

# The Living Church.

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

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WHOLE No. 94.

## Foreign Letter.

Written for the Living Church.

It is understood that the monument to Prince Louis Napoleon will be placed, by Her Majesty's permission, between the pillars on the south side of the nave of St. George's Chapel, Windsor, near the monument to the Duke of Kent, that spot having been provisionally fixed upon by the authorities of St. George's. We feel glad that this much knocked-about statue has at last got a local habitation and a home. We never could see any reasonable objection to its being in Westminster Abbey. For even though the Prince was not an Englishman, he fell in an English fight, and under England's flag. Dean Stanley is generally no favorite of ours, but his letter on the subject was a very sensible one, and he concludes it with the following very telling hit:

"The monument, which is nearly completed, will receive a habitation worthy of the labor and skill which the gifted sculptor has bestowed upon it, and of the pathetic feelings which it embodies. The vacant Chapel in Westminster Abbey, which should have contained it, will always cherish the association which will give it enduring interest. On the adjoining pavement, I long ago caused to be recorded the only act in which a precedent for the recent action of the House of Commons is sought to be found; the disinterment of the Magnates of the Commonwealth under the pressure of the strong outburst of party passion which followed the Restoration. Posterity will judge how far the ungenerous spirit, which governed the Parliament of 1661, still under an altered form, survives in the Parliament of 1880."

The British Lion was badly whipped in Afghanistan, and when one reads with what imperious British assurance that they were superior to the rest of the universe, it was done, one cannot feel more than tolerably sorry. General Burrows, with 2,000 men, marched coolly out against 12,000 Afghans, a brave, fierce, well-armed people. Of course, we have been told, many times, that one Englishman is equal to six Afghans, or six Yankees, or six anything, but in this case it did not hold good, and the British soon had to make a sharp run for Candahar. It is only wonderful that one of them was left alive. It is the most serious calamity that has befallen the English since the massacre of 1842, and involves either the abandonment or another long and costly war, to hold the ground and establish their "scientific frontier." In this miserable muddle, there appears to be but one paper in England that has taken a common-sense view of the situation, and that is the *Pall Mall Gazette*, which urges that England should get out of Afghanistan, bag and baggage.

Although many of the Jesuits have left France, yet plenty still remain, and the fight is by no means over. Their schools are advertised in several places, to be open in October, and pupils are being received. The good Fathers know many tricks. They will put some other people at the head, but they will pull the wires, all the same. The name will be changed, but the substance will be unaltered. In the case of the Rue l'Homond School, the new proprietor, it appears, was to have been M. Lagarde, Vicar-General of the Archbishop of Paris; but the Government having intimated that it would no longer recognize him as Vicar-General, a fresh choice will be made. The question whether these transfers are colorable or real, promises some legal skirmishing, unless, indeed, the Government resigns itself to the virtual failure of its decrees, which, though first enforced against the non-teaching Jesuits, were mainly directed against the Jesuit schools.

To all appearances, the English House of Lords is not showing the wisdom of the serpent. These are not times when lords can afford to put on airs, for the air is full of doubts as to whether they are absolutely necessary for the revolution of the world on its axis. Yet, in the most selfish manner, the House of Lords has voted down the Irish Compensation Bill. The bill was a very mild one. It provided that until Dec. 31, 1881, in those parts of Ireland where there has been serious distress, eviction for failure to pay rent should be considered a disturbance, under the law of 1870, and entitle the tenant so evicted to compensation, to be fixed by the County Court. The tenant was required to prove his inability to pay the rental, and that the landlord had refused to allow him to remain after he had offered to make reasonable arrangements to pay his rent and arrears. The operation of the bill was restricted to holdings whose rental did not exceed £20 per annum. Not only was the bill itself a lenient one, drawn in the interests of temporary relief, but the Government yielded in several important concessions, so as to commend it, if possible, to its opponents. And yet, the short-sighted landlords voted it down, and now there will be fresh riotings and disturbances over that very uneasy island, which is, indeed, the "Gem of the Sea." Such votes as these are well calculated to make even conservative people ask themselves, when they think of Earls and Dukes, "Cui bono?"

Where good company cannot be had, it is better to keep no company at all.

## New York Letter.

Summer by the Sea.

The heated term is over. We have had copious rains, and the weather is cool and comfortable; one day, a spring overcoat, to those out of doors, was by no means amiss. The back of the summer may be regarded as broken, though undoubtedly we shall have more hot days. Of course, the can't-get-away's are rejoicing. For ourselves, we are speculating as to the cause. Some time last winter, our surface rail roads sued out an injunction against the police, to prevent them from interfering with the snow-ploughs, which banked up the snow in the middle of the street. After the argument, the Judge held the case under advisement, and it is only now, such is the rapidity with which causes progress in our crowded courts, that the decision has been made known. One day during the week, when the thermometer was at the highest, the injunction was served upon the police, and they were forbidden to interfere with the snow-ploughs! They profess their willingness to heed the behest of the court. Now, there are some who claim that to this injunction we are indebted for the change in the weather, and that the refreshing coolness is owing to the "beautiful snow."

The recent accidents upon the Sound and river have called attention to the importance of swimming, as a means of safety for both sexes. At our seaside resorts, and the swimming baths in the city, there are multitudes of women, who are taking lessons in the art, and it will not be long before it will be as common for girls to learn to swim, as boys. Thousands upon thousands of them are on our waters every day, liable to an accident like that of the Seawanhaka, and it is wisely thought that they ought to be given some sort of chance for life. The spurious delicacy that has heretofore confined the nautical art to men, is giving way to good sense and necessity. It is spreading through all classes of society, and fashion is giving it her sanction. The desire to learn to swim is notable in the class that frequent the free baths, and they are taking lessons. These free baths, during this heated term, are as great a luxury as the ice-water fountain, of which we wrote, and some days, as many as 7,000 visit one of them; there are more than twenty, in various parts of the city. A half hour is allowed for the bath, and but one day, much to the disappointment of the boys, who would fain be in the water all the time. They hurry out, dry their hair, and again take their place in the line, in hopes to deceive the argus-eyed keeper. But he is generally too sharp for them, and, if in doubt, has but to touch their noses, to make assurance doubly sure. The nose is the last part of the body to recover its normal warmth after the bath, and with the words, "your nose is cold," the *gamin* is ignominiously turned from the line. These baths are a great luxury to the poor, for in most of their houses, no provision is made for bathing.

We took the opportunity, recently, to ride down to Coney Island by carriage, over the beautiful boulevard, which extends from Prospect Park to the Island, and which hardly has a superior in the country. It was near the shut of day, and, of course, the Island was thronged with visitors, anxious to escape the heat and dust of the city. We found that many improvements had been made for the accommodation of visitors, since our last visit, and our attention was especially called to a neat chapel of wood, then nearly finished, and since opened for worship. It will hold, we think, some four hundred people. We trust none of your readers will think it is one of our Episcopal Chapels. The very fact that it is the first one on the Island is proof sufficient that it is not. That is not our way. We prefer to bring up the long rear, and to possess ourselves of ground that has long been pre-occupied. It is a more difficult work, if we have first to uproot false doctrine, heresy and schism, after they have become vigorous plants, before we can put in the seed of a true gospel; it brings us, under such circumstances, the more glory. When our Bishops go to Coney Island, we put them upon the music stand, in sight and hearing of all the beer slingers and peripatetic vendors of small wares, and leave the Roman Catholics to build a sanctuary for the worship of God. It is true that our people, if the census can be relied on, have more money than the Romanists, but our Church has not the same facility for drawing it out that they have. When we first set eyes upon the Chapel at Coney Island, we did not have to ask any questions, as to its proprietorship.

It is the age of the iconoclast, and nothing seems to be sacred from their destructive mania. The pride of our city is the Metropolitan Museum of Art, and especially the Cesnola collection of antiquities there gathered, which were found in excavations on the Island of Cyprus. It is now claimed that some of the articles are, in part, restorations, instead of being in the condition as found, and that no notice has been given, either in the catalogue or otherwise, of these restorations. The case of a statuette of Hope, changed, as is alleged, into a Venus, by the addition of a

mirror, is dwelt upon with some considerable emphasis. The charges are made by a responsible party, who is an expert in antiquities, and over his own name. Of course, Gen. Cesnola will take proper notice of the charges. They are creating quite a sensation among our scholars and lovers of antiquarian art, for, if the Cesnola collection is not genuine, people will lose all faith, and believe that the selfish itself is but a little better than a Brummage button. We do not want our antiquities misnamed and restored, so that we cannot tell a torso from a Greek Slave or Eve. The worse an antiquity looks, the more valuable it is, and we have little value for the Yankee, who cared, with some detergent extraction, of which he held a patent, to remove the blood stain from the floor of the palace of Holyrood, where Bismarck was slain. It was that stain that constituted the value of the show; it was the relic, which people came to see. Gen. Cesnola now has the floor.

## Convocation in New Jersey.

Correspondence of the Living Church.

BURLINGTON, N. J., Aug. 6, 1880.

The inclement weather and mid-summer vacation limited, somewhat, the usual full attendance at the Burlington Convocations, upon the occasion of the late regular quarterly meeting, which was held on Tuesday, Aug. 3d, in the beautiful and well-appointed church, St. Stephen's, at Beverly. With the Bishop (Rt. Rev. John Scarborough) presiding, a fair representation of the clergy laity, and parishioners, was present. The customary Early Morning Prayer was succeeded by the "Anti-Commission Service," at 10:30 A. M., which was said by the Rev. G. Morgan Hills, Rector of St. Mary's Church, this city, and Dean of the Convocation. Rev. I. Leighton McKim, Principal of St. Mary's Hall, Burlington, and the Rector of St. Stephen's, Rev. P. W. Stryker, participating. In the unavoidable and much regretted absence of the appointed Preacher, Rev. G. W. Timon, D. D., and Alternate, the Rev. H. H. Weld, D. D., the sermon, a very practical and well written discourse, was preached by the Rev. James H. Lamb, of Trinity Church, Moorestown; the abbe's divine theme, Christ our Example, being based upon the 6th verse of the 10th chapter of 1st Corinthians. This service closed with the administration of the Holy Eucharist, by the Bishop, assisted by the Rev. Mr. McKim, and the Dean, Dr. Hills, the offerings being taken for Missions. From the sanctuary, the clergy and laity, per a very courteous invitation adjourned to the Rectory, and partook of a collation, rich and abundant, but only in accord with Beverly's well known hospitality. At the afternoon meeting, an Essay, full of thought and deep interest, was read by the essayist, Rev. G. M. Murray, of Grace Church, Haddonfield, his subject being, Personal Consciousness of Sins Forgiven. Encouraging Reports from various parishes followed the essay, and informal discussions upon Church matters engaged the attention of the Convocation, until the hour for adjournment. At the Missionary meeting, in the evening, which was well attended, interesting and spirited addresses were made by the Bishop, the Rev. N. Pettit, of Christ Church, Bordentown, and Secretary of the Convocation, and Rev. Dr. Hills. After making the following appointments for the next meeting, and tendering thanks to the Rector of St. Stephen's, and his parishioners, for their courtesy and attention, the Convocation adjourned: Place, Pemberton; Preacher, Rev. I. Y. Benk, of St. Peter's Church, Clarksboro; Alternate, Rev. G. M. Bond, of Christ Church, Woodbury; Essayist, Rev. L. H. Lightfoot, of Grace Church, Pemberton; Alternate, Rev. J. H. Lamb, of Trinity Church, Morristown; Secretary, Rev. N. Pettit, of Christ Church, Bordentown. Among the clergy, in addition to those mentioned, we noticed the Rev. C. M. Perkins, of Mt. Holly, the Rev. Messrs. Reillys, and the Rev. P. C. Creveling, of Burlington, Rev. N. Pettit, of Bordentown, and Rev. C. J. Peace, of Gloucester.

The skillful organ execution, and the music, were marked for its appropriateness and exquisite rendition. St. Stephen's Church is in a prosperous condition, and the zealous Rector is well worthy of the esteem entertained for him by his appreciative flock.

Situated on the banks of the lovely Delaware river, the charming and rapidly growing town, Beverly, is much sought for as a home. Its contiguity to Philadelphia, and easy and rapid access to New York, its excellent schools, various churches, cultured society, together with its well known highly favorable reputation for health, are features fully appreciated, as evinced by its steady growth, and the large number of summer boarders, rusticiating yearly within its shady precincts.

Mr. John Hills, son of the Rev. G. M. Hills, D. D., will be admitted to the Order of Deacons, by Rt. Rev. Bishop Scarborough, in St. Mary's Church, in this city, on Sunday afternoon, September 12th.

A well written sarcasm, upon a Church at one of our fashionable sea-side resorts, has induced many smiles, and may be productive of much good. It is styled, the Church of the Declension.

## Convocation in Helena, Montana.

Correspondence of the Living Church.

The Seventh Annual Convocation of Bishop Tuttle's Missionary District, comprising Utah, Idaho, and Montana, assembled, as I notified you, in St. Peter's Church, Helena, on Sunday morning, Aug. 1. The clergy, named in my last letter, were present, with several lay-delegates. The congregations were large, entirely filling the handsome church, both morning and evening. The sermon in the morning was by your correspondent; in the evening, by the Bishop, who took for his theme the Atonement.

The meeting of the Convocation on a Sunday, seems to me an excellent plan, and might serve as well in case of Diocesan Conventions. It brings the Church more prominently before the community, and is a great privilege to the clergy, as well as a rest from their routine of Sunday work.

The Annual Address of the Bishop was read on Monday. It bore hearty testimony to the efficient and faithful labors of the clergy during the past year. Some extracts from the Address I sent you last week, and these have, doubtless, been given to your readers. Seven days are required for the transmission of mail from Chicago; hence the LIVING CHURCH of last week is not yet received.

The following officers were elected and appointed: Rev. E. G. Prout, of Virginia City, Secretary; Rev. R. M. Kirby, Salt Lake City, Treasurer; Rev. J. L. Gillogly and Mr. C. R. Greenleaf, Deputies to the General Convention; Rev. M. N. Gilbert and Mr. M. A. Myendorff, Provisional Deputies. The Bishop announced as the Standing Committee, the Revs. R. M. Kirby, G. D. B. Miller, Messrs. Geo. M. Scott, and Geo. Y. Wallace. The Canons of the Diocese of New York were chosen to be in force for all purposes contemplated in Canons 15, § 7, [4] Title I. Examining Chaplains, Revs. Kirby, Miller, and Gillogly.

The Committee on the Extension of the Church reported in favor of asking the House of Bishops for a division of the present large field, comprising three Territories, and the assignment of a portion to another Bishop. Referred to a Special Committee. A draft of Constitution and Canons was submitted by the Committee appointed by the last Convocation, and ordered printed for the use of the Convention, and, if necessary, by another Committee. I take the following from the Report of the Committee on the State of the Church:

Reports have been received from 22 parishes and mission stations, which, in the main, are very full and complete. The number of stations reporting, is largely in excess of any former year, and indicates a most gratifying increase in the work, and progress of the Church throughout the jurisdiction. These reports, coming as they do from widely separated localities, show that nearly all of the settled regions are reached by the ministrations of the Church, and that the Church is becoming well established and keeping pace with the rapidly increasing population. These Reports indicate faithful, severe, and self-sacrificing labors on the part of the clergy; services in places wide apart necessitating great exposure and fatigue, this being notably true of the work of the Rev. Dr. Nevius in Northern Idaho, and the Rev. Mr. Blackiston in Northern Montana. It is to be hoped that relief will be afforded to these brethren during the year, and that more frequent services may be given to the towns and settlements of these important and growing fields. We are gratified to know that a larger force of clergy is in the field than ever before, and that the Church is slowly but surely and steadily growing in numbers and influence. The vital necessity of relief to the Bishop, and of meeting the growing needs of the Church, become more and more urgent every year, and your Committee recommend that this Convocation take action thereon, in order that the Church at large may clearly perceive the importance of recognizing and meeting these wants.

The following statistics were given: Infant Baptisms, 230; Adult, 75; Confirmations, 103; value of church property \$293,050. The following Preamble and Resolutions were adopted:

WHEREAS, The Bishop has repeatedly expressed his conviction, founded upon his experience of the magnitude of the field committed to his charge, and his knowledge of its rapid growth, that the interests of the Church demand that this District be divided; and, whereas, this Convocation has reason to know that the conviction of the Bishop is well grounded;

Resolved, That this Convocation hereby place on record its opinion that a division of the Missionary District of Montana, including Idaho and Utah, is greatly to be desired.

Resolved, That a Committee of two be appointed to petition the House of Bishops for such division of this District as will tend to the rightful increase of Episcopal services in the Territories embraced therein, accompanying such petition with a statement of the reasons in full, why such petition should be granted.

Resolved, That the Special Committee, provided for in these resolutions, be instructed to forward a copy of the above mentioned petition and resolutions to every member of the House of Bishops, before the meeting of the next General Convention.

At the meeting on Monday evening, the speakers were the Revs. E. G. Prout, C. W. Leffingwell, and S. C. Blackiston; on Tuesday evening, Revs. R. M. Kirby, Geo. Stewart, and M. N. Gilbert. The Bishop, in his usual happy and hearty manner, opened the meetings with a speech, after the short service, and introduced the speakers. The themes were, the missionary spirit, the great work the Church has before her, what she is doing and may do, the Bishops, like

the Apostles, the divinely appointed leaders in this work. The speakers were nearly all active missionaries, full of the spirit and power of their calling. Their words were from the heart, and their testimony had the seal of self-denying and laborious lives. Such a spirit and such work will surely be blessed by the Lord, and through it this spiritual wilderness of the great West shall be made to blossom as the rose.

## Green Bay.

Correspondence of the Living Church.

It was my good fortune to spend a few days, some weeks since, at the above named town, named after the sheet of water at the head of which it is placed, and which is, in fact, a portion of Lake Michigan. It is a lively place, but probably saw its best days before the advent of railroads interfered with its shipping interests. The parish of Christ's Church, under the charge of the Rev. George W. Harrod, is prosperous and growing. The Rector is an active and earnest man; and his parochial work, though very quickly done, is making a live mark. There is an early celebration on every Sunday, except on the first in each month, when it occurs at a later hour. Matins having been previously said at 7 o'clock. There is also daily Matins and Evensong throughout the year; and, of course, a Celebration on all holy days.

Fourteen years ago, the ladies of Christ's Church organized a Society for the aid of the destitute and friendless. It bore the simple name of "The Society of the Women of Christ's Church." From this small beginning of a few faithful daughters of the Church, there has grown an Institution, called "The Cadle Home," after the Rev. R. F. Cadle, the first Rector of the Parish. The object of this Home, as set forth in the Articles of Association, are as follows: "The education and maintenance of orphan children; the care and relief of sick, infirm, needy, destitute or homeless persons, the care and support of aged and infirm clergymen, and other charitable purposes."

The building, erected for the objects of the Home, is a plain structure of wood, containing accommodations for at least twenty inmates, with every requisite for their health and comfort. It is immediately contiguous to the chapel (in which the Daily Services are held), and also the church itself. The Home was opened, under circumstances of great difficulty, (to which, however, the faith and courage of the devoted women of Christ's Church was fully equal,) in 1874; since which time, it has been doing an increasingly good work, although sorely in need of funds to accomplish all that it might put its hand to.

Connected with the Home, there is a Mission Farm of 93 acres, lying about two miles and a half from town, on the east bank of the Fox River, which, at this point, is a quarter of a mile wide. It is expected, that eventually, a considerable income will be realized from this source, to be applied to the support of the Home. At present, there is upon the property but one building, containing eight rooms, which is occupied by the tenant. The intention, however, is to erect, as soon as the way shall be clear for it, prominent buildings, such as Hospital, Orphan Asylum, Schools, Retreat for Aged and Infirm Clergy, and Home for ministering women.

All that remains of special interest to be noted is—that the Cadle Home is not a parochial but a Diocesan Institution, several of the principal parishes of the diocese of Fond du Lac being represented on the Board of Managers.

The Green Bay settlement is one of the oldest in the country; but the establishment of our Commission there is comparatively of recent date. The Jesuit Fathers were in possession long before. The Rev. Eleazar Williams reached Green Bay in 1823, as Missionary in charge of the Oneida Indians, who, about that time, were removing to their Reservations; and by him the Services of our Church was, as far as is known, used for the first time in the Territory of Wisconsin. He was followed, in the summer of 1826, by Mr. Nash, more familiarly known as Father Nash; and in 1829 the Rev. Richard H. Cadle, who, during a residence of four years in Detroit, Mich., had organized St. Paul's Church in that city (the first organization of the Episcopal Church in the Territory of Michigan), came as Missionary to Green Bay. Within two months after his arrival, he had organized the Parish of Christ's Church, and secured a legal Charter from the Territorial Legislature. At this time, the Church being the only non-Roman religious body that was represented west of Lake Michigan, all who chose to attend Divine Service at all, worshipped in our Courts.

With the exception of an interval of about sixteen months, Mr. Cadle retained charge of the parish until April 1837. He entered into rest at Little Creek Hundred, in the Diocese of Delaware, in Nov. 1857.

In 1840, Bishop Kemper, consecrated the parish church. The present Rector took charge about the close of the year 1877.

J. V. Suydam, who has been connected from the very first with the organization and progress of the Church at that point, and who is still an active member, has carefully preserved a record of everything connected with it; a record that is of far more than merely local interest.



## The New Northwest.

## A Thriving Mission in the Rocky Mountains.

Correspondence of the LIVING CHURCH.

BOZEMAN, MONTANA, July 26, 1880.

At the head of the Beautiful Gallatin Valley, is the town of Bozeman. Fort Ellis overlooks it on the east, nesting under the foot hills between Bridger Pass and Rocky Canon, the two keys that unlock the mountains and open the doors to the grand Yellowstone Park. To the south and north, gray mountains streaked with snow stretch away into the dim distance, and the green valley, with its many streams of sparkling snow water, reaches out to meet the western horizon. Could one but sit down here at once, without passing over dreary uplands, and bleak mountain divides, and alkali plains, he might conclude that Montana is all that it has been described. Yet, if it were all valley and only beautiful, much of its treasure would be lacking. Its mountains are the never-failing source of its many waters, its thousand hills are the pasturage of its tens of thousands of cattle, its gulches and canons are the hiding places of its silver and gold. Its alkali plains—well, even poetry fails here to suggest a sentiment, unless it be that the world, like life, must have its deserts, or else there would be no thankful recognition of its oases. The waste places of our vast interior, are appalling in their magnitude, but there are still vast tracts of fertile land along the innumerable rivers, which some day will rejoice in happy homes and fields of golden grain.

This valley is one of the best in the Territory, and agriculture has already become here an earnest of great importance. There are some splendid farms (ranches as they are called here) in the vicinity of Bozeman, with good fences, good barns, and good houses. The crops that are raised, though not of great variety, are sometimes astonishing. A good yield of wheat is forty bushels to the acre. Last year some ranches yielded an average of sixty. One acre, the best that could be found, measured by weight one hundred and two bushels! The yield, this year, will not be quite thirty bushels, through the Territory. Oats yield as well, in proportion. Indian corn does not ripen well, the summer being so short and the nights so cool. Strawberries are just ripening, and will be at their best about August 1, but this is a backward season. All kinds of berries do well, but larger fruit will not, probably, be a success. The winters are cold, beyond the imagination of those who dwell in the "States." The mercury frequently freezes, and forty below zero is not unusual. But the air is dry, and the cold is easily borne by man and beast.

It is a wonder to me, and I cannot yet understand, how stock can live without shelter or feeding, through these long, severe winters. Sometimes, as last winter, large numbers die in storms of unusual length and severity; but in ordinary winters they live and thrive among the hills. The bunch grass cures on the ground, with its nourishing qualities unimpaired. We passed, yesterday, a drove of 160 merino rams, that have been brought all the way from Vermont!

The success of the farmer, in all this Rocky mountain region, depends upon irrigation. For this there is plenty of water, but plenty of work must be added to make it run where it is needed. A single canal in this valley, three or four miles long, has cost about \$5,000, and must be maintained at a large yearly outlay. As the dry season advances, much of the ranchman's time must be devoted to the irrigating of his fields. But there are recompenses for all losses. He does not depend upon rain, nor does he fear its interference with his harvest and hay. The grain ripens slowly, and can be cut during several weeks, lying in the field without danger, till it can be conveniently disposed of.

It is about sixteen years since Bozeman led a train of emigrants to this valley, to be killed a few years after, by some treacherous Indians, who had eaten of his bread. Coover, one of the discoverers of the gold in Alder Gulch, was with him when he was murdered, and himself barely escaped. Bishop Tuttle came to the settlement one year after his death, in 1868, this being his first missionary tour in the Territory. At that time, not a single Churchman or Church family could be found here. The Bishop remained a week, and held service on Sunday, in a tent room. The floor was inch deep in sawdust, serving as a vast spittoon for the expectation of the rough crowd that attended court. Every year since, the Bishop has visited Bozeman, keeping up his acquaintance with the people, guiding and encouraging the little band that had rallied to the call of the Church. Year after year some stray sheep has been gathered in; one and another have come forward to confirmation, even when no pastor's voice was heard save that of the Bishop at his annual visitation. As elsewhere in this wild country, the people have looked forward to his coming through a long year; babies have waited for their baptism, till he came; the aged and infirm have longed for his benediction; the lonely, worn wife, in the rude log hut, has cherished in memory the comfort of his visitation, and has felt stronger and more contented for an hour of his genial presence and his expression of fatherly interest in her household. Incredible as it may seem, some have waited to be married by the Bishop! Such cases, are, however, extremely rare.

In 1875, the Rev. T. E. Dickey, now at the head of Nebraska College, became the resident missionary at Bozeman, and remained for two years. He conducted a parish school, of which Miss Sweet was the teacher, and built a small church, doing much of the work with his own hands. After his removal, in 1877, Mr. Prout came occasionally from Virginia City, to hold service here, only a hundred miles by stage, and return! In 1879, the Rev. F. B. Lewis, of Ox-

ford, Ct., accepted the appointment entand came on with his family to reside here. His first year in a strange land, among strange people, has been attended by an affliction that many of us know to be most grievous, even in our old homes among our old friends—the death of a bright lovely boy. But God's blessing has been with him in chastisement, and upon his work. Five were confirmed last Sunday. He and his family have gained the respect of the community, and the affection of a large portion, and the future of the Church in Bozeman is assured, if the 'own continues in prosperity. Of this there can be little doubt. New and comfortable houses are going up in all directions, emigrants are taking up land in the neighborhood, almost every day; and it is almost certain that the Northern Pacific Railroad must pass through Bozeman within a few years. It does not depend upon the mine for its wealth, but upon the soil, and that is a far safer dependence. The church building, though not a pleasing specimen of architecture, is without debt, and sufficient for the present needs of the congregation. The people seem to be hearty and fervent in spirit, determined on doing their best by the Lord's work as well as their own. The services have been well attended and well rendered; the singing admirable. It was a pleasant surprise to find, away in this remote corner of the vineyard, such Churchly singing and responding. Indeed, I have been over and over again surprised at the culture and intelligence that frequently appear in these rough places, shining with all the brighter luster from the rudeness of their surroundings.

In more than one log cabin I have found a piano, artistic drawings and engravings, and books of literary character. Lace curtains and Brussels carpet are the pleasant furnishing of some such homes. Very comfortable houses these are, sometimes, and just as pretty and neat as any New England cottage. The dirt roof makes an excellent shelter from the rain, and defence from the sun's rays, and the weeds and grass growing on it, make it very picturesque. A sketch that I made of one such cabin, so pleased the family that I was constrained to copy it to send to their eastern friends. They "didn't think the old house was so pretty!" A little loth at first to have the weeds put in, they were quite reconciled at last, when they saw what a nice picture they made!

We have spent two Sundays and a delightful week in Bozeman. The Bishop has been busy all the time with services here and at Ft. Ellis, calling on his acquaintances for miles around, and making the annual settlement of the finances of the mission. He attends to this all himself, securing pledges for the coming year by personal solicitation, and leaving them in the hands of a committee to collect. This he does at all points where a missionary is located. He leaves no arrears, and allows no unpaid bills to lie over. Since I forgot to pay for my breakfast, he has been very careful to see that my landlord is satisfied! He is determined that the credit of the Church in his District shall not suffer from Church tramps.

How I have spent the week, I can hardly remember. There is a hazy indistinctness about it, that makes it difficult to draw the line between what I have dreamed and what I have done. It has been the first leisurely rest, since leaving home, nearly a month ago, and the mountain air has invited to sleep; while friends in Chicago were gasping at open windows, or fanning themselves at midnight in their doorways, I have slept under two blankets at night, and worn woolen clothing by day. The people here complain of heat, when, for a few hours, in the middle of the day, the thermometer marks 84 degrees. The same evening I wear an overcoat. I have had a ride with Dr. Munroe, beyond Bridger mountain and through Rocky Canon, being caught in a grand thunder storm among the hills; Mr. Patterson took us a fishing in the Gallatin, and we had a "fry" of mountain trout, and a bath in a hot sulphur spring. But these are only matters of personal recreation, in which the reader will take no interest. The coming week is to be devoted to a missionary tour along the road to Helena.

CENTRAL PENNSYLVANIA.—The corner-stone of Trinity Church, at Antrim, was laid on the afternoon of Thursday, July 8th, by Rev. Dr. Breck, Dean of the Convocation of Williamsport, and Rector of St. Paul's Church, Wellsboro, who has had the Mission at Antrim under his charge for some time. The brief address, during the service, was made by Rev. Dr. Hopkins, of Williamsport. At the placing of the box in the stone, the Senior Warden read the following paper, a copy of which was enclosed, with the usual variety of interesting matters, in the sealed box:

ANTRIM, PA., July 8, 1880.

This building—named, Trinity Church, which the founder, John Magee, Junior, born in Bath, Steuben county, N. Y., May 18th, 1844, died in Watkins, Schuyler county, N. Y., April 25th, 1873, desired to be erected for the use of the Protestant Episcopal congregation of the village of Antrim,—was commenced in May, 1880, and the corner-stone was laid this day with appropriate services by Rev. Dr. Charles Breck, Dean of the Convocation of Williamsport, Pa., and Rector of St. Paul's Church, of Wellsboro, Pa.; address by Rev. Dr. John Henry Hopkins, Rector of Christ Church, of Williamsport, Pa.

TRINITY CHURCH.—Wardens.—William Howell, Jr., Thomas Gaffney. Vestrymen.—D. M. Edwards, Jos. Lodge, E. G. Drake, Samuel Heron. Architect.—J. L. Silsbee, of Syracuse, N. Y. Builder.—Patrick Bradley, of Wellsboro, Pa. The church is to be a beautiful and solid structure, of stone and timber from the immediate neighborhood, to cost, completed and furnished, \$10,000. This is only one of no less than five churches, each to cost the same amount, the entire sum of \$50,000 being left for that purpose in the will of John Magee, Jr., he having specified in his will, the different parts of the country in which they are to be erected.

## Naples.

## A Midnight Ascent of Vesuvius—A Visit to Pompeii.

Correspondence of the LIVING CHURCH.

Few cities are more distinguished for the beauty of their situation than Naples. Its position is in the form of an amphitheatre, on the shores of a lovely bay, which appears shut in by the islands of Capri, Procida, and Ischia. On one side rises the smoky summit of Vesuvius, overlooking the villages of Portici and Resina, which appear as unconcerned as though they had forgotten that beneath their foundations lay the ruins of cities, once as fair and lovely as they, but which had been victims of the dread volcano, which, even now, seemed ready, at any moment, to belch forth fire and lava, to the utter desolation of the beautiful regions round about. On the other side is the hill of Posilipo, with the tomb of Virgil, while at a distance are seen the towns of Castelamarre and Sorrento.

Naples, though beautiful, when viewed at a distance, is, upon closer inspection, a very dirty, disagreeable place. We do not believe there is money enough in the world to induce us to take up, permanently, our residence amid so much dirt, poverty, and indecency. Whether riding, at evening, on the beautiful hill-side, or walking through the principal streets, or sitting at the door of the hotel, we were constantly beset by a mob of cringing, whining beggars, who seemed determined to give us no rest or peace.

It is worth the pain occasioned by such a visit to go, at the close of day, through one of the narrow by-ways of the city, to see to what depths of degradation human beings can descend. The women of Naples are more industrious and dirtier than the men, while the men are lazier and cleaner than the women.

We must not give the impression that all Naples presents such an unattractive appearance. There are many of the rich here, who, every evening, fly along the beautiful drives around the bay, in fine equipages, attended by gayly liveried footmen. There are magnificent buildings, beautiful parks, and lovely villas. But it is the contrast between these two extremes of society, that magnifies, to such a degree, the poverty and wretchedness of the lower classes.

One of the places of greatest interest in Naples is the Museum, containing magnificent collections of ancient mural paintings and frescoes; mosaics; statuary in bronze and marble; Egyptian antiquities; monuments of mediæval art, antique glass and terra cotta—all exciting the highest admiration and interest. Here we saw the Farnese Bull, and Hercules; probably the two finest pieces of ancient sculpture, and no works of art have ever given us as much delight as these two wonderful relics of the ages. The upper halls of the museum contain wonderful collections of ancient kitchen utensils, balances, weights and measures, sacrificial vases, agricultural implements, surgical instruments, tickets for the theatre, etc. In a small glass case, we noticed the arm bone of a young girl, who, in the year 1793, was buried in a house at Pompeii. As we thought of the centuries that have passed since this bone wore the rosy flesh of a fair young girl, and the beautiful arm wore the bright silver, we felt, after all, how much of life is vanity, and how rarely do the ornaments, we too often long for in life, cling to our bones in the grave.

Everyone who visits Naples must, of course, ascend Vesuvius, and the time appointed for us to undertake this exciting excursion, was the second night after our arrival. The new and wonderful steam tramway, on the steepest part of the mountain, which had been completed only a few weeks, makes the time for the ascent wonderfully short, and we were to have the honor of being the first American party to go up on the new railway by night. Such a ride needs to be accompanied by a great deal of honor, for we must say, it was the most fearful experience we ever had. After a long drive through the dirty, narrow streets of Naples, and up the winding ascent on the mountain side, past orchards, olive-yards and vineyards, we arrived, about 11 o'clock, at the tramway station. Here we entered a box-like compartment, and, after the signal with the horn had been given, and the answer returned from far up the mountain side, we began the most wonderful ride of our life—the ascent to the fiery crater of Vesuvius. For seven minutes we continued the rapid movement upwards, inclining at an angle of any number of degrees between forty-five and ninety. Sitting in this frail wooden car, held by two wire ropes, we seemed suspended between heaven and earth. Looking from the window, a magnificent view was spread before us. Almost below us, appeared to lie the great city of Naples, lighting the surrounding mountains and the broad bay, with its thousands of twinkling lights, which seemed almost a counterpart to the starry heavens above. It was a great relief to step once more upon solid ground, but now began the hard part of the journey. Up the steep path through the yielding lava, we laboriously climbed, until we stood almost at the very summit, almost at the mouth of the great crater. And here we beheld the grandest, most awful sight we had ever witnessed. To the edge of the crater rose the boiling, seething, red hot mass, which, every few moments, was thrown, with dreadful noise, high in the air. Smoke issued from the heated lava all around us, and beneath the mountain's crust we could hear the deep thumping of the imprisoned mass, which seemed at any moment likely to burst forth with the greatest fury. The whole scene reminded us of Milton's Hell, in Paradise Lost, and though we may not have resembled the fallen spirits, as we sat in silent awe on the chunks of lava, we should not have been much surprised to have seen such demons arise from the liquid fire, at any moment. It was past midnight before we said goodbye to the fearful scene on the summit of Vesuvius, and nearly daybreak before we closed our eyes in refreshing sleep, at our pleasant quarters in Naples.

## Church News.

SPRINGFIELD.—Bishop Seymour has confirmed, lately, as follows: Shelbyville, 2; Rantoul, 9; Champaign, 8; Urbana, 3; Thornesboro, 3; Condit 8; Mansfield, 3. The congregations were, as usual, very large, and the sermons, in every case, eloquent and instructive.

Mansfield.—The Bishop visited Christ Church, Mansfield, on Wednesday, the 4th inst., when a class of adults was presented to him for Confirmation, by the Priest in charge, Rev. H. C. Whitley. The services of the Church were largely attended, and the Bishop's exquisite sermon was listened to with marked attention. Much improvement has of late been made here in the internal appearance of the church edifice, in the conduct of the people, and the ministrations, of which the Bishop spoke in terms of commendation. The Bishop's visit has done much good.

Shelbyville.—The Bishop visited Shelbyville on the evening of July 28, and confirmed a small class of young men, presented by the Rev. W. H. Tomlins, who has been holding services in a hall in the town, on Wednesday evenings, for the last three months. It was an occasion of joy to all interested in the Church there. The prospects for the work are good. The few members of the Church love her holy services, and are glad to have the privilege of even a week-night service till better provision can be made.

Shelbyville is one of the oldest and most select towns in the State. Some years ago, Chicago was included within her civil jurisdiction. The work that our noble Bishop has done, in less than a year (since he took up his permanent residence in the diocese), is marvellous. During the hot weather he has not spared himself, but has been actively engaged, all the time, frequently traveling both night and day, to keep his appointments and help on new work.

Mattoon.—A combined service, for deaf-mutes and the hearing, was lately held in Trinity Church, Mattoon, the Priest in charge reading the Service and Lecture, and the Rev. Mr. Mann interpreting in the sign language.

The Rev. Mr. Hendly has just come from the Diocese of Tennessee to take charge of the proposed Cathedral Grammar School in Mattoon, and to do missionary work in neighboring towns. He is an earnest and faithful working Priest, and experienced in educational work.

The Bishop and Mr. Hendly visited Arcola, on the evening of Aug. 5th. Here we have a church, which has been unoccupied for several years past. Services are to be established here now.

MINNESOTA.—Between Glyndon and Brainerd, on the N. P. Railroad, a distance of 128 miles, there are several points at which occasional services are held. Of these, Hawley is a small village, which was originally an English settlement, established, about seven years ago, by a Congregational minister from England, who misled the immigrants by the prospect of a city, with churches, schools, etc., when, in point of fact, there was nothing but bare prairie. Of course, the result was disappointment and failure. Some of the families scattered to other points, and a few still remain. Father Gurley, whose headquarters are at Detroit, further east on the same line, holds occasional Sunday services here.

The next point of interest, eastward, is Lake Park, a small, but thriving and rapidly growing place, having a population of 500 people. Its first beginning dates back but a few years.

In the immediate vicinity of the town, there is a large farm, of about 4,000 acres, which is owned by the Hon. Thos. H. Canfield, of Burlington, Vt., a son-in-law of the late Bishop Hopkins, and still, as for many years he has been, Secretary of the Diocesan Convention of Vermont. The Rev. F. J. Hawley, D.D., Rector of St. Paul's Church, Brainerd, also owns a fine farm in this neighborhood, comprising 2,500 acres. Father Gurley officiates here, also, on stated Sundays. The site of the town is very beautiful, it being situated on a lovely lake of considerable size, while, a short distance to the north-east, there is another, and a larger one. More eligible sites for country residences, than the high ground which commands a view of these sheets of water, it would be difficult to find. It would well repay the tourist to stay over for a train, at the very comfortable and home-like Lake Park House, in order to enjoy the scenery at this point.

Something over twelve miles east of Lake Park is Detroit, the county seat of Becker County, having a population of between 400 and 500 souls. Immediately south of the town lies Detroit Lake, a beautiful and extensive sheet of water, which is probably destined to be an important factor in the future assumed prosperity of the place, by the attractions it holds out to visitors. Mr. H. E. Sargent, for many years a prominent officer of the Michigan Central, and the efficient General Manager of the Northern Pacific Railway, has lately, we understand, purchased property at this point, with a view of building a summer residence.

Several Church families are among the permanent residents of Detroit, and a great deal of interest is manifested in the establishment there of the Church. There is a good prospect of their having a resident pastor before long.

Mine host of the Wilson House, who, by the way, keeps an excellent and comfortable hotel, and, as a member of the Household of Faith, is well worthy of the patronage of all Churchmen who may happen to visit Detroit, kindly turned out with his fine team, one evening, and drove to the lake, where we enjoyed three hours of fishing. A goodly number of black bass rewarded the effort, and "furnished forth" the next morning's breakfast-table in a very acceptable manner. In the immediate neighborhood is another large sheet of water, called Floyd Lake, which is well stocked with fish. Ducks also abound in these lakes, and other game on the prairies; so

that the sportsman can find plenty of exercise, both for rod and gun.

Moorhead, a thriving town, which (like its younger neighbor, Fargo, from which it is distant only about a mile to the eastward), stands where—a very few years ago—there was nothing but bare prairie. The Red River of the North flows between the two places. The services of our Church were held in this place, for the first time, in 1874, by the Rev. J. A. Gillfillan. The Rev. Thos. E. Dickey was the first resident Missionary, and was succeeded, in August, 1878, by the present incumbent, the Rev. E. S. Peake. Several years ago, the Puget Sound Land Co. gave a fine site for a church and parsonage, embracing a half block, equal to about an acre. Upon this lot, a very neat and commodious rectory has been built, as well as a small, plain frame chapel, but Churchly withal. It is a cheerful, pleasant little building, capable of seating over 100 persons. It is considered, however, only as a temporary building, designed to give place, hereafter, to a large stone edifice. During Mr. Peake's incumbency, great alterations and improvements have been made to the interior; chief among which, may be named the addition of a recess chancel, separated from the nave by a central and two side arches, which form something in the nature of a rood-screen. The walls and ceiling of the interior, have been neatly finished in white pine lumber, tongued and grooved; and very nice seats, of the same material, have been put in. Over the altar, a handsome window, of stained glass, has been placed; and, in the north side of the chancel, a vestry-room has been built. A new altar is about to be presented to the church, by the late incumbent—the Rev. Thos. Dickey. The Rev. Dr. Batterson, of Philadelphia, has promised books and a covering for the altar; and the children of the Sunday School are collecting funds for a Bishop's chair. There is as yet, neither font nor bell; a remark which may serve as a hint to some kind-hearted Churchman or Churchwoman, who, together with the will, may also have the means to help a struggling parish.

FOND DU LAC.—There are not many more thriving parishes of its size and age, in the diocese, than Appleton, whose genial, active Rector, the Rev. George Vernor, has a firm hold upon the respect and affections of his people; while they, in their turn, show themselves well worthy of his pastoral solicitude. The town itself is pretty and attractive; and, upon the whole, we are inclined to think that Mr. Vernor is tabernacled in a desirable and happy home.

Oconto and Marinette are in charge of that famous missionary, the Rev. William Daffer; and both of them show evidence of his experienced hand. These two places lie on the line of the C. & N. W. Railroad, at an interval of 24 miles. The latter, however, has more material strength than the former, and only needs a larger share of spiritual oversight and attention than Mr. Daffer can possibly render under present circumstances, in order to its development into a thriving and important parish. The foundation of a church edifice is already laid, and the few faithful ones there evidently "have a mind to work." A distance of only a couple of miles separates Marinette from Menominee, in Michigan, which lies on the opposite side of the river. At that point, also, there are several families, who earnestly desire Church privileges, and are willing to do their utmost in order to secure them. It would seem as though there ought to be some provision, by which places lying contiguous to each other, but happening to be in different dioceses, could, by a mutual arrangement of their respective Bishops, be placed under one pastor.

The mother-parish in Oshkosh, in common with so many of our parishes, both East and West, has suffered much in the past from frequent removals of its members to other localities. The city itself, like Chicago, has risen, as a phoenix, from its ashes, and is vastly improved, in consequence. It is an active, thriving place of business, chiefly devoted to lumber interests. The Rev. Franklin R. Haff has now for some years past been, for the second time, respected Rector of the original parish. The Rev. James H. Smith, a veteran missionary, is Rector of Grace Church, and has charge, also, of an interesting Mission. He is ably assisted in his work by several faithful lay people. One of his people, Mr. Stringham, proprietor of the Seymour House, keeps a most admirable hotel, to which we heartily commend all Churchmen sojourning at Oshkosh.

RHODE ISLAND.—The Rev. Mr. Fulton was called from Brandon, Vt., to the rectorship of the Church of the Epiphany, Providence, last Easter, preaching his first sermon and opening the new church on Easter Day. Heretofore, the services had been held in an upstairs hall, in which the average congregation was about 35. Owing to the severe affliction and sad bereavement in the Rector's family, he was not able to do any parish work until the first of June. And, although members of his family have been, and are yet, ill, he has prosecuted his work with unprecedented success. The church, which is pronounced a marvel of beauty, has a seating capacity of from 250 to 300; and is now, despite the hot weather and absence of so many from the city, well filled, morning and evening. The Sunday School numbers 150, with about 20 teachers. The communicants of the Church have been increased from 24 to 68, since Easter. Seventeen adults and children have been baptized. On the 35th ult., Bishop Clark visited this church for Confirmation. On this Sunday, was used, for the first time, a new pipe organ, costing \$1,250; the front of which, being designed by the architect of the church, is in harmony with the finish of the church, and with the chancel furniture. After preaching from the text, "For he loveth our nation, and hath built us a Synagogue," the Bishop "laid hands" upon



twenty persons, whom he addressed for a short time, in his characteristic way. This being the Bishop's first visit to this Church, he was pleased to speak of the edifice, the organ, and the singing, which is performed by a large choir, assisted by the whole congregation, as far surpassing his most sanguine expectations.

A Missionary Tour in Montana.

It was a suspicious circumstance that our clerical party, consisting of Bishop Tuttle, the Rev. F. B. Lewis, and your correspondent, left Bozeman before daylight on a Monday morning when the warning of the vigilantes appeared!

A ride of fifteen miles brings us to "Cockrill's" and breakfast. Here we pass the day, sleeping and fishing and bathing, and a very pleasant day it was. The water of the Gallatin was almost ice cold, and the current very swift.

Another stage-ride, of forty miles, and we are in Helena, Saturday night. The Convocation of this Missionary District, holds its Annual meeting here, beginning on the morrow, and with the services of that day we close a week of missionary work in Montana, one of the pleasantest I have passed.

Bishop hopes to provide at least a monthly service, and all the people seem to favor our service and to prefer our clergy.

Another long stage-ride brought us, the next day, to Centerville, a rich farming region in the Missouri valley. The people here along the valley are mostly from Missouri and other Southern States on the river, and they still practice the genuine Southern hospitality.

It was a surprising and encouraging sight, far away from churches and ministry and Church influences, six persons coming to Confirmation. Except the sisters mentioned, they were not from families connected with the Church.

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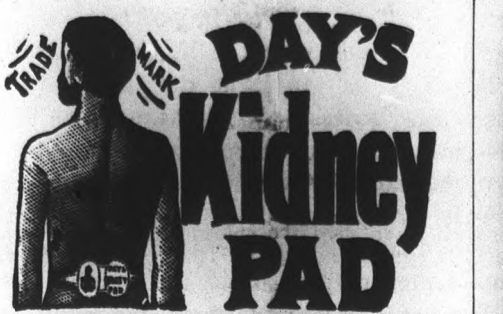
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CANADA SOUTHERN RAILWAY. Depot foot of Third street. Detroit time. Buffalo Trains. Atlantic Ex.—Lv. 4 a.m., Ar. 9:40 p.m. Fast Day Ex.—Lv. 10 p.m., Ar. 4:55 p.m. Lightning Ex.—Lv. 11 p.m., Ar. 9:25 a.m.

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DETROIT CITY RY. TIME TABLES. Jefferson Avenue, 3 1/2 Miles. Leaves going East: Third St. 6:10 a.m., Mt. Elliott Ave. 6:50 a.m.

Woodward Avenue, 3 1/2 Miles. Leaves going North: Jefferson Ave. 6:24 a.m., R. R. crossing, 6:12 a.m.

Michigan Avenue, 3 1/2 Miles. Leaves going West: Jefferson Ave. 6:00 a.m., Junction, 6:00 a.m.

Gratiot Avenue, 3 Miles. Leaves going North: Jefferson Ave. 6:00 a.m., Dequindre St. 6:22 a.m.

Cass Ave. & Third St., 3 1/2 Miles. Leaves going North: Central depot, 6:48 a.m., Stables, 6:18 a.m.

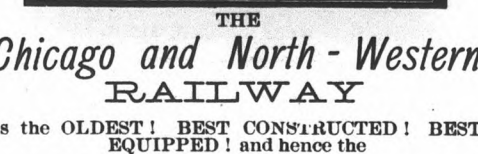
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The Rev. G. B. Whipple, brother of Bishop Whipple, Rev. Geo. P. Schetky, D. D. of Paw Paw, Mich., Rev. Wm. R. Douglas, S. T. D., of Dry Grove, Miss., Rev. F. W. Taylor, of Danville, Ill., Rev. Mr. Tomlins and wife, of Mattoon, Ill., Rev. D. F. Smith, of Hinsdale, Ill., have "looked in" at the office of the LIVING CHURCH, this week. Come again!

The papers report the killing of one young lady, and the serious injury of another, by the falling of a cornice, in Freeport, Ill. With the abominable decorations that our architects hang over our heads, without and within the houses, our lives may be said literally to hang by a thread. It is not safe to walk the streets, unless one walks in the middle, nor to sit in a drawing-room or public hall, lest a ton of galvanized-iron or plaster come tumbling down. The practice of hanging heavy cornices overhead is in bad taste and dangerous. But everything must have a cornice; even a bedstead is not architecturally correct without one, and we must even sleep, if sleep we can, under the shadow of this outrageous thing.

The Chicago papers and preachers, have been discussing the "Sabbath" question a good deal, of late, and of course a great variety of opinions have been ventilated. Whatever the rest of the world may choose to do on the Lord's Day, or to leave undone, it seems very clear, that Christians ought to go to church. Reform should begin at the house of God. It is one of the worst signs of modern religionism, that it is falling into neglect of public worship. Every man comes to be his own church, on the logic of sectarian principles, and can dispense with all external aid and order. It is of little use for christian ministers and religious papers to denounce music in the parks, or plays in the theatres, on Sunday evenings, as long as half-filled churches all over the city proclaim that half the people who profess to revere the "Sabbath," take no interest in the services of the religion from which it has its origin and sanction. If they enjoyed the songs of the sanctuary, they would as surely be there as the crowd is in the park. If Christians expect to maintain the influence of the Holy Day, and make it a blessing to this wicked and perverse generation, they must more generally act, as though they took some delight in the manner of keeping it which they recommend in papers and pulpits.

The *Interior* says: "The following, which comes from the *Christian Register*, is good enough to be true: "A young man applied to Bishop — for ordination. The case looked a little crooked, and the Bishop said, 'I stand in doubt of your regeneration.' 'O yes, my lord,' was the reply; I anticipated the difficulty, and have brought with me my baptismal certificate! Did the Bishop wince? Had he not often pronounced the formula of regeneration at baptism?" There may be something funny in this, but wherein we know not. As for the *Christian Register* (Unitarian), we do not suppose that it cares for Regeneration in our sense of that term, or in any other. Has not one of their great men said that a man born in Boston does not need to be born again? Further, when ascribing words to our Bishops, it ought to know in what sense they use the language of the Prayer Book. Bishops do not ask baptized men whether they are regenerate. When they speak of regeneration, they do not mean conversion. When they speak of conversion, they do not mean regeneration. When they use these words they use them in a scriptural sense, and as they have been used from the beginning by theologians in the historic Church. As for the *Interior*, it might be supposed that its editor has read the Confession of Faith, to which Presbyterians are pledged. In that case, it must know that as to baptism it teaches

substantially what the Prayer Book teaches, in that it says that "Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of *Regeneration*, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life."

### The Baker Compromise.

The *Watchman and Chronicle*, the leading organ of the Baptists, throws cold water on Mr. Baker's proposed dry baptism, saying, sensibly, from its stand-point: "It would be only the substitution of one unscriptural ordinance for another," and, "Baptists would protest as emphatically against making a new ordinance," &c. But the *Independent* stands by Mr. Baker and his "compromise." It says: "Whatever words may be in their formularies, Congregationalists, Presbyterians, and Methodists, generally regard infant baptism as nothing more than a rite of consecration. They put no stress upon it as a prescribed Sacrament. They do not feel sure that it was so prescribed. The rite is falling into some disregard, and is not retained as possessing any sacramental value. These denominations generally do not regard infant baptism as initiating church-membership." Does the *Independent* truly represent these denominations, or only Congregationalists? Let us hear from the rest of the brethren. The matter begins to be interesting. Mr. Baker's proposal will come to nothing, but it will not have been wholly in vain if it helps these various bodies, and others, to know just what they do hold to in the matter.

Chicago is having "big medicine" on occasion of the visit of the Knights Templar. It is estimated that about 15,000 Sir Knights now have on their best coats and white feathers, and to the noise of about 3,000 instruments of music, are parading the streets. A half million of people, more or less, are crowding the streets and buildings along their line of march, and as our compositors are among them it is doubtful if even this meagre account will be "set up." There is to be a great all-to-night at the Exposition building, and eighty thousand people will try to find amusement.

Everybody says it is the greatest occasion that has ever been known, but as we have heard the same report of several other occasions, we are not excited over it. There is no doubt that Chicago will acquit herself with credit, as she always does. The Knights will be impressed with the greatness of Chicago by every possible means. The gas-pipe decorations on the streets will, no doubt, inspire them with awe. They will admire the clean streets of the city, not knowing that it is the only time in the memory of man when they have been clean. The Templars have made a good impression also, on the city. They are good looking men, and evidently gentlemen. The LIVING CHURCH joins heartily in extending "welcome!"

The R. E. *Covenant* keeps jumping up and brandishing his tomahawk, though he has been scalped till there is hardly a hair left on his head; he never seems to know when he is whipped. He calls the English Reformation "a going out from the Church of Rome," and says: "If that is Schism will the LIVING CHURCH be good enough to tell us what is the exact position of the Church of England to-day?"

Nobody but the *Covenant* and the Romanist claims that the English Reformation was schism. The English Church did not go out from the Church of Rome, any more than the English Nation went out from the City of Rome. Its position as regards schism, is just what it was fifteen hundred years ago, and it continues to pray "from all heresy and schism, good Lord deliver us." This is a prayer that the American Church has used with all the more earnestness, since the day that Bishop Cummins inaugurated the most causeless schism that ever arose in the world.

If we could believe that all "Reformed Episcopalians" were as densely ignorant about the nature of schism, and "the present position of the English Church," as this editor seems to be, we should have more charity for them.

### "Dog-Days."

We have come to the season that no poetry or sentiment can halo. In our climate, at least, August has no tinge of romance, no ray of roseate light to soften the glare of its brazen sky. Its dusty roads, its drooping foliage, its brown pastures, and faded lawns, afford but a dreary and depressing prospect to the eye that seeks relief from books, and to the mind that would unbend from business, and find surcease of care amid the beauties of nature.

We call these the "dog-days." Tradition says that in this season, there is a tendency to rabies in the canine tribe, and custom calls upon all curs that claim respectability and court another lease of life, to submit their noses to the muzzle. We suspect, however, that the custom and the name are symbolical. They are indicative of feeling rather than fact. The dog, with all the noble traits that have been attributed to the best specimens of his race, has not been held in high repute by the generations of men. "Is thy servant a dog that he should do this thing," said Gihazi. His name has been a synonym of reproach and contempt. If evil men have been called "dogs," why should not days that are evil by comparison, be called "dog-days?" And what could better indicate this to the eye, than the muzzling of all dogs, during the season that bears the name?

The first fierce heats of summer, we meet with the strength and elasticity that are born of our bracing northern winter. They seem to rouse the renewed vitality of plants and animals. Human enterprise, like vegetation, is stimulated, and we toil on, as though there could be no end of our strength. But the iron in the blood is melted as the heated term lengthens into August; we feel parched and dried within, while the moisture of our machinery is all called to the surface. We linger in shady places, go to sleep over our work, forget our ambitions, and everything "goes to the dogs."

Whether or not our conjecture about the origin of "dog-days" be correct, whether the muzzling of dogs, at this time, be regarded as a necessity or a symbol, we are sure that many readers will sympathize with us in our view of the season, and that none will dispute that, for one reason or the other, the dogs should be muzzled.

But we are not to infer, after all, that these are evil days because they are "dog-days." We have to learn that they who "stand and wait," do truly serve, as well as they who bear the burden of heat. Fruit must not only grow; it must ripen. The scorching sun of August sweetens the grape, while it wilts the vine. We may submit to a brief diminution of energy, and bear the temporary depression of power, in body and brain, if by means of this our vital and intellectual forces are matured, and we are so made ready for the Golden Harvest.

We must have our turn at Dr. Tanner. It would be a great lack of journalistic enterprise not to inform our readers that this eccentric gentleman has succeeded in living forty days on air and water, and is now feasting and fattening, apparently in good health. To be sure, the news is a little old, and the subject a little stale, but it will do for the dog-days. Now that he has got through it all right, the newspaper reading world ought to give him a vote of thanks for affording them such a summer sensation. The heated term would have been very dull without Tanner, and we may hope that before another summer solstice he will invent some new hygienical paradox to delight the people and dismay the doctors. Perhaps it was a foolish thing for a man to do, but it has served to expose a good deal of folly that was thought to be wisdom. The worst of it is, it is likely to be followed by more nonsense than it has exploded. We shall have fasting matches and funerals as a consequence, and who knows but the fasting "cure" will become so popular that our rations will be cut off, and we shall be starved at the slightest suspicion of disease? Boarding house keepers will take advantage of Tanner's demonstration; the milkman will become a disciple of Tanner; the genius of Tanner will preside in our kitchens; we shall grow weak on watered diet, and if, at last, our strength and courage serve to raise a feeble protest over our attenuated tea, the triumphant answer will be "Tanner." We cannot on Christian principles, wish that the doctor had died on the tenth day, as

he ought to have done on medical principles. We cannot, on any legal principles, hold him responsible for the starvations and coroner's inquests that may follow. But if the contagion should spread, and the water diet should prevail, if the world should take a Tanner vacation every summer, it will go down in history, if any one is left with strength to write it, that it had been better if he had never been born.

On Sunday, the Rev. Clinton Locke, D. D., Rector of Grace Church, in this city, and Very Eminent (we think that is the right word) Grand Prelate of the Knights Templar, preached a sermon before the several Commanderies that had arrived in the city. The capacious church was filled, the Knights taking the pews on both sides of the central aisle. The sermon was a plea for the defence of the Christian religion, and was worthy so great an occasion. We can give only the closing paragraph.

"We may not wield a sword, we may not write a book, we may not offer a spoken word, in the defense of the Christian religion; but we can put up the noblest bulwark that man can raise, and that is, 'the defense of a pure heart and blameless life.' That is absolutely impregnable. Against that, all the powers of evil, visible and invisible, spiritual and earthly, devils and men, may hurl their forces with no more avail than a butterfly dashing himself against the pyramids. Banners may fade, swords may rust, the tramp of marching feet may cease, churches may crumble, sects may rise and wane, but never, never can the power of a holy life lose its defending force. It is a living bulwark, built of the immortal souls of men, and against it the gates of hell never can prevail."

### Western Michigan.

*Grand Rapids.*—On the Twelfth Sunday after Trinity, the Bishop of the Diocese held an ordination at St. Paul's Memorial Church. The Rev. Eugene J. Babcock was advanced to the Priesthood. Rev. Walter Scott of Allegan, preached the ordination sermon, and Rev. Mosley Morris assisted in the services. Mr. Scott presented the candidate.

Mr. Babcock has been serving this parish, during the year past, as Deacon in charge. This being the first ordination in the parish, a large congregation was in attendance, and the parishoners made it a festive occasion by floral decorations. The candidate was ordained Deacon at St. Mark's, the mother parish, Aug. 3d, last year.

The parish took this opportunity to liquidate the remaining indebtedness upon the church through the offertory. The result will enable them to meet a mortgage which is due in September, and so another debt-ridden church will become free.

At evening prayer the Bishop and Rev. Messrs. Scott, Mortimer, of St. Mark's and Babcock, were present. Mr. Mortimer preached. It was a happy day for St. Paul's Memorial Church.

### Letter from New Mexico.

LAS VEGAS, Aug. 3, 1880.

To the Editor of the Living Church:

New Mexico has suffered from a very severe drouth for some time past, no general rain having fallen in 1879, nor any snow of consequence for two winters. The result has been the loss of a great deal of stock, and a proportionate deficiency in crops, as well as a large increase of disease. Coming, as it did, with the railroad and the influx of Americans, the most ignorant class of the old inhabitants connected these things, and said that the railroad and the Americans brought the drouth. This was the general talk among them.

The rainy season usually begins about the first of July. This year it came about two weeks later, and when it came, lost time was fully made up. No such floods have occurred within "the memory of the oldest inhabitant" as have deluged the country in the last three weeks. Railroad travel was practically stopped for nearly two weeks, no mail reaching here from the East for nine days, and from the South for a still longer period. Many miles of track were rendered impassable, and innumerable "washouts" occurred. One bridge, that carries the trains through the narrow rocky gorge of the Apache canon, was washed out yesterday for the sixth time. The wagon roads have, of course, also been seriously affected, many bridges having been carried away.

Persons who are unaccustomed to the

freaks of our mountain streams, have no idea of the way they change in a few minutes from a very insignificant rill—or perhaps a dry water-course—to a raging torrent. Here at Las Vegas, the Gallinas (Gah-yee-nas) had been almost dry for a long time. Last year a bridge was built across the ordinary channel, and it seemed so unnecessary, that one of the local papers strongly opposed it, remarking, one day, "They are still excavating for water to build the bridge over." Now it is discovered that it will probably be necessary to build another bridge as large as the present one, before the work will be complete. It has been a common saying lately that "One has to cross the river to get to the bridge," or vice-versa.

These floods have interfered, seriously, with our Mission work. Two efforts to reach Santa Fe for Sunday were abortive; in one case the Missionary going 19 miles, and then having to return, and in the other getting no farther than the depot. To get to Albuquerque has been out of the question. This has extended the delay in securing land and beginning to build there, too. For nearly six months now we have been ready to go to work, and yet the time has not come. Even here, at Las Vegas, as the clergy live on one side of the river and the Church is on the other, evening services have been prevented, and the morning services have been kept up at the expense of chartering a vehicle. Services at the Hot Springs, six miles distant, had also to be suspended.

The country at large has, however, been greatly benefited. There is water everywhere, and the grass, which looked as though it could never be revived, is rapidly covering the earth with a carpet of verdure. I doubt if any other grass could have so well endured the terrible drouth of the past two years. In two or three weeks, New Mexico will be at its very prettiest.

Mining is being extended with great rapidity and most promising results. District after district is being formed, and as there is now plenty of water, the old places are attracting many gold washers. The predictions of past years are now being fulfilled, and next year will see New Mexico far on the highway to wealth and prosperity.

The Indians have not been troublesome, recently, and there is now a much larger force of troops to deal with them, should they return to the scene of their late devastations. We are hopeful that Victoria will soon be subdued, and that there is no further danger of an outbreak of the other tribes.

Apropos of sensationalism in religion(?), upon which some articles have lately appeared in the Church press, what do you think of the following: "—CHURCH. SPECIAL SERVICES. Sermon at 11 o'clock, A. M., Subject: 'Our Country.' Text, He hath not dealt so with any other nation."

"The singing will consist of voluntaries, by the choir, and national Hymns by the congregation. The church has been appropriately decorated with evergreens and flags. One of the finest oil paintings in the Territory, 10 feet by 7 feet in size, containing the picture of President Washington, a painting of the Goddess of Liberty, and the coat of arms, all beautifully grouped together, is hung just in the rear of the pulpit. Beneath the painting, artistically worked in evergreens, is the motto: 'Welcome all.'"

Again: "It is to be hoped that there will be a good turn out at the—church this morning, for much trouble and time has been spent in arranging for the service. The preacher has devoted much time and study to the matter, having given some 68 hours to the arranging of the discourse alone. Let all come, then, and make the affair enjoyable."

These are just specimens of what I might send you. Is it any wonder that men of brains and cultivation have no use for Christianity when they know it only under such forms as this? This sensational clap-trap, and its accessions, cannot but be disgusting to such men. It does more to injure religion than all the attacks of its enemies. The prostitution of the so-called Christian pulpit that accompanies this style of religion(?) is one of the greatest evils of the age. We may well all join heartily in the petition: "From all such religion, Good Lord deliver us. N. M."

When a man is wrong and wont admit it, he always gets angry.



Notices.

A graduate of Amherst College, Mass., a Churchman, desires a situation as teacher or tutor. References given. Address G. H. L., P. O. Box 241, Newburyport, Mass.

WANTED.—An Organist and Choir Leader for St. James' Episcopal Church, Eureka, Nevada. One who can teach vocal and instrumental music. Good references required. Address REV. CHAS. B. CRAWFORD, Rector of St. James.

A Clergyman of the Church, who has had twenty-five years experience in teaching, and has occupied the Chair of Mathematics in two colleges, one in the South and the other in the West, desires a similar position in a college or high school. The best of references given. Address "Teacher," this office.

A lady desires a situation as teacher in a school or family, in or near Chicago. Is competent to teach the English branches, with the rudiments of French, German and Latin. Reference, Rev. W. R. Mackay, Rector St. Peter's Church, Pittsburgh, Pennsylvania, and Rt. Rev. J. B. Kerfoot, Bishop of Pittsburgh. Address M. D. H., 85 Wood Street, Pittsburgh, Penn.

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

FOR RENT.—A cottage adjoining St. Mary's School, Knoxville, Ill., containing seven rooms; has a summer kitchen, good cellar, barn, garden and fruit well and cistern. A family with daughters to educate is desired as tenant. Rent \$150 per year. Apply to the Rector of the School.

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.

Diocese of Quincy.

CATHEDRAL OF ST. JOHN, July 17, 1880. At Monmouth, a County Seat, we have a very promising Mission. It has shown itself active, energetic and self-denying. Its numbers are small, and its members of very moderate means. I am persuaded that a Church Building provided, the Mission would soon be a useful and self-sustaining Parish. The situation is central, and from it influences may be sent over an important and prosperous part of the Diocese. Monmouth is the seat of a flourishing Presbyterian College. I ask all Churchmen, who can spare larger or smaller sums, to aid in the erection of a Church at Monmouth. I can pledge that whatever is given will be faithfully applied. I feel sure, too, of lasting results for the cause of our Lord Jesus. ALEXANDER BURGESS, Bishop of Quincy.

There may be parents among your readers desirous to place their sons at a Church School, neither far East nor far West.

St. John's School, for Boys, was established ten years ago at Martin's, N. Y., ten miles from Synacuse, by Bishop Huntington, and is under his constant and immediate supervision. The Head-Master, Rev. Theodore Babcock, D. D., an educator of large experience, who understands boys by love for them and sympathy with them, has a staff of able assistants, among them Dr. F. W. Hubbard, formerly the distinguished Professor of Greek at Chapel Hill, S. C. The boys are fitted either for any of our colleges or for business pursuits. None offered for admission at any college has ever failed to enter. The household life is very happy. The school building, complete and modern, is one of the largest, handsomest and safest in the country, outside stair-cases being provided as a security in case of fire. A paid matron takes tender care of the health of the pupils and their wardrobe. There is a gymnasium, with ample grounds and varied sports. Mind, spirit, body, conscience, each has its due culture and teaching. The location is high and wholesome, the landscape beautiful, and the entire place morally and physically healthy.

We have received the following pieces of new music from the well known musical firm of Geo. D. Newhall & Co., Cincinnati: Childhood's Home, ballad, My Little Treasure, song, Reveries of a Church Belle, humorous song, and a gallop, March of the Forty Thieves.

S. C. Griggs & Co., Chicago, announces for immediate issue a new series of Prof. Mathews' works, Popular Edition, \$1.50 per volume. Numerous editions of his books have been published in England, and over 90,000 volumes have been sold in the United States.

A MANUAL OF CLASSICAL LITERATURE.—By Chas. Morris, designed for the use of Schools and Private Students, is passing through the press of S. C. Griggs & Co.

BRITISH THOUGHT AND THINKERS.—Critical, Biographical and Philosophical, by Prof. Geo. S. Morris, of John Hopkins University, is the title of a new work in press by S. C. Griggs & Co. Prof. Morris was for ten years Professor in the University of Michigan and is the translator of Ueberweg's History of Philosophy. We may expect from the pen of Mr. Morris a work of much interest and value.

Thy friend has a friend, and thy friend's friend has a friend; be discreet.—Proverb from the Hebrew.

If you are afraid of anything but fear, you are a coward indeed.

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The Life of Bishop Seabury will soon be issued from the Riverside Press. An 8vo volume of 500 pages, with portrait on steel. Price, to subscribers only, \$3 per copy, cloth. Names should be sent by September 1st to Houghton, Mifflin & Co., or to the author, Rev. Dr. BEARDSLEY, New Haven, Conn.

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Educational.

St. Agnes' School, Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations.

Episcopal Academy of Connecticut. The Rev. S. J. HORTON, D. D., Principal.

Boarding School for Boys. Military drill. Five resident teachers. A Junior and Senior Department. Terms: Juniors, \$75 per annum; Seniors, \$400 per annum. Special terms for sons of the clergy. Three sessions in the year. The next session begins April 5th, 1880. For circulars address the Principal, Chesire, Conn.

Racine College, Racine, Wis. Will re-open Thursday, Sept. 9, 1880.

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

Episcopal High School, Near Alexandria, Virginia. Established 1836. Fits for college or business. The next Session opens September 22, 1880. Catalogue sent on application to the Principal.

St. John's School, Sing Sing, N. Y. REV. J. BRECKENRIDGE GIBSON, D. D., Rector. The School Year will begin Sept. 14th.

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

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

Shattuck School, Faribault, Minnesota. A Military Boarding School of the highest order, exceptionally thorough. Graduates take high rank in college. Admirable course for business training. Only good students wanted. Term opens Sept. 9. New Catalogue ready.

Trinity School, Tivoli-on-the-Hudson. The Rev. James Starr Clark, D. D., Rector, assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities or for business. This school offers the advantages of healthful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners, and morals, and the exclusion of bad boys, to conscientious parents looking for a school where they may with confidence place their sons. The Fourteenth year will begin Sept. 7th, 1880.

Church School, Philadelphia, Pa. Young Ladies' Institute, Boarding and Day Pupils. No. 173 Spruce St. Best advantages in Literature, Languages, Music, &c. A superior city home. 26th year. Address Rev. E. H. SUPPLEE, A. M., Prin.

Episcopal Female Institute, Winchester, Va. Rev. J. C. Wheat, D. D., Principal, assisted by competent and experienced teachers in the departments of English, Modern Languages, Music, etc., etc. The terms are moderate. For circulars containing full particulars, apply to the principal at Winchester, Va. The next session opens Sept. 9th, 1880.

Keble School, Syracuse, N. Y. BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rev. E. D. HUNTINGTON, S. T. D., Bishop of Central New York.

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

Educational.

Brownell Hall, Omaha, Nebraska. Protestant Episcopal Seminary. Seventeenth year begins Sept. 1st, 1880. The school is noted for good health. Situation delightful.

Mrs. Salisbury's School for Girls, (Late Brook's School) 677 Euclid Avenue, cor. Perry, Cleveland, Ohio. Thorough English Course. Civics, Latin, French, German, and Drawing without extra charge. Boarding pupils limited to eight. Resident French Teacher. Special class for boys under twelve. Fall term begins Sept. 16. Circulars on application.

Bishop Spalding's Boarding Schools, DENVER, COLORADO. JARVIS HALL, exclusively for boys. WOLFE HALL, exclusively for girls. Mrs. ANNA PALMER, Principal.

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Female Seminary, New Market, Virginia. This school will open Sept. 1, 1880, and close May 31, 1881. Especial attention paid to manners, morals, and general comfort of each pupil. Terms, including all expenses for nine months, ranging from \$140 to \$180. The church privileges and social advantages of the town render the location most desirable. For particulars, address Miss Belle T. Michie, Principal of Young Ladies' Seminary, New Market, Shenandoah County, Virginia.

Female Seminary, Cleveland, Ohio. Next term begins Sept. 2, 1880. A healthy and pleasant location; ample and attractive accommodations. Music in all its branches. Drawing and painting. French and German taught by masters. For catalogues or information, address S. N. SANFORD, President, Cleveland, Ohio.

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Virginia Military Institute, Lexington, Va. Extract from Report of Examining Board, July, 1875. In conclusion, your committee cannot too highly commend what has seemed to them the marked and distinguishing features of this institution, the happy combination of the military system of instruction with the departments of science and of literary culture, and the more ennobling culture of the heart and soul. Nowhere else have we seen this combination so complete and perfect. We cannot speak of it too highly. It is such a system as fits a pupil for life and for death. Under its guidance he is sure to tread wisely the path of duty, virtue, and honor.

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ST. LOUIS LAW SCHOOL. Term opens October 13, 1880. Tuition, \$50 per year. For circulars address HENRY HITCHCOCK, Dean.



## Home and School.

### Calling the Angels In.

We mean to do it. Some day, some day,  
We mean to slacken this fevered rush  
That is wearing our very souls away,  
And grant to our loaded hearts a hush  
That is only enough to let them hear  
The footsteps of angels drawing near.

We mean to do it. Oh, never doubt,  
When the burden of daytime broil is o'er,  
We'll sit and muse while the stars come out,  
As the patriarchs sat at the open door  
Of their tents, with a heavenward gazing eye,  
To watch for the angels passing by.

We see them afar at high noontide,  
When fiercely the world's hot flashings beat;  
Yet never have bidden them turn aside,  
And trayed awhile in converse sweet;  
Nor prayed them to hallow the cheer we spread,  
To drink of our wine and break our bread.

We promised our hearts that when the stress  
Of the life-work reaches the longed-for close,  
When the weight that we groan with hinders  
less,  
We'll loosen our thoughts to such repose  
As banishes care's disturbing din,  
And then—We'll call the angels in.

The day that we dreamed of, comes at length,  
When, tired of every mocking quest,  
And broken in spirit and shorn of strength  
We drop, indeed, at the door of rest,  
And wait and watch as the day wanes on—  
But the angels we meant to call are gone!

—Selected.

### A Member of Christ.

FUNNY JACK.  
[Concluded.]

The summer days had passed on, and nobody noted the change that had come over the boy. In fact there was no one to notice it, for things were worse than ever at home. His father was almost always out; Bill was more wild and reckless; the people in Lexden hinted at dark deeds, which if they were known would bring the lad into grievous trouble.

There were two boys living in the next cottage who were just as bad, if not worse, than Bill. Their mother, a hard working widow, used to earn her bread by going out from morning till night, to pick up whatever odd job she could find, whilst her idle, good for nothing sons altogether refused to get their own living.

Tom and George Stephens were the terror of "Funny Jack's" life; he had an instinctive feeling that they made Bill worse than he would otherwise have been, and he had many a grievance of his own against them; for, notwithstanding their vaunted manliness, they were great cowards, and they showed their cowardice by bullying Jack whenever they got a chance.

One evening they caught him, and threw him into a neighboring pond; and the water was not deep enough to drown him, but he crawled out all covered with mud, and for days his limbs ached, and when Sunday came he could hardly walk to Lexden. There was no one to whom he could tell his troubles. Miss Whitmore only knew that he was one of that "bad lot" on the heath; and although she really liked the boy very much, and felt that she should like to know more of him, yet she had no chance of doing this, for the Vicar had forbidden her to visit either of the cottages on the heath. He had tried it once or twice himself, and only met with insults from the three boys; and he had not even seen Jack, who was so ashamed of his brother that he had hidden behind a hedge.

One morning Miss Whitmore thought that she perceived traces of tears on "Funny Jack's" face, and she called him to her after school was over, and asked him if anything was the matter.

"No, ma'am, nothing," he said getting very red; "at least nothing as can be helped."

She saw that he was pained at the question, and thought perhaps the kindest thing she could do would be to leave him to himself; so she only asked him to come to her whenever he wanted help. He smiled and thanked her, and then, as she turned away he pulled her dress gently, as though he had something to say.

"Well, Jack, what is it?" she asked.

"Please, ma'am, do you mind that Sunday?"

"What Sunday, my boy?"

"The one when you told us all about being Members of Christ, and doing things for Jesus' sake."

"Yes, I remember all about it; you have thought about it since, have you not, Jack?"

"I'm always thinking about it, ma'am; and, please, I want to ask if—if folks treat us badly are we to work for them, and do for them all the same?"

Miss Whitmore laid her hand gently on the boy's shoulder. "All the more I think, Jack, because if we are Members of Christ, and belong to Him, we must do as he did."

"Thank you, ma'am;" and "Funny Jack" hurried off as fast as he could. Truth to tell he was smarting under a great wrong that day. Bill had dealt him a heavy blow on the chest, and he was feeling sick and ill, and his brother had told him to hurry home and get the dinner ready, and brush his clothes; and Jack had run off telling him to do it himself, for he would not do it for him. Then better thoughts came to him, and Miss Whitmore's words completed the victory over himself. "Some day, perhaps, father and Bill will

love me," he used to say to himself; "I can't help it if they don't, so long as I try to be good."

One November night he was walking home from Lexden very late; his father had sent him into the village on an errand, and he was hurrying along as best he could, when suddenly he heard voices on the other side of the bridge. He did not heed them at first, for he was brave as a little lion, but suddenly he heard his brother's name in connection with the young Stephens. "We'll catch them all before morning, that's one good thing; we know now where they go on with their little games; they've shot their last rabbit to night, I'll wager. Remember, Tom, we are to meet in the hollow at two o'clock."

"I'm your man," answered the other. "I won't fail you, never fear."

All Jack's courage vanished now; his limbs trembled so he could hardly walk; and yet he knew that he must hurry home and try and stop his brother and his companions from going to their doom that night.

"Save Bill, if you can, because he is your brother, but the others have done you many an ill turn; don't mind what he comes of them." This was the first thought that came into his mind; and then he thought of that June Sunday; he thought of the poor widow who loved her bad boys so dearly; and he felt that at all risks he must try and save them. He hardly knew, poor lad, what it all meant, except that something bad was going to happen to Bill and to Stephens.

There was not a living creature in either of the cottages on the heath. Jack remembered now that Mrs. Stephens was nursing a sick woman in Lexden; and Bill and the boys were out; what would happen if they did not come home before two o'clock?

He sat on by himself in the darkness all through the long, weary hours. Through the still night air he could hear the clock from the old church-tower sending out its clear, shrill tones—ten, eleven, twelve, one—no Bill, no Tom, no George. What should he do? How could he save them?

He knelt down and said a little prayer; he asked God to take care of him, and of his brother, and of those wild lads; and then he started off again. On and on he walked through the darkness, for the hollow was at least three miles off, and he must be there in time. Within a quarter of a mile of the place he fell over a stone and sprained his foot. For a minute or two he felt hopeless; all was lost, he could not go on. Then he got up, and, notwithstanding all the agony, he hobbled along; but it was slow work now, and the clock struck two before he reached the hollow.

He heard the popping of guns, the sound of voices he knew well; he sprang forward regardless of the pain, and took hold of Tom Stephens' arm.

"The keepers are after you," he said, "you had better run as fast as you can."

As he spoke there was the sound of another shot; Tom's gun had gone off, and "Funny Jack" lay bleeding and senseless upon the ground.

The others took to their heels and ran off as fast as they could; not, to do them justice, knowing the mischief that had been done; but they were too late; one or two of the police had joined the keepers, and the three youths were taken into custody.

"Jack! where is Jack?" said Bill, a spark of brotherly feeling coming into that hard heart of his.

"Who is Jack?" asked the policeman.

"Why my brother, Funny Jack," as they call him. The poor little chap came to give us a hint of what was up, and I'm afraid he'll lose his way."

"Never fear, we'll look for him."

They found him lying on the ground, and thought he was dead. They carried him to Lexden to the police station, and sent for the doctor, who shook his head, and said it was a sad case; and he was moved in the morning to the cottage of an old woman, who was ever ready to help those in need.

There his father came to see him. "He had only heard of the boy's accident by chance as he was going to his work; he had been out all night, and now, in the winter's morning he stood by 'Funny Jack's' bed, a saddened, sobered man."

Miss Whitmore was there, and the Vicar had come in to see the lad; and the wretched father turned to them and asked how it had all happened. They told him the story as far as they knew it; and he knelt down at the boys' bed-side and sobbed as though his heart would break. "You was always doing things for others, Jack," he cried, "you were always helping every one, and we've been bad enough to you; you took after your mother, my lad, you was too good for us."

They got him away at last, and sent him to his work; and when he came back again in the evening, it was to hear that his boy was conscious, and had been asking for him.

I cannot tell you all about the days that followed; days which saw Bill and the Stephens sentenced to three months' imprisonment; days, too, that saw "Funny Jack" come back from death to life.

The poor little fellow suffered a good deal of pain, but he was very good and patient; and the greatest pleasure that came to him, through all those weary days, was when the Vicar or Miss Whitmore sat

down by his side, and told him how he, a little member of Christ's Church, could honor his Master by suffering patiently, because of all the agony Jesus had borne for our sakes.

There was one other great joy that came into "Funny Jack's" life at that time; every evening his father used to pay him a visit, and talk to him of his mother, and of all the great things they would do when Bill came out of prison.

At last that time came. Bill's punishment had done its work, the Chaplain's words had made an impression upon the wild lad's heart; he was very tender and gentle to Jack, and somehow he became a very different boy to what he had been. Jack's prayers for his brother had been answered, although sometimes the old reckless spirit still showed itself. Their father by degrees left off his old bad habits; the cottage on the heath was shut up, and the Jarvis' lived in a tidy little room in Lexden. I don't like to say much about Tom Stephens; he ran away and nearly broke his mother's heart. But George tried to comfort her as best he could; and she loves her son dearly. But George has a rival. Widow Stephens thinks there is no one in all the world like "Funny Jack;" "for," as she said to his father, "he's taught us all to think of others before ourselves; and to love each other better because of the Lord Jesus to Whom we belong, and Who loved us all so well that He died for us."

### The Discussion of the Parish Question.

AN OPEN LETTER.

To the Rt. Rev. Benj. H. Paddock, Bishop of Massachusetts.

MY DEAR BISHOP:—In your late Triennial Charge to the clergy and laity of the Diocese of Massachusetts, you used these words, which, in conversation with me, you have since repeated with the earnestness of unquestionable sincerity: "He will deserve well of this Church, who, whether through his sorrows, his joys, or his visions, shall persuade the American parish to surrender a little of its perilous independence; and who will show us all the more excellent way."

I thank you for these words. I thank you for them in the name of the large number of the presbyters of this Church who feel that they are in a position in which few men of ordinary honesty of purpose and manliness would have knowingly placed themselves. I thank you for them in the name of the spiritual interests of the great body of the Church's laity, which are one with those of their pastors, and which are at present hopelessly subordinated to the arbitrary will and good pleasure of the few to whom the accident of wealth or of local influence gives irresponsible power. I thank you for the witness of your Charge itself to your own conviction of the reality of the dangers which are now pressing upon us, and to the gravity of the consequences to the Church from this "perilous independence," from this "our present grievance," which you so truly and frankly say is "vast and deep."

But, my dear Bishop, is it to be expected that to any one man will be given all of this so greatly needed wisdom from above? Is it not far more probable that it will come to the Church, if at all, slowly, thought by thought, and step by step, out of the multitude of counsel? It so seems to me; and therefore, I have felt that even though I were not prepared to show the Church "the more excellent way" myself, I would nevertheless at least not deserve ill, if I endeavored, in a calm and truth-seeking spirit and in God's fear, to obtain a patient and honest Christian consideration of the subject, and to quicken thought by the utterance of such thoughts as were given me.

The course of this discussion has, however, revealed two evils, graver by far and more deep-seated than any of which mention has yet been made, as the result of the present conditions of our parish system. It has revealed to the whole Church, with sad distinctness, how widely our parish independence and isolation is separating the rank and file of the parish clergy from the practical sympathies of a large part of the popular, prosperous city Rectors, who alone, perhaps, have the power to secure the application of a remedy, even could one be found; and from among whom, for the most part, our Bishops are naturally taken. It has displayed, also, an intolerance of discussion, a readiness to put down criticism by sheer force of influence, instead of answering it with honest argument, which is little to our credit either as Americans or as a Christian Church.

It is, indeed, a matter of thanksgiving that there are so large a number of our clergy who, from whatever cause, have never had occasion to feel the practical evils to which our parish system is at present subject; it speaks well for the traditions of certain parishes and certain dioceses, that there are not a few of our representative laymen, who, personally, have known nothing of them. It were sufficiently hard if their immunity makes them indifferent to what their brother clergy and the great body of the unimportant laity have to bear; it is much worse when they undertake to silence those who speak of what they do know.

But this attempt is futile as it is harmful. Those who would speak may indeed be

warned, as I have been, that they do so at the cost of their own personal interests; and it may indeed be possible to close against them the columns of certain papers. But there are some to whom such warnings only bring new evidence of the necessity of speaking, and whom, therefore, they only make the more resolute. There are many, let us hope, who feel that in the warfare with "sin, the world and the devil," it is as much as a Christian minister can do to attend to his duty, without complicating that endeavor with anxiety for his interests; and the attempt to proscribe free discussion in one quarter will only open new channels of communication with the public.

It has been urged, somewhat magisterially indeed, but I admit, very justly, that this discussion would have been more graciously and far more efficaciously pressed upon the attention of the Church by some one of those clergy whose position and influence are such that their imprimatur is, in itself, a sufficient guarantee of the importance of whatever they may wish to bring before their brethren. How long, then, have the suffering clergy, and the great body of the laity, entrusted to their spiritual care, waited for some one to speak for them from among these natural representatives and spokesmen of their brother presbyters? Have I, in my intemperate haste, forestalled some of these my censors in their generous purpose of pleading for their less independent brethren? If so, I deeply regret it; but deferring to the suggestion that others could more efficaciously discuss the question, I have now stood aside and left the field to them for several months; and I yet wait in vain.

Evidently, it is still necessary that those who do not know the facts from their own experience, personal observation, or special inquiry, should, first of all, be brought, by the multitude and weight of testimony, to realize that they exist none the less. Then, and not till then, will the Church be prepared to seek for the causes of these evils; and when the causes have been sought and found, and when they are recognized as such, then the recognition of the remedy will not be far off. Until that day "the more excellent way," though it were discovered, would be pointed out in vain; and few will be tempted to encounter the positive misrepresentations and the uncharitable imputation of motives which have, thus far, done duty for counter-argument, in so useless an attempt to serve the Church.

I thank you, therefore, especially for the protection which your own painstaking conscientiousness, and your serious tone extends over others of less influential and less independent position in the Church, who have sought, or who may yet seek, to contribute something to this end, and whom some of the more distinguished city clergy of this, as well as of other Dioceses, affect to think deserving only of summary and contemptuous suppression, for presuming to raise such questions or for proposing the cure of evils which do not affect them.

It were desirable, it seems to me, to spare the Church the recital of the facts themselves, and to base all public argument upon generalized statements. For very shame's sake, it is to be hoped that those statements will not be so persistently denied, that it shall become necessary to be more specific. I am by no means the only one who has plenty of facts in his possession, facts, too, gathered from all parts of the Church, and who has patiently studied those facts with thoughts occupied by far more important interests than his own. I am, in consequence, by no means the only one who has much yet to say; but who has no taste for polemics of the sort that seem now to be dominant in the Church.

When the Church's thinkers can be suffered to offer to their brethren such thoughts as they have, to be calmly and fairly considered for what they may be worth; when even to the humblest "country parsons" shall be granted the common right of open, frank and full discussion; then—"whether through their sorrows, their joys or their visions"—the Church will be put in possession of the teachings of experience, and "the more excellent way" will be found at last.

I am, my dear Bishop, respectfully and faithfully, yours,

WM. CHAUNCY LANGDON.

CAMBRIDGE, Aug. 10th, 1880.

### The Selleck School.

To the Editor of the Living Church:

I have been much interested in the recent articles in your columns in regard to Norwalk, Conn., and Selleck School, and they bring to mind a little fact, which has called down many blessings on the honored head of the school. Some years ago one of our Bishops wrote to Mr. S., and told him of a young son of a deceased Priest of the Church, who was anxious to fit himself for business. Almost by the next mail came a letter to the young man, who was an entire stranger to the Principal, offering him a home, the use of all the text books, indeed, every thing necessary for a thorough education, and this as long as he would stay, FREE of charge. The young man has finished his course and is now reaping the harvest of this good, generous deed.

### Mission Work Among the Indians.

CORRESPONDENCE OF THE LIVING CHURCH.

On Wednesday, July 21, Bishop Whipple, accompanied by his brother (the Rev. G. B. Whipple, of the Cathedral at Fairbault), the Rev. Professor Wilson, of the Divinity School, and the Rev. J. A. Gillilan, Superintendent of Indian Missions, started in a wagon from Brainerd, on the Northern Pacific Road, for Leach Lake, lying seventy miles north. Their route lay through a fine pine country, abounding in lakes. They stopped for dinner, the first day, at Gull Lake, where Dr. Breck established his first Indian Mission, nearly thirty years ago. On the morning of the second day, the party reached Leach Lake; and, the following morning, the Bishop consecrated the Church of the Good Shepherd, and confirmed 39 persons, most of whom were Indians. In the afternoon he held a Council with a gathering of wild Indian chiefs, at which they asked for farming implements and more school privileges. One old chief expressed an opinion that they were all fast tending to civilization and Christianity. Later in the day a Children's Service was held in the church, at which all the Indian chiefs were present, and appeared to be much gratified with what they saw and heard. In addition to the white party, there were present and participated in the Services, two Indian clergymen, a priest and a deacon; the Rev. Messrs. Benedict and Charles Wright, the former being of mixed parentage, the latter a full-blooded Indian, and a son of the head chief at White Earth.

On Saturday morning, the Bishop and his party started, by canoe, for Red Lake, a distance of 80 miles, a journey requiring three days for its accomplishment. During Sunday they lay over at Cass Lake, where the Bishop preached to the heathen Indians. In the evening the chiefs assembled in Council, and expressed themselves delighted with what they had heard, asked for a Christian teacher, for a church and a school, for agricultural implements and cattle. They promised that, if the Bishop would send them a clergyman, they would group themselves around him, so as to have it in their power to attend his ministrations regularly.

The party reached Red Lake on Wednesday, before noon. At night, the Bishop preached in the church of St. John's in the Wilderness, and confirmed six Indians. The Revs. Fred. Smith and Mark Hart, both full blooded Indians, and in Deacon's Orders, are in charge at this post.

On the following day, at the church of St. Antipas the Faithful Martyr (distant five miles from the last mission, but situated on the same Lake), the Bishop confirmed four Indians. At this point, two Indian Deacons, the Rev. Mr. Coleman and the Rev. George Smith, are in charge. On Friday, the party once more took to their wagon, and started for Wild Rice River, which they reached on Saturday night. On Sunday morning the Bishop preached, and confirmed eight Indians, of whom one was formerly a very notable warrior, a man whose name was proverbial for his bravery, and for the number of Sioux scalps he had taken, as trophies of his success in battle. Now, stricken down with consumption, he is a humble soldier of the Cross.

On Sunday afternoon the Bishop consecrated the Church of the Holy Spirit, at Pembina, five miles away, and confirmed three Indians. The Rev. George Johnson, deacon in charge here, is a son of the chief and priest of the same name, at White Earth. At this last-named place, the missionary party arrived on the evening of the same day, by the blessing of God, safe and well; though, as might be expected, somewhat way-worn and weary.

The Rev. Wm. Kirkus, Rector of St. Michael and All Angels, Baltimore, writes to the Baltimore Church News as follows:

Do we understand from your article on the Mexican Liturgy that, as a matter of fact, the Church has no complete Liturgy at all up to the present time; and that the Apostolic Succession was given to that Church without any absolute certainty as to what its Liturgy would be?

If this be so—and nothing less can be inferred from Bishop Bedell's letter—it is surely clear that we have given authority to individuals whom we can in no way whatever control, and that we have no guarantee whatever that the doctrine and ritual of the Mexican Church shall be in accord with that of the Protestant Episcopal Church in this country. Is it surprising that "unkind criticisms have found their way into public print," and that as still with very serious anxiety an explanation which must—if it be still possible—be far more satisfactory than Bishop Bedell's letter? A Liturgy and Ritual are of far more importance, even doctrinally, than any Articles of Religion, inasmuch as they are intended for, and are actually used by, every member of the Church, and in the most solemn acts of public worship. To interfere with the ecclesiastical jurisdiction of another Church—even if corrupt—is a very serious matter; but to do this without the most ample guarantee possible is surely little less than an act of schism.

Fancy runs most furiously when a guilty conscience drives it.—Thomas Fuller



Church Calendar.

1880.

- Aug. 1. 10th Sunday after Trinity.
6. Friday. Fast.
8. 11th Sunday after Trinity.
13. Friday. Fast.
15. 12th Sunday after Trinity.
20. Friday. Fast.
22. 13th Sunday after Trinity.
24. St. Bartholomew.
27. Friday. Fast.
29. 14th Sunday after Trinity.

In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. PROVERBS X, 19.

Men think by talking of many things to be refreshed, and yet, when they have done, find that it is nothing, and that they had much better have been alone, or have said nothing.

ARCHBISHOP LEIGHTON.

Calm me, my God, and keep me calm; Let Thine outstretched Wing Be like the shade of Elm's palm Beside her desert spring.

Calm when the great world's news with power My listening spirit stir; Let not the tidings of the hour E'er find too fond an ear.

DR. BONAR.

Saint Bartholomew.

We find but slight mention of this apostle in the New Testament. From the fact that Philip is generally connected with Bartholomew in the first three evangelists, while St. John connects it always with Nathaniel, it is generally thought that Bartholomew and Nathaniel are one.

Northern Dakota.

Correspondence of the Living Church.

BISMARCK, Aug. 6, 1880.

A few years back it was deemed by many a most reckless adventure to attempt to build the Northern Pacific Railroad. Obstacles insurmountable were supposed to confront the undertaking.

gratified, them. It has been the universal verdict of travellers passing from Jamestown, 100 miles east, to Bismarck, that they have seen no such crops of wheat and oats anywhere in their travels as on this west end of the road.

The present edifice was consecrated in 1870. Eastern friends contributed largely to its erection. It is of stone, and is substantial, beautiful and Churchly; the benefit of such buildings has been apparent in the steady growth of this parish for the last ten years.

There is great need of men and means to develop the church in Western Minnesota. The parish and missionary work does not keep pace with the educational for the want of the two helps above mentioned.

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CONDENSED MILK, per can 1.50
VERMONT MAPLE SYRUP, per gal. 1.00
4 LBS. BEST BULK STARBUH 85
5 LBS. CHOICE ROASTED MARIACABO COFFEE, 1.00
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LOBSTERS, per can 16
ONEIDA COMMUNITY CANNED CORN, per can 15
ONEIDA COMMUNITY CANNED TOMATOES, per can 15
A deduction of 50 cts. on Tea to purchasers of 5 lb. lots.
GOOD COOKING RAISINS, per lb. 10
GOOD TABLE RAISINS, per lb. 18
Our Raisins are all new fruit. We don't buy old fruit.
17 BARS "MY OWN SOAP," 1 lb. bars, 1.00
24 BARS EMPIRE SOAP, 1 lb. bars, 1.00
75 LB. BOX MY OWN 4.00
75 LB. BOX (100 cakes) EMPIRE SOAP, 4.00
Just received, some choice bottled CIDER.
FRENCH BLACKING, 18
DURHAM TOBACCO, large, 10
DURHAM TOBACCO, small, 10
5 LBS. BEST JAPAN TEA, 3.50
5 LBS. CHOICE JAPAN TEA, 3.50
5 LBS. CHOICE BLACK TEA, 3.50
5 LBS. GOOD ENGLISH BREAKFAST TEA, 3.50
EVAPORATED DRIED APPLES, 25
EVAPORATED DRIED PEACHES, per lb., 40
CHOICE LAYER FIGS, per lb. 40
ONEIDA COMMUNITY SUCCO-TASH, per can, 20
Our bottled Cider is very nice. We guarantee our Fruit to give satisfaction. On warrant our canna goods. We have some extra choice table Raisins. Goods not as represented money refunded. All goods delivered promptly at 251 Woodward Ave., Cor High St., Detroit, Mich.

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WITHOUT REGARD TO COST.

It will pay you to come from your homes and take advantage of the enormous bargains in SUITS, COATS, PANTS, and VESTS. It would be impossible to give a full price list in this space, but we invite your attention to the following partial

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Table with 4 columns: Item, Price, Item, Price. Includes 50 cent Coats Reduced to 25 cts., \$1.00 Coats Reduced to 50 cts., \$2.00 Coats Reduced to 1.50, \$2.50 Pants Reduced to 1.50, \$4.00 Pants Reduced to 3.00, \$5.00 Pants Reduced to 3.50, \$5.00 Suits Reduced to 3.50, \$8.00 Suits Reduced to 5.00, \$10.00 Suits Reduced to 7.00, \$15.00 Suits Reduced to 10.00, \$2.00 Dusters Reduced to 1.50, \$3.00 Dusters Reduced to 2.00.

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Best Rice in the market, 3 lbs. for 25c. 3 Cakes Sapoto, 25c. Best Muslin Starch, 3 lbs. for 20c. Tomatoes, per can, 10c. Best Baking Powder in market, 30c. Bottle Pepper, 10c. Clothes Pins, per doz. 2c. 2 Boxes Sardines, 25c. 2 Packages Coffee Essence, 5c. Oswego Starch, per package, 8c.

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**Our Baltimore Letter.**

Correspondence of the LIVING CHURCH.  
BALTIMORE, August 13, 1880.

On a recent Sunday I attended Calvary Church, Wilmington, Del., Rev. Geo. W. Du Bois, D. D., Rector. Dr. Du Bois has just completed an extensive scheme of renovation and improvement. He has placed a beautiful and exquisitely chaste simple window in the chancel, just back of the altar—the window is a memorial, and has enlarged the chancel. It is now one of the most beautiful and simple I have ever seen. The Church is supported by voluntary offerings, and the congregation is composed of the laboring class, but Dr. Du Bois, by his own earnest and persevering example of pure, unselfish labors for the Church of Christ, has inspired the people with a like spirit. The result is a steady growth, both in numbers and Church zeal.

At night, Bishop Lee administered the Rite of Confirmation to a class of seven. This is the second class within the year.

The venerable Bishop preached a quiet and soothing sermon, calculated to sink deep into the heart and produce a rich harvest of pure Christian thought, and resolves for a better, truer life.

I lately spent some little time at Cape May. Now that this place is not "the rage," it is a lovely location at which to spend the "hot months." A church has been erected by subscriptions taken up among the "summer boarders."

On my way back to the City of Monuments, I visited Havre de Grace. This is a place of about 3,000 inhabitants. In a former letter I gave a short sketch of it, taken from a private letter. It is all, and more than I then described it. The church is very pretty within. Rev. Dr. Martin has done much for the place during his fourteen years' pastorate. There is one of the most simple and beautiful white marble altars and retabes in this church. It has an approach of three steps, and is surmounted by a handsome cross. The whole is of pure white polished marble. The font is also deserving of mention for its simple beauty.

Emmanuel Church, this city (Rev. A. M. Randolph, D. D., Rector), is closed for a few Sundays, while the Rector is at his country place in Farquar Co., Va., but the congregation attend Christ Church. This is a regular arrangement between the pastors. Either church is large enough to hold the united congregation during the hot season, so that though "Emmanuel Church is closed," yet the congregation is not "scattered" nor are they of necessity without a service. Rev. Dr. R. returns the last of the month.

Rev. Mr. Kemp, of St. Mark's Church, is spending a few weeks at Cape May, where he is having a pleasant rest.

Rev. Dr. Hale, assistant at St. Paul's, has sailed for Europe. He is to read a paper before the next Church Congress in England.

Rev. Dr. Gholson is registered at Cape May. We may with safety, then, pay him a justly merited compliment. St. Bartholomew's is situated on the boundary line between Baltimore city and Baltimore county; it is "away off from everywhere," but by true priestly hard work, Dr. Gholson has established a live and working congregation, and is doing some of the most aggressive and earnest work in the city. His sermons reach the youth of his flock, and the seed sown brings forth fruit. It has fallen to my lot to meet many of his people during my summer perambulations, so I speak with knowledge.

Rev. B. F. Brown, of St. Andrew's, is in Chicago. He purposes to make a tour of the lakes during his absence.

Very interesting Convocational Services were held at Beltsville, Prince George's Co., Md., July 15th and 16th, by the Dean of the Washington Convocation, Rev. Dr. Meyer Lewin, and many of the clergy from the surrounding country. Owing to my absence from the city I am unable to do more than chronicle the fact. The General Convention, and what will be there done, begin to be discussed, but one attaches little importance to opinions expressed with the "silver" in the tube standing 90° in the shade.

As a rule, people are not half as fearful of being a minute behind the starting-time of church or Sunday school services as they are of being too late for a railway train. How a man or woman will fly around to be in season for that next train, when they want to take it! And how leisurely the same person will be in making ready for church.

**The Sunday School.****Teachers' Helps.**

FOURTEENTH SUNDAY AETER TRINITY.  
LESSON, JUDGES IV 1, 8, 23-24.

The Book of Judges is one which affords large study for the Bible student. Many deep questions arise in the consideration of its design and arrangement; its connection with the history of the Israelites, and the date of its composition. For the study of the various narratives in the book, such deep research is not necessary; it will be sufficient for us to conceive of the book as illustrating certain typical periods in the history of the Israelites, from the time of the conquest of Canaan until the era of Samuel.

After the death of Joshua, there seems to have been no prominent ruler of the people, they were truly a theocracy, God was their King. His law their guide, the only power of direction being vested in the High Priest and the local tribal heads or princes. Under his rule they fell into temptation from the idolaters who surrounded them, the law of God was disregarded and a condition of comparative lawlessness ensued, described by the writer of this book thus: "There was no King in Israel and every man did as seemed best in his own eyes."

The consequences of this disintegrated condition is apparent in the oppression of portions of the people by their stronger neighbors—those in the north by the Canaanites, on the south and west by the Philistines, on the east and south by the Moabites and Midianites. At different times during three hundred of years, portions of the people were oppressed by their neighbors, and providentially rescued, through the instrumentality of various deliverers; this is the period of the so called Judges.

Jabin seems to be the dynastic name of the Kings of Hazor, as Pharaoh was of Egypt, and the Caesars of Rome. Two Kings of the name are mentioned, Josh. xi, 1-3, Judges iv, 2. By some they are considered as identical; this is a mere question of chronology and involves no serious issue. Hazor was the principal city of Northern Canaan, destroyed by Joshua, Josh. xi, 2-17; it is mentioned in our lesson, and I Kings, ix, 15; also I Macc. xi, 67. This Jabin is described as a powerful King, v, 3.

Deborah, or "the Bee," a poet and prophetess, was probably a woman of Ephraim, though some suppose her to have belonged to Issachar. The use of the word Lapidoth has given rise to much dispute as to its meaning; the choice seems to rest between the explanation in our version, wife of Lapidoth, and the use of the Rabbis, "a trimmer of lamps." She was not so much a judge as one gifted with prophetic command, and, by virtue of her inspiration, "a mother in Israel." The tyranny of Jabin was most keenly felt by those nearest to his own city, the tribes of Zebulun, Naphtali and Issachar; hence these tribes, with some assistance from Ephraim, Benjamin and Manasseh, endured the brunt of the battle. Through the instrumentality of Deborah, Barak is induced to lead a small army against Jabin. Barak lived in Naphtali, and gathered most of his army from that and the adjoining tribe, Zebulun. In the choice of Mount Tabor as the battle ground, by the inspiration of Deborah, we have an illustration of the Divine use of means approved by human wisdom; the assurance that Sisera shall be drawn to attack Barak in an impregnable position, is proof of Divine interposition.

It seems evident that the message of Deborah was a severe trial to the faith of Barak, not that he doubted the truth of the message, but hesitated concerning success unless assured by the personal presence of the Prophetess. Her presence is promised, but the glory of the deliverance is taken away from Barak.

With ten thousand men, Barak attacked the Canaanitish host, and routed them with great slaughter, pursuing them up to the gates of their cities; Sisera, the Canaanitish commander, fleeing from Barak was slain in the tent of Heber the Remite, by Joel, v, 20; and the victory thus obtained seems to have been worthily followed up, v, 24, until the power of the Canaanitish Kingdom was entirely destroyed, and the design of God in reference to that nation completely fulfilled.

**All Around the World.**

A steamer with 953 Mohammedan pilgrims from Singapore, bound for Jiddah, a town in Arabia, sixty miles from Mecca, foundered at sea on the 10th, all but twenty-one of those on board going down with the ship.—Ayoob Khan, the commander of the Afghan army which defeated Gen. Burroughs' brigade, has been wounded while attempting to separate two factions of his followers, who were quarrelling over the spoils of the British camp.—Favorable reports have been received at Ottawa, Ont., from the Dominion ministers now in London negotiating with capitalists for the completion of the Canada Pacific road.—A frame building with a brick veneering, containing sixty thousand pounds of bran, collapsed at Montreal, on the 10th, burying one man and twelve boys in the ruins. One of the latter was suffocated, and several others severely injured.—A movement is on foot in Rome to hold an international exposition in that city in 1885.—Mrs. John G. Saxe died at Brooklyn N. Y., on July 31, aged 60 years.—The Minnesota commissioner of statistics, Mr. F. S. Christenson, places the acreage in wheat in that state this year at 2,963,325, and estimates the yield at 55,339,850 bushels.—The Presbyterian board of foreign missions pays for its chief secretary \$5,000, the Methodists pay \$4,500, the Congregationalists \$3,500, and the Baptists and Episcopalians each \$3,000.—Col. Grierson reports several engagements with Victoria's Apaches in the vicinity of Snake Springs. He killed four or five savages, and lost one soldier.—Baron Von Probaska, one of the most distinguished of Austrian generals, has been brought to trial for defrauding a French company in concessions of certain lands at San Marino without being able to deliver property.—A dispatch from Candahar, dated the 6th, says: The defensive works are completed. There are provisions in store for thirty-five days, except forage. Gen. Burrows' loss does not exceed one thousand, including four hundred Europeans and twenty-one officers. Wall Shere Ali is in the city with his relations. Ayoob Khan's forces are very large, but undisciplined.—There is an exhibition at Oakland, Cal., a sea-serpent or shark-fighter. It has a head a little larger than a cat's, and its mouth is armed with strong glittering teeth. The body is about six feet long and tapers to an inch in diameter. It was caught outside the Heads.—The botanical depot at Statesville, N. C., is said to be the largest in the world. The firm which controls it has now in stock 1,700 varieties of roots, herbs, bark, seeds, flowers and mosses, and all sorts of plants for herbariums in quantities of from 35,000 pounds of each kind. They pay the collectors, who are mainly Cherokees, either in cash or goods, and last year disposed in this way of \$400,000 worth of merchandise, shipping 1,800,000 pounds of 'yarbs.'

The old building known as Washington's headquarters in Brooklyn, which has been preserved in the back yard of a building on Third street Brooklyn, is fast crumbling into ruins, and if not protected will soon be lost as a relic of the Revolution.—During the last ten years the Treasurer of Georgia has collected \$3,000,000 in cash from the lessees of the State road.—There is serious trouble at Muscogee Creek Nation. Two Creek negro horse-thieves were hanged by the Indians. The negroes retaliated by shooting two of the Creeks. They now bid fair to exterminate one another.—Heavy rains have caused a tremendous rise in Cape Fear river, North Carolina. All lowlands are submerged, and the damage to crops is great.—Ayoob Khan, the victorious Afghan commander, at last accounts, was within one day's march of Candahar, where the British forces were fortifying their position and preparing for a siege. Gen. Roberts' relieving column moved on the 11th.—After twenty-five years of suspended labor, work was resumed on the great Washington monument at the capital, recently. It will take four years to complete the shaft.—John Dickson, believed to be the last representative of the famous "Scots Grays" who charged so gallantly at Waterloo, has just died in England. He was 91 years old, and, to the last day of his life, took a keen and intelligent interest in public affairs.—A negro barber at St. Louis studied law at night for several years, and was finally admitted to the bar. He now works in the shop on Saturdays and Sundays, and practices with considerable success in the Courts on other days.—It is expected that it will take four weeks to reach the bodies of the men entombed in the Hudson river tunnel more than a fortnight ago.—Seven hundred British immigrants passed through Montreal, one day last week, en route to Manitoba.—There is a considerable disparity between the ages of the Baroness Coutts and her lover, but, it is said, that he adores her with such an irresistible passion that he would gladly marry her if she were twice as old, and—twice as rich.—How large a portion of our public domain remains as yet unoccupied may be seen by looking over the annual report of the General Land Office. The United States, according to this, contains 3,580,242 square miles of territory, or, in acres, 2,291,355,408, distributed as follows: The old thir-

teen original colonies contain 318,752 square miles, the twenty-five States subsequently admitted have 1,514,863, and the ten territories, inclusive of the District of Columbia, 1,746,637 square miles, making up the aggregate above stated.—The peach crop in Middle Georgia is an almost total failure.—Advices from New Foundland state that fishermen have forcibly stopped railway surveys because they consider the railroad part of a scheme to get the island into the Canadian Dominion.—There are five old negroes in Atlanta who say they saw George Washington. It begins to look as if Washington never saw a white man.—Patti is at her country house in Wales. Nicolini has been arrested, brought before some Welsh magistrate, and fined for shooting game without a license.—Garfield is said to have the largest head among present Congressmen.—Havana, Cuba, is just now afflicted with two dread diseases—the yellow fever and the small-pox. During the week ending July 31, fifty-one persons died from the former disease, and thirteen from the latter.—The Duchess of Edinburg has just recovered from the measles. They were just like the plebeian kind.—More than one-half the population of Aiken county, S. C., is colored.—Judge Tourgee has nearly finished his new novel, "Bricks with Straw."—There are sixteen colored schools now open in Tensas Parish, La.—"Tom" Hughes' business in this country, on his approaching visit, will be "a special mission connected with a public company."—Sitting Bull's glory has departed. His force has been reduced to eighty warriors.—The July coinage at the Government mints amounted to \$4,276,500.

**An Angel of Mercy.**

One cannot go into the office of the ELECTRO MAGNETIC CO., of 149 Clark St., and see the numerous testimonials they are daily receiving from all parts of the country, without being impressed that their PADS have worked wonders. We gladly give place to the following letters just received by the manager, Mr. J. C. Cushman, Esq.

CORSE, Whitley Co., Ind., Aug. 15, 1880.  
Electro Magnetic Co.

GENTLEMEN,  
I have been a great sufferer for five years last passed, have doctored with different physicians. All of them have pronounced my disease incurable dyspepsia and chronic diarrhoea. Every meal I ate was followed by a very severe spell of vomiting, so severe that many times I vomited pure blood. The vomiting very frequently commenced before I had swallowed half a dozen bites of food. I was giving up in despair, having tried so many eminent physicians, and all of them having pronounced on me the same judgment,—incurable.

In this deplorable condition, I was visited by an Angel of Mercy, your agent of Columbia City, Mrs. Anna Chestnut, induced me to try one of your Electro Magnetic Pads. I had not a spark of faith in it, but thought if it did me no good it was no more than all other remedies I had tried, and thought it could not possibly harm me anyway. I took the Pad, commenced using it according to directions, and there is not language sufficiently strong enough for me to make use of, to express my thankfulness for so great a life preserver. My little family are as thankful as myself, for now I am entirely cured and doing my own work. Remember I wore but one Pad only. It cured me and I will never be without a Pad.

Yours truthfully,  
SARAH J. PALSTON.

COLUMBIA CITY, Indiana, Aug. 9, 1880.  
Electro Magnetic Co., 146 Clark St., Chicago.

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Yours truthfully,  
MRS. MARY S. YOUNG.

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