

# The Living Church.

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

Vol. II. No. 40.

CHICAGO, THURSDAY, AUGUST 5, 1880.

WHOLE No. 92!

## Foreign Letter.

A treaty has at last been made by the Europeans with Morocco, which will give Christian merchants some rights and adequate protection. The fanatical disposition of the people, who are Moslems of the purest water, has, hitherto, made a residence in the Empire anything but agreeable. The celebrated Italian traveler, "De Amicis," who has written a charming book on Morocco, visited the capital, Fez, in the train of the Italian Ambassador. He says that no member of the embassy could go out into the street without soldiers, for the women, even girls of fourteen and fifteen, would fly at them, and claw and strike them, uttering hideous maledictions on the dogs of Christians. If they bought a pot of milk, the moment the pitcher was returned, the milkman dashed it to pieces, so that no true believer might be contaminated by drinking after Christian hordes. All the children pursued their army, everywhere, with the most appalling curses.

The old Jewish law, "an eye for an eye, and a tooth for a tooth," has full sway, at this moment, in the Empire of Morocco. An Englishman, on horseback, happened to push over an old woman and knock out two of her front teeth. He made the most ample apologies, and offered a large sum of money. The old witch, however, could not be appeased, but claimed that she must have two of his front teeth. She appealed to the authorities; they begged the gentlemen to consent, but he did not want to break his set of ivory. Then she appealed to the Sultan, walking a hundred miles to see him; he reasoned, and begged, and offered her a small fortune to give up the thing, but she was implacable. As a last resort, the Sultan sent for the gentleman, and offered him very great commercial advantages, if he would consent to have two back teeth out, and stop the row. He thought the *quid pro quo* sufficient, and the old woman got the teeth, though she grumbled dreadfully because they were back teeth and her own had been front ones.

The German boys are thinner skinned than their American prototypes. One was recently expelled from college, and felt so bad that he committed suicide, leaving the following letter for his astonished parents. "The tortures of Tantalus were as naught in comparison to those I now suffer. In my mind's eye I see you melted to tears and stricken down by the terrible blow I am about to inflict upon you; and yet I cannot do otherwise than execute my resolve. Driven from school, I dare not look you in the face, for I should read my shame in your glances. Deeply beloved parents, be consoled. Look back to the past, and remember how many sleepless nights I have caused you; how many tears I have made you shed. Standing on the brink of the grave, I confess myself to have been unworthy of your love. Nor do I believe that I should ever have become better; no, I should have sunk deeper and deeper, and have laid even heavier burdens of sorrow upon your shoulders. Believe me, it is better thus. Adopt a little boy, call him Arnold, bring him up carefully, so that he may be the staff of your old age. Had I lived, what should I have become? A morally and physically degraded creature, unfit to live upon the face of the earth! Adieu!"

Mrs. Besant, who resides with Mr. Bradlaugh in the capacity of housekeeper, is the wife of an English clergyman. She writes and lectures in so immoral a way that the law has deprived her of all control of her children, and long ago, her husband's self-respect obliged him to separate from her. From this companion, on the old Roman rule, "ex pede Heroulem," Bradlaugh's status can be gauged. We subjoin the bill which has been brought into Parliament to prevent avowed Atheists from sitting there: "Whereas the Christian religion is part and parcel of the laws of this realm, and it is highly derogatory to the dignity and character of the British Parliament, as well as obnoxious to the religious faith of the people, and most detrimental to their best interests, that avowed and proclaimed Atheists be admitted to any share in Imperial legislation: Be it enacted, (1) Any person, who, by deliberate public speaking, or by published writing, shall proclaim and disseminate principles of unbelief in the existence of a Supreme Being, shall be disabled from sitting in Parliament. (2) This act shall come into operation so soon as it shall receive the Royal assent."

The brave and noble looking islanders who occupied New Zealand, Maories, as they are called, are rapidly passing away, in spite of the efforts of the missionaries and the government. The causes given for this national decay are love of drink, bad food and clothing, unwholesome dwellings, neglect of cleanliness, and generally low social habits. In 1861 the Maories were estimated to number 55,336, but since then they have decreased to 43,595, or about 20 per cent. in seventeen years. The natives of Hawaii, however, are showing a still more rapid destruction, for they have decreased from 57,125 in 1866, to 44,088 in 1878, or at the rate of 23 per cent. in twelve years, or 32.4 per cent. for seventeen

years. In their case the mischief is hastened by the prevalence of leprosy. The Registrar-General of New Zealand is not very sanguine as to the recovery of the Maories from their downward career, for, apart from their deficiency in moral qualities necessary to arrest the process of decay, the history of aborigines invariably shows an inability to graft the habits of civilization on native habits and customs.

The Roman Church has won a very substantial victory in the revision of the famous Church law in Prussia, and Bismarck has, to all intents and purposes, been to "Canossa." The charges are as follows, and the whole bill is only in force until 1882: Article No. 1 ordains that a priest can no longer be unfrocked by a decree of the Ecclesiastical Court, but that the above-mentioned Court can only declare a priest incapable of performing Divine service in the limits of the Prussian Monarchy, in which case he will receive no more salary from the State. By Article 2 the Ministry will be empowered to allow that those dioceses from which the Bishops have been expelled, be administered by delegates appointed by the Church authorities who have not taken the oath of allegiance, and who are not necessarily born Germans. Article 3 ordains that the Ministry has to settle whether the administration of the dioceses and of Church funds is to be given into the hands of the State authorities or not. The Ministry will also be empowered to remove such an administration. In Article 4 it is stipulated that the State can recommence payment for Church purposes. Article 5 is very important, as it is there enjoined that a priest, although he has been appointed to a particular parish, can no longer be punished, as formerly, for performing Divine service in another parish which is without a priest. By Article 6 the Home Office is empowered to allow new orders, which have in view the nursing of invalids and the education of children, to be established within the frontiers of the Prussian Monarchy; it ordains, however, that these orders shall be under the direct supervision of the State authorities, and that they can be at any time abolished.

## From New York.

From our New York Correspondent.

The secular press seems determined that the churches shall not be closed during the hot months, without being duly advertised. The Sunday Herald and Times, lately, devoted several columns to the subject, giving the names of the principal churches that were closed, but a somewhat longer list of those which were to remain open. The ostensible reason for this labor was, that they might give to strangers, or even to the people of the city, a guide to the churches; the real reason, we imagine, was that they were glad to do a little preaching themselves. They seem to like to discover any weak place in the armor of a Christian man, and especially of a Christian minister. There is an evident undertone of sneer and sarcasm that runs through their articles, with all their show of candor and respect. And after all, the number of churches closed, many of them for repairs, is very small as compared with those where there is opportunity of worship every Sunday in the year. Many of the ministers, who take a vacation, leave a substitute behind them to fill their places,—in many of the churches the clerical staff is numerous enough to enable each member of it to take a short season of rest. The closed churches, as a rule, are those attended by that portion of our people, who have the means, as well as the inclination, to leave the city before the hot weather sets in, and the minister, if he should attempt to continue the services, would have to preach only to empty pews. Congregations that are near enough often join with others during the summer, and so, out of several remnants, make one good audience. In the smaller parishes, where people have not the means of summer travel, it will be found that the ministers share their fortunes, and remain at home attending to their duties. Trinity Church is never closed itself, nor are any of its chapels; but enough clergy are employed to enable each one to have, in turn, his vacation. What the press says upon this subject is to be taken with many grains of allowance.

A year ago, the community was startled by the death, by violence, of Mrs. Hull, in the upper part of the city. A negro had entered the house for the purpose of robbery, and the attempt at one crime led to another. He was arrested, tried and condemned, and, after the most persistent efforts to save him, has been executed. Morbid philanthropy was aroused in his behalf, and there was an abundance of pity for him, who showed no pity. Appeals were made on account of his color, and it could hardly be realized, that the negroes, in securing their rights, had gained, among them, the right to be hanged for murder. The Governor proved himself stalwart, indeed, and resisted all appeals, passionate and otherwise, and deserves well of the people. We shall all sleep the sounder for knowing that, even in New York, murder can be punished. It is quite startling to wake up in the night and find a strange man standing over you, demanding your

money or your life, and taking the latter at the smallest provocation. In this case, justice has been sure, though not speedy; and there is some talk of getting up a society to arouse sympathy in behalf of murdered people. As it is, all the compassion goes to the criminal, and the crime is unpunished. It has been suggested, that in these attempts to bar justice, the large costs, in case of failure, as in this case, should be made to fall upon the philanthropists, and not upon the State.

We have, from time to time, in our correspondence, spoken of the large increase in the consumption of opium, a more fatal form of intemperance than that which comes from alcoholic liquors. It has crept not only into our cities, but into our villages; and the druggists around you could give, upon the subject, the most appalling testimony. How true it would be, we have had occasion to see with our own eyes. It has permeated all classes, as well in the avenues as in the slums. So great are its ravages, even among the women of the country, that they can no longer be concealed. There has lately been organized a national hospital, on a large scale, for the treatment of intemperance and opium eating in women. Among those interested in it, are the most distinguished men, of all classes, in the country; and among the subscribers to it will be found the names of many of our Bishops. The existence of the plague is thus acknowledged, and means are sought for its check and cure. It is painful to write these things of our countrywomen. Intemperance is bad enough in men, but in our wives and mothers, it is inconceivable degradation. The hospital will be located in Wilton, Conn., and though it will be national in character, means are taken to prevent it from falling under the influence of politicians, who, like the unclean birds of Virgil, defile whatever they touch. Intemperance, when it reaches a certain stage, may be regarded as a form of lunacy, or disease. And the law, with proper restrictions, should give the friends of the victims, authority to confine them in some hospital or asylum, either for life, or until cured. We trust the experiment at Wilton may be an abundant success, and that our women may be restrained from a dreadful vice, if not by their moral sense, and their own consciences, then by the fear of imprisonment and exposure. At one time, in the city of Rome, there was an epidemic of suicide among her matrons. When all other means had failed to put an end to it, it was ordered, that the body of every female suicide should be exposed nude in the market place, where the whole city congregated, and the instinct of modesty was strong enough to prevent future cases of *felo de se*. So, possibly, if our women can be obliged to manifest their habit of intemperance or opium eating, to all the world, as well as to their immediate friends, if those who are already wrecked may not be saved, many a future visitor may be. The experiment is worth trying.

The constant repetition of serious accidents upon our rivers, has served to call attention to the gross neglect of obedience to law, on the part of our steamboats. Nine of the boats, on our most popular passenger routes, were libelled last week. It was found that, not only were they without the certificates, which gave the public assurance that their boilers and machinery were safe, but they were all utterly disregarding the laws, which limited the number of passengers they were entitled to carry. If they were allowed 300 passengers, they would provide nearly life-preservers enough for that number, and then load the boat down with 900. Even the patient public, who are accustomed to the most outrageous impositions in traveling, are beginning to take the alarm, and are offering the only remedy in their power by abstention from travel on them. During the week, and on one of the hot days, we drove down to Coney Island, and were surprised at the comparatively small number of visitors. On enquiry, we were told that the travel by the boats was very much diminished, and there was not a proportionate increase by the railroads; that they could not carry all their own regular passengers and those of the boats. The island is as pleasant as ever, and the breath of fresh air and the bath in the sea, but people are becoming unwilling to offer themselves up as a holocaust, merely to satisfy the greed of gain of the steamboat men. We trust the indignation will last.

We were not as fortunate as we might have been, on our late trip to Rhode Island, but it has not cured our propensity for roaming. In fact, we must roam, if we are expected to find items for the LIVING CHURCH. New York is drained dry, and has been during the hot summer, and our imagination begins to fail in inventing the necessary facts. We have a notion to try Saratoga Springs, and you need not be at all surprised if our next letter is dated thence. We can send you, if nothing else, an analysis of the springs, and tell you what notabilities are there, and possibly may moralize upon the wealth and fashion, who pass the summer hours in that famed watering place. It is too early for the height of the season, but that may the better adapt it to our purpose.

## The Little Church in Alder Gulch.

Correspondence of the LIVING CHURCH.

VIRGINIA CITY, MONTANA, July 16.

My last letter closed with the long stage ride from the Terminus of the Northern Utah, to Virginia City. To say it was a *sore* experience, would be true to the letter, though not to the usual meaning of the phrase. The first twenty-four hours of staging, old travelers say, is the hardest, and after that a man can endure almost any amount of it. Perhaps because the weak ones are all killed off the first day! It amazes me to realize what a terrific journey it was, only a few years ago, from the Union Pacific to this point; yet many a woman of delicate nerves, accustomed to the elegance of an Eastern home, has made the journey with a baby in her arms. I have met with several such, from whom I have heard the story of the "early days," less than ten years ago. Only a few years before, Bishop Tuttle made the whole journey of the plains by stage from Atchison, and landed at Salt Lake, rifle in hand and a revolver in his belt! It was a time when hostile Indians were on the war path, and every passenger was compelled by the company to bear arms. Even now, in Northern Montana, most travelers go armed, and a rifle is conspicuous in every emigrant wagon. But there is little lawlessness, so far as I hear, among the settlers or in the towns. There is gambling in nearly all the saloons, and occasionally a shooting fray, but peaceable travelers are unmolested.

The first Church Service within the Territory of Montana was held in Virginia City, on Christmas Day, 1865, by a lay-reader. In July, 1867, Bishop Tuttle and the Rev. E. N. Goddard, held services in an upper room. The Bishop remained several months in charge of the Mission, (St. Paul's), and a frame church was completed and opened in 1868. The church was, at that time, unpainted, without pews, and with muslin for window lights. On the 28th of June, the Rev. E. N. Goddard was appointed to the charge of the Mission. The first Confirmation in Montana was held here on the 16th of December, 1868, four persons being confirmed. Mr. J. H. Gamble, presented the chancel furniture and Communion Service, and the parsonage partly furnished. In 1871 Mr. Goddard was succeeded by the Rev. H. H. Prout, and in 1874 his son, Rev. E. G. Prout, began his services which have continued to the present time. The number of communicants is now 28. In connection with this work, Mr. Prout has a mission at Madison Valley, about fifteen miles east, holding service there once a month on Sunday. This mission (Trinity) was established in 1876. It is an agricultural region, with good farms and ranches. There are ten communicants. Another mission, St. Luke's, was established a year ago at Sheridan, 20 miles north. To this Mr. Prout gives one Sunday morning service a month, returning for evening service to the home mission at Virginia City.

The town is not now and has not been for some years, what it was in the days of gold excitement, about fifteen years ago. It is estimated that at that time there were, in the city and neighborhood, from ten to fifteen thousand people. Alder Gulch was then the finest gold region of the world, but was worked over in a few years, and is now being worked the second time.

The population has largely decreased, and much business has moved away. There are not now, probably, a thousand people in and around the town. Whether it again becomes an important centre, depends on the course of the railroad just entering the Territory from the South. Some improvements are going on, indicating the confidence of the people in the permanence of the town. But no dependence can be placed on anything in this country, until the railroads have drawn the lines. A wonderful development is in the near future, but just where it will show itself cannot, perhaps, be predicted. As our philosophic driver remarked last night, whirling us through Alder Gulch by starlight: "If our fore sight was as good as our hind sight, we might make some mighty good investments now, in Montana."

It is a pleasure and pride to see the Church marching on with the adventurous progress of our Western Empire. It was a far-sighted provision of the Church to send a Bishop to this wild country in advance of schools and railroads, and it was a blessed Providence that indicated such a choice as Bishop Tuttle. His name is a household word in three territories, each large enough for an empire; and through his untiring energy and the faithful labors of his clergy, the Church leads all other religious bodies, in good works and influence. In Montana, the Presbyterians rank next. The Roman Catholics have not an influence here in proportion to their reputation elsewhere. The Methodists have lost the confidence of a large portion of the communities of the territory, from their notorious mismanagement of their Indian Stewardship. They have been especially unfortunate in their missionaries and agents, and their good name has suffered from the rascalities of bad men.

When it is remembered that the influence and progress of the Church in these regions has been achieved under tremendous disadvantages and only by the most wearisome toil, I am sure that

our Bishop and clergy will receive the appreciation and thanks to which they are entitled. The great mass of the people who come first to a new and wild country, leave their religion, if they ever had any, behind. The conditions of their life are unfavorable to any religious observance. There is no Sunday. Even now, in Virginia City, the banks are open on Sunday. The spirit and example of reckless leaders is contagious. Men are generally young and strong, the majority of them without home influence, success depending upon daring and endurance, rather than on character and principle. It is difficult to gather a congregation even in the towns, and all mission-work is an exploration of a wilderness, among dangerous defiles, over dangerous roads, and by traveling distances that are astonishing to those that live where railroads reach every little business centre. Mr. Prout here, for example, rides 20 miles in a buggy or wagon, for morning service, and returns for another service. The Bishop, in ten years, has traveled 40,000 miles by stage, and this present year will make about 3,000 miles in that way. The physical endurance needed for this is something that commands the admiration even of these western men; yet he must be ready to preach every night, if a place can be found, and start perhaps for the next station at two o'clock in the morning.

A visit to the famous Alder Gulch would be incomplete without a look at the "gold diggings." Compared with former days, it is now very dull in this branch of business, but some gold is taken out all the time. I saw bags of the precious metal at one of the banks, as it came from the mines. It does not take a large pile to make a thousand dollars. At this bank, a year ago, at mid-day, three rough looking fellows came in, apparently to sell some "dust," but instead of drawing gold from their pockets they drew steel. The cashier was alone, and they "had the drop" on him; one watched the door, another held the revolver in painful proximity to the cashier's head, while the third "prospected." Taking all the gold in sight, about \$4,500, they mounted their horses at the door and departed for parts unknown. The alarm spread rapidly, they were pursued by a hundred horsemen, but got away. By sunrise the next morning they had gone a hundred miles, as was afterwards learned. The man that held their horses at the door was caught and is now in the penitentiary. I notice that banks in Montana now have screens over the counter and lock the side door.

I have just been strolling, with Mr. Prout, down the valley, to see the "clearing up" of one of the little mines. They are working over old ground. There is not a foot of it, for miles along the stream, that has not been dug over and washed. Three men work here together; there are larger companies at work in some places, and sometimes a miner works alone. Here, they dig down some distance and drift under, drawing up the gravel and sand with a windlass. They throw into a trough through which the water of the stream is running rapidly; the softer portions are carried away by the water, the stones are picked out by hand, and a heavy black sand settles, with the fine pieces of gold, at the bottom, and is caught in holes called "riffles," which are bored in the false bottom of the trough. The result of the day's work seemed very meagre, as it was collected in a pan, the precious specks of gold shining in the sand, but it was enough to pay fair wages for the work. Of course, gold costs all that it is worth, in labor, else it could not long remain such a steady measure of value. The uncertainty of the yield and the occasional "luck" that falls to the miner, make the pursuit of it very exciting.

We came back to town over the foot-hills, and had a glorious view of the sunset behind the range of the Ruby mountains. They seemed well named, deepening in color from a delicate purple to dark wine color, as the light departed. On all sides the hills sloped away and swelled up the granite peaks where the snow lay in long lines fringing their barren sides. A delicate green clothed the near landscape, without tree or shrub to break its billowy undulations, while farther off and higher, dark pines were scattered on the hill-sides and massed in gloomy belts along the mountain ranges. From the old cemetery on the bleak hill-top we almost leaped into the streets of the queer little town, and after a delightful evening with the Meteor Club, I am ready for a few hours' sleep and the morning stage.

NEBRASKA.—On Saturday evening, July 10, the Bishop of Nebraska laid the Corner Stone of a new church, for St. Mark's Parish, Hastings, Nebraska.

On Sunday, July 11, preached morning and evening in the town of Hastings, and confirmed twelve persons. The Church in this vigorous town has greatly increased under the vigilant and laborious efforts of the Rev. John W. Greenwood. The Church people of Omaha were recently favored with a visit from Rev. Dr. Leffingwell, who made a great impression upon them by his admirable sermon, on Sunday night.

On Sunday, July 18, Bishop Clarkson preached to the officers and soldiers at Fort Omaha. The accomplished Chaplain of this Fort, the Rev. G. A. England (Methodist), is soon to be admitted into the ministry of the Church.



**Church Work Among the Mormons.**

Correspondence of the LIVING CHURCH.

SALT LAKE CITY, July 12, 1880.

In my letter from Ogden, I gave some account of the missions conducted in that region for the last ten years, by the Rev. Mr. Gillogly. I am more and more impressed with the value of that work to the country and to the Church, and I earnestly hope that he may be liberally sustained in it. Here, at Salt Lake City, I find the same kind of work, on a larger scale, under the immediate direction of Bishop Tuttle, and energetically carried on by his assistants. In all our vast missionary fields, at home and abroad, I do not think any work can be found more interesting and encouraging than this. No doubt what we see with our own eyes makes the deepest impression. I would that I could describe this so that all your eastern readers might appreciate it.

When Bishop Tuttle came to the field, twelve years ago, two of our clergy, Messrs. Foote and Haskins, had begun the work among the Mormons. In an old bowling alley they had gathered a few pupils and opened a school, Mr. Haskins being the principal, and Mr. Foote's sister, assistant. This was the beginning of the large school now known as St. Mark's Grammar School. After a few years of growth, a demand for a separate school for girls was met by fitting up the large, airy basement of the new Cathedral, as a school room, by Mr. Haskins. At the present time the two schools number between four and five hundred pupils, and employ eighteen teachers. More than one-half of the teachers have been educated in these schools, and are of Mormon parentage, and more than three-fourths of the pupils are now, or have been, in Mormonism.

The Rev. Mr. Turner succeeded Mr. Haskins, and the Rev. G. D. B. Miller is now the Head Master; the Revs. R. M. Kirby and S. Unsworth, assisting the Bishop in parochial and missionary work, also conduct some of the various classes. Miss J. H. VanRensselaer is Principal of the High School, and Miss Mary E. Seymour, of the Girl's School. Tuition is charged in all cases where parents are able to pay, but a large proportion of the pupils are from poor homes and cannot pay. Scholarships of \$40 a year are the principal sources of revenue. These are paid by individuals and schools at the East, and the Bishop expresses his great gratitude at the continued liberality of the brethren towards this branch of his work. Occasionally a scholarship is discontinued, but God raises up another helper to take the place of the one withdrawn. There is a small deficiency from year to year, which the Bishop manages to meet in some way, but no doubt, with some perplexity. The work in these schools is of such vast importance to the Country and to the Church, that he is ready to make almost any sacrifice to carry it forward. It is the only possible way to reach and influence the Mormons. They will not, so far, inaugurate or suffer to be introduced any system of public schools. Many of the people value education for their children, perhaps, all the more since they have been kept down and oppressed so long for the lack of it themselves. Of course, not all the children who attend St. Mark's Schools become Churchmen. Many of them do, and all of them become so far enlightened as to make good citizens and to escape the bondage of Mormonism. St. Mark's Grammar School has a large and well arranged building, located near the business centre of the city.

The parochial and missionary work at Salt Lake City is scarcely less promising than the School. The Cathedral is a substantial and churchly building, erected at a cost of \$40,000, soon after Bishop Tuttle came here. The greater part of this amount was raised at the East by the Rev. Mr. Foote, in 1869. A lady in Philadelphia, well known for her unceasing liberality, paid off the last four thousand dollars, that it might be consecrated. About \$1,500 came from England, through the influence of Bishop McIlvaine and C. C. Trowbridge, Esq., of Detroit. Of this, the Society for the Promotion of Christian Knowledge contributed one hundred pounds, and the Bishop has the pledge of that Society to pay the same amount to clear off the debt on the School building, as soon as the remainder is paid. The amount of that debt is now \$3,675. The Rev. R. M. Kirby is the Priest in charge of the Cathedral, and, by his earnest self-sacrifice and devoted energy, is a great help to the Bishop and his work in the city.

St. Mark's Cathedral is built of red sandstone, the plan being one of the last works of the Senior Upjohn. The recess chancel is yet to be built, and it is hoped that the gentlemen of the congregation will be able to do this and provide an organ chamber, as soon as the ladies have completed a fund for the purchase of a pipe organ. They have now nearly a thousand dollars, and are very much in earnest to secure the remainder. Some of your readers may be pleased to help the ladies in this, and if so may send contributions to Mrs. J. T. Hamilton. While this and other improvements are primarily

of interest to the Cathedral Congregation, it is of general use to the work of the Church here, in making the services more impressive and attracting intelligent people to the Church, who in turn will become helpers.

In this congregation there are reported 200 communicants; the offerings and contributions for the year have been \$10,082, nearly one-half of which was for the Hospital. There are nearly three hundred pupils in the Sunday School, and 27 teachers. As to its "Cathedral" status, it is simply the Bishop's church.

The Bishop's Chair in St. Mark's, a beautiful carved work in walnut, was the gift of Mr. Horace Moss, of Central New York in memory of a dear son deceased. The stone font was the gift of a lady in Burnt Hills, N. Y., a childless mother, in memory of seven children departed. The altar cloth was from Mrs. Medhurst, of London, the work of her own hands, a beautiful specimen of embroidery, a thank offering for the recovery of her children, who were very ill in Salt Lake City. The Chancel window is very rich in color and design, a memorial of the Rev. Morelle Fowler, who, with wife and three children, on his way to resume work as the Bishop's assistant, perished in the awful railroad disaster on the Hudson River, some years ago. The five were buried together from the church in New London, at the altar of which, ten years before, the parents had been joined in Holy Matrimony. A magnificent altar cross of solid brass, was the gift of a layman in N. Y. City. The solid silver Communion service was also a gift. The bell was from Dr. Mooris' Sunday School, Hampstead, L. I., and the cabinet organ from the Sunday School of St. Thomas' parish, New Haven.

One of the most interesting features of our work in Salt Lake City, to a visitor, is the new and beautiful chapel now building, in one of the pleasantest parts of the town. It is the gift, by legacy, of a Churchwoman who was a teacher in St. Paul's Chapel Sunday School when Bishop Tuttle was the Superintendent. The amount of the legacy is \$10,000 and something more is added by relatives of the deceased. The chapel is of red sandstone, trimmed with light stone, very tasteful and substantial, and will be one of the best churches in all this western country. It is to seat over 300 people; the architect is Lloyd, of Detroit. This mission has been in active work about two years, under the Rev. S. Unsworth, services being held in a private house rented for that purpose. Mr. Unsworth is a native of Utah, educated at Annandale and the General Seminary, a fine scholar, a good writer, and a faithful worker. He is still in Deacon's orders. He goes to Evanston, a long distance on the U. P. Railroad, once in two months, alternating with Mr. Gillogly. The enormous journeys that our missionaries here make, are beyond our conception of the possible, out East.

It seems hardly possible, in one letter to note all the points of interest about this work. One thing more I must mention, and hurry on to my northern pilgrimage in Montana. St. Mark's Hospital was opened in 1872. The Bishop is President of the Trustees, the Rev. R. N. Kirby is Superintendent and Treasurer, Dr. J. F. Hamilton, physician. Its expenses are largely met by a monthly payment from the miners in the mountains around, from whom nearly all the patients come. I saw several there who had been "leaded," poisoned by the lead and arsenic, which have to be extracted from the ore in separating the silver. It makes them dreadfully sick, at times. Others were suffering from various accidents, amputations and painful diseases. This was the first Hospital opened in the Territory, and much credit is due to the Rev. Mr. Kirby for his agency in opening and conducting it. The Roman Catholics now have one, and divide with us the contributions of the miners and the care of them when sick. Our building is a very good one, of brick, pleasantly situated and well furnished. Its efficient matron is Mrs. Prout, widow of one of our faithful missionaries who died last year; one son is now in charge of our work in Virginia City, two others are doing clerical duty elsewhere. The expenses of the Hospital last year were \$15,279, only \$78 of which came from the East.

I am sure that my account is very imperfect and inadequate, but it indicates to some extent, the progress of the Church among the Mormons, during the last dozen years. As to the future, if the Bishop continues to have the co-operation that he has so far received, there can be no danger of decrease in results. With the foundations now laid, every dollar sent out here can be used in current work. But we must not look for speedy and complete overthrow of such a religious and business corporation as the "Church of the Latter Day Saints." As their religious fanaticism burns low, self-interest will stimulate them more and more to keep up their institution, and the people will learn only by degrees that it is the leaders only who are benefitted by it. It is a great power in the territory now, controlling votes, and property, and laws. It appeals to superstition as well as to pocket and pride, and it will die hard. But die it must, as a controlling power, at last. Time will settle both the Mormon and the Indian questions, and we must work on in patience.

**Diocese of Western Michigan.**

Correspondence of the LIVING CHURCH.

BALDWIN, MICH., July 26, '80.

We are here in the "piney woods," on the line of the Flint and Pere Marquette Railroad. The nearest Church clergyman west is Rev. I. B. Prichard, of Ludington, thirty miles away; and I believe the nearest one east of us is eight miles off, in the diocese of Michigan. The Missionary field assigned to me, extends eighty miles along the railroad, and is white for the harvest.

At Baldwin, where I reside, we have a neat and Churchly little chapel, and only about five dollars of debt on the building. Towards its erection, the Hon. H. P. Baldwin gave with his usual liberality. He has also presented us with fifty dollars for our Rectory. We have here a few earnest Church people, the nucleus, I hope, of a strong parish in the future. Our Sunday School is interesting, and slowly increasing. Every Sunday the children are catechised. It is through them we must reach and instruct others. The location of our chapel is very picturesque. Seen from the railroad, the modest church building peers out from the graceful pines, and proclaims the Faith more eloquently than words. It uplifts the only cross, east or west, within many a mile. There are many things we need; a bell, most of all, and enough money to complete our Parsonage. The other improvements must follow as they can, and God brings to our conscientious labors their increase. We have much to contend against. Infidelity, open and proclaimed; ignorance of the One Holy Catholic and Apostolic Church; her rites, ceremonies, discipline, worship, prejudice, and very bitter at that, and all the other drawbacks so usual to the work—poverty being the most serious. Daily I feel as if I were walking in Apostolic days. The scenes of St. Paul's first missionary journey are often recalled.

Besides this point I have Forman, a few miles from here, where the Church and her services have been joyfully welcomed, and the people are forward to show their zeal and interest. Our services are held, at present, in the school house.

At Chase, another of my missions, we have established Church services, on alternate Sundays; and here, too, the people have been glad to welcome the Church. Then, there are points beyond, requiring attention, and such services as a much burdened missionary can give.

One week spent along the line of this railroad would convince any true Churchman of the vast importance of Domestic Missions. There is a great, a glorious work to be done for Holy Church here. A new country just being opened up, people coming in from various States, and yet so few to bring to them the true Church and her teaching. It requires, on the part of the missionary, faith, zeal, patience, perfect health, a constitution of iron, and a system that can stand everything. We need here at Baldwin, as it is our centre of work, pecuniary aid towards completing our building; and at Chase and Forman, Prayer Books, Hymnals, etc. We hope that they of the Faith, who give of their substance unto the Lord, will not forget St. Matthew's, Baldwin.

HORACE GATES, Missionary.

**Diocese of Fond du Lac.**

Correspondence of the LIVING CHURCH.

There are few, if any, States in the Union, that are better worth visiting and exploring, than the State of Wisconsin. Abounding in marvellously beautiful scenery, rich in magnificent timber and in mineral treasures; traversed in every direction by rivers and trout streams, it offers temptations equally to the tourist, the lover of sport, and the intending resident. The whole of the upper portion of Wisconsin constitutes the Diocese of Fond du Lac, presided over by the Rt. Rev. J. H. Hobart Brown. His diocese comprises the enormous extent of 26,000 square miles, and includes a population of about 400,000 souls. It is emphatically a diocese of woods, and lakes, and rivers. A mere cursory glance at a good map of the State will strike one with wonder, in view of the countless lakes, of every size and shape, that abound in its north-western portion. Of trout streams there is no end; and, as may be supposed, they afford plenty of sport to the amateur fisherman. Inasmuch, however, as mosquitos are even more abundant than fish, the intending tourist will do well to select the seasons at which they least do congregate; June, for instance, or after the middle of August.

There is probably no territory on the face of the globe, that can boast of a population so thoroughly cosmopolitan in its character, as this diocese. It is made up of Germans, Bohemians, Belgians, Danes, Swedes, Norwegians, Welsh, Russians, Poles, French, Canadians, and Indians (Chippewas,—of whom there are two distinct Reservations—Menominees, Winnebagoes, and Oneidas). Of the Oneidas, 900 are baptized Christians. There is also a liberal sprinkling of English, Scotch, and Irish; and it is hardly necessary to say, that the irrepressible Yankee asserts everywhere his national right to a share of the fertile soil or the teeming mines and forests. Here are to be found, also, the remnants of two nations of Massachusetts

Indians, or Pequods, namely, the Stockbridges and Brothertowns.

In portions of this region, there exist some most extraordinary superstitions, brought over and still retained by immigrants from some of the countries of Europe; and which manifest themselves in ways that would do credit to the old Salem days. In the localities to which I refer, witchcraft is a part of the accepted faith of the people.

The manner in which this portion of the State is settled, renders missionary work peculiarly difficult, on account of the vast distances that separate the English-speaking settlements from each other; the intervening spaces being settled by people of alien religions and languages. The various nationalities very generally retain their peculiar style of churches, houses, dress, and social customs; so that the country presents a kind of epitome of the Continent of Europe, omitting large towns and cities.

It is worth noting, in connection with what we may term the secular or civil history of this portion of the State, that Green Bay was settled as long ago as 1640; that is, but a few years after Boston.

A few words, before we bring this article to a close, about Bishop Brown's efforts for the development of the Cathedral System. He has the nucleus of such a spiritual enterprise, based, in a large measure, upon primitive precedent; and one can realize this very forcibly, where one sees the good prelate, in his place in the chancel of his own Cathedral, with the emblem of his Office—the pastoral staff—at his left hand, and his small body of cathedral clergy around him. The members, at present, are, of course, few; but it is a beginning, at all events, and a beginning in the right direction. The Rev. Wm. Gardam, from the diocese of Lincoln, Eng., who has come here for the re-establishment of his health, assists in the Cathedral work, and has speedily won the warm esteem of those with whom he has been brought in contact.

There is a parish church in the city, besides Christ Church Cathedral; but, although the older organization of the two, by many years, it is now used mainly as a centre of mission work. The Rev. George B. Eastman, a former rector of this parish, returned, some time since, to the scene of his former labors, in the hope of repairing his shattered health; and we are glad to learn that the quest has not been a vain one.

The Church property here, including church buildings, rectory, school-house, sites, &c., is strictly the property of the diocese. As a part of the cathedral work, there is the beginning of a Church Home, which is not without its tenants. Besides this, a Sustenance Fund for the Clergy of the Diocese has been established, towards which, some time ago, a bequest of \$2,500 was made. Upon the whole, Fond du Lac has a good claim to the title of a "live" diocese, with an energetic Bishop, an earnest and hard-working set of clergy, and a fair proportion of faithful laity, working zealously in concert with their Bishop and respective parish-priests. With such conditions, it is safe to predict a prosperous future for the diocese of Fond du Lac.

semi-episcopal order, under the direction of an Italian organist, nominally belonging to the Holy Roman Church—a fine musician, but not posted in the proprieties of the Church that enjoys his services.

St. Luke's Church, an outgrowth of the old parishes, started several years since the war, has now a wide-awake rector, a building of 300 sittings, and 175 communicants. This is a free church, and filled every Sunday. It will shortly be enlarged. The music is simple, hearty and Churchly, and the responses are full and "audible."

Very rarely does one hear good music in any of the churches in this Diocese. Too little importance is attached to this part of Divine worship, and comparatively little attention is paid to vocal training for Church work.

On the whole, the Church in Virginia is steadily advancing, and if the people were less narrow, more generous, and blessed with a better Diocesan paper (which, by the way, is certainly not the organ of anybody but the editor), and if there were more aggressiveness in its operations, I am sure that our growth in numbers and influence would surprise many who live beyond the borders of this poor old State. Even now, this Diocese is a base of supplies to regions at home and abroad needing clergymen, and not ordaining its own elders to meet demands. TALBOT.

**Our Baltimore Letter.**

Correspondence of the Living Church.

BALTIMORE, July 7, 1880.

It may be of interest to your readers to know something of the several localities to which the LIVING CHURCH has found its way, not as a "transient visitor, but as a regular member of the family." Among the little towns in Maryland, where subscribers live, none have a greater claim to notice than Havre de Grace, Harford Co., Maryland. It is a pretty little town, situated at the mouth of the Susquehanna river. Like all old Maryland towns, it preserves many ways of "ye olden times." Among them is the notion that the Church is the Church for the Aristocrats. The prevailing "ism" is Methodism, indeed it is one of the strongholds of that "ism" in the State, but the Church is holding her own bravely. St. John's Church, Havre de Grace Parish (Rev. H. B. Martin, rector), is a rather plain looking little structure outside, but within, it is truly Churchly in all its appointments. The church has a cozy rectory, and its share of Church land—"the glebe." Mr. Martin is doing a progressive work, the Church is holding her own, and is also pressing onward.

By the by, in my letter a few weeks ago, I said the chapel at Westminster was a plain building, this is a great mistake; it is a BRICK building, with stone window sills, etc. I make this correction out of justice to the ladies who labored so nobly to purchase the land, and to raise the edifice for the glory of God, and his Church.

Bishop Atkinson is now in Baltimore, and is extremely ill. He is with his son.

The Committee on the Bishop's library, have had several meetings; one object was to make a final settlement upon a name for the Library. The Bishop (Whittingham) in his will, leaving the library to the diocese, directed that it be called, "The Steinake Library," not alluding to himself at all. The reason the Bishop made choice of this name was, that Mr. Steinake left him, by will, about \$8,000 (I think), to use as he saw fit. He built the building in which the library is now, but the Committee, as well as every one else, who has any knowledge of the labor which our late Bishop gave to this library, and how he has impressed it with his own individuality, desires his name to appear, in connection with the library. One objection made is that the bequest will be jeopardized if any name, but that mentioned by the will, is adopted; but to my mind, this objection has little weight. There is every probability that the two names will be associated.

The Choral Association of St. John's Church, Waverly, give a concert to-night and to-morrow night, for the benefit of the association. The choir is a band of hard-workers, and merit all the success possible.

Rev. James Bonnar, Rector of All Hallows Parish, South River, Maryland, died June 29th, after a painful illness, of paralysis. Dr. Bonnar was in the 66th year of his age.

"A committee appointed by a number of the Clergy and Laity of the Diocese" of Maryland—have issued, in pamphlet form, a succinct statement of the proceedings of the XCVIth Convention; relating to Rev. Mr. H. B. Smythe, and Mr. Martin. A careful reading of this document will convince the most skeptical that injustice was done to the gentlemen immediately concerned, and to the Congregation, Vestry, and above all the Clergy of Mt. Calvary Church. The reasoning is clear and lucid. But as you will doubtless lay much of the matter before your readers, I will attempt no review of the papers.

In matters of prudence, last thoughts are best; in morality your first thoughts are best.—Robert Hall.

Those who blow the others' strife are apt to have the sparks fly in their own faces.

**The Virginia Letter.**

From our Virginia Correspondent.

NORFOLK, VA., July 30, 1880.

Probably the church-yard of Old St. Paul's is the loveliest spot of the kind in America. In no section of this broad country does the English ivy grow so luxuriantly; and this beautiful vine covers not only the walls of the church, but veils the decay of the old-fashioned tombs, conceals the trees that have lost their leaves and tops, and fringes the top of the brick enclosure. Flower-beds, a fountain, magnolias, three kinds of holly, the copper beech, the spruce, the white pine, and many other fine trees and shrubs grow above the well-shaven English lawn grass, where a weed is not allowed to intrude its presence.

This church was built in 1739. It is cruciform, well ventilated, tastefully frescoed, and furnished with skill and thoughtfulness. In 1865, the congregation had been so depleted, that the present rector, Rev. N. A. Okeson, D. D., found the work of reconstruction almost equal to that of starting a new parish, and that in a building sadly out of repair, and with the remnant of his flock impoverished. Now, this is a strong parish, united, active and liberal, doing much work in a quiet way. In the last three years, the building and grounds have been improved to the extent of \$12,000, and other enterprises, looking to the establishment of the Church, are in contemplation.

It seems strange, however, that no memorial of the Rev. Wm. M. Jackson has been reared in this church. He was the clergyman who gave his life for his people during the pestilence which raged in Norfolk during the summer of 1855.

Christ Church is undergoing extensive repairs. The ugly side galleries have been taken down, and stained glass windows will soon be in position, most of them memorials of departed members of the congregation. This is one of the largest churches in the Diocese. It reports, this year, 470 communicants. You would not enjoy the music, in spite of the melodious voices of the choir. It is of the florid,



Church Calendar.

1880.

Table with 2 columns: Date and Service. Includes entries for Aug. 1, 6, 8, 15, 20, 22, 24, 27, 29.

I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved. I CORINTHIANS XV. 1, 2.

S. CHRYSOSTOM observes that the Apostle does not say, 'The Gospel I said, or taught you; but, "I delivered;" nor does he say, "that I was taught," but, that which "I received," as referring the whole of it to Christ, and signifying that nothing was of man in these doctrines.

The Church's one Foundation Is Jesus Christ her Lord; She is His new creation By water and the Word; From heaven He came and sought her To be His holy Bride; With His own Blood He bought her, And for her life He died.

Forth in Thy Name, O Lord, I go, My daily labor to pursue, These, only These, resolved to know In all I think, or speak, or do.

The task Thy wisdom hath assigned, O let me cheerfully fulfil; In all my works Thy presence find, And prove thy good and perfect will.

Italy—Milan and Genoa.

Correspondence of the LIVING CHURCH. ROME, ITALY, June, 29, 1880.

Our visit to Italy could not have been inaugurated in a pleasanter and more charming manner than by the delightful stay in this city of Milan. There is a wonderful history connected with this magnificent old city, a history full of all the changes and ruin wrought by almost constant war from the time of its subjugation by the Romans...

There were two things we wished particularly to see in Milan—the Cathedral, and the Arcade. Very different indeed they are. One, the perfection of all that is grand and beautiful in church architecture. The other, the most brilliant scene of business, fashion and pleasure.

A Happy Man at Lockport, N. Y.

E. C. Williamson, of this place, is rejoicing over the recovery of his wife, who has been an invalid for the past four years. She has regained her strength, her complexion is vastly improved, and she has walked more in the past month and is stronger and better than she has been in years.

tracery, and stained glass, in whose colors the ruby and dark blue predominates, they shed through the broad aisles and down the marble floor rays of that dim religious light that lends so much to worship.

There are many important objects of interest in the Cathedral. The most interesting is the Vault of San Carlo Borromeo. It is entered by a spacious gallery lined with statues, and by a portal ornamented with beautiful columns. A dungeon, cold and cheerless in the dark, it is transformed by the light of the tapers into a palace of silver, gold and precious stones.

Two other churches we visited at Milan—Sant' Ambrogio and Santa Maria della Grazie. In the former are some frescoes of the twelfth century, and a great many very ancient sepulchral effigies of Bishops and Abbots.

At the Brera we visited the Academy of Arts and Sciences, and for the first time looked upon the work of the old masters. Of course it was only a taste, compared to the great feast we expect to have in the galleries at Rome, Florence, and Dresden.

After leaving Milan we spent one day in Genoa, called "La Sperba." Why it was given this name, we know not, for we failed to see anything particularly beautiful about it, except the gold and silver flagstone work for which this city is so noted.

There were two things we wished particularly to see in Milan—the Cathedral, and the Arcade. Very different indeed they are. One, the perfection of all that is grand and beautiful in church architecture. The other, the most brilliant scene of business, fashion and pleasure.

The irrepresible Mabley comes to the front with a great clearance sale at his Detroit store, at which our readers are offered a chance to "dress up" at half price. Read his advertisement in this issue.

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August 5, 1880.

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To the Clergy, - - - - - 1.50 "

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### The Increase of the Episcopate

Some remarks of our Western correspondent, about the work in one of our great Missionary Districts, suggests to the LIVING CHURCH a few reflections. From these and other descriptions, it is evident that the Church, in those Territories that have had competent and early Episcopal supervision, has established her influence and extended her work in advance of all other religious bodies. She is, to-day, the strongest, most widely known and most highly respected, in our vast frontier.

It is just as evident to those who know the past and present conditions of this pioneer work, that to the energy and influence of the Bishops whom she has sent, the Church, under God, owes a large measure of her success. It is no disparagement to her faithful missionary Priests to say this. The Bishops have done what as Priests they could not have done. They have gone out representing the whole Church, selected with especial reference to the needs of the work, and commanding respect by their very name and office of Bishop. Contrast the progress of the Church under this policy, with her progress, or want of progress, in colonial times, when she had no Bishops. The comparison will not hold, in all respects, but it suffices to confirm our convictions of the wisdom of our present course, the wisdom of sending Apostles to lead the way in missionary work.

What is true of our work in the Territories, is true of our work in the States; partly for the same reason, that it is still largely missionary work, and partly for other reasons which we have not room to discuss now. The record of "small" dioceses sustains us in the assertion that a large increase in our Episcopate would result in a large increase of growth to the Church.

The erection of new dioceses and missionary districts, brings greater burdens, at first, to those who are responsible for them; and this consideration alone, would be enough to prevent their rapid multiplication. But this is not the only hindrance to the increase of the Episcopate among us. There is a feeling that small dioceses mean small Bishops, and that the dignity of the office is in the inverse ratio of its increase in numbers. It is suspected by some of our conservative brethren of the East, that the desire of western Dioceses to multiply; to secure more Episcopal supervision, is due to the promptings of a revolutionary spirit, or to the ambition to gain votes and influence in the General Convention, or is a part of some scheme to push forward and make prominent some particular "school," or party. Ecclesiastical politicians see in this tendency a menace to their "balance of power;" high toned Episcopalians fancy they see in it a fading out of the royal purple, a cheapening of the Episcopal lawn. It would be a sad falling off if Bishops should become common.

The sooner we get rid of this English tradition that the dignity of the Episcopate depends upon its being restricted to the charge of a large number of clergy; and of the American idea, that supervision of many square miles and vast population makes a Bishop important, the better it will be for the Church in this country. We have been dying of dignity long enough. Respectability has reigned over us for a hundred years, while the Methodists and Roman Catholics have gone forward to possess the land. Whatever seemed available for work they have not hesitated to use, while our chief concern seems to have been about dignity and order and Ecclesiastical proprieties. These are all very well, in their way, and not to be despised; but when they stand in the way of something better, when they block the wheels of the chariot and make it to move slowly, they are evidently magnified beyond their due importance and are out of place.

The opposition to "small" dioceses and the increase of the Episcopate, is in part due, no doubt, to other causes; other reasons, at least, are assigned by those who take that ground; but in all discussions, public and private, this feeling finds expression, more or less distinctly, that by such a policy we are going to lower the Episcopal dignity, to cheapen the office. In the last General Convention this sentiment was voiced, and one reverend speaker went so far as to predict that the clergy would be weaklings, who should be gathered in small dioceses under small Bishops; while the past policy of the Church had developed a "robust" clergy!

If the Episcopate is an Ecclesiastical aristocracy, it behooves us to make it very choice by keeping its numbers down to the minimum. If it is, however, the great Apostolic Order of the Church of Christ, we need not, it would seem, be over anxious about its dignity. We should seek Bishops for the sake of the field, and not magnify the field for the glory of the Bishops. It is enough for them to be as the Master, and even he had but twelve to whom he gave commission.

We all agree that a great increase of our Ministry is desirable, and for that we work and pray together. May we not come to agreement about the increase in the highest order, as well as in the two that are derived from it?

### Morally Rotten.

Christians have been denounced as lacking in charity and fairness when they have characterized the liberalistic type of religion as a revolt against high standards of morality, rather than against old forms of doctrine. We think the average Christian instinct has not greatly erred. Sadly numerous have been the individual cases where persons have openly apostatized from the old faith, only after they have proved false to the old law. These facts considered, in connection with the flippancy of moral tone and the readiness of surrender to doubtful practices which characterize the people, falsely called "liberal," seem to justify the current opinion. But we have testimony from a source which cannot be deemed lacking in charity and impartiality. Mr. F. E. Abbot is known as a free religionist of entire candor and honesty, with the courage of his opinions. He formerly resided in Toledo, but has latterly made his home in Boston. A man of some power, he has come to occupy a leading position among those who sympathize with him. The *Independent* calls him "the high priest of American Liberalism." He regards the outlook of his cause as "threatening and black," because "for two years and a half the very worst elements in society (outside of the distinctively criminal classes) have been seizing more and more the control of organized liberal movements, and their ambition is to seize them all at last." The italics are ours, but the words are his, and assuredly they represent a desperate condition of things. Think of a religion which professes to be a better one than the world now enjoys, and which proposes to abolish the one we profess, falling into the hands of the worst people out of prison! Moreover, Mr. Abbot sees no signs of better things. He regards liberalism as now, and likely to remain, in the hands of a party that is, as he declares, "an incarnate moral pestilence." The only ray of light in all this blackness is his trembling hope that some one will, sooner or later, rise in rebellion against the prevalent immoral tone. He says, "there is a thunder storm brewing ahead, unless liberalism is, indeed, the morally rotten and worthless thing that Orthodoxy says it is."

Mr. Abbot's honest outspokenness is admirable, but the storm which he anticipates will scarcely appear. Just one course remains for him. Let him honestly reconsider his opinions in the light of their ethical outcome. The ultimate test of a tree is its fruit. Perhaps the orthodox estimate of liberalism is, after all, more true than uncharitable, more just than cautious. So it would seem, "the high priest of American Liberalism" being the witness.

The catalogue of DeVeaux College, Suspension Bridge, is at hand. An excellent addition this year is a beautiful artotype representation of the building. Rev. Geo. H. Patterson, A. M., the President, is making this well known school more than ever a success.

### Long Rectorships.

It is not our purpose to discuss the question of the very great desirability of long rectorships. *Longum est ita per precepta breve et efficax per exempla.* In the Journal of the Convention of the Diocese of New York, for 1819, the Rev. John Brown is reported as rector of St. George's Church, Newburgh. In the Church Almanac for 1880, he is still reported as rector of that parish. In 1819 it reported 49 communicants. To-day there are in Newburgh two parishes, with an aggregate of 527 communicants. The Rev. Dr. Todd was for thirty or forty years the rector at Stamford, Conn. There are now two parishes in Stamford, and 744 communicants. It is forty years ago, at least, that the Rev. Dr. Shelton went to Buffalo as rector of a small, poor parish. He is rector of the same parish to-day, and there are in Buffalo thirteen parishes and 1863 communicants. For over forty-three years the Rev. Dr. Mead was rector of St. Paul's Church, Norwalk, Conn. There are now two parishes in Norwalk and 596 communicants. For 19 years the Rev. Dr. Montgomery was rector of the Church of the Incarnation, N. Y.; at his death the parish had 400 communicants. For a long time now, the Rev. Dr. S. H. Tyng, Jr., has been rector of the Church of the Holy Trinity, N. Y. His parish has 2,200 communicants. The late lamented Bishop Armitage was the first rector of St. John's Church, Detroit. When made Bishop of Wisconsin, he left a devoted parish of 700 communicants. For twenty years Bishop Welles was rector of Christ Church, Red Wing, Minn. It is a strong parish of over 200 communicants. For years the late Rev. Dr. Cummings lived and labored at Grand Rapids, Mich., as rector of St. Marks Church. Grand Rapids is now a See City, with three parishes and 736 communicants. For nearly thirty years the Rev. Dr. Wilson has been rector of St. Luke's Church, Ypsilanti. It is now a strong parish of about 200 communicants. Years since the Rev. Dr. Knickerbacker went to Minneapolis, when that thriving city was a little town. Ever since he has been rector there of Gethsemane parish. To-day there are in Minneapolis, 7 parishes and 513 communicants. That the exceptional prosperity of these parishes is due to long continued rectorships, rather than to any other one cause, is manifest from the fact that many of the places mentioned, are small and commercially unimportant, such as Red Wing, Minn. Wherever there have been long rectorships, even in very small villages, the growth of the Church has been equally striking. For a long term of years the Rev. Geo. B. Andrews, was rector at Wappinger's Falls, N. Y., where he died a few years ago. The parish there has 428 communicants. At Greene Co., N. Y., a little village of less than 1,500 inhabitants, the late Rev. Dr. Rogers was for thirty years rector. It is a strong parish of 200 communicants.

These instances cited are those which have readily come to mind. What a careful study of statistics would further indicate we cannot say. We have no doubt but it would confirm the inference made. We know of a great number of parishes where the cause of Christ has languished for years. In every instance short rectorships have been the rule. On the other hand we cannot recall a single instance where a parish has not prospered under a long-continued rectorship. Nor has it been our observation that these instances of parochial prosperity have been due chiefly to surpassing ability in rectors, but rather to patient continuance in well-doing on the part of priest and people. Nor have the people in every instance been able to take credit to themselves for a long-continued rectorship. In more than one case have there been those to think of "a change," but the desire of the better sort has prevailed, and the increasing prosperity of their parish has been their ample justification.

We neglected to notice last week the new Diocesan paper of Western Michigan. It is called the *Church Helper*, and justifies its existence by having a great deal of diocesan news.

Our correspondent in Montana signs himself, "Yours, as cool as a cucumber." The figure is a familiar one, but in these parts, at this season, that edible is suggestive of colic rather than coolness.

Now and then some one of our friends of the sectarian ministry cuts himself free from the usual laudation of "our methods," and plainly speaks his mind, and it is to be noticed, by the way, that a few years more or less finds the man, with a clearer vision, rapping at the door of the Church, asking for Deacon's orders. At a recent Raikes Sunday School celebration, at Penzance, England, which had been intended to be a grand affair, Rev. Mr. Sampson, a leading Congregationalist gave the assembly such a dash of cold water that the celebration was almost a failure. He plainly declared his conviction that the majority of the scholars left the Sunday schools without anything like an adequate conception of the Christian religion, and, being in no mood to mince matters, he attributed this to the low estimate put upon definite teaching, the unfaithfulness of parents, and the careless indifference of Sunday-school teachers. Mr. Sampson has not lived without purpose in close proximity to a faith which takes a child at the font and never leaves its watchful care over it, till death has taken it to a land of more perfect training. We shall not be surprised to read soon, in our foreign letter, The Rev. Mr. Sampson, who, etc., etc., has applied for orders in the Church of England.

As a strong contrast to what is frequently printed about the Church of England, we are pleased to find these words in the *Christian at Work*: "Much error exists on the subject of the income of the Church of England. Among the reliable statements of the *Guardian*, London, England, we gather the main facts of the case. The annual revenue is \$20,370,000. This is taxed to the extent of three millions and a half of dollars. The only grants the State ever made to the Church of England was a million sterling in 1818, and a half million sterling in 1825. Not quite two millions sterling, or about ten million dollars, was the income of that Church before the Reformation; and the addition to that, making the total we gave previously, has arisen from the bequests of loving and pious members of its communion. The income of the Bishops and the cathedral establishments involves an outlay of \$1,725,000. The contributions by members of the Church of England, annually, for religious purposes amount to nearly \$35,000,000.

A Methodist parson, Rev. Stanley, "got away" with Bishop Tuttle, as they say out West, during his recent trip in the Missoula Valley. It seems that the Rev. Mr. Stewart, of Missoula, was driving the clerical party (consisting of Bishop Tuttle, Rev. Tillotson and himself) in his own one-horse shay; and while en route met Rev. Stanley driving two horses. The Bishop, who is always ready for a joke, sang out: "I say, Stanley, how is it that you Methodist preachers manage to drive two horses, while we Episcopalians have to put up with one?" "Perhaps you are one-horse preachers," said the ready-witted Stanley, and the procession moved on amid hearty shouts of laughter, in which the Bishop joined.

As illustrating the wild life that a great many ranchmen live, in Montana, Bishop Tuttle tells of one coming on Monday to a frontier where he was staying, for a few days, bringing his family in a rude wagon for many miles, to "hear the Bishop preach." "Glad to see you," said the Bishop, "but it was yesterday I preached," "You don't say! And is it Monday? Well now! I was working all day yesterday, thinking it was Saturday!" The man was not an ignorant man, but had been so long working the same on Sundays as other days, that he had really lost the count, and had no Almanac or paper in the ranch to get his reckoning from.

"Never put off till to-morrow what you can do to-day," said an advising mother to her little son. "Well, then, mamma, let us eat the raspberry pie that is in the cupboard," was the reply.

We trust no reader of the LIVING CHURCH will fail to read the stirring words from Bishop Tuttle's address, at the Montana Convention, published elsewhere. Behold a Bishop who is a Bishop indeed!

A correspondent in Japan writes: "The three Nashotans in Japan are very proud of the LIVING CHURCH and its editor."

### Items.

A new sect has been founded in New Hampshire. It is called the "Angelic Believers." The peculiar belief is that it is possible for angels to visit this world. —We have received the annual catalogue of Lasalle Seminary for young women, Auburndale, New York. Charles C. Bragdon is principal, and is assisted by some twenty-five instructors, in the various departments. It is twenty-six years old. We are glad to see that there is one school where young women can be educated. —The *Advance* asks if it may have a vacation. Why not? It can be spared for one week. There are some papers that could easily be spared for a longer period. —The *Little Episcopalian* thinks it ought not to retain the diminutive title longer. We think so too and congratulate our contemporary on the increase that has enabled it to come to fuller age. The proposed name, *Banner of the Cross* is a great improvement. —A Noble example, well worthy of imitation, is that of Leonard Sprague, of Pontiac, Michigan. He died on the 24th ult., leaving his whole property to his parish church, the poor, and to the various missions of the Church in the Diocese. —In 1853; Dr. Shears established the Suburban Home School, at New Haven, Connecticut. It is a boys' family school, and is one of the few where younger pupils are taken, the intention being to receive only boys from five to eleven years of age. The charges are reasonable, and the school is well recommended. —The *Guardian* has made a discovery. It thinks that "the novelties that disturb our peace" have had their origin in, and been based upon, German Philosophy." The editorial is a thoughtful one but not at all conclusive. —We wish to call attention to the charming story, in the Home and School Department, which we finish this week. It is from C. A. Jones' *Stories on the Catechism*, a book which would be found of great worth in every Sunday-school and parish library. —We protest that we ought not to be misrepresented. Several papers, lately, among others, the *Chicago Sunday Tribune*, have quoted articles from the LIVING CHURCH only in part; we have been made to say in this way what we did not intend. —From Journals of Convention received the past week we take some statistics. Illinois, Priests 52, deacons 5, families 3,462, baptized 82, confirmed 521, communicants 5,851, offerings \$151,969.66. North Carolina, Bishops 2, Priests 53, Deacons 13, families 2,671, confirmations 400, offerings \$57,711.74. Nebraska, Priests 23, Deacons 8, confirmed 136, communicants 1,526, offerings \$44,739.70. Northern Texas, communicants 1,005, offerings \$8,631.97. Pennsylvania, Priests 186, Deacons 12 confirmations 1707, communicants 25,263, offerings \$734,413.04, value of Church property \$6,600,000. —Some of our exchanges are the soul of honor in copying from the LIVING CHURCH. The *Standard of the Cross* and the *Church Messenger* are especially noticeable as always giving credit to whom credit is due. —We see that our old friend of *Christ Church Register*, Dayton, Ohio, is off for a vacation. We wish him a pleasant time.

Now is the time for fond fathers and mothers to decide upon the school campaign for the coming year. What is to be done with son and daughter, is a very important question, and the time for deciding it will soon be gone by. The period of life between fourteen and twenty must be, for most of our boys and girls, the turning point of their career. The influence and education of that period will be felt all through life, and great sacrifice can be afforded to make these the very best possible. The LIVING CHURCH will endeavor to aid parents in selecting schools, by advertising those in which it has confidence. Correspondence is invited by all our advertisers.

Do not ask a Rector to give out unnecessary notices. The columns of the local paper are the suitable place for notices of every secular and ordinary kind.

The sphere of Christian duty is no there nor yonder; but here, just where you are.

Every good deed is a grain of seed for the eternal harvest.



Book Notices.

Historical Illustrations of the Old Testament, by Rev. G. Rawlinson, M. A., Chicago, Henry A. Sumner & Co., \$1.00.

This is a new edition of an interesting work originally published by the London Society for Promoting Christian Knowledge. Few readers are unacquainted with some of the works of Canon Rawlinson, who has proved himself a very prolific, yet none the less careful, writer.

Life and Services of Winfield Scott Hancock, by A. T. Freed. Henry A. Sumner & Co., Chicago.

This is one of Sumner's popular biographical series, and is of especial interest, just at this time, it being the life of one of the Presidential candidates.

Personal.

Rev. Wm. B. Ashley, D. D., has resigned the chaplaincy of Kemper Hall, Kenosha. Dr. Ashley still retains his interest in the school, though he has returned to Milwaukee, Wisconsin.

A sympathy with that which is pure implies a repulsion of that which is impure. Hatred of evil is in proportion to the strength of love for good.

From our New York Correspondent.

The last few days, since the copious rains, has been more comfortable, and there is a slight decrease in the mortality of young children.

Notices.

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.

The artistic skill of Mr. Geissler is shown to good effect in the Hymn Board that he has lately placed in S. Augustine's Chapel, Trinity Parish, N. Y.

They can be read almost equally well from every part of the Church, the peculiar roughness of the surface reflecting the rays in all directions. A feature to be noted is the apparently fixedness of the figures.

When a hymn is used, in whose number are less than three digits, one or two blocks, marked with a small cross, are placed with the number.

Mabley's great clearance sale of summer clothing and hats at a sweeping reduction, began on Monday, July 26th.

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.

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.—A male teacher for a Parish school in a healthy locality. Compensation small; possibilities large. One in Deacon's orders and a musician preferred. Address Rome, care LIVING CHURCH.

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.

To the Editor of the Living Church. Will you please explain how an Art Loan Exhibition is conducted? Give a sort of programme to a set of Church women, needing money so much to keep their Chapel open.

Will some one give the desired information? EDITOR L. C.

Society for the Increase of the Ministry, Formed 1857: Incorporated 1859.

Neither partisan nor sectional in its aims or methods; aids Postulants and Candidates for the Ministry; 450 of its scholars are at present in Orders: 75 in New England, 140 in the Middle States, 71 in the Southern States, 132 in the Western States, 24 in Domestic and 7 in Foreign Missionary jurisdictions; asks general contributions, that its appropriations may also be general.

An Appeal.

To the Editor of the Living Church. Monmouth, Ill., is a flourishing little city on the line of the C. B. & Q. R. R., about 180 miles from Chicago. It is the county seat of Warren county, and contains between five and six thousand inhabitants.

Take a trip to Detroit and buy something at C. R. Mabley's great clearance sale of light-weight clothing and hats at half price.

KOUNTZE BROTHERS, BANKERS, 120 Broadway (Equitable Building), NEW YORK.

LETTERS OF CREDIT AND CIRCULAR NOTES Issued for the use of travelers in all parts of the world.

Bills drawn on the Union Bank of London. Telegraphic transfers made to London and to various places in the United States.

R. GEISSLER, 35 BLEEKER STREET, NEW YORK, Church Furnisher. Memorial Brasses. Wood and Metal Work.

Ecclesiastical Needlework. Orders for Altar Frontals, Superfrontals, Antependiums, Pede Mats, Stoles, Bookmarks, Burses, Veils, etc., carefully executed after reliable English designs.

TOPEKA, KANSAS. FOR GIRLS EXCLUSIVELY. Ten teachers in the family. All branches taught. For Boarding Pupils, from \$25 to \$300 per school year, according to grade.

CARBONATES! To any person sending me by mail ONE DOLLAR to aid in the erection of St. George's Church, Leadville, I will send in return a specimen of Carbonates, from our famous Silver Mines—postage prepaid.

REPAIRS FOR STOVES manufactured at Troy, Albany, Rochester, Cleveland, Cincinnati, and elsewhere, at W. C. METZNER'S, 127 West Randolph St., Chicago, Ill.

AGENTS WANTED FOR RIDPATH'S

History of the United States NEARLY 400,000 COPIES ALREADY SOLD. Endorsed by eminent educators every where as THE BEST. It is the cheapest and most reliable, as well as the most entertaining, History of our country ever published.

Send for Illustrated Circular and terms, to JONES BROS. & CO., 76 and 78 Monroe Street, CHICAGO. EDUCATIONAL.

Brownell Hall, Omaha, Nebraska. Protestant Episcopal Seminary. Seventeenth year begins Sept. 1st, 1880.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880.

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.

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.

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

Racine College, Racine, Wis. Will re-open Thursday, Sept. 9, 1880. The College includes a School of Letters and a Scientific School.

Kemper Hall, Kenosha, Wis. Under the charge of the Sisters of S. Mary, will re-open on Tuesday, Sept. 21st, 1880. (Terms reduced.)

Episcopal High School, Near Alexandria, Virginia. Established 1839. Fits for college or business. The next Session opens September 22, 1880.

College of St. James, Grammar School. Diocesan School of Maryland. Bishop Pinkney Visitor. Re-opens on Wednesday, September 15th.

Church School, New York. MRS. SYLVANUS REED'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Nos. 6 and 8 East 53d-st., New York, reopens Sept. 29.

Union College of Law, CHICAGO, ILL. Fall term begins Sept. 22. For Circulars address HENRY BOOTH, Chicago, Ill.

CHICAGO MEDICAL COLLEGE. The Pioneer in the Graded System, and ALSO in 3 years' course of instruction adopted by American Medical College Association, begins its next Session Sept. 28th.

The Bettie Stuart Institute. A Day and FAMILY BOARDING SCHOOL for Young Ladies and Children. The course is comprehensive. The Languages, Music, Drawing, Painting, Elocution, each is thoroughly taught.

GARNETT'S UNIVERSITY SCHOOL, ELLICOTT CITY, Md.—Principal, JAS. M. GARNETT, M. A., LL. D., late Principal of St. John's College—OPENS SEPT. 15. Address, until Sept. 1, MIDDLEBURG, Va.

Sisters of Bethany. Receives into her family a limited number of girls to be educated. English, Mathematics, and Latin thoroughly taught.

The Divinity School Protestant Episcopal Church in Philadelphia. 36th and Walnut Streets, will re-open on Thursday, September 16th, 1880.

Mrs. J. H. Gilliat, Newport, R. I., educates English, Mathematics, and Latin thoroughly. A foreign lady will reside in the family to teach French and Music.

Trinity School, Tроиц-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.

Church School, Philadelphia, Pa. Young Ladies' Institute, Boarding and Day Pupils. No. 1713 Spruce St. Best advantages in Literature, Languages, Music, &c.



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.

Educational.

The Hannah Moore Academy, The Diocesan School, 15 miles from Baltimore. Accessible from every direction by turnpike and rail.

Starr's Military Institute, Port Chester, West Chester Co., N. Y. Twenty-five miles from New York City by the New Haven Railroad.

Cottage Seminary For Young Ladies, Pottstown, Mont. Co., Pa. The Thirty-first annual session will open on Thursday, the 16th of Sept., 1880.

St. Mary's Hall, Faribault, Minn. Rev. H. B. WHIPPLE, D. D., Rector. Miss S. P. DARLINGTON, Principal.

Keble School, Syracuse, N. Y. BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. 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.

St. Helen's, Brattleboro, Vermont. A Family School. Large and commodious house, finely located, unequalled climate.

St. George's Hall, Near Baltimore, Md. An unsurpassed Boarding School. Reference in New York, Mrs. Admiral D. G. Farragut, who has three nephews at the school.

Brook Hall Female Seminary, Media, Pa. Will open on Wednesday, Sept. 15th. The high reputation of this school will be sustained by increased advantages the coming year.

Siglar's Preparatory School, Newburg, N. Y. Preparation of Boys for Yale, a specialty. Our graduates are taking the highest rank at Yale and elsewhere.

Oconomowoc Seminary, A Boarding School for Girls, at Barudac, Oconomowoc, Wis. Delightful situation. Thorough training and home care.

Lasell Seminary, Auburndale, Mass. (near Boston.) FOR YOUNG WOMEN. A Home School of high grade. C. C. BRADGON, Prin.

Mrs. J. H. Gilliat, Newport, R. I., educates English, Mathematics, and Latin thoroughly. A foreign lady will reside in the family to teach French and Music.

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Church School, Philadelphia, Pa. Young Ladies' Institute, Boarding and Day Pupils. No. 1713 Spruce St.

Educational

The Suburban Home School, New Haven, Conn. Rev. Dr. Shears, Rector, offers the very best advantages to a few young boys.

Christ Church Seminary, Lexington, Ky., Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls.

Charlier Institute, Central Park, New York City. Boarding and Day School for boys and young men from 7 to 20.

Gannett Institute For Young Ladies, Boston. Eighteen Professors and Teachers, besides Lecturers in Instruction, Location, Buildings, Libraries, and General Equipment.

St. Anna's School, Indianapolis, Ind. An improvement. Increased facilities. Terms: Boarding pupils \$275 to \$300.

Episcopal Female Institute, Winchester, Va. Rev. J. C. Wheat, D. D., Principal, assisted by competent and experienced teachers.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FIFTEEN SCHOOLS for the Universities, West Point, Annapolis, &c.

Edgeworth School, No. 59 Franklin St., Baltimore, Md. MRS. H. P. LEFEBVRE, Principal.

St. Agnes School, Albany, New York. The tenth year of this School begins (D. V.) Wednesday, September 17th, 1879.

Kenyon College, Gambier, Ohio. Has graduated many distinguished men. The location is one of rare healthfulness and great beauty.

St. John's School, 21 and 23 W. 32nd St. New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.

St. Mary's School, Knoxville, Ill. Rev. C. W. LAFORTUNE, D. D., Rector. A first-class establishment, healthfully located.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN. Examinations for entrance, Sept. 15th.

HIGHLAND HALL. A Boarding and Day School for young ladies, at Highland Park, Ill., near Chicago.

CHICAGO FEMALE COLLEGE. Morgan Park, near Chicago. Fall term September 7th.

The New England Conservatory is the oldest in the country, and the largest Music School in the world.

ST. LOUIS LAW SCHOOL. Term opens October 13, 1880. Tuition, \$20 per year. No extras.



## Home and School.

### A Plea for the Dumb Animals.

Ye call them dumb, and deem it well,  
How'er their bursting hearts may swell,  
They have no voice their woes to tell,  
As fabulists have dreamed.  
They cannot cry, "O Lord, how long  
Wilt Thou, the patient Judge and strong,  
Behold Thy creatures suffer wrong  
Of those Thy blood redeemed?"

Yet are they silent? need they speech  
His holy sympathies to reach,  
Who by their lips could prophets teach,  
And for their sakes would spare;  
When, wrestling with his own decree,  
To save repentant Nineveh,  
He found, to strengthen mercy's plea,  
"So many cattle" there?

Have they no language? Angels know,  
Who take account of every blow;  
And there are angel hearts below  
On whom the Eternal Dove  
His pentacostal gift hath poured,  
And that forgotten speech restored  
That filled the garden of the Lord  
When Nature's voice was love!

O, blest are they the creatures bless!  
And yet that wealth of tenderness,  
In look, in gesture, in caress,  
By which our hearts they touch,  
Might well the thoughtful spirit grieve,  
Believing—as we must believe—  
How little they from man receive,  
To whom they give so much!

They may be silent, as ye say,  
But woe to them who, day by day,  
Unthinking for what boon they pray,  
Repeat, "Thy kingdom come."  
Who, when before the great white Throne  
They plead that mercy may be shown,  
Find awful voices drown their own—  
The voices of the dumb!

—Good Words!

### A Bath in Great Salt Lake.

Correspondence of the Living Church.

One of the pleasantest excursions I have made this summer was a bathing excursion to the wonderful Lake, high up amid the ranges of the Rocky Mountains, near which the Mormons have built their principal city and erected their Tabernacle. Between the city and the Lake, there is a long stretch of low plain, in places encrusted with salt and alkali, and everywhere dusty and barren, except near the water, where it resembles the salt marshes of our Eastern coast. A narrow gauge railroad mitigates the misery of crossing these dreary flats, and in an hour lands us within sound of the waters that gently break upon a rocky shore. The train was crowded to the full, on the afternoon of my visit, and it was with difficulty that our party found seats in one of the open cars. There we had the full benefit of the dust and smoke, and it was amusing to see the wiping of eyes that continued through most of the journey. The company seemed nearly all affected to tears, by some sad occurrence.

The cars stopped at Black Rock, a bold promontory on the shore, and then there was a scramble for dressing-rooms. The mourners suddenly brightened up, and forgot the cinders in their eyes, exhibiting a fleetness of foot that would have done credit to the aborigines. And the aborigines were there, some Arizona Indians, who were to run races on the morrow. As we saw them, they were in "company" dress, frock coats, felt hats, and all complete. They were really good-looking men, though they had not, it is true, the mild expression of Sunday School graduates. The "lady" of the party, a little squaw, was dressed in a bright blue skirt, reaching nearly to the feet, a bright red woolen shawl (thermometer at nearly 90!), and a man's felt hat. She carried a black silk parasol, closed, and a fan.

The dressing rooms, narrow cells of rough boards, seemed to be all engaged by the more agile portion of the company, before we old ones could reach the scene of action. We finally got places, by some private negotiations at headquarters, and out into the briny deep we pushed. Those of your readers who are accustomed to sea-bathing need not be told how amusing the spectacle is, what transformations are wrought by the bathing costumes, how dignity is dethroned, and beauty is shorn of its decorations, and everybody looks so queer.

The scene here is not, however, so exciting, as in the surf of the ocean. The waves of the lake, on a calm day, are very small, and the effect of the bath is soothing rather than exciting. The water is much heavier and saltier than sea-water, being at least one-fourth salt, which is pretty strong brine. Of course, a body could strangle and drown in it, being foolish and frightened, but it is impossible to sink. It is with difficulty that one can swim even slowly; the water is so heavy it impedes motion, and the feet tend all the

time to get out of the water. It requires some practice to make any progress at all.

Many persons, ladies and children, that could not swim, were floating about, serenely and securely, on their backs, as much at home as the most experienced swimmers. I had the pleasure of making several acquaintances in the water, being introduced and shaking hands "on the wing," as it were. It is needless to say that I could not recognize my new friends afterwards, on land, but we had a good laugh on being introduced over again. There was some weeping in the water, as well as during the journey, for a little splash of hand or foot, would occasionally send a drop of brine into a bather's eyes; the more he rubbed, the worse they were, for of course his fingers were dripping with salt water, and he had nothing dry to bring to his relief.

According to recent surveys of the Great Salt Lake, its greatest length, north and south, is ninety-three miles, while the greatest width is forty-three miles. The present evaporation is about one inch per day, and the influx of water, through the many rivers entering the lake is a little more than the present evaporation. As soon as the snow in the hills gives out, the lake will begin to lower, because of the excess of evaporation over the influx of fresh water.

After the bath we sat down to our lunch under a canopy of boughs, which had been erected on the barren shore, for the accommodation of the bathers; and as the sunset flamed in crimson and gold, beyond the Great Salt Lake, we rushed for the cars, and the cars rushed over the plains, and set us down in the "City of the Saints."

### For the Boys.

It is always pleasant to meet a gentlemanly boy. We met one the other day. He was only a little fellow of seven, but he took off his hat to us like a gentleman, and ran out of his way to open the gate for us. We thought of it more than once that day, and you see we even think it worth putting in print.

Most boys are in too much of a hurry to be polite. They are so busy thinking of what they are doing, or what they mean to do, that they haven't time to give more than a nod to a passer-by. A gentleman is one who thinks of others before himself, and so is always quick to do what he can to show respect and willingness to oblige. This made the little boy we speak of, a gentleman. He thought first of us, and let himself go.

The Duke of Wellington was one of the first gentlemen, as well as generals, of England. He showed it by his respect for others. One Communion Sunday, as he knelt alone by the Chancel rail, an old colored man came forward and knelt beside him. The sexton motioned the old man to leave, but the Duke raised his head and said, firmly, "No, we are all equals here." And side by side the negro and the General received the symbols of their Saviour's love.

It is said that his last words were, "If you please." They were spoken to his servant, who offered to bring him some refreshment. Thus the last words of this true nobleman were words of courtesy to an inferior.

So, boys, don't be ashamed of being polite. If you want to be manly, be gentlemanly.

A few weeks since the Superintendent of one of our large Sunday Schools was called away, and asked a gentleman, a comparatively new comer to the parish, to take charge of the school. This gentleman, before beginning the service, which had been used for several years without change, went into an elaborate explanation of the same, telling the children precisely what they must do and say, and so on, in an affected tone of voice. "Finally," said he, "my dear children, I hope when we come here to say the Lord's Prayer, I hope I shall hear every little voice repeating every word clearly and distinctly." At this point, a small boy, more noted for his brains than his reverence, nudged his neighbor, and whispered, "Regular patent minister, aint he!"

Man is the highest order of being. He has been given the highest order of created capacity. He has been allowed to form the closest and most tender of ties. Life is a web of these holy relationships. From heart to heart runs the silken cord. All through the texture of life love and friendship thread their way, weaving the most beautiful of patterns in the most exquisite of hues.

There are spirits which "walk the earth unseen, both when we wake and when we sleep." The revelations of nature, reason, and religion teach this. Nothing is more pleasing to believe; nothing gives a higher idea of the fatherly care of God than the doctrine of guardian angels.

### The Baptismal Name.

LITTLE NO-NAME.

Concluded.

"All right, I'll do my best, only mind you come. And now, good-bye; I lives in here." And Harry took a key out of his pocket and opened the door of a small, lone house, and banged it violently behind him (quite forgetful, it must be feared, of his mother's headache), as though he dared not trust himself to leave his little companion standing all alone in the cold darkness of the December night.

The poor little maid caught sight of the gleam of light in the narrow passage, and saw the bright fire burning in the grate, through a crack in the window-blind, and longed to follow Harry into his home, longed to sit down and rest, and hear the boy talk in his queer way. She gave a little sigh, and walked slowly on back to the picture-shop to take a last look at the face of the Holy Child, to wonder how He, a Little One like herself, could show her how to get up to the bright blue sky. A man was putting up the shutters, and pushed her away somewhat roughly. She was accustomed to such things, and did not heed them very much; and that night something of a strange new hope had come into her heart. She could not have told you what it was, it was only just a something that had not been there before.

On she trudged; along crowded streets, and lanes, and alleys, taking all kinds of queer short cuts known to but very few people; and at last, just as Big Ben was striking ten o'clock, she reached the barge which it was old Bob's business to take care of every night.

He was there already: an old man with white hair, and a scared, wild look upon his face, which might have frightened some people; but he had never been anything else than tender and gentle to Little No-Name, and a smile came upon his haggard features as she ran up to him and stroked his hand.

"Little No-Name," he said, "you be very late; the bread and cheese has been waiting for you this half-hour; and there's something else besides, guess what."

"Peppermint," answered the child, for she was often required to guess what treat was in store for her, and it was always the same thing; old Bob's ideas of luxury did not soar beyond a halfpenny stick of peppermint.

That night she did not seem eager for her supper. Bob lay down at the bottom of the barge, and she covered him up with a queer, old-fashioned, protecting little air, more as though he were a child, than a man more than seventy years old.

"Bob," she said, "guess where I'm going a Sunday."

"Sunday!" echoed the old man, looking up at the stars. "Sunday, that's the day the bells rings; when I was a little lad we went to Church then."

"No, I ain't sure that it's to Church, but it's to a place where I'll have a name given me, and where they'll pour water on me three times, the strange boy said."

The old man did not seem to heed her words, he closed his eyes as though he were going to sleep; and Little No-Name sat beside him and munched her bread and cheese, and then took a bite of peppermint, "to keep the cold out," as she said to herself; suddenly she started, for old Bob was talking in his sleep. "Who gave you that name?" "My Godfathers and Godmother in my Baptism."

"Bob, Bob," cried the child. "them is the words as the boy said; tell me what they mean."

The old man looked up into her face with an expression in his wandering eyes that the child had never seen there before. "Mother used to teach it me when I was a little chap at home, when we used to walk through the fields a Sundays to go to Church. She told me that I should keep the promises I made then, but I didn't heed her words, Little No-Name, and I've been a naughty boy. Do you think God will forgive me?"

She could not answer what she did not understand, poor child; and before she could confess her ignorance, Bob was asleep again, and she lay at his feet, and crouched under a very tiny bit of the old worn blanket, listening to the music of the Christmas bells, thinking of the picture in the shop, and of the home beyond the sky, of which Harry Taylor had spoken.

"Three more days and then Sunday will come," were her last waking thoughts, and she closed her eyes and slept soundly, until those same joyous chimes ushered in the glad Christmas morning; and on that day, as on other days, she wandered hither and thither, only coming back a little earlier in the evening for the piece of plum-pudding which Bob had promised to bring home for her.

Sunday came at last; and two hours before the time appointed, the queerest-looking little object you ever saw stood at the corner of Blackberry Lane. The child had washed her face, and put her head into the water, too; the long, lank tresses hung over her eyes, and at the back of her head, tied on with an old scarlet handkerchief, was Bob's well-worn wide-awake. Her frock was, if possible, a little more dirty and ragged than that first evening when we made her acquaintance on Westminster Bridge, and her poor little feet you could

see in the daylight were covered with blisters and chilblains.

She waited on patiently enough, for she had a feeling that Harry would not fail her. She saw him coming at last, looking very spruce and clean in his Sunday suit, and she ran forward to meet him.

He started at the sight of the odd-looking little figure, and the color rushed to his face. "I say," he said, "why did you put on that hat?"

"You told me to," was the answer.

"Yes, a hat, but not that thing."

The tears started into Little No-Name's eyes. The boy saw them, and was ashamed of himself. "Never mind," he said, "I've got something here that will make you look quite smart; come along into this porch." He took from a paper parcel he was hiding under his jacket a dark frock, and held it up admiringly. "Mother let me have it, it's too short for Matty, but will hide the top part of that old thing."

She let him put it on, and stood quite quietly during the operation of getting it to meet, which was rather a difficult one, and she laughed almost as merrily as he did, when at last she stood arrayed in Matty's cast-off garment, beneath which her own rags were terribly conspicuous.

"Now, then, come along," he said, rather dreading, it must be confessed, the effect Little No-Name might produce upon the Sunday-school children.

He was relieved to find his own teacher standing near the door of the large room.

"Well, Harry, my boy, who have we here?"

"If you please, ma'am, it's a little girl as I met on the bridge; she've got no name, and they calls her Little No-Name, so I've brought her to you."

"Very well, I will talk to her after service. Sit down here, my child."

The poor little thing sat down upon a form all by herself. There was a hum of many voices, the children all seemed eager and happy; a bell rang, they all knelt down, and then two and two they marched out into the street, the girls first, the boys afterwards. Little No-Name feared for a moment that she was going to be left all alone.

"Will you come with me, my child, we are going to Church?" and Harry's teacher held out her hand to the child.

Little No-Name did not answer, but she caught hold of the kindly hand, and walked timidly by the lady's side; and in a few minutes, for the first time in all her life, she was in God's own house.

Again the children knelt, and our little friend knelt also; then they sang one or two hymns. Little No-Name liked it all very much, liked it without in the least bit understanding what it meant; but there were beautiful flowers upon the Altar and round the Font, and the candles and the gas were lighted, and she wondered whether it was as beautiful as this up beyond the sky. A few minutes more, and a gentleman in white, as the child afterwards expressed it to old Bob, walked down amongst the children, holding in his hand a picture, that same picture she and Harry had seen in the shop window. In very simple words—so simple that even Little No-Name understood all that he said—he told them what that picture meant; told them of the Holy Child Jesus coming from His own bright Home to be born in the cold manger, and to feel cold, and hungry, and sorrowful, so that he might help every one to bear the pain God sent them.

The service was over. Harry Taylor had gone home; his teacher and Little No-Name were alone in the school-room. The child told her story as she had told it to the boy that night upon the bridge. The lady listened, and spoke loving, gentle words to the lonely little one. I cannot in this short story tell you all she said to her, but she tried to make her understand that she had a Father in Heaven, and that Jesus came at Christmas-time to teach her to be good, to die for her, so that He might take her some day to live with Him.

She bade her come to her at the Mission House every evening during that week, and she would tell her some things; that she must learn before she was baptized.

"Then I can't take my name away to-day," said the poor little girl regretfully.

"Not to-day, my child, but very soon, I hope." Yes, very soon the lady felt it must be, for she noticed what Harry had not noticed, what poor old Bob had never heeded, that the little girl had a sharp, hollow-sounding cough, and that her poor little bones were coming through her flesh.

A fortnight passed away; and every evening for an hour, Little No-Name sat by the fire in the Mission Room with Harry's teacher, learning her lessons about God, and about Jesus; beginning to understand how great a thing that which was going to happen to her, when in Holy Baptism she would be made God's own child, and receive the gift of the Holy Spirit to help her to keep her Baptismal vow. She still longed to have a name; but she understood now that the Sacrament of Baptism would be just as holy and sacred although no name were given; only her kind teacher told her that every time she heard her name called, it must remind her of all she had promised to give up and to do for Jesus' sake.

Another week, and then there came a Sunday in January when Harry Taylor was

very happy, for his baby brother was to be baptized on that afternoon; and little friendless, homeless No-Name was to find a Father in Heaven, a home in God's Church.

She stood at the Font in her white dress, and a veil over her head, looking strangely unlike the little ragged girl who was on Westminster Bridge on Christmas Eve. Harry's father was one of her sponsors, and the kind teacher and a Sister of Mercy were the others; and the child seemed to understand the service as it went on. And when the words were spoken, Mary, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost, and the water was poured upon her head three times, she lifted her little thin face and looked up into the vaulted roof of the Church, as if she were seeking to penetrate far, far beyond it; for little Mary knew that a greater blessing than her Christian name had been granted her; she knew that she was a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.

When the holy service was over, she went up to a chair where poor old Bob sat, and kissed him lovingly.

"Mary," he said, "little Mary, that was my mother's name."

The old man and the child had tea at the Mission House that night; and Harry, and his father and mother, and baby Tom, were there also. Mary was very quiet and very happy; for it was settled that she was to stay at the Mission House for a time, until some other place could be found for her; only when the time came for Bob to go home alone, he cried like a child, and begged the little girl to go with him only for this once. And she pleaded for it also; and so they let her go, and told her to come early the next morning.

"Mary, Mary," said old Bob, as Big Ben tolled out the hour of midnight, "Mary, Mary, I'm glad I went to Church to-day, 'twas like home; and I'll be a good boy now, as mother wished me to be." When Mary awoke in the morning, old Bob was lying with closed eyes at the bottom of the barge; and there was a look of rest upon the worn face which the child had never seen there before.

She knew that he was dead; she had seen death before, when sometimes a dead body was brought to the shore. She was not frightened; she wondered whether the poor old man had gone to the mother of whom he had so often spoken lately. When the bargemen came to their work, they found her sitting sobbing by Bob's side; they lifted her up gently and tenderly; and one of them got her some hot coffee, and tried to make her eat. But she only turned away and shivered, and said she must go back to the Mission House, because she had promised. So they let her go; and by the time she reached Blackberry Lane she could hardly stand. The good Sister saw that the child was very ill, that she needed more nursing than could be given in that busy house. She took her to the hospital for sick children, and left her lying in a bright, cheerful ward, looking at the pictures on the walls, and wondering at all the pretty things she saw around her. She lay there a great many days, always patient and gentle, and very grateful to those who waited upon her. She did not speak very much; her greatest delight was when the Sister from the Mission House, or her teacher, or Harry, came to visit her.

I think she loved Harry better than any of them. "For 'twas you taught me first, about Jesus," she said to the boy one day, "and 'twas you brought me to Church to be made God's own child; and now, perhaps before long, He'll send His Angel to say 'I want little Mary'; and then I shall be happier even than I am here. I was naughty the other day, Harry; I screamed because the pain was so bad, and then I minded what the lady—I mean our teacher—said about being patient; and nurse just said, 'Mary,' and don't you see, just because of my name, and when it was given me, I knowed I ought to try and bear the pain; and I said, 'Our Father,' and it seemed to help me."

That night God's Angel came to the ward, and called little Mary home. Surely the child had learned the lesson we ought to remember each time we hear our Christian name; the lesson that, when it was given us in our Baptism, we promised to lead good and holy lives, and to bear all things patiently, because of our Father's great love for us, in sending His Son to die for our sins.

WINKING PHOTOGRAPHS.—The last new link in photography surpasses the ingenuity of the man who invented the spirit photographs, and suggests how handy it would have been had that crafty person added this to his devices. A Frenchman takes one negative of a sitter with open eyes. Then he makes the sitter shut his eyes and remain in exactly the same position while another negative is taken. The two negatives are printed on the same paper, one on each side, exactly coinciding. When this double-faced picture is held in proper position before a lamp, and the lamp is rapidly moved, or caused to flicker, the curious effect is produced of long continued winking. It is not claimed that a person looks more beautiful when he keeps winking, but it cannot be denied that it gives one a very interesting appearance.



All Around the World.

The yellow-fever scare at New Orleans proves to be without foundation.—The excess of American exports over imports, for the year ending June 30, was \$167,908,359.—This country is not alone in its pleasure-boat disasters. An excursion boat capsized on Lake Brieng, Switzerland, on the 26th ult. Sixteen persons were drowned. On the 25th a small boat was run down on the Thames, and four persons were drowned.—Wheat shipments at Montreal are becoming very large; for the week ending July 17, one million bushels were exported.—Empress Eugenie has returned from her melancholy trip to Africa, and is now at Plymouth, England.—There has been a great increase of Bible sales in Turkey; in 1879, they amounted to over 60,000.—San Francisco's population is 233,066, including 20,549 Chinese.—The French Chamber of Deputies have voted \$1,800,000 for a railroad in the desert of Sahara.—Mr. Cross, the husband of George Eliot, is reported sick with typhoid fever, at Venice.—The issues of postage stamps, stamped envelopes, and postal-cards, during the fiscal year ended July 1, foot up \$31,932,519, an increase of nearly \$3,500,000 over the total of the preceding fiscal year, or 12.2-10 per cent. This percentage is about double the average rate of increase during the previous five years.—A drunken driver tipped over a load of Michigan excursionists, while on the way down Mt. Washington, last week, fatally injuring himself and several others.—An Illinois woman wrote to Mayor Prince, of Boston, Mass., to get her a small piece of silk to match a dress she has, inclosing a sample, and urging his honor, "Please do look well in all the stores."—Tom Taylor, editor of London Punch since 1874, and the author of several popular dramas, has just died, at the age of 65.—The Delaware peach crop is estimated at about 4,000,000 baskets.—Officers of the American vessels, fired on in Cuban waters, deny the statement of Spanish authorities that they were within three miles of the Cuban coast when overhauled.—The Mormon Fourth of July was celebrated at Salt Lake, on the 24th, with great enthusiasm. There was a procession two miles in length, and later in the day thirteen thousand people gathered in the Tabernacle, where there were speeches, songs, and other exercises. No Gentiles participated in the festivities, although the day was kept as a holiday by all.—There have been heavy rains, lately, in New Mexico, doing some damage to property, and proving of great benefit to crops and grass.—Two companies are making an effort to settle the province of Quebec with English farmers. The French Canadians oppose the scheme, fearing the loss of their political supremacy.—In the International rifle-match at Wimbledon, on the 24th ult., the Americans were defeated by the English team by a total score of 1,647 to 1,568. A quarrel between Brown and Farrow, of the Americans, led to the retirement of the latter and the demoralization of the remainder.—Milwaukee's Industrial Exposition Association has accepted plans for a building which is to cost \$200,000.—The total reduction of the public debt of the United States, from August 31, 1865, to July 1, 1880, was \$837,104,823.—The Russian government has again prohibited the press from publishing information about the armament against China.—A large portion of Empire City, Oregon, has been destroyed by fire.—General Hancock is reported to be a rich man. Besides all his other property in Missouri, he has some excellent coal mines, which he refuses to sell, and does not at present care to open.—Earthquakes have ruined every public building in Manila, near Madrid, Spain, and the inhabitants are encamped outside the city, where there are no houses to fall on them.—A recent census of New Zealand has revealed the fact that the Maories are rapidly decreasing, and it is quite possible that a generation or so may find them exterminated altogether. The cause given for this national decay are love of drink, bad food and clothing, unwholesome dwellings, neglect of cleanliness, and generally low social habits. In 1861 the Maories were estimated to number 55,336, but since then they have decreased to 43,595, or about 20 per cent. in fifteen years.—Gambetta is said to be greatly annoyed by the escapades of a man, who so closely resembles him, that he is in daily fear of having set down to his account, exploits which would not be in the least creditable to the president of the chamber of deputies.—Some little girls in a Brooklyn Sunday School were studying the history of David, the passage for the day being that which describes the shepherd boy's victory over Goliath. The teacher asked the question, "Now, can any of you little girls tell me who killed the giant?" Quick as thought, one of the smallest responded, "Jack."—Edison has given up his effort to devise an electric light, and is now at work upon a noiseless, smokeless and dustless electric locomotive.—Minneapolis, Minn., has the largest and finest flouring mill in the world, in the new Washburn—a mill rebuilt on the ruins of the mill destroyed by explosion two years ago. It is fitted with the best machinery, and is capable of turning out 3,000 barrels of flour every 24 hours.

The Sunday School.

Teachers' Helps.

ELEVENTH SUNDAY AFTER TRINITY. LESSON, JOSHUA XXIV:14-15, 21-29.

V. 14. To fear the Lord, is not to conceive of Him with a slavish dread; this is only possible, where there is knowledge of His power and willingness only to do hurt; or else an entire ignorance of His character. In the revelation, which God made of Himself, as the God of Abraham, Isaac, and Jacob, and as the Covenant-keeping God; able, willing, and desiring to do good—this thoroughly heathen conception of Deity is precluded. To fear, is to stand in awe, to entertain the thought of the person and existence of God, with reverence, honor, and submission, as due from man to that which God is.

It is the reverence of the mortal to the immortal, of the dependent to the Self-Existent, of the creature to the Creator, of the weak to the All-Powerful, of the preserved to the Preserver. True Godly fear, is the recognition by man of the Power, Holiness and Mercy of God. "Sincerity and truth." These words, in common use, have almost the same meaning. The sense of the passage is found in the fact that, we may serve God sincerely, yet without truth, i. e., without right notions of God and of His revelation; or we may serve Him in Truth, i. e., with a knowledge of His person and revelation, yet without sincerity. To serve God in sincerity and truth, necessitates an acceptance of the truths of Revelation, and, also, an honest and sincere service of the mind.

The Gods of your fathers upon the other side of the flood, has reference to the religion of the ancestors of Abraham, who lived in Chaldea or Mesopotamia, on the other or eastern side of the Euphrates river. They were idolaters, and from them Abraham was called, by direct revelation, to serve the living and true God; the gods of Egypt would mean the whole system of idolatrous worship, which was peculiar to Egypt. The religion of Egypt was manifested in animal types, especially the ox, evidences of which we find in the calf worship of Israel, under Aaron and Jeroboam. The religion of the Amorites, and other inhabitants of Canaan, was the worship of the powers of nature, manifested in the worship of the Sun-God Bel, or the moon Astarte. This latter worship was specially impure and degraded.

V. 21. "Nay, but we will serve the Lord." This is only to be understood by reference to verse 19, "Ye cannot serve the Lord," where we understand the thought to be—God is a jealous God, who will not accept a divided service; allegiance to any other God is a sin and transgression against Him, which He will assuredly punish; therefore, ye cannot serve Him and have other Gods also. The reply of the people is a rejection of other Gods: We will serve the Lord. Hence the words of Joshua.

V. 22. You have chosen, by a specific and deliberate act to serve Jehovah. The witness of your integrity is the putting away of every sign of your former idolatry; this is to serve God in truth, or the true God. To incline your hearts to the Lord God of Israel, is to evidence sincerity. Duty to God changes not. It is to believe in Him, to fear Him, to love—to love, obey, and serve, in sincerity, with the heart or affection, with the mind or intellect, with the soul or spiritual faculties, in sincerity, without self-deception.

V. 25. The setting of the agreement, as a statute and ordinance, made this a fundamental law of the nation, and we notice that it was instituted, not only by imposition or command of God, but also by the suffrage of the people.

The setting up of pillars as witnesses or memorials, is of very ancient date, and universal in practice.

After this very solemn declaration of allegiance to God, Joshua let the people depart. It must have been a very solemn occasion, when this nation, reared under the shadow of the Tabernacle and the Shechinah, as one family and congregation, began to take its departure, each family to its own inheritance, to pass out from the protection afforded by the daily sight of the Tabernacle, and the smoke of its daily sacrifice, into the midst of unknown dangers—to walk by faith; to conquer their inheritance in solitariness by faith in the ever present Jehovah, whose visible manifestation was in Shiloh.

And this, in contrast with the peaceful end of their leader, who, having finished the work to which he was called, now enters upon his well earned rest. The Christian life is here set before us. Our covenant blessings, and our personal responsibility; the life of probation and trial, and the rest that remaineth to the people of God.

Around the World.

A fame that is world-wide and acquired in the short space of a few years, must have true merit for its support. Dr. Pierce's Family Medicines have gained such fame, and the foreign orders for his Golden Medical Discovery—the greatest blood-purifier of the age, for his pleasant purgative Pellets (little sugar-coated pills), his Favorite Prescription—woman's best friend—and other remedies, became so great, that a branch of the World's Dispensary has been established in London, England, for their manufacture. From this depot they are shipped to every part of Europe, and to the East Indies, China, Japan, and other countries. Their sale, in both North and South America, is perfectly enormous, and increases yearly. World's Dispensary Medical Association, Proprietors, Buffalo N. Y., and Great Russell Street Buildings, London, Eng.

ROYAL CENTRE, Cass Co., Ind., Feb. 28, 79. DR. R. V. PIERCE: Dear Sir—I take pleasure in writing my testimony with others in regard to your valuable medicine. For a long time I have suffered from disease of the lungs, and until I used your Discovery, found nothing that did me any good. Thanks to it, I am relieved, and recommend it to all. Yours truly, MARY KENNEL.

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- BEST FAMILY FLOUR, per bbl. \$6.50. CONDENSED MILK, per can, 15c. VERMONT MAPLE SYRUP, per gal., 25c. 4 LBS. BEST HULK STARBUH, 90c. 5 LBS. CHOICE ROASTED RIO COFFEE, 90c. 5 LBS. CHOICE ROASTED MARICABO COFFEE, 1.20. SALMON, per can, 15c. LORSTERS, per can, 15c. ONEIDA COMMUNITY CANNED CORN, per can, 15c. ONEIDA COMMUNITY CANNED TOMATOES, 15c. A deduction of 5c a lb. on Tea to purchasers of 5 lb. lots. GOOD COOKING RAISINS, per lb., 10c. GOOD TABLE RAISINS, per lb., 10c. 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. 70 LB. BOX MY OWN, 4.00. 75 LB. BOX EMPIRE SOAP, 4.75. Just received, some choice boiled CIDER. FRENCH BLACKING, .18. DURHAM TOBACCO, large, .10. DURHAM TOBACCO, 25c. BEST YOUNG HY-SON TEA, per lb., 75c. 5 LBS. BEST YOUNG HYSON TEA, 3.50. BEST BLACK TEA, 3.50. 5 LBS. BEST BLACK TEA, 3.75. 5 LBS. BEST JAPAN TEA, 3.00. 5 LBS. CHOICE JAPAN TEA, 3.50. 5 LBS. CHOICE JAPAN TEA, 3.50. 5 LBS. GOOD ENGLISH BREAKFAST TEA, 1.75. 3 PKGS. CORN STARCH, 25c. EVAPORATED DRIED APPLES, 30c. EVAPORATED DRIED PEACHES, per lb., 40c. CHOICE LAYER FIGS, per lb., 1.75. ONEIDA COMMUNITY SUCCOTASH, per can, 30c. Our boiled Cider is very nice. We guarantee our Four to give satisfaction. On warrant our canned goods. We have some extra choice table Raisins. Goods not as represented money refunded. All goods delivered promptly at JNO. BLESSED'S, 351 Woodward Ave., Cor High St., Detroit, Mich.

DAY'S Kidney PAD. Cures Without Medicine. Simply by Absorption!

QUARTER MILLION SOLD! EVERY PATIENT DELIGHTED! Health Secured! Money Saved! Life Prolonged!

\$200 REWARD For a case of Diabetes, Gravel, Dropsy, Catarrh of the Bladder, Pain in the Back, Incontinence or Retention of the Urine, Painful Urinating, Brick-dust Deposit, Inflammation of the Kidneys, Female Weakness or Nervous Debility it will not cure.

STOP DOCTORING! USE IT AT ONCE! To be had at your Drug Store, or we will send it by mail. Write for our book, giving a history of this new and wonderful discovery.

DAY KIDNEY PAD CO., Proprietors. TOLEDO, O.

PROVE HOP BITTERS. It is no vile drugged stuff, pretending to be made of wonderful foreign roots, bark, &c., and puffed up by bogus certificates of pretended miraculous cures, but a simple, pure, effective medicine, made of well known valuable remedies, that furnishes its own certificate by its name. The purest and best of medicines ever made.

GREAT CLEARANCE SALE.

ON MONDAY, JULY 26,

We will offer our entire stock of Summer Clothing at a Sweeping Reduction in Prices.

Every Light-Weight Garment in our Immense Establishment Marked Down, 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 LIST OF PRICES.

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.

Genuine Middlesex Blue Flannel Suits, best quality, warranted full indigo, reduced from \$15.00 to \$12.00. Tremendous reduction in WHITE AND COLORED DUCK AND MARSEILLES VESTS, of which we have a large and elegant assortment.

CHILDREN'S LINEN KILT SUITS, Reduced from \$2.25 to \$1.00, etc., etc. HATS! HATS! HATS! Straw Hats marked down, DOWN, DOWN. A large assortment in all the new and most popular styles. Come in if you merely come to look. Compare the price on the old and new tickets, and mark the difference. We mean BUSINESS, and those who know us best, know that we live up to what we advertise.

C. R. MABLEY, 126, 128, 130, 132, and 134 Woodward Avenue, Detroit, Mich.

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RENTON & CHOPE, 847 WOODWARD AVENUE,

ARE SELLING THIS WEEK

- TEAS: Choice Japan Tea, per lb. 60c, Good Japan Tea, " 50c, Our Best Young Hyson, " 75c, Very Fine Young Hyson, " 50c, Choice Oolong Tea, " 75c, Good Oolong Tea, " 50c, Gunpowder Tea, " 75c, Basket Fire Tea, " 75c, Best English Breakfast, " 75c. COFFEES: Best Rio Roasted, per lb. 25c, Best Java Roasted, " 30c, Best Mocha Roasted, " 35c. SOAPS: Babbitts Soap, per box, \$5.25, White Russia Soap, " 5.00, Proctor and Gambles, " 3.50.

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

WE SELL THE BEST FLOUR. WE SELL THE BEST MINNESOTA PATENT FLOUR. WE SELL ALL GOODS CHEAP.

RENTON & CHOPE, 847 Woodward Avenue, Detroit, Mich.

Golden Medical Discovery

Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofula to a common Eczema, Pimples, or Eruptions, Erysipelas, Salt-rheum, Fever Sores, Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine. Especially has it manifested its potency in curing Tetter, Rose Rash, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, White Swellings, Gout or Thick Neck, and Enlarged Glands. If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills, or if you are afflicted with Biliousness, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Biliousness." As a remedy for all such cases Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures. In the cure of Bronchitis, Severe Coughs, Weak Lungs, and early stages of Consumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. Sold by druggists.

No use of taking the large, repulsive, nauseous pills. These Pellets (Little Pills) are scarcely larger than mustard seeds. Being entirely vegetable, no particular care is required while using them. They operate without disturbance to the system, diet, or occupation. For Jaundice, Headache, Constipation, Impure Blood, Pain in the Shoulders, Tightness of Chest, Bizziness, Sour Eructations from Stomach, Bad Taste in Mouth, Bilious attacks, Pain in region of Kidneys, Internal Fever, Bloating feeling about Stomach, Rush of Blood to Head, take Dr. Pierce's Pleasant Purgative Pellets. Sold by druggists. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Prop'rs, Buffalo, N. Y.

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For hearing through the teeth. Invented by E. G. Rhodes, Chicago. See Leslie's Illustrated, Dec. 18, N. Y. Herald, Nov. 23; Scribner's and St. Nicholas for Feb. Send stamp for 50-page history of public tests, with personal testimony by Address RHODES & McCLURE, Chicago.

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GREAT WESTERN GUN WORKS. Send stamp for Catalogue. Rifles, Shot Guns, Revolvers, sent c. o. d. for examination.

PROVE HOP BITTERS



Seventh Annual Convocation.

Missionary District of Montana, Idaho, and Utah.

Correspondence of the LIVING CHURCH.

MONTANA, July 16, 1880.

Convocation of this Missionary District meets in St. Peter's Church, Helena, next Sunday, and will probably continue in session three days.

On Sunday morning, Aug. 1, the Convocation sermon will be preached by a visiting clergyman from the diocese of Quincy; the Bishop's Address will be read on the following day; business meetings on Monday and Tuesday, and in the evenings of those days, service and addresses by the Bishop and other clergy.

During the last year the number of clergy in Montana has doubled, a handsome stone church has been completed at Helena, and the parish has become self-supporting, under the energetic administration of the Rev. M. N. Gilbert.

Thirteen years ago, Bishop Tuttle and the Rev. E. N. Goddard, held the first service within what is now St. Peter's parish.

The church has cost about \$11,000, and has a debt of nearly \$2,000, which the parish will be able to carry, and to meet as the obligations mature.

The work of the Church in this great western country, is in good hands, and well administered. True, the country is large, and the laborers are few, but they are all good, strong men, and such only can do anything here.

I am constrained to add, what I am sure every visitor would say, that Bishop Tuttle is allowed to do too much. Planting the Church in the Territories is not like cultivating it in older fields.

During the year, the Bishop has visited 58 towns, preached 132 sermons, confirmed 108 persons, baptized 53. Eight months of the twelve, ending May 1, he was traveling in the field, upon Episcopal visitations, and with all that could not get over it all.

EXTRACTS FROM BISHOP TUTTLE'S ADDRESS.

Facts and feelings co-work to force upon me conviction of the truth; experience of the past, knowledge of the present, forecast by the future, agree in pressing deep the conviction that the Church, while suffering three Territories to be the charge of one Bishop, is not laying hands for guidance, as she should, upon the sturdy infancy of these vigorous and intelligent populations.

"Go ye, make disciples of all nations." To us, we believe, the injunction is given. I cannot see how its breadth and fullness allow us to cultivate an esoteric growth of limited interest in those whom we may call our own Church people.

In preparing candidates for Confirmation, do not think it is of no consequence to give counsel on the little things that make for fullness of participation and reverence of manner, in the Holy Communion.

think God and take courage. For, in one sense, it is a work that is being done for you. On you, the real Pastor, lies the commissioned responsibility for all these souls.

But, for the thousand and one people who go not steadily on Sunday anywhere, who are not fixedly members of any congregation, for all such wandering sheep, and lambs, too, without any chosen shepherd, do you not know that you are by command and commission their shepherd, their Pastor?

Be prompt to fulfil personal engagements. Those with tradesmen, and all with whom you have to deal, of course. But I mean also pastoral engagements; to baptize children, to make pastoral visits, to distribute Prayer Books, for Lenten work, to get ready and carry through classes for Confirmation.

Men of marked fidelity in keeping your appointments with the public. For a clergyman to get the reputation of neglecting to meet his appointments, is damaging in the extreme. Be you there to serve, if possible, even if the people, from stress of weather, or other reason, come not.

It is a sort of failure of contract with the public, not to begin services promptly at the hour named. You dishearten, if you do not disgust, a very worthy part of your congregation, viz.: those who are themselves punctual.

On all days of special Preface, if practicable, celebrate the Holy Communion with your congregations. Especially let me plead for Ascension Day. By the Christian, surely, our blessed Lord's triumphant consummation of His Redemption work should be as sacredly commemorated as His lowly birth in entering thereupon.

The beauty of the Church Services, and their value in inciting real devotion, depend largely upon the earnestness and heartiness with which the congregation take their part in them. I think it would be well if each clergyman, in some way to be decided on by him, would instruct his people in this matter of making responses.

In preparing candidates for Confirmation, do not think it is of no consequence to give counsel on the little things that make for fullness of participation and reverence of manner, in the Holy Communion. Such as every communicant should make it a rule always on occasions of Holy Communion, to deposit his or her own gift in the alms-basin, for a portion of the "Alms and Oblations," to be offered on God's Holy Altar.

At such times, husbands should not give for wives, nor brothers for sisters, nor parents for children. Each one should make sure to give his or her own gift. This much at least always should be done.

Even beyond this, more and more as we can, we of the clergy should teach all our people that offerings in Church, so far from being rightly called "collections," as if a spoiling of the world's goods are really our humble gifts of gratitude to God and for the use of his work, as seemingly and proper a part of Divine Worship, whenever we are assembled together as is prayer.

In matters of detail of reverent worship, of parochial life and diocesan life, and work of general missions, all of which, as members of the one great Church, we ought to keep ourselves informed about and interested in.

Dear brethren all, I commend you to God's merciful protection and guidance for another year of work—for our blessed Lord and Master; work, out of love for Him and His Church; work, that we are to do diligently while the day lasts.

Church News.

MINNESOTA.—St. Paul's Church, St. Paul, (Rev. E. S. Thomas, Rector), will be closed for repairs and enlargement, for the months of August and September.

Within the last year, the Church of the Good Shepherd, St. Paul—the Rev. Wm. C. Pope, Rector—has become possessed of a new cabinet organ, handsome gas fixtures, and a beautiful corona for the chancel.

Sister Sarah, who has been for several years in charge of St. Luke's Hospital, St. Paul, has resigned, on account of impaired health, and has gone East for rest.

A year ago, we recorded that a debt of \$30,000 on Seabury Hall, had been paid by the Churchmen of Minnesota, and that an endowment of \$20,000 had been contributed by the Misses Mason, of Newport, R. I.

Shattuck School is building a new Gymnasium, costing \$10,000, one half of which has been subscribed by the citizens of Fairbault.

Bishop Whipple, his brother (the Rev. Geo. B. Whipple), and Prof. Wilson, of Fairbault, have recently started on a trip to the Chippewa country, intending to visit the Missions of Leech Lake, Cass Lake, Red Lake, and White Earth Reservation.

Melrose.—The good people who went into the woods, last winter, and hewed out timber for sills and joists, have succeeded in building a good stone foundation, and erecting a building 20x40, which is now enclosed.

Sauk Centre.—The young ladies of the parish of the Good Samaritan have just organized a "Young Ladies' Guild." They purpose to aid the Missionary at this point, the Rev. T. C. Hudson, in his work at Melrose, and then to assist the elder "Ladies' Aid Society, in establishing a bell fund.

WISCONSIN.—The services at St. Mathias' Church, Waukesha, on Sunday, the 25th ult. (St. James' Day), were of unusual interest, being the occasion of instituting the Rev. Edward P. Wright, D. D., into the rectorship of that parish.

AGENTS WANTED to sell the NEW BOOK, FARMING FOR PROFIT. Tells how to cultivate all the Farm Crops in the Best Manner; Breed, Feed and Care for Stock; Grow Fruit; Manage Farm Business; Make Happy Homes; and MAKE MONEY ON THE FARM.

Morning Prayer was said by the Rev. Dr. Ashley and the Rev. Geo. W. Dunbar, Chaplain, U. S. Army. Bishop Welles preached the sermon, from I. Tim. vi:13,14. After the sermon, the Rev. Dr. Ashley, President of the Standing Committee of Wisconsin, whom the Bishop had appointed to act as the instituting Priest, said the Office, Mr. Samuel Barstow, Senior Warden, "presenting the keys of the church to the new incumbent," and the Bishop reading the "Letter of Institution," and presenting to the incumbent "the Bible, Prayer Book, and Canons."

The whole congregation evinced a deep and reverent interest in this admirable and Catholic service; and can hardly fail to have been impressed by it with such a sense of the reality and importance of the "sacerdotal relation," as they who have never witnessed it are not so likely to have. Is not the very common, and it would seem growing neglect of the "Office of Institution of Ministers into Parishes or Churches," one great reason why the pastoral relation is so lightly esteemed, and so frequently and harmfully broken in this Church, and why some Vestries seem to regard the ordained Ministers of Christ rather as hirelings, to be dismissed at their discretion, than as Ambassadors for Christ, and Stewards of the mysteries of God, to be esteemed and despise whom, is to despise Him Whose Ministers they are?

The congregation of St. Matthias were surprised and chagrined to find, on that Sunday morning, that some sixty yards of nearly new carpeting had been sacrilegiously stolen from their church, during the preceding week.

Still They Come.

We hope all of our subscribers will read the following letters that have been handed us by Mr. J. C. Cushman, General Manager of the Electro Magnetic Co., 149 Clark St. The Pad is working wonders.

SUBSTANTIAL TESTIMONY.

LA CROSSE, WIS., July 26, 1880.

This is to certify that I was a great sufferer from chronic dyspepsia for twenty-five years. I was compelled to abandon all active employment about fifteen years ago; have been attended by almost every physician within a radius of fifty miles of La Crosse, as well as by traveling gentlemen, and taken patent medicines without stint, and received from all and everything no material benefit.

DANIEL DENTON. HARVARD, ILL., July 28th.

Enclosed please find \$2.00, payment for a regular sized Pad. I have used two of your wonderful Pads, and am quite positive that I could not live comfortably without one.

MARY M. LAMPSON, Harvard, McHenry Co., Illinois.

You can buy light-weight suits, coats, pants, or vests, at Mabley's great clearance sale, fifty cents on the dollar cheaper than you can get the same garments from your local dealer. Fact. Try it.

In our advertising columns will be found the card of the Chicago Medical College. This well known and established institution offers peculiar advantages to those desiring to study medicine. Its faculty comprises many of our most noted physicians, and is the pioneer in the graded system. All interested will be wise in getting their catalogue before deciding upon their college.

DO YOUR OWN PRINTING.

\$3 PRESS for cards, envelopes, etc. Fourteen other sizes, \$8, \$14, \$25, \$44, etc. Type setting easy by printed instructions. Money made fast in any place, jobbing or running a paper. Catalogue of Presses, Type, Cards, etc., for 2 stamps. KELSEY & CO., Meriden, Conn.

PENSIONS!

Any wound or injury, or any disease, however slight the disability, entitles a soldier of the late war to a pension. Thousands are yet entitled. Pensions by new law begin back at day of discharge. Widows, Children under sixteen years, dependent Mothers, Fathers, also Brothers and Sisters under twenty-one years, are entitled to a pension. Pension laws are now more liberal than formerly, and many are entitled to better rates. Many are yet entitled to bounty and don't know it.

SUN BURN

At watering places or at home is mighty unpleasant. STRONG'S ARNICA JELLY draws out the inflammation and heals rapidly. All druggists sell it for 25 cts. Mailed to any address by C. H. STRONG & Co., Chicago.

Rev. F. Mansfield's New Music, Adapted to selections from the Hymnal, published by I. B. Lippincott & Co. It is for sale at all the Book Stores

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Tells how to cultivate all the Farm Crops in the Best Manner; Breed, Feed and Care for Stock; Grow Fruit; Manage Farm Business; Make Happy Homes; and MAKE MONEY ON THE FARM. Every Farmer should have a copy. 340 Pages. 140 Illustrations. Send for circular to I. B. Lippincott & Co., Chicago, Ill.

C. E. Wiswall & Co., 86 State St., Chicago. RETAIL DEALERS IN Common Sense Shoes.

These goods have Wide Soles—Low Heels; yet are so well adapted to the natural shape of the foot as to look neat and tidy. They will keep your feet free from Corns, and greatly promote your comfort.

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