

The Living Church.

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The Sifting of Peter.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat to sift us, and we all
Are tempted:
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow,
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache;
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer.

—H. W. LONGFELLOW.

Trans-Atlantic Notes.

The Burial Bill, introduced by Lord Selborne, proposes in brief that the person responsible for a funeral shall be allowed to give notice that the deceased is to be buried without the service of the Church of England; that at the burial, all persons may have access to the graveyard; and that at the option of the person responsible, the burial may be performed either without any religious service or with such "Christian and orderly religious service" as shall seem fitting to him.

The *John Bull* says: "Why should the provision that there must be a 'Christian and orderly religious service' be imported into the measure? Why is there this craven submission to effete superstitions? What conceivable argument can justify the admission of the Baptists and the Plymouth Brethren, the Peculiar People and the Swedenborgians, the Roman Catholics and the Unitarians, the Mormons and the Methodists, that cannot be adduced in favor of the Mohammedan, the Jew and the Atheist? Why should the delicate consciences of Mr. Bradlaugh and his friends be met with the necessity of conforming to the condition of a 'Christian and orderly service'?" Certainly, if the graveyards are not to belong to their rightful owners, the Church, these people ought to have their rights, and we hope they will insist upon them, and then we shall see how the Dissenters will like that.

The miserable Bradlaugh has not yet been allowed to take his seat in the House of Commons, and it does not seem very likely that he will. The Roman Catholic O'Donnell, speaking on that point, stated the case very clearly. He said the question was not the case of an Atheist who came up to take the oath, without obtruding his infidelity on the House; it was the case of a man who lived by his open Atheism. That was his stock in trade. To receive him, committed the House to a quasi-condemnation of his vile doctrines. The following instances must have his hard:

"Suppose that a man of unenviable notoriety, who went around the country preaching the most subversive and the most disgusting doctrines—(hear)—dubious as his trade and calling were, felt it necessary, as the more honest traffickers did, to obtain a larger advertisement; suppose that it occurred to him that it would be a useful advertisement for the sort of business in which he was engaged, to be able to print after his name, the letters 'M. P.' upon the title-page of some vile and abominable pamphlet—(cheers)—that was sold in the by-ways and lanes of our great cities, that was addressed not only to the mature judgment of men and women, but was thrust by agents into the hands of youths and maidens of tender years; that inculcated practices of the foulest debauchery upon the youngest and most susceptible minds; that, appealing to the community at large, would reduce Christian, Jewish, and human wedlock and human love to something lower than the union of beast and beast; and suppose it occurred to this man, that he would be able to obtain that advertisement by writing in some paper of large circulation that he would only consider the forms of the House as a meaningless mockery. This was what was involved in the casuistry of the responsible Government of a Christian people—(cheers)—that such an open announcement of a most immoral course was to pass muster in that House with the oaths and solemn affirmations of honorable men."

The Romans were tremendously scandalized, when the Emperor Commodus stripped off his toga, and contended, as a gladiator, in the Games; and the French thought it terribly un-

dignified in Louis XVI. to make locks and bolts, and get his royal hands dirty. But "we have changed all that." The Queen exhibits sketches. The Princess Helena accompanies singers at a concert. The Prince of Wales runs horses at a race; and the following little extract, from the *London World*, will tell what the Duke of Edinburgh does:

The Duke of Edinburgh played on Saturday night at the Albert Hall, the violin obligato in Gounod's "Ave Maria" to Marie Roze's soprano solo. It seemed to me, that—although accustomed to face the public—his Royal Highness was at first a little nervous, and his bow seemed slightly to tremble; but, as he went on, his wings unfolded, and he went to work boldly. Marie Roze, in a gold brocade dress and diamond eyes, sang, rivaling the intonation of the violin; and an encore was the unavoidable consequence. After his performance, the Duke packed his two fiddles (a Guarnerius father and a Guarnerius son) in the famous leather case, locked it with his key, and off he is again to Ireland, to help where help is needed; then he goes on board his ship, and will not be regularly seen in London, before the middle of August.

To the unsophisticated American, the terrible fuss which the English Protestants are making, about the appointment of the Roman Catholic Marquis of Ripon to the Governor Generalship of India, and of the Roman Catholic Lord Kenmare as Chamberlain to the Queen, seems highly absurd. Why should there be no Romanists in office? Why was no fuss raised over the appointment—during the last administration—of the Moodyite, Lord Cairns? Would there have been a word said, if Lord Ripon had happened to be a Unitarian? Roman Catholics may hold false doctrine; but is there anything in that system, which will prevent Lord Ripon from faithfully and conscientiously doing his duty as a Governor? Will Lord Kenmare's views of Papal infallibility exercise any deleterious effect upon the gracefulness of his "Kotous" as Lord Chamberlain, or make him any less careful about the censorship of the theatre performances. All this is the narrowest Protestant bigotry.

Diocese of Vermont.

NINETIETH ANNUAL CONVENTION.
Correspondence of the Living Church.

This session of Convention was opened on the 9th, by Morning Prayer, Rev. Messrs. E. H. Randall, of Poultney, Bliss, of Burlington, and Thornlow, of the Diocese of Quebec, officiating. The Convention then organized by choosing T. H. Canfield, of Burlington, Secretary, with Fred. E. Smith, of Montpelier, as assistant. Rev. Dr. A. H. Bailey, of Sheldon, was re-appointed Registrar. The following gentlemen were elected as the Standing Committee: Revs. E. R. Atwill, Josiah Swett, D.D., A. H. Bailey, D.D.; and J. W. Ellis, Montpelier, C. A. Booth, Vergennes, and J. H. Williams, Bellows Falls.

The Bishop, in his Address, stated that, among other official acts, he had confirmed 195 persons, and ordained one Deacon and one Priest. He dwelt at considerable length, upon the much-mooted subject of the relation of the clergy to the parishes; and urged upon the laity the duty of remembering that they who are over them in the Lord are Ambassadors for Christ. He also called the attention of the Convention to the alarming frequency of divorce, and for the multiplied causes for which, in the present state of the laws upon the subject, it may be decreed. In accordance with a suggestion made by the Bishop, a committee was appointed to draw up an address to the Legislature, on the subject of divorce, and to co-operate with any other religious body or association to influence public sentiment and legislation.

The following persons were elected Deputies to the General Convention: Clerical, Revs. E. R. Atwill, N. F. Putnam, W. H. Collins, and F. H. Randall; Lay, George F. Edmunds, T. P. Redfield, C. Clement, and J. H. Williams.

The sermon at Evening Prayer was by the Rev. Louis A. Arthur, of Island Park, from Exodus xx:4,5, and was a vigorous and manly discourse.

On Thursday, some important changes were made in the arrangements of the Diocese, for Missionary work, involving the abolition of the present Convocation.

Rev. Messrs. Atwill, Putnam, and Walter Mitchell, were elected the clerical members of the Missionary Committee, and Messrs. Le Grand B. Cannon, of Burlington, Charles Parker, of Vergennes, and George Briggs, of Brandon, lay members.

Mr. Cannon offered for himself and a friend, Mr. John P. Howard, to give \$10,000 to endow the Episcopal Fund, contingent on the raising of \$15,000 by the next Diocesan Convention. Messrs. J. Clement, George Nichols, J. H. Williams, J. C. Kennedy, and J. P. Dana were appointed a committee to execute the raising of the funds, and the Committee pledged itself, by a rising vote, to sustain them. The Convention accepted an invitation to meet at Burlington for its next session. The sum of \$700 was raised by subscription to start the Missionary treasury with for the year, eliciting both money and lively speeches.

All the clergy of the Diocese were present, except four. Rev. A. B. Graves, a zealous and successful worker in New Hampshire, was among the visitors. On Wednesday evening, a recep-

tion was given at the Rector's residence, and there was a large attendance. Christ Church, Island Pond, was made a parish, on condition of paying up its remaining debt. The evening of the second day, at the next Convention, is to be an open-speech meeting, when the subject of Diocesan Missions will be taken up, and the clergy and laity will have the floor, with an opportunity of unburdening their minds. That is, the Convention will hold a public meeting, as Committee of the Whole, upon the subject. Montpelier was generous in its hospitality, and room was left, in homes and hearts, for more guests, even, than came.

Diocese of Wisconsin.

THIRTY-FOURTH ANNUAL COUNCIL.
Correspondence of the Living Church.

Last week closed another year of what in this western country we may call one of our old dioceses. The Wisconsin Council assembled at All Saints Cathedral for its thirty-fourth session, on Thursday the 15th. There was a large attendance of the clergy, and nineteen parishes and four missions were represented by lay delegates the first day. The business meetings of the Session were held in the hall of the Cathedral.

The Bishop's Address showed a year of hard work and encouraging results. The number of confirmations has been 47; addresses and sermons 234. The amount raised for Diocesan Missions has been nearly three thousand dollars, a slight increase over last year. In speaking of the action of previous Councils on the subject of the Cathedral, and of the Cathedral Canon recommended by the Committee, the Bishop reminded the Council that he had, years ago, advised against any legislation on this subject, thinking it wise to continue the Cathedral for a series of years, as he found it.

In the evening there was a large missionary meeting. The service was choral. The Bishop and several of the clergy made short addresses. Among the latter was the Rev. Dr. Patterson, of Philadelphia. Mr. H. G. Winslow, of the laity, also made an address. The offering was devoted to Diocesan Missions.

The morning of the second day was principally occupied in the favorite arrangement of diocesan conventions,—skimming the year assessments and delinquencies. Our annual councils would often be very tame affairs. The discussion of this subject was carried on into the afternoon session. Much was said against the system of assessing upon the number of communicants. The system in use in the dioceses of Illinois, assessing the parishes upon the basis of real estate owned and salaries paid, has been found, we believe, to work better. Quiney, at her last Convention, modified this plan, by making the number of communicants one factor; assessing upon the value of real estate, the amount of salaries paid, and the number of communicants. This seems to be most equitable; but even with this plan, and with a Board of Equalization empowered to adjust particular cases, there will always be appeals to the Convention to remit arrearsages, by one parish and another. The only way to hold it in check seems to be for the Council to refuse to consider such appeals unless they come direct from the Board of Equalization with its recommendation. For a whole Convention to exhaust its time in explanations and arguments over a few dollars of assessment, is as lacking in dignity as it is wanting in economy.

At the evening session an amendment to the Constitution was adopted, giving to the parishes a representation in the council in proportion to the number of communicants, but limiting the number of delegates to seven, and giving to the smallest at least one delegate.

The following were elected on the Standing Committee: the Rev. Drs. Ashley, Kemper, Spalding, and Keene; Messrs. Helfenstein, Smith, Belgart, and Winslow. Deputies to General Convention, the Rev. Drs. Adams and Kemper, and Revs. Royce and Seabreeze; Messrs. Doe, Reigart, Helfenstein, and Paul.

At the meeting of Thursday, Bishop Talbot was present and made one of his short and happy speeches. A committee was appointed to report upon the portion of the Bishop's address relating to the Kemper Hall property. The school has recently been placed, by the Bishop and the trustees, in charge of the Sisters of St. Mary, and the action seemed to have raised some question as to the status of the property.

The great question of the session, having waited as if reluctant to come to the issue, was finally reached. Dr. Adams, chairman of the committee on Cathedral organization, read the proposed canon. The Rev. E. R. Ward moved its indefinite postponement; Dr. Adams favored the motion, and Bishop Wells, expressing his perfect willingness that such action should be taken, the motion prevailed, to the great relief of many anxious souls, and to the satisfaction of a large majority. The course of the Bishop in this trying agitation, as in all the affairs of his administration, has been most fatherly and forbearing, and seems to have won more and more upon the confidence of those who opposed, as well as upon the admiration of those who sustained him. There seems to be nothing now to mar the harmony or to disturb the peace of the Church in the diocese of Wisconsin, and we trust that Bishop, clergy, and laity will go on to see eye to eye and work shoulder to shoulder, bearing the banner of the Lord.

Annual Council of Nebraska.

Correspondence of the Living Church.

The Thirtieth Session held in Trinity Cathedral, Omaha, on the 26th and 27th ult., was an occasion of peculiar interest, on account of the presence of several distinguished guests, who had gathered there to do honor to the ceremony of laying the corner-stone of the new Cathedral on the previous day; a description of which has already appeared in our columns. Besides the Bishop of the Diocese, and the clerical and lay delegates, there were present—the Bishops of Minnesota, Kansas, Colorado, and Northern Texas; the Rev. Dr. Runge, of St. Joseph, Mo.; the Rev. H. H. Patterson, D. D., of Philadelphia; the Rev. Wm. Durlin, of Ripon, Wisconsin, and Joshua V. Himes, of Elk Point, Dakota.

The sermon at the Opening Service was preached by Dr. Patterson, from Num. x: 29. "And Moses said unto Hobab, the son of Raguel the Midianite, Moses's father-in-law, we are journeying unto the place of which the Lord said, I will give it you. Come then with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

When the Council was called to order, at 3 P. M., there were found to be twenty clerical members present, including the Bishop, and lay representatives from ten parishes, to which another was subsequently added. The Rev. James Paterson was unanimously re-elected Secretary, and appointed the Rev. Henry W. Meek to be his assistant. Mr. Julian was unanimously re-elected Treasurer.

On motion, the visiting Bishops and other clergy present were admitted to seats, during the session of the Council. After the transaction of a good deal of business, mainly of a local character (although in some particulars bearing upon interests which enter into the life of the Church at large), the Bishop read his Annual Address, which was one not only of great interest to his own Diocese, but to all, also, who are watching the progress of the Church in the Great West. It appeared that, at the present time there are in connection with the Diocese—one postulant, and four candidates for Holy Orders. The number of persons confirmed during the past year, was 136. In the discharge of his official duties, the Bishop had traveled 11,500 miles.

At the Afternoon Session, an amendment to the meeting of the Annual Council, from the last Wednesday in May, to the third Wednesday in the same month.

The following elections took place:
Standing Committee.—The Revs. Frank R. Millepaugh, H. B. Burgess and James Paterson; and Messrs. M. H. Sessions, C. W. Mead, and Hugh G. Clark.
Deputies to the General Convention.—Clerical—The Revs. Frank R. Millepaugh, John McNamara, D. D., R. W. Oliver, D. D., and C. C. Harris. The Hon. J. M. Woolworth, H. M. Sessions, Julian Metcalf, and C. W. Mead.

The Collision in the Sound.

From our New York Correspondent.
NEW YORK, June 19, 1880.

The whole community has been absorbed, during the week, by the terrible accident on the Sound, on the night of the 11th inst. The newspapers have given pages to the subject, and it has been the one topic of conversation. The travel between New York and Boston is immense. It costs but a dollar on these mammoth and magnificent steamers, and they are always crowded; the luxury of such a trip comes within reach of the poor. Unless secured early, a state-room or even a berth is obtained with difficulty. Of course, any serious accident to them is sure to be attended with large loss of life. If they collide, such is their speed and weight, that one or both of them is almost certain to be destroyed. There was nothing special to mark the night, when the accident occurred, except a fog; and that is so common in the eastern waters, that it excites no attention. The ferry boats between New York and Brooklyn are often delayed, and sometimes all communication is cut off. These Sound boats were accustomed to the fog. Every night, they passed each other nearly at the same time and place; and it would seem that if the collision occurred by the will of God, it was also not without the fault of man. It was an accident not without a crime, one that by ordinary prudence, might have been avoided. Were we to be on the corner's jury, we should be too obstinate to bring in the usual verdict, "nobody to blame," and we should count our obstinacy a virtue, rather than a fault. We could not say over that dreadful wreck and its dead: "Died by the visitation of God." We were ourselves on the Stonington, and heard the crash of the collision. We rose from our berth, to which we had retired a half an hour before, and opened the door of our state-room and looked out to see what was the cause of the unusual noise. There the men lay upon the floor, on pallets, as we had left them; there was no sign of extraordinary disturbance, and we went to bed again; and, blessed with a quiet conscience, and not over-sensitive ear, we slept until the day dawned, unconscious of the great horror upon the sea, through which our fellow-

passengers had passed. We did not know of it until we had stepped on shore, supposing we were in New York; and it was the unfamiliar surroundings that led us at last to enquire, where we were, and what was the matter. We had noticed a good many of the passengers wrapped in blankets, but so we had two nights before, on the Narragansett, because of the cold; and if any seemed to be something careless in their appearance, we set no store by it. We tried to be content, and to do our own business, asking no questions for peace sake, to say nothing of conscience. But the key once given us, it unlocked many things that had seemed strange to us. We sought information of the officers, and found them reticent to a degree; and when they did talk, it was clearly to be seen, that they had had little purpose, if at all, Mrs. Ope's book on Lying. One of them assured us, that he knew no more about it than we did, and generally, even among the sufferers, we found but a vague idea of the calamity or its extent. The people of Stonington came to the boat, soon after it landed, and ministered freely to the sufferers, supplying them with needed clothing, and taking many of them to their homes. Clothing stores were emptied of their contents; and we doubt if there is a town in the country, where there is so little second-hand apparel now to be found. The ladies were like Sisters of Charity, and all the people proved that "one touch" of suffering makes the whole world kin." Seeing us making a note or two, one of them came and offered to write for us. Tables were set in the cabin for the hungry. The berths were full of passengers, many of them covered only by blankets; and some of those who sat at table were draped in the same material. The water was found to be cold; and, as the passengers were brought on board, chilled through and exhausted, their wet clothes were taken off, and there were none to replace them. Upon the table, nearest to us, lay a man, dead, covered over with a blanket. All around, were men and women, weary and bruised. The scene reminded us of a hospital, after a battle; and, seeing what we saw, and hearing what we heard, we could not find it in our heart not to be thankful, not only for a spared life, but for eyes that, for so many hours of that dreadful night, were closed to the sight, and ears that were deaf to the sound of human suffering. We live in a world of contentions, and the very best that has a sting, is the golden rule. There is good in everything, if we had grace to see it;—it is want of faith, that sees the cloud only, and not the silver that lines it.

St. Paul's College, Palmyra, Mo.

Correspondence of the Living Church.

The Commencement exercises of this institution began on Tuesday night, June 8th, the Rt. Rev. Chas. F. Robertson, D. D., delivering the Annual Address. His subject was, "Some Economic Comparisons suggested by a recent European Journey." The subject was treated in the Bishop's usual felicitous manner. No person living is a more keen observer of men and things than Bishop Robertson. Whatever he writes has a permanent value.

The final exercises, on Wednesday evening, were held at the Opera House, which was filled to its utmost capacity. Several young ladies and young gentlemen made the occasion attractive and instructive, by recitations, some of which were inferior to nothing it has been our lot to hear. The Leonard Medal, offered by the Rev. A. Leonard, of Hannibal, Mo., for excellence in elocution, was awarded to Miss Berta Anderson; the Warden's Medal, by Dr. Wainwright, to the most proficient pupil in Cicero's De Senectute, was awarded to Miss Jessie Devereaux.

The examinations occupied three days and a half, and were most thorough in every department. No sham is tolerated at this institution. It is a *Church* School, and those at the head of it are determined that there shall be no catering to the caprices of the people, no questionable practices of mere policy. There are many institutions that surpass St. Paul's in numbers, but very few that excel her in thoroughness of drill, honesty of work, and in point of scholarship. St. Paul's has many drawbacks. It is not an endowed institution. For its current expenses, the payment of its teachers, and the like, it depends simply upon the patronage given to it. Its buildings are sadly in want of repair, and in other respects, means are necessary to put it in a condition worthy of its merits as the *Oldest Diocesan School West of the Mississippi*. Bishop Robertson being aware of the good work done therein, and of its importance to the Diocese, has made an appeal to the Church at large, in its behalf. Dr. Wainwright has worked hard for it and for the Church, for nearly nine years, and that too, with but little remuneration.

Two thousand or twenty-five hundred dollars would place the institution in a condition to go on with its work without embarrassment. The Bishop expresses the hope that his appeal will not be without results. Dr. Wainwright is now in the East under the direct approbation of Bishop Robertson, with a view to raising funds for the purpose indicated, and for the purpose of completing a church in the centre of the city of Palmyra, the corner stone of which was laid on June 8th. Generous-minded Churchmen of the East will not listen in vain to the appeal so urgently pressed by the Rector of St. Paul's and by the Bishop of Missouri.

Pittsburg Diocesan Convention.

Special Correspondence of the Living Church.

The Fifteenth Annual Meeting of the Convention of the Diocese of Pittsburg was opened on the morning of the 9th inst., in Trinity Church, Pittsburg. A full attendance of the clergy, and a happy spirit of unanimity have given the Convention a pleasant aspect. But the absence of the Bishop, who, having just buried his son, is himself now prostrated with sickness, made a void which has been felt throughout the entire session. Morning Prayer was said at nine o'clock, and was followed by a Celebration of the Holy Communion, the Rev. Dr. Crumpton being Celebrant, and the Rev. Drs. White and Hitchcock, and Dean Rafter, assisting. The sermon, by Rev. H. G. Wood of Sharon, from 1 John iii: 24, gave a sketch of the progress of the Church in this land, during the last forty years; and showed what great opportunity we have for its extension, if we move forward in the right way. The Offerings, at this and all other services, were made for Diocesan Missions. After Holy Communion, the Convention was called to order in the Chapel, by Rev. Dr. Crumpton, President of the Standing Committee. The Rev. Dr. Hitchcock was elected Chairman, and the Rev. R. J. Coster, Secretary. The roll being called, a committee was appointed to draft resolutions of sympathy, expressing the regret and sense of loss felt by the Convention, in the affliction and absence of the Bishop. The regular Committees were then appointed, and the Convention took a recess till 3 o'clock. At the afternoon session, a telegram was received from the Convention of Central Pennsylvania, offering greetings, and sympathy in the affliction of the Bishop. A committee to respond was appointed, and the Convention proceeded to receive the reports of Committees. A revised edition of the Constitution and Canons of the Diocese was placed at the disposal of the Secretary. Since the meeting of the last Convention, the Standing Committee had given consent to the consecration of Rev. S. S. Harris, as Bishop of Michigan, Rev. T. A. Starkey, as Bishop of Northern New Jersey, and Rev. J. A. Gallaher, as Bishop of Louisiana; and to the admission of Mr. G. H. Mosier, as candidate for Holy Orders. Ascension Church, Bradford, and Holy Cross, North East, were admitted into union with the Convention. The Schedule of assessments of Convention expenses and for the Bishop's salary was presented by the Finance Committee, and adopted. Several parishes were released from the payment of assessment in arrears. The Committee on Organized Missions asked to be continued. A resolution, looking to the reduction of the number of nominal parishes, and to the exercise of greater care in the creation of parish organizations which do not give good warrant of permanence, was referred to the Committee on Canons. The Report of the Special Committee on the expediency of having a biennial instead of an annual meeting of Convention, was re-committed for consideration at the next meeting. The Report as presented, advised biennial meetings—or perhaps better still triennial—with one or two intermediate conferences. A motion against the advisability of the General Convention adopting any Provincial System at the present time, was laid on the table. It was afterwards taken up, and postponed indefinitely. After the nomination of officers of the Convention, adjournment was made till 9 o'clock on Tuesday. A fair congregation assembled in the church, on Wednesday evening, to hear the Report of the Board of Missions. Twenty-one Missionaries, working 58 stations, had been assisted by offerings amounting to \$5,100. The call for more men and more money, to meet the demand for services and pastoral care, was most urgent. The Report mentioned the presentation to one of the Mission Stations, by a gentleman, of a Rectory. The Rev. Dr. Curry, of St. Luke's, Philadelphia, gave a spirited discourse, on the consecration of personal gifts to the service of Christ. His text was Rev. 4:10. After Morning Prayer, on Thursday, a lively discussion arose on the inexpediency of encouraging the incorporation of feeble parishes. Subsequently, a Resolution was carried; looking to provisions which would subject such parishes to severer tests, on application being made for union with the Convention. The discussion showed plainly that a strong opposition exists to the investing of small and financially weak congregations of doubtful permanency, with the full powers of incorporated parishes.

The election of officers of the Convention followed. Rev. Dr. Hitchcock, Rev. Dean Rafter, Rev. Messrs. Alsop and Meech, were elected Clerical deputies; and Messrs. Shoenberger, Burgwin, Hay, and Smith, Lay Deputies to the General Convention.

The Parochial Reports give, Communicants 5344, Baptized 954, Confirmed 426, Married 155, Buried 328, Sunday School Teachers 593, Scholars 5497, Offerings for Parochial Objects \$99,488 03; for Diocesan objects, \$13,987 65; for extra diocesan objects, \$15,378 70, Total, \$128,854 38. The record of the Bishop's acts showed, 4 clergy dismissed to other dioceses, and 4 received; 1 church consecrated, 1 candidate for Orders received, 1 clergyman

resigned from the ministry. The whole number of the clergy of the diocese is 45. A Resolution was passed, requesting the Bishop to withdraw from all Episcopal acts for six months. Accompanying this Resolution, was the gratifying statement that five gentlemen, of Trinity Church, Pittsburg, whose names were not allowed to be given, had presented the Bishop with \$2,500 to enable him to take rest, and seek such medical advice and treatment as he might deem proper.

Resolutions of fraternal greeting were sent to the "Church of Jesus," Mexico, in the support of which the Diocese of Pittsburg is interested. After some other acts of merely local interest, the Convention adjourned to meet next year in Trinity Church, Pittsburg. The attendance, harmony, and financial condition of the Diocese have combined to make this meeting of the clergy and laity, a happy one in every respect, save the absence and affliction of their Bishop. May he in good time be restored to health and strength! and may the God of all comfort give him consolation! The following is the Resolution adopted by the Committee, with reference to the Bishop's absence: *Resolved*, That the members of the Convention of the diocese of Pittsburg, assembled in Trinity Church, Pittsburg, regret deeply the inability of the Bishop to preside over their deliberations. They desire further to assure him of their heartfelt sympathy with him and his family, in the sickness and bereavements which have overtaken them, and of their prayers that the Great Head of the Church will comfort him, and restore him speedily to his usual health and strength. They desire, still further, to beg that he will withdraw from all active work for at least six months, and so give himself the rest and refreshment which he so much needs.

South Carolina.

The Nineteenth Annual Convention of this diocese met, at Charleston. The Bishop reported one Ordination to the Priesthood, and three to the Diaconate. He had confirmed 333 persons, and consecrated 3 churches. The Report of the Committee on Finance showed receipts amounting to \$4,423 77.

The following election of Deputies to the General Convention took place: Rev. C. C. Pinckney, Rev. A. T. Porter, Rev. J. D. McCollough, and Rev. Ellison Capers, on the part of clergy; and of the laity, Messrs. Edward McCrady, J. J. P. Smith, R. W. Shand, and H. D. Lesesne.

Mr. J. J. P. Smith presented a memorial from the members of the Commission of the University of the South, urging objections to the plan of division of the dioceses into provinces, as recommended by a sub-committee of the General Convention, and asked that it be referred to a committee of three to take action and report at the present session of the Convention. The Chair appointed on the committee, Messrs. J. J. P. Smith, W. F. Colcock, and Dr. W. W. Anderson.

The Report of the said Committee was adverse to the plan for a Provincial System proposed by the sub-committee of the General Convention; and, together with certain Resolutions bearing upon the subject, was unanimously adopted.

Upon motion of the Rev. A. Toomer Porter, D. D., it was resolved that all delegates to the Convention should be required to be communicants of the Church.

In the course of the afternoon, the Committee on the State of the Church, made an encouraging report of the spiritual and material condition of the Churches in the diocese, the organization of several new Churches, the growth of membership and the work of Church extension among the colored people.

On the following day, four more of the clergy of the diocese were present; and there was quite an accession to the number of the lay-delegates. The Bishop delivered his Annual Address, which was followed by the usual routine business; the election of officers, the reception of Reports from various Committees, &c.

Diocese of Kentucky.

The fifty-second Annual Council met May 26, in Christ Church, Louisville. After divine service, the Bishop having called the Council to order, the Rev. L. P. Tschiffely was elected secretary, and Mr. W. A. Robinson, assistant secretary.

The address of Bishop Smith was read by the secretary. Bishop Dudley delivered his address to the Council, giving a full account of the work of the diocese. On the second day, the following gentlemen were elected *Members of the Standing Committee*: Rev. James Craik, D. D., Rev. E. T. Perkins, D. D., Rev. W. M. Pettis, Rev. T. A. Tidball, D. D., Hon. J. W. Stevenson, William Cornwall, R. A. Robinson and R. H. Cunningham.

Deputies to the General Convention—Rev. James Craik, D. D., Rev. E. T. Perkins, D. D., Rev. W. M. Pettis, Rev. T. A. Tidball, D. D., Hon. J. W. Stevenson, William Cornwall, R. A. Robinson and R. H. Cunningham.

The next Council will be held in the church of the Ascension, at Frankfort, Ky., May 18, 1881.

Consecration at Detroit, Michigan.

A very interesting and tastefully arranged service was that of the Consecration of St. James' Chapel of St. John's Church, Detroit, which occurred on the morning of Tuesday, June 8th. Morning Prayer having been said at an early hour, the later service consisted of the Consecration proper and the Holy Communion, which, with the sermon, formed a service of sufficient variety and agreeable length. At half-past ten, the procession formed in the basement; and, passing out into Walnut street, turned the corner of Seventh street, and entered the chapel at the main entrance. The procession was headed by the young men of the St. John's Church Union, to whom the inception and prosecution of this work are largely due; the Trustees of the Chapel and a representation of the vestry of St. John's Church; about twenty vested clergymen; and Bishops McLaren and Harris.

The services were for the most part chorally rendered; the organist and choir-master of the mother church being in charge of the music. That which ought to form the leading feature of every such service—the Celebration of the Eucharist—was duly emphasized, and the faithful laity, in large numbers, knelt at the altar. The decorations, in the way of cut flowers and blooming plants, were profuse and tasteful.

The request for consecration, and the Instrument of Donation were read by the Rev. Geo. Worthington, S. T. D., Rector of St. John's Church, who was attended by Mr. Geo. H. Minchener, of the vestry, and Mr. Seth Smith, of the Chapel Trustees. The Sentence of consecration was read by the Rev. Wm. Charles, to whose faithful labors, as minister in charge, the spiritual condition of this congregation is in large measure due. The present minister in charge, the Rev. Stephen W. Frisbie, read the offering; the exhortation was read by the Rev. Samuel B. Carpenter, who was in charge of this work for about three years previous to his resignation, four months ago. The service was not marred by infinitesimal divisions, the two Bishops acting in their appropriate places, and the Rev. A. A. Butler, of Bay City, representing the out-of-town clergy, by reading the latter part of the Office.

The sermon, by the Rt. Rev. the Bishop of Illinois, was a notable one, and deserves publication word for word. It may be explained, that Bishop McLaren abandoned his prominent place in the Presbyterian Communion, and the pastorate of an influential congregation in the city of Detroit, and pursued his course of preparation for the Ministry of the Church, as a layman of St. John's Parish, where he was ordained Deacon, ministered for a brief season, and received Priest's orders; the Rev. Dr. Washington at this interesting period being his nearest friend. But the sermon was—in itself—a noble production. From the familiar text: "The Lord is in His Holy Temple; let all the earth keep silence before him,"—the Bishop unfolded the Church's conception of worship, the main purpose to which such Houses of God as this are dedicated. Analyzing the word, it was explained that Worship was "worship"—ascribing worth or worthiness to God. Appropriate citations from Scripture, with illustrations of rare poetic beauty, from nature and daily life, were used to bring out the full force of the term. Churchly and Sectarian worship were contrasted; the practical advantages of the former were set forth, and the practical dangers of certain sectarian usages were pointed out. The Right Reverend preacher's observations on the subject of formalism were judicious and suggestive. But, most striking of all, was that part of the discourse, in which the philosophy of worship was investigated in the light of the well-known poet, that this spiritual and mental exercise is in itself a sufficient antidote and remedy for scepticism. Worship draws the eye away from petty objects, emancipates the human spirit from a narrow range of vision, and—while it asks the soul to bow itself before God—places in its hands the key to universal knowledge.

The secondary use of the House of God, as a place for teaching Divine Truth to human souls by direct instruction, as distinguished from the indirect edification that results from the exercises of a spiritual worship, were then briefly set forth; and the sermon closed with a graceful Address to the Rector of St. John's Church, the young men of the Union, and to the Chapel Congregation.

St. James' Chapel is a handsome brick structure, complete in all its appointments, and costing about \$15,000. It will seat 450 persons. The basement provides accommodations for the Guild and the Sunday School, and a suitable room for week-day services. The congregation of St. James' numbers about 180 communicants, mostly working people of the better class, but including some rising young business men. The part of the city covered by this work is very attractive and promising, every year bringing noteworthy improvements. The congregation is very near to self-support; and the Rev. Mr. Frisbie is to be congratulated on the successful opening of his new pastorate, and the bright promise of this interesting and important work for the Kingdom of God.

At a recent supplementary Visitation at

St. James Chapel, Bishop Harris confirmed ten persons; making, with the earlier class of seventeen, twenty-seven persons presented by the Rev. Mr. Frisbie, since assuming charge of this congregation, four months ago.

Southern California.

Correspondence of the Living Church.

In my previous letter, you made my figures, in relation to the population of Riverside quite too large. It is 1,500, and not 15,000.

I was glad to learn that I was mistaken as to Kern County, and to know that they have a Mission at Bakersfield. May it prosper, beyond the present state of its fellows in Southern California!

Since my last letter, we have had a visitation of our Bishop. He was with us on Trinity Sunday, May 23rd, at which time, a class of eight were confirmed. At the service, the attendance was very large; and the Bishop preached an impressive sermon. He also visited San Bernardino, in the evening, and preached to a large congregation. He seemed much pleased with the appearance of Church-life in the Mission. It is a great disadvantage, however, of such brief visitations, that it is only a very superficial view of the condition of the community, that is possible. The people here are very sociable. A pleasant, intelligent greeting meets you everywhere in the colony. This impresses a stranger very favorably; and he is apt to conclude that where there is so much of the bright, social life, there must be a good supply of that higher element, developed only in a true Christian life. But this is too often a sad mistake in California.

Rare indeed are the cases where it rises higher than the plane of mere sociability. Curiosity, sometimes, gets the better of indifference, and the people attend the Church services in large numbers. This was true on occasion of the Bishop's recent Visitation. A large proportion had never seen our Bishop; and the opportunity of a *sight* must not be lost. But he who would take this instance as a sample of the real interest of the people in the Church, would show but little knowledge of California life.

We enjoyed the Bishop's visit very much; but there is reason to fear that it was entirely too brief to be of lasting benefit to the Mission. We ought, however, to be thankful for what we can get, when the Bishop has to travel 500 miles in order to reach us.

There is a great deal of infidelity in the State—open, bold and defiant. But this is by no means the worst element the clergy have to battle with. There is some satisfaction in contending with parties, who give and receive blows with life and zeal; but it is simply disgusting to have to pound away on an india rubber bag where the next moment, you see no trace of your heaviest blows.

A person supremely indifferent to all the claims of Christianity, is surely a difficult subject. There is no response to your pleadings and argument, and demands of duty. To such a one, all are alike. He hears you with a smile, and he leaves you in the same way, if he be a polite man; but if not, you can never tell, beforehand, how he will treat you.

In many respects, the Mission work of Southern California is most difficult. Almost everything, here, has to be done by the clergy, under the most trying circumstances; with but little outside aid from the Diocese, and none from the Domestic Board. The Church, east of the mountains, almost entirely ignores them.

It is not so with the denominations by whom they are surrounded. Lake Riverside as an illustration.

In this colony, the Presbyterians recently organized a church. To aid them here and at Colton, their Missionary Society gives them \$800 per year, for three years, to help sustain one of their ministers. They need a church building, and their Building Society grants them \$700. They write to their friends in the East, and large sums are sent them.

How is it with us? We get \$300 a year from our Diocesan Board, towards the support of a Missionary. We are in great need of a church; but there is no society to aid us. We appeal to many friends in the East for help; and but one has responded with money; others have given pleasant and even sympathetic words; but these will neither buy a beam, nor drive a nail. And thus it goes. We have to struggle on, under all these difficulties, side by side with the sects, who have an abundance of help; and unless we be more successful than they, we are charged with having failed in our Mission, and are perhaps taunted with the success of those around us.

This terrible isolation of the clergy of our Church in Southern California is one of the most trying conditions of their life. At home, they are surrounded by a cold atmosphere of indifference; abroad, all is dark, and there is no hand stretched out to help. Surely such a condition will test the faith of the most trusting!

N. Riverside, San Bernardino Co., Cal. June 4th, 1880.

The body might as soon thrive in a fever, as the soul prosper when in a flame with contention and strife.

Church News.

MICHIGAN.—At the close of his second Conventual year, Rev. Chas. A. T. Stout, of St. John's, Kalamazoo, gave a summary of results of his two years' work, of which the following is a portion.

The Offerings of the parish have exceeded, by nearly one-third, the total amount contributed during the previous year. Number of actual communicants added to the list, 57. Baptisms, children 32, adults 16. Confirmed 38. Total number baptized and confirmed, 86. 19 marriages have been solemnized, and 15 burials. About 350 public services have been held. The Sunday School has increased from 35 to 110, and its Offerings have been about \$200.

SPRINGFIELD.—On St. Barnabas Day, at Grace Church, Paris, in addition to the usual service, which is always observed on Saints' Days in this Parish, there was a special Celebration at 10 A. M., in commemoration of the Consecration of the Bishop of the Diocese, with a special Intention for the Diocese. Intercessions were offered in behalf of the Bishop; the Priests of the Diocese and their parochial work, etc. A spiritual death greater than that material one prophesied of by Agabus, has long prevailed over this part of the West; and intercessions were offered for an increase in the number of those, by whose hands the "Gifts" committed to the Church, are being carried to those who are spiritually famishing.

PARIS, ST. BARNABAS DAY, 1880.

MISSOURI.—On the morning of June 8th, a large concourse of people were assembled at St. Paul's Church, Palmyra, to witness and assist in the Ordination to the Diaconate of Mr. John Evans, A. M., a graduate of St. David's College, Wales, and Professor in St. Paul's College. Besides the Bishop of the Diocese and the Bishop of Quincy, there were present of the clergy, the Revs. F. B. Scheetz, Rector of St. James' Church, Monroe; Abiel Leonard, Rector of Trinity Church, Hannibal; and Dr. Wainwright, Rector of the Parish. Bishop Burgess preached the sermon. The candidate was presented by Rev. F. B. Scheetz. Holy Communion was celebrated, Bishop Robertson being the celebrant. There were circumstances connected with this Ordination and Celebration, eminently memorable; they constituted the last service held in the old church, whose corner-stone was laid in January, 1852 (twenty-eight years ago); and which was, on the next day after this service, to be dismantled, and her stones removed to a new site, more suitable for the growth of the Church in this city. It was an hour of joy in grief; joy, because of fond anticipations of a more commodious and more accessible place of worship; grief, because of the word—"farewell," which we were uttering to the venerable structure in which so many of us for years had been wont to sing the praises of the Triune God, and to feed upon the Flesh and Blood of the Master, and from which not a few of the worshippers had borne the precious dust of loved ones to the city of the dead.

On the afternoon of the same day, was laid the corner-stone of the new edifice. In addition to the clergy present at the morning session, there were also in attendance the Rev. Dr. Runcie, of St. Joseph, and Ethelbert Talbot, of Macon. A large number of citizens from the city and country filled the grounds, many of whom are warmly interested in the work, and will doubtless add much to the future strength of the parish. Bishops Robertson and Burgess and the Rev. F. B. Scheetz, made brief, but very impressive addresses. The last gentleman, who, perhaps, has done more earnest work for the church in this part of the Diocese, than any living man (or than any man that has lived), was once the Rector of the parish and assisted in laying the corner-stone of the old building now in the process of removal, and for the erection of which his father gave much of his personal means. God grant that the work, this day so auspiciously begun may be prospered, and end to the glory of the Father, of the Son, and of the Holy Spirit!—Amen. J. A. W.

VERMONT.—The Annual Meeting of the Vermont Branch of the Woman's Auxiliary to the Board of Missions, was held in Montpelier, on the afternoon of the 8th inst.; and Prayer having been said by Bishop Bissell, the following Officers were elected:

President, Mrs. Charles Clement, Rutland; Vice Presidents, Mrs. T. P. Redfield, Montpelier; Mrs. E. G. Chapman, Middlebury; Mrs. G. R. Chapman, Woodstock; Mrs. J. C. Farrar, St. Albans; Mrs. W. Carpenter, and Mrs. T. H. Canfield, Burlington; Miss Jane Hoppgood, Bellows Falls; Mrs. J. N. Baxter, Rutland; Cor. Sec'y, Mrs. J. Isham Bliss, Burlington; Rec. Sec'y, Mrs. O. E. Parker, Vergennes.

The following associations were admitted to membership: Zion, Factory Point; Trinity, Shelburne; Trinity, Winooski; St. Thomas, Brandon; Immanuel, Bellows Falls; St. Luke's, Chester; Holy Trinity, Swanton. The Reports were read, and the President made an address, in favor of employing an itinerant missionary by the Branch, to work in sparsely-populated places. Miss Julia C. Emery, of New York, the General Secretary, then made an address, and read various letters from missionaries and others. A private meeting was also held on the following day, in which the energetic little secretary stirred up the ladies to new and stronger efforts. Miss Emery made fresh disciples and friends among her sisters, and also among the brethren.

The Public Meeting was opened by Collects, said by the Rector (Rev. Howard T. Hill), and addresses made by the Bishop, and Rev. Messrs. Flanders, of Chester, Ogdon, of Bellows Falls, and Putnam, of St. Johnsbury, on "Woman's Work in General," in the parish; and the motives thereto. Evening Prayer had been said previously, at six o'clock, by Rev. Messrs. Bartlett of Northfield, Goddard of Windsor, and Putnam of St. Johnsbury.

ILLINOIS.—A Mission sustained by Lay-services has been in operation in North Evanston, for some time back, the services being conducted in a school-house. On the first Sunday in the month, there is Evening Prayer and a sermon at 3:30—a Children's service. On other Sundays there is full Morning Prayer and a Sermon at 10:30—A. M. Mr. T. B. Morris, a licensed lay-reader, officiates. About two years ago, a Sunday School was opened by Mrs. Turner, an earnest churchwoman, residing with her family in that locality. The school is now pretty well furnished with Library, Service-Books, etc., and is held at 8:30 P. M., every Sunday.

This Mission is under the oversight and direction of the Rector of St. Mark's, Evanston.

NEW YORK.—The Annual Commencement of Columbia College took place the other day. It was largely attended, and showed that the venerable institution is in a prosperous condition. Some fifty-eight Degrees in Arts were conferred; and (no doubt to the disappointment of some) no Doctorates in Theology were announced. Columbia seems to think that the Church has "Doctors" enough (such as they are), for present use, and has gone out of the manufacture of them. It resigns the business to the springing schools and colleges in the far West. In the clergy roll, it is to be noted, that the letter "D" is the one mostly in use; and it is thought proper to give it a rest—and wisely!

Connecticut.

ST. PAUL'S, NORWALK.—This is one of the historical churches of the State. It goes back for its organization, to 1737, and has had a succession of Ministers of no ordinary name and ability.

All Around the World.

Congress has adjourned. The total amount accomplished for the good of the country, has been rather out of proportion to the length of the session.

has been so much discussion, is an ex-privat of the British army; and is the first one, since Cobbett's time, who has sat in the Lower House.—James Abraham Garfield, the Republican nominee for President, is said to be—for a public man—a comparatively poor one.

Church Calendar.

Table with 2 columns: Date and Day. June 4. Friday. Fast. 6. 2nd Sunday after Trinity. 11. Friday. St. Barnabas' Fast.

S. JOHN BAPTIST'S DAY. Lift up thy voice, be not afraid.

Christians often, by a sort of tacit agreement, wink at each other's faults and keep silence; whereas if each of us forced himself to make his neighbor sensible when he did wrong, he would both benefit another, and through God's blessing, would bind himself also to a more consistent profession.

Five loving souls, each one as mine, And each for evermore to be! Each deed of each to thrill For good or ill.

Who for such burthen may suffice? Who bear to think how scornful tone, Or word or glance too bold, Or ill dream told, May bar from Paradise Our Master's own?

S. PETER'S DAY.

I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

They be the words of our Saviour Christ to His Apostles; and they contain a commission granted by Him to them; which commission is His first largest after His rising again.

Full of the past, all-shuddering thought, Man waits his hour with upward eye, The golden keys in love are brought, That he may hold by them and die.

But touch them trembling; for that gold Proves iron in the unworthy hand, To close, not open, the favoured fold, To bind, not loose, the lost soul's band.

THE FOURTH OF JULY.—Many of our readers will no doubt go to the city of Detroit to spend the Fourth—for recreation, to view the sights or ride upon the river.

KIDNEY HUNT'S REMEDY.

Hon. Joshua Tuthill, of East Saginaw, Mich., says: "Count me among the enthusiastic friends of HUNT'S REMEDY. It has proven in my case all you claim for it."

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Detroit City Ry. Time Tables.

Table with 2 columns: Location and Time. Jefferson Avenue, 3 1/2 Miles. Leaves going East: 6:10 a.m., 7:10 a.m., 8:10 a.m., 9:10 a.m.



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

DETROIT R. R. TIME TABLES. DETROIT AND BAY CITY RAILROAD. Short line to the Saginaw Valley.

MICHIGAN CENTRAL RAILROAD. Arrival and departure of trains. Depot foot Third street. Ticket offices, 154 Jefferson ave., and depot. All trains arrive and depart on Chicago time.

LAKE SHORE & MICHIGAN SOUTHERN. Depot foot of Brush street. Trains run by Detroit time on and after Nov. 9, 1899, trains will run as follows:

GREAT WESTERN RAILWAY. Depot foot of Third and Brush streets. Trains run on Detroit time.

FLINT & PERE MARQUETTE RAILWAY. Depot foot of Third street. Ticket offices, with Michigan Central R. R., 154 Jefferson ave., and in depot. Trains run by Detroit time.

CANADA SOUTHERN RAILWAY. Depot foot of Third street. Detroit time.

WABASH RAILWAY. The Great Fast Through Route to West and Southwest. Three Express trains leave Detroit and Toledo daily, except Sunday.

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The Living Church.

June 24, 1880.

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The Seventeenth Century as a Dissolving View.

The period of the Reformation was not only destructive, but reconstructive. More was destroyed on the Continent and in Scotland, than in England. The process of reconstruction was more radical, where the process of destruction had been most sweeping. Calvin and Knox not only destroyed the Church, but they established a system of philosophy which as really and truly corrupted Christianity, as the Aristotelian philosophy had done under the unreformed schoolmen. In England, continental ideas got some hearing; but the Church was not destroyed, nor did Geneva metaphysics crowd out the ancient Catholic Faith, as contained in the Creeds.

But the seventeenth century, sternly grand as it was in many aspects of its work, could not so reconstruct Christianity, as to settle the case for all time. In England, the nineteenth century has seen fit to relegate Calvinistic dogmas to the limbo of defunct half-truths; and the Church of England breathes more freely her own native, Catholic air. In Geneva, there is little left but a dry and heathen rationalism. Of Germany, we need not speak. But Scotland begins to reject the old reconstruction, as a finality. A leading Presbyterian organ says: "The theological dialect of the seventeenth century, as it is embodied in the Westminster standards, does need, now and then to be translated into the language of the nineteenth. We cannot conduct all our fighting in that old armor. Nobody among us preaches in the same way as the Presbyterians of the time of the Commonwealth, north or south of the Tweed, preached. We have to face problems that those good forefathers of ours knew nothing of. Much has had to be altered or modified."

The nineteenth century may well be termed the age of the new reconstruction. Every where old crystallizations are breaking up. The different types of ecclesiastical government that date from the Reformation do not assume any longer that they are the final polity; and most of them, by their tendency to centralize, confess a break towards Episcopacy. The formulas, Confessions, and catechisms which modern sect-founders put forth, as crudely as earnestly, with equal zeal and narrowness, are all likely to be cast into the crucible of revision, or more likely into the sea of oblivion. People do not know what they believe, and do know that they are not to believe what they did in the days before the foundations were upheaved. But many of them believe nothing. What is more evident than the appearance in our land of that half savage, half-sad scepticism, which has robbed Germany of a God? The most popular pulpiteer is he who says, "Would that all this Christian dream were true! But—who can tell? There is so much beauty in it, but we cannot accept a superstition. Well, let us float on down the stream of time; who knows whither it will bear us?"

But there are three points upon which the recasting spirit of the time will not have any influence; and these are just those points which in God's mercy were preserved in the Reformed Church of England: 1. The Ancient Creeds, as the Sufficient Confession of the Faith; 2. The Episcopal Regimen, as the Bond of Unity and the Organ of Historic Continuity; and 3. The Holy Sacraments, as the Source and Supply of Life through Jesus Christ, by the Holy Ghost. The nineteenth century can no more rob us of these, than the seventeenth; and the Church, holding them with firm grip, as she does, performs for the Protestant world the office of conservator, savior, and custodian. The old Catholic Church of the Anglo-Saxon race, which would not be ruled by the Roman Bishop, nor surrender to the continental radicalism which assailed her on the accession of Elizabeth, has a like mission in this century. Amid the dissolving view of modern creeds and philosophies, her lamp shines with the steady radiance of Catholic Truth and Apostolic Order.

"Preferring one Another."

We do not advocate a charity broader than the Gospel's golden rule, nor do we argue that a man should "prefer," in the ordinary meaning of the word, his neighbor to himself. It is enough, if he love his neighbor as himself! and more than this the Master did not enjoin.

The preferring of one another in honor, means, as we understand it, the holding up of the good name and fame of one's neighbor, and the using of every right means and opportunity of giving him an honorable reputation before the world. The Apostolic precept applies as well to these times, as to the days when the disciples were first called Christians at Antioch.

It is one of the strange perversities of human nature, that leads men to disparage each other, even when there is not the slightest motive of malice. To discover the faults and flaws of other people seems to minister to self complacency and satisfaction with one's own condition and attainments; and the nearer these people are to our own station and occupation in life, the greater is the temptation to depreciate their talents, and criticise their work. It was a sad saying, but a true one, that a prophet is without honor in his own country. It is so, not only because his country men are too near him, and too familiar with the common phases of his life, to be impressed with his greatness in a sphere above their own, but also because they are not disposed to recognize any excellence that puts their own attainments to unfavorable comparison.

This depreciating and dishonoring of one another, is a most unlovely and unchristian manifestation of human nature; and it is far too prevalent even in the learned professions, and among those who are brethren in the Lord. It springs out of the old root of vanity and selfishness. The success and praise of others is stinging to the mean-minded man, who is forced to feel his own littleness in the comparison. He imagines that in proportion as he belittles his neighbor, he will magnify himself. He tries to persuade himself and others, that the difference is only a freak of fortune, and that there is no merit in the work that has excited his envy. So it comes that men pick flaws, and find fault with each other, sow the seeds of suspicion, and plant the thorns of detraction, right and left, wherever they go.

This weakness, this wickedness of human nature, manifests itself in all conditions and classes. Employees are constantly quarreling, and complaining of each other; trades-people decry each other's wares; politicians denounce their rivals, and professionals criticise each other without mercy or reason. If you want an intelligent and fair estimate of any man, you must, as a rule, go to some one out of his business or profession. The men best qualified to judge, cannot be trusted. Their judgment is warped by self-interest, and self-seeking. Instinctively, they set another down, that they may set themselves up. They magnify his faults, if he has any; enlarge upon his mistakes, and explain away all his apparent success. It is seldom that a really worthy man has the confidence and commendation of those who work on the same lines with him.

This unfairness of judgment appears in the highest as well as in the lowest walks of life. We have seen it, often, among the members of the medical profession of the same school. They practice upon the same principles, study the same books, have to contend with the same difficulties of ignorance and prejudice in their patients. One would think that they would sustain each other, and mutually guard each other's good name. Yet, how often do they fail in this! With the most imperfect knowledge of the facts in a particular case, they often censure the course of a predecessor, charge their own failures upon him, and seek in every way to weaken confidence in his treatment. It is as mean as it is cruel, as common as it is contemptible, and it is a villainy that returns to plague the inventor.

It would seem that the clerical profession should be above such despicable detraction. Perhaps the worst phases of it are not known among us; but there is something of it, too much of it, among the clergy. There are clergymen, and they ought to be marked, who never have any good to say of their brethren. Whoever is praised in their presence, they proceed at once to criticise. They have somewhat to say

against every brother that can be mentioned; and they generally leave the impression that much more could be said, but for the exceeding broad mantle of charity which they always carry to cover up the multitude of sins which they see in the clergy of their acquaintance. They know every fault and failing and failure of every clerical brother that can be mentioned; and they enjoy immensely the privilege of making it known.

When these clerical critics visit the parish of a brother priest, they feast their ghoulish appetites to the full. They gloat over the complaints of "aggrieved parishioners," and crystallize a suspicions into certainties. They encourage dissatisfaction, excite discontent, strengthen opposition, and go their way rejoicing that they have made an impression in their own favor.

It may be a hard thing to say, and we say it with sorrow and shame, that there are such men in Orders, and that the work of many a worthy priest has been injured by their habit of detraction. The best that we can say of such, is—that they know not what they do.

"Who are Christians?"

The Alliance asks the question, and then answers it to its own satisfaction, at least:—"A Christian is, technically and intellectually, one who believes that Christ is the Son of God." Such a definition may do for those who deny the Kingdom, whose only notion of a Church, is—that it is a voluntary "society" or "sisterhood of societies." According to their supposition, a man becomes a Christian, *privately*, whenever he chooses; and ceases to be one whenever he chooses. The matter may have some relation to the man's attitude towards Christ; but they do not think of it in reference to the King who rules over the subjects of His Kingdom. This theory of the Congregationalists has come to be very popular in "the States." It is, that a man becomes a Christian, on his own motion privately, and then, because he has become, and is *already* a Christian, he joins some "society;" the "M. E." or "U. P.," or any other that he may prefer, as a matter of inclination; or it from any higher motive, only that he may obey the command as to Baptism and the Lord's Supper, and help in the work of some one of these "societies." The knowledge of a Divine Kingdom—once, and once for all, set up among men,—a Kingdom ruled over by its glorified King; a Kingdom with its Constitution, order, officers, laws, sacraments, duties, privileges, blessings, graces, helps and mercies—this has largely passed out of the thought of the modern sectarian. Believing that "Christ is the Son of God," does not necessarily make a man a Christian. No man is a Christian, who is not a "member of Christ;" and no man can be made a member of Christ, save in the way appointed by Christ—that is, by baptism into Christ. Reading the Bible does not make one a Christian. Believing the Bible does not in itself, make one a Christian. It is not said "believe in the Bible, and thou shalt be saved," but "believe in the Lord Jesus Christ," and "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." It is a man's attitude towards the King and membership in His Kingdom, that makes him a Christian. No man is a Christian, who does not belong to the Kingdom; and the one only way of getting into it is the way ordained by Christ, that is by Holy Baptism. It makes a man "technically" a Christian, a member of Christ, while, being led by the Spirit of God" makes him a living member of Christ. A man may believe in Masonry; but that does not make him a Mason. He may read all the books that were ever printed about Masonry; but that does not make him a Mason. He may know a hundred times more about the order than many a member of it; and yet not be a Mason, for all that. What does make him a Mason? Initiation into the order; that does, and nothing else does or can. So, by initiation into Christ's Kingdom, a man is made a Christian, for good or ill. It by no means follows that he will be a good Christian, but "technically" (to use the phrase of the Alliance) the baptized man is, *always* a Christian. As such, God judged him, and will judge. For the blessing received, he will answer in the dreadful day of judgment.

It is hardly credible that—in this year of our Lord, 1880, here in America, Christian people should be found still discussing the question as to "who are Christians?" Evidently, to many of our day, St. Paul would not have said—"therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;" but rather "Ye have need that one teach you again which be the first principles of the oracles of God;" and so would lay again "the foundation of repentance from dead works, and of faith towards God, of the doctrines of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment."

In holding to this apostolic rule of membership in the Kingdom, as constituting a man a Christian, we do not by any means predicate the eternal salvation of all who have this title to the name; nor do we deny it to all such as may fail to have it. It is a question of present relation to the Kingdom, one of outward position and fact, of present privilege and sacramental participation. All these may fail to bring forth the fruits of godliness, and to secure the renewal of the heart, and the reformation of the life; while, on the other hand, there are some penitent and believing souls, who, like the dying thief, shall be with Christ in Paradise; and many may come from the East and the West to inherit the Kingdom, while those Children of the Kingdom, who have been faithless, shall be cast out. Still, this does not affect the issue as to who are Christians, now and here. "As many as have been baptized into Christ, have put on Christ." As to whether there be few or many who shall be saved, the master answered that by saying, "Strive to enter in at the straight gate."

Editor's Table.

The Commencement of Hobart College, Geneva, N. Y., is held this week: Bishop McLaren preached the Baccalaureate Sermon on last Sunday.—The Rev. Wm. B. Morrow, rector of St. Paul's, Peoria, received the Degree of Bachelor of Music, at the recent Commencement of St. Mary's School, Knoxville. Under his training the school has reached a high degree of excellence in Sacred Music.—The Rev. Dr. Richey has written an open letter to Bishop Pinkney, reviewing the action of the Standing Committee and the rulings of the Bishop relating to Mt. Calvary parish, at the late Maryland Convention.—The Graduating Exercises of Kemper Hall, Kenosha, Wis., will be held on Thursday of this week. We trust the opportunity will be improved by many friends of the School, to worship in the beautiful chapel, and to witness the impressive and interesting ceremonies of Commencement.—The Rev. J. Cross, D.D., LL.D., on account of his wife's ill health, has resigned Grace Church, Canton, Miss., and accepted a call to St. John's Church, St. John's, Mich.—The Rev. Robt. Love, Priest (colored), of whom we gave some account last summer, has finished his medical studies, having graduated at the Medical College of Buffalo, and is preparing to go as a missionary to Haiti. He needs an outfit, medicines, surgical instruments, etc., besides transportation for himself and little daughter.—The Rev. H. G. Batterson, D.D., of Philadelphia called at the office of the LIVING CHURCH last week. He preached on Sunday at the Church of the Ascension.—In his Sermon last Sunday morning at St. James' Church, the Rev. Mr. Courtney made an earnest appeal for Diocesan Missions, for which an offering was made.—The Rev. Dr. Locke, of Grace Church, has been out of town on a visit to St. Mary's School, the Graduating exercises of which he attended last week.—The Rev. J. A. Wainwright, rector of St. Paul's College, Palmyra, Mo., has been spending a few days in the city, on his way to the East in the interest of that institution. Some account of it will be found elsewhere.

Of course we are in favor of a summer vacation. The LIVING CHURCH has decided that every member of its corps shall have one this summer, and every summer; and it hopes that all its correspondents and readers may take a vacation. But it does not propose to suspend publication while its editors and correspondents rest themselves. They will "take turns" and relieve each other, and get help from others, while they make themselves useful, in one way and another, in their summer

rambles. Change of place, change of work, and absence from daily routine, are about all that a sound mind in a sound body needs for a vacation. A few days of perfect idleness are enough for most of us.

Our parish clergy may find a suggestion in this plan. They need relief and change; but it is not necessary to go on an expensive journey, to close their churches and to impoverish their families. Can they not arrange for exchanges covering several weeks and including their families? Let the rural rector go to the city and take his wife and children to the furnished rectory, and let the city rector, with his wife and children and nurse (if he has one) go to the country parsonage, and each take the other's work, for a month, parochial visiting excepted, and it will be a rest and refreshment all around. We have known this to work well and to be as good for all parties as a tour to Europe, with the advantage of a very small expense.

There are several hundred thousand little pieces of metal to be put in place every week, in getting out this paper. With ordinary care some errors will creep in, and the difficulty of attaining entire accuracy is greatly increased by the lack of precision and care on the part of correspondents. Our compositors and proof-readers cannot know by instinct the proper names of all who are mentioned, nor make out the meaning of sentences from their inner consciousness. They put down what seems to be written. Sometimes we have sent to distant places to get a translation of some valuable hieroglyphics, and then had to hold a consultation over the translation! Great are the trials of the printer, but he beareth them all patiently, and prayeth for blessings upon the man who writeth legibly!

By accounts from the East we hear that every ocean steamer is crowded, and that it is necessary to engage passage a long time ahead in order to secure it. To one who has had experience of the discomforts and sea-sickness of an ocean voyage, and of the wretched system of railway travel and hotel life, in Europe, this Summer hegeira is a matter of wonder. How much better, pleasanter, and healthier, would be a trip to Colorado, the Switzerland of America, over the splendid C. B. & Q. Railroad, in one of its luxurious palace cars, with the best hotel fare that the world affords! The attractions of this grand region are beginning to be known to our people, and it will not be long ere the tide of summer travel will be with the course of the Empire, westward. The C. B. & Q. is constantly adding to its facilities for transporting passengers and providing for their accommodation, and is unexcelled for safety, speed and comfort.

Many of our readers do not know, perhaps, of the interesting Mission that we have in Chicago, among the Swedes. St. Ansgarius, though an organized parish, is, and always has been, in reality, missionary work. Bishop Whitehouse took a great interest in it, and secured a considerable sum for the building of a church of dignified architecture. But the work was poorly done, and the affairs of the parish were badly managed, so that the results were not commensurate with the outlay. The present Bishop of Illinois has made strenuous efforts to repair mistakes and to awaken the spirit of self-help among the people. Under their zealous young pastor, Mr. Hedman, they have responded faithfully, according to their ability, and have made such progress as to entitle them to the confidence and aid of our people. They now make an appeal, through their Bishop, to the Churchmen of Chicago, for funds to repair their noble church, pledging a portion of it themselves. They are poor, and they are doing all they can. We are sure our people will lend them a helping hand.

We wish to call the attention of our readers to a communication from a correspondent in the Diocese of Easton, containing a suggestive Report made by a special Committee, at the late Diocesan Convention. It bears upon Parochial relations; and that, we need scarcely remark, is a subject which, in view of the approaching great Council of the Church, will bear any amount of light that can be thrown upon it.

A WORD TO CORRESPONDENTS.—Please be brief; avoid uninteresting details,—we want a descriptive letter, not a secretary's report; have mercy on the printer and write legibly; if you love the LIVING CHURCH write in good temper and take a cheerful

view of things; avoid personalities and partisanship. Send your name with your copy, or sign it at the end of your communication,—in the former case it will not be published; be sparing of italics; avoid all abbreviations which ought not to appear in print; when you come to Chicago, come and see us!

A WORD TO SUBSCRIBERS.—The number on the label of your wrapper is the number to which your subscription is paid. A Bill will be sent at the expiration of the time, and the paper will be discontinued within a month thereafter, unless payment is made. It would be a saving of several hundred dollars a year to the Publisher, if subscribers would renew before there is occasion to send bills. Remittance should be made by P.O. order or draft on Chicago. There is a charge for collecting local checks.

"Ritualism," the Good and Evil of It.

A short time ago, a gentleman of Cheltenham, England, wrote to the Rev. Dr. Littledale (the author of "Plain Reasons against joining the Church of Rome"), asking certain questions. The nature of the inquiries may be gathered from the letter which Dr. Littledale wrote in reply, and which we subjoin, commending it to candid and thoughtful men, both "High" and "Low."

MY DEAR SIR:—I was too unwell yesterday to answer your letter in which you ask my opinion of what is called Ritualism. The question is a wide one, and I can only set down the barest jottings of reply.

In the first place, then, I look upon the present importance and prominence given to Ritualism by its opponents and its defenders alike as being a mere temporary and transitional thing, which will pass away ere long, leaving the good and rejecting the evil. The good I apprehend is this: There are two main reasons which induce people to attend Christian religious assemblies, (a) their own edification, i. e., to get something for themselves; (b) to pay homage publicly to God as their King, i. e., to give something, namely, worship. Now, this most important duty was very generally lost sight of as lately as my own youth; and in my earlier clerical experiences I have ministered to congregations where kneeling to pray was practically unknown. People did not realize that they were assembled to do honor to a Person, and that Person one Who had ordained a very stately worship for Himself in the Old Testament, and revealed in the New Testament, that yet more splendid Heavenly worship of which the earthly ritual was but the type and shadow. This error has been corrected by Ritualism, and the truth forced on people's attention, that the chief motive for attending church ought to be an unselfish, loyal, and grateful one, and that we ought to give God our best and costliest for His Service.

On the other hand, the bad side of Ritualism is, that unless held in check—which it can be readily enough by plain teaching and by plenty of unadorned Services in Church—it tends to satisfy people with the mere outside of things spiritual, and to make them consider the mere physical pleasure they take in beautiful sights and sounds as a test of religious acceptance and piety, and as a substitute for an active Christian life of well doing.

The rocks on either side are thus irreverence and formalism. It will not do for men to choose either of these as the lesser evil of the two, and then encourage it. Both must be stamped out. But Ritualism is necessary to kill the former, just as personal religion, independent of forms, is necessary to kill the latter. The true Christian thinker will therefore try to refuse the evil and to choose the good; and by giving the question of forms of worship its due place, and no more, in the Church system, bring it down from its present exaggerated position.

Bishop Howe, of South Carolina, in his Convention Address, used the following language in speaking of Maryland's late Bishop: "I am not disparaging the attainments of others of my brethren, or the Episcopal Bench, when I allude to the pre-eminent learning of the late Bishop of Maryland. The life of the Episcopate is perhaps not favorable in respect of deep and broad learning. But that of Bishop Whittingham was both deep and broad. It commanded the respect of European theologians, as well as of his brethren at home. As an indication of his great industry in a single department—that of Hymnology—I was shown, one day, in his library, by a friend, books in which the Bishop had indexed, in his own hand, and from several languages, the first line of some seventy thousand hymns. Blessed be God for the good examples of His faithful servants, who having finished their course with faith, do now rest from their labors!"

Variations of Rome.

Our friends of the Roman persuasion are very fond of telling the world of the variations of "Protestants." It would be an easy matter to make a long list of the variations of Rome, variations in teaching, in practice, in discipline; variations—running through centuries of her history. Nothing easier. Take this as an example. In a so-called History of the Mass by the Rev. John O'Brien, published by the Catholic Publication Society, he says: "She (that is the R. C. Church) has at this time several within her communion whose location is wholly in the East and which yet retain all their ancient ceremonies and customs. The Maronite Church is one of these. It celebrates Mass and the Divine Office in Syriac; administers Holy Communion in both kinds to the laity; has a married clergy and enjoys the privilege of electing its own patriarch. The Chaldean Church is another; it says Mass in the ancient Syro-Chaldaic; uses leavened bread in the Holy Eucharist, has a married clergy; and like all the other Churches of the East, is under the immediate jurisdiction of a patriarch. Then there is the Church of the Uniat or Melchite Greeks. It still celebrates in the ancient Greek; like the Maronite and Chaldean, it has a married clergy; like them also it administers Holy Communion in both kinds, and enjoys the singular privilege of reciting the Creed, even in the presence of the Pope himself, without being obliged to add the celebrated "Filioque." These are but a few of the many Churches in the East which still retain their ancient ceremonies and customs."

It is an easy thing for the Romanist to cry "variations," and make much of them, when it serves his purpose to do so. But nothing is easier than to show that Rome herself is the Mother and author of all sorts of "variations." The uniformity she claims does not exist to-day and never did.

The N. Y. Methodist has the following comment on Prof. Swing's article in the North American Review, about the failure of the Southern Pulpit: "The failure of Prof. Swing's pulpit has been written about by other people. We believe that in some such general sense as the eloquent professor has in mind, the pulpit always fails more or less; very likely the Southern pulpit has had its peculiar failures. But this is one of our impressions: that the Southern Pulpit has secured the conversion of a great number of souls, and that there is no record of a like result from the eloquence of Professor Swing. The Southern pulpit did nothing for, and too much against, emancipation; but it really did a great deal to prepare the slave for freedom and to soften the rigors of slavery. The old things have passed away; it is far to remember the good in the Christian South—condemnation of its ministers by rhetoricians will not just now tend edification."

A correspondent of the Boston Transcript says:—The present Episcopal situation is one of uncertainty as to whether its communion, reaching out friendly and charitable hands towards all that is good in our civilization, and doing nineteenth-century work in a nineteenth-century way, of living not among graves but men, shall broaden, deepen, heighten into a living American Church, worthy of living and thinking men, or whether, binding its eyes with phylacteries of narrowness, and its right arm with the cement of dead and vanished things, and dwelling in the sepulcher of a foreign and unnational exclusiveness, it is destined to wither into the sect of a sect.

THE LIVING CHURCH remarks, that the uncertainty is not so great as some imagine. The American Church is girding herself for nineteenth century work, and is struggling out of the sectarian narrowness in which she was cradled. Another generation will see her freed from puritan prejudice and mere Episcopalianism, and standing as the champion of the Apostolic Faith and order in the Western Continent.

The Rev. S. H. S. Gallaudet, formerly rector of Christ Church, Rock Spring, and Emmanuel Church, Bellair, Md., has accepted a call to the Church of the Advent, Spartanburg, S. C., to take effect July 1st. Rev. Mr. Gallaudet removed with his family from Bellair, to Abbeville, S. C.

Trinity College.

The Baccalaureate Sermon will be preached on Sunday evening, June 27, by the Right Rev. Bishop Clark of Rhode Island. Commencement is Thursday, July 1.

News from the Churches.

MISSISSIPPI.—A paper published at Canton, in this diocese, publishes, in a recent issue, a series of Resolutions (which we subjoin), passed by the Vestry of Grace Church in that city, upon occasion of the resignation of the rectorship by the Rev. Dr. Cross.

WHEREAS, Our beloved Rector, the Rev. Joseph Cross, has tendered his resignation, on account of the necessity for change of climate, induced by the ill health of his estimable wife, therefore be it

Resolved, That the resignation of the Rev. Dr. Cross is accepted with much regret, that his piety, learning and eloquence have made him an invaluable acquisition to our Parish, where he is universally respected and beloved, and that we commend him cordially to the kindness and consideration of his parishioners in his new field of labor.

Resolved, That society here suffers a great loss in the departure of Mrs. Cross, whose piety and many graces of mind and manners, and whose genial character so well fit her for the position she fills, and which have so endeared her to our community.

Resolved, That our city paper be requested to publish these proceedings, and that a copy of same be handed to the Rev. Dr. Cross. EUGENE CONWAY, Secretary.

QUINCY.—We are happy to have it in our power to congratulate our good brother, the Rev. A. B. Allen, Rector of Trinity Church, Rock Island, as well as his flock, upon the munificent donation lately made to the parish, by Judge Lynde and Mr. Porter Skinner. The objects to be accomplished by means of this gift are two fold, viz.: the liquidation of a debt upon the Rectory, amounting to something upwards of \$4,300; and the purchase of a pipe-organ for the church, at a cost of \$2,500. The two gentlemen just mentioned have given, towards these objects, the sum of \$4,000; and the balance will be paid by other members of the parish. "The next step forward, for Trinity Church," says a local paper, "will be the building of a chapel in the lower part of the city, where services can be held, and for the accommodation of the Sunday School of 100 children, which was established in November last. It is believed that this hoped-for event will be accomplished before the summer is over."

NEW YORK.—Grace Church is making a handsome addition to its buildings, in the same general style of architecture. It will cost some \$38,000, and we presume will owe its existence to the same beneficence that has already done so much for that parish. It is to be used for general purposes, for meetings of vestry and committees. There will be connected with it a diet kitchen, and a mortuary chamber; the latter, as a place where those who die at our hotels, and must be removed at once, can be preserved, until proper arrangements can be made for their burial.

St. Barnabas' House kept its fifteenth anniversary last week. The report of the branch Mission, read by Rev. Mr. Woodruff, showed a large amount of work done. For the year ending June 11th, 1880, there were admitted into the House, 1,824 women and children; situations were procured for 525 persons; 392 were sent to institutions; 304 were sent to friends; 19,202 lodgings were given; 1,240 families were visited, and 8,081 individuals. There were, in the Nursery, an average of 50 children, and there are 84 more cared for. Addresses were made by Rev. C. B. Smith, and Drs. Watson and Peters. St. Barnabas' House was founded by the wife of the Rev. William Richmond, who, by her quiet unobtrusive labor, not only did a world of good, but left behind her an honored name and memory, which will live as long as the Church itself.

SOUTH CAROLINA.—The Third Annual Convocation assembled on the 19th of May, at Barnwell Court House, Rev. Drs. Pinckney (Chairman), and O. T. Porter, and Messrs. Miles (preacher on the first day), E. R. Mient, J. Johnson, J. Kerabaw, W. H. Barnwell, L. F. Guerry (Secretary and Treasurer), Geo. W. Stiekney, and J. E. Jackson, being present, with Mr. W. G. Tyson, Lay-representative, from the parish. Besides the sermons, there were two admirable Essays; one on "In what we are Catholic and Protestant," by Rev. Jno. Johnson; and on "Gambling," by the Rev. J. E. Jackson. Both were highly entertaining and instructive; the latter being followed by an interesting debate. Rev. Dr. Porter, and Mr. Barnwell were left behind for the Sunday services, and to perfect a provision for continuation. A few faithful ones have persevered in keeping together without a pastor in charge, and have still remaining, a beautiful and complete country church, now taken in charge by the the Convocation.

Deaths.

VINTON.—After a lingering illness, at Pomfret, Conn., on Tuesday, June 16th inst., the Rev. Oliver Perry Vinton, of Mt. Calvary Parish, Baltimore, Md., son of the late Rev. Francis Vinton, D.D., of Trinity Church, New York city; grandson of Commodore Oliver Hazard Perry; and kinsman of the Rev. Henry G. Perry of Chicago, and the Rev. James D. W. Perry of Philadelphia, and Rev. Calbraith B. Perry of Baltimore.

Notices.

A Theological Student in Deacon's Orders, desirous of taking a course in Elocution, 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. Teame, Fort Madison, Iowa.

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

ACKNOWLEDGMENT.—The Rev. G. H. Drewe acknowledges, with many thanks, the receipt of the following donations, in aid of his Mission work at Hazel Green, Wis.:

Table with 2 columns: Donor Name, Amount. Includes Rev. Rob't. Washbon, \$1.00; Mr. Charles Baker, \$12.55; Previous contributions, \$318.55. Total \$318.55.

COLORADO EXCURSION.—The Chicago, Burlington and Quincy Railroad Company will commence May 1, 1880, and continue during the season, the sale of first-class excursion tickets from Chicago and local points to Denver, Colorado Springs, and Pueblo, by six (6) different routes. These tickets will be good going west within fifteen (15) days from date of sale, and to return until Oct. 31 following. Pullman palaces are run by this company from Chicago to Council Bluffs, Topeka, and Kansas City, forming a line with but one change of cars to Denver and Pueblo. Dining-cars are attached to all through trains, in which meals can be obtained at the reasonable price of seventy-five cents.

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CHURCHMEN, ATTENTION. A fresh edition of that Standard Church Book, Chapin's Primitive Church, has just been published in one vol. 12 mo. 432 pages, and will be sent by mail on receipt of \$2.00. HENRY H. HAINCOCK, Publisher, NEW HAVEN, CONN.

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TOPEKA, KANSAS. FOR GIRLS EXCLUSIVELY. Ten teachers in the family. All branches taught. For Boarding Pupils, from \$25 to \$500 per school year, according to grade. For Day Pupils, from \$5 to \$20 per session, according to grade. Send for Catalogue. BISHOP VAIL, President.

Educational.

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

Siglar's Preparatory School, Newburg, N. Y. Preparation of Boys for Yale, a specialty. Our graduates are taking the highest rank at Yale and Williams. By entering their sons at 10, or not later than 12 years of age, parents will gain largely in time, expense and thoroughness of preparation. Circulars sent on application. Correspondence solicited. Address HENRY W. SIGLAR, M. A., Yale.

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.

Trinity College, Hartford, Connecticut. An examination for admission to the next Freshman class will be held at the Grand Pacific Hotel, Chicago, on Tuesday, June 29th, 1880, beginning at 9 o'clock a. m., in the following subjects: Greek, Anatomy 5 Books; Latin 2 Books; Prose Composition 1 Book; History of Greece, Latin, Caesar, 6 Books; Virgil, the Eclogues, Georgics 1 Book, Aeneid 6 Books; Cicero, Orations against Catiline, the Manilian Law, pro Archia, pro Marcello; Prose Composition; Roman History; Ancient Geography; Mathematics Arithmetic; Algebra, through Radicals and Quadratics; Plane Geometry (Loomis), 4 Books; English, Grammar; Modern Geography.

In place of these Requisites, real equivalents will be received. For further particulars and for catalogues apply to D. J. Crocker, Esq., 109 South Clark St., Chicago, or to the President of the College, at Hartford. Trinity College, May, 1, 1880.

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

Gannett Institute, Boston. For Young Ladies. Eighteen Professors and Teachers, besides Lecturers. In Instruction, Location, Buildings, Libraries, and General Equipment, unsurpassed by any private institution. Family Pupils enjoy all the comforts and advantages of a pleasant and cultivated home. The Twenty-seventh year will begin Wednesday, Sept. 23, 1880. For catalogue and circular, apply to Rev. George Gannett, A. M., Principal, 60 Chester Square, Boston, Mass.

Church School, New York. MRS. SYLVANUS REED'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Nos. 3 and 8 East 53rd St., New York, reopens Sept. 23. French and German languages practically taught. Thorough training in Primary and Secondary Departments. The course of study in the Collegiate Department meets all the demands for the higher education of Women. Each pupil receives the personal supervision of Mrs. Reed.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FERRIS SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$200 a year. Non-resident. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. Rev. GEO. HERBERT PATTERSON, A.M., LL.B., Pres.

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

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Home and School.

The First Problem.

The Soliloquy of a Rationalistic Chicken.

BY S. J. STONE, M.A.

Most queer,—although most excellent a change
Shades of the prison-house, ye disappear!
My fettered thoughts have won a wider range,
And, like my legs, are free;
No longer huddled up so pitifully;
Free now to pry and probe, and peer and peer,
And make these mysteries out;
Shall a free-thinking chicken live in doubt?
For now in doubt undoubtedly I am;
This Problem's very heavy on my mind,
And I'm not one to either shrink or sham;
I won't be blinded, and I won't be blind.
Now let me see:
First, I would know how did I get in there?
Then, where was I of yore?
Besides, why didn't I get out before?
Dear me!
Here are three puzzles (out of plenty more),
Enough to give me pip upon the brain!
But let me think again.
How do I know I ever was inside?
Now I reflect, it is, I do maintain,
Less than my reason, and beneath my pride,
To think that I could dwell
In such a paltry, miserable cell
As that old shell,
Of course I couldn't! How could I have lain
Body and beak and feathers, legs and wings
And my deep heart's imaginings,
In there?
I meet the notion with profound disdain;
It's quite incredible; since I declare
(And I'm a chicken that you can't deceive),
What I can't understand I won't believe.
Where did I come from, then? Ah! where in-
deed!
This is the riddle monstrous hard to read;
I have it! Why, of course,
All things are moulded by some plastic force
Out of some atoms somewhere up in space,
Tortuously concurrent anywhere.
There now!
That's plain as is the beak upon my face.
What's that I hear?
My mother cackling at me! Just her way;
So prejudiced and ignorant, I say;
So far behind the wisdom of the day.
What's old I can't revere.
Hark at her! "You're a silly chick, my dear;
That's quite as plain, alack!
As is the piece of shell upon your back!"
How bigoted! upon my back, indeed?
I don't believe it, there,
For I can't see it; and I do declare,
For all her fond deceivin',
What I can't see, I never will believe in.

The Old Sea-king and His Daughters.

Truth and Fiction.

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

Concluded.

And the storm raged with greater and
greater violence; the waves rose higher and
higher; and then—already again!—
even again! and how it roared against lock
and bolt! And there! there! on the floor
in the room! there it was already gushing
out through the seams of the boards, clear
and bright, like a hundred little spouting
fountains!
"The flood! the flood!" cried the moth-
er. "Lord God! the flood! it is already
coming into the house! we must flee!"
But whither?—it had, you know, been a
long time, too, out-doors there. Water all
around; nothing but water, even across the
whole plain, all the way to the distant
hills! And the roaring mass was already
rushing forth, a foaming stream, across a
large part of the island, from one shore
away to the other; and over the other into
the sea again.
So then, even the father had been mis-
taken; he—the pilot, wise in wind and
weather. He had never yet experienced
such a flood, nor any one besides, on the
whole island.
But for that very reason he even still
kept believing, that now, at least, it would
not rise any higher; he still kept on com-
forting the mother—"It can not last much
longer;" and yet still it lasted longer, and
still the raging sea kept rising higher, and
the waves kept thundering more violently
against door and walls.
Who will rescue the poor souls from the
hard-pressed house? Yes, who will rescue
all the others? There are probably many
of those whom the treacherous sea sur-
prised; such a flood had not been known
for centuries.
And still it kept rising higher; the poor
little family fled out of the room into the
attic of the house. And still it kept rising
higher, and the storm kept howling more
furiously.
Then the door of the house broke in; a
mighty blow of the waves had shattered it;
then the window-panes crashed, and the
sea rushed in! And still it kept rising
higher—higher; Lord God in heaven!
Lord God in heaven! and if now the
walls fall too! How the floor is already
trembling, how the roof rocks! And there
they crouch, clinging to the rafters, wail-
ing and shrieking for help!
But who was to save them? Only One
could do it, He who rules over the storm
and sea, also; His love is endless, but His
ways are past finding out!
One horrible roar of the waves, high up
to the top of the house,—one terrible cry,
—and the sea had swallowed up the unfor-
tunates. And then the little house had
disappeared; only a part of the roof came
up again, and there it drifted, driven
along in the storm.
Thou awful element! what had they,
the unfortunate ones, done to thee, that
thy wild waves buried them?

Was not the father a pilot? the mother
a pilot's wife?And the boys? the two blooming boys?
"You are mine! you are mine! down
into the endless depth!"Down? did not an arm rise there? a
blooming head of hair there? See, some-
thing is forcing itself through the laths
of the little piece of roof—forcing itself
above the sea! there, there it is again!
there, there it is wholly! a struggling boy!
Hurrah! he has conquered,—there he is
upon the fragile piece of roof. Oh, see,
though, what a rider! and onward he
storms on the roaring waves.Where are the others? Lord God! where
is the father? where is the mother and the
brother? You poor boy, in this world you
will never meet again!Onward, ever onward, now high up, as
if mounting to heaven, now deep down as
if going to hell! And still upon the frag-
ile wreck in the awful storm and pressure
of waves; already far, far away from the
little island, already in the midst of the
sea!Hold fast, hold fast! life is at stake!
And with feet squeezed behind a lath,
with arms convulsively clasped around a
rafter, he held on; and for many terrible
hours, hours full of horror and despair,
struggled with the sea.And the noon-day came, the afternoon
came, the evening came—the evening so
dark and dreadful!Good night, you brave boy, you! in an-
other world you will awaken.But who will paint the fear and all the
horror during this long, frightful night?
At last, however, at last it was past! And
still the storm kept howling, the sea raging;
and still the feet were squeezed behind the
laths, the arms convulsively clasped round,
still the half-dead boy clung to the top of
the fragile piece of wreck, in the middle
of the sea.And icy frost made all his limbs grow
stiff; his brain burned like fire, and his
thoughts raved in the wild fancies of fever."Grandfather! grandfather! there he
is! now I believe it, too! Don't you see
how he is swinging his sceptre? He hates
the pilots! Alas! our house!""The flood! the flood! how you scream,
mother! only hold, brother! father will
hold you both! It cannot last much
longer!""Grandfather! grandfather! see, there
he is again,—in his chariot of shells! Don't
you see his castle? How the windows
sparkle! And the garden? and the pearls
in the garden?""Alas for me! what was that? The
flood! the flood! Help! Help! I am
drowning!""And there, there they are! oh! the
horrid fairies!""Grandfather! grandfather! help me!
they are coming! they are going to clasp
me! they are seizing me! I feel them!
I feel them drawing me down!"Down? no, not down! they are draw-
ing him up, but he did not know it, he had
not seen it any longer—consciousness had
left him, and the tired eyes had closed.And when he opened them again, there
he lay, on a soft pillow, in a magnificent
cabin; and strange, friendly men were
standing near his couch, reviving him with
restorative cordials.And how had that happened? It has
appeared in all the papers; and he who
tells you this story, has read it also, has
written it off, in his way—and here it is:

AN APPEAL.

During the flood occasioned by the
storm of Nov. 13th of the preceding year,
Hans Kruse, the pilot living on Fehmarn
Sound, who, with his wife and two boys,
had fled for safety to the attic of his house,
was with a part of the same, his wife and
younger son, torn away by the force of the
surge, and became a prey of the waves.Shortly before the fatal moment, the
elder son—Jacob Friedrich—had succeeded
in climbing up on the rafters, and in ob-
taining, upon the top of the house, a posi-
tion which was, according to the circum-
stances, somewhat more secure, by pushing
his feet within the lath-work, the rafters
and lath-work still remaining in connec-
tion with the floor found beneath. In this
manner he drifted away, on the morning
of the 13th of Nov., out into the sea, given
up to the most furious violence of the
waves, as well as to the rawness of a cold
winter's night, half famished, and perish-
ing with the wet. Nevertheless, the brave
boy did not lose his presence of mind.
Like an old experienced sailor, he sought
to push off the tiles of the roof, as far as
he could reach them, as superfluous ballast.
When it began to dawn on the 14th of
November, he was at some distance from
the harbor of Kiel. Towards noon-day,
he was noticed on his fragile vessel, by a
French ship which was seeking that har-
bor. The gallant Captain* had a boat
instantly sent out with four men, who suc-
ceeded, after great toil and difficulty, in
taking the boy up and bringing him on
board. After receiving here the most ten-
der care and treatment, he was carried
to Kiel, and given over to the further pro-
tection of the jurisdiction of the country.From there, Jacob Friedrich Kruse has
been taken back to Burg, on the isle of*Bene Cabon, Captain of the French Brig *Loquilec*,
from Morlaix. The brave man received from
the German Emperor the order of the Crown of the
fourth class, in acknowledgment of his help.Fehmarn; and a guardianship has here been
appointed over him.Of all terrible events of the flood, of the
13th of last Nov., there is certainly none
so adapted for exciting the most universal
sympathy as this. The most efficacious
way, according to our way of thinking, in
which this sympathy can be shown, is this:
that Fritz Kruse, who—notwithstanding
his terrible experience—has made up his
mind to devote himself to navigation, be
sent to an Institution of Learning, which is
also adapted for preparation for that special
purpose, by which it will only become
possible for him to found for himself a
firm and assured way of life.With small means the good work has
been undertaken, by the help of God; but
much, very much is still needed, in order
to continue the same in the way begun,
and to complete it.We, therefore, come forward, requesting
our country people to be willing to assist
our work by ample contributions.Chief-Guardian, F. SARAUW, Justice,
Guardian, R. MILDENSTEIN, Ald.
BURG, Isle of Fehmarn, Jan. 22, 1872.See the brave boy there! The old Sea-
King and his daughters, though, have not
been able to draw him down into their
kingdom; and—he's going to be a sailor.

Education in China.

The *Celestial Empire*, a paper published
in Shanghai, has the following on the
growing demand for higher education in
that country; it is an important confirma-
tion of the views of our Bishop there, in
establishing St. John's College:A greater knowledge of Western civili-
zation than is now possessed is essential to
the progress of the Middle Kingdom. To
individual Chinese foreign education is
something of a fortune, and is the surest
capital with which they can be invested.The saying "Knowledge is power," is well
borne out in this case, for foreign
knowledge is almost certain to obtain
for a Chinaman a lucrative appointment
and an improved social position.Parents are now realising this fact, and
many of the well-to-do Chinese are anxious
to send their sons to Europe or America to
be educated. The advantage of such an
education can hardly be over estimated in
the case of those who have before them of-
ficial or public careers. At the same time
there are considerable drawbacks to going
abroad, and it may be questioned whether,
in many instances, equally good results
could not be secured without incurring so
great a loss of time and expense,—a loss
so considerable as to prevent the benefit
being enjoyed by all but the wealthy, or
those supported by other than the family
funds. For of course the sons of even
what may be called the middle classes can-
not afford to leave their country in order
to be educated; and, unless they can re-
ceive foreign instruction in China, will not
receive it at all. It cannot be denied that
residence abroad possesses some advantages
which cannot be obtained in China; yet,
except in rare cases, those particular ad-
vantages are not the most needed.Why should not useful knowledge be im-
parted to the Chinese as well in China as
it can be in Europe or America? The
drawbacks to a Chinaman's residing away
from his home for the time needed to fol-
low a regular course of instruction are
sometimes not duly considered. The Chi-
nese are apt, as has been pointed out, to
be "too much Europeanized." Especially
are they likely to neglect their native lan-
guage, and so, on their return, lessen their
opportunities of usefulness and prospects
of promotion. Particularly is this so with
the large class who hope to qualify them-
selves for the position of professors. A
teacher must not only be acquainted with
his subject, but he must also be able to im-
part his knowledge to others; which it is
impossible he can do if he has only an im-
perfect acquaintance with the language
which is the medium of communication. It
should always be borne in mind that for-
eign knowledge, though exceedingly use-
ful, is not all-important to a Chinaman,
and that even its usefulness may be greatly
diminished if it is obtained at cost of the
neglect of his mother tongue. Looking,
therefore, to the expense of being educated
abroad, and to its serious inconveniences,
especially to the fact that it must ever be
beyond the reach of all but the rich, it is
of great importance to consider how a sim-
ilar education can be had in China.It would be very incorrect to speak of
the local Polytechnic as a failure; but it is
as yet a long way from having realised the
objects of its promoters. Its educational
facilities are great, and though it is now
doing good and useful work, we trust to see
it become something very different to what
it is at the present moment. There are few
institutions in Hong-kong which have con-
ferred greater benefits on the Chinese than
the Central School; and it is surprising that
an attempt has not been made to establish
something of the kind at Shanghai. The
St. John's College will, it is hoped, con-
tribute towards supplying what is a serious-
ly-felt want. At this institution, the course
of instruction comprises the English Lan-
guage and Literature, Geography, History,
the Evidences of Christianity, Natural
Science, Mathematics, Natural Philo-
sophy, Chemistry, Astronomy, Mentaland Moral Philosophy, and International
Law. This is a sufficiently extended cur-
riculum to begin with, but it is intended
to enlarge it if the project be successful.Pupils are required to be fifteen years of
age, and to possess some knowledge of the
Chinese classics. We believe that the
Hongkong Central School owes much of
its success to the purely secular character
of its teaching; and many who take great
interest in the foreign education of the
Chinese will perhaps note with regret the
religious element at St. John's College.
But the two institutions are of a different
character, and it could hardly be expected
that the work carried on at St. John's
should be purely secular. The promoters
have, however, met possible objections in
a spirit which, under the the circumstances,
must, we think, be considered liberal. They
wish it to be distinctly understood "that
St. John's College is a literary and scien-
tific school, and not *per se* a theological
institution." A student must attend the
daily prayers at chapel and the usual Sun-
day services, but in other respects he is
free to devote himself to the secular side
of the daily routine of class work. Many
people would have been glad if the authori-
ties had all wed attendance at prayers and
Sunday service, to be voluntary, and prob-
ably the chief end in view might have been
better reached in that manner. Yet,
though the requirement may restrict the
usefulness of the institution, preventing it
being generally availed of, we are pleased
to call attention to it as being calculated
to confer great advantages on the Chinese
youth, and to offer it the encouragement
of publicity. It may be well to note that
the charge for board and tuition is exceed-
ingly moderate.

French and American Luxury.

It is sometimes thought, says the *Paris-
ian*, that the reign of luxury ended with
the fall of the Second Empire. This is a
mistake. It is true there is not now, as of
yore, a Court to lead, give the example,
and incite in matters of fashion; but there
are facts to prove that the Republican Paris
of to day is quite as gay and luxurious as
capital as it was twelve years ago, when the
Empress and her ladies-in-waiting were
driven to the Bois and to Longchamps. In
the days of the Empire, the Princess Met-
ternich brought suit against her dressmaker
for the paltry sum of 80,000fr. To-day,
in the days of the Republic, the Countess
Potocka refuses to pay her dressmaker's
bill of 112,000fr. The salons of Mme.
Heine are filled with as brilliantly dressed
and jewelled a crowd as were the salons of
the Princess Mathilde; and Mr. Menier's
reception equalled, if it did not surpass,
that of any commercial nabob under the
Empire. In fact the French, under all
Governments, are and will remain attached
to luxury and brilliant display.And among those who contribute most
to the luxury and the extravagance, are—
Americans. Nobody pays the sums to the
dressmaker, that the shoddy New-Yorker
or San Franciscoan does. Nobody wears
such stunning toilettes, than the Chicago
woman just launched on the Paris "pave."They leave behind them, in many cases,
all of even their external religion. You
will often see Americans, who are profess-
ing Christians, at the Sunday theatres. We
ourselves saw a vestryman of a Chicago
Church seated in a gorgeous carriage, on a
Sunday afternoon, on his way to the races
in the "Bois." Alas! as things go, we
may soon see it in Chicago.We find the following amusing anecdote
in one of our English exchanges. It may
or may not be true; it smacks enough of
political partizanship, to lead us to accept
it only with a very large pinch of salt.
However, here it is:—
Some time ago six gentlemen agreed to
give a dinner party. Each was to invite
one guest, and the only condition was that
the guest was to be the most disagreeable
man known to his host. The day arrived.
The six hosts assembled, and shortly Sir
William Harcourt was announced. After
some time, no other guest appearing, it
was resolved to proceed to dinner. This
was done; and during the entertainment it
transpired that each of the six hosts had
invited, as the most disagreeable man he
knew, the present Home Secretary.The King of Siam is expected to visit
this country in July next. He is said to
be a resolute vigorous young man, and it is
possible that he may carry home with him
useful ideas about government and the de-
velopment of the internal resources of his
country. The government of Siam is despo-
tic. There are two kings, of which the
second has no control over affairs.In the Diocese of Pittsburgh, lately, the
population of a certain town were obliged
to remove, *en masse*, on account of the
entire failure of the oil product; and a
handsome church, that had only just been
erected, had to be transferred to a point
where oil was more abundant.A French chemist asserts that if tea be
ground like coffee immediately before hot
water is poured upon it, it will yield nearly
double the amount of its exhilarating
qualities.

Truro Cathedral.

We abridge, from the *London Church
Review*, a very interesting article upon the
recent laying of the corner-stone of the
proposed edifice.The laying the foundation-stone of Truro
Cathedral, on May 20, was an event in
the history of England. For not merely
three, but it may be for six, centuries no
new cathedral church has been com-
menced in England. Perhaps the last
cathedral begun in England before Truro
was when the illustrious Church of Sarum
had a new cathedral founded in Salisbury
under the reign of Henry III. If that were,
indeed, as is said, the case, then nearly
six, and not four, centuries have elapsed
since the foundation of a new cathedral
was laid in England. St. Paul's Cathedral,
it should be remembered, is built on the
site of old St. Paul's, one of the finest Eu-
ropean cathedrals, destroyed in the great
fire of London.The event of Thursday was then more
than a mere pageant. Had it been done
in the simplest possible manner the laying
of the foundation-stone of the first cathed-
ral in England since the Reformation, or,
as some say, since the thirteenth century,
and all own since the fifteenth, was a great
historical event, an event in the annals of
England, an event in the history of Holy
Church. As a pageant, however, the laying
of the foundation-stone by the Prince of
Wales, was not contemptible. It is true
that those who had to organize it had great
difficulties to contend with.Only a few sessions ago, an M.P. in the
House of Commons declared that five-
sixths of the population of Cornwall were
Dissenters. The statement was probably
true at the time, though perhaps hardly so
at this moment, as even the three short
years of Bishop Benson's episcopate have
effected great changes. How could the
minority of a by no means populous country
effect a great demonstration and organize
a great court pageant?Yet they have done so, and even from a
secular standpoint the display was impos-
ing, while from an ecclesiastical point of
view it was a most striking sign of the
times. Such a Service, even ten years ago,
under episcopal auspices, would have been
simply impossible. In those days English
cathedrals did not boast of processional
crosses or banners, nor were pastoral ring
and pectoral cross the usual ornaments of
an Anglican Bishop.It was a strange thought, how entirely
the world has changed since the last Bish-
op of Cornwall (Leofric) moved the com-
bined sees of Devon and Cornwall to Ex-
eter in the days of King Edward the Con-
fessor. The secular pageant in those days
must have been quite different from that
of 1880. The thanes of King Edward the
Confessor in their armour must have looked
very different from the military officers of
Prince Albert Edward. The language
not merely of Cornwall, but even of Eng-
land, was quite distinct from that of the
present day, and would be quite unintelli-
gible to us. Cornwall has seen great
changes, and so has all England, and so
has civilized Europe since the days of
Bishop Leofric (before the Norman con-
quest). The Church of England also has
altered in details, and adapted herself to
changed conditions, but for all that, we
question if the ecclesiastical change has
been half so great as the secular altera-
tion of everything in England—languages, cus-
toms, constitutions, dress, habits of the
people, education, and what not—since
the days when King Edward the Confessor
sanctioned the transfer to Exeter, or King
Knut the Great joined the see of Cornwall
to that of Devon. In one curious point,
however, history repeated itself. It was a
Danish King who first joined the Cornish
and the Devonshire sees, and it was an
Anglo-Saxon king who combined both
finally in Exeter. It was an English prince
and Danish princess who presided at the
public ceremony of the foundation of this
new cathedral of the restored Cornish dioc-
ese.On the whole, the day was one of the
most remarkable in the annals of the West
of England. The restoration of the dioc-
ese after eight centuries suspension was a
remarkable and somewhat singular event
in Church history, and this restoration
had its public seal given it, so to speak,
by both Church and State in the function of
May 20.The Prince of Wales was, no doubt, the
fitting person to lay the foundation-stone
of the first cathedral in England which has
been laid for centuries. It is a kingly
rather than an episcopal act. As the Tem-
ple of old was rather the work of Solomon
than the high priest, so the laying the
foundation-stone of a Christian cathedral is
rather appropriate to a king than a Bish-
op.Taken all in all, the day was a great
success, and reflected honour on all con-
cerned. The Prince's part was perfect,
and so was that of the lay officials who as-
sisted him; the clerical part of the work
leaving little to be desired. The military
arrangements were better than one would
have expected. The crowd was extremely
orderly and well-behaved, and the weather
was magnificent. As a whole, it was a
magnificent success, of which Cornwall
may well be proud.

The Sunday School.

Teachers' Helps.

SIXTH SUNDAY AFTER TRINITY. LESSON, DEUT. VIII. 7-14.

The lesson is a part of the great speech of Moses, delivered to the children of Israel just previous to his death.

It consists of a rehearsal of the history of this people, from the time of the giving of the Law in Horeb, up to the time of their entering into the land of Moab, which was immediately east of the land of Canaan.

It also repeats the substance of the Law as given in Sinai; from which fact, this book receives its name. "Deuteronomy" means the second (giving) of the Law.

This Book was known among the Jews as "The Book of Reproofs," because it recounts the punishments which God inflicted upon the Israelites for their disobedience.

Addressing the people on the very threshold of the Promised Land, Moses summarily recalls to them the manifold proofs they had received of the care and faithfulness of God towards them, and the manifold instances of their own perverseness and rebellion.

They are shown that their sins had shut them out, during a whole generation, from the inheritance promised to them; and they are warned not to debar themselves, by new transgressions, from the blessings now before them. Their privileges are brought graphically before them, by a description of the land into which they are about to enter.

"A good land" is an emphatic general description of the fertility of Canaan (Ex. iii:8). Its natural advantages are described Deut. xi:10,11, in comparison with Egypt, which depended entirely on the overflow of the Nile, and upon mechanical irrigation. This book abounds with the praises of the fertility and excellence of the Promised Land; seemingly, for the purpose of encouraging the people to a more cheerful encountering of the opposition they must expect from the inhabitants. The description of the variety of its products is in the same direction; not only the promise of grain for subsistence, but also of fruits for enjoyment. It is also descriptive of general fertility.

The mention of its mineral wealth is an assurance of power; although the Jews do not seem to have carried on mining operations, with the same activity as their Canaanitish predecessors.

The "brass" should be understood as copper. Traces of both copper and iron mining have been discovered by modern travellers in the Lebanon.

Copper, by its ductility was largely used by all ancient nations, especially in conjunction with tin as bronze. The promise (Deut. xxxiii:25) points to the possession of a land, rich in mineral wealth. The remainder of the lesson is a warning against the possible results of prosperity—"lest thou forget the Lord thy God." The forgetting of God is suggested in two ways, in not keeping his commandments, and in a trust in self. The apparent stability of earthly prosperity weakens the sense of dependence upon God, and leads to the neglect of those things by which God is acknowledged and honored.

The possession of wealth tempts to a reliance upon the influence and power which it exerts in the world; the sense of need is lessened; and, with the sense of need, the sense of responsibility as the stewards of God's bounties. "When thou hast eaten and art full." When all things are possessed in abundance, it is as necessary to acknowledge God with thanksgiving as "the Giver of all good things," as it is proper to trust in the goodness of God in the day of adversity and of bondage in Egypt.

There are two practical applications of this Lesson: one, spiritual; the other, material.

As spiritual and immortal beings, God has brought us into the Canaan of our inheritance—His Church, Redemption, Preservation, Forgiveness, Acceptance, are its natural conditions; the Administration of the Spirit, the Sacraments, Benedictions, Prayers, Praise, Adoration—are its privileges; enriched with all spiritual benedictions, so that we "come behind" in no good gift. When we participate in all these good things, which are not of our deserving, but of God's goodness—then, let us fear indifference and presumption. Blasphemy against God is inherent in both these.

Neglect of the means of grace, and spiritual pride, a cheapening of God's gifts and an enhancing of our own worth, are two phases of a too common sin.

God requires holiness of life, in all men; to this end are both the Law and the Gospel; there is no substitute for moral fitness, and this is not possible, where the Kingdom of God is undervalued (read verses 15-19).

The second lesson is in connection with our earthly privileges in our inheritance, in this—the good land, in which God has cast our lot. We thank God for our country and its institutions. There is no more imminent danger, than that, in the midst of national and personal prosperity, we forget God.

Nations are but aggregates of individuals; and, as we are, the nation is. "Be-

ware that thou forget not the Lord Thy God, in not keeping His commandments. Resist greed, resist covetousness, resist uncleanness; in these things nations and individuals violate His commandments. Resist pride, and the love of money, intellectual rebellion, earthly splendor and ambition; by these, nations and people are "lifted up" against God.

Hearken to the voice of Conscience. Love—with the utmost energy of the soul—peace and truth, honesty and purity and faithfulness; with such motives, the lives of men and of nations are acceptable with God.

Canaan was the present rest, and the earnest of the future, to the Israelite. The Church of the Living God is our earthly Canaan.

Understand that the Lord thy God giveth thee not this good land to possess it, for thy righteousness. Thou shalt therefore fear the Lord your God; Him thou shalt serve, and to Him thou shalt cleave. He is thy praise and thy God, Who hath done all these things for thee."

Rhode Island Annual Convention.

From our New York Correspondent. Taking a little run to Rhode Island during the week, we found the Convention of the diocese in session. This diocese, not only in size, but in many other respects, may be considered to be a model. Two hours will carry the Bishop from one end of it to the other; and yet it is so dotted with parishes, that he finds plenty of work to employ his time, and the field shows the results of diligent cultivation. The Church is aggressive, and is establishing Missions wherever there is an opening.

During the past year, the number of Confirmations was 355. There were four Ordinations to the priesthood, and one to the diaconate; and there are now five candidates for Holy Orders. It is thought that \$25,000 would pay the debts of all the churches in the diocese; and an effort is to be made to raise that sum. The business of the Convention was for the most part only of local interest. The Standing Committee was re-elected, and is composed of the Rev. Messrs. Henslow, Greer, Richards, and Magill; and Messrs. Greene, Cooke, Blodgett and Goddard. The Duties to the General Convention are the Messrs. Stiness, Goddard, Hoppin and Blodgett. The Convention Sermon was preached by the Rev. W. T. Tucker, of Trinity Church, Pawtucket, from the words—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he receive them, because they are spiritually discerned." It was a sermon of very marked ability, and none the less so, because the text was something more than a motto to the discourse. It was its real subject; and the preacher handled it in a critical and masterly way. He especially brought out the meaning of the correlative terms "natural" and "spiritual," and applied them to the passage in xv. Corinthians, where the "natural" and "spiritual body" are spoken of, and to our Lord's conversation with Nicodemus. Even among Conventional sermons, it was one of exceptional merit, and is worthy of notice.

A young lady sent a poem, entitled "I cannot make him smile," to a British newspaper. The editor ventures to express the opinion that she would have succeeded, had she shown him the poem.

Kindness is stowed away in the heart like rose leaves in a drawer, to sweeten every object around.

For the LIVING CHURCH.

Ecole de Ste. Marie.

Le 15 Mai 1890.

Ma Chère Bessie, Depuis quelque temps, j'apprends la rhétorique française, et je la trouve très intéressante, quoique parfois difficile. J'apprends en ce moment les différentes figures, et j'en donne des exemples; s'ils sont trop difficiles pour que je les fasse moi-même, je les cherche dans la prose ou dans la poésie de mes livres français.

L'autre jour, j'ai fait un petit livre sur lequel j'écris ces divers exemples, et j'en ai réuni plus que je ne pensais: figures de Métaphore, d'Allégorie, de Métonymie, d'Antithèse, de Régession etc., et je viens d'en ajouter deux qui sont très jolies, si elles sont bien réussies: une Allusion et une Hypotypose; pour cette dernière figure, j'ai pris une famille de chats.

Dans notre grange demeure une famille, composée de la mère—vienne maman chatte—et de ses quatre petits chatons; deux sont tout noirs, avec deux yeux bleus; les deux autres, tachetés noirs et blancs. L'habitation de cette famille est une vieille boîte, drapée en dehors avec un vieux tapis; à l'intérieur elle est bien garnie de foin sec, mollet et bien choisi. A l'entrée, la mère assise, fait sa toilette, se lave les pattes, tout en surveillant ses enfants. Un petit noir, et son frère noir et blanc, jouent auprès d'elle; un autre noir aiguise ses griffes pour se préparer au combat; le quatrième, assis près de sa mère, suit très gravement son exemple. Tout d'un coup, apparaît un gros chien. Instantanément, les visages changent; les chatons, avec leurs queues énormes, les poils hérissés, se sauvent auprès de leur mère, qui les appelle d'un tendre miaulement. Elle se gonfle aussi, mais ne recule pas; regardant le chien en face, avec un certain air de fierté maternelle, et de défi; ce que le bon gros chien comprend sans

doute; car, sans aucune provocation, il tourne le dos, et s'en va. Elle rappelle alors sa famille cachée derrière la boîte, et les jeux continuent à égayer la paisible et heureuse nichée.

Voilà, ma chère Bessie, la figure que mes charmants petits chats m'ont inspirée; j'y ajoute ma dernière, qui est une allusion. Tu sais que depuis trois mois je n'ai pensé qu'aux livres et aux leçons; aux compositions et aux examens; mais les voilà terminés, et je puis crier "Victoire!" Tout est gagné, même l'honneur, car j'ai obtenu le premier degré; ce qui est chose vaillante à Ste Marie, j'en suis très fier. On se le dispute longtemps et courageusement, cet honneur, dans nos classes. Enfin, toutes les journées de congé passées à étudier, sont payées désormais, et je ne pense qu'au bonheur d'avoir passé brillamment des études que j'aimais peu, pour en prendre de nouvelles, toutes différentes, et beaucoup plus agréables; en commençant par une composition Anglaise, qui m'arrive avec un affreux mal de tête. Mais j'y pense, s'il allait sortir quelque chose d'extraordinaire de mon cerveau, échauffé par le mal et l'ambition: me vois tu transformée en Jupiter! "Quelle prétention de force et de sagesse!" me diras tu; mais pardonne moi, si je suis égarée par le plaisir; tu sais que telle n'est pas ma disposition habituelle;

Ton amie sincère LETTIE MILLER.

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The Buffalo Church Home Festival.

Correspondence of the LIVING CHURCH. This branch of the work of The Church Charify Foundation in the State of New York, held its annual festival in the grounds of the Institution during the afternoon and evening of June 16, proving a brilliant and successful affair, the attendance up to a late hour being very large.

A home for Aged and Destitute Females was opened in 1858, and for several years a house of moderate dimensions sufficed for the accommodation of the inmates, but the increase of the number of destitute women, together with the determination in 1866 to open an Orphan Ward, caused the purchase of the building now occupied by the Foundation.

Seabury Divinity School.

The Commencement Exercises at Fari-bault, this year, were of more than usual interest, because of the distinguished visitors present to address the young men.

The Ordination Sermon was preached by the Rev. Frederick Courtney, of St. James, Church, Chicago. This took place on the 3rd Sunday after Trinity, in the Cathedral. Three Priests and four Deacons were ordained.

MINNESOTA, June 14, 1880.

The difficulty of conduct, says Froude, does not lie in knowing what it is right to do, but in doing it when known.

The French Chamber of Deputies has passed the Amnesty Bill by a vote of 333 to 140.

The Church in Maryland.

Correspondence of the LIVING CHURCH. BALTIMORE, June 19, 1880. But little of note has occurred in Church circles, since the Convention adjourned.

Rev. Dr. Fair has adopted a new plan, for encouraging scholars, in his Sunday School, to be studious and orderly. He has taken two, a boy and a girl, to Europe with him, this year, as a reward for good conduct and good scholarship.

Bishop Penick, of Africa, preached twice in Baltimore, on the third Sunday after Trinity, in the morning at Christ Church, and at night at St. Peter's.

There has arisen a slight misunderstanding between the Rector and Vestry of the Church of the Messiah, and the Brotherhood connected with that Church, growing out of a proposed excursion, and some other matters.

The new Rectory of the Church of the Ascension, Westminster, is at length completed. The Rev. J. Stewart Smith has taken up his residence therein; and it is fast assuming a home-like appearance.

The Convention of the Diocese of Easton met in St. Paul's Church, Centerville, on Wednesday, June 2nd. The following were elected Deputies to the General Convention: Rev. Drs. Barber and Barton, Rev. Messrs. Dashiell and Watson; and Messrs. Adkins, Goldsborough, Walker, and Condon.

The Diocese of Easton and the Parochial System.

Correspondence of the Living Church. The Convention of the Diocese of Easton met in St. Paul's Church, Centerville, on Wednesday, June 2nd. The following were elected Deputies to the General Convention: Rev. Drs. Barber and Barton, Rev. Messrs. Dashiell and Watson; and Messrs. Adkins, Goldsborough, Walker, and Condon.

"Your Committee hasten to express, at the outset, their hearty concurrence in the practical suggestions of the Bishop, as to the advisability of wisely using, rather than abolishing or radically changing the Parochial System, so far as they apply to the condition of things in our own

Diocese. The division of all our territory by parochial lines, so that there is no part of it, which is not included in some parish, assimilates our condition to that of the Church of England, and retains for us the parochial system proper, with which, what exists in most parts of the country, is constantly confounded; while, in point of fact, the two things have very little in common.

"When your Committee look beyond the limits of our own Diocese (as it is natural for them to do, in view of the approach of the General Convention, in which we are to be represented), they see, in the Congregational system, which is called parochial, methods and principles of organization and practical work, apparently essential features of the system, which are, in their judgment, utterly opposed to the very elements of a true Church polity, and absolutely irreconcilable with them.

"There is, however, a department of Church work, in which we are all interested, and for which we are, in our own measure, responsible; since the General Convention has entire control of all its operations. We mean, the department of General Domestic Missions. It seems to have been supposed by those who have hitherto written and spoken on the Parochial System, that it had no existence within our Missionary Jurisdictions, and indeed, the most indefatigable—and perhaps the ablest of the opponents of that System—alluded, on one occasion, to our Domestic Missionaries, as men, who, with all their hardships, were at least free to work for Christ, and for vestries and the constituencies of vestries.

Your Committee beg leave to offer the following resolutions: Resolved: That the thanks of the Convention be tendered to the Bishop, for boldly and faithfully grappling with a question, which, though difficult and forbidding, must be met and solved, if the Church is to do her work faithfully and successfully; and for his wise suggestions concerning our own duty with regard to it.

These Resolutions, were, I think, unanimously adopted. Two of the members of the Committee which reported these, are deputies to the General Convention. The question was asked of that member of the Committee, who had labored "at the front," how the last Resolution could be made of any particular value. His reply was to this purport: Let the Board of Managers or the Secretary ascertain, with regard to every point, where a clergyman labors who is now in part supported by the Board, how much the people contribute, or how much they can contribute towards the support of a minister.

An ostrich, long on exhibition at Rome, having been suffocated by thrusting its neck between the bars, there were found in its stomach four large stones, eleven smaller ones, seven nails, a neck-tie pin, an envelope, thirteen copper coins, fourteen beads, one French franc, two small keys, a piece of a handkerchief, a silver medal of the Pope, and the cross of an Italian Order.

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

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ague nearly constantly for fifteen months, I was induced to try one of your Electro Magnetic Pads, and never had the ague after commencing to wear it. I must say that it has completely cured me.

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