

# The Living Church.

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

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WHOLE No. 85.

## Notes from Foreign Lands.

The new English Ministry have got to do something for their Dissenting friends who helped them into power, and the thing they are going to do, is—to pass the Burials Bill. It is a mean thing to do to Churchmen. It saves the Dissenters from a sentimental grievance, that practically is of the rarest occurrence, by imposing on the Church of England a very real grievance that will be encountered, week after week, in every country parish in England. It is conveniently forgotten, that Churchmen have sensibilities and convictions, as well as Dissenters, and that the fact that the Nonconformists are the backbone of the Liberal party, is not a sufficient justification for the outrage on the feelings, and the violation of the rights of Churchmen, that Mr. Gladstone proposes. Many Americans do not understand it, but it is simply this: The parish churches have burying grounds, which belong entirely to the Church of England, and were meant for its own members. They are now to be forced to let every sort of sectarians be buried there, with every sort of religious service. It is doubtless intended by the enemies of the Church, only as a stepping-stone to the occupation of the Church-buildings themselves; and when that unrighteous attempt shall be made—then will come "the tug of war." The end is not yet!

The French Ministry are getting ready to shut up the Jesuit schools. There seems to be no loop-hole, through which the reverend fathers can crawl. Go they must. They are buying land in Jersey, which is near enough to the French coast for boys to be sent over to them. The passage is only an hour or so. Many are coming here, although we could well dispense with them. It is impossible that they should train any man in a thoroughly loyal manner. The Pope must always come before the State. They had expected to flock over into Belgium, which is so handy; but the decision of the Belgian Government, not to receive the Jesuits expelled from France, has caused the Holy See to take into mature consideration the position and prospects of the Company, menaced as it is, in nearly every country in Europe. But it would seem that the Vatican has no better comfort or proposal to make, than that the members of the formidable Company should submit to the laws, and live individually as best they may; adapting themselves to circumstances, as they do at present in Italy.

Albania is to the front now. It is restive under its Turkish masters, and on very bad terms with its Montenegrin neighbors. It will doubtless be the next stone to crumble away from the old Empire of Mahomet. We do not know much about the country; but it has an evil name. By common repute, its mountains are peopled with cut-throats, and its plains populated by brigands. The timid traveller shuns the soil as being redolent of bloodshed; and even the most venturesome seldom sets out upon an Albanian expedition, without first interviewing the family lawyer, calling at an insurance office, and putting the ancestral vault in a thorough state of repair. No wonder, then, that Albania is under the ban of the more prudent; and is not traversed by the caravans of Cook. Shut out from the modernizing influences of "outer civilization," Albania is picturesquely quaint, and deliciously primitive. It smacks of the Middle Ages. It should be a land after Mr. Ruskin's own heart, for there is not a railroad in it. There are no public conveyances of any sort, by reason of there being no roads on which a fly-wagon, a diligence, or even a post-chaise could preserve its equilibrium for half an hour together. The undrained streets of the capital are paved in haphazard patches, with a geological formation resembling petrified pumpkins, relieved at intervals by lakes of mud and quagmires of clay. Pedestrians are not allowed in the street after dark without a lantern; a regulation which no one is rash enough to disobey, seeing that the municipal authorities (if there be such a body corporate in Scutari, which I doubt) have never thought of public lighting. The Albanian world, indeed, has stood stock-still for ages—a veritable "dead-point" in our whirligig sphere, regardless of Stephenson, and oblivious of MacAdam.

Cardinal Pie, Bishop of Poitiers, one of the most Mary-worshipping of the French Bishops, and, as a natural consequence, one of the most ferocious ultramontanes, has just died. "Janus," and "Pomponio Leto" take him off finely in their books. His speech at the Vatican Council, was—to use plain language—the bray of a donkey.

He was born in 1815, in humble life (his mother being a cook), and was first a priest in the diocese of Chartres, where he attracted the attention of Monseigneur Dupanloup; but a panegyric on Joan of Arc at Orleans earned him a reputation for eloquence. In 1849, he became Bishop of Poitiers; and his impetuous, uncompromising temperament excluded him from any higher preferment from the Empire or the Republic, though the latter did not object, a year ago, to his receiving a Cardinal's hat. The unification of Italy evoked from him repeated protests. He delivered an address upon the defeat

of the Pope's Zouaves, wrote an answer to M. de la Guérinière's semi-official pamphlet, and in a pastoral plainly compared Napoleon to Pilate. The Council of State censured the pastoral, and the Bishop was "sent to Coventry" by the Prefect and other officials.

The Queen's new Master of the Horse (whose duties are not—as some ignorant Americans say—to saddle and bridle the royal pony) is the Duke of Westminster, a very high and "top-lofty" noble. His flunkies have always worn yellow plush; but he was so much pleased with the gorgeous scarlet liveries in which the Queen's servants, appointed for his personal service as Master of the Horse, are clad, that he at once proposed to adopt the same for his private household; and had given a large order to the tailor to that effect. But his Grace received a timely hint, that only Her Majesty's own servants are allowed the privilege of wearing the Royal scarlet livery; and that should any of his be dressed likewise, they would only be permitted to wear these scarlet badges, on the occasion of State banquets given by the Duke as Her Majesty's Master of the Horse. Imagine the weeping and wailing of the Ducal family! What are all his riches—what life to him—now that his "Jeames" cannot wear red "inexpressibles"? "Is it not awful—the royal tyranny? Why should she have a monopoly of red?" says the Duke; and so say we, all of us!

## The Metropolis in Summer.

From our New York Correspondent.

NEW YORK, June 12th, 1880.

There has been a long season of drouth and heat in the climatic world, a month earlier than usual; and that has created a premature dearth in the world of news. Every thing that might look like a fact is dried up and withered. The exodus of pastors and people has begun; last week, the steamers took a thousand; staterooms are engaged for a month ahead, and with the rectors away, it may be said, "then had the churches rest," as was said of the Apostolic Church, upon the conversion of St. Paul. In the absence of the main spring, the motive power is wanting, and the body will not act without a head to direct. Under such circumstances, the news-gatherer's occupation is almost gone; he finds it difficult to pump water from a dry well, or to trust to an imagination somewhat overwrought, for his facts. His field of view is circumscribed. The LIVING CHURCH is not only not the world, but is rather antagonistic to it; it has little to say of its history. It eschews its politics, even in Convention-week. The secular Press lets down its drag-net into the muck and mire; now and then bringing up a valuable contribution to the world's wealth, but oftener dumping its load of unclean refuse upon a patient public. The Church Press is eclectic, and casts aside the worthless shells, to give to its readers only the succulent oysters. It fishes in purer waters; and the meshes of its net are wide enough to allow the trash to pass through, and narrow enough to retain all that is valuable and good. But sometimes there are (or, at least it seems so) no fish in the sea. We have cast our lines a whole day in Canorsie Bay, without a bite, except from a mosquito; we have fished for a week, for items of news with no better fortune. We are in that category now. There is a Convention in staid old Connecticut; but so there has been any time for almost a hundred years, and they are as much alike as two wooden nutmegs; the routine being the same, and the personnel only changed by the dropping out of one and another, at the summons of the Great King. The Convention, during the present week, is notable—principally—for the fact that the opening sermon was by the venerable Dean Howson, of England. He came to this country several months since, to deliver the Lectures on the Bohlen foundation in Philadelphia. He has also lectured before the Philadelphia Divinity School, and preached various occasional sermons. Dean Howson is best known by his life of St. Paul, in connection with Connybeare, a standard work of two large volumes, and which sold for from \$7 to \$10. We think that the Dean must have been struck with one fact—if with no other—during his visit among us; and that is, that the same work is published in this country for forty cents! Of course, it is a case of the brooms over again. Dean Howson's right in the production of his own labor and brains, is lost when it comes within three marine leagues of our own shores. The publishers pirate the copy, and ignore the author's moral (if not lawful) right to share the profits. But even if the book were stolen, ready made, forty cents for a work of that character, is one of the marvels of the day. Dean Howson will return to England in the Steamer of the 12th, and will carry with him the respect and regard of the many people he has met; it may be increased by the fact, that there is no law of copyright; we sympathize with one who suffers even under the forms of law!

We have seen, in some of the secular papers, complaints of the favoritism and partiality shown in some of the free churches, to portions of the congregation. It is said they have a side entrance, through which regular members of the congregation are allowed to pass, and select the

best seats, before the doors are thrown open to the people at large. We should think that was the worst kind of pay-holding course than auctions. It is making fish of one's fish of another, while saying to the world that we are brethren, and equal; it is sailing under two banners. If there are to be exclusive privileges in the House of God, better put them upon the poor, and not break to the hope, the promise made to the ear. Trinity Church is only partially free; some of the old parishioners still retaining their vested rights. But then it sets up false pretences. Those who enter not by the door, but climb up some other way, are denounced in Scripture, in severer terms than we will now use; but we must protest against any using of the words "Free Church," as a sham.

The Children's Aid Society has opened its Summer-House for the season, and had its first excursion. The House is at Bath, on Long Island; and a hundred children went—without accident—by ferry and rail, and returned. The excursions are only for a day, now; but a little later the children will go down for a week's stay. It is better for them than a whole apothecary's shop and an army of doctors, besides being easy to take. St. John's Guild is also to have its Seaside Nursery. It will cost about \$12,000. If we have mentioned the fact before, it is because of our interest in the children of the poor; and because, sometimes, children of a larger growth may be smuggled in, and we may be able to get a bit of fresh air ourselves. That advertisement you reproduced from a Church paper, of an editor and his wife, old and infirm, appealing for \$400 to enable them to get into a Charitable Institution, has made an abiding impression on us. All around, we see editors of the secular press becoming millionaires. Even the reporters upon them are enabled to live; but "religious" editors are classed with Ministers, and get the same pay and treatment from the Church. We are glad to know that some of these children are getting a seaside excursion, now, when it does not require five hundred dollars. They may grow up to become editors or newspaper-men in the Church, who are not thought to be laborers, "worthy of their hire." Life has its compensations, and now is their time for joy.

There has been put into our hands a little tract, by Dr. Craik, on Development and Evolution, a subject that is attracting much attention now among the scientists; and still more among pretenders to science. Dr. Craik is a man of eminent ability, and some of his tracts have done a good work for the Church, and we can cordially commend this little brochure, which no doubt can be found at the booksellers.

In a chapel in the lower part of the city, a young law-student devotes a part of his Sunday to the instruction of some of the young gamins who congregate there. One Sunday, he was trying to give them some idea of the Missionary-work of the Church. After explaining the Domestic field, he expatiated upon the Foreign Missions, and said: "We send missionaries to China, to Japan, to Greece, and Africa;" and, just here, one of the most interested of the scholars broke in with, "and Chicago." We have nothing to say in the matter of the boy's appreciation of the needs of your city; but we think he was decidedly out in his geography. He was as innocent as could be in his exclamation; he had heard of the great metropolis of the West, but clearly had no correct idea of its location, if he had of its character. We thought it too good to lose; and knew that your readers would enjoy it, even if they should think that many a true word is spoken in jest.

It is not often that we notice typographical errors in our letters in the LIVING CHURCH, thinking it one of those cases, where the least said is soonest mended, and being willing to trust to the good sense of your readers to take it for granted, that we intend always to write correctly and in good English. But we think we may be justified in being a little protestant to types that make us say, that Bishop Littlejohn discussed, in his Convention Address, the "impotence" of the Missions of the diocese, where as we intended to say, the importance, which is a very different matter. There is nothing in the diocese of Long Island, to which the former word applies. Its missions are vigorously prosecuted, as the figures in the same letters show.

Thomas a Kempis, who died just one hundred years before the German Reformation, is said to be the author of this prayer:

"Give me a clear understanding against all error, a clean heart against all impurity, a right faith against all doubtfulness, a firm hope against all diffidence, fervent charity against all indifference and negligence, great patience against all disturbance, holy meditation against every filthy imagination, continual prayer against the Devil's assaults, good occupation against the tediumness and drowsiness of the heart, and lastly, a devout remembrance of thy holy passion against the wounding of the soul by vices. Assist me, O my God, with all these, Thy good gifts, and confirm me in all Thy holy words, Amen."

## Michigan Convention.

This body held its Forty-sixth Annual Session, on the 9th, 10th, and 11th inst., in Grace Church, Detroit. After the usual religious services, including a Celebration of the Holy Communion, and a sermon by the Rev. Marcus Lane, of Flint, the roll was called by the Secretary, the Rev. S. W. Frisbie, and a quorum found to be present. At the afternoon session, the usual appointments of Committee-men, etc., were made, and a large amount of routine work was accomplished; after which, the Convention adjourned until 7:45 P.M. At the Evening Session, General James E. Pittman, Treasurer of the Missionary Committee, made his report, and stated that the financial exhibit was more encouraging than they had anticipated at the beginning of the year. There had been unprecedented contributions from unpaid pledges during the year, amounting to \$1,127.28, exceeding by \$720 the corresponding receipts of the previous year.

The Report having been referred, Bishop Harris proceeded to read his Annual Address, at the commencement of which he naturally dwelt upon the circumstances connected with his recent assumption of Episcopal duties and responsibilities. He paid a loving tribute to the memory of that faithful priest, Richard Brass; and, after some reference to the recent Missionary Conference held in Detroit, went on to consider the condition and the needs of the Diocese. "Almost immediately after my consecration," he said, "I began a rapid visitation of the diocese in order that I might gain as speedily as possible such knowledge of its actual condition as might enable me to enter intelligently upon my duties of administration. Beginning with the upper peninsula, I have made as complete a survey of the entire field as possible; having visited every parish and mission where services are now maintained, and some of them more than once."

The following is a summary of the Bishop's official acts during the eight months of the Bishop's incumbency: Corner stones laid, 2; churches consecrated, 2; clergy ordained to the priesthood, 1; clergy received, 7; clergy transferred, 7; visitations, 121; sermons and addresses, 227; confirmations, 565.

The whole Address, as might be expected, was full of interest, and showed how thoroughly and intelligently the Bishop had already mastered the conditions—civil and social, as well as ecclesiastical—of his vast diocese. He is evidently prepared to lead the van, as the Chief Missionary in his field. We regret the less our inability, for want of space in our columns, to do full justice to the Address, because we have reason to believe that it will shortly be published in pamphlet form.

At the conclusion of the Address, Missionary pledges were made, amounting, in all, to \$4,917, being greatly in excess of last year. The contributions of St. Paul's and St. John's church of Detroit were \$1,000 each, and exceeded in the case of the former church \$700 over last year, and in the latter \$100 over the previous year. The Christ church contribution of \$1,000 exceeded last year's by \$500. The promptness of these churches in responding to the call by such liberality, was very encouraging, and was the subject of much favorable commendation. The aggregate of these three churches above mentioned last year was \$1,400, while this year is at \$3,000, or a gain of \$1,600. We cordially congratulate both the Bishop and the Diocese, upon this very auspicious beginning.

At the opening of the morning session, on Thursday, the Secretary announced that pledges to the Diocesan Missionary work had reached a total of \$5,030. This amount was subsequently increased to \$5,200.75.

An extended discussion took place, (introduced by Mr. C. Maybury), upon the subject of the "Church Association," a body corporate, having for its object the promotion of the religious and educational interests of the Diocese.

Following elections and appointments were made.—Treasurer; Mr. P. E. Medill. Registrar: Rev. W. Charles. Standing Committee: The Rev. George Worthington, S.T.D., the Rev. J. A. Wilson, Rev. Rufus W. Clark, Jr., and Messrs. C. C. Trowbridge, H. P. Baldwin, 2d, and J. V. Campbell.

Trustees of the Episcopal Fund—Messrs. C. C. Trowbridge, H. P. Baldwin, 2d, and D. H. Jerome.

Trustees of the Protestant Episcopal Church of the Diocese of Michigan.—Bishop Harris, the Rev. Dr. C. H. W. Stocking, and the Rev. R. W. Clark, and Messrs. W. N. Carpenter and John H. Bissell.

Delegates to the General Convention.—The Rev. Dr. Worthington, the Rev. Wm. J. Harris, D.D., the Rev. R. W. Clark, Jr., the Rev. A. A. Butler, also Messrs. C. C. Trowbridge, H. P. Baldwin, H. W. Rodgers, T. H. Eaton, and J. M. Sterling.

In the course of this day's proceedings, a Memorial was presented by the Hon. N. P. Lovelidge of Coldwater, on behalf of the Diocese of Western Michigan, setting forth the rights of the Western Diocese to a portion of the Episcopal fund of the old diocese of Michigan, as existing before the division. The Memorial requested that action be taken by the Convention on the

matter; and the Bishop stated that he would appoint a Committee, to which the matter will be referred.

On the evening of this day, a very brilliant Reception was held at the residence of Bishop Harris, on Fort St. A great many residents of the city were present, besides the members of the Convention, numbering in all, between 400 and 500 people. The occasion was a peculiarly pleasant one, and was greatly enjoyed by all who participated in it.

At the business meeting, on the morning of the last day of the Session, the Bishop named the following Committee in connection with the asked for division of the Episcopal fund: C. C. Trowbridge, H. P. Baldwin, H. W. Rodgers, S. D. Miller and H. A. Doty.

The following gentlemen were elected Provisional Deputies to the General Convention: Revs. B. T. Hutchins, E. R. Bishop, L. S. Stevens and M. L. Johnson; also, Messrs. Peter White, E. W. Hudson, J. S. Miner and T. Cranage. St. John's Church, Detroit, was fixed upon as the place of meeting in June, 1881.

## Connecticut Convention.

The ninety-sixth session of the Annual Diocesan Convention of this diocese was held in Christ Church, Hartford, on June 8th and 9th. The session was opened with Morning Prayer, at 10 o'clock, on Tuesday. The interest of the occasion was greatly enhanced by the able sermon delivered by Dr. Howson, Dean of Chester, England. He took as his subject, the points of agreement in the English and American Prayer Book, taking up especially the Saints-Days. A Celebration of the Holy Communion followed; and, after the calling of the roll, the session adjourned till 3 P.M.

At the appointed hour the Convention proceeded to the election of the Rev. C. H. B. Tremaine, as Secretary, and Rev. E. S. Lines as Assistant. The Bishop then introduced Dean Howson, and proceeded at once with his annual address. The report shows, that—during the past year—the Visitations and Confirmations have not been as numerous as in some former years; owing, in part, to the demand made upon the Bishop's time by outside work, which came to him in such shape as to leave him little choice in the matter. The summary of the report was as follows:

Visited parishes, missions and chapels, 98; officiated times, 200; preached and delivered addresses, 222; administered Holy Communion, 27; baptized persons, 5; solemnized marriages, 4; burials, 9; confirmed, 967; deaths among clergy, 6; admitted to Order of Deacons, 8; Deacons advanced to Priesthood, 7; number of candidates for Holy Orders for past year, 29.

The names of the deceased clergy are, Rev. William Cooper Mead, D.D., Norwalk; the Rev. Chas. D. Aoley; the Rev. Joseph S. Covell; the Rev. John W. Hoffman, the Rev. Dexter L. Stonesbury, and the Rev. Thomas Malaby. Fitting tribute was also paid to the memories of the late Judge S. H. Huntington, and Miss Cornelia Boardman, as well as to the noble lives of the late Rt. Revs. Whittingham and Odenheimer, Bishops respectively, of Maryland and Northern New Jersey.

Mention was also made of the consecration of St. Paul's Church, Bridgeport, and the re-opening of Trinity, Thomaston, and of Christ Church, Hartford.

The result of the election of the Standing Committee was as follows: Rev. Drs. Beardsley of New Haven, Tatlock of Stamford, Deshon of Meriden, and Fynchon of Hartford, and Rev. S. O. Seymour of Litchfield.

After some discussion, the assessment upon parishes for the Bishops' fund was restored to its former rate of 2½% of the rectors' salaries.

At the evening session, the report of the Missionary Society of the Diocese was made by Mr. Benj. Stark, of New London, showing the receipts for the year to be \$7,675. A vote of thanks was passed to the secretary of the Convention for his map of the Diocese.

The lay members of the Board of Directors of the Missionary Society were then elected, and the Annual Report of the Church Scholarship Society received.

The immediate business of the next morning being the election of clerical and lay deputies to the General Convention, after three hours balloting, the following were chosen:

Clerical: Rev. Drs. Beardsley, Harwood, and Deshon; and Prof. E. E. Johnson. Lay: Messrs. O. S. Seymour, Jeremiah Halsey, Henry B. Harrison, and Calvin P. Child.

The two orders having ratified each other's elections, the Convention resumed its session. A resolution authorizing the treasurer to pay the expenses of the deputies to the General Convention was laid on the table. A resolution was adopted discouraging "candidating" on the part of clergymen; and the Convention was closed about half past one o'clock, with prayer and the Benediction by the Bishop.

The expenses of the Afghan war will exceed the estimates by more than four million pounds sterling.

## News from the Churches.

**WISCONSIN.**—The Sisters of St. Mary will take charge of Kemper Hall, Kenosha, on the 1st of next July. The Summer vacation will be from St. John Baptist's Day (June 24th), to St. Matthew's Day (September 21st). During July and August, the Sisters will receive, as boarders, ladies and children who may desire to spend a few weeks on the Lake Shore.

**NORTH CAROLINA.**—We are indebted to the *Church Messenger* for the following items:

During the past year four members of the Sisterhood of the Good Shepherd have been doing mission work in connection with St. James' Home, Wilmington. A free school of 80 scholars, and a large Sunday School, are connected with the Home. On Sexagesima Sunday, Sister Cecilia was received into the full Sisterhood by the Bishop. On Easter Day the debt of the church was extinguished.—There are 51 pupils attending St. Mary's School, Raleigh, of whom 47 are communicants. Free tuition in every department is offered to the daughters of the clergy of the South. An elegant new organ of two manuals, the largest in the country for school purposes, has been placed in the chapel. The above does not include the large number of day scholars.—The last Confirmation class at St. John's, Fayetteville, numbering 44, is the largest since the one confirmed by Bishop Moore, of Va., in 1819.—A church for the colored people will be finished during the Summer, at Edenton.—Four missionary posts have recently been adopted in connection with St. Bartholomew's, Pittsfield, one of which is among the colored people.

**ILLINOIS.**—On the First Sunday after Trinity, the parishioners of Ascension Parish, Chicago, at the suggestion of their Rector, the Rev. Arthur Ritchie, took the first steps towards the erection of the proposed new church. A large part of the congregation remained after the Mid-day Celebration, and took counsel together upon the subject. Beautiful designs of the front elevation and ground plan were exhibited; and arrangements (which have already borne liberal fruit) were made for raising the necessary means. The estimated cost of the building and surroundings, fully complete, is \$50,000; but it is expected that an outlay of \$30,000 will be sufficient to enable the congregation to occupy it for Divine Worship. It is hoped that the Corner-stone will be laid in the course of the present summer.

They are a brave folk, these Ascension people, and not easily daunted. They certainly seem to realize, very fully, the truth of our Lord's words: "All things are possible to him that believeth."

On Trinity Sunday, the Rector put into his people's hands a summary of the progress of the Parish-life during the preceding year. This embraced a report of the number of persons baptized, 40, of whom five were adults; Confirmed 35, of whom 22 were males, and 13 females. The Communicant-roll has grown from 165 to 227. Of those numbered last year, 21 have removed from the Parish, and one has died. By those who have moved into the Parish, and by Confirmations, 83 have been added. Of the 226 now on the roll, 105 are males, and 121 females. There has been a daily Celebration throughout the year, except, of course, on Good Friday. On Sundays, Fridays, and other Holy Days, there have been two Celebrations; making a total for the year, of 53%. The number of Communications made during the same period has been 3031, an increase of 600 over last year. Since Advent last, Daily Matins and Evening Prayer have been said. The Sunday Schools, at the Parish Church and St. John's Mission, have increased in numbers. As for the financial interests of the Parish, its receipts have amounted to \$8,002.25.

**CENTRAL NEW YORK.**—Right Rev. F. D. Huntington, Bishop of the diocese, consecrated the new building of Christ church, Ellisburg, June 2d. He was assisted by Rev. L. R. Brewer of Trinity, and Rev. A. Danker, of Grace church, Watertown; Rev. G. Bowen, of Emmanuel, Adams; Rev. Robert Paul, of St. James, Pulaski; and Rev. John Muir, M. D., of Zion, Pierrepont Manor. After the Consecration, a class for Confirmation was presented; and the service concluded with the Celebration of the Holy Communion. The church is a beautiful little Gothic structure, and reflects credit upon A. J. Smith, of Ellisburg, the architect. The lot on which it is built was given by John J. Brown. The church property, including the organ, is worth about \$3,000. The stained glass windows are remarkably well executed. The one in the Chancel, which has a figure of the Saviour, is the gift of Trinity parish, Watertown, and is in memory of Devereux and Delancy Pierrepont, the deceased sons of Hon. William C. Pierrepont, of Pierrepont Manor. The Consecration sermon was preached by Rev. John Muir, M. D., Rector of Zion church, Pierrepont Manor, and Christ church, Ellisburg, from Haggai ii:9, part of the verse, "In this place will I give peace, saith the Lord of Hosts."

**NORTHERN NEW JERSEY.**—The Foster Home is a Church Institution in Newark, and provides for nearly a hundred orphan or friendless children. Its Anniversary was held on the 1st inst., and was a notable occasion. The Rev. Dr. Eccleston presided. It appeared from the Treasurer's Report, that the receipts of the year were \$7,972.55; and, of this sum, \$1,584. came from the auxiliary society. The average cost of maintaining the Institution was \$2 per child, but this included the very considerable sums paid out for assessments and taxes. Bishop Starkey, who was present, made an earnest and stirring Address, and valued, at the highest, the labors of the Managers, who had had the Charity in charge. The danger, he thought, was, that when men

found out how well women could do such work, they would leave it entirely to them, to their own great loss. There was a sanctifying influence in the work of Charity, in which we personally engage; and it was a pity that any should lose the labor and the grace. There was a large attendance upon the Anniversary; and, in connection with it, was an Entertainment. The Bishop assured the ladies that his heart was in that work, and that in every way they would find him ready to co-operate with them.

The newly elected Bishop of this Diocese made his first visitation to St. Stephen's church, Millburn, and administered the rite of Confirmation to eleven persons, on Trinity Sunday. The day was lovely, the congregation large, and the services impressive. The Rev. Dr. Clover, Rector of the Parish, and the Rev. Dr. Rosé, Principal of the Parish-School at Millburn, took part in the services. The persons confirmed (all of whom received their first Communion), were presented by the Rector. Owing to the length of the services, no sermon was preached; but a practical, pointed, and instructive Address was made by the Bishop. St. Stephen's Church, (surmounted by a large cross), with the adjacent commodious, and beautiful Rectory, is one of the most complete and Churchly structures for its purpose, in the Diocese; and reminds one, in all its appointments, of an English rural parish. St. Stephen's Cemetery, which belongs to the church, is under the care of a Committee, of which the Rector and Wardens are *ex officio* members. It consists of eight acres of land near the village, which were donated for the purpose, by Mr. Israel D. Condit, Senior Warden, and founder of the church. It was consecrated by Bishop Drone, October 5th, 1858.

**VIRGINIA.**—The *Church Messenger* says that a noble work is going on among the colored people near Halifax C. H. Rev. W. E. Webb is building a church for their benefit on his farm. It is a handsome log church, in the form of a cross, with pointed roof, capable of seating more than 400 persons. It is tastefully ornamented on the outside in a rustic way—and is all paid for. The congregation is already large, and there is in connection with this work a Sunday School of 60 or 70 scholars, and a parish school of 50 pupils. There is no end to the possibilities of the grand work of this kind that might be done for these poor people all over this Southern land, if others would only undertake it.

**NEW YORK.**—St. John's Guild has added another feature to its works of charity. It has appealed to the public for a fund of about \$1200, with which to provide ice for the comfort of the sick poor. It would seem to be an actual necessity to them, and not a mere luxury; how great, we could realize by putting ourselves in their places. It will be distributed only upon the order of physicians, and by ticket. To the convalescent, the excursion will give fresh air; to those whose lips are parched with fever, bits of ice will be furnished. It is in this way, by ministering to their necessities, that we are to do away with the grievances of caste. We are all the children of One God; and, despite all differences of condition, we are brethren.

**CENTRAL NEW YORK.**—Twenty-five years ago, Bishop DeLancey suggested, that a parish was needed in the eastern part of Auburn, New York. St. Peter's Church was then the only parish in the city, a church made notable as being the last in the diocese of New York visited by Bishop Hobart. It was there he was taken with his last sickness, and if our memory serves, it was there he died. Bishop DeLancey's suggestion was acted upon, and St. John's Church was organized. A chapel of wood was erected, and has been in use many years. It has at length become too strait for the congregation, and Bishop Huntington has laid the corner-stone of a new church, to be built of stone. A large assembly witnessed the ceremonies, and the Rev. Dr. Brainard, rector of St. Peter's, who, for many years, had charge of St. John's, as a chapel of his parish, delivered the address. There are many people in Illinois, who were at one time connected with that Church in Auburn; St. Peter's Church, Syracuse, was named for it, so they will be glad to hear of the prosperity of St. John's. The Rector is the Rev. William H. Lord. The Wardens are Henry H. Bostwick and Walter Bray, Jr.; and W. T. Gibbs, Chas. E. Taft, W. M. Williams, Edward H. Groot, John Giltrap, George Morland, Nathaniel Hodder, and Thomas Adams are Vestrymen.

**MICHIGAN.**—The ladies of Grace Church, Detroit, have elected the following officers of the Woman's Auxiliary to the Board of Missions: President, Rev. C. H. W. Stocking, D. D.; Vice Presidents, Mrs. C. C. Hodges, and Mrs. Thomas Christie; Recording and Corresponding Secretary, Mrs. M. H. Marsh; Treasurer, Mrs. H. F. Wilcox.

Ascension Day is always strictly observed by the men employed at Lord Penrhyn's extensive slate quarries in Carnarvonshire, England, not, however, we are sorry to say, from any reverential feeling, but consequent upon a superstition which has been prevalent for many years in the district, that working on Holy Thursday will be accompanied with an accident. A few years ago the management prevailed upon the men to disregard the superstition, and work was resumed, but, strange to say, there was always a serious accident. This year the old custom was observed.

The Rev. E. F. Wilson, the Canadian missionary who wrote the touching story of the Neepigon Boy, published last summer, has been very ill, and is ordered a year's rest. He advertises for a missionary for the Neepigon Indians, the poor pagans that for 31 years have been crying in vain for a teacher.

## Current Literature.

*Unto the Third and Fourth Generation.* By Helen Campbell. Forde, Howard & Hulbert, New York. Jansen, McClurg & Co., Chicago, Price \$1.00.

This story, by the author of the "Ainslee Series," "Chips from a Northwestern Log," etc., has a dramatic intensity that holds the attention and compels the reader to go on to the end. The motive of the book is to illustrate the law of heredity. "Heredity is not God's curse but God's school for this world," is the statement of the principle that this story is designed to illustrate.

*A Dictionary of the Bible,* including Biography, Natural History, Geography, Topography, Archeology, and Literature. With twelve colored Illustrations. Edited by Philip Schaff, D.D., LL.D. American Sunday School Union, 1122 Chestnut Street, Philadelphia, and 73 Randolph St., Chicago. Price \$2.50.

There is a vast amount of useful knowledge condensed here in one volume; the book is thoroughly well made, the illustrations well drawn, and the Maps executed with remarkable clearness. The latter were engraved in Edinburgh, specially for this work. For a help in Bible-class teaching we know of no one work, of moderate size, so good. Of course, some terms, like Apostle, Church, Regeneration, etc., are defined from a sectarian point of view. We recommend the Dictionary, not for doctrinal teaching (in which our teachers have other helps) but for descriptive illustration of the sacred writings.

*The Old Testament, with a brief Commentary, by various Authors. Prophetic Books.* London, Society for Promotion of Christian Knowledge. New York, Pott, Young & Co. Price \$1.50.

With the increase in Bible Study peculiar to the age, there has come also a large number of commentaries of all kinds and shapes—and sizes. For the general reader, and the Sunday School teacher and superintendent, nothing is better, to our mind, than this book before us. The first volume has been already published, and met with great favor. Each book has a short historical and explanatory introduction; while the Commentary, in the shape of foot notes gives all the comment that an ordinary student needs. The List of Commentators contains seven names well known for their ability in this line; while the price, which is remarkably low, makes it all that can be desired.

*Note Book for Music. Outline of Harmony and Guide to Piano Practice.* By Carl Laux.

This Note Book was at first prepared for our own pupils. Having been found very convenient, almost indispensable, in our Music Class, it is offered to other Institutions in the hope that it will serve them as well. The brief Outline of Harmony is not intended as a Text-book, but as a Review of what has been taught orally. With the Guide to Piano Practice it serves to impress upon the Pupils the principles and directions given by the Teacher.

The price of the Book is ten cents, postage paid. A discount is made when a dozen or more copies are ordered at one time. Specimen copy to Teachers, six cents.

Address Rev. C. W. Leffingwell, Rector of St. Mary's School, Knoxville, Illinois.

*First Twenty Hours in Music;* by R. Challoner; Geo. D. Newhall & Co., Cincinnati. Price, 75 cents.

This book is intended as the first twenty lessons for a beginner on the piano or parlor-organ; practically and progressively arranged. The great difficulty with many teachers seems to be, how to go to work with a pupil who knows nothing of the rudiments of music. Robert Challoner in this book, marks out the course, in a concise, clear and admirable way. His method is both intelligent and intelligible; and we think that all Masters of the Science will think, with us, that his little work is well done, and will be found great in its effectiveness.

We desire to express our appreciation of the excellence of Messrs. Geo. D. Newhall & Co's work, as Music Publishers. We received, a little while ago, copies of some of the hymns, anthems, and portions of Church services, from the same house, the appearance of which we thought to be equal to the best of the famous London house, Novello, Ewer & Co.

*Church Doctrine—Bible Truth.* By M. F. Sadler, M. A., Prebendary of Wells, etc. New and Revised Edition, with an Appendix on "Apostolic Succession." Pott, Young & Co., New York. Price, \$1.00.

We are glad to see this fresh and cheap edition from the publishing house of Pott, Young & Co.—a Firm that has done many a like good work for the Church. It is now many years since Sadler's book first appeared; it has been read, no doubt, by several thousands, and must have accomplished untold good, in strengthening the feeble-kneed. The book has now become famous, and will doubtless long continue to be the armory that shall furnish the strongest and most trusty lances for any who would run a tilt in defense of Church Doctrine. It is not a full treatise on the Prayer-Book, but an effort to show that some of the most distinctive and unpopular teachings do but reverebrate the very words of God Himself, and of the Holy Scripture. So that every shaft that is hurled against the Prayer-Book teachings of this character, falls harmlessly against the "Verily, verily I say unto you," of the Church's Divine Master. No Parish library should be without this book; and every young clergyman should read it again and again. Its pages are graced with learning, calmness, unflinching boldness, and a judicious spirit.

*The Pastoral Relation: Its Ideal, and the Degree of its Present Realization.* Bishop Paddock's Second Triennial Charge; delivered at the 90th Annual Convention of the Diocese of Massachusetts, April 28th, 1880. Boston, A. Williams & Co. 1880.

*The Church Eclectic: A monthly Magazine of Church Literature and Church Work.* Utica, N. Y. Rev. Dr. Gibson, Editor and Proprietor. \$3.00 per year.

The last number comes to us in 98 pages, well printed and broad-margined, tough, good paper. It contains valuable articles from the *Literary Churchman*, *Contemporary Review*, *Church Review*, etc., besides original articles by Dr. Dix, Dr. Wilson, Dr. Bolles, Dr. Van Rensselaer, and others. The Confession of a Popery-Hater, in rhyme, is rich. The second of Dr. Dix's Lent Lectures appear in this June number. The Editorial Notes are, as usual, of great interest and value. We quote the following as indicating the position and temper of the *Eclectic*: "Will our excellent friend of the *Anglo-Catholic* allow us to deprecate most earnestly the ventilation of the 'O. C. R.' which he is permitting in his columns. The thing is utterly discredited among advanced Churchmen in England. It is such nonsense that turned the head of Orby Shipley. It is absolute treason to the Church reformed, to allow priests at her altars to talk of her 'lapse of spiritual jurisdiction,' 'uncertainty of sacramental status,' 'want of an unquestionable Episcopal succession,' &c. It is complete surrender to Rome, and it is this sort of thing that brings odium on us all who are trying to show the Catholic character of the Church as reformed: (and God grant it may so stay reformed) as never to revert to the abominations of the Papacy and Jesuitism.) The pretenses quoted above are as false as any Jesuit history could make them. Let him look into his 'Priest's Prayer Book.'"

*Roman Catholicism in the United States: The Author's Publishing Company, New York.*

The author's name is not given. It is difficult to conceive what need there is for such a work, though it may state a great many truths and utter a great many very proper warnings. We have had so much of this sort of thing that it has ceased to be exciting. The Pope has been damned so often and so long, that even the Protestant public is beginning to feel bored. We are not going to Rome, in this day and country, to any alarming extent. There are many more going to the devil, ten thousand to one. The author of the book (which is readable, and well gotten up by the publishers), assures us that there is "a settled purpose on the part of the Roman Catholic Church to revive, if possible, the Ecclesiastical tyranny of the dark ages." True, but we can never have the tyranny of the dark ages without the return of the dark ages. The papists may have the settled purpose, but no one need be disturbed about it. They have had the same settled purpose for three centuries, while the world has been advancing all the time to the point where even Rome must concede that its settled purpose is mere moonshine. Anybody can call spirits from the vasty deep; but will they come? Anybody can have a settled purpose to bring back the dark ages, but the dark ages will come back no more.

*Six Addresses on the Being of God,* by Dr. Elliott, Bishop of Gloucester and Bristol. Pott, Young & Co., New York. Price, 60 cts.

These Addresses were delivered at last Autumn's Visitation, and have been placed in a catalogue of the shorter and popular works on Christian Evidences. In the last Address, his examination of the Evolutionary hypothesis, and the assertion that Science has shown that the genesis of all the sentient and material world can be accounted for, without the intervention of any creative power, is particularly clear and masterly. A careful perusal of this little book would be of much benefit to our young men who have become a little dazzled—not to say dazed—by the glittering specimens of some of our modern scientists.

*History of the Book of Common Prayer, with an Explanation of its Offices and Rubrics.* By the Rev. Q. M. Butler, D. D., Professor of Ecclesiastical History and Liturgies, in the Philadelphia Divinity School. Claxton, Remsen & Haffelfinger, Philadelphia.

Dr. Butler has done the Church, and especially its candidates for Orders, a good service, in this thoughtful, learned, and well-arranged work. We are given a very full and exhaustive history of the Prayer Book, with an examination of the various rubrics, particularly of those whose varied interpretation has given rise to diverse practice; the authority for the vestments, turning to the East at the Creed, bowing at the Sacred Name, the Eastward position of the Celebrant, and all other matter connected with an orderly and reverent Ministration in the holy Offices. Dr. Butler's deductions from the examination of history in connection with the Prayer-Book, are fair and honest, in the light in which he stands, and as free from partizan bias as could be expected.

*Louisiana,* by Frances Hodgson Burnett: Scribner's Sons, Publishers.

A book that bears on its title page the name of the author of "Haworth" and "That Lass o' Lowrie's" is not likely to want for readers. Louisiana does not equal in power those remarkable novels, and yet it is not unworthy of Mrs. Burnett's pen. It is worth reading were it only to make the acquaintance of that most lovable character, the father of the heroine. While there is no character in the book that will deeply impress the reader, except the uncultured, uncouth old man, whose love for his daughter is so tenderly portrayed, yet the story is of sufficient interest to hold the attention, and the reader will not care to lay the book down until—but he will prefer to find out for himself what becomes of "Louisiana."

*Picture Gallery for Young Folks.* Published by Chicago Engraving Co., Chicago, Ill. Monthly. To subscribers 75 cents a year. Single Copy, 10 cents.

A capital specimen of what Chicago can do in the way of engraving.

*Church History,* in 3 vols.; by the Rev. David D. Van Antwerp, A. M.

Research, study, and care, are the prominent characteristics of this History of the Church, by Mr. Van Antwerp. He studied Church History under the late Dr. Mahan, and reflects the order and method of his master. Starting from the point of the Ascension, the Church's course, its trials, its teachings, its diffusion, the heresies which tormented it and, were condemned of it, are carefully and interestingly portrayed, down to the establishment of the same, One Catholic Church of Christ, in the United States. This book is valuable for its care and accuracy, and will be specially so to American Churchmen.

*First Lessons in the Articles of our Faith,* and Questions upon our Church Doctrines and upon the Life of Christ, with their Answers from Scripture. For Young Learners. By E. J. H. A. Williams & Co., Boston.

The Rev. Phillips Brooks commends this book, in a brief introductory note. It has no reference to Catechism, Creed, Sacrament, Prayer Book, or Christian Year, so far as we have observed. It does not even require the child to find the Bible references; all is printed in the answer. It seems to have no special adaptation to Church Sunday Schools.

*Boys, their Work and Influence; and Girls, their Work and Influence.* Pott, Young & Co., New York. Price, 25 cents each.

These are English publications that have gone through several editions. They are deservedly popular. Being very small and very pretty books, divided into short chapters, and written in easy style, they will be read where more pretentious and ponderous books would be put on the shelf. Teachers are very often at a loss for some little present for their boys and girls. These books are just the thing for that use.

I. *The Catholicity of the American Church.* The cry, "Rome!" "Romish!" The Church of England not founded by King Henry VIII. II. *The Provincial System.* III. *The Law of Christian Paying and of Christian Giving to Almighty God.*

The above are extracts from Bishop Seymour's recent Address to the Diocesan Convention of Springfield. They are admirable summaries of the subjects upon which they respectively treat; and would be most useful as tracts for parochial use, and for general distribution.

*Guide-Book to the Fourth Annual Excursion of the Detroit Evening News, from Detroit to the Sea.*

Another grand excursion from Detroit to the White Mountains and the seaboard, at very favorable rates and with several new features, is announced. Send 15 cents to W. H. Brearley, manager, *Evening News* office, Detroit, Mich., for Guide Book with full particulars.

*Easter Angels.* By Mary Henderson Eastman. J. B. Lippincott & Co., Philadelphia. Jansen, McClurg & Co., Chicago. Price, 35 cents.

Great numbers of this exquisite poem were sold last Easter-tide, and it continues to be in demand. It is beautifully printed on cards, and tied with blue ribbon. As every Lord's Day is an Easter Day, it is in season every week of the year.

*New Books.*—We have received this week a novel music guide, called "First 20 Hours in Music," which for conciseness and clearness will attract the attention of teachers and amateurs in the study of music. Persons almost entirely ignorant of the piano, key-board, etc., are so practically instructed in a series of twenty lessons, each complete by itself, as to be fitted for the more difficult studies of Czerny, Clementi, Kohler, and others. To most teachers the first lessons to their pupils are a severer task than subsequent ones, and any agency that will lighten the task and shorten the labor will be a welcome boon. Mr. Robert Challoner, the author of "First 20 Hours," and the publishers, Geo. D. Newhall & Co., of Cincinnati, deserve the thanks of both teachers and pupils. The book is neatly gotten up in a convenient form, and is sold at 75 cents per copy. To teachers, sample copies 50 cents each.

*Ingersoll and Moses.* By Prof. S. I. Curtiss, D.D. New and Cheaper Edition. 16mo. \$1.00. The large demand for this able reply to Ingersoll in cheaper form has led to this issue of a new edition, printed from the original plates and containing all the matter in the 12mo. form, at the low price of one dollar. For sale by all Booksellers or mailed prepaid on receipt of price by the Publishers, Jansen, McClurg & Co., 117 & 119 State St., Chicago.

The June *Atlantic* continues Mr. Howle's Undiscovered Country, and Mr. Aldrich's Still-water Tragedy, which are among the best serial stories now appearing in any magazine in the English language. The articles of political interest include a very entertaining and suggestive letter from an Old War Horse to a Young Politician, and a careful paper on the Political Attitude of the South. Edward Atkinson, of Boston, writes forcibly of The Unlearned Professions. Dr. Angell contributes another interesting series of Records of Wm. Hunt. Prof. Shaler, of Harvard University, discusses the Future of Precious Metal Mining in the United States. Mark Twain reports an amusing Telephonic Conversation, such as few but Mark Twain would be fortunate to hear. Another engaging chapter of Reminiscences of the Jacksonian Administration is given. Richard Grant White contributes a valuable criticism apropos of Furness' King Lear. Other new works are reviewed, poems are given from Mr. Longfellow, Miss C. F. Bates, Edgar Fawcett, and others; and The Contributors' Club, with an appetizing variety of good things, concludes a thoroughly good number of this magazine. It bears the imprint of Houghton, Mifflin & Co., successors to Houghton, Osgood & Co.



The Living Church.

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

A Great Political Convention.

Twenty-five thousand strangers, added to our half million of souls, have thronged our streets and hotels during the early part of the month, drawn hither by the meeting of the Republican National Convention. It was something more than a crowd. It was a gathering of the nation. It was something more than a Convention. It was a conflict between two contending hosts, intensely antagonistic; each as bitter against the other, as though they represented different political parties. The campaign has been a study. Viewing it wholly without bias, the LIVING CHURCH has seen much to instruct, though little calculated to elevate one's estimate of the American man, as he exhibits himself on the field of politics.

The vast ellipse, in which the Convention sat, easily accommodated ten to fifteen thousand people; and these were gathered from all quarters of the continent. In a geographical sense, it was a representative assembly.

It will acquit this paper of any suspicion of partisanship, if the present writer avows his political sympathy with the party whose Convention it was, while he adds that there was a manifest absence of any great issue, or any burning question of principle. A platform was reported, and adopted almost without discussion, and without a dissenting voice. The Convention listened to its reading with submissive patience, and seemed glad to get it out of the way. There did not seem to be a contention even about different policies within the lines of party, except as these touched the prospects of rival candidates. But days were expended in disputes about credentials and rules of order, on the decision of which the fate of individual candidatures was supposed to hang. Olympian in its proportions phenomenal in its wild intensity, the contest was one of persons rather than principles.

It is sufficient for our purpose to note the fact. Let the reader think out his own conclusions.

Much was said in the secular Press, about the distinguished leadership which the contending factions of the party enjoyed; and the tumultuous galleries never lost an occasion of shouting their vociferous tributes to the demigods of the hour. But it seemed to us, that the leadership was wholly that of the Politician, and not that of the Statesman. Sagacity (an inferior sort of ability) was conspicuous at every step; but, of real intellectual power there was not a gleam. It was not to be expected, perhaps, in an arena where the strife was for persons, not for principles. Great issues are needed to call forth really great men. The best speaking was not above mediocrity. Of most of it, the rhetoric was dimly poor. A good sound thought would occasionally flash out; but it was a pearl cast before swine. "Our true liberty is to support liberty," said a delegate; and he took his seat unapplauded. The next speaker uttered a flat and silly word about a candidate, and so pulled every stop in the great gallery organ (the shouting mob of onlookers); and its ten thousand pipes uttered their loudest tones.

The moral impression was not striking. In other days, this party did not fail to recognize God; but, at this Convention, the prayers, while not perhaps challenging any deep reverence or spiritual earnestness by their character, were received with marked flippancy; and, in one instance, with undisguised contempt. The praying could have been dispensed with, without exciting any protest. But the mob howled itself hoarse with disappointment that Ingersoll's blasphemous voice could not be heard. No doubt, there were many good Christians there; but the dominating spirit was not Christian.

One could not but perceive how very mercurial we Americans are. There is a growing deficiency of moral balance

and clearheadedness; and hence, of real dignity. The crowd was swayed by its prejudices, and these were often aroused by superficial views of things. Men seemed to leap to conclusions, through emotion or enthusiasm, and as readily to forsake them. At one moment, they were bestowing rounds of applause upon a prominent manager; and, in ten minutes, they were hissing him. It was a concourse of excited spirits, easily manipulated by sensational influences, and utterly deficient in equipoise and judgment. To those who realize how utterly the success of self-government depends upon the character of the people, the spectacle was unpleasantly suggestive. We lose no hope for the Republic, but we do believe that crucial tests lie in its pathway. The country needs more strength of brain, more solidity of character, more broad wisdom and sober dignity, to enable her to keep on in the highway of national progress and prosperity. If a great political Convention, as seen with the clear eye of the patriotic critic, really represented the whole nation, the outlook would be pretty dismal; but, representing the class of politicians only, the spectacle is sufficiently suggestive to be unpleasant.

A Sneer at Illinois.

An Eastern paper, once recognized as a reasonably fair exponent of the Church, but now conducted on commercial, if not theatrical principles, sneers at the idea of the federation of the three Dioceses of Illinois. Illinois can stand sneers from that source. But Illinois will not submit to misrepresentation. "We are heartily glad," says this editor, "with a somewhat stogy air, 'that the Churchmen of Illinois are striving to repair the unity so rudely broken by the last General Convention.' That is very good for a sneer, but it is not at all like some dramas that profess to be 'founded on real life.' The Illinois Dioceses have no repairs to make. They are preserving unity; and that, too, by the perfectly legitimate methods which have been provided by the eighth Canon of Title III. of the Canons of the General Convention. There seems to be an impression abroad, that the action in Illinois is revolutionary. Eyes there be, that have never gazed at anything west of Niagara Falls; eyes which shrink with glances of horror from the thought, that beyond, there is only ecclesiastical savagery; that our Bishops dance by pale moonlight, around bark palaces; that our Priests carry tomahawks tied to their stoles, and that our laity lurk in the malarial depths of primitive jungles, or wander Arab-like, over limitless prairies. Wherefore, what else is to be expected, but wild tumults and revolutionary measures? All the dear old ladies, sipping their ecclesiastical tea in the refined and cultured homes of the civilized East, grow pale; and the frills of their caps tremble like aspen leaves, as they exclaim in falsetto tones, 'O my!' How comforted the dear old amiables must have been, when they look up the last week's—('O no! we never mention it!') and read that sneer! Very conservative people all ways respond to progress, and honest effort at adjustment, and manly aim to do the work of the age by means adapted to the wants of the age in that way.

But we do beg the blessed aunts and grandmothers, to note the fact that our savages of the Western wilds, are not one step outside of the lines of the Canons, and don't propose to get out. We are restless and reckless and revolutionary, and all that, it may be; but we are law-abiders, and propose to continue to be. We feel the need of inter-diocesan federation, just as they felt it in New York. And we propose to do all that the law will permit, which is just what they did in New York, when they formed a Federate Council there, under the same Canon VIII; and we will do no more, until a law is made which enables us to do so. That's the whole story; and now, let trembling aunts and sneering editors address themselves to that.

This editor aforesaid, who seems to look at everything in a melodramatic light, announces the awful fact, that Illinois will be represented in the next General Convention by twenty-seven instead of nine persons; which is to say that small affairs of dioceses like these ought not to demand representation, because, forsooth, it "makes the situation a singular one." How small these dioceses are, will appear from the reports they make to the General Conven-

tion in October; when the decided growth of three years, justifying division, will be made manifest. But the smallest of the three is as large as any one of eight or ten Dioceses that we could name, which were represented, without suffering an editorial sneer, in the Convention of 1877 at Boston; and we venture the assertion, that they are stronger to-day, than half the dioceses that were represented in Convention twenty-five years ago. Did anybody propose in those days to disfranchise dioceses because they were so small?

If three dioceses from one State gives that State twenty-seven members in the Convention, the situation is a singular one! But is it so? Does this tragic editor forget that five dioceses are represented from New York, three from Pennsylvania, two from Ohio, and two from Wisconsin?

On the whole, the LIVING CHURCH, usually so amiable, feels itself to be rather disgusted with the attempt of this scribe unmentionable, to prejudice a great and healthy movement of the Church with a sneer; but forgives him, in view of the fact, that off the editorial boards, he is not so much of a Mephistopheles, after all!

With this number we complete the serial, "Our New Vicar." It has been a feature of the paper much valued by many readers, and we are sorry to part with it. During a little more than half a year, we have given nearly a whole volume of family reading, in this Serial alone. When it is remembered that this is only about one-fourth of this kind of reading that we give, each week, and that the Family reading is not one-fifth the entire paper, an idea may be formed of the amount of reading that we supply to our readers during a year, for two dollars. We are now making arrangements for an original Church Story, by one of our best writers, to begin in November.

The effect of the "heated term" down East, seems to have been somewhat exciting to Church politics and Church papers. Here on the Lake Shore we have been keeping cool, calmly noting the ebb and flow of the tides on the Atlantic coast, and managing our affairs with composure and brotherly love. As long as there is a healthy action of the heart, the health of the body need not be despaired of, though there are some symptoms of agitation in the extremities. Chicago is fast coming to be the centre of Church life and growth, as it is of the commercial and political life of the nation. The LIVING CHURCH will have for its mission a share in the shaping of this life and growth into healthy and loyal churchmanship.

Provincial legislation was anticipated in Illinois. The Chicago Times announces that General Convention will confirm this, and that the Bishop at Chicago will be Metropolitan. Well—perhaps.—Standard of the Cross.

This is a quarrel between the Chicago Times and the Standard of the Cross. Let them settle it! The legislation in Illinois provides for a Federal Council, and says nothing whatever about Metropolitans. It leaves the question of who shall be the Presiding Bishop of the Council, to be decided by the Bishops. Will the Standard of the Cross correct its blunder? Well—perhaps.

We wish our energetic and enterprising contemporary, the Oregon Churchman, "many happy returns" of the Month of May! Having held the fort bravely for nine years, it enters upon its tenth with renewed hopefulness, and prospect of success. If it had not well deserved to live, it could not have held its own so long as it has done. It is hoped that the Church-people of the Jurisdiction will not allow it to die. Success to you, brother!

The Rev. Herbert B. Smythe, who was lately refused the necessary credentials for admission to Priest's Orders, by the Standing Committee of Maryland, has received Letters Dimissory from Bishop Pinkney, and gone to the Bishop of New York for Ordination.

The Little Churchman, Fort Worth, Texas, comes to us this week enlarged and improved, and with a new name. It is now the North Texas Churchman. Long may it live to represent the Church in that magnificent and fast-growing country!

Chips from the Editorial Log.

A subscriber in the East, on renewing his subscription, writes: "I am glad to have the privilege of spending money in this way. The LIVING CHURCH as now published, is the best family Church paper I have seen." Thank you, brother! We think we can do even better. It takes time.—The Presbyterians have had a good time at Madison; no issues of any importance before the Assembly. A correspondent writes to one of our exchanges: The Assembly does not believe in governing the Church too much, so we go fishing, go on excursions, cultivate acquaintances, and enjoy ourselves. The Church pays some \$40,000 for holding the Assembly, and we are trying, as its representatives, to get the money's worth in enjoyment.—"Doctor," said a gentleman to his pastor, "how can I best train up my boy in the way he should go?" "By going that way yourself," blandly replied the parson.—The Rev. Samuel B. Hinman has begun suit against Bishop Hare for \$25,000 damages for libel.—The "Presiding Bishop" of the R. E. C. has solemnly "erased" Bishop Gregg! No doubt that gentleman feels very bad.—The women of the Presbyterian persuasion in this country, during the year just past, have raised one hundred and seventy-six thousand dollars for Foreign Missions.—On Whitsunday, Eucharistic lights were used at St. Paul's Church, Springfield, Ill. The Rector, the Rev. E. A. Larrabee, preached an excellent sermon on the Pentecostal out-pouring of the Spirit, appearing in flames of fire.—We hope soon to find room for the portion of Bishop Bedell's Address which relates to the Moravian Episcopate.—That Unitarian congregation at Evansville, Ind., has dropped the pastor who had grown too "liberal" too pray. How bigoted!—The Scotch Presbyterians are out-a-hunting heresy. The professors in all the Free Church colleges are called on to present their views on Inspiration.—At St. Louis, recently, Rev. Dr. Boyd, a Baptist minister, was married to a Baptist lady in a Baptist Church by a Unitarian minister. We always respected the Baptists for consistency, but this looks a little doubtful.

The Methodist Book Concern last year lost \$90,000 on its various Advocates. This, considering that all the Methodist preachers are active agents for their newspaper, and that nearly every Methodist family in the land takes one or more, is not a very encouraging outlook for the religious press.

Convention reports have had the precedence for some time and the editorial log has had little to do but to roll. Still, in another sense, we have not been log-rolling. Though we have gathered no moss we have saved a few "chips."

Summer vacations will soon be in order, and our city readers will begin their annual exodus. Bon Voyage! we say; but don't forget your Church and—your Church paper.

The Kalendar of last week has some hints concerning Matters of Godly Discipline, principally taken from the writings of the venerated Bishop DeLancey,—the first of a series prepared by the present Bishop of W. N. Y. for his "united and loyal Diocese." Happy is the Bishop that is in such a case, and we are thankful that there are several such.

It is Graduates' Day at St. Mary's School as we go to press (Wednesday), and the morrow, our day of publication, is Founder's Day at De Veaux College. The LIVING CHURCH extends congratulations. We are glad to hear that the prospect of our schools, East and West, is very encouraging. We are preparing to do a large business in their line of advertizing, this summer.

The Church Times is giving a series of articles on "Rocks Ahead," which contain timely warnings against exaggerations and mistakes in the Catholic movement. There are other indications that the wisest of the advanced school of thought in the English Church are disposed to hold in check the extravagances of their impulsive and less clearheaded followers.

The LIVING CHURCH recently had an editorial on the Church Press, which has attracted attention and carried conviction in many quarters. It told the truth, but the people who most need it never read a Church paper, and that class includes about nine tenths of our regular church attendants.

The Rev. Abel Anderson Kerfoot.

We are pained to learn of the affliction which has befallen the family of the Bishop of Pittsburgh, in the death of the Bishop's only son.

The Rev. Abel Anderson Kerfoot—a gentleman of thirty-seven years of age; of rare qualities as a Christian Pastor; as a scholarly man, accomplished in varied learning beyond his years—died at the Episcopal residence in Pittsburgh, on Sunday, the 6th instant.

This promising young clergyman, until failing health prevented it, had given himself in every way zealously to the cause of the Ministry and in aiding his father in the discharge of the duties of his Office.

He graduated at the age of eighteen from the College of St. James, Maryland, of which his father was then the President. He at once began his studies for the Ministry; and had coupled, with the advantage of travel in England and on the Continent, and with his general culture, a thorough appreciation of the holiness of his sacred vocation.

For some time past, his health had been very poor, but his death was immediately caused by an attack of suppressed scarlet fever.

With all "the confidence of a certain faith," we tender to the Bishop and his family, in their bereavement, the sympathies of the Church.

LITTELL'S LIVING AGE, No. 1878, June 12th, 1880—Contents:—Animal Intelligence, A Young Lady's Letter, Memoirs of Madam de Remusat, He that Will not When he May, by Mrs. Oliphant, part xviii, "Cymbeline" in a Hindoo Playhouse, Social and Literary Dandyism, The Pinch of Wealth, Professional Fools, Anchor Ice. Poetry: Playmates, The Dancing Girl, From the cradle. Terms of Subscription: Eight Dollars, remitted direct to the Publisher's.

Church News.

CONNECTICUT.—Bishop Williams visited Hartford on the Second Sunday after Trinity, and administered the rite of Confirmation. In Christ Church (Rev. W. F. Nichols, Rector), he confirmed a class of sixteen; in St. John's Church (Rev. A. D. Miller, Rector), a class of twenty-one; and at the Church of the Good Shepherd (Rev. John A. Watson, Rector), a class of fourteen. Total number confirmed, fifty-one. At each service, the Bishop preached the sermon, and addressed the candidates. This was the second visitation within a year, at Christ Church and St. John's. E.

ILLINOIS.—The Convocation of the Southern Deanery met in Christ Church, Streator, June 8th and 9th inst., the Dean, Rev. D. S. Phillips, presiding. The Rev. Dr. Locke, of the North-eastern Deanery, preached (by request) the opening discourse, on Tuesday, Evening Prayer having been said by the Rev. Henry G. Perry, of Chicago. On Wednesday morning, the Blessed Eucharist was administered, Dean Phillips being Celebrant, assisted by the Rev. Mr. Perry. At subsequent Chapter Meetings, measures were canvassed for establishing Mission Stations at available points; and Reports of their occasional labors and efforts for usefulness in such behalf, were made by the Rev. Henry C. Kinney, of Joliet, the Rev. John R. Holst, Rector of the parish, and others. The lay delegation was ably represented by Mr. Charles R. Hodge, a candidate for Holy Orders.

At the final session, on Wednesday evening, after a brief service by the pastor, addresses upon chosen themes were made respectively by the Rev. Mr. Perry, on "Church Work," and by Rev. Dean Phillips, on "Sunday Schools," after which, the Convocation closed with appropriate Collects and the Benediction.

IDAHO.—We learn from the Boise City, Idaho, Statesman, that, some weeks ago, the Rev. W. Ballard, Rector of St. Michael's, in that place, presented to the Vestry his resignation, which was accepted; to take effect on Sept. 1st. Since that time, a hearty expression of regret has been tendered to the Reverend gentleman, signed by 220 persons, "Communicants, members of the congregation, and other citizens of Boise City." And another document, bearing the names of 85 "Communicants, and others in sympathy with them," after stating that the parish has never been more prosperous than under Mr. Ballard's care, and that he has practically been the instrument of its entire revival; and that, during his rectorship, more than double the number of persons have been baptized and confirmed than in all the previous years of the existence of the parish; proceeds to suggest a reconsideration of his expressed intention; and asks him, at least, to remain in charge until the vacancy can be supplied. We have not been informed of the result of this application.

NEW YORK.—Bishop Jaggar is supplying for awhile Dr. Tyng Jr's Church of the Holy Trinity, while he is in Europe, in search of health. Many prayers will follow him in his journeyings.

**Diocesis of Minnesota.**

**TWENTY-THIRD ANNUAL COUNCIL.**

The Cathedral of Our Merciful Saviour, in Faribault, witnessed, on Wednesday, the 9th of June, the re-assembling of this Body, under the Presidency of the Bishop. The Right Rev. R. H. Clarkson, Bishop of Nebraska, was present, and took part in the opening services; also delivering an address. Forty-five delegates were in attendance.

The afternoon was occupied chiefly in receiving the Reports of Committees. In the evening, the Bishop delivered his Annual Address, in the course of which, he covered a great deal of ground. The record of the past Conventional year—the re-union of Christian Bodies—the right way in which to contend with the prevailing spirit of Infidelity—the preaching of a Personal Savior, and its results—Missionary work—the position of the clergy, their needs, trials, and duties—the Faribault Schools—the Indian Missions—the Trans-Mississippi Conference—and, last—The Faithful Departed; all these furnished congenial themes, upon which the good Bishop dwelt, with his accustomed loving earnestness.

On Thursday morning, the election of Deputies to the General Convention, was in order; and the following gentlemen were duly elected: Clerical—the Rev. Drs. Knickerhacker, Thomas, Watson, and Livermore. Lay—the Hons. E. T. Wilder, G. E. Cole, and Capt. E. B. Gibbs.

The following resolution was presented and adopted by the council:

Resolved, That the Bishop of the Diocese be requested to ask each of his clergy to read to their congregation on one Sunday in each year the church homily on gluttony and drunkenness, and to impress the church teachings as therein contained as they deem best.

Bishop Whipple then made an eloquent and fervent appeal to the Council, urging them to use all their influence against the evil of intemperance.

The evening session was devoted to the all-important subject of Missions.

**Indiana Convention.**

**Special Correspondence of the LIVING CHURCH.**

The Forty-third Annual Convention of this Diocese was held in St. Paul's Church, Evansville; and never have the people of any Parish done more to help on the work of Convention. The careful preparation of the musical portions of the service,—the profuse floral decorations,—the large attendance of the people of every parish in Evansville,—the very generous hospitality of all—showed the deep interest of the people, in Diocesan affairs, and reconciled the delegates in attendance, to the great distance which many were obliged to travel, in order to reach the place. Here, I may as well mention the very delightful reception tendered to the Bishop at the Rectory, which, like everything connected with the part which the people of Evansville took in the Convention, was a brilliant success.

Immediately upon the organization of Convention, the Bishop proceeded to deliver his Annual Address, containing, as usual, much that was interesting, some of which I give you. The statistical summary contained the following items: Confirmed, 224; Ordinations, Deacons, 3; Clergy received, 5; dismissed, 7; Postulants, 2; Candidates for Priest's Orders, 3; Lay Readers, 15. Affectionate tributes were paid to the memory of the late Bishops Whittingham and Odenheimer: the Rev. W. S. Speirs, and Mr. Chas. Hinks; the two last named being of this Diocese.

In the course of his Address, the Bishop called the notice of Convention to various points of interest, which were acted upon subsequently. He took occasion also to acknowledge the efficient aid which he had received from the Rev. J. J. Faudé, Dean of the Northern Convocation. He had much pleasure in reporting the financial condition of the Diocesan Missions as being better than for a considerable time past. He referred, in terms of encouragement, to the status of St. Ann's School, which had recently graduated its second class; mentioned the arrangements which had been made for the safe keeping of the Diocesan Library, and for the appointment of a Librarian; and then dwelt for some time upon the subject of Shortened Services.

The following elections and appointments were made: *Standing Committee:* Rev. Dr. Wakefield, Revs. E. A. Bradley, and F. S. Dunham; and Messrs. W. H. Morrison, Geo. C. Duy, and I. H. Kiersted. *Board of Missions:* Revs. E. A. Bradley, J. J. Faudé, W. N. Webb, J. S. Reed; and Messrs. Cobb, Winter, Kiersted, and Engle. *Deputies to the General Convention:* Revs. J. B. Wakefield, D. D., E. A. Bradley, T. I. Holcombe, and J. S. Reed; and Messrs. W. H. Morrison, Jno. B. Howe, George C. Duy and J. S. Irwin, LL. D. Secretary: Rev. E. Bradley. Treasurer: Mr. W. H. Morrison. Chancellor: Hon. Geo. C. Duy.

For the first time in many years, the Treasurer reported a balance to the credit of every fund held by him; an outlook certainly most encouraging.

Favorable action was taken upon the following amendments, providing that wardens and vestrymen shall be baptized persons; that Delegates to the Convention shall be Communicants of the Church; that the name "Council" be substituted for "Convention," wherever it occurs in the Constitution and Canons; and that the Deputies to General Convention be instructed to endeavor to secure a revision of the Book of Homilies, as set forth in the 35th of "The Thirty-nine Articles."

The routine of business was very pleasantly interrupted by the presentation of a purse of \$200 to the Bishop, for the purchase of new Episcopal robes. The purse was given by friends of the Bishop, through the Rev. J. S. Reed, who made a short but very pithy and very happy address, in presenting it. The Bishop, though always ready for an "offhand" speech, was very poorly prepared for this occasion. It should be

stated, though, in justice to him, that he did manage, in his confusion, to say "Thank you," very cordially.

The Rev. J. J. Faudé, from the Committee to whom that portion of the Bishop's Address relating to his health, had been referred, made his Report; and then himself putting these resolutions to vote, they were unanimously and vociferously carried. The Bishop, however, adhered to his determination to remain where his work might be carried on; though at the same time expressing his gratitude to the Convention for its kindly expressions. The force of the Bishop's declining to leave his work will be better understood, when it is known that a layman of the Diocese had offered the Bishop to defray the entire expenses of such a tour.

There is but little in the way of *speech-making* in the Conventions of Indiana; and, during this Convention, there was not an attendance of sufficient length to merit the name of *speech*; all motions, resolutions, and amendments, being approved or rejected, after a few words of explanation or objection; wonderfully harmonious and unanimous we are!

The Diocesan Library deserves mention. Under the supervision of Mr. Winter, the Librarian, and Rev. W. H. Milnes, assistant, the volumes numbering about 3,000—have been put into excellent shape, being now easily accessible; and, when the work of cataloging is completed, will be an inestimable help to the clergy, and a pleasure to the laity.

The next Convention will be held in St. Stephen's, Terre Haute.

**Fond du Lac: Annual Council.**

**Special Correspondence of the LIVING CHURCH.**

The Sixth Annual Council of this Diocese opened with the Celebration of the Holy Eucharist, in St. Paul's Cathedral, Fond du Lac, on Wednesday, the 8th inst.

The Bishop's Address took the place of a sermon, and was listened to with close attention, throughout. The sessions were marked by a degree of harmony and earnestness seldom witnessed. Notwithstanding the attractions of the "Reunion" in Milwaukee, the number of Delegates was unusually large. The Canon on the Cathedral, proposed by the Bishop in his Address, was passed unanimously. A reception at the residence of the Bishop, on Wednesday evening, was a happy termination to the labors of the Council.

The Standing Committee organized, by the election of the Rev. Fayette Durlin, of Ripon, as President; and the Rev. William E. Wright, of Waupun, as Secretary.

The following gentlemen were selected Delegates to the General Convention: Clerical: Revs. Martin V. Averill, H. R. Hafl, George Vernor, and William E. Wright. Lay: J. B. Perry, C. A. Galloway, Jas. Jenkins, Hon. George Gary.

The Bishop, in his Address, struck the right key-note in the very first words that he spoke; reminding Clergy and Laity alike, of their oneness in the Body of Christ, in spite of their scattered and widely-sundered earthly habitations. "Here, for the while," he said, "is the perfect picture of the Heavenly Kingdom. The white-robed clergy, typifying in their three fold order the mysterious unity, love and power of the adorable Trinity, stand around the altar as the angels stand around the throne of God. The people, representatives of the innumerable hosts above, with heart and voice are saying: Salvation to our God which sitteth upon the throne, and unto the Lamb!" In the course of his Address, the Bishop dwelt, very forcibly, upon the difficulties and perplexities of Missionary work. "The general condition of the diocese," he said, "is perplexing, but not discouraging. It is the old puzzle, how to make bricks without straw."

But there is so much in Bishop Brown's Address, that is not only very thoughtful, but eminently practical and suggestive, that it is impossible to condense it; and as the room at our command forbids our publishing it *in extenso*, we shall endeavor to print extracts, from time to time, of the more striking and instructive passages. Upon one subject, in which we are directly interested, he speaks with no uncertain sound; and we are grateful to him for the testimony that he bears to the tendency and success of our Editorial labors. "A good Church newspaper," he says, "ought, if possible, to be in every household; not a narrow partisan sheet, full of wranglings and misrepresentations, nor, on the other hand, negative, colorless, and feeble; but well-informed, honest, glad to advocate and defend the Church's Creed and ways. Certainly, the LIVING CHURCH, published at Chicago, gives promise of such a journal for the Church in the Northwest. I commend it cordially to the favor and patronage of the Diocese."

The Bishop speaks, in glowing terms, of the occasion of the Consecration of the Cathedral in Chicago, on the 10th of December last. That day, he truly says—"left a bright record in the memories of all that shared its spiritual and social pleasures."

Racine College and Nashotah came in for a kind word; and also, Kemper Hall, "which has been transferred to the management of the Sisters of St. Mary. Their tried ability and success in the education of young women, gives us reason to expect the best results from their labor."

After giving a summary of his official acts for the past year, the Bishop brought to a close his long but very able and interesting Address, with a few earnest words of exhortation and encouragement, addressed respectively to his brethren of the clergy, and to the faithful laity. May "God deepen in us all," he said in conclusion, "the love of His holy Name! May He widen our charity! May He give us the wisdom to plan, and the courage to do the things that shall please Him!"

**Central New York.**

**TWELFTH ANNUAL CONVENTION.**

The session of this Body was held at Trinity Church, Elmira, on Tuesday, the 1st inst., commencing at 7:30 P. M.

After evening Prayer, the Convention was called to order by the Bishop. Sixty-two clergymen answered to their names and fifty-three lay delegates. The Rev. A. B. Goodrich, D. D., was re-elected Secretary.

The usual routine work, in order to the complete organization of the Convention, having been accomplished, the Bishop delivered his Address, in which he recounted his official acts during the past Conventional year. He then proceeded to refer to the Mission among the Indians on the Onondaga Reservation, of which he said, that the prospect was never so good. He spoke in terms of congratulation, of the practical breaking-up of the "Oneida Community;" so far, at least, as its offensive usages are concerned. With respect to the need of Missionary work in the Diocese, the Bishop made the following startling statement: "I have applications for missionaries to enter districts in the Diocese where not only is the Prayer Book unknown where but the population is heedless of all Christian worship and lapsing towards heathenism."

The remainder of the session was occupied by matters of interest peculiar to the diocese. The names of the Deputies to the next General Convention, are as follows: Clerical—Rev. W. D. Wilson, D. D., of Cornell University; Rev. E. M. Van Deusen, D. D.; Rev. Walter Aynault, D. D., and the Rev. H. R. Lockwood. Lay—Judge Geo. F. Comstock, Geo. J. Gardner, Geo. C. McWhorter, and O. H. Moss.

**LONG ISLAND.—The Annual Report of St. Ann's Parish Guild, Brooklyn, would seem to indicate that it is a prosperous and a working institution. The receipts for the year are \$628.65. It now numbers eighty Regular, and seven Associate members. It has organized a Day Nursery, and the Reports of the various sub-committees, are very interesting reading. St. Ann's is a live parish as well as a free one.**

A new chapel of St. Mark's Church is to be erected in Salt Lake City, to cost \$20,000.

**Personal.**

The Rev. G. W. Wilson, of Caro, Mich., has been called to the rectorship of St. Peter's Church, Rome, Georgia, and has gone to visit the parish to which he has been called.—Rev. George Moore, of Somerville, Tenn., has been tendered the rectorship of the Good Shepherd, in Memphis.—The Revs. Dr. Galludet and A. W. Mann favored us with a call, towards the end of last week. They expected to spend the next Sunday in Faribault, in the interest of Deaf-mutes. We hope to see them in Chicago, on their return, in about two weeks.—The Rev. Charles T. Kellogg, who is known in some parts of Illinois, has been deposed from the Holy Ministry, by the Bishop of New Jersey, in conformity with the provisions of Title 2, Canon 2.—His name is Harold Huntington Budd. He is a native of Kewanee, Ill., about ten days old. Particulars from Rockford have not yet reached us.—The Bishop of Pittsburg and several of his family are reported sick with scarlet fever. We hope to hear that it is a mistake.—On Tuesday evening, June 15, the Rev. Wm. B. Morrow, of St. Paul's parish, Peoria, gave a lecture on Music before the trustees, teachers and pupils of St. Mary's School, Knoxville, Ill.

**Marriages.**

McMURDY—HERRMAN.—At the residence of T. S. Babbitt, Esq., May 25th, Rev. Robert McCurdy, D. D., LL. D., and Miss Nettie L. Herrman.

**Notices.**

WANTED.—By the Registrar of Quincy, one copy of *Spirit of Missions* for Jan. 1861, March 1872, and any numbers previous to 1847. Send to Knoxville, Illinois.

KENOSHA WATER-CURE, KENOSHA, WIS.—A quiet home-like resort for those needing rest or treatment. Summers remarkably cool; climate invigorating; excellent boating. Chronic Diseases, Nervous diseases, Diseases of Women. For circulars, address, N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor.

A Theological Student in Deacon's Orders, desirous of taking a course in Eloquence, desires an opportunity to assist some Clergyman, or to take charge of a parish in Chicago, during the Summer months. Is accustomed to a boy-choir and Choral service. Address, for reference etc., the Rev. W. Tearns, Fort Madison, Iowa.

**A Bed for Incurables.**

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

A Friend,	\$1.00
K. H. C.,	1.00
Mrs. A. Keith,	5.00
Previous contributions,	\$7.00
Total,	\$1,645.40
MISS OLIVE LAY, Treas.	

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**Educational. St. Agnes' School Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations. Kemper Hall, Kenosha, Wis. Under the charge of the Sisters of St. Mary, will reopen on Tuesday, Sept. 21st, 1880. (Terms reduced.) Address the Sister in charge.**

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Home and School.

Tired Mothers.

A little elbow leans upon your knee—  
Your tired knee that has so much to bear—  
A child's dear eyes are looking lovingly  
From underneath a thatch of tangled hair.  
Perhaps you do not heed the velvet touch  
Of warm, moist fingers, holding yours so tight;  
You do not prize the blessing overmuch—  
You almost are too tired to pray, to-night!

But it is blessedness! A year ago  
I did not see it as I do to-day:  
We are so dull and thankless, and too slow  
To catch the sunshine till it slips away.  
And now, it seems surpassing strange to me,  
That, while I wore the badge of motherhood,  
I did not kiss, more oft and tenderly,  
The little child that brought me only good.

And if, some night when you sit down to rest,  
You miss the elbow on your tired knee—  
This restless curly head, from off your breast,  
This lisping tongue that chatters constantly;  
If from your own the dimpled hands had slipped,  
And ne'er would nestle in your palm again,  
If the white feet into the grave had tripped—  
I could not blame you for your heart-ache, then.

I wonder that some mothers ever fret  
At their wee children clinging to their gown;  
Or that the footprints when the days are wet,  
Are ever black enough to make them frown.  
If I could find a little muddy boot,  
Or cap, or jacket, on my chamber floor—  
If I could kiss a rosy, restless foot,  
And hear it patter in my house once more!

If I could mend a broken cart, to-day,  
To-morrow, make a kite to reach the sky,  
There is no woman in God's world could say  
She was more blissfully content than I!  
But ah! the dainty pillow next my head  
Is never rumpled by a shining head!  
My singing birdling from its nest has flown—  
The little boy I used to kiss, is—dead.

—Selected.

The Old Sea-king and His Daughters.

Truth and Fiction.

Translated from the German of Johann Meyer,  
by Flora E. Pettibone.

FOR THE LIVING CHURCH.

II.

The old grandfather who had told the boys all this, had died long ago; but the story of the old Sea-king and his daughters, they had never forgotten. They knew it still, as well as if they had heard it told by him only to-day.

And to-day the old Sea-king was once again swinging his sceptre. It was still early in the morning; he had been doing it the whole night long, and in the little house on the island near the sea shore, the two boys were sitting again, sitting with father and mother at the morning meal.

"An awful storm!" said the mother; "thank God, husband, that you are here! I only hope no one will call you to-day; the hours would be right long and anxious for me again, if you were obliged to go out in this weather, and on board a ship."

"Well, well," said her husband, "and if I were obliged, I would surely go! It is a beautiful calling to thus assist others when danger is threatening them; and since it is mine, I should, you know, only be doing my duty even to-day, if I should pilot a ship in this storm through the sound."

"A beautiful calling—yes, indeed," said the mother, again, "if it only were not so hard and so dangerous! but hard and dangerous it is, and I'd rather, indeed, watch the cows than be a pilot!"

And the tempest grew more and more violent; louder and louder the angry sea. The father and the boys had their pleasure in it, placing themselves by the window, and looking out at the storm.

"How can you stand there so, and enjoy it?" said the mother; "I cannot comprehend you; it verily storms as if the world were to pass away!"

"Well, well," said the father again, "why not? Surely wind and water must also obey Him who makes the sun shine, and the earth grow green; and the storm upon the sea comes just as well from His hand, as the flowers in the garden. I think it is equally the same, whether here or there we discover traces of His nearness, and regard with wonder His Omnipotence."

What was the mother to say in return? She let the father and boys do as they liked. It was probably, too, her fear which had spoken. The mother's heart feels anxiety ever; but a pilot, what does he know of fear? And how could one, who, like this man, had bidden defiance, time and again, in his open boat on the open sea, to storm and tempest, how could he ever be afraid in his safe home? And the boys?—If the father, indeed, did not fear, why should the children be afraid?

"Brother Fritz, what a storm!" cried the younger; "The old Sea-king does this; O, the poor sailors!"

But, brother Fritz, he laughed and said: "don't believe in that! There's isn't any Sea-king nor any water-fairies either."

And the storm roared more and more violently, the waves rolled higher and higher, and the father drew on his great top-boots, put on his sou' wester, and went out. Restlessness impelled him; he thought of his calling, and he could not see far through the panes. But he soon came back; there was not a sail to be seen anywhere on the high sea.

"It cannot last much longer," he said, "the storm will soon abate, I know by the weight of the water; it is no longer far from the garden, and only rarely indeed, is it wont to rise higher."

But still it kept rising higher and higher;

a long time had already passed away since father had said so, and it kept rising higher.

And the storm kept growing more violent, and the wild sea kept growing wilder and wilder. How, too, the water was roaring and raging to-day! dark and gray, mounting high up and descending a confused mass, not to be distinguished any longer at all from the air and sky? And how the waves thundered and plunged over each other, as in they rolled on the sand of the sea shore, so that the white foam flew crashing against the panes, and high over the roof of the little house.

And then the water was already standing, too, in front in the garden, just like years ago, when it also stormed so once, and the old grandfather was yet living and the mother grew so frightened.

And the two boys peeped seriously through the panes. The water in the garden—only once in their life had they seen it—if they were only outside with their boat, how splendidly they could make it sail in the garden!

But see how quietly she sits there, the mother, how pale she is! Is she then growing frightened again? What a pity it is that she is always straightway so timid! The father has said—"you know—it can not last much longer."

And yet still it lasted longer, and the storm kept raging more and more furiously, the sea rising higher and higher; the waves were already foaming across the garden.

And the father was again impelled to go out. He was anxious about his boat. It was lying sideways down the shore—the chain might suddenly come apart, and his beautiful boat be dashed to pieces.

But where was the boat? This sea had washed it full, and there was no longer any path to it either. The water was already going over it. Already the surge was plunging across the shore, raging and tearing across the meadows and fields, into the plain, far away behind there.

And the strong man, in his great-top-boots, still with difficulty withstood the flood. On and on the water advanced; he would have to hurry if he came back, and the raging element lashed him toward home again.

And there the little house stood already flooded around with water, as if in the middle of the sea; and when he had reached it, the sea had reached it too; the waves were already blustering in front of the door.

But the father had said, "You know, it would not last much longer." And as he stepped into the room, he said it again to comfort the anxious mother.

And yet still it lasted—longer, longer, and longer; and then—ah, how that clapped! The first wave had struck against the door of the house and it frightened the mother terribly.

To be continued.

OUR NEW VICAR.

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

XXX.

Let us at the same time avoid as much as possible all signs and words, as the best means of getting rid of all feeling of party. There is no such fuel for the fire of party hate, as nicknames and watchwords. Shibboleths and slayings have an old and almost necessary connection. Why should one set of good men sneer at what they call the "Sacramental system;" and talk of the word "Church" as if, when used, it is intended by the user to fill a place where "Christ" ought to be; and convey by their manner that they who hold the doctrines of "Baptismal Regeneration" and the "Real Presence" cannot be sound, or teachers of Evangelic truth? and suppose that every one who uses the word "Priest" uses it in a wrong sense, instead of a right one; and imply that the only safe way in which to speak of Confession and Absolution is to use such words as if they had really no meaning at all? Why should men carry controversy so sadly even into their devotions, that they shun to sing those beautiful words—

"Jesu, Son of Mary, hear,"

and have so far prevailed with an old Church Society (alas! that it should be so!) as to get, in a later reprint of their hymns, other words substituted for them? As if "Son of David," which speaks of royal lineage, were the same to a poor man, or a tender-hearted, human-hearted man, as "Son of Mary;" that incarnation, if I may so say, of the Incarnation, that softest, sweetest, most homely tie that can bind our weakness to God's strength, the human to the Divine? Why, I say, should one set of good men keep up, both outside and inside of God's house, these ways and watchwords of party, until even bowing the head at the Sacred Name is looked upon as a party sign? While another set, just as good as they, are doing the same thing from an opposite direction, using the words "Evangelical" and "Protestant" as terms of reproach; and thus leading others to suppose that they slight the Gospel, and regret the Reformation. In their right sense these words are full of important meaning. We are Catholics as regards the truth we retain; Protestants as regards

the errors we reject; and we have no right to call ourselves Churchmen (which means members of Christ), if we are not Evangelical.

I remember that once, a candidate-curate, writing to me about his opinions, said he was "an Evangelical." My reply was: "If you are 'an Evangelical' in a party sense, I want you not; but unless you are evangelical in the true sense of the term you would not suit me."

Our use, or rather misuse, of these words, and many more of like kind, does great mischief. It keeps alive in our own hearts a sense of separation and discord; and it misleads others as to our real opinions, rousing the very prejudices and misapprehensions which it should be the purpose of our lives to allay.

We, the clergy, ought also to be particularly forbearing; knowing as we do that either by ourselves, or by others of our Order, the laity have been led into those errors of faith and practice, from which now, if we cannot lead, some of us would be fain to drive them. All that the Church movement for the last thirty or forty years has been struggling against and trying to change, are the opinions and habits formed in the minds of their flocks, through the carelessness or ignorance or unsoundness of the clergy.

A remarkable illustration of this came before me once, in Ireland, during those days of Church excitement which were so painful about twenty years ago, when the outer circles of the disturbed quiet of England spread across the water, and included some of the most retired parts of our rather unchurch-like Church within its agitated waves.

An old rector, who had held a small country parish for more than half a century, having been persuaded by his family to get a curate, and give over, for the winter at least, his accustomed work, did so, and for the time being retired from his duties. The first Sunday on which the new curate officiated, there were great searchings of hearts around the church-door, and in mutinous corners of the church-yard, after service. Some terrible innovation he had been guilty of, and men shook their heads with horror, to think that, after so many years of very quiet life indeed,—for there had been apparently no stirring of the waters during all that time,—at last this pest of innovation had found them out.

The more zealous and faithful were for open and instant resistance. The more gentle and kindly suggested that he was a young man, perhaps new to his work, and therefore liable to make mistakes, which a little more experience would rectify. They therefore pleaded for, and obtained a respite. Another trial was to be given him, and the next Sunday was looked for with the utmost anxiety by the whole parish. But, alas! it brought not the expected relief. The offence was deliberately repeated. Then, of course, stringent measures became necessary; and so, the nearest town was sought, and a well-known attorney,—whose religious fervor and party spirit brought many a six-and-eightpence into his pocket which would never otherwise have been there,—was resorted to. The man of law and Gospel scented at once the game, in the pursuit of which he took particular delight. A fair sheet of foolscap was taken, and a fresh pen dipped into the ink, as he sat waiting for the indictment. First they must appeal to the Bishop, then to the Archbishop, and if all that failed, then to the Throne.

The first question, put, however—namely, what the offender had done—seemed to be a puzzler. In vain the honest farmers tried to convey their idea of the offence. Something new, something they had never heard before, something which they all felt must be resisted; but what that something was they could not say. Prayer-books were at once handed down, and every effort to quicken their intellects and refresh their memories resorted to—but in vain. At last, when it was about to be given up as a hopeless matter, one of them, more intelligent than the rest, who had been conning his Prayer-book almost word for word for the last hour, declared he had found out the cause of complaint. He showed it to his companions, and as he read a passage here and there, woke up their recollection of the innovations of the last two Sundays, and won their unanimous consent. But with what horror and dismay did the jaw and pen of the learned scribe drop, as his ear caught the well-known suffrages of the Litany! Yes! it was indeed the Litany, which for fifty years had not been read in the parish, and which was now to be cast out by these zealous Churchmen as an innovation!

Such is one of many instances of that having been done by the clergy of the last generation, which it has been left to the clergy of the present generation to correct. In this case, the neglect took a rather exaggerated form; but the principle involved is the same, whether the portion of the service omitted be the Athanasian Creed, or the Prayer for the Church Militant, or the Litany.

The habit of exercising private judgment in such matters, once practised by the clergy, whether through design or carelessness, to get rid of an unpalatable doctrine, or to shorten a long service, wrought itself into a law of custom and usage; which is now ruled against them, when they desire

a change back again to conformity with the written law.

The clergy should remember this, when they are tempted to complain against the laity as obstinate in their opposition to change. They should also remember how slowly their own minds opened to that which now seems to them so clear. How few, of any standing, are now just what they were, when they took Holy Orders: and how gradually those truths, which we think all should receive at once, simply on our showing, struggled in, through dense mists of prejudice and custom upon our own unwilling minds! Time was when we protested and fought against them, as fiercely as any aggregate parochial meeting could do now. Let us remember this, and be gentle; bear and forbear in love. Churches and individuals must one day or other pay the debt, which former years of carelessness and error have made to accumulate.

In that resistance to change, which now hinders those who are striving to regenerate the Church, lie the strength and stability of England. We must change the national character (which God forbid) before we can sweep that out of our way.

Let no man's heart fail, because of that against which we have to contend. "The battle is not ours, but God's." "The work is great and large, and we are separated upon the wall, one far from another. In what place, therefore, we hear the sound of the trumpets, thither let us to each other resort. Our God shall fight for us. So let us labor, half of us holding the spears, from the rising of the morning till the stars appear." "The night cometh when no man can work."

What a wondrous change the last quarter of a century has witnessed! What fruitful seed, to scatter broadcast for the Harvest of the Future, we may gather from the Granaries of the past!

THE END.

The Motive and Measure of Christian Giving.

From Bishop McLaren's Address.

Every grace that can adorn the Christian life, and every motive which can set the Christian activities in operation, takes its rise in a system which is itself from first to last one magnificent process of giving. "So God loved the world that He gave His only-begotten Son." "Christ loved the Church and gave Himself for it." He that spared not His own Son, but delivered Him up for us all, how shall He not with Him, freely give us all things? God's gifts to us pass the line of mere beneficence, and lead us back to the mystery of inconceivable sacrifice. Not only do they dower us with present benefits but they lift us to the heights of hope, so that we behold their duration as coincident with the eternal year of God Himself. The reasonable response of the soul is imitation of the divine munificence and self-sacrifice. Beautifully symbolic of the mission of the Gentile world, redeemed and regenerated, was the act of the wise men of Bethlehem:—"And when they were come into the house, they saw the young child with Mary, His mother, and fell down and worshipped Him; and when they had opened their treasures they presented unto Him gifts; gold and frankincense, and myrrh." Less than half a century after the scene which St. Matthew thus describes, St. Paul was writing to the Church established in the gay and dissolute city of Corinth:—"As ye abound in everything, in faith, and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"—the grace of giving.

I wish, while on this subject, to express my opinion that the Christian church is not under the absolute law of a specific percentage. The ancient proportion of one-tenth may be well as an example, but it is not a permanent and uniform obligation. The underlying principle is grateful love, and the law of proportion is stated by the apostle to be "as God hath prospered"—a rule which avoids Pharisaic inflexibility, while it rescues giving from the hand of impulse, fashion, or personal whim. Whether our giving is or is not to be in proportion to the bounties of God, to us, is no matter of debate. "As God hath prospered us" fixes it. Hence the tithe may inadequately measure the duty of some. There are men who give one-half their income to religion. I am acquainted with one, who, when business is poor, curtails the expense account of his family that he may not diminish the proportion which he annually consecrates to the Giver of all good gifts. There are several instances in this State of our's, where the rule of giving according to prosperity, is unostentatiously practiced. But their number is few.

The substantial response of grateful affection is the mark of the Christian. When this is absent, whatever is present is pretence and hypocrisy. Evidently, therefore, the test is one from which no person can be exempted. The injunction of the Apostle to the Church was, "Let every one of you lay by him in store." The plea of comparative poverty is not worth the breath it costs to make it. It is as true of those who have little as of those who have much, that which the Scripture saith, "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." The

progress of the Church is embarrassed by the parsimony of those in limited or moderate circumstances as much as of those who fail to give of their abundance. There are many who marvel at the ease with which our Roman Catholic brethren rear their magnificent temples, and their hospitals, schools, asylums, colleges and convents. The impression prevails that they receive fabulous sums from abroad. But there is reason to believe that they accomplish these results by the application of right Christian principle and common-sense machinery. They follow the apostolic rule that all shall lay by in store as God has prospered them, and their success is a witness of the wisdom of that rule, as of our folly in neglecting to practice it. In a conversation with a clergyman of that Communion, who has built one of the most splendid shrines of worship in the West, I asked him how the means were secured. The reply was frank. There was no mystery about the process. The people gave the money, and gave it cheerfully. "We have about two hundred families," he said, "mostly poor; but every family, and each member of every family, gives so much every year until the whole amount is raised. Two persons give \$1,000 each, and several \$500, but most of the subscriptions are much smaller; very many are as low as \$1, and some even less than that." In this metropolis of the West, the Roman Church is probably doing more this year in the way of church buildings than all other religious bodies combined. If all our people, the rich of their abundance, the moderately well-off of their sufficiency, and the poor of their penury, were exemplifying the ancient rule, the humiliating contrast would not bring the blush to our cheeks. If some of the energy which is expended in denouncing the encroachments of "popery" were employed in imitating some of its sensible methods of administration, there would be less reason to fear its encroachment.

Systematic giving by all, would supply the Church with all that is needed for her great work of propagation, and this can be brought about only by the careful use of the necessary machinery. The pledge system as practiced in this Convention, is a sensible beginning. But, let it be applied to every individual connected with the dioceses, by the rectors and other ministers, and the results, as reported to our next convention, would, in my judgment be astounding. BISHOP McLAREN.

"The Light of Asia."

Correspondence of the LIVING CHURCH.

Edwin Arnold's poem "The Light of Asia," has brought the subject of Buddhism before the English people more vividly than it has ever been before. And now, while our thoughts are turned to this religion which so closely resembles our own, is there not a lesson we may learn from it? Is there not a proof in that religion itself, that our Christ is the true one.

There are questions which immediately present themselves. Was there such a person as Buddha—the Indian Christ? If not, where did their traditions come from? If from Jesus, how does it happen that they place his birth four thousand years before the true Christ came? Does this legend in any way weaken our Religion? Does it, in the least, shake our belief in our Jesus of Nazareth, when we find a nation which counts its age by millenials, having a Christ with the same Mission as our own?

There are several ways by which Buddhism may have been built up, some of which would injure the belief in Christianity. We can hardly accept it as a true theory, that man has this intuitive principle implanted within his heart, viz: the necessity of a Saviour. There is too much evidence against it. Then Buddhism must have been a revelation from God, or a corruption of the true revelation to the Jews. The latter seems the more probable, as there were every means for the customs of this strange people to become known. The Bible gives the account of many coming from afar to the courts of Israel; and it is not improbable that they carried away with them the true plan of salvation, which by degrees became corrupted.

But would not God have revealed Himself to others than the Jews? The early history of the world is involved in obscurity. It is charitable, at least, to think that God was a Father to more than one race, whose wickedness so often provoked Him to anger. It is reasonable to suppose that He did not leave the whole world in darkness, and lighten only one nation. The followers of Buddha may have had a true revelation, and as they are now living according to the light given them, may be judged accordingly. And as they worship a Christ, may not that worship be accepted as the worship of the true Christ under another name? But whatever theory be accepted, there is one immovable obstacle in the way of Buddhism ever being equal to Christianity. The lesson taught suits this period of the Church year. The work of Buddha was incomplete. There was the Christ who came to save; but that was all. Nothing remained after Buddha passed away. There was no Holy Spirit to carry out and finish the work. The

way was laid open, but no help was sent to aid the followers. They have no life force—no teacher to dwell daily in their hearts, to keep them pure, and to go forth and subdue the stubborn hearts of un-believers. On this account the religion has not been and cannot be progressive.

Buddha has gone, and there is nothing left in his religion but precepts and laws. There is nothing within continually urging man onward. There is no incentive to follow out his maxims, however pure. The plan is incomplete, and hence is a failure. It cannot keep man pure, and it cannot save.

And does not this fact add strong proof to our belief in the last portion of our Creed? We have here two religions, side by side, one with, one without the Holy Ghost. We see that one is dead, the other alive—one going forward, the other drawing inward. Does it not illustrate the great work of the Spirit, by the sharp contrast? Is not Buddhism a standing proof for the existence of this third Person of the Trinity? In our own Religion we see His work; but here, we are brought face to face with the absolute necessity of His existence. H.

The Church in New Mexico.

Correspondence of the LIVING CHURCH. Bishop Spalding spent Sunday, the 2nd of May, at Santa Fe. He was accompanied by the Rev. Fayette Durlin, of Fond du Lac, who assisted in the services and preached in the afternoon. One person was confirmed.

On the 4th, the Primary Convocation of the Jurisdiction met at Albuquerque. Morning Prayer was said, followed by a Celebration of the Holy Communion; the Bishop preaching. The sermon was on "Witnessing for Christ;" and dealt with the duty of all Christians to witness faithfully for Him in their respective spheres.

The Bishop's Address was read in the afternoon. It contained some practical suggestions, most of which were acted upon by the Convocation. As you have already had a notice of the principal things done, the elections and appointments of officers, etc., it is not necessary for me to speak of them again. The Journal will be out next week.

In the evening, a Missionary service was held, and Addresses were made by the Revs. J. A. M. LaTourrette and F. Durlin, Judge Prince, and the Bishop. The business of the Convocation was then finished; and, after the adjournment, a Board of Trustees of Church Property was organized, and put in a position to perform its functions.

The Convocation would have been more enjoyable if two days instead of one could have been given to it. As it was, however, it was a great pleasure. A little more than five years ago, in this town, Bishop Adams ordained, to "the Restricted Diaconate," the Hon. H. S. Johnson, the District Judge. The service was held in a room at the Exchange Hotel; only nine persons, besides the Bishop and one Priest, being present. Santa Fe was then the only Mission in the Jurisdiction. The Convocation met in a very neatly fitted-up temporary chapel; and was composed of three clergymen, besides the Bishop (canonically resident), and representatives from four Mission Stations. Albuquerque, itself, regular work having been recently begun, has two Lay-Readers, eight communicants, clerical services twice a month, and an average attendance of about thirty persons. This is not much, you will say. True; it is not much in itself; but to us, who have seen the past five years here, it is much. It is very much, compared to the nothing and the apparent hopelessness of the past. Things go by comparison, you know; and, though our condition here is far from being what it might be, we are jubilant that it is so much better than it has been.

The only thing that excited any discussion in the Convocation, were—two points in the question of the organization of a Corporation to hold Church property. One of these threatened, for some time, to prevent any action at all. The law under which it was proposed to incorporate, contains a section forbidding the alienation of any property except by consent of a Judge of the Supreme Court. This was strongly objected to, as it seemed to be placing the Church in the position of a minor, and might prove a dangerous weapon against her. The necessity for organization was, however, so apparent, that—upon the suggestion that the law might be changed hereafter—the incorporation was determined upon.

The other point was, as to the principal place of business of the Corporation. The mover of the Resolutions named Santa Fe. Representatives from other points were, of course, ready to substitute the name of their own home. The opposition to Santa Fe was not pressed, however; and, with the understanding that the place of business could be changed whenever the Bishop's residence should be finally chosen, the resolutions were adopted. The new Bishop will certainly make Santa Fe his headquarters at first; and, it may be, for some time to come. The future See-City cannot be selected now. The country is not yet sufficiently developed. Railroads will settle the centres of population and influence, and it may take two or three years to

do it. Until it is done, there can be no wise choice of a point for the *Cathedra* of the Bishop. In the meantime, Santa Fe is the best place for Episcopal headquarters, as it will be sufficiently central, and is decidedly the most pleasant place in New Mexico, for residence. Nothing can be done, however, towards building up Cathedral Institutions. Indeed, the Bishop will be able to see but little of the place of his residence for the first few years. He will have to spend fully three fourths of his time "in the field."

The Indian difficulty in the South seems to be getting worse, instead of better. It is estimated that some 200 persons—men, women, and children—have been killed in the past year; nearly half of them in the last three or four months. Women are outraged; and men, if not killed immediately, are tortured. Two men are reported tortured by fire recently. The authorities in the East have shown a remarkable apathy, in regard to this terrible state of things. The few troops in the field have marched and counter-marched; suffering from hunger and thirst and exposure, and leaving their worn-out animals to mark their path. The Indians have eluded them, or have taken positions that put them at a tremendous disadvantage; and, when beaten, have scattered in the mountains, to re unite at some other point. When Victoria started out, he had about sixty war riors. His force has increased five or six-fold. The discontented and bad men of other Apache tribes, and of the Navajoes, have joined him; and even Comanches are with him. The government has at last ordered more troops here, but not enough. Quick success cannot be hoped for with less than 2,500 men; and it would be well to send more than that, if possible. One Indian, armed as these are, and having the large scope of mountainous country which they have to scatter over, and knowing every foot of it as they do, is equal to ten soldiers. It is greatly to be feared, that—if these Indians are not speedily crushed out, their success will kindle a blaze of war from here far to the northward. Should this be permitted, a good part of New Mexico, Arizona, Colorado, and Utah would be ravaged and desolated; hundreds, if not thousands, of our people, would be butchered; the rich mining regions now promising so much, would be closed against us; and the star of hope that has lately risen over the South west, would set in blood. For all this, who would be responsible? Thieving officials, hangers on, and contractors; incompetent officers of various kinds; and a Congress seeking to make political capital by false economy. It makes one's blood boil to think of it! The first of these classes—vultures, battenning upon the dead bodies of the victims of Indian barbarities—is the curse of our system of government, and the disgrace of our American civilization. God help us! LAS VEGAS, June 1st, 1880. N. M.

Berkeley Divinity School.

From our Correspondent. The Annual Reunion of the Alumni of the Berkeley Divinity School was held in Middletown, on Tuesday, June 1st. The body met in the chapel at 12 M., for the Celebration of the Holy Communion; and dined together at the McDonough House after the service. At 8 P.M., prayers were read in the chapel by the Rev. Messrs. True, Snively, Sandford and McCook; and the sermon was preached by the Reverend Julius H. Ward of Boston. The preacher took for his subject, "An American Clergy for the American Church."

The annual meeting of the Alumni, for the choice of officers and for the transaction of business, was held immediately after Morning Prayer on Wednesday, at 8 1/2 o'clock. The result of the election was as follows; President, the Rt. Rev. W. W. Niles, D.D., of Concord, N. H. Vice-presidents, the Rev. W. H. Vibbert of Germantown, Pa., and the Rev. J. H. White of Saybrook; Sec'y, Rev. Prof. John Binney, of Middletown; Treas., Rev. P. L. Shepard, of Saybrook. The Rev. C. S. Leffingwell, of Mount Desert, Maine, was chosen preacher for the next year, and the Rev. T. P. Huntington, of Malden, Mass., substitute.

The Ordination service was held in the Church of the Holy Trinity, at 11 o'clock; the students of the school being assisted in the singing by a delegation from Trinity College. As usual, the clergy—about forty in number—having formed in procession in the vestryroom, marched up the centre aisle during the singing of the hymn—"Onward Christian Soldiers." Immediately after the first hymn, followed the sermon, preached by Rev. Prof. E. E. Johnson of Trinity College, his text being taken from Acts v:31,32. The sermon was a strong and stirring exhortation to the candidates to "make full proof of their ministry." The three candidates from the school,—Allen Eowett Beeman, B. A. Yale, John Francis George, B. A., Trinity; and Arthur Freeman Randall, B.A., St. Stephen's, were presented by Rev. Professor Fuller, the Rev. Dr. Beardsley presenting also Henry Tarrant, who has been studying at the Yale Theological School. The service was then continued by the Bishop; Rev. Prof. Binney reading the Epistle, and (after the Laying on of Hands) Rev. Mr. Beeman the Holy Gospel. The Holy Communion was then celebrated, and

the service closed with the singing of the "Nunc Dimittis." At 4 o'clock in the afternoon, the Bishop held his usual reception at his residence, a very pleasant feature of the day. Several members of the graduation class were ordained in other dioceses; viz.: Frederick J. Bassett, B.A., Union, and Jacob Streibert, B.A., Hamilton, in the diocese of Albany; John Huske, B.A., Trinity in North Carolina; and Geo. S. Pine in Pa. Two other members of the class—Sydney D. Hooker, and Stephen S. Hewitt have been compelled to suspend their studies during the year, on account of ill health.

An elegant brass lectern was presented to the chapel of the Divinity School by the alumni, in memory of the late Mrs. Mutter, through whose generosity the chapel was built. It was used for the first time on Tuesday. The design is original, and was prepared especially for the chapel.

The newly ordained deacons have been sent, Mr. Randall Asst. minister to St. Andrew's, Meriden; Mr. George Woodbury and Mr. Beeman, to Unionville.

Socrates: "He who uses, and that which is used, are different. The man is that which uses the body. What is it that uses the body? Mind! Is not the mind, therefore, the Man?"

Alcibiades: "Yes; the Mind alone is Man."—"Two objects fill my soul with ever increasing admiration—the starry sky above, and within me, the moral Law."

"When man appeared, the animal element was no longer dormant, but mind man was the first being that was not finished on reaching adult growth."—Dana.

Kant: "A favorite theory may render us blind to the facts which are contrary to our prepossessions."—Prof. Owen.

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The Sunday School.

Teachers' Helps.

FIFTH SUNDAY AFTER TRINITY. LESSON JOSHUA VII. 1. 19-26.

(Read Josh. vi. 18. Deut. vii. 25-26 I Sam. xv. 9).

Jericho is to be considered as the first fruits of the Promise, and devoted to God.

There are two ways in which things may be set apart, devoted, or made holy to God. The Children of Israel were devoted to God, a holy people; God was glorified in them. The Canaanites were devoted to God, an accursed people. God was glorified in them (Josh. vi. 17. Deut. xiii. 16).

We recognize that things and persons may be devoted to Him for good, and for evil; that there is such a thing as being "accursed to the Lord;" that, of the spoil of the same city, a part might be consecrated to the Lord in His Treasury; and a part utterly destroyed; and yet this part and that, be alike dedicated to Him. Thus in more ways than one, things may be "holy to the Lord."

Sacrilege and rebellion is the measure of the crime of Achan.

"Achan" or "Achor" means troubler (I. Chron. 11: 7). There is a play upon the word in the 25th verse.

This narrative gives us some idea of the importance of Jericho as a city. Silver and gold are in such abundance, that Achan could appropriate stealthily 200 shekels—equal to about 120 ounces of silver, and a wedge of gold of 50 shekels—nearly 30 ounces in weight. The Babylonish garment would also tell of commerce between Jericho and the far East.

This incident, at a special period of this people's history, reminds us of a like incident, at the very beginning of the public worship of God under the Mosaic Covenant; and also of one happening at the beginning of the later dispensation. The first of these, the sin of Nadab and Abihu, happened immediately after the sacrifices which inaugurated the Jewish ceremonial worship; the act condemned was "the offering of strange fire, which the Lord commanded them not" (Lev. x: 1).

The sin is sacrilege; a misuse, a purloining of the things which God had consecrated to Himself through a prescribed service. The New Testament incident is the sin of Ananias and Sapphira; the sin is sacrilege, in which the very words used to describe the offence are the same as those of our lesson, "keeping back that which was devoted to God." The unhallowed use of holy things, the non-use of holy things; and the use of unholy things, are all alike dishonor to God (Lev. x: 3).

These three are all solemn warnings, given at a critical time, to restrain men from wilful or ignorant sacrilege. The practical use of this thought is a consideration of the awful sin of sacrilege, which burdens the Church of God at this time; the "strange fire" that is offered in the lottery, and other unlawful expedients, by which the worship of God is sought to be maintained; the Babylonish garment hidden in our tent—the worldlings for whose wealth and social influence the Church endures the burden of a perpetual Achan; the sin of Ananias, in the forfeited promises, the unredeemed pledges, the with holden dues, now, alas! so common an experience. Not less than this is the non-payment of promises, because we are not pleased with the administration of the parish, or because our personal pleasures have made larger inroads than usual upon our incomes.

The punishment of the nation for the sin of Achan, until such time as it should openly and publicly purge itself from the sin of complicity, is worthy of consideration.

"Give glory to God, and make confession unto Him, and tell me what thou hast done." When the Church shall occupy a like position of moral eminence, we shall have no need to search for reasons why she does not succeed, nor will there be room for complaint, that the intellectual or social culture of the population hinders the appreciation of the Church, and of her Means of Grace.

While the Church desires the world, so long must she endure the world's curse; and, in the sweat of her brow, eat bread.

Achan's primary sin was Covetousness; his wisdom would save what God had devoted to loss. We might learn that the things devoted to God are not lost; that is

not wasted, which is used in God's service. Often, that which we consider most worth saving, becomes a curse to ourselves and to our children.

It is necessary at this time, to consider such acts as the destruction of Achan and his entire family, for his personal sin; because, the occurrence of such acts, in obedience to a Divine command, is prominently used by modern unbelievers, as an objection to the Old Testament morality.

In the first place, notice, that though it is by divine direction (v. 15), it is not the rule of the Divine Law (see Deut. xxiv: 16. Jer. xxxi: 29-30. Ezek. xviii: 2). It was extra-legal, and required, for special authorization, the Divine commandment, as in the cases of Korah, Achan and Saul.

These are exceptions to the general law, and are for a special purpose at a critical period.

We notice, also, that these commands were not extraordinary to the Jewish mind; but that they were really more in accord with the Jews' sense of Justice, than the prohibition of that law which we have just quoted.

The case stands thus:—In the early Oriental mind, as in the mental infancy of all nations, there was an imperfect sense of Justice, arising from an imperfect idea of human individuality. In the beginning of national life, a man is not his own man; he belongs to somebody or something—to his chief, to his tribe, or to his family.

In the same way, a man's family had no individuality; it was part of the man. Such an imperfect sense of justice included man and his surroundings, when justice was to be done; it was done upon the whole man,—his wife and children, and all that he had.

That this was a universal idea, is evident from instances both in Scripture, and in profane history. This too, was the Jewish sentiment; this was their common law. The bringing in of a new idea (Deut. xxv: 16) is in the nature of a restrictive statute, the feeble beginnings of the Code of the Mount of Beatitudes. When, then, at critical periods, it is necessary to appeal to the nation, and to win its consent, it must be upon the foundation of a common idea.

The sense of justice in these rude people, approved rather of the imperfect than of the perfect rule. The people's sense of Justice to the fullest extent is to be reached; and that, by the common rule, rather than by the scarcely understood—though higher—precept.

The existence of the precept is the vindication of the Morality of the Old Testament. The rare and exceptional use of the common rule is an appeal to the common conscience, in vindication of the justness of the sentence. In this, it is but a step to St. Paul's argument—"How shall he that is unlearned say 'Amen,' if he understandeth not?"

All Around the World.

As an illustration of the high price that early vegetables bring in England, at Covent-garden, on the last Friday in April, a single bunch of asparagus, containing about 150 heads, was sold for £3 2s.

Prof. Nordenkjold has been made a Baron.—One steamship company recently transported 4,000 emigrants from London to this country in one week.—What are the cows doing? They will soon be needed no more. A hundred million pounds of oleomargarine was consumed in this country last year, and they called it "butter."—Five of the children of Brigham Young have been expelled from the fold of Mormonism, because they went to law with their brethren. There is said to be quite a family left still among the "saints." The five will not be missed much.—At the Oberammergau Passion Play, to be performed this year, the part of Christ is to be personated by Joseph Maier. The first performance was on May 17. There will be six performances in June, four in July, five in August, and five in September. The new theatre will accommodate thousands, and already hundreds from England and America have made arrangements to see the performance.—They will carry coals to Newcastle yet! An oat-meal factory in Dubuque, Iowa, sends over 40,000 barrels to Scotland, every week.—The great Corliss Engine is coming to Chicago, the place to which all the great things of the world must come at last.—Prof. Maria Mitchell, of Vassar,

says it is a singular fact that girls' colleges are mainly filled by girls from the country towns; scarcely any from the large cities.

—The House has passed the Senate's Ute-apportionment bill; and there is now good hope of better things for the Indian.

—There is revolution in Buenos Ayres; and a state of siege has been declared.

—The French Senate has adopted a bill, providing for a Convention with the United States, for settling the indemnity due to Frenchmen from America, for damages sustained during the Civil war.—In consequence of the confirmation of the report of the sentence of Chung Hon, Russia has decided to recall her charge d'affaires from Peking, and to place her subjects in China under the protection of the United States.

—The house at Nice, Italy, where Garibaldi was born, was lately demolished; the materials being bought by a Frenchman for \$3,300 dollars. A large number of English people were present to witness the destruction; and every one carried away a fragment as a relic.—The Pope has recently undergone successfully a painful operation; and his medical advisers have told him that to remain in Rome all summer is to greatly endanger his life.—Queen Victoria is said to be a good amateur draughtswoman. Reproductions of some of her sketches will soon be published.

—The papal secretary of state (Cardinal Nina) has resigned, but the Pope refuses to permit it.—Leopold does not make a very long visit; he is to sail for home on the 24th inst.—As an illustration of the strange change produced in the South by the war, it is said that the plantation of the ex-president of the Confederacy is leased by four negroes, who were slaves of the ex-president's brother.—The British Court has officially gone into mourning for the Czarina of Russia. The days of sorrow extend to the 24th.—Two thousand and cattle have died of the plague in the Island of Cyprus. As there are only one hundred thousand, all told, the matter is quite serious.—The funeral of the late Empress of Russia took place on Wednesday, 9th. It is reported that the Czar will, as soon as the court mourning is over, marry the Princess Dolgorouky.—A Cuban insurgent band has surrendered; but others are found to take their place.

—Harvest prospects in England are said to be promising.—Two more hurricanes are reported; one at St. Louis, Mo., the other in Butler township, Scott Co., Iowa; both did some damage, but there was no loss of life.—All Jesuit establishments were closed in France, on the 13th, without any warning.—Arrangements have been made in Portugal and Brazil to celebrate the ter-centenary of Camoens, the Spanish poet, who died in a hospital in June, 1580.—Fifty buildings in the Chinese quarter in Nevada, have been totally destroyed by fire.—Mr. Thomas Hughes will visit America this summer.—The old patriot, Kossuth, resides at his villa in Collegno, near Turin. He is now 78, though he looks only 60. His time is occupied in the study of astronomy and botany, and answering the numerous letters urging him to return to his native land. He is waiting for the complete severance of Hungary from Austria.—The German Empire has commissioned Baron Max Von Weber, son of the eminent composer, to visit this country during the summer, to study and report upon the American system of internal navigation and cheap railroads. He is an engineer of great reputation.—A little six-year Holyoke boy astonished his mother by exclaimed: "I wish I was an angel!" Wondering what holy thoughts were filling his young mind, she waited for a reason. "Then I could see all the circuses at once."—There is a project on foot to connect the upper and lower parts of New York city by an underground railway.—The terrible drouth which has continued for over forty days in the vicinity of Norfolk, Va., has kindled anew the fires of the Dismal Swamp.

Bradlaugh, the English atheist, has been admitted to Parliament, on his affirmation instead of his oath, by a vote of 289 to 214. His influence there will be infinitesimal.

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The Philosophy of Smiles and Tears.

How strangely differing emotions prevail in the human breast; how rapidly they alternate each other; like rain and sunshine on a day in April! A child may be at one time drowned in sorrow that seems inconceivable and in the next, be won to redundant smiles, by the presence of a trifling toy. Even dumb brutes are subject to this rapid succession of opposite emotions. The fishermen on the coast of Labrador, are not slow to take advantage of this peculiarity in the seal while prosecuting their perilous calling; they first attack the infant seal; the mother defends it with the greatest fury; but no sooner does the spear strike the young, than she throws herself upon the dead body and actually begins to weep; becoming thereby an easy victim to the same lance. While a certain young lady was performing her allotted music lesson in Beethoven's symphonies, a friend came and whispered in her ear that her pet canary had died; rapt in the sublime ecstasies of the Master, she seemed not to notice the information, but at the end of her three hours' task, burst into the wildest paroxysms of grief. Spasm succeeded spasm in painful rotation, until it became evident, that if a reaction was not speedily induced, the exhaustion of the nervous system would produce alarming results. At this critical juncture the Electro Medicated Liver Pad, and a foot-bath of the Company's Medicated Salt, were applied; the effect was magical, she suddenly subsided into calmness, then slowly fell into a gentle slumber; on awaking, she had entirely recovered, but continued to wear the pad, to the entire restoration of her nervous system. The same remedies may be had at Room 14, Central Music Hall.

Neuralgia—A Remarkable Cure.

The following extracts are from a letter received from S. A. Russell, Mesalero Agency, New Mexico, dated June 5th, 1879.—"I felt satisfied that if the remedy (Compound Oxygen) was really what you claimed it to be, it was just what I wanted for a daughter who had been a sufferer with neuralgia for more than fifteen years. I wrote you for a copy of your Treatise on Compound Oxygen. After reading this little work, and the certificates of such men as Judge Kelley, T. S. Arthur, and others, I felt that if these were genuine, there must be REAL RELIEF in the remedy. \* \* \* I then ordered the remedy sent to my daughter in Kansas. That was about one year ago, and since using the supply then ordered, my daughter has not only not had neuralgia, but considers herself in perfect health. \* \* \* Regarding my daughter as having, through the blessing of God, been permanently cured of as stubborn a case of neuralgia as it is possible for any person to be afflicted with and live, by the use of Compound Oxygen, I esteem it a PLEASURE AND A DUTY to send you this statement." Our Treatise on Compound Oxygen, which contains a record of many remarkable cures, sent free. Address DRs. STARKRY & PALEN, 1109 and 1111 Girard St. Phila., Pa.

In our hurried work of localizing and completing forms we must say a word to those of our readers who are about to visit Detroit. The sights of the city will of course be taken in by every one. Do not forget, by all means, to call at the magnificent clothing emporium of C. R. Mabley, on Woodward avenue. You cannot fail to find it; it covers nearly half a block. There you will see more clothing piled in one room than you have ever seen before. Everything is on a grand scale—large rooms, elegant staircases, frescoed ceilings. Be sure and visit this.

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WHAT EVERYBODY WANTS

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

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