They have been making estimates, and find, that without any detriment, the expenses of the city might be reduced annually \$10,950,000. We were so struck with these figures, that we wished to call attention to them. They relate, if not to religion, to one of the essential fruits of religion, "common honesty;" though we wish it were more common than it is. It is an easy matter to say, "Oh, you cannot look for anything better in cities like New York and Chicago; swindling is the rule." But cities are aggregates of individuals. The stream does not rise higher than the fountain. If our cities are sinks of iniquity, they are fed by the country. When the people are honest, there will be no trouble about the cities, and the Government. Even the Church-press may do worse than to devote some space to these facts and figures, which go to show the wide spread taint of dishonesty in our land.

The N. Y. Evening Post, discoursing upon the very general celebration of the Easter Feast, this year, among the denominational churches, suggests that it may not be, after all, a tendency towards unity. It says that "writers and speakers of unquestionable orthodoxy agree with the skeptics that infidelity is spreading and advancing. How shall this fact be reconciled with the other one?"

Admitting, for the sake of argument, that his is a fact, we fail to see how this affects the question. That there are more doubters does not disprove that believers are drawing closer together, in faith and observance, from year to year. But, for the sake of truth, we cannot admit that infidelity is increasing. It makes more noise now than it did in the last generation, simply because it is easier to make a noise now than it was then. For the same reason, crime seems to be increasing. The country is larger, and has, of course, more criminals, and the daily papers publish all their rascalities.

A blind preacher once, in reading, lost his place. He kept on repeating the last words he had read, "None other Name, None other Name." The repetition made a greater impression than if he had continued without hesitation.

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PROVE HOP BITTERS

News from the Churches.

ALBANY.—A correspondent says: The Rev. E. B. Russell, for over nine years rector of St. John's parish, Delhi, has very recently accepted a unanimous call to the rectorship of St. Paul's, Paterson, N. J., of late the parish of Bishop Starkey. The pastorate of Mr. Russell in Delhi has been one of remarkable successfulness in every department of the parish life and work.

CALIFORNIA.—The San Joaquin Valley Missions, in charge of the Rev. D. O. Kelley, have just been visited by Bishop Kip. At Mercer, April 8th, after evening service, one person was confirmed, and two children were baptized. Sunday, April 11th, was spent in St. James' Mission, Fresno, where nine persons were confirmed.

ILLINOIS.—After an incumbency of nearly ten years and a half, the Rev. E. A. Downing has resigned the rectorship of Grace Church, Galena; his resignation to take effect May 31st. The Industrial Press, a local paper, in the course of quite an extended complimentary notice, says, "Mr. Downing has ever been regarded in this community, as one of our most efficient and exemplary Christian teachers; and the regret is therefore the more deeply felt at his prospective loss."

Bishop McLaren visited Christ Church Mission, Harvard, on Tuesday, April 20th, and confirmed a class of five persons; the first fruits of the Sunday School work here. The sermon of the Bishop, and his subsequent address to the class, were admirable. We were much comforted and strengthened by our good Bishop's visitation, brief as it was.

NEW YORK.—Several years ago Miss Caroline Tolman erected a church in memory of her father, John H. Tolman, at a cost of some \$130,000. It is a handsome Buena Vista stone building, and was completed and consecrated by Bishop Potter in 1873. Hitherto it has been under the charge of Rev. Dr. Tuttle, and the property has been vested in Trustees.

WISCONSIN.—On Thursday, 22d ult., the Rt. Rev. the Bishop of Wisconsin held his visitation at Christ Church Mission, Hazel Green, attended by the Rev. G. H. Drewe, Missionary in charge, and the Rev. S. D. Pulford, Rector of Trinity Church, Platteville, Wis.

MINNESOTA.—On Tuesday evening, April 20th, Bishop Whipple visited Wabasha, and confirmed seven persons presented by the Rector, the Rev. James Cornell, and also twelve Sioux Indians, presented by the Rev. George St. Clair, our Missionary to the Sioux in Minnesota. On the following day, at Lake City, the Rev. Charles H. Plummer, Rector of St. Mark's, baptized four persons, and presented a class of eleven persons to the Bishop for confirmation.

IOWA.—On Tuesday, April 20th, Bishop Perry visited Grace Church, Cresco (Rev. F. H. Potts, Rector), and confirmed a class of six, and all being children. The church was tastefully decorated, and a large congregation was in attendance, and the singing was excellent, and the sermon, on "Christ the End of Prophecy," was deeply interesting and instructive. After service, there was a reception at the rectory. The Bishop's visit has greatly encouraged us. May he soon come again!

To the Editor of the Living Church: Some one signing "N" and writing from Riverside, Cal., asserts as his "belief" that there is no organized mission in Kern county. This is a mistake, as St. Paul's Mission, Bakersfield, is a very vigorous mission, with twenty or thirty communicants, and contemplating the erection of a church this year.

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

The Sunday School.

Teachers' Helps.

WHITSUNDAY. LESSON, ACTS II. 32:39. This Lesson is part of St. Peter's sermon on the day of Pentecost, preached to the multitude after the descent of the Holy Ghost upon the Church. Pentecost, or "the Fiftieth" is the Feast of the first fruits; Levit. xxiii. 17-20. On this Feast two loaves were made of the new corn and offered to God. The type is fulfilled when Christ the Bread of Life, the corn which had fallen into the ground was now risen and attained His greatest exaltation; the type of the first fruits is also fulfilled in the gathering of the first converts to the faith of Christ by means of the preaching of Apostles.

V. 32-33. The Apostle, St. Peter, here asserts the gift of the Holy Ghost to be from Jesus; to be the consequence of His Ascension, in fulfillment of His promise inferred in St. John xvi. 7. The meritorious cause and also the purpose of the gift is set forth, Eph. iv. 8, 11, 12. The argument condensed is as follows: Jesus of Nazareth a man known among you on account of His holy life and the miracles which He did, was crucified by you; He died and was raised from the dead by the power of God. Of His Resurrection we are personal witnesses, as also of His Ascension into Heaven. He being thus exalted above the condition of men, through the power or by the right hand of God (Acts v. 31. Phil. ii. 8-11) hath received in His human nature (Heb. i. 3-4) the gift of the Holy Ghost, John xiv. 26. xvi. 15; and has also given that gift to man, as you now see. Therefore since this Man has been exalted far above all human possibilities, has received of the nature and attributes of God, and has dispensed to men the Spirit of God; it is certain that this man Jesus, whom you crucified, is the Anointed One foretold by the Prophets; is indeed Jehovah, the God of Israel, the Saviour.

V. 34. St. Peter here appeals to the known Messianic tradition of the Jews, as did our Lord Himself. St. Matt. xxii. 42-45; and St. Paul in Heb. i. 13. The Psalm here quoted is the 10th. See also 1 Cor. xv. 25, Heb. vii. 17. Eph. i. 20.

V. 37. They who had pierced Christ with nails and slain Him, were now pierced with the stings of remorse and compunction. The question of the multitude convicted of sin is undoubtedly the operation of the Holy Ghost now present in the Church—according to the promise of our Lord, St. John xvi. 8. True conviction of sin is evidenced by the desire to know the will of God in order to do it.

V. 38. We must not forget that St. Peter is here speaking by the Spirit, or rather that the Spirit of God is here speaking by him. Repentance and the reception of Baptism are of primary importance. To question the necessity or efficacy of Baptism, is to question the authority and power of God. The Jews expected that when the Messiah should come He would baptize, i. e. would require new obligations: this is at the root of the question in St. John i. 15. In the Name of Jesus Christ. Since Christ commanded His disciples to baptize in the Name of the Father and of the Son and of the Holy Ghost,

therefore the Baptism administered by them in Christ's Name was Baptism into the Name of the Holy Trinity according to the form prescribed by Christ. "Be Baptized for the remission of sin;" the remitting or taking away of sin is one of the fruits of Baptism; that is why the Church in her Articles speaks of the Sacrament as effectual signs, i. e., having an effect. The effect or result of Baptism is the remission of sin; this is by the receiving of the Holy Ghost who sanctifies or makes holy that into which He is received. The Holy Ghost is the Life-Giver, or He who enlivens; hence the Catechism, speaking of the Grace of Baptism, calls it "a death unto sin," i. e., by remission, and a New Birth unto Righteousness," by the reception of the Holy Ghost. St. Peter by the Spirit of God says, "Be baptized and ye shall receive the gift of the Holy Ghost." Hence the death to sin and the New Birth to righteousness are the result of Baptism. Those who deny this are found to contradict the voice of God speaking by the mouth of the Apostle, and repeat the error mentioned in St. Luke vii. 30. The blessing is unlimited—"to you and your children and all who are afar off." The promise is the promise made to Abraham, that in his seed (Christ) all nations of the earth should be blessed. It is fulfilled in the mission of the Christian Church—"Go ye into all the world and make disciples of every creature, baptizing them." God calls men by baptism out of the world into the Church, through the gift of the Spirit, for the edifying or building up of the Body. Baptism is the effectual call of God; in it the operation of the Spirit is the Voice of God mighty in operation, making that to be which before was not, making the child of Adam the dwelling place of the Holy Spirit, the child of God.

The descent of the Holy Spirit upon the Church at Pentecost is not to be considered as something which has ceased. The presence of the Holy Spirit in the Church is an enduring fact. He descended at Pentecost. He is in the Church to-day, its Life, its Soul, the means by which the Church's acts are made effectual. He is Baptizer, He Confirms, He Absolves. We dwell in Christ through the Spirit which He hath given us, by Whom the inward Thing of the Sacrament is made a reality to us: and all the members of the Spirit-bearing Body are accepted in the Beloved, by virtue of that Spirit of Adoption whereby we cry Abba, Father.

Thus, Truth, which is the knowledge of God, flourisheth out of the earth by the operation of the Spirit through the Son, until it reaches unto the Father: and reversely, righteousness hath manifested itself from Heaven from the Father through the Son, by the Holy Spirit—Pentecost is the highest manifestation of the Atonement—God as Father, Brother, and Sanctifying Indweller, by whom we have assurance that we are drawn to high and heavenly things, and are more assimilated to the likeness of our Lord.

Episcopal Visitations.

BISHOP McLAREN.—ILLINOIS. MAY.—7. St. Agnes' School, Chicago; 9. St. Paul's, Kankakee and Waldron Mission; 10. Church of the Good Shepherd, Mokena; 16. Church of the Redeemer, Wilmington; 23. A. M. Ordination at the Cathedral, Chicago; P. M., St. Luke's, Chicago; 25. Convention of the Diocese.

CONNECTICUT. MAY.—6. A. M. (Ascension Day) St. John's, Stamford; Eve., St. Andrew's, Stamford; 7. 3 P. M., St. Mark's, New Canaan; 8. 3 P. M., St. Matthew's, Wilton; 9. A. M., St. Thomas, Bethel; P. M., Christ Church, Reading Ridge; 10. 3 P. M., Trinity, Newtown; 11. 10:30 A. M., St. Peter's, Monroe; 3 P. M., St. Paul's, Huntington; 12. 10:30 A. M., Grace, Long Hill; 3 P. M., Trinity, Nichols Farms; 16. A. M., (Whitsunday) St. John's, Bridgeport; P. M., Trinity, Bridgeport; Eve., Christ Church, Bridgeport; 20. 3 P. M., St. Andrew's, Bloomfield; 21. Eve., Trinity, Collinsville; 22. 3 P. M., Trinity, Tariffville; 23. A. M., (Trinity Sunday) Trinity, Hartford; Eve., St. Thomas's, Hartford; 24. 25. 26. Examinations for Deacons' Orders; 30. A. M., St. John's, Waterbury; Eve., Trinity, Waterbury.

ALBANY. MAY.—2. 5th Sunday after Easter, P. M., Trinity, Lansingburgh; Eve., St. John's, Cohoes; 4. A. M., St. Luke's, Mechanicville; P. M., St. John's, Stillwater; 9. Sunday after the Ascension, P. M., St. John Evangelist, Stockport; 10. A. M., St. Paul's, Kinderhook; P. M., St. Barnabas' Chapel, Rotterdam; 11. A. M., St. Luke's, Clermont; P. M., St. John in the Wilderness, Copake Iron Works; 16. Whitsunday, Afternoon, Holy Cross, Troy; P. M., St. Paul's Free Mission, Troy; 23. Trinity Sunday, A. M., St. Paul's, Albany; Ordination; 29. P. M., Christ Church, Schenectady; 30. 1st Sunday after Trinity; A. M., St. George, Schenectady; P. M., St. Ann's Amsterdam; 31. A. M., Holy Cross, Fort Plain; P. M., Good Shepherd, Canajoharie; Night, Zion, Fonda.

THE PUBLISHER OF THE CHICAGO INTER-OCEAN, May 6th, gives in that paper, the following unsolicited testimonial, which speaks for itself:

Office of The Inter Ocean, CHICAGO, Jan. 10, 1880.

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