

The Living Church.

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

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WHOLE No. 89.

European Politics and Other Matters.

Bismarck—French Policy—Electioneering in England—"Kotou." &c.

Bismarck has done pretty much what he planned in Germany for some years back; and yet he is not happy. Indeed, he is very far from it. He is pouting at everybody. He is mad at Delbruck; who, having always been a faithful henchman, has now turned against him. He is furiously mad at England, because she turned out Beaconsfield. He is mad at the National Liberals, because they kick against the reactionary feeling of the last year. He is mad at the Catholic centre, because it seems to appreciate, but little, the baits he has held out to it. He has not been able to get through parliament his tobacco monopoly, nor his colonization project for the Samoan isles; and the free city of Hamburg struggles violently against being dragged into the Customs-system of the Empire. The old man is only suffering the fate of all tyrants. He has thought he could play with all parties; and has ended, by exciting the animosity of all.

The French Government undoubtedly thought that the sacrifice of the religious congregations would be a great deal more than a tub to the whale of Atheism and Materialism, which is ever coming to the top of the very troubled French ocean. They thought the concession would satisfy the monster, for a long while; but, as was predicted, he grows by what he feeds upon. The same party who would disorganize the Church, are anxious also to disorganize the Administration, the Judiciary, the Army; and, once obeyed, it drags the Ministry down a fatal road. They struggle; but the spur is applied, and on they must go. If they stop, declaring that the radical demand is too violent, they are threatened. They run the risk of disappearing obscurely, without glory and without profit, in some little side-issue. It was a political mistake, to interfere with the schools to which people wished to send their children. It appears to Americans, a wild and fatal mistake; and, before long, look out for another pot boiling.

"What is sauce for the goose is also sauce for the gander." So we beg the English gander to apply to itself some of the sauce it has always bestowed upon the American geese. The English papers often contain harrowing accounts of the shootings and killings at American elections. Mr. Brooke, the unsuccessful Conservative candidate at Highgate, England, was going home from the election, with his wife, in an open carriage, and both doubtless feeling pretty blue; when a number of roughs threw stones and other missiles at them, and one of the stones struck Mrs. Brooke in the back. No notice was taken of the affair at the time, but recently Mrs. Brooke has complained of severe pains in the back, and, as they greatly increased, medical aid was called in, and it was found that she was suffering from injury to the spine caused by the blow, which had been followed by inflammation. Graves fears were entertained as to the lady's ultimate recovery, but later accounts are more hopeful.

We have stood erect, hitherto, when tendering our respects to the President and other State dignitaries; though we do not know what we shall have to do, if the third Term rule is to prevail. Caesarism and a Court may come in. In view of such a future, let the embryo Chamberlains ponder well what the London *Daily News* says about the cruel ceremonials and the "kotous" which are performed to her Gracious Majesty. Had we better adopt them? The spicy *News* says:

"There is a distressing want of incident to enliven the palace festivities on these occasions. Every nobleman or gentleman kneels with a face as solemn as though he were about to say his prayers. Every lady makes a 'cheese' as though her salvation depended on it not curdling. Now, these gymnastic feats are not, and cannot in the nature of things, be always performed with either grace or safety. Even on the very latest occasion, when the Queen's Majesty was pleased to delight the privileged classes with a pageant of the sort above mentioned, something in a high-born lady's dress came undone with such disastrous consequences that two household dignitaries were constrained to hurry forth from their customary places of discreet retirement, and envelop the lovely gymnast with the shawls and other wraps which her mischance required. Nevertheless, as she retired under these friendly coverings, there was a prolonged sound of rip, rip, rip, rick twak. It was as though satins and silks were contending in darkness and mystery till they parted asunder, and the high-born lady's exit from the splendid scene was made by the distressing leaps and bounds of one who jumps in a sack. In truth the illustrious lady's things had got into an inextricable tangle. Also the number of eminent Englishmen who tumble over their swords on Drawing-room days is painful to contemplate; and it is confidently alleged that it would be still greater, were it not for a wise provision which tacitly excludes all old married men, and gives up the Drawing-rooms mainly to bride-grooms, on the first presentation of their consorts."

Who belong to the Bonaparte family, and who do not is very often a very difficult question. Lucien Bonaparte, the son of the first emperor's brother Lucien, has just written a letter about it, and he ought to know. He says:

My dear Friend—You wish to know from me

who are the persons of the masculine sex who, according to the laws of the Second Empire, are legally entitled to bear the name of Bonaparte. I can hardly refuse to satisfy this curiosity of yours were it only for the sake of preventing false notions about the persons of my family. Of the four brothers of Napoleon I., Lucien, my father, and Jerome are the only two represented by living descendants. Cardinal Bonaparte being Charles Lucien's eldest son's son, and Lucien being Jerome's eldest brother, the Cardinal is incontrovertibly, whatever may be pretended to the contrary, the sole and real chief of the Bonaparte family in the ordinary sense of this word. Prince Napoleon Jerome, and after him his two sons, thanks to Napoleon III., and according to the constitution of the Second Empire, whose fall the Prince now accepts by his adhesion to the Republic, was undoubtedly the immediate heir of the Emperor, and after his death and before his adhesion to the new Rule the chief of the Imperial dynasty. This fact, however, can by no means entitle him to the qualification of "chief of the Bonaparte family," given to him by his political friends, who ignore, or pretend to ignore, the difference existing between what is dead, although capable of being revived, by the grace of the Almighty and the national wish, as the Imperial dynasty is, and what is still in all the vigor of life, as the Bonaparte family. The Cardinal, I repeat, is the only chief of my family, and all its other members can only succeed to him in this qualification in the following and no other order: 1. Napoleon, commonly called Napoleon Charles, brother of the Cardinal; 2. Louis Lucien, the eldest living son of Lucien, brother of Napoleon I.; 3. Pierre Napoleon, his youngest brother; 4. Jerome, son of Jerome, eldest son of Jerome, the youngest brother of Napoleon I.; 5. Jerome, his son; 6. Charles, uncle of the last; 7. Napoleon Jerome, the only living son of the first Jerome; 8. Victor, his eldest son; 9. Louis, his youngest son.—Sincerely yours, LOUIS LUCIEN BONAPARTE.

Our New York Letter.

From our New York Correspondent.

NEW YORK, June 5th, 1880.

We were glad to see the editorial in the last *LIVING CHURCH*, upon the support of the Church Press. It was timely and out-spoken, and has been made the subject of comment here. The Episcopal Church is, *po-rata*, the wealthiest religious body in our country; and we think that it has done least to help its Press. There never has been a paper that has had any adequate support. Our Reviews and Magazines lead a starveling life, or die. In every house you will find a political paper or two, a pictorial weekly, the Magazines of Fashion, a Monthly or a Quarterly. When these are paid for, it happens, in too many cases, that there is no money left that can be spared for the Church Paper; and, it may be, neither time nor inclination to read them, even though they should be sent free. Can it be that this indifference arises from the want of any real living interest in the Church? Is it possible that these people neither wish nor care to hear or know more about it, than they can learn by a negligent attendance upon her services? When a great political Convention is held, we must have the morning and the evening papers to give us the earliest news of it; we do not grudge either time or expense. Let the great Council of the Church gather, and in all the forty-eight dioceses, and with more than three thousand clergymen, we can not procure subscriptions enough to its debates, to pay for the paper upon which they are printed. The denominations about us are wiser than the Children of Light. They see, in the religious Press, a mighty engine for good; and they take care that it shall be scattered broad-cast among their people. The ministers see in it an active co-worker in the cause of religious instruction, and they speak about it to their congregations, they commend it from house to house. They become local agents for their own Paper. If their people are to be interested in the progress of truth, if they are to give of their means to its support, they must know something about it, they must have the facts of its history and progress; their zeal will be proportioned to their knowledge. For this knowledge they most depend upon the Press; it gives the details, which the pulpit can not supply. Their Councils press the subject upon the attention of the people; the ministers report to the Conference the number of subscribers in their congregations; it is an indication of the condition of their spiritual life. In promoting the circulation of their religious newspapers, experience shows them that they are working for the interests of their Body, and not for the publisher. The Church has much to learn of the uses of the religious press. It is high time that the truth were spoken upon this subject; and we are glad to know that you have made a beginning. It is very rarely that the plea of poverty, for not taking a Church Paper, is any thing more than a pretence and an excuse; but there are some things that we can never afford to do, and one of them is the shutting off of the sources of knowledge.

We have spoken several times of the change in the Church, in regard to the General Seminary; it is an indication of a change in the tone and methods of the Seminary itself. Progress is being made in the matter of the Endowment. It is with regret that we hear of any note of discord amid the general harmony. Last Sunday, the Rev. R. H. Newton took occasion to exhort his people not to give towards the Endowment of the Institution on the ground that he did not

like the system of education given there. It was not sufficiently broad, does not pay attention to the oppositions of science, falsely so called. As he assured the reporter, one of his grievances is, that, on one occasion, one of the Professors said, in answer to a reference to Dean Stanley, that the Dean was an ass. Whatever the Professor might have thought, perhaps he would have done better to have expressed himself with more of the *suastriter* in *re*.

The improvement in the method of conferring the degrees, at the recent Commencement of the General Seminary, has been much commented on, in clerical circles. On the occasion, the Faculty were seated in a semi-circle, the Dean in the centre, and the students, wearing their Academic gowns, went through the ceremony, as though it were one of the important events of life. The Seminary is evidently growing in favor. Of the fund of \$250,000 to be raised, as we wrote you some weeks ago, \$52,000 has been subscribed, of which \$10,000 is to endow a Fellowship. A gentleman, who does not give his name, has pledged—through Bishop Paddock—\$10,000 to endow a Lectureship. The Alumni are also collecting a fund of \$100,000, and have \$20,000 of it in hand. The Seminary grounds have been graded, fences built or put in proper repair, and painted, at a cost of \$1,200, contributed by those who live in the vicinity. Altogether there is reason to hope that the Seminary has seen its worst days.

The Methodists have been discussing the question—"What Constitutes a Bishop?" and the answer was, Ordination—not election. In their Book of Discipline, a Bishop is simply a General Superintendent; but, in their theories, they are strong believers in a regular actual Succession. The great founder of the system of Methodism, himself a Presbyter, never claimed Episcopal power, nor to have made a Bishop of Dr. Coke; it was reserved for Asbury, in 1784, at Baltimore, to transform the Society which Wesley founded, into a so-called Church. Like our Reformed friends, they are disposed to be High Church in regard to the question of Episcopacy; and the tendency now is, to change the General Superintendent into a sort of *diocesan* "Bishop," and, so far as authority goes, to spell the latter word with a large "B."

An Ordination that took place at the Church of the Transfiguration, on Trinity Sunday, might well give rise to large discussion. Some years ago—say in 1876—Bishop Cummins ordained to the priesthood in the Reformed schism, a man, who had never received Deacons' Orders in any Church or Society; he became a presbyter, *per saltum*. In a brief space, he saw all he desired to see of that Schism, and conformed to the Church, and sought her Orders. Bishop Potter has now admitted him to Deacon's Orders. He rather ignores the Ordinations of Bishop Cummins, on the ground that having been duly deposited from his Office in the Church of God, he was ecclesiastically dead, and could not confer Orders; or else he desires to cure the defect in this case, and to have the man duly ordained a Deacon. We believe the former will be found to be the position of the Bishop; and that, in due time, the new Deacon will be ordained Priest; the Orders of Bishop Cummins being treated as a nullity. It is a large subject; and we do not see, why the Orders in the Roman Catholic Church in this country, might not be questioned on the ground of schism, and possibly of heresy. It is true their Bishops are not deposed, and a merely schismatical Ordination may be only irregular, and not invalid. A good many precedents in the Primitive Church and in our own would seem to establish this point. The question of heresy would bring in another element. Why should there not be, as in cases of doubtful baptism, a "hypothetical" Ordination?

Personal.

Thomas Hughes, author of Tom Brown at Rugby, the Manliness of Christ, &c., will visit our country this summer.—It is with great sorrow we record the death of Mrs. Babcock, wife of the rector of Trinity parish, Columbus. She died on Friday, May 14; the remains were taken for burial to Greenwich, Conn.—The Rev. Floyd Tompkins, Rector of St. Matthews' Church, Kenosha, has been the recipient of a fine road horse: the gift of members of his congregation.—The wife of the Rev. Hugh Miller Thompson of New Orleans, is visiting her parents in Kenosha.—Bishop Perry, wife, and niece, expected to sail for Liverpool in the *Britannia*, on the 5th of June; returning by the same steamer on the 18th of September.—The Rector of Christ Church, Houston, has been requested by his Vestry to take a four-months' vacation. He will probably leave for Europe about July 1st, and his address, until Gen. Convention, will be 34 Headlands Park, Plymouth, England.

An editor is supposed to know "all print," but even the sagacious and practiced chief of *St. Nicholas* has been imposed upon. He recently printed, as an original article, a story that was published in *Arabian Days*' Entertainment, nearly thirty years ago.

St. Barnabas, a Model for the Ministry.

BY REV. R. W. LOWRIE.

What a model for the ministry was Barnabas! He was a man full of faith, of good works, and of the Holy Ghost. By his singular gifts, and labors, "much people was added unto the Lord." Faith, good works, the Holy Ghost: nothing impossible here, to the Ministry of to-day! Faith we must have. We are as candlesticks, and unless the candlestick bear the candle, there is no light given. Good works we must have. We are men who preach in pulpit and out. In fact, we are never out of the pulpit; the voice from the pulpit of daily action is as eloquent as that from the pulpit of public speech. And the Holy Ghost, must we have—the gift of the Spirit of God. Even our Lord said "I sanctify Myself." Godliness must sanctify the Ministry, or the Ministry sanctifies not the people. And not only all this, but more: "much people added;" and added, not unto Barnabas,—"unto the Lord." The Saviour adds when He said, "I sanctify Myself"—"for their sakes." The edification of others is the end and aim of all ministerial gifts and labor. And so I say again, what a model was Barnabas for the sacred office!

And thank Heaven for the multitude, that, from his day, to ours, have followed in his footsteps; a noble army, truly. Of many of them, the world was not worthy, no, nor the Churches which they served, either. And yet, saints and heroes, they won the palm—and deserved it, at that. I often think of one such. What a servant of the altar was he! Izaak Walton tells us that when his church-bell rang, the very plowmen stopped their plows, and knelt in the furrow, that their poor words, and his better, though not sincerer ones, might go up, as the incense, together. And the Hookers and the Bunyans and the Wesleys, and the Taylors and the Kens and the Bethunes and the Hobarts and the Whittinghams, and all the rest,—how goodly an army! Faith, good works, and the Holy Ghost had they all, and much people were added, not unto them, but unto the Lord and His Church.

And will any one tell me that the clergy are under no special rules of holiness? I tell him, Nay! There are, it is true, not two rules of life; one, for one class of men; and another, for another. The Ten Commandments are for all; all the requirements of God are for each. But still, they who minister about holy things should be eminently holy. They live and move in an atmosphere of holy things. They handle the solemn Mysteries. They lead the services of the House of Prayer. They are all the while surrounded by the verities of Eternity. They kneel at the bedside of the sick. They break the Body and pour out the Blood to the living and to the dying. They lay away the dead. They comfort the comfortless with the comfort wherewith they themselves are comforted of God. They dwell upon the very verge of Heaven. And so, the highest type of manly godliness becomes the Ministry. Each servant of the altar is bound to be a very Barnabas—a man full of faith, of good works, and of the Holy Ghost.

I know that the Ministry has special hindrances. Familiarity with holy things has its peril. Intellectual doubt threatens the man of intellect, continually. Socially, he is particularly exposed to the guns of the enemy. Pride of place; the fascination of authority; deference and homage; all these things are dangers in his pathway. Says an old writer: "Nothing in this world is more replete with danger than the life of a Priest. But, in reviewing impediments, advantages must not be overlooked; of these, no pathway is fuller than that of those of whom I speak. And so it comes, that, far ahead of Socrates and Seneca and Cato and Aurelii and Plato, stand plain fishermen like Simon and Andrew; stands an humble Barnabas, Son of Consolation and Child of faith; stands, too, to-day, the Minister who rightly divides the word of truth; and whose faith and works, following each other (like the two hands of the true Chronometer), show unto others how they also should walk while it is yet day, and before "the night cometh wherein no man can work."

Western Michigan Convention.

This Body met for the sixth time, in Emmanuel Church, Hastings, on the evening of Tuesday, the 1st inst., commencing with Evening Prayer. Bishop Gillespie preached upon the subject of "Loyalty to the Church," denouncing innovations in the conduct of Divine Service.

The local secretaries of the various Mission Boards then reported. On account of Foreign Missions, the Rev. J. F. Conover reported \$197 as having been received from 15 parishes and missions.

The Rev. G. D. Mortimer reported \$261.87, from 29 parishes and missions, for Home Missions. Twenty-eight parishes or missions had failed to respond.

The Rev. H. J. Cook, for the Home Mission to Colored People, reported a waning interest. A sum of \$32.04 had been contributed by 8 parishes or missions.

The Rev. J. W. Bancroft, secretary of Indian Missions, reported a total of \$31.78 from 10 parishes or missions.

Mrs. Julia M. Hadley, of Hastings, read a report on woman's work, stating that the total value of boxes and packages, received from the churches of the diocese in aid of the missionaries, was \$240.47, and cash contributions \$24. This society made a most encouraging report, and an appeal was made to all parishes to organize for work in this direction.

On Wednesday morning, fifteen of the clergy answered to their names. After the usual Morning Prayer, the Bishop proceeded to read his Address, in the course of which, he dwelt upon the vexed question of the constant changes that are taking place in pastoral charges. The total number of persons confirmed during the year, was shown to be 139. The Bishop took a hopeful view of the present condition, and of the promise of the Diocese; and reviewed the state of many of the parishes and missions. He reported having made 14 visits to 13 poor-houses, and 27 to 22 jails, besides having performed other duties of a similar character.

A Celebration of the Holy Communion followed the Address; and, at noon, the visitors were entertained by the ladies of the parish at their Society room, on State street.

At the afternoon session on Wednesday, the Rev. J. W. Bancroft, of Hastings, was re-elected Secretary. The Bishop then read the statistical portion of his Annual Address. A letter was read, addressed by Bishop Gillespie to the Treasurer of the Association of the Diocese, in which he made a contribution of \$1,000 to the income of the Episcopal Fund in the year beginning Feb. 24th, 1880. A resolution, gratefully recognizing this act of generosity on the part of the Bishop, was adopted by a rising vote.

At the evening session, pledges for the Missionary work were called for, both parochial and individual, and realized, in all, \$1,430. A resolution was adopted, expressing sympathy with the Rev. A. C. Lewis, of Elk Rapids, who, for some time past, has been under medical care in St. Luke's Hospital, Chicago.

At the Thursday morning session, various committees reported; among them, one of Christian Education, by the Rev. Louis L. Noble, which involved a discussion of much interest upon the subject of the patronage, by Church-people, of Romish schools.

At the afternoon session, steps were taken, looking towards the erection of an Episcopal residence. The following are results of the elections:

Standing Committee:—Revs. G. D. E. Mortimer, J. F. Conover, H. J. Cook, Dr. G. P. Schetky, Alonzo Platt, M. D., Grand Rapids; Dr. L. C. Chapin, Kalamazoo, and Judge D. J. Arnold of Allegan.

Board of Missions.—The Revs. J. F. Conover, Walter Scott, H. J. Cook, Dr. G. P. Schetky, C. T. Stout, and Messrs. C. P. Dibble, Marshall; T. A. Gorham, Grand Rapids; D. G. Robinson, Hastings; F. I. Kellogg, Kalamazoo; David Fisher, Kalamazoo.

Deputies to the General Convention.—The Revs. J. F. Conover, J. W. Bancroft, G. D. E. Mortimer, Dr. Schetky, and Messrs. J. W. Champlin, N. P. Loveridge, D. J. Arnold, and Dr. L. C. Chapin, M. D.

While the elections were in progress, the Rev. Schetky, from the Committee on Canons, reported in favor of the adoption of the Report of the Committee on Canons, of the last Convention, ruling out the right of women to vote. This gave rise to a very animated discussion. One lay delegate (Dr. L. C. Chapin, of Kalamazoo), said that he believed that if the women were allowed to vote, they would want to become vestrymen, and, for all he knew, become ordained. Mr. Shelby said: "I am not a woman shrieker; women are a very important element in the church. In our church there are four ladies to one man, and I think they ought to be allowed to have a voice in the election of officers; and, moreover, I would like to see them delegates in this Convention, as it would improve it." [Applause.] The Rev. J. F. Conover, of St. Luke's, Kalamazoo, said that his church had a special charter, and the ladies were allowed to vote; but they always left the church when he spoke to them about it before elections.

Much more was said upon the subject, some of it wise, and some *other-wise*; and the debate resulted in confining the right to vote, to men.

A resolution was adopted, respectfully requesting the Diocese of Michigan to consent to a division of the Episcopal Fund held by it, at the time of the erection of the new Diocese of Western Michigan. A Committee was appointed, to urge the claim on the Diocese of Michigan.

The Rev. J. F. Conover, Chairman of the "Committee on the State of the Church" reported, among other things, that, of the 29 parishes in the diocese, 27 have good churches or chapels; that only two parishes were vacant; and that there are evidences of renewed spiritual interest, all over the diocese.

Resolutions of courtesy were adopted, and Allegan fixed on as the next place of meeting. At 8 P. M. the ladies of the parish entertained the members of the Convention with an abundant collation.

The Bloomington Deanery will hold its next meeting in Champaign and Urbana, June 22d, 23d and 24th.

Milwaukee Convocation.

This Convocation has just closed a very interesting Session at St. Matthias' Church, Waukesha. There were present of the Clergy, the Rt. Rev. E. R. Welles, D. D., Rev. Drs. Ashley (Dean), Cole, Parker, and Spalding; and the Rev. Messrs. St. George, Whitney, Eldred, Mallory, Tomkins, Plulen, Burleson and Holmes;—besides the Rector (Rev. Dr. Wright).

The first service was held on Tuesday evening, May 25th. The Bishop and Clergy, having robed in a house near the church, entered the sacred edifice in order, while the choir sang a Processional. Evening Prayer was said; and a sermon was preached by the Rev. Dr. Parker (Warden of Racine College), from the text, "Ye should earnestly contend for the Faith which was once delivered unto the saints." Jude v. 3. To say that Dr. Parker's sermon was able, scholarly, interesting and eloquent, is only expressing the opinion of all present. Any attempt at an outline would only mar it. This was the first occasion upon which the people of Waukesha, and several of the Clergy, had enjoyed an opportunity of hearing the successor of the sainted DeKoven (who was so well known here); and all felt the wisdom of the choice made by the Trustees of Racine College.

The opening service and sermon gave the Key note to the whole session of the Convocation. All that followed was of a soul-stirring, inspiring character, and calculated to make an impression, not readily to be forgotten by those who were present.

On Wednesday morning there was an early Celebration of the Holy Communion. At 9 o'clock, a business-meeting was held; and at 10:30, Morning Prayer was said; and a sermon was delivered by the Rev. Dr. Spalding, Dean of All Saints' Cathedral, Milwaukee, with his usual earnestness and ability, from the text, Acts xxi: 14.

At 2:30 P. M., the Rev. Dr. Ashley read an essay on "The Responsibility of Belief," which gave us all food for thought. The essay was all that could be desired on that very important topic; a topic which at the present day needs to be brought before the minds of many in the Church. The thanks of the Convocation were unanimously voted to the venerable Dean, which was a compliment all the more deserved from the fact that he supplied the place of the Rev. Dr. Adams of Nashotah, who had been appointed Essayist, but who was unable to be present.

At 4 P. M., the Bishop and Clergy were invited to a reception, at the house of Col. Eastman, where a couple of hours were very agreeably spent; the greater part of the congregation being present. The Missionary service was held in the evening. Addresses were made by the Rev. Dr. Ashley, and the Rev. Messrs Burleson and Tomkins; the Bishop closing with a short but stirring Address. Between each address, a suitable hymn was sung; and at the close, an Offering was made for Diocesan Missions, which for this parish was considered quite good.

The chief feature of Thursday's session was the Celebration of the Holy Communion, and a most appropriate extempore Address by Rev. Dr. Cole.

The visiting Clergy seemed to enjoy their stay here. All spoke of the kindly welcome extended towards them, and of the hospitality of those who entertained them.

The Rector and St. Matthias' congregation most certainly enjoyed the Convocation; and we all unite in hoping that it may soon meet here again. That great good will result from it, we can hardly doubt. In every way, socially and spiritually, the Convocation was a success. The only thing to regret about it is, that it was so short. It is devoutly to be hoped that, at no distant day, some plan may be devised by which it will be possible for at least two of the Clergy to stay over the Sunday following the Convocation, to assist the Rector by preaching and exhorting the people; so as to deepen the good impressions made previously. The general feeling at all Convocations, is that by the time an interest is aroused in the Church and community, the services cease. Whereas if they were held over the Sunday, following, that interest would be kept up; and very large congregations might naturally be expected to attend.

I had almost forgotten to refer to a discussion which occurred at one of the business meetings, which elicited much interest among the brethren. The subject of the discussion is conveyed in the question "What constitutes a Communicant?" The Clergy do not all agree in answer to this question; and as a consequence, a diversity of practice in making Parochial reports, prevails. Some maintain, that a confirmed person (whether in the habit of communicating or not) is a Communicant. Others hold, that unless a Communicant partakes of the Lord's Supper at the least once a year, his or her name ought to be dropped. One parish in this Diocese has a long list of names on the Parish Registry of persons, as Communicants, some of whom have not communed in many years—persons who have left the Church, practically. In such cases, what is the proper course to pursue in reporting for the statistics of the Church? The Rev. W. Eldred made the

suggestion, that two columns be set apart for recording the number of Communicants; the one for those who have communed within a year, and the other for those who have not, and that a list of the latter be sent to the Bishop, with such reasons stated opposite to each name, as the Rector may be able to give from personal enquiry made of the delinquents, why they have ceased their connection with the Church. If this were done, a more correct list of the actual Communicants of the Church could be obtained; and of those who are derelict in their duty, the Bishop might say who are to be stricken off altogether, or who are to be "let alone another year," to see if a change is to be effected. The general statistics of the Church must be very much at fault, if they are made up from reports like that of the parish just alluded to. Assuming that the true state of the Church is a desirable thing to be made public, this matter of reporting Communicants needs serious and careful attention. E. P. W. Waukesha, Wis., May 29th 1880.

The Maryland Convention Continued.

Correspondence of the LIVING CHURCH.
On Friday, 20th. Convention met. The minutes were amended and made to show that Rev. Mr. Paine had been refused leave to introduce a memorial of complaint in regard to the action of the Standing Committee, as stated in our former report. By a vote of 99 to 78, the whole matter was laid on the table. Vote: clerical, 49 ayes, 51 nays; lay, 50 ayes, 27 nays; carried by the lay vote.
The Ecclesiastical Court was reappointed; Dr. Dalrymple was elected Historiographer; and Mr. A. E. Miller, Secretary, in lieu of Mr. Bash, resigned. Rev. Dr. Leeds reported adversely to holding a centennial joint commemoration by the Dioceses of Easton and Maryland, because a grand celebration of the one hundredth year of the city of Baltimore was to be held this year and would overshadow all others, merely local, and for other reasons.

The library of the late Bishop was thankfully accepted by the Diocese. Rev. S. Thrall made a feeling address about the generous gift, and Dr. Leeds and others spoke feelingly of the same. A Committee was appointed to hold it; to appoint a Librarian at \$500, and the late Bishop's daughter recommended for the office by the present Bishop.

The Committee on a Memorial to the Bishop reported—recommending that the magnificent Library of the Bishop which he gave to the diocese be cared for in a suitable manner; and that his daughter, who is fully competent, be made librarian at a salary of \$500 or more; the Library to be called the "Bishop Whittingham Library."

It was resolved to instruct the Delegates to the General Convention to move in the matter of a clear understanding of the duties under the Canons, of Rectors, Wardens and Vestrymen, and to introduce the subject of clerical support. The usual complimentary motions and resolutions were carried and adopted. The Convention meets at St. Peter's Church again, next year.

The Rev. Dr. Richey on the last day of the Convention, presented the following Protest:

"The undersigned, members of the Protestant Episcopal Church in the Diocese of Maryland in Convention assembled, desire, most respectfully to enter their protest in the action taken in this Convention, in its refusal to receive the memorial presented by the Rector and Vestry of Mt. Calvary Church, based on the following grounds, viz.:

1. The right of petition is a right inherent with constitutional bodies, whose members, whether rightfully or wrongfully, have reason to believe that privileges guaranteed to them by the Constitution have been infringed, and their liberty under the Constitution taken away.

2. It is a universally regarded principle of parliamentary law, that when an appeal is taken from the decision of the chair, it is the privilege of members of the house to be heard on the appeal. This privilege, as recorded in the minutes of this Convention, was refused to members of this house; the decision was carried without any debate being allowed on the same.

3. The grounds upon which was refused the memorial of the Rector and Vestry of Mt. Calvary Church, setting forth facts relating to the rejection of Mr. Martin and Rev. Mr. Smythe, are, in the judgment of the undersigned, in contravention of the Canons of the General Convention and the Canons of this diocese, requiring a report from the Standing Committee to the Convention of their official actions.

For these reasons, your memorialists desire most respectfully to enter their protest against the action of the Convention, as in their opinion in violation of fundamental principles of constitutional and parliamentary law; and to ask that the same be recorded in the minutes of the Convention.

(Signed). Thos. Richey, S. T. D., D. D., J. S. B. Hodges, S. T. D., A. Kirkus, Chas. R. Hale, R. H. Paine, C. Perry; and many others.

Mr. Abert moved to accept the protest and print it with the Minutes. Lost; the vote being, "Yeas" 47, "Nays" 55. Mr.

Hyland moved to reject the protest entirely, which was carried. Dr. Richey then asked leave to withdraw the protest, which was refused by the Convention.

All Around the World.

It is a good thing that we are not required to believe all that is said about the various political candidates, otherwise this would be a very wicked world.—Congress is still trying not to do it.—Trades' Union riots have extended to Christiana, Sweden.—Victoria, with his band, is still ravaging portions of New Mexico.—The insurrection at Bagdad, Turkey, has assumed serious proportions; the Arabs demand self government, under protection of England. Turkey reiterates her intention to resist to the utmost, any foreign interference.—On the 25th of April, a severe thunder storm swept over the Mark-Brandenburg, Germany. The parish Church in Fuerstenwalde, a market town, not far from Berlin, was struck by lightning, which destroyed the altar, a noted architectural work. Beneath this, was found a treasure of gold and silver bars, hidden there centuries ago by a Prussian bishop, upon the occasion of the burning of the town; the authorities are in doubt what to do with it.—Spain has 589 Generals on its active army list; the standing army barely musters 150,000 all told.—Italian statistics estimate that fifty thousand Italians emigrate to the North and South Americas yearly.—The monument to Stonewall Jackson is to be unveiled by his widow and daughters, at Winchester, Va., on the 9th.—Recent returns show a considerable increase of pauperism in England.—What is said to be the first pound of coffee raised in the United States, has been grown by a woman on her plantation on Indian river, Florida.—Andrew Aimers, the oldest compositor in Scotland, and who helped to set up the "Waverly novels," died lately in Edinburgh.—New York and the East generally have been having some rather warm weather; 95½ degrees and in some places 96 degrees in the shade has been registered.—Mr. Gladstone's troubles have already begun. Anti-Romanists strongly objected to the appointment of the Marquis of Ripon to be the viceroy of India; and now, a memorial signed by many liberals has been presented to the Premier, asking for the call of Sir Bartle Frere from the Cape. Eleven Nihilists have been convicted at St. Peter's-burg, five of them are women.—Places in Massachusetts, on the 26th ult., boasted of thermometers that registered 102 degrees in the shade.—Russia has announced that in case China insists on declaring war, she will act only on the defensive.—Mrs. Tyler, widow of the ex-president, lives at Sherwood Forest, the family estate, on the James river, and has not entered a nunnery, as was reported.—Harvest prospects in Ireland are said to be excellent. A much larger area than usual has been planted with potatoes.—John Brougham, the celebrated actor, is reported to be seriously ill. There is a strong probability that he is already dead.—The list of immigrants at Castle Garden foots up \$3,000 for the month of May.—Savoy, Texas, has taken its turn with a cyclone; nine persons killed. Southern Indiana has also been visited, though with a comparatively small loss of life and property.—Kearney has been released on a writ of Habeas Corpus; and is on his way to Chicago, to attend the Greenback Convention.—Queen Victoria celebrated her sixtieth birthday on the 29th. She was born, however, on the 24th. The custom is, to celebrate the Saturday following.—The first seven volumes of speeches of M. Thiers have been published, and have been sent as a present to the Congressional library.—A young married man ploughing, his wife hoeing, and his baby sleeping in a fence-corner, is the pastoral scene which a gentleman lately saw near Hartwell, Georgia.—They have been having trouble with the St. Gothard tunnel. The roof has caved in, necessitating a detour.—Gen. Daniel Morgan, the hero of the battle of Cowpens, during the war of the Revolution, is to have a bronze statue; South Carolina having appropriated 16,000 for that purpose.—It is said that Lord Beaconsfield is giving his attention to farming; whereat the British lion is greatly delighted; for now he can take a nap on olive-branches, and doze for a few minutes in peace.—Theodore Thomas has gone to Europe.—Vicerine, is what they call the Princess Louise Caroline Alberta, wife of the Marquis of Lorne.—Kanokuro Nakayama, a Japanese, was among the candidates at a late Boston examination for admittance to the bar, and passed very satisfactorily.—Mr. Tennyson once found himself surrounded by a throng of ladies who were more than usually gushing. He availed himself of an opportune pause to remark that he looked upon women as the flowers of the human race. "What a sweetly pretty idea! How poetical!" exclaimed a chorus of silvery voices. "Yes, ladies," continued the laureate, "and the reason I think so is because they never shut up except when they sleep." Poets are now at a discount in that circle of culture.—The water-power at Harper's Ferry is to be sold, together with the old engine-house, in which John Brown barricaded himself in 1858.—An asylum

for aged domestic animals has lately been opened in a French town. It starts out with a family composed of a cow, 36 years old; a hog 25; and an 18 year old goat. The senior member in a mule, which has attained the ripe age of forty. Some one ought to interview this patriarch, to see if he still retains his fondness for obstinacy and kicking.—Over 500 tons of silver are in the Treasury vault in New York city, whose value is \$28,000,000.—

The Lord's Dues.

Contributed to the LIVING CHURCH.

It is not my intention to enter upon an argument in regard to tithes. But there are a few points to which I desire to refer in the matter of dedicating systematically of our substance to works of charity and benevolence.

The first is the testimony of the Fathers. Of course, these fathers were not infallible. But they were Christian men writing on Christian subjects.

Origen speaks of "first-fruits" as oblations offered to God. Ireneus commends them in the same way. Augustine wants to know how our righteousness can exceed that of the Scribes and Pharisees, if we give less than they did to Church and charity? Gregory Nazianzen says that first fruits are to be religiously set apart for God. The Apostolic Canons and Constitutions say that they are a just part of the support of the clergy. There are some Christians, who, for more reasons than one, would not like Christianity to be subverted, and the ancient Jewish religion erected on its ruin. I tell you, the Jewish religion was no cheap religion. Let us see.

First, there was the tithe. Every thing was tithed, grain, fruit, wine, wool, oil, etc. Then, the second tithe. The first tithe was for the Levites, who, in addition, had forty-eight cities, and other perquisites. The second tithe was for the hospitalities of the national feasts. If any one wished to pay money instead of the tenth of oil, etc., he had to add one fifth to the market price of the produce thus redeemed. Next, they had to pay "first fruits"—about one thirtieth of all that was made. This thirtieth was taken out first; and the regular tithes taken out of the remaining twenty-nine thirtieths. Next, the bulls and calves for burnt offerings; the shewbread and all those sin and trespass offerings; read Leviticus for the list of these. Three times a year was every Hebrew to go up to the Tabernacle; and he was not to go "empty-handed," as so many go to the Feasts of the Christian Church. What he should carry was left to his own heart, but he was expected to bring something. Next, the landed endowment of the Jewish Church, forty eight cities and their environs, besides any special grant of land that any one might choose to make. Pretty well endowed was the Church of the Hebrews, an argument that both the Church of England, and that in America may press as a precedent. Next, money coming in from the redemption of first-born sons and first-lings of any creatures. If house or land had been given, and was to be redeemed back to the owner, he had to pay market price and one fifth for the privilege. Next, the poll-tax, one third, afterwards one half a shekel per head.

Next, allowance for the poor—gleanings, these were about one fiftieth of the crop. Next, the seventh-year's volunteer growth of vines and olives. Next, once in seven years, creditors were to release their debtors. Every Jubilee year, lands were to go back to their original owners;—no mortgages and foreclosures and Shylocks of money-brokers, in those days. Moses cured poverty, by never allowing any to occur. Next, war spoils; a sort of prize-money plan for the benefit of clergy—the priests.

The "judicious Hooker" thought that the people really paid, in all, about one third of all their substance. Of course, each Jew had not all the foregoing assessments, but his Church-money was no small item.

If a Jew were travelling abroad even, he sent his per caput up to Jerusalem. What scrupulosity! Many a Christian goes to his watering place and not only fails to send his pew rent or other contribution to the parish treasurer, but (economy of economy!) "gives up his pew for the summer" before he leaves town. Moses was a good financier; and the Jewish Church a by no means poorly endowed establishment. Why, Mr. Grumbler, the Priests were rich to a princely degree; did you ever think of ministers rolling in wealth—not, as individuals, here and there—but as a class, and that of Divine Appointment? If not, reflect on it, and then go read over the list of Western Missionaries who are living on \$300 per year, and then—why, turn over a new leaf of your Ledger, and open an honest tithe-account with God. L.

It is pleasing to read in the *Christian Herald* that "Mr. W. R. Bradlaugh, the converted brother of the infidel M. P. for Northampton, carries on the Plumber's Place Mission among the masses of Clerkenwell."

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.

Book Notice.

The Lord's Supper; The Frequency of its Celebration, and the Rights of Children to be Partakers of the Bread and Wine. By the Rev. Thomas W. Haskins, Rector of Trinity Church; Newtown, Conn., and published by the Claremont Manufacturing Company.

We have seldom met with such a combination of Catholic truth and Protestant error as is to be found in this little book. The author most clearly and convincingly demonstrates the duty of the Weekly Eucharist; the true character of Confirmation, and the way in which it has been lost sight of in the Anglican Communion; and the value of Celebrations for Children. Yet along with all this, we find the constant expression of the baldest Zwinglianism concerning the Eucharistic Presence.

Apart from such defects of the book, our author most manfully pleads for the restoration of the Weekly Eucharist; and his argument is unanswerable. On pages 84 and 95, we have most distinct statements concerning Confirmation, as the Gift of the Holy Ghost to the baptized, and exclusively means the taking upon themselves of their baptismal obligations. This most erroneous notion about Confirmation,—that it is simply the assumption of baptismal obligations by those who have come to years of discretion—is probably the most "corrupt following of the Apostles" to be found anywhere in the Christian Church. Our author shows most conclusively how foreign such an idea was to the mind of the Primitive Church, and how far we have departed from the Primitive Church, in the unnatural delay of Confirmation until children have reached the age of 14 or 15 years.

With reference to Infant Communion, our author's most forcible argument from the words "Suffer little Children to come unto me," from his point of view requires not only Communion for them, but also such a lively act of faith in seeing, under such symbols as bread and wine, the story of a Saviour's love, that we very much doubt if the majority of children could be made to appreciate it.

"Tulchan" Bishops—What are They?

In the *Diocese*, some years ago, its readers were reminded of the "Tulchan" Bishops of Scotland, as furnishing a good illustration of those, which were then being turned out by the Cheney schism. A learned Bishop of the Church wrote to know what the allusion was; as the fact upon which it was based had escaped him; and many inquiries about it were made. They were answered in the *Diocese*, and the "Tulchan" was explained. Just now, our Methodist friends are engaged in Bishop-making at Cincinnati, the sort of Bishops Charles Wesley had in mind, when he said, referring to his brother John:

"So easily are Bishops made,
By man's or woman's whim!
Wesley, he laid hands on Coke;
But who laid hands on him?"

And it may not be untimely to give the following explanation of the Tulchan Bishops, as found in Carlyle's *Cromwell's Letters*: King James, this time (1617), was returning northward to visit poor old Scotland again, to get his pretended Bishops set into activity, if he could. They were by the Scottish people derisively called "tulchan Bishops." Did the reader ever see, or fancy in his mind, a tulchan? A tulchan is, or rather was (for the thing is long since obsolete), a calf-skin stuffed into the rude similitude of a calf, similar enough to deceive the imperfect perceptive organs of a cow. At milking-time, the tulchan, with head duly bent, was set as if to suck; the fond cow, looking round, fancied that her calf was busy, and that all was right, and so gave her milk freely; which the cunning maid was straining in whole abundance into her pail all the while! The Scotch milkmaids, in those days cried, "Where is the tulchan? Is the tulchan ready?" So of the Bishops. Scotch lairds were eager enough to "milk" the Church lands and tithes, to get the rent out of them freely, which was not always easy. They were glad to construct a form of Bishops to please the King and Church, and make the milk come without disturbance. The reader now knows what a "tulchan Bishop" was; a piece of mechanism, constructed, not without difficulty, in Parliament and King's Council, among the Scots; and torn asunder afterward with dreadful clamor, and scattered to the four winds, so soon as the cow became awake to it.

The illustration, stored away in the armory of the LIVING CHURCH, may prove an effective weapon in the hands of some brother, who would be otherwise unfurnished.

One of the experiences which reconcile you to death is the existence of book agents. They get up early and sit up late. They ring your bell when you are at dinner, and though you send word that you always eat for three consecutive hours, they sit down quietly in the hall and wait until you have finished. Then they insist that you shall buy their book, in spite of the fact that you have already purchased two copies under similar circumstances, because you have kept them waiting when they might have been feeding a hungry public and laying the foundation of a colossal fortune. The only relief you can get is in the suggestions which come from an orthodox theology.—[Evening Wisconsin.]

Church Calendar.

Table with columns for dates (June 4-29) and descriptions of church services (Friday Fast, 2nd Sunday after Trinity, etc.).

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 ST. JOHN III: 17.

Riches are called "useables," that we may use them rightly, not keep and bury them, for this is not to possess them, but to be possessed by them.

Christ before thy door is waiting. Rouse thee, slave of earthly gold. Lo, He comes thy pomp abating, Hungry, thirsty, homeless, cold.

JOHN KEBLE.

A Defense of the Clergy.

To the Editor of the Living Church: Of late, more than ever before, a good deal of fault has been found with the clergy for the way in which they read "our admirable Service."

I confess that the Service frequently is not read as effectively, as it might be. So, neither is it responded to as fervently and "audibly" as it might be!

To conduct the service, requires a frame of mind suited to the occasion. To say nothing of the necessary bodily condition, of the fact that, according to the Doctors, only one man in ten is in full physical health, that it is only now and then that an officiator is in his very best mood;

True, the Clergy, of all men, should, if possible, be in this state of soul. And, beyond doubt, all true and faithful clergy do try so to be. Nor do I here say that they fail of a great and encouraging approximation to these conditions.

To catch the inspiration of seer and prophet in the grand Old Testament Lessons; to be in the full spirit of Evangelist and Apostle in those from the New; to soar with the wing of David and the other Psalmists in the Psalter; to be all ablaze with the celestial fire of our magnificent Te Deum;

And, when the cleric is called upon to have this fervor, to feel this spirit, to be in this frame, by a cold congregation, who, themselves, are, by a large majority, in a far less spiritual frame than he—

end to a fervor which he does not feel, to "assume a virtue which he does not possess," would be to trifle with honesty, to play the hypocrite, and would, like every other imitation, end in failure, as it began in deceit.

The Officiator should, indeed, render the services intelligently. In this, the intellect and not so much the heart, is involved. To articulate distinctly; to speak with sufficient loudness to be heard by all, and yet not too loudly; to make meaning perfectly apparent; to read lesson, and pray prayer; all this is a different matter from the one of which I speak.

The fact that our service is "an oft told tale;" that it is a very grand one; that it is, indeed, the most exalted compilation of Public Worship, that any body of worshippers, the world over, possesses; that all this requires a due and corresponding frame of mind; that the clergy are all human beings; that they are governed, in common with their fellow-sinners, by the laws of spiritual things; that more is demanded of the cleric than of the nave; that this demand is inexorable twice a Sunday at fixed hours, and on other occasions, also, to the specified minute; these facts, it seems to us, afford good ground upon which the Clergy may beg for mercy at the hands of critics.

The Sunday School.

Teachers' Helps.

FOURTH SUNDAY AFTER TRINITY. LESSON: JOSHUA VI. 12-21

Jericho is first mentioned in the Scriptures, Josh. ii. 1-21. In its utterly ruined and cursed condition, it became part of the lot of the tribe of Benjamin; it is incidentally mentioned, 2 Sam'l x. 5. For the violation of the curse against it, see 1 Kings xvi. 34.

In the New Testament, we find mention, St. Matt. xx. 30. St. Mark x. 46. St. Luke xviii. 35. The scene of the parable of the Good Samaritan is laid between Jerusalem and Jericho. The city was destroyed by the Romans, under Vespasian or Titus.

There is a necessity for us to consider, in the study of this lesson, the mysterious incident recorded Chap. v. 13-15. Consider in connection, the condition of the Israelites. They were about to enter upon a war of dispossession and extirpation. Hitherto, their warfare had been that of an armed multitude, forcing their way through a territory. It was no warfare of occupation; when their way was clear, there was no need of warfare, but now circumstances change. They were about to dispossess the Canaanites, with all their old civilization, with cities "walled and fenced up to heaven."

Humanly speaking, there were many causes of weakness within the Israelitish camp. The character of their army, for instance, could scarcely be considered sufficiently well appointed for the attack of fortified cities, or for the conducting of sieges. It is questionable whether the Pillar of Cloud remained any longer with them. The "manna" had "ceased." It was a new condition from their old desert life (where the waters of the rock followed them, their food lay round about the camp, and their raiment waxed not old), to come into a land which they had to conquer, inch by inch; and where supplies must be procured in the ordinary way. We can imagine Joshua, with the burden of leadership upon him, surveying this great city and considering how he may bring his people to the point of attacking these mighty walls. At this point, he beholds a Man with a drawn sword, who announces Himself as the Captain of the Host of the Lord. We leave to others the question of the personality of this being, except noticing, that Joshua pays Him divine honors, and that this armed Man declares the place of His Presence holy.

We notice, as the key to all subsequent action on the part of Joshua, the consciousness, that the true leader is one different to himself; he is a subordinate, able to obey cheerfully and faithfully, because the burden of responsibility is removed from his shoulders. With this in mind, we can study this particular incident more clearly. We can see that the extraordinary occurrence with means so seemingly inadequate, are the instructions of Divine power; that the silent procession around the ark, and the shout of the people, looked at as a whole, is of all things a declaration of God's personal government of His universe.

In this occurrence the ark is specially honored as the symbol of the Divine presence. The Office of the Priesthood, as God's peculiar instrument, is magnified; and, by the seemingly purposeless progress, the faith and patience of the people are proved and increased.

The repetition of the number "seven" is worthy of much study. Note here, that one of the seven days must have been the Sabbath. Jewish tradition says it was the last, the day of the taking of the city. We may contrast the typical Joshua, breaking the barriers which hindered an entrance into their rest, with the actions of the true Joshua, so often recorded as happening on the "Sabbath day." The city being the "first fruits" of the promise, is dedicated to the Lord; the perishable things by sword and fire, the more material sanctified by hallowed use in the service of God. Rahab is saved, and "by faith" she afterwards became the wife of Salmon, the mother of Boaz, and so the ancestress of David and of Christ. She is mentioned at least three times in the New Testament (Matt. i. 5. Hebrews xi. 31. St. James ii. 25). The primitive Church considered the "scarlet line" of Rahab, a symbol of salvation. From the story of Rahab, St. Irenæus draws the conversion of the Gentiles, through the symbol of the scarlet line. Rahab is one of the not very numerous cases of the calling of the Gentiles before the coming of Christ. Her deliverance from the destruction which fell upon her countrymen so illustrates the Gospel Salvation, that it is perfectly easy to accept it as a type of the redemption by Jesus Christ.

Taking up the history of the conquest of Canaan, as the type of the fortunes of the Church; the conquest of Jericho finds an anti type in the history of the various crucial periods of the Church, where apparently inadequate means have been sufficient, in God's hands, for the accomplishment of His designs.

The History of Israel is the history of our spiritual condition. Passed through the Jordan, entered upon the inheritance, there remains the first hostile encounter with the possessors of the land, conducted thus far by supernatural means. It now remains to go to the experimental possession, by faith, and through ordinary means. "By faith the walls of Jericho fell down." Whatever our Jericho may be, let us believe that there is with us One greater than we; "Greater is He that is for us than he that is against us." The means that the world will laugh at, as being ridiculously inadequate, will be blessed by Him to our success. Mark how this help is adapted to men's wants, and to the character of these services. Moses had his staff, which was taken into God's service and glorified to Joshua the soldier. He is the Man with the drawn sword. David, the Shepherd, becomes the Pastor of Israel. To Fishermen, He reveals Himself by the draught of fishes.

Let those who are called to be leaders of the Lord's hosts take comfort. You are standing in the place of mighty ones gone before, wanting their experience, their training, and their endowments. If eyes are lifted, they may behold Him "who is with you all the days unto the end of the world." You are not left alone in the path of duty. There is one who is pre-eminently the Head of the Household, the Shepherd of the sheep. Only obey His Voice, encompass the city, sound the trumpet of God's Word, silence the impotent words of man's reason; and, however seemingly strange, opposition will be quelled, the Wall we were impotent to batter, shall fall down flat.

Rev. Dr. Berrian.

Correspondence of the LIVING CHURCH. Will the LIVING CHURCH permit a grandson of the late Rector of Trinity Church to correct a mis-statement of its New York Correspondent concerning the salary assured to Dr. Berrian? During all the late years of his rectorship, which ended by his death in November, 1862, the salary of the Rector was only \$4,000 besides the rectory on Varick street. There were occasional extra allowances, but only when there was some special need. J. H. DELAWARE SPRINGS, May 19, 1880.

The king of the Burmese is having considerable trouble with some of his subjects, who have broken out into rebellion.

DETROIT, MICH.

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Detroit City R'y. Time Tables.

Table with columns for Jefferson Avenue, Woodward Avenue, Michigan Avenue, Grand Avenue, Cass Ave. & Third St., Congress & Baker St., and lines for East and West directions with departure times.



THROUGH CARS TO Kansas City, Topeka, Atchison, St. Joseph, and the shore line to all points on the Missouri, Kansas & Texas, and Houston & Texas Central. C. B. & Q. Drawing Room Car, Horton's Reclining Chair Cars, C. B. & Q. Palace Dining Cars, by this Route.

DETROIT R. R. TIME TABLES. DETROIT AND BAY CITY RAILROAD. Short line to the Saginaw Valley. Trains leave Third street depot as follows, by Detroit time, and pass Woodward ave. depot 30 minutes later.

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

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

GREAT WESTERN RAILWAY. Depot foot of Third and Brush streets. Trains run on Detroit time. Atlantic Ex.—Ar. 10 p.m., Lv. 4 a.m. Day Ex.—Ar. 6.30 p.m., Lv. 8.35 a.m. New York and Boston Ex.—Ar. 9.45 a.m., Lv. 7 p.m. Detroit Ex.—Lv. 12.45 p.m. Steamboat Ex.—Ar. 7 a.m.

CANADA SOUTHERN RAILWAY. Depot foot of Third street, Detroit time. Buffalo Ex.—Lv. 4 a.m., Ar. 9.45 p.m. Fast Day Ex.—Lv. 12 p.m., Ar. 4.55 p.m. Lightning Ex.—Lv. 11 p.m., Ar. 9.45 a.m.

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The Living Church.

June 10, 1880.

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How it Happens.

The *New York Post* says: "Next to the question, how such a man as Kalloch could be elected mayor of a large city, is the question how could he so far impose upon the Baptist denomination as to secure scandalous countenance from it in four States, Massachusetts, New York, Kansas and California?" "The *Post* may well ask. No doubt Baptists generally feel, and feel keenly, the disgrace brought upon them by these Rev. Messrs. Kalloch, father and son, the one a murderer, the other presumably *particeps criminis*. The Baptist denomination has our sympathy in the matter. But the question remains, How does it happen that such men "could so far impose upon the Baptist denomination as to secure scandalous countenance from it in four States?" We do not suppose they have imposed upon the Baptist denomination, as such, at all. They have imposed upon particular congregations of that denomination, and the denomination has been powerless to prevent it. Their system is Congregational, and if a particular congregation wants a certain man for their preacher they will have him. What can the denomination as such, do about it? "Sister churches" can indeed refuse to fellowship them. But what of it? If the particular Church be a unit in itself, it can get on very comfortably without the fellowship of any "Sister Churches." They all do as they please. On their own principles, as a body, they cannot help themselves. One of two courses is open to them. They must either cease to be, by adopting an other and a stronger system, or stand by their principles and endure with as good a grace as they can, the embarrassing relations involved in such a system, or lack of system; nor as a society can they do anything to stem the tide of a so-called "liberality" which is now so strongly setting in among them. The moment they impose upon the body a common faith, they must needs give up their congregationalism. That they are not ready to do. Then they must be content to drift. They must look forward to losing whole congregations, or else keep them on the express understanding that they have the preacher and the preaching that pleases them, at whatever sacrifice of truth. Those who know anything of the mixed elements that go to make up what is commonly called a "parish," know how easily a man who is a "smart preacher" and a shrewd manipulator, can ingratiate himself with the people, and for a time carry all before him. His denomination may not approve of him, but if the particular congregation be strong in numbers, or wealth, or influence, the denomination will manage to bear it, somehow. The congregational polity is that not only of Congregationalists proper, but also of Unitarians, Universalists, Baptists, "Christians," and various other denominations. From the common sense stand-point alone, the theory is poor enough. It cannot secure to the denominations under it anything like a common faith. It cannot prevent heretical teaching, and it is manifestly powerless to secure a prompt and efficient discipline. Our friends, the Presbyterians are wont to call the system "A rope of sand." Whatever such a rope may be good for; it does not tie, or hold, or hang. It is the latter use of a rope that these Reverend Kallochs need.

A correspondent kindly calls our particular attention to "The Bishop of Long Island's admirable Address to his Convention; discussing as it does, profoundly, boldly, and with original clearness and suggestiveness, the burning question now claiming and receiving so much attention in the Church Press, and likely to have attention in the next General Convention. "If I mistake not," says our correspondent, "The Bishop proposes the true remedy—that the Parish and the Priesthood be put back first into their true relation to the

Apostolate. So long as the Parish, which did not come in for 100 or 200 years after Christ,—is regarded as the original unit, instead of the *Diocese*; so long as the Bishop is a mere functionary, without any headquarters, instead of being Ruler, Head and Leader of the host;—so long we shall have parochialism (and its popes), and congregationalism, with all its friction, in connexion with our unprimitive Episcopacy. "The Angel of the Church" is charged with the responsibility; let him have a chance to fulfil his Office. If the head is in its true position, we shall be a long way toward getting the members (and each of them) in their place.

The Bishop's Address is able, and should have a wide circulation.

Sir. John Goss.

The greatest Doctor of Music in the fast receding generation has just passed away. He died last month, at Brixton, where he had resided almost ever since he withdrew from the organ of St. Paul's Cathedral, giving place to Dr. Stainer under whose newer methods, and bright melodic coloring the services of St. Paul's are attaining a position of grand pre-eminence amongst the Cathedrals of England. "Brother, thou art gone before us," is the severely beautiful and touching strain of the old composer that rises most readily in the mind of every lover of legitimate Church music, as he learns the tidings of his departure to "the celestial harmonies." How many choirs in the American Church adorned the service of last Christmas' feast with his stirring, true and popular anthem, "Behold, I bring you good tidings!" Did any of those who beautified the solemnity of Easter with his "Christ our Passover," have foreboding of how soon this rare Master was to be of the number of the blessed ones of whom he wrote in sweet majestic strains, "These are they which follow the Lamb." He was perhaps, the most perfect Master of counterpoint in the English Schools of Music; strict, even severe in his method, disdaining the mere embellishments of melody, and as well, the dramatic style of the more modern school of organists, in which we must place Dr. Stainer who now presses the old Knight's keys. He hated anything that had the tone of secularism, in holy song, and up to the last was faithful to the old traditions. For any choir needing to be educated in the classic ways of the best order of English Church music, we can recommend nothing more sure and true than the services and anthems by Goss. In the late Convention at Quincy we were gratified to hear the Evening Canticles, *Cantate Domino* and *Deus Misereatur*, sung to his admirable unisonal settings in the key of C. It was worthy work well done; and it came to us as a strain from Motherland for we dimly recalled a certain Sunday afternoon service in O. d. St. Paul's, when we first heard the same tones and harmonies, little dreaming then of the present Cathedral at Quincy with its fifty surpliced choir of boys and men.

It was during the earthly life of the "Good" Prince Albert that the tender solitudes of the American people were turned to the struggle betwixt life and death of his eldest boy, the Prince of Wales, who but a short time before had been a welcome and well-honored guest in these former possessions of the British Crown. On his recovery from the dread fever, a service of Thanksgiving was held in St. Paul's Cathedral, on which occasion Dr. Goss's special compositions, the Thanksgiving *Te Deum*, and the anthem, "The Lord is my Strength" were for the first time performed. The veteran organist received the order of knighthood, and shortly afterwards retired from his post, to be known to all future lovers of the sacred art as Sir John Goss.

"They in the rest of Paradise who dwell,
The Blessed ones, with joy the chorus swell,
Alleluia!"
W. B. M.

We are requested to say that the report of the closing address of the Bishop of Illinois, to his convention, in our last number, was incorrect, where he was made to say that "for the first time in four years he saw light breaking through the difficulties that beset the place he was called to fill." That was not what the Bishop said, nor could he have used such language, as it does not at all represent the facts of the case.

Some Maryland Notes.

A short time since, Bishop Pinkney was tendered a large and elegant reception by Mr. S. Somerville Norris, of Baltimore, at his residence on North Charles Street. More than forty of the clergy were present by invitation, to meet the Bishop. The Rev. George A. Leakin, Senior Presbyterian present, made a brief Address, in the course of which he drew a vivid picture of the Church in Maryland, as it is to-day, and as it was a century and a half ago, when the Bishop was in England, and even the clergy saw him, only when they went to England, to receive from the Bishop of London's hands the commission of laborers in the Church. Bishop Pinkney made a feeling and suitable response.

The Convocational services, under the conduct of Dean Rich, have been of a very interesting nature. They were held in St. Mark's Church, Lombard St. (Rev. Mr. Kemp, Rector). Commencing on Tuesday (May 18) they continued each night until Thursday. The Address on Tuesday night was by Rev. Dr. Leeds, of Grace Church; his theme was the Work of the Holy Spirit. Though somewhat profound, the orator was listened to with close attention; and gave us many pearls of thought for quiet meditation. Wednesday; addresses by Rev. Geo. A. Leakin, of Trinity Church, Baltimore: "These the last days." Rev. Geo. C. Stokes, "The Spirit of God dwells in us, and remains with us forever." Rev. Peregrine Wroth, "The Spirit of God fills the Church and her officials, with Life, and Power, and Grace."

Two of the Baltimore Clergy preached before the Virginia Convention; the Rev. M. W. Dame; who, in addition to his Pastorate of Memorial Church, has charge of a Mission chapel; and the Rev. Dr. John S. Gholson, Rector of St. Bartholomew's Church.

Rev. D. Rankin of St. Luke's, reached his sixty-second year, May 13; he was born in 1819.

To-night closes the Bazaar week at Ascension Church. The Sunday School rooms have been nightly crowded with the young folk. The Bazaar is but another name for Fair, with some objectional features omitted. Rev. Tottenham Loftus, the new assistant, has entered upon his duties.

On Trinity Sunday, the Bishop made his first visitation to the Mission of the "Holy Nativity," a Mission of St. Luke's Church, under the charge of Rev. Mr. Briscoe. The Mission has been long established; it is located on West Pratt St., a portion of the city hitherto considered almost too dead and worldly and low, to encourage the labor even of the most zealous Church-worker. The Chapel, which is new (having been completed only a few months), is in the upper room of a building used for every day purposes. It is very thoroughly Churchly in its character. The Chancel is well raised. The altar was beautifully lighted with tapers, and covered with a handsome altar cloth. There is a handsome carved screen which separates the Sanctuary from the Nave. All around the pure white walls of the chapel are illuminated texts and mottoes. At the entrance, and enclosed within a rail, is the Font, a beautiful chaste work. Last night it was filled with the loveliest roses and other blossoms; and the little room was fragrant with their perfume. Rev. Mr. Briscoe has gathered (how he found them is a mystery,) from his Mission, a band of boys and youths, whom he has formed into a choir, one, too of no mean merit.

Trinity Sunday it was my privilege to attend St. Paul's Church, Rev. J. S. B. Hodges, S. T. D. Rector, and to hear from him such a sermon as I wish our clergy would oftener preach. His text was from John xvii. 21. His subject was the doctrine of the Trinity, its verity and importance to the Christian; as on it depends the hope of all men for eternal life.

The preacher dwelt with favor and eloquence upon the oneness that should be wrought by love among brethren, as manifesting the unity of the Divine Nature, clearly distinguishing between the mere uniformity that comes from obedience to authority, and the real unity that grows out of love to God and man.

In their vestments, they presented a fine sight to look upon. The Bishop seemed to feel the true value of his position, in regard to such Missionary efforts within the waste places of this great city. His sermon was too long to summarize so as to

do any justice to him. But it inculcated a patient laboring, to fit us for Christ's second coming, and a strict conformity with the divine law to visit, relieve and give comfort to all in need, and to give our aid by a close following of the Means of Grace given us by Christ in His Church; attendance at Public worship, real self examination and repentance, and a constant and frequent presence at the Great Feast, the Holy Supper.

Rev. Cambell Fair, represents the Protestant Episcopal Sunday School Union, at the Centenary Celebration of Robert Raikes' first establishment of Sunday Schools.

Baltimore, May 24th, 1880.

Ohio Diocesan Convention.

The Diocesan Convention of Ohio commenced its Sixty-third Annual Session on Wednesday, the 2nd inst. The attendance of clerical and lay delegates was large. Dr. French was re-elected Secretary, being the thirty-fourth year in succession that he has occupied that position. At the afternoon Session, nominations were made for members of the Missionary Committee, and for deputies to General Convention.

The Bishop then delivered his Annual Address; taking a brief and rapid survey of the condition of the Diocese. The condition of the Diocesan Missions, the Bishop said, wearied the Missionary Committee; for, although the Missionaries had been paid, it was through the liberality of private persons, who have thus made amends for the shortcomings of the Church at large, in the Diocese. He referred, in terms of commendation, to the noble work of the Women's Auxilliary; called the attention of the Convention to the Society for the Relief of the Widows and Children of deceased Clergymen, of the very existence of which, some of the Clergy themselves were ignorant, and spoke highly of the good work done for the deaf and dumb, by the Rev. A. W. Mann.

The Right Reverend speaker then proceeded to notice the Provincial System; advocating its adoption and judicious extension; but alluding, also, to the necessity of guarding Diocesan independence. The Bishop of each Diocese, he said, should have his own Cathedral.

The subject of Church Finance next engaged the Bishop's attention. In the course of his remarks, he objected to what is known as the "Envelope System," and advocated the plan of *selling the pews*, so that they become individual property, as the best! We regret to find Bishop Bedell in favor of what we believe to be one of those crying evils that we have inherited from an age of lukewarmness and irreverence, and of which the English and American Churches have been striving, for many years past, to clear their skirts. "Prices of pews," said the Bishop, "should not be reduced to what persons are willing to pay; but should be raised to what they ought to pay."

Bishop Bedell then proceeded to welcome to the Convention, a minister of the Moravian Church, a Body of which he spoke as having maintained the Apostolic Succession, unbroken. He embodied, in his Address, a long roll of the Episcopal Succession of this Church, containing a list of all its Bishops, with the dates of their consecrations.

In the evening, a meeting was held, which was, to a great extent, missionary in its character. The Rev. Dr. Gallaudet spoke on the subject of Missions to Deaf-Mutes. Mr. Clewell, a Moravian Minister, gave a long and interesting account of Moravian Missions. Dr. Bodine, President of Kenyon College, spoke on Christian Education, with a special reference to that Institution. At the close of the meeting, Offerings were made on behalf of Diocesan Missions, and of the Educational Committee.

On Thursday, the election of Committee and Deputies was proceeded with, "The result of the ballot was as follows: *Standing Committee*; (clerical), Rev. Doctors Rulison, Brown, and Burton. (Lay), Messrs. Comstock, Sanford, and Boardman. *Missionary Committee*, (Clerical) Rev. Messrs. White, Maxwell, Balcom, Brown, Osborn and Adams; (Lay) S. N. Sanford, A. H. Moss, Hon. Columbus Delano, R. O. Grote and L. N. Mather. Deputies to *General Convention*: Rev. Drs. Brown, Rulison, and Bodine; and Messrs. S. N. Mather, J. H. Devoreaux, A. H.

Moss and Columbus Delano. At 7:30, the Convention reassembled, when the reports were heard from the *Canon-Fundry* which came to nothing for the present, being returned to the Committee on Canons, for further consideration. Other reports were read. That of the Disabled Clergy Fund reported as receipts for the year, \$677.53; the smallest amount, the Bishop said, ever received in one year. The Report of the Committee on Missions showed a small increase in the number of Missions, but a bad financial condition. The Missionary collections, during the past year, have averaged but 45 cents per capita of the 7,000 communicants in the Diocese. A long discussion followed the reading of these reports, which resulted in the adoption of a Resolution, requiring Rectors and Pastors to send, to the Treasurers of the Missionary Committee, pledges for their parishes, for Diocesan Missions for the ensuing Conventional year. Other business was transacted, and the Convention adjourned at 10 P. M.

The Convention reassembled on Friday morning at 9 o'clock, and, after the Litany was said, the usual business session was resumed. Most of the members had returned home. After a prolonged discussion upon a proposed amendment to the Canon—requiring the parochial representation to be provisional upon the payment of the Diocesan assessment, the matter was postponed until the next Convention. The Report of the Standing Committee was read. The Rev. Dr. Bolles offered a Resolution to the effect "that the Convention desired to return thanks to the Bishop, for his public declaration made the day before, that he did not desire a Canon against Ritual." The Bishop explained his position in reply, by saying he thought the expressed opinion of the Church was sufficient; but his views were unchanged. The motion was finally withdrawn. After the customary Resolutions of Thanks, the Convention adjourned, about 12 M.

Madison, Wisconsin, Convocation.

Correspondence of the LIVING CHURCH.

This Body met at Trinity Church, Janesville, May 26, 27, 28, 1880. On Wednesday at Evening Prayer, the Rev. Henry Green, of Evansville, preached; on Thursday at 10:30 A. M., a sermon was preached by Rev. Dr. Stearns, of Whitewater; and the Holy Communion celebrated; the clergy and a large number of the faithful participated. Immediately afterwards, a short business meeting was held, presided over by the Dean. There were present the Rt. Rev. E. R. Wells, Pres.; the Rev. Dr. Fayette Royce, Dean; H. W. Green, Sect'y.; T. W. McLean, Rector of the Parish; Geo. Brigham, S. S. Burleson, Henry Green, P. B. Morrison, J. E. Pradt, S. D. Pulford, A. L. Royce, R. D. Stearns, A. W. Seabreeze. At 3 P. M., an interesting discussion of the Sunday School question was had. The following Resolutions was passed.

"Resolved: That this Convocation recommend to the brethren the use of the Prayer Book in the work of the Sunday School, in preference to all other systems." At 1:30 P. M., on the same day, the usual Missionary meeting was held, at which Addresses were made by the Bishop, and the Messrs. Reno, Brigham, Pradt, and Burleson. After the meeting, a generous reception was given to the Bishop and members of the Convocation, by the ladies of the parish. It was a very enjoyable affair, and attended by a large number. On Friday at 10:30 also, there was Divine Service, and a sermon by the Rev. S. D. Pulford, of Platteville; after which a short business meeting was held, at the afternoon session, an Essay, the subject of which was "System" was read by the Rev. P. B. Morrison. It was an able and highly interesting Paper, showing the advantages of a species of Itinerancy to the Missionary work of the Diocese. The reading of the Paper called forth a lively discussion. The Methodist minister being requested by the Bishop to take part in the discussion, stated that he thought the advantages of the system, on the whole, were outweighed by the disadvantages. The discussion closed by the Rev. T. W. McLean offering the following.

"Resolved: That the Board of Missions, at their next meeting, be requested to consider the practicability of carrying out fully the provisions of the 6th Canon with regard to Missionary Contributions.

At 7:30 P. M., Divine Service was held in Christ Church, the Bishop delivering an energetic Missionary Address; and afterwards confirming a class of five, presented by the Rector, Rev. A. L. Royce. Thus closed a truly delightful session of the Madison Convocation, Henry M. Green, Sect'y.

The Maryland Standing Committee.

Correspondence of the Living Church.
The action of the Maryland Standing Committee in refusing to recommend a postulant for admission as a candidate for Holy Orders, and a deacon for admission to the priesthood, although the testimonials were perfectly regular and the applicants themselves acknowledged to be irreproachable, is of such general interest that I venture to give you a full statement of the affair: Your reporter who was at the Convention may have sent you a full account of its proceedings, but as the majority in that body very successfully prevented the merits of the case from being presented, it may interest your readers to know the facts and the reasons of the Committee's action.

Mount Calvary Church in Baltimore has for several years been one of the congregations of the Church most generally talked about in the Diocese. It is neither a large nor a wealthy congregation, but is zealous and earnest. Under the Rectorship of the Rev. Dr. Richey about 1861, it was one of the earliest to establish weekly Celebrations of the Holy Communion, and in 1869, under the Rev. Mr. Curtis, it was the first Congregation in this country to establish the daily Eucharist. The church building seats about 600 persons. It is a successful free church. The services are well attended; the church generally filled on Sundays with attentive and devout worshippers. Besides the Church, there is a large colored congregation, nearly equal in size to the mother-church. This Mission is under the pastoral charge of the Rev. C. B. Perry, Assistant Rector of Mt. Calvary Church, and the Rev. H. S. Smythe, Deacon, one of the Assistant Ministers. In the Church, the services are orderly and simple, differing only from the great mass of the congregations of the land in that lighted candles are used at the Holy Eucharist, and that there is a surpliced choir. (Candles are in use in perhaps ten other churches in this Diocese.) The clergy, here, as in many other congregations, hear the confessions of those who desire to make them, yet there is nothing noticeable about the services or the congregation, but the devotion and attention of the people. In 1875, the late Bishop Whittingham was presented for trial, for refusing to proceed against the then clergy of this congregation, for "offence" which he stated to have been "afforded" not "committed," about which he had expostulated and "warned, but had not censured nor given disciplinary admonition," and which the clergy of Mt. Calvary Church had yielded to his wishes as in all other matters. Since that year, when the Commission of Inquiry refused to allow action against him, the time of Diocesan Conventions has been much occupied by Canons or Resolutions especially aimed at this Church, and others in sympathy with it.

I. In July last, a gentleman of the congregation, one of its vestrymen, offered himself—with Bishop Whittingham's approval—to begin studies for Holy Orders. The Bishop directed him to get the Canonical Testimonial from the Rector and Vestry of Mt. Calvary Church; which was procured and presented to the Standing Committee in August. Bishop Whittingham died in October. In the last communication from the Standing Committee to the Bishop, he was informed that the proper papers had been received; but they had delayed action, wishing to know what the applicant's (Mr. W. D. Martin), relations were to a late Mission at Mt. Calvary Church, before they should recommend him. About Christmas time, one of the members of the Committee stated to a clergyman, that there was nothing known against the applicant, who is universally respected; but, as he comes from Mt. Calvary Church, it is supposed that he agrees with the teaching there. The Certificate of the Rector and Vestry of that congregation, although required by the Canons, is not worthy of credence, as they do not know, and so can not certify what is "attachment to the Doctrine, Discipline and Worship of the Protestant Episcopal Church." This is the only reason that has been given by any member of the Committee, as it is undoubtedly the reason why the majority would not proceed to recommend the postulant for admission as a candidate. It was asserted by the same member of the Committee, that they could not proceed against the Clergy of Mt. Calvary Church themselves, for they could not be shown to be in error; but it was the duty of the Committee to prevent the extension of false doctrine. They had the power, he said,—and meant "to prevent the entering of the thin edge of the wedge." So this Committee, all Clergymen, seven in number, or rather a majority of them (for two members at least, and it is asserted by some another also, are exculpated from sharing this action), on this ground, and no other, but that he belongs to Mt. Calvary Church, have refused a respectable gentleman, of whom they do not know that he holds a thought of error, permission to study for the Holy Ministry. It is also true, that—before the Committee decided finally, in March, to refuse this application, the postulant was approached by a member of the Committee, to know if there could not be some reconciliation of his supposed theological position, with the views of a majority of the Standing Committee; suggesting that two or three chapters of such a book as "Brown on the Articles," and other writers, might be read together, so that the other members of the Committee could ascertain, from report made to them, his doctrinal position. And he was assured, that—if he should submit to this review—it could probably be made certain that his papers would pass the Standing Committee. To this examination, Mr. Martin refused to submit. Surely, a candidate for Holy Orders does not need, at the beginning of his studies, to pass examinations such as he should undergo just before he is to be ordained!

II. In July 1879, the Rev. H. B. Smythe, a deacon of the diocese of Michigan, was transferred to Maryland. He had been examined and

ordained by Bishop Gillespie, acting for the Authorities of Michigan. Mr. Smythe came to Mt. Calvary Church, to be Assistant there, with Bishop Gillespie's kind greetings to the Rector, and bringing commendation of the way in which the three Canonical examinations had been passed. As Assistant of Mt. Calvary Church, Mr. Smythe has worked at St. Mary's Chapel, the colored mission, doing faithful service. In March, he applied to the Committee, for recommendation to the Bishop for Priests' Orders. The Standing Committee, knowing that his year of service in the Diaconate did not end until May, did not then take final action; but at their meeting in May, refused to pass his papers, for the same reason as governed them with the papers of the postulant, i. e., that his papers were signed by the Rector and Vestry of Mt. Calvary Church. In both cases, the papers are canonical, and the only papers allowed by the Canon to be presented; but these papers do not duly satisfy this Maryland Committee.

Two persons are thus by partizan action stopped, until they can be received elsewhere, on their course to the Priesthood; and yet, not one word of reason is given officially by the Standing Committee, either to the Bishop, or to the applicants, or to the Convention who elected them. They only say, that they "are not duly satisfied, either from testimonials or from personal knowledge." Does not this call for some action at the next General Convention, limiting the power of Standing Committees, which now are so tyrannical and virtually irresponsible? Is it any wonder that the majority, who have just re-elected this Standing Committee in Maryland, should refuse to allow such a discussion of this subject as would have brought to light the fact, that papers, signed by the Rector and Vestry of a Parish in union with the Convention, are not received by this Standing Committee as worthy of credence? R. H. PAINE.

BALTIMORE, May 31, 1880.

New Mexico.

The Convocation of the Missionary Jurisdiction of New Mexico and Arizona held its first meeting in St. John's Chapel, Albuquerque, on Tuesday, May 4th, 1880, Rt. Rev. J. F. Spalding, Provisional Bishop of the Jurisdiction, presiding. Rev. Henry Forrester was appointed secretary, and W. K. P. Wilson, treasurer.

The Bishop having delivered his Annual Address, Rev. Mr. Forrester from the Committee on the state of the Church, made a report showing gratifying progress during the year, including a start made in Arizona; the first church erected and paid for, at Las Vegas; and another in prospect, with reasonable certainty, at Santa Fe.

A board of trustees was appointed to hold the title of Church property in New Mexico, and a Certificate of Incorporation adopted; Santa Fe being designated as the principal place of business. The Corporators were—John F. Spalding, Henry Forrester, James A. M. La Tourrette, William C. Hazledine, Homer C. Baldwin, L. Bradford Prince, and Wm. W. Griffin. The name of the Corporation, is "The Trustees of the Property of the Protestant Episcopal Church in New Mexico."

Delegates to the next General Convention are: Rev. Mr. Forrester and Col. J. P. Willard, U. S. A.; with Rev. J. A. M. La Tourrette and Hon. W. C. Hazledine as alternates.

The officers of the Jurisdiction were designated as follows: Bishop in charge, Rt. Rev. John F. Spalding, D. D.

Standing Committee: Rev. J. A. M. La Tourrette, Rev. Henry Forrester, Hon. W. C. Hazledine, and W. C. Baldwin.

Chancellor, Hon. L. Bradford Prince; Registrar, Rev. Henry Forrester; Treasurer, W. W. Griffin. A Resolution was adopted, petitioning the General Convention to appoint a Bishop for the Jurisdiction.

Committees on Constitution and finance were appointed, which were respectively to report at next Convocation. Resolutions of thanks to Bishop Spalding were adopted.

Marriages.

MARKS—BROCKWAY.—At Elmhurst, Ill., June 1, 1880, by Rev. H. J. Judd, of Oak Park, Morton Louis Marks, of LaSalle, Ill., and Gertrude Brockway, daughter of Geo. and C. L. Sawin, of Elmhurst.

GOULD—CARP.—At Shelbyville, Ill., by Rev. W. H. Tomlins, Malachi Gould, of Opelousas, La., and Miss Mary M. Carp, of Shelbyville.

Was Captain Cooke Eaten by Cannibals?
In the year 1745, after the establishment of a Missionary Station in one of the South Sea Islands, the Minister in charge endeavored to convince one of the powerful chiefs of the errors of heathenism, with this result:
One day this chief came to him, and with the utmost evidence of sincerity, desired to become a Christian. "I am sorry to refuse you," said the good man, "but this cannot be, since you have twenty-one wives, whilst a Christian is only allowed one."

The old man went away with tears in his eyes, but returned after the lapse of one month, with a countenance radiant with joy; and clapping his hands, exclaimed, in his broken English, "Me belly good Christian now, only one wife." "Well," said the astonished Missionary, "what have you done with the others?" The Chief, with a countenance beaming with the consciousness of having done a worthy action, shouted exultingly: "Me eat him up, and bones too! belly good Christian me. Ha! Ha!" The poor Missionary, overwhelmed with such an unexpected horror, was stricken with paralysis, on the spot, but his associates happening to see in the LIVING CHURCH of May 27th, a reference to the benefits of the Electro Medicated Liver Pad, ordered one from Room 14, Central Music Hall, Chicago. After wearing it a week, the poor man, restored to health and vigor of body and mind, was last seen teaching that Chief the proper method of disposing of superfluous wives.

Delaware Diocesan Convention.

The Nineteenth Annual Convention of the Diocese of Delaware, met on Wednesday, the 2d of June, a large number of the clergy and Lay delegates being present. The new church in Laurel was far enough advanced toward completion, to allow of its being occupied by the Convention; and a good thing for the Church here has this gathering been. The prospect of it stirred up the people to good works; urging them to push forward the building, so as to have it in readiness for occupancy. And to their honor be it said, they have succeeded in doing a creditable work. They have what will be no doubt a beautiful and commodious church, costing, when completed, some \$5,000.

The work of the Convention generally occupies about two days, and is usually confined to ordinary routine business. This year, however, there was some warmth exhibited, in the election of clerical delegates to the General Convention. The matter ended however with apparent satisfaction to all; the candidates elected, both clerical and lay, being pretty well divided.

Other matters of interest to come up, are—the question of the Endowment of the Episcopate, and the formation of a Committee to receive and hold Church property. Should anything of interest in connection with these questions come up, I will endeavor to drop you a line in regard to it. PAX.

The Republican National Convention closes as we go to press with the nomination of Gen. James A. Garfield, of Ohio, for President, and Gen. Chester A. Arthur, of New York, for Vice President. Now let the Democrats bring out their best men, and let us have an honest election all around.

Notices.

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

The Commencement Exercises of St. Mary's School, Knoxville, Ill., will be held in the Study Hall at 11 A. M., on Wednesday, June 16. Invitation is given to clergy, patrons, and other friends of the School. Those intending to be present should give notice to the Rector, that entertainment may be provided. No special invitations are issued. C. W. LEFFINGWELL, Rector.

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

Episcopal Visitations.

PITTSBURGH.
June.—13, Washington, Trinity Church and Trinity Hall, 14, 15, 16, Examinations at Trinity Hall, 17, Closing Public Exercises, Trinity Hall, Pittsburgh, 24, St. Phillip's Mission, St. Cyprian's Mission, Pittsburgh.

Rectors and Congregations are reminded that by request of the Convention of the Diocese, the offerings at the Bishop's Visitations are to be for the "Bishop's Relief Fund" to be distributed by him in such relief of needs that come to him specially as the Bishop.

PENNSYLVANIA.
June 11, Holmesburg, 13, St. John's, Concordville; Marcus Hook, 14, Examinations of Philadelphia Divinity School begin, 17, Divinity School Commencement, and Ordination, 20, All Saints, Lower Dublin, Oak Grove Chapel, 27, Trinity, Oxford, Chapel, Crescentville, 29, Consecrate St. Peter's, Germantown.

CONNECTICUT.
June 2, Ordination at Middletown, 6, Christ Church, Hartford; St. John's, Hartford, Ev'g. Good Shepherd, Hartford, 8, Diocesan Convention, 12, St. Paul's, Bantam, 13, St. Michael's, Litchfield; Trinity, Northfield, 14, Trinity, Milton, 20, St. John's, North Haven; St. Andrew's, Northford, 27, St. James's, West Hartford; St. James's, Hartford.

ALBANY
June 12, St. Paul's, Charlton; Calvary, Burnt Hills, 13, Christ Church, Ballston Spa; St. John's Mission, East Line; Bethesda, Saratoga Springs, 14, St. Stephen's, Schuylerville, St. James's, Fort Edward, 15, Zion, Sandy Hill; Messiah, Glen Falls, 16, St. James's, Lake George; St. Sacrament, Bolton, 17, Holy Cross, Warrensburgh, 18, Good Shepherd, Chester; St. Andrew's Mission, Schenoy, 19, Of the Cross, Ticonderoga, 10, 11th Sunday after Trinity, Trinity, Whitehall; North Granville, Night, Trinity, Granville, 21, St. Luke's, Cambridge; Trinity, Harts Falls, 28, Gloria Dei Mission, Palenville, 29, Calvary, Cairo; Christ Church, Greenville, 30, Trinity, Rensselaerville; St. Paul's, Oak Hill.

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

Balance due on Mrs. Stacy's concert,	\$8 00
Proceeds of a children's fair, Amelia Cheseldine, Fannie Poote, Louise Wright, Louisa Cane, Greta Wright and Mary Breneman, Cincinnati, O., Contents of the "Slang Bank" for nine weeks; total amount paid,	15 00
	31 75
Previous contributions,	\$1,613.65
Total,	\$1,645.40
MISS OLIVE LAY, Treasurer.	

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Kemper Hall, Kenosha, Wis. Under the charge of the Sisters of St. Mary, will re-open on Tuesday, Sept. 21st, 1880. (Terms reduced.) Address the Sister in charge.
Madame Clement's School For Young Ladies and Children, Germantown, Penn. (Established 1857.) The school will re-open Wednesday, Sept. 16, 1879. For circulars apply to Miss E. Clement.
Gannett Institute For Young Ladies, Boston. Eighteen Professors and Teachers, besides Lecturers. In Instruction, Location, Buildings, Libraries, and General Equipment, unsurpassed by any private institution. Family Pupils enjoy all the comforts and advantages of a pleasant and cultivated home. The Twenty-seventh year will begin Wednesday, Sept. 29, 1880. For catalogue and circular, apply to Rev. George Gannett, A. M., Principal, 60 Chester Square, Boston, Mass.

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

Ecclesia tical Needlework. Orders for Altar Frontals, Superfrontals, Antependiums, Pede Mats, Stoles, Bookmarks, Burses, Veils, etc., carefully executed after reliable English designs, by the Chicago Society of Decorative Art, Pike Building, cor. State and Monroe Streets.

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

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St. Agnes School, Albany, New York. The tenth year of this School begins (D. V.) Wednesday, September 17th, 1879. Terms \$350 a year. Entrance Fee \$25. For circulars containing full information, apply to: Rr. Rev. W. C. DOANE, SISTER HELEN, or MISS E. W. BOYD, St. Agnes School.

Racine College, Will reopen January 16th, to continue till June 30th. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year. Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information, apply to: THE REV. STEVENS PARKER, S. T. D., Racine, Wis.

Home and School.

Onward.

BY RUTH DOUGLASS.

Written for the LIVING CHURCH.

Enlisted in the army
Of Christ, the Crucified,
Avoid the tempting shadows
Alluring from His side;
Remember, in temptation,
The one unerring Guide.

Afar, the host is moving,
And near, its banners gleam,
A gallant line unbroken;
Though parts may hidden seem
By massive fort and bulwark,
By bend in hill or stream.

Most loyal is the Leader,
Most trusty are the band
Who know His closer counsils,
Who echo each command;
Most loyal are the legions
Who crowd on either hand.

No footsore, weary follower,
But meets with glad relief;
No broken, downcast spirit,
But gains a truce to grief;
No doubter misses comfort,
Communing with his Chief.

But woe be to the laggards,
The idle, the untrue;
Whose eyes rove from the Standard,
To seek excitements new,
And rest by wayside fountains,
Whose draughts their souls undo.

They waken from their slumber,
To find protection past;
The bower, once so grateful,
Becomes a prison fast;
Its spring exhaling poison,
With demons round it cast.

We pilgrims may not linger,
Indulgence is our snare;
Refreshment comes from Heaven;
But, after toil and care,
For thorough, final conquest,
Press upward, and beware!

The Old Sea-king and His Daughters.

Truth and Fiction.

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

For the LIVING CHURCH.

There were two little boys who lived in a small house, on an island near the seashore. Their father was a pilot; their grandfather had been one too; and sailors, both the boys intended to be. But the mother did not like that at all; she had, indeed, care enough, because their father was one (for pilots are also sailors); and it involves altogether too much risk, to be seeking one's bread all one's life on the sea. And the mother was probably in the right.

Yes, yes, she was probably right; surely their old grandfather also thought just the same; and old people are wise, they have such a long life lying behind them, and speak from experience. But the two boys intended to be sailors; they had made a pretty little boat for themselves, and were making it sail in the room. And their mother who had seen them, had called the old grandfather, and to grandfather she had said, "There they are sailing again, but there's nothing in it! they'll never be sailors! just go there once and drive away their desire for it." And grandfather had taken his chair, and had gone there; and there he was now sitting to drive away their desire for it. "Sailors, hey?" he said, "hm! hm!"—and then he took his pipe out of his mouth, put one leg over the other, crossed his arms, and leaned his chin upon them.

I.

And the two boys knew how matters stood; he always did that whenever he was going to tell them anything. Then he began telling the story.

"Way down," he said, "upon the bottom of the blue sea, there stands a large castle. It stands in a large garden full of rare shrubs and shady groves, and is built of the clearest crystal. And when the sun is shining up here, all of its windows are flashing and sparkling there below. And in the castle the old Sea-king lives with his daughters the water-fairies. He has as many daughters as his castle has rooms and saloons; but not one single son has the old Sea-king, and not one single brother have all his daughters. His royal dress is gleaming white, and clear as water. Gleaming white is his beard also; it rolls down in long curls, even over his girdle. But he does not wear a crown, the old king; he only carries a sceptre, long and three-forked; and when he swings it, the storm roars, and the waves roll up in billows. If, however, he does not swing it, peace and quiet reign in his great kingdom; and up here the waves go splashing, and sing all sorts of songs; and sun, moon, and stars dance in the sparkling water. And then, just then, but only when there's not a soul looking, the old king comes riding along in his beautiful chariot of shells, and drawn by large dolphins. And all his daughters come with him, and all the creatures of the sea; and then the splashing waves there swarm with a thousand wonderful forms."

"Oh!" said the boys, "if we could only see that once!"

"Yes," said the old grandfather, "you might well like to see that, but it is not permitted to any one." "How do you know it then?" "I? hm! hm! I know of it from my grandmother; she was told it in turn by her grandmother, and her grand-

mother again by her grandmother. No one, however, has really seen it. And my grandmother has told me about the old king's daughters; just hear once what she said to me."

"Those are the girls for you," she said, "they can swim just like fishes, and when they are thus swimming, there are no girls at all that could be prettier than they. They are, you know, all princesses too, and such being the case, you can well imagine that they're lovely. Their beautiful faces are like lilies and roses, and their eyes shine like the stars. Their breasts and arms are gleaming white, their curls green like the sea; and through their curls, long strings of shimmering pearls are twisted. They all wear pearls. Their whole garden is full of them; and they lie around everywhere there in polished shells, as numerous as stones are with us. But one thing—one thing is indeed truly said;—none of these beautiful princesses have any legs at all!"

"Not any legs at all?" cried the two boys astonished; "but, grandfather, princesses,—and not any legs at all! then, of course, they can only be half princesses!" "That's just what they are," said the old grandfather, "and only half human too; for instead of legs they have long horrid tails with downright scales and fins, just as fishes have."

"Fye!" cried the two boys, amazed, "that's horrid!"

"Horrid?—hm! hm!" said the old grandfather; my grandmother has told me something a great deal worse about them. She did not want me to become a sailor either, and most of all not a pilot; neither did my mother, just like yours. And when I wanted to be one, my mother went secretly to grandmother; and grandmother said to me—"A pilot you want to be? hm! hm! but aren't you at all afraid of the Sea-king, and his daughters; the wicked water-fairies?"

"That's nonsense," said I, "that's stupid stuff; there's no Sea-king at all and there are no water-fairies either."

But grandmother said to me—"You jackanapes! you'll find it out for yourself soon enough! Why is it then that so many ships are forever sinking, and so many men being drowned? That's done by the old Sea-king and his daughters, the water-fairies. He's a grumbling old fellow, and says—"In my kingdom I am the master; and what right have others to come here?" But others, who are just exactly as saucy as you, care little for what he says. And so they come there, in their great ships, come even with fire and flames, and the wheels and the screws whip and beat the poor waves, so that they grow white as snow with froth and foam, and plunge over one another, frightened to death. And they come with monstrous burdens, and compel the poor waves to carry them. Or perhaps they even go so far as to throw their anchor upon the beautiful castle, or into the gleaming windows. And they even come in their boats and yachts, into the Sea-king's realm, and chase and rob his creatures, and steal his pearls, and the most beautiful shrubs out of his garden. Yes, bold and cunning, they actually steal piece after piece of his kingdom from him, and hide them behind bulwarks and dikes. And now, when the old Sea-king notices and sees all these things, is it any wonder if he sometimes gets mad, and swings his sceptre, so that the storm-wind comes roaring, and the billows roll mountain-high, and the great ships go dancing along them as if they were nothing but nutshells?"

"You would be in the right there, grandmother," I said, "if it were really the old Sea-king who did it; but I do not believe in it nevertheless; and least of all in his daughters with their fish-tails."

"You jackanapes!" she said again, "just watch, you'll surely see them sometime."

And she was right! On one occasion afterwards, I actually saw them; and then I certainly could do no less than believe in them too. "But those up here in their ship and boats," said my grandmother again, "don't believe in it either, just like you; and even if the old Sea-king swings his sceptre once, they do not trouble their heads much about it. 'It is storming again!' they say, and do not let themselves be at all disturbed, and act just the same as before."

And then the old Sea-king sits there, below, in his great castle, and grows more and more crusty; and sits the whole day long, growing more and more freakish. You are, indeed, a poor King, he thinks, because you haven't any sons at all. O if you only had sons, so that they could help you defend your kingdom!

And his daughters, the water-fairies, grow freakish too. They find the time hangs heavy on their hands, because they haven't any brothers at all, whom they could play with and love; and yet every one of them would like a brother so much.

And then they all come and beseech and torment their old father Sea-king, making his head grow hotter and hotter: "Father Sea-king," they say, "please, please, swing your sceptre just once, so that we can get brothers to play with, and you sons to help you against the bad men up there. Don't you see? There they are already, whipping and beating the poor waves again! there they are already chasing and robbing your creatures again! there they are already stealing your pearls again, and the most beautiful shrubs from your garden! Father

Sea-king! swing your sceptre; there they are already, stealing a piece from your kingdom again!"

And the measure is full. Then the old Sea-king swings his sceptre a great deal more violently still than at other times; and the storm roars harder and harder, the sea rages more and more furiously, and it just hurls the largest ships against the rocks, so that they say "snap!" just as a stick does, when one breaks it in two. And the flood rushes over dikes and dams, tearing down everything that stands in its way, and taking everything back again that has been taken from the old Sea-king's realm.

"Just like last year, grandfather," said the two boys, "when the storm-wind raged so once, and the sea ran so high, and mother got so frightened! Do you remember still? The water was already on the point of coming into our garden, and everywhere ships had gone down and men had been drowned."

"Yes," said the old grandfather, "just like last year; and sometimes, indeed, still worse. And then, all his daughters, the bad fairies, watch, some here, others there, all over in the wide sea, and drifting along on the billows. And wherever a ship is struggling then in the storm, they see it straightway, and straightway they are there, or wherever the flood rushes across dikes and dams, they straightway follow after, and have their sport over it all. 'Ha! ha!' they think, 'now we'll get brothers! just keep it up, Father Sea-king!' and alas! for the poor sailors whose ship goes to ruin then. Alas! for the poor people whose house the flood buries then—there are the fairies, and there they embrace and hold fast; and, whithersoever any one may drift, hoping to save himself, he is lost just as soon as they see him. 'You are mine! you are mine!' they cry, and down they all go into the endless depth!"

"Oh!" said the two boys, "that's awful!"

"I should just imagine so," said the grandfather. "Their joy, however, is only short. Scarcely are they below, than their exultation is already turned into sorrow; for all, whom they have brought to the castle, there is not one any longer alive; they are all, all, still, pale and dead. And a dead brother no longer avails any sister, a dead son no longer avails any father. And then the old Sea-king and his daughters all grieve and lament, in just the same way, probably, as we do up here, when we have lost some one by death, whom we loved. But what good does it do? one must relinquish one's dead; and it is not long before they are all up here again, all, whom the fairies embraced, and drew down, drifting along on the water, or being washed near the shore; and the people who find them, fish them out, and say 'they've been drowned!'"

But those up here who have still escaped, trouble themselves little about it. "That was another hurricane," they say; and scarcely is it over, before they are actually already there again, acting just the same as before.

And it is not long before the old Sea-king is already growing crusty again, and there he sits once more, getting freakish; and his daughters are already getting freakish again, too. If he only had sons! if they only had brothers! And it is not long, before the measure is full again. And then he swings his sceptre again, and then we have again the same old story! so many, and so many ships gone to ruin! so many, and so many men drowned!

"Oh!" said the two boys again. And the younger nudged the elder, and said: "No, brother Fritz, I don't want to be a sailor, though, any longer!" And then he asked his grandfather: "Then the water-fairies, grandfather, probably come for pilots, too?" And the old grandfather rejoiced. "Aha!" thought he, so you've already driven away one's desire for it, now you'll probably catch the other one also. And then he began gaily telling again.

"Pilots?" said he. "I should just think so! pilots especially! They are, you know, always working against the old Sea-king and his daughters, for, if there were no pilots, probably as many ships again would go to ruin, and as many men again would have to be drowned. Surely it is just they who guide the ships right past the crags and shallows, and pilot them through storm and worry of billows into the protecting harbor. But, for that very reason, the old Sea-king and his daughters hate them, too, and are all the time striving for their lives; ah! how they rejoice if they once pull a pilot into the depths."

"Oh!" said the two boys again; and the youngest began to cry; he thought of his father; he was a pilot, too, you know, and now the wicked water-fairies would surely come for him sometime.

But the old grandfather, when he noticed what he had done, quieted him again. "How now! how now!" he said. "Who is it that cries so easily? Surely they haven't come for me yet, and they'll not come for your father either, any longer, for if they had intended to come for him, they would have done it a long time ago. He has already certainly grown too old for them."

And brother Fritz believed so, too. But then, where in all the world had his old grandfather seen the old Sea-king and his daughters? Brother Fritz kept wanting to know more and more, and his old grandfather ought to tell him.

"Yes, indeed!" he said, "that is true;"

but still he really did not at all know what he should say, until all at once a thought struck him. Stop! he thought, this will do. And now, he told brother Fritz, that he had already seen them, when he was a cabin-boy on his first voyage, but far away from here, in a great city, lying on the water. And there the old Sea-king had stood in the middle of the market-place, just as if he were alive and actually existing, in his white dress, and with his great beard; and, in his right hand, the sceptre, long and three-forked. And, round about him, his daughters—the water-fairies—had lain; but not all, only some—and it seemed to him as if he could see them still, the lovely princesses, with their lily-faces, with their snow-white arms, and long curls, and all the pearls in them; but with their horrid tails also, with downright fins, and covered with scales.

If he had only not told it at all!—for now, brother Fritz also wanted to know, besides, how it was possible for the old Sea-king and his daughters to be there so in the middle of the market-place; and he cornered his grandfather there.

And the old grandfather thought, hm! hm! you had just better tell him the truth, or the rogue of a boy will keep on asking you questions forever. And so he told him, that it had, indeed, only really been a large fountain, on which the old Sea-king had stood, with his daughters thus lying around about him—all of white marble—and there they were still, even to this day, spitting water, and all the sailors who might go there, could bear witness to it.

But by this the old grandfather had just ruined his whole story; for now a thought had suddenly struck brother Fritz, too:

"Aha! aha!" he cried, "if they are always standing there so in the market-place, spitting water, then they are also, of course, not in the sea any longer at all! Grandfather, you've been making sport with us; and your old grandmother did just the same. Aha! aha! I'm going to be a sailor!"

What was the old grandfather to say to that? He said "Hm! hm! you jackanapes!" just as his old grandmother had once said to him.

But he hadn't, however, driven away brother Fritz's desire for it; he was going to be a sailor.

To be continued.

What is a Home?

A home is a place where character is formed, where education goes on, and where people are impressed for time and fitted for eternity. It is a place to be happy in, to grow in and to start out from, for all good, honest and earnest living. Very great is her responsibility who is queen of this kingdom. To a very important extent she makes or mars its completeness. A fretful, fault-finding, narrow, incapable woman, in the position of wife and mother, can cloud a home with misery, while she keeps house well, and scrubs floors till they are white as snow. But the recording angel surveying her performances, will surely say, "This ought you to have done, and not have left the other undone."

In a home there should be liberty without license, time for family intercourse and space for personal solitude, room for the entertainment of guests and the maintenance of social life, and over all, a tender, trustful atmosphere of true devotion and communion with God. All this is not wholly, but largely, in the hands of her who is the central thought and well-spring of pleasure in every comfortable Christian home—the dear, honored and gracious mother.

Let nobody who is a housekeeper fear to magnify her office. It is a very sacred one, and if she performs its duties faithfully, she is worthy of no stinted praise.

In an inland circuit church the religious interest had declined, until, at the advent of an unpopular preacher, it became impossible to obtain a congregation. The minister, however, went to the chapel at the appointed hour of service; but one morning even the sexton failed to appear. What to do? To retire without some effort were cowardice. To pray were weakness. After a moment of thought the preacher advanced to the bell rope, and after ringing the usual peal, began to toll. The villagers, unaware of a death in the community, hastened, one by one, to enquire the name of the deceased. In answer to their repeated questions the preacher gravely replied, as he continued to toll:

"The church is dead. I am ringing its knell."

The next Sunday a congregation assembled, and the funeral of the dead church was never held.—*Western Christian Advocate.*

A friend said to us, the other day: "I would like to go to the Episcopal Church, because I admire your earnest Gospel preaching, but your service is too great a bore." We answered: "Our service consists of prayer, praise, and the reading of God's Word. If, therefore, your objection means anything, it means an hour devoted to prayer, praise, and the reading of God's Word is too much for your spiritual stomach. Such a confession, my dear brother, argues nothing against our service, but argues very much against your appetite for devotion."

OUR NEW VICAR.

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

XXIX.

Delightful, indeed, are your details of the new church; its consecration; your Christmas services; your midnight service; and that well-ordered Eucharistic feast, which consecrated the first hour of the new year. What a high Christian tone the Feast of the Circumcision, falling, as it ever must, on New Year's Day, gives to all the natural teachings which the lapse of time suggests!

God has certainly largely blessed you in sending you such a pastor, and in giving you all grace to go hand in hand with him through your common work. It was not his work a whit more than it was yours, though he was the suggester and leader. He could not have done it without you, no more than you could have done it without him. It was God's work given to you both to accomplish; and to be done, not by over-bearing strength on his part, or blind resistance on yours—each struggling for victory over the other;—but by both striving for victory over self, and the exalting only of Christ's Name and glory.

The address is a valuable summary of what has been done, and embraces almost every point of chief importance in carrying out the provisions of the Church. If her members would only throw all their energies into such a course as you have taken in your parish, namely, the cultivation, to the utmost perfection attainable, of all that is within the reach of all, as set forth in our Book of Prayer; then such an amount of healthy vigor would be vouchsafed her as would place her beyond the reach of fear or danger, and enable her to throw out of her system everything unhealthy or injurious.

Even as matters now are, I do not think she was ever in a more hopeful condition since the days of the Reformation. Once, she had dropped into a cold formalism which looked like death; but the dormant evangelic life woke up at God's call, and stirred within her nobly. The human elements in her renewed earnestness tending to the opposite extreme, she was drifting away from the landmarks of her course, through her dread of shoals and quicksands, when the return wave brought her back to apostolic truth and order; and, though in its reflux it swept many away, and noble wrecks lie stranded on the beach to mark its course, still the whole Church gained in deep earnest piety, and grave imperishable truth.

A reaction against what some deemed too dogmatic teaching became a natural thing, and Rationalism has been another sweep of the wave in the mighty currents of thought. Against this, Rationalism has risen with its solemn breastworks, and is doing its part, under God, in restoring the level of truth. I can see God's hand in it all, and can trust him that "all is well." The waves may toss and swelter to and fro, as if each would be in its own sweep triumphant and overwhelming; but "the Lord sitteth above the watersheds," and "the Lord remaineth a king forever." And, if we can only trust Him, and each do his duty humbly in his own way, the Lord shall give strength unto His people; the Lord shall give His people the blessing of peace.

We have but to wander back a very little way, and gather evidence of this at every step. When were men more alarmed for their Church than when the Sacrament of Holy Baptism was assailed—and in the estimation of many she was supposed by the decree of a final tribunal to have lost it altogether? So much so, indeed, that a witty member of the Roman Catholic Church is related to have said, under the semblance of condolence, what was meant as the bitterest sarcasm: "Poor people! they had but two sacraments! How hard that now one only is left them!" And yet when did the doctrine of Baptismal Regeneration become so freely discussed, so generally received, so widely believed in, as since that decision, deemed to be so fatal at the time?

Again, when, by a later controversy respecting the other sacrament, men's minds were disturbed, and fears were entertained that the Church's doctrine of the Real Presence would be endangered; the result was a deeper examination of, and sounder faith in this vital truth, than had possessed the English mind for years before.

So also with regard to the last decision of the Final Court of Appeal. Though some think it has done the Church harm, and left her open to the charge of uncertainty in her teaching upon subjects so solemn as the inspiration of Scripture, and the punishment of the wicked after death, the result has been in reality different. All that the Court of Appeal did was to declare that they who had written many strange and startling things on these questions, were not liable to punishment by the laws of the Church, simply because the Church had no written laws about them. The accused may have been, and probably were, wrong in their teachings; but truth did not require for her defence that men should be illegally convicted. Their acquittal was no judgment pronounced upon the doctrines themselves. They were left where men found them, with simply this intimation to the Church, that she wanted

the legal means of convicting those who denied them; the good results of such decision being twofold; a wider interest in the restoration of the legislative powers of Convocation, and deeper thoughts on two apparently easy, but really most difficult questions, such as may make men better able to legislate about them, when the day for legislation arrives.

That Final Court of Appeal which some so censure and dread, has been in my mind a great blessing to the Church in these days of disputings and excitements. It has acted as a safety-valve to lighten the pressure of controversy, and yet not compromise the Church. It has simply ascertained the law as it exists, and how far persons accused have fallen under, or escaped, its censures. But it has never attempted to alter, nor have its judgments in any wise altered, the doctrines of the Church. Had it been a tribunal of the Church's choice, the Church would have been bound by its decisions. As it is, the Church is free, with this advantage for free thought and open discussion within her pale, that the clearheadedness and justice of legal minds protect from illegal conviction.

It seems to me a providential permission to help us on safely through these anxious times, until we are more ripe for the full powers of Convocation. Those powers will be restored to the Church when she is ready to use them. Who, even amongst those most longing for them, has not often in later years thanked God for the delay? Every year we are becoming wiser, calmer, more large-hearted, and loving. Every year we are getting nearer each other and truth. When we are ripe for the blessing, God will send it.

Meanwhile, let us remember and act upon the old proverb: "Let every man sweep before his own door." For churches, for parishes, for individuals, this is the surest element of progress and union. This is the best and most practical effort for an "Eirenicon," that Churches or men can pursue. In a house and in a parish, the nearer all hearts draw to Christ, the nearer to each other. In the Church and in the world the same rule holds. Let the accommodation of all our feelings, habits, doctrines, and ways, be made to Christ and for His sake. Hearts and Churches that are one with Him must be one with each other. The attempt to reconcile ourselves to each other, except through Him, must ever be a failure. Time is better spent in self-reformation than in any other reformation. We may fail in altering what is wrong without us. We cannot fail in altering what is wrong within, if we take the right way.

Teaching Children to Cook.

It is generally supposed that small children, from their volatile temperaments and forgetfulness, can not be taught or trusted with cookery. Miss Corson has proved quite the contrary. Last year she had a class of children from the New York Home for Soldiers' Families; this year ten of them do the entire cooking for the inmates, at least 150, in that institution. In all the classes of the New York Cooking School no pupils are more industrious, helpful, and intelligent than the little children from the mission schools and charitable institutions.

In point of fact, the children's classes are the most charming and useful and important, for the wholesome effect they will have on the strata of society they represent. The artisan course of instruction for these little folks and elder girls comprises the preparation and cooking of simple dishes, setting the table, bringing in the dinner, waiting at table, removing and washing soiled dishes, and regulating kitchen and dining-room.

Let us go and take a peep at the children. A little flock, under the guidance of a kindly matron, is passing down to the basement; we enter with them. How merrily they babble as they divest themselves of hats and shawls! What a ripple and trill of childish laughter as they strive for the first row of chairs! Listen: a sudden hush, a settling down in seats, and a smoothing of aprons, as Miss Corson appears, and, doffing bonnet and cloak, takes her position behind the table, with a cheery "Good-afternoon, children."

The lesson of the day, says the black-board, is "Fried Fillets of Flounder," "Maitre d'Hotel Butter," "Grilled Fish Bones, and Caramel Custards."

Two or three girls are usually chosen—different ones at each lesson—to assist in making the dishes; so when the material was laid on the table, and the lesson announced, Miss Corson said, "What little girl is anxious to help me cut fillets?—some one with strong hands."

A dozen hands were held up at once. Selecting one of the eldest girls, who came around and stood by her side, Miss Corson, taking up a sharp, thin-bladed knife, deftly cut off the whole side-piece of fillet of the fish entire, and then handing the knife to the watchful girl at her side, gave minute directions from time to time, which were followed so accurately that the remaining three fillets were soon lying, skin side down, on the counter. Miss Corson, then taking the knife, showed the class how to cut the fillets clean from the skin.

Meanwhile another little girl is called for to make the breading. With flushed

cheeks and an air of importance, a little wee thing steps up, seizes the roller, and vigorously rolls the bread-crumbs to powder, beats an egg up with a spoonful of water, and retires. The elder girl, who by this time has prepared the remaining fillets, breads them, dips them in the egg, and in the bread again, and lays them on a dish, in readiness to be fried a delicate brown in smoking-hot lard.

"Now, children, you observe that we have a nice bone left; shall we throw it away, or use it? I think it would be nice grilled. We shall take some mustard, salt, pepper, salad-oil, and vinegar—make a paste of them, and spread it over the bone. Then let us broil it on an oiled gridiron, and afterward serve it with sprigs of parsley or slices of lemon. Now, besides the fillets from the fish, we have this, making two delicious dishes where people commonly make but one."

The children looked very wise, a little hungry for the coming feast, and exceedingly interested. An unusual flutter took place, however, when two little girls were called for to make "lemon custards," and one to make "Maitre d'Hotel Butter." All the hands went up at once at the mere mention of custards. The fortunate girls who were chosen marched around behind the counter, and the resigned remainder subsided into placid attention.

One of the little maids beat the eggs lustily, while the other, sweetening and flavoring a quart of milk, according to direction, set it on the fire to boil, stirring it carefully; then a sieve was held over the beaten eggs, the milk with its lemon rind and sugar strained therein, then poured into cups, which were placed in a baking-pan with hot water surrounding them. The little girl then cautiously slid the pan into the oven, her face aglow with pride at the safe performance of her task. Meanwhile the third little damsel had chopped her parsley, mixed it with an ounce of butter, a tea spoonful of lemon juice, and a little salt and pepper, after which she retired to her seat, and another small child came forward to drop the fillets in the smoking lard. All the class waited for the lemon custards, casting troubled glances at the clock. As they were slowly drawn forth from the oven and placed upon the table, the lesson concluded, the children crowded around to taste and receive their shares of the finished results of the lesson. Little tin pails popped up mysteriously to receive the well-earned dainties. Hats and shawls were hastily donned, the little ones hurried out of doors, and pausing on the pavement, cooed and fluttered with satisfaction over the contents of their little pails, like so many doves in a dove-cote pecking corn.—F. E. FRYATT, in *Harper's Magazine*.

RUFUS CHOATE AND THE DICTIONARY.—It was said of Rufus Choate, whose brain teemed with a marvellous wealth of words, and who was very prodigal of adjectives, that he "drove a substantive and six" whenever he spoke in public, and that he would be "as pathetic as the grand lamentations in Samson Agonistes, on the obstruction of fishways, and rise to the cathedral music of the universe on the right to manufacture India-rubber suspenders." When Chief-Justice Shaw, before whom he often pleaded, heard that there was a new edition of Worcester's Dictionary containing two thousand five hundred new words, he exclaimed: "For heaven's sake, don't let Choate get hold of it."

—A lady tells this story:—"I had been out in the country on a visit, and while there I found a kitten which I brought home as a plaything for my children. To prevent any dispute about the ownership of puss, I proposed that the head should be mine, the body the baby's, and Eddy, the eldest, aged three, should be the sole proprietor of the long and beautiful tail. One day soon after, I heard poor puss making a dreadful mewing, and called out to Eddy: "There, my son, you're hurting my part of the kitten; I heard her crying." "No, I didn't, mother. I trod on my part and your part hollered."

We want to say a word to our school girls, for an incident that occurred lately has made us think specially about them. The other day, the car in which we were, was stopped by a number of young girls of about fourteen, who had just come from one of the principal schools in the city. They came in with a rush and a burst of laughter that made them at once unpleasantly conspicuous. Then followed a loud discussion about seats, and much giggling, as a young man rose, and politely offered one of them his place. They were well-dressed girls, of apparently the better class, and yet their conduct was such that we were glad when the time came for us to leave the car. It hurt us to see girls of their position behaving so as to attract the attention of the passengers, and to merit the looks of disgust that were plainly visible on the faces of some. "Low-bred girls," was a whispered comment we overheard, and then the answer—"Their parents are to blame."

Girls, you who love your mothers, and stand up so eagerly for your fathers' wisdom and honor, remember by your conduct the world will judge them. And remember, too, that saucy looks and ways may, by some, be thought amusing, but that by all right-minded people, whether old or young, they will be simply offensive.

We want "our girls" sweet, gentle, retiring. We don't want you "loud" in word or action, eager for attention, forgetful of the proprieties of place and time. We want your manners in public such as will show even a stranger the carefulness of your home training. In a word, we want you to have "the ornament of a meek and quiet spirit, which is in the sight of God of great price."—*Parish Visitor*.

As out-door sports begin, the girls are sure, this spring, to take their usual turn of rope jumping. Scarcely a season passes without several reports of girls dropping dead after long continued effort, as in trying to skip the rope a thousand times; and even when not so carried to excess the practice is decidedly hazardous. Dr. Peck, pronounces it a prime cause of cripples among girls. Speaking of a recent operation in which the bones of both legs of a little girl had been removed owing to necrosis caused by rope jumping, Dr. Peck says that similar cases are of frequent occurrence, though the mischief more commonly shows itself in necrosis of the spine. Not a month passes but cases are brought to the institute to be treated for injuries brought on by the continuous concussions upon the bones in this amusement. He advises parents and teachers to prohibit the "pernicious pastime" at all times and under all circumstances.

A School-Boy on Woodchucks.

"Woodchucks is a very curious animal. It is made of hair and eyes and has two front teeth, and can see a man with a gun when its eyes are shut and bolted. I have seen a dog shake a woodchuck until they were both black in the face. A woodchuck can snivel up his nose and show his teeth and look as homely as I can without trying. A woodchuck can get home faster than a gun can shoot. He is round all over, except his feet, which are black. When eaten they retain the flavor of their nests, and seem to have been cooked without being pared. A fat woodchuck, when eaten properly, is no laughin' matter. They come under the head of 'domestic animals,' and think there ain't no place like home when a dog goes for one of 'em."—*Albany Journal*.

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PROVE HOP BITTERS

News from the Churches.

MINNESOTA.—From a Minnesota Correspondent.—Bishop Whipple has recently confirmed twenty persons in the Cathedral at Faribault; and five of the boys in Shattuck School, in Shumway Chapel. He has also recently baptized eight children, at Glencoe and elsewhere, and confirmed four at Granite City. On May 28th, he confirmed seven at Rochester, where the Rev. C. F. Coeris Rector. Bishop Clarkson is to deliver the Baccalaureate Address before the Divinity School, on Tuesday evening, June 8th, in the Cathedral; and the Rev. Frederick Courtney, of St. James', Chicago, is also to deliver a sermon during the closing week of the School. The success attending the efforts of the Rev. J. J. Enmegahbow, for the procuring of funds for a new church at White Earth, is very encouraging.—In the course of this month, Dr. Gallandet, and the Rev. A. W. Mann are to visit Minnesota, in the interest of Deaf-Mutes; holding services in Faribault, St. Paul, and Minneapolis. The brethren will be cordially welcomed.

CONNECTICUT.—On Thursday, May 27, Ordination services were held in St. Andrews' Church, Meriden, commencing at 11 A. M., at which six candidates were advanced to the Priesthood, viz., Messrs. E. W. Babcock, W. C. Roberts, S. E. Snively, Warner, Geo. S. Pine, and H. J. Broadwell. The service was beautiful and impressive. The Bishop, preceded by the candidates, and followed by eighteen of the clergy, proceeded up the centre aisle of the church, during the singing of a hymn. The service was said by Rev. Messrs. Worthington, Harriman, and Torrence. An able sermon was preached by the Bishop, from Acts VIII: 35. "Then Philip opened his mouth, and began at the same Scripture, and preached unto them Jesus."

The candidates were presented by Rev. Dr. E. E. Beardsley, of New Haven, and Rev. Prof. John Binney, of Middletown. After the service, the clergy were invited to the basement of the church, where an ample and elegant collation had been prepared by the ladies of the parish. The clergy present, not mentioned above, were Rev. Drs. Deshon (Rector of St. Andrews), Beardsley, Horton, Vibbert and Olmsted; and Rev. Messrs. White, Raftery, McConnell, Townsend, Crawford, Denslow, and Wildman.

The annual examinations at the Berkeley Divinity School have been finished, and the Ordination of deacons took place on Wednesday last, June 2d, in the Church of the Holy Trinity, Middletown, at 11 A. M. There were only three candidates from the Diocese, this year: Allen Everett Beeman, B. A. Yale College; John Francis George, B. A. Trinity College, and Arthur Freeman Rundell, B. A. St. Stephen's College. Rev. Prof. E. E. Johnson, of Trinity College, will preach the Ordination sermon. The usual reception was given by the Bishop at 4 P. M. The annual Alumni service was held in St. Luke's Chapel, on Tuesday, June 1st, at 8 P. M. The sermon was preached by Rev. Julius K. Ward, of Boston.

The ninety-sixth annual Convention of this Diocese will meet in Christ's Church, Hartford, on June 8th. The sermon will be delivered by Dr. Howson, Dean of Chester, England.

VIRGINIA.—The Rev. Wellington E. Webb is erecting a church on his farm, about three miles east of Halifax Court House, for the benefit of the colored people in that section. It is a handsome log structure, cruciform, with pointed roof, and contains sittings for more than 400 persons. Though not completed, it is sufficiently advanced to admit of holding services therein. It is 67 by 57 feet, is tastefully ornamented on the outside by grapevines and twisted hickory, and is wholly paid for. The congregation is already large, and there is a Sunday School in connection with the Church numbering sixty or seventy scholars. A choir has been formed under the direction of one of Mr. Webb's sons, who plays the organ. He has also started a parish school for colored children, which has over fifty pupils in daily attendance.—Etc.

NORTHERN NEW JERSEY.—Trinity Church, Newark, was founded, we believe, in 1740; and, year by year, it celebrates its Anniversary, on Trinity Sunday. It did so this year; and its rector, the Rev. Dr. J. H. Eccleston, occupied its pulpit, morning and evening; and, in the afternoon, with the thermometer in the nineties, the Doctor addressed the three Sunday Schools of the parish, Trinity Mission and Rutherford Memorial, which are under the charge of Rev. Drs. Carver and Sennell. The church was elegantly, but not profusely decorated with flowers; and, despite a heat that was oppressive, was filled with three attentive congregations. The parish is in a highly prosperous state; and, in calling attention to the fact, the rector warned his people that the best prosperity was indicated by the presence of the Christian virtues and graces in their hearts. They must not only wish their Zion "good luck in the name of the Lord," but they must themselves pray and labor for it. At the children's service, there were as many as 600 children present; and they listened with the utmost interest to the address of their rector. The monies raised in the Sunday Schools, are devoted to objects outside of themselves; so that their offerings are not only the fruit of their liberality, but also of their charity. The parish is—in many respects—the foremost of the diocese. The pews are nearly or quite all taken; the large galleries are occupied; and very soon, the church, already large, will either have to be added to, or the congregation, like overcrowded bees, must swarm.

LONG ISLAND.—Fifty years ago, there were two Sunday Schools on the island; there are now 83 schools, with a membership of \$17,746. Dur-

ing the last year, the offerings of the schools are reported at \$18,257.88. The Class Penny—a penny collected from each class as such, and over and above their other contributions, has averaged, for the last three years \$301.04. Five hundred and ninety children were confirmed from the Sunday School during the last year, an average of nearly eight to a school. The Convention appoints a Committee of laymen, of which Mr. S. D. C. Von Bokkelen is chairman, and they take an active interest in the prosperity of the Sunday School; believing it the nursery of the church. That interest is shared by the Bishop and the clergy; perhaps in no diocese is the Sunday School more prosperous than in that of Long Island.

NEW YORK.—The corporation for the Relief of Widows and Children of Clergymen, in this Diocese, has assets to the amount of \$183,504.98. It would seem to be made up of subscribers, who annually contribute a certain sum; and their widows and orphans, upon their death, become entitled to an annuity. Last year, from the surplus fund, there was distributed a dividend of nearly \$7,000, besides the payment of annuities to 30 persons. But two deaths were reported in 1879. The number of subscribers is 75. It will be seen that no provision is made for disabled clergymen; but only for their widows and orphans. Its affairs seem to have been most judiciously managed; and it is to be congratulated upon its large reserve fund.

St. John's Guild, in this city, in the last five months, have visited 817 families, and given relief to 629, at a cost of \$2,845.99. The work during the summer will be confined to the floating Hospital and the Seaside Nursery. For the latter purpose a building is to be erected, to cost about \$12,000, on Staten Island. A system of Memorial Cribs will be adopted, and funds have begun to come in for both purposes. There is no work done by the Church more important than this provision of fresh air, during the summer, for the sick and for children, who are shut up in the hot streets and houses of the city. When the thermometer is close up to a hundred, without a breath of air, as it has been for the last few days, our people rush off to the watering places for a dip in the sea. An effort has been inaugurated for a year or two past, to give the poor an occasional treat of the same kind, and with increasing success. It is coming to be a favorite form of charity, and money comes in without distinction of race or creed.

SPRINGFIELD.—The Loan Exhibition, held by the ladies of St. Paul's Church, Carlinville, Ill., under the direction of the Rector, Rev. D. W. Dresser, was a very interesting and successful affair. A correspondent writes: "This was an effort towards paying the debt on our Church building, which is now \$500. When finished in 1875, we owed on it \$2,300, of which we have now paid all but \$500. Owing to removals, failures, etc., we find this last \$500 about the hardest of all to pay."

Under date of the 3d inst., a correspondent writes as follows: On the 5th Sunday after Easter, Mrs. H. Watson presented Christ Church, Waverly, with an elegant Chalice and Paten, which have been much admired; and, on Sunday last, a Grand-daughter of the Rev. A. Hopson (a former Rector here), was baptized by the Rev. H. C. Whitley in the new baptismal Font, then presented by Mrs. Wm. Brown and Mrs. M. Hopson, daughter, and daughter-in-law, respectively, of the first named gentleman, making the presentation a most interesting one. Other presentations were also made. Mrs. Eastham and Miss Bryan, a new Stole; Mrs. Allis and others, new outside window-blinds, matting for the Church, etc. Much activity has been exhibited of late in this Parish; and it is hoped and believed, that the interest in the Church is on the increase.

In addition to the above, the church has been painted on the outside, and cleaned up within. The churchwardens are worthy of much praise.

A correspondent, writing from Centralia, on June 3d, says: A Mission is now fully organized at Effingham, under the name of "St. Mary's Church." Mr. E. R. Connelly is Senior Warden; Mr. Wm. J. Simpson, Junior Warden, Mr. S. N. Scott, Secretary; and Mr. F. H. Bagg, Treasurer. Two hundred dollars has been raised for the support of a Missionary for half his time, and a house rented in which to hold Services. The Church people—16 communicants—are ready and anxious to have a resident Minister. Greenup, about 20 miles east of Effingham, on the line of the St. Louis, Vandalia & Terre Haute Railroad, pledges \$100 for one Sunday in a month. Altamont is a very thriving, brisk, business place, about eighteen miles west of Effingham, on the same road; the crossing of the Springfield Division of the Ohio & Mississippi Railroad, and the terminus of the Chicago and Paducah Railroad. It bids fair to be a place of considerable importance. A hundred dollars can be raised here for monthly services. So the three places, pledging \$400, are ready and anxious to receive a Missionary. And when he takes charge, this will constitute the second Mission that has been developed, through week-day and fifth Sunday services, from the central Mission at Centralia. And there are yet other places, to be worked up by the same agency. S.

NEW JERSEY.—Quite an amusing incident occurred at the Convention in the diocese of New Jersey, which may give a hint to some of the zealous workers in politics. At the conclusion of one of the ballots, Bishop Scarborough said, that it must be had over again, and added humorously, that there had been "ballot-box stuffing," and explained that the votes of the previous ballot had not been removed from the box. The Convention indulged in much laughter, and went through their work again. The Deputies to the General Convention are Rev. Drs. Hills, Lang-

ford, Franklin, and Garrison; and Messrs. Browning, House, Wilson and Pugh. Bishop Scarborough, in his Address, gives a full account of the work of the diocese during the year, and cordially commended the Diocesan Building Fund. For Candidates for Orders, he insisted upon full collegiate training, wherever possible. There should, he said, be no temptation and no "short cut" into the ministry of the Church. Its walls could never be properly built of half baked bricks and untempered mortar.

Another Letter from Maryland.

To the Editor of the Living Church: If our Convention could assemble triennially, it would be a triple blessing. The prolonged discussion of the late meeting related to the action of the Standing Committee in refusing to accept the papers of certain persons; and in not reporting to the Convention their refusal and the reason for it. One of the persons so rejected by the Standing Committee is a Mr. Martin. He is of South Carolina, a gentleman of about thirty-five, educated and cultured. Losing his means by the war, he came to Baltimore, in order to turn his accomplishments to account, and opened a school for boys. This he has now taught several years and with great success. He is currently reported to be moderate in his views. He is a member of the Vestry of Mt. Calvary Church, Baltimore, and was by them and the Rector of that Parish, recommended as a fit person to be admitted a Postulant. Rev. Mr. Whittingham, the brother of the Bishop, said in open Convention, that he had been so admitted and so recorded by the late Bishop, as the official records of the Diocese would show, although this last statement was denied in Convention by some member of the Standing Committee.

The other case is that of Mr. Smythe. He is a Deacon; has passed all his canonical examinations in the Diocese of Michigan, and wished to be recommended for Priests Orders here. This the Standing Committee refused him. Both these gentlemen, the latter, in his own name, the former, through the Rector and Vestry of Mt. Calvary, memorialized the Convention and complained of the action of the Standing Committee; the Bishop ruled that the Memorials were not in order, and the Convention refused to receive them. They were, however, circulated in print, in the pews. In voting, the Rev. Dr. Richey, Professor of Ecclesiastical History in the General Seminary, but canonically connected with this Diocese, entered his protest. Two persons, rather than appear before the Standing Committee, have gone elsewhere to prepare for the ministry.

The minority complain that no chance for a fair hearing was accorded them; and that an intolerant spirit has set in in the Diocese. The old Standing Committee were elected by a sweeping majority; the Deputies to the General Convention, who represent the same views as the Committee, were also elected; and all the votes of the Convention were in the same direction. The Diocese sustains the course of the Committee, and there is no doubt of what the general tone of the Diocese is now to be. There is no charge made against the personal character of either Mr. Martin or Mr. Smythe. Their lives will bear the microscope. One is a member of the vestry of Mt. Calvary, and the other an assistant Minister-elect of the same Church, and is engaged in one of the greatest works now done anywhere among the colored people. The Rector of St. Paul's (Rev. Dr. Hodges), publicly in Convention complained of the way in which a candidate from his parish had been treated by the same Committee. The Canon, however, leaves the discretion in the hands of the Standing Committee, for it says that the Committee must themselves be satisfied of the attachment of the candidate to the doctrine, discipline and worship of the "P. E. C." The Committee on Brotherhoods reported in favor of a "Cathedral Staff," but not in favor of the "Cathedral system." Is not this Hamlet with the part of Hamlet left out? Deans, and Canons, but no Cathedral! They recommend fewer committees to do Diocesan work; a most excellent idea, by the way—and one which other Dioceses might utilize.

Several parishes have seen fit to withdraw their usual pledges towards the Diocesan Missionary work. This is however not wholly on the part of those aggrieved by the action of the Convention in sustaining the former Standing Committee, but also on the part of some others, dissatisfied for local reasons; and it is feared it will greatly impede the missionary effort of the Diocese. The missionary meeting on Wednesday night was a sad one; but little interest was exhibited; few pledges, compared with the sum required, made; and ominous silence followed the calling of the names of some of our hitherto most liberal parishes. Rev. S. Paret rose, in the midst of the general sadness, and said that if the meeting could do no better than it was doing, it would better adjourn at once. But it did no better than before.

St. Peter's is at an inconvenient distance from the heart of the city, but is spacious, has conveniences for Committee meetings, and is well ventilated. Though the days were warm, no one suffered from heat, except those who made the speeches, and the most of those deserved to suffer!

The slim attendance at the hour of devotion, and the lack of attention displayed by some who loitered and conversed around the door, as well as the disorder which prevailed at times during the debates were as little creditable to the Convention as some of the measures that were passed. Members stood, and members conversed, and members went on speaking, in spite of the admonitions of the President.

Altogether we are not very proud of our Convention, aside from any considerations of party triumph or defeat. We are not among those who fear or favor extremes of ritualism, but we do like to see good order and fair dealing. CORRESPONDENT.

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