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## Current Ebents.

### Some Foreign Notes.

The English Exchequer .- Irish Discontent -A Burmese Brigham Young .- Collision between Religious and Civil Authority in France. - Youthful Depravity.

[Written for the LIVING CHURCH.]

The present Chancellor of the English Exchequer-Sir Stafford Northcote-does not find the couch on which he stretches his weary limbs, made exactly of Marshal Niel roses. The expectation that a new period of commercial prosperity had commenced, is not supported by the statistics difficulty.

Parnell Is now the great Irish sensation. The great O'Connell, in his time, could not get a much larger crowd together to hear his inflammatory harangues. The last English ministry has itself to blame for the present anti-Rent agitation which Parnell is fomenting. The Irish tenants simply wish to put more completely into practice, the theories by which they have already largely benefited. They have been presented with a considerable interest in the property of the landlords, and they do not understand why the disagreeable necessity of paying rent is still attached to their possession of the soil. Mr. Parnell, in his incendiary harangues to the Irish peasantry, is simply developing the Irish policy for which Mr. Gladstone is responsible. The government of Ireland, in accordance with Irish ideas, was the Liberal panacea for Irish discontent; and the meetings that are now being held are making tolerably clear what Irish ideas actually are. The non-payment of rent is an Irish idea that will not be altogether acceptable to the minority of the Ir sh people who happen to be landlords, however. And it is clear that the usual agrarian arguments of bullets and threatening letters, serious disturbance is at hand.

No fewer than fourteen of this lady's chil-Rangoon. Thirteen of the late King's wives quitted the palace, either during his illness or just after his death. The remaining twenty-three wives are still in the Yale, has not, it is said, had a single stupalace; and of that number, seven only dent within two years.

are free or believed to be so. The other sixteen are in confinement more or less strict. Seven are known to be in what may be called rigorous imprisonment; some of them are in double-irons, halfstarved, and not permitted to have any attendants. He left twenty-four wives, of whom Theebaw has massacred fourteen. Out of the sixty-two daughters of the late King thirty-five survived him. Four of these, all married to princes, were, with their families, killed by Theebaw in Feb ruary and March last; of the remainder, twenty-one are now confined in the palace, nine of them being in close imprisonment.

The Prefect of the Seine and the Arch-

of the national income for the second bishop of Paris have come into collision. quarter of the financial year that have The prefect, some time ago, sent a circular just appeared. There is, on the contrary, to all the directors of hospitals, laying every indication that all classes alike are down a set of rules to enable all patients being increasingly affected by the de- desirous of religious consolation to be pressed condition of agriculture and of provided with it; but stringently prohibittrade. The Customs and the Excise have ing ministers of religion, no matter what both greatly lessened in returns. The their creed, from forcing their ministra-Crown lands do not bring in near as much tions on those who did not expressly, on rent. The diminished yield from stamps their admission, signify their wish for shows that commercial activity has lessened, them. Thereupon, Archbishop Guibert, and that trade is declining; the falling off in his turn, issued a circular to all the hosin the amounts derived from the Land Tax pital chaplains, reminding them that their and House Duty, shows that the great duty was to afford the consolations of their middle class is not a little impoverished; ministry to all the patients alike, and telland the decrease in the revenue derived ing them that infidels might be reclaimed from the Post Office, is perhaps more than at the last moment, and awakened to the all, a significant indication of the declin-sublime truths of religion even at the last ing prosperity of the nation. Sir Stafford hour of a misspent life. The République Northcote has fallen upon evil times for Française describes Monseigneur Guibert's the direction of the national finances. letter as "une audacieuse provocation," Commercial depression, bad harvests, a and intimates that if any chaplain should Europe an conflict, and many small wars, disregard the prefectoral and obey the have made the task which year after year episcopal circular, he will be summarily has devolved upon him, one of the utmost expelled from the hospital. We hope the officiated last Sunday in the morning in feet being well protected. The Bishop Methodist division? On receiving of course you can not force a man to repent; but Rev. Dr. Eccleston is rector; and at night, are rather old, but there are a good many the cessation of the war will in no wise afpresented to men likely to die.

LIVING CHURCH we would not give the the tenth Commandment, and barely suc- meetings for a few days longer, the instrument of coercive ecclesiastical union, following piece of news, for fear of putting ceeded. It is a kind of reading that will spacious hall in which they are held would be amusing, if it had not a serious them up to a new dodge, but "unconscious be of service to all types of Churchmen. reproduction" on the part of another editor We made a visit to Trinity Church with is the only confusion between meum and Bishop Pierce and were most agreeably entuum, of which we stand afraid. It is certertained by Dr. Eccleston. He is a genial tainly a curious chapter in the history of gentleman; and, though a bachelor, is nocrime. The police in Vienna have un-table as a housekeeper. He has been twice earthed a whole brood of gallows birds, elected Bishop, and it would not be very The oldest member and captain of the strange, if a third offer of a mitre should band was a youth of nineteen, who was fall to him. absolute leader of the party, many of whom had not seen their fifteenth year. Numerous were the disguises, and most ingenious the devices of the party. Smooth-faced boys were dressed up as Sisters of Charity, who went begging from house to house for charitable purposes; whilst the elder ones simulated the travel-stained, dejected look of wounded soldiers returning from Bosnia. One good-looking young scamp, will be resorted to in consequence. There nick-named "The Cardinal," was great is too much reason to fear that a period of as a tonsured priest, who went about soliciting alms for the Szegedin sufferers, and whose handsome black eyes acted magic-Theebaw, the present half savage sov ally in opening the purse-strings of senti ereign of Burmah, is still pursuing his mental old maids, and married women bedrunken follies, which would be absurd, if tween 35 and 40. Another trick, which they were not so cruel. He is making paid very well, was for one or two of short work of his father's family. The old the scamps to dress stylishly, and to enter man equalled Brigham Young in the way a shop on pretext of purchasing, whilst of marrying. He had, at the time of his their confederates would get up a disdeath, thirty-seven wives. Of these thir- turbance on some pretence or other in ty-seven ladies, one only was massacred by the street. The till was, of course, the King Theebaw. She appears to have been object of special attention when the shop particularly obnoxious to him, on account people ran out for an instant to see what of her being the mother of the Mekhara all the fuss was about. Their tricks and Prince, a powerful rival of Theebaw's. devices were legion; and, as some one has already observed, required an amount dren and grandchildren were massacreed of labor and talent which would have sewith her; one of her grandsons had fled to cured a handsome return if honestly em-

> Professor Williams, who occupies the chair of Chinese language and literature of

ployed.

### Our New York Letter.

Bp. Whittingham's Funeral. - Church Incidents in New York .- The Jews and their Sabbath .- The Chinese in New New York-Anecdote of Bishop Potter.

NEW YORK, Oct. 20, 1879.

The local arrangements for the funeral of Bishop Whittingham to-day at Orange, New Jersey, where he began his ministry some forty years ago, were left by his family to the Rev. Mr. Richmond the Rector. is making. The experience of the Chinese of him in full, or even orderly, but only to The Bishops officiating will be, Bishops on the Pacific coast has been something throw together a few notes and jottings. Pinkney, Kerfoot, and Lyman; all of rough and it will be worth all it will cost, to whom have held prominent positions in prove to them that Christianity has anoth- Bishop Whittingham in money matters. the diocese of Maryland. The Standing er and a softer side. Committee of the diocese will be present; and many Bishops and prominent clergymen from all parts of the country, will unite in paying the last tribute to a Bishop Church of the Beloved Disciple. Dr. Tutwho so highly adorned the lofty position tle, Rector of St. Luke's Church, read Serhe was called to fill. Before we close this vice, and Rev. Clarence Buel read the anletter, we may be able to give an account of the ceremonies. The body will be borne averaging 75 years in age. The receipts upon a bier, and the procession except the of the year were \$9.000. The mortgage on family, for whom there will be carriages, the Institution was diminished by \$5000. will follow the body on foot. It is a Prince, The Home has been for many years under who has fallen in Israel, and there needs the care of St. Luke's Church. no "pomp and circumstance" to deepen the impression made by his death.

in St. Barnabas Church, Newark, New Jer- Metropolis of the Church; and his bishopsey, was on Sunday last advanced to the ric is regarded, like Trinity Church, New the aid of the Government, in compelling priesthood by Assistant Bishop Lyman of York, as one of the great prizes to fall to the sections of their respective Churches, North Carolina, acting at the request of any man's lot. The Bishop was found go- which had been divided during the war, the ecclesiastical authority. The candidate ing somewhere in the country, on a raw, to unite. Bishop Simpson's idea of union was presented by the Rev. Mr. Flichtner, unpleasant day, well wrapped up. He was was strange; and his idea of governmental rector of St. Barnabas; and the sermon congratulated upon his vigor, and upon authority, still more strange. The late

Archbishop will refuse to obey. Of course Trinity Church, Newark, of which the looked down and said, "Well, the shoes a negative reply, he remarked, "Then every Christian man will join us in saying the Rev. Dr. John Cotton Smith preached ready to step into them." that as long as there is any hope, the before Trinity Church Guild. We saw, blessed promises of the Gospel and the the other day, at Whittaker's, a complete drawing to its close, and its last days have caused by the war, and, with the terminaconsequences of disobeying God, should be set of the Library of the Fathers and of been its best days The audience of tion of the struggle, will cease; and we the Library of Anglo-Catholic Theology, Thursday night was the largest and best of shall come together again, and that withwith Dr. Cotton Smith's address on them. all, and there is a growing interest in the out delay." This view of the Executive If we thought that any thieves read THE We tried very hard on the occasion to keep community. If it could continue its Department of the Government, as the

labors among the poor of London. In other speakers of the day and evening. these undertakings he had the approval of sailed on Wednesday for England.

Old St. Stephen's, in Newark, N. J., is undergoing demolition, the new church being now ready for occupation. The Rev. Dr. Boggs is Rector, He is the editor of The Church Quarterly.

The Rev. Dr. Kohler of our city, a Jewish Rabbi, formerly of Chicago, is giving a series of Lectures to his people, on the first day of the week, besides his services on the seventh day. There is a growing indifference among the Jews, in regard to their Saturday services; and the lectures of Dr. Kohler are an attempt to retain the influence of Judaism over the people, by substituting other services, or by supplementing the Saturday service. It is—we think—a step towards breaking down the wall of partition between the races. Even judaism is beginning to feel the power of Christian influences.

There is regular Service in their own language, for the Chinese residents of New York. There are as many as two thousand them is the Rev. James Jackson, who was two years a missionary in Canton. The Mission was unfavorably affected by the charge at first; but it is now recovering.

On St. Luke's day, St. Luke's Home for Indigent Christian Women had its anniversary exercises, which were held in the nual report. There are now 65 inmates,

We heard the other day an amusing anecdote of the venerable Bishop of New Rev. B. R. Phelps, Assistant Minister York. His diocese in importance is the on the late Bishop Whittingham, and pro-

undoubtedly be filled to overflowing. Last night there must have been present between one and two thousand persons. gent advocate of smaller Dioceses than On Thursday morning the subject was the those which were the rule of the American Authority of Dogma, and such was the Church in the earlier days of his Episcoability of the writers and speakers, that it pate. For nine long years before the diwas made one of the most interesting vision between the Eastern and Western topics of Congress. The names of Bish- shores was happily consummared, the Bisops Bedell, Clark, and McLaren, and of hop eloquently advocated it in Convention The Very Rev. George Nugée, an Eng- Drs. John Cotton Smith, A. H. Vinton, and out. On one occasion he concluded his lish clergyman and Provost of the Order and Washburn, of Calvary, New York, are Annual Address in these words; -"If we of St. Augustine, preached last Sunday in always names to excite interest and atten- fail to divide our large Dioceses, there is Trinity Church, Newark. His life has been tion. The paper read by Bishop McLaren great danger of their growing into the medevoted to the establishment of a Mission was clear and forcible; and, like all that diæval hypertrophy of ecclesiastical prin-College, and of an Order of clergy, whose he writes, was outspoken. He never cipalities." But, there was one impediduty it is to assist in the parishes as mis- gives an uncertain sound. It was resionary curates. The members of the Mis- ceived with great favor, and he was many sion College were to devote their time to times interrupted by applause, as were also the weight of his eloquent voice and great

Archbishop Tait. Provost Nugée has been Bishop Whittingham, who has been for travelling some time in this country, but many years one of the foremost men upon our Episcopal bench. You have already of the Bishop, and the mistaken policy of been given some of the prominent points the Judge. Both now rest from their laof his career. He was elected Bishop of bors. Maryland in 1840 after a long contest, and such was his administrative capacity, that he soon brought the diocese up from weakness to strength. It was divided, a part of it being set off as the diocese of Easton; and during the past few years Bishop Pinckney has been the Assistant Bishop, and now succeeds his principal. Bishop Whittingham has been long in a declining state of health, but his death was at the last a surprise to his friends. His death will be widely mourned, as of one, who, in the judgment of the late Bishop Selwyn, was the peer of any Bishop in the Anglican communion.

> The conscience has to do, not with fitness or expediency or advantage, but with right and wrong.

Bishop Whittingham.

Contributed to the LIVING CHURCH

The late Bishop of Maryland, whom lovof them in the city. The Missionary to ing hands have so recently laid tenderly away, was a man of no common character. Nature had given him a mind which was rare in all its departments. One could not misconduct of a Chinaman, who had it in name a faculty which he did not possess in an unusual degree. His memory was won-Mr. Jackson thinks there is great reason to derful. He was as modest as a woman, and be encouraged at the progress the Mission as tender-hearted. I do not set out to write

> The exceeding carefulness of the late was illustrated on the occasion of a visit to Europe, some twenty years ago, for the benefit of his-even then-greatly impaired health. A handsome purse was presented him for his use and expenses. Instead of travelling by cars while in Europe, the Bishop went from place to place a great deal on foot. He thus saved much of the money. On his return home, he sent back every cent over and above the exact cost of his very economical trip. His friends refused it; but the Bishop insisted, until finally the money was compromised on some benevolent work.

Shortly after the close of the war, Bishop Simpson, of the M. E. Church, called posed that they should unite in invoking was preached by the Rev. Dr. Eccleston. his prudence in caring for himself and Bishop of Maryland quietly asked him, Rt. Rev. Bishop Pierce, of Arkansas, guarding against undue exposure, even his whether the War was the cause of the fect your ecclesiastical status. Our tempo-The Church Congress, as we write, is rary separation, on the contrary, was

The late Bishop of Maryland was an urment, and that was Judge Chambers. For nine years, this distinguished layman cast influence against the needed measure; and All hearts are saddened by the death of it was not until his death, that Easton could be set apart as a separate Diocese. Subsequent events have shown the wisdom

> During the war, there were many parishes of the Diocese which he was not permitted to visit, so high ran party feeling. While hostilities lasted, he had a trying part to perform. It is credibly said, that at one time he was induced to issue a private circular, authorizing the substitution of the word "Confederate" for "United" in the Prayer for either Congress or President, (I now forget which) or both, in case Maryland should secede.

> A peculiarity of the Bishop was that he never sat for a picture of any kind of himself. He had a grand face—speakingly intellectual-which any master of the brush would have delighted to copy. Other pens will do better duty than mine; I have ventured only on these minor points, and even that with some hesitation.

Yours, FACTA.

## Church Calendar.

### October, A. D. 1879.

24. Friday. Fast.

Twentieth Sunday after Trinity.

SS. Simon and Jude. 31. Friday. Fast.

### All Saints' Day.

In the Holy Eastern Church, a Feast akin to this has been observed ever since the fourth century; and possibly from even an earlier period. It is called the "Festival of All Martyrs," and occurs on the octave of Pentecost, or Whitsun-Day, corresponding, therefore, with our Trinity Sunday. We may well believe that during the great persecutions of those days, the roll of martyrs increased so rapidly, that it was found out of the question to have special memorial days for any but the most illustrious; and that, in consequence, a particular day was set, upon which there should be a solemn commemoration of all those who had "loved not their lives unto nior warden—Captain Frank Thornton death." This Festival, therefore, was perfectly familiar to the mind of the Church, when, in the seventh century, the Pantheon at Rome was dedicated as a Christian church, under the name of the Church of the Blessed Virgin Mary and all Martyrs. A. D. 608; and the Festival has been observed on that day in the Western Church, ever since.

So long as the Holy Church throughout all the world shall continue to profess, as one of the great Articles of her Faith, "We believe in the Communion of Saints, this blessed Festival cannot fail to maintain its hold upon the deepest affections of her members. For it is the Festival of All Saints; not of those only who have passed to their reward from the flames of martyrdom; not only of Bishops and Confessors, and of those "whose praise has been in all the Churches;" but also of many and many a child of God, known in life only to a small circle of triends and acquaintances, them. but who shed around the narrow sphere in which his lot has been cast, a glow of spiritual light and warmth, which indicated clearly the heavenly source whence it had its origin. Of one and all, on this holy Festival, we make memorial before God, and especially do we seek spiritual communion with them in the Blessed Sacrament

## The Vatican.

ne who in the early part of the sixth return century, erected a humble residence on its site. About the year 1160, Pope Eugenius King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than 70 years.

But soon after the return of the Pontifical Court to Rome, an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, and again enlarged; and it was thenceforward considered as the regular palace and residence of the Popes, who, one after has made 197 Parochial calls the other, added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures and books, until it became the richest depository in the world.

The library of the Vatican was commenced 1400 years ago. It contains 40, ooo manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borommeo, and many Hebrew, Syrian, Arabian,

and Armenian Bibles.

The whole of the immense buildings composing the Vatican are filled with stat-Rome; with paintings by the masters, and with curious medais and antiquities of almost every description.

When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the richin veneration by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their throne will be as durable as the love of beauty and genius in the hearts of their worshippers.

A ton of gold makes a fraction over half his wife is worth her weight in gold, and toral charge of their respective parishes, eyes and behold the fields are white and she weighs 120 pounds, she is worth \$30, after summer recreation, as also Rev. Dr. 000.

It was Herbert Spencer who made the following definition of evolution:

### News from the Churches.

MINNESOTA.—The church edifice at Northfield, proving too small to hold the audience attending the Services, the Recsittings; and the work is now being vigorbe completed by the 20th of November. This enlargement has been rendered necessary more especially from the large number of students attending Carlton College (Cong.) attending the Episcopal Services in the evenings.

At Benson, a frontier station on the St. Paul, Minneapolis and Manitoba R.R., under the care of Rev. D. T. Booth, Diocesan missionary, a new church has been recently completed. The design was by the missionary himself. It has Nave, Porch, Tower, Chancel and Vestry, and is surmounted by a Bell, and furnished with an organ. The windows are all of stained glass, made in Chicago. The church will seat 125, and is a marvel of cheapness, having cost all complete \$1500. The sean active business man of the place, took charge of the erection, and gave a great deal of time and money to complete the good work.

The people are already considering the matter of erecting a house for their mis-This occurred on the first of November, sionary. In our western towns, this is almost as essential as the church building. At Morris, some distance beyond, Mr. Booth has a monthly Service; and a branch has been organized, and steps have Gain. 625 been taken for the erection of a church building another year. About 8 miles adults, 430; total, 1,492. Confirmed, trom Willmar, where Mr. Booth resides, 1877, '78, '79-1,151. Offerings, 1877, he has established Services on Sunday afternoons, in the midst of a farming settlement. The Services have been well received, and a good interest has been a present number, 9; candidates for Deawakened that must result in the organization | con's orders-1; total, 10. Postulantsof a Parish at no distant day. There are present number, 6. New parishes organfew of the clergy in Minnesota who do not ized-4; Churches built-5. Number of supplement their labors by reaching out to Clergy now canonically connected with the towns and settlements adjacent to the Diocese-50. Four clergymen of other

Minnesota has received an immense immigration during the past season; and it requires great vigilance on the part of all her clergy to occupy for the Church-many new openings presenting themselves by the founding of new towns and settlements.

Rev. Dr. Yarnall, for 35 years Rector of St. Mary's Churco, Philadelphia, has at home, and has resumed duties. of the Altar; and prayers are offered on been on a visit to Minnesota for several their behalf by those with whom they are weeks. In company with Rev. T. M. Ristill in one fellowship, that they "may ley he visited the White Earth Mission have more and more of the Light, Peace, among the Chippeways of Minnesota. He and Refreshment, which the Presence of Christ gives in Paradise." among the Chippeways of Minnesota. He was delighted to notice the great progress they had made in civilization and Christi-

Rev. Sidney Corbett, D.D., Rector of St. Mark's, Minneapolis, has been in N.Y. The word is often used, but there are for several weeks, under medical treatment many who do not understand its import. for his throat. He is expected back soon, The term refers to a collection of buildings quite recovered. Rev. C. H. Plummer, recon one of the seven hills of Rome, which tor of Lake City, has lately returned from covers a space of 1200 feet in length and a four months absence at the East, on ac-1000 feet in breadth. It is built on the spot count of the illness of his wife. The ladies once occupied by the garden of cruel Ne of his Parish had recarpeted his church, ro. It owes its origin to the Bishop of and he received a hearty reception on his

During the year there have been held Eucharist, at which the communions made railroads. numbered 319. There are 47 Communicants on the list. Twelve persons have made their First Communion. The Bis-

about 170 souls.

in the Rock;" at any rate, there is much least, we must expect but little. activity in the Parish, and a fair amount of work done in a quiet way.

PENNSYLVANIA.—Bishop Pierce of Ar- labor could be performed. kansas, at the request of Bishop Stevens, admitted to Priest's Orders, October 5th, ues found beneath the ruins of ancient G. F. Nelson, who was presented by the an onerous task, for even there, in many ness of the Vatican. It will ever be held preached on this occasion a sermon on the secular papers of the contentions and disdiscourse, and gave some new points, in and combatted. the treatment of the subject. We are glad to know that it is likely to come before beautiful, intellectual children of Califorperiodicals.

> Louisiana.—Rev. Drs. Thompson and Kramer, of Christ Church.

ILLINOIS.—The summary of diocesan statistics for the year, ending in May, for thirty years, the town of Visalia hav-1879, is as follows: Families, 3,256; souls, 15.289. Baptized: Infants, 599; adults, 90; total, 689. Confirmed, 453; commutor, Rev. A. J. Yeater, has raised sufficient money in the town, to add a third more control of the control of 6,095; offerings, \$167.721.74; postulants, and export for a large extent of out-lying And he experienced even greater enjoyously pushed forward, and it is hoped will 7; candidates, 9; ordinations, 5; cornertone laid, 1; new churches opened, 5; churches consecrated, 3; missions, about 40; parishes, about 48; clergy, 57.

Bishop McLaren confirmed eleven persons at St. Stephens, Chicago, on Sunday railroads that pass through adjacent relast. Rev. Mr. Cowan, the Incumbent, gions, leaving Visalia quite on one side, is doing a very successful and encouraging still, so great is the increase of wealth and work in this parish. The same afternoon, traffic consequent upon the development the Bishop confirmed five at St. Luke's of the internal resources of the region, and Mission, which is under the lay care of the accession to the population by immi-Mr. Townsend. One adult was baptized gration, that Visalia has-not only, not also by him on the same occasion.

The Rev. Henry G. Perry, of Chicago, render Mission Services, for the day, at as the emoluments of a Mart. the Church of the Good Shepherd. Rev. Mr. Perry, having returned to the city found at his residence, 453 Hubbard St.

Iowa.—The following is a comparative quite the exception. view of Church growth in Iowa in three vears:

Families. S. S. S. S. Teachers. Scholars. 1870....2,646 3,829 447 370 1879 .... 2,021 3.382 1,140

Baptisms, 1877, '78, '79—Infants, 1,062; 78, '79—\$193,059.33 Ordinations—9 deacons; 8 priests. Lay-Readers Licensed -35. Candidates for Priest's Ordersdioceses are officiating within the Diocese.

ALABAMA.—The Rev. Rector of Christ Church, Mobile, has returned to duty from Western tour and Consecration Services of the Bishop of Michigan, and has been followed by the Bishop of the Diocese.

The Rev. Dr. Massey, of Trinity, is also

## Correspondence of the LIVING CHURCH.

Letter from Tulare, Cal. TULARE, TULARE Co., CAL.,

Oct. 19th, 1879. The Missionary spirit, which seems to be awakening all over the land, has of late received a new impetus in California, and pushing forward the interests of the Church of Christ in new directions.

A new and very interesting Mission To the Editor of the Living Church: District has just been established in the of country from Merced to Bakersfield.

Central, and the latter on the Southern wink at.

The Church-folk here are somewhat as manner, that we hope for much, although that "they were symbolical." the conies, "yet they make their dwelling we cannot but teel that for the present, at

This region is literally full of people,

Were the labor to be performed only the gathering in of the lost and strayed do. in St. Luke's Church, Philadelphia, Rev. sheep of the Israel of Christ, it would be Rev. Dr. W. F. Paddock of St. Andrew's cases the thick crust of indifference has Church. The latter church was closed for gathered over and calloused the heart. repairs, or the Ordination would have ta- But prejudice of the very worst kind (prejken place there, Mr. Nelson having been udice nurtured in sectarianism, and caseassistant to Dr. Paddock. He now comes hardened in later life by almost total abto New York, and will be assistant to Dr. sence of religious influence, and well nigh evidently well-to-do. After the ceremony Potter of Grace Church. Bishop Pierce settled into unbelief by the reports in the Christian Priesthood. It was a masterly cussions of religious bodies,) is to be met

But to see the children—the dear, bright, the Church in one of the best of our Church nia here is a field of engrossing interest. As one travels round, and becomes aware of facts and acquainted with people, the heart is oppressed to faintness with the cry, a million of dollars, and when a man says Percival, of New Orleans, are again in pas- in the words of the Savior, "Lift up your

This tract of country has been settled ing been in existence that length of time.

Visalia is ten miles northwest from Tu lare, and seven from the junction of the pasture land on the plains and mining district in the Sierra Nevada.

Millions of wealth have flowed through this inland portal; and, while other routes of transportation have been opened in the materially suffered in her traffic-but has been able, of her own wealth, to build on his return from the burial of his father, and furnish a railroad of her own, conthe Rev. G. B. Perry, D. D., L. L. D., at necting her with the other roads, at a Hopkinsville, Ky., remained over last point near their junction; thus saving to Sunday week at Momence, Ills., in order to herself the credit and importance, as well

Not only in this populous region, but even in this important city, the amount of after an absence of some weeks, will be religious instruction is shockingly small; and as a consequence, morals are at a low ebb, and the observance of the Lord's Day

There are, however, many hearts that burn with desire for a better state of things. California is, in the main, a law-abiding State, and some of her enactments are a credit and example to her elder sisters in the Union; and it is singular in the extreme that upon her Statute book are stringent "Sabbath" laws, that are as null in practice as if they had never been enacted.

The solution of this lies undoubtedly in the fact that professing Christians from the Eastern States, both in the early days of California, and scarcely less now, on immigrating to this State, have fallen at once into the ways of the Jews and Chinese, and trafficked and desecrated the Holy Day as they do. And to this extent, at all events, the Jews and Chinese have made more converts than have the Chris-

I beg you, all good Eastern people, that contemplate immigration to any point, take your religion and the Lord's Day, with you, or else stay at home, where a degree, at least, of healthful moral influence will be exerted over you, if in no other way, at

Greed of gold-"covetousness which is idolatry"—has too long swept into this glorious land a tide of immigration, thatintelligent and intellectual though it was -has proved itself only too ready to "bow the knee to Baal." S. J. S.

## of Candlesticks Amounted to.

The excuse is often made for the apos-

labor of this field is going to be very great in the body of the Church, the Bishop dehe is so earnest and so winning in hls three branches would appear-adding,-

Not long after this, holding a Confirmahappy allusion to the palm branches with

ONE WHO SAW THE CANDLESTICKS.

Thrift is one of the Iowa virtues. A Davenport clergyman was called upon to had been performed the groom thrust his hand, saying to the minister: "There, take your pay from that!" "Let us see," the marriage notice will cost half a dollar!"
"O, will it," replied the groom; "well,
then, take the whole of it! It ain't much matter, anyway !"

A conceited student in Brown University ready for the harvest;" "the harvest truly once told Dr. Wayland, the president, that is great, but the laborers are few;" "pray he thought it would be easy to, make

## Trinity Church, Pittsburg.

Correspondence of the LIVING CHURCH.

For the first time in five years, the writer recently attended Divine Service in this beautiful church of grand proportions, so rich in color, ment than when first he visited it; for without in any degree marring the effecttime has mellowed that freshness of shine and glow which then struck him very forcibly. Since the time referred to, an important and most desirable change has been made in the chancel, which is now perfect in its appointments, and fills the eye with the full measure of its excellence of arrangement. Whereas, formerly, the spacious area of the chancel seemed, bare and barren, it is now filled with objects of exquisite taste and design, the chief of which is the new altar. A description of this beautiful work of art may not come amiss, as a matter of interest to your readers; more especially, associated as it is with the noblest and most tender of human sentiments -love for the dead, whom we loved, and who loved us in life. The altar and reredos are made of the

purest American statuary marble; the steps and platform of the best Italian marble. The slab forming the first step is twelve feet six inches wide. The second step or platform, upon which the upper structure rests, is in one whole piece, ten feet four inches wide, and five feet six inches deep. The size of the altar, with the extension, is ten feet six inches in width, and three feet in depth; starting with lower base richly moulded, supporting eight columns surmounted by a carved string course, connecting with the caps on the columns all around the altar, and carved in the same style of ornaments as the caps. This, again, is surmounted by a course of mouldings; the whole supporting the top of the altar and reredos. The front of the altar shows five panels, three of which are ornamented in high relief, the two end panels being left plain. The reredos rises from the back of the altar, and is ornamented in the centre with a Maltese Cross in high relief, resting on an engraved ground-work of neat design, all highly polished. On the right and left of the Cross, are bas-reliefs emblematic of the four Evangelists-an angel, a lion, an ox and an eagle. The riser forms a shelf, on which there is a at all events, by association and public string-course base supporting six columns with carved capitals, on which rest the hood mouldings of five niches, three of which are ornamented, the two end ones being plain backgrounds. The centre niche is ornamented with the emblem of the Trinity, represented by three interwoven circles, each containing the word "Holy," all in relief. The lettering of this panel is in old English, polished, on How Much Bishop Cummins' Dread a plain ground. On the right, is the subject-Christ healing the sick-representing our Saviour in the middle of the group, with his hand raised to bless a cripple, whose countenance expresses his faith. On San Joaquin valley, embracing all the tract tacy of Bishop Cummins, that the use of the right hand, is the figure of a mother, candles on the altar, and other "ritualistic with a sick child upon her knee, imploring The two towns lie at points quite repractices," were evidences of a Romeward the Saviour for its cure. On the other side of the Saviour are the Apostles St. John St Peter and Pacific Railroad, yet in a direct line of In this connection, I have a bit of his- of a Jewish High Priest, who witnesses the Springfield.—The Rector of Holy railroad travel, made so by the junction of tory to relate: The Bishop was holding a miracle. The left panel represents the rebuilt it on a magnificent scale. Innocent II., a few years aftewards, gave it up as a lodging to Peter II., King of Arragon. In one of the material work and progress will not be without the two extreme points of the Mission.

Trinity, Danville, having completed one the two roads at a point about ten miles series of religious services in one of them at night. The building was lighted with gas, and the chancel sufficiently so for all practical pursors of the miles of t Trinity, Danville, having completed one the two roads at a point about ten miles series of religious services in one of our feeding the hungry and clothing the naked, This town of Tulare is also the mid and poses, but not enough for aesthetic effect. in the attitude of prayer; while with her 228 public services. There were 33 public main station between San Francisco and At that time, (only about two years before right hand she offers the cup to the thirsty and one private Celebration of the Holy Los Angeles, the local terminus of the two his defection from the Church,) he not little one. To the right of her is another railroads.

The places designated in the Mission as points for effort, are Fresno, Visalia, Tulare and Bakersfield; and it is constituted by the beautiful and the symbolilare, and Bakersfield; and it is earnestly cal. Accordingly, he requested that two hand over them in the act of blessing such hop has visited the parish twice, and con- hoped that the Rev D. O. Kelley, who large plated candlesticks, with three acts of charity, His left hand resting on firmed eleven candidates. The number of has had the field assigned to him by Bishop branches, might be placed upon the Lord's the head of the child in prayer. These Baptisms are—adults 3, infants 12, total Kip, will be able to fill appointments at Table. Having been put in such a way three panels are finished, on the top of 15: One marriage, six burials. The Rector each of these places once a month. The that only one candle in each was to be seen their moulded hoods, with a light perforated crown-work, forming a base in the mid-There are 35 families in the Parish, and for so delicate a man as Mr. Kelley; but sired that they might be turned so that the dle, on which stands the cross. The original altar, presented by Mrs. John H. Shoenberger while in life, has in its re-setting and enlargement by the loving tion on Palm Sunday, he made a most thought and care of her husband, proved a most fitting and noble memorial of herand the towns named are but a minimum which the chancel was adorned. Really, self, who never failed in duty to her God of the places where effectual missionary had the Bishop been left to himself, and with "no axe to grind," he would not writer is indebted for this correct descriphave done as he was led in an evil hour to tion of the altar, presents the fact also of its enlargement and improvement having been designed and executed by Mr. P. C. Renier, sculptor of this city, wno has certainly evinced exquisite taste as well as skill. It would seem, indeed, to be hardly worth our while to send abroad for works were nicely dressed, in their twenties, and of art to adorn our churches, when such an artist to shape it into forms of beauty. The massive and costly candelabra from quarters, which he held in the palm of his the same munificent hand that has been ever open to give, and which stand on either side of the altar, are admirable as to mused the minister; "the publishing of effect; so that the chancel is indeed well and truly furnished. Another chime has been added, as well as a clock, so that Trinity may now be said to be perfect as

to her appointments. HAMILTON. OCTOBER 13, 1879.

An unsuccessful vocalist went to the poor-house and delighted the inmates with The assembling of the Diocesan Convention next month, for the election of a Bishop, is awaited with interest.

The assembling of the Diocesan Convention next month, for the election of a be will send forth the laborers into His harvest that he will send forth the laborers into His harvest.''

The assembling of the Diocesan Convention next month, for the election of a be will send forth the laborers into His his singing. He said it was a natural thing for him to do, as he had been singing to poorhouses ever since he began his career.

### Meeting of the Missionary Board.

We were compelled by want of space, to omit in our last issue, the following account of a Meeting of the Missionary Board held in New York, preliminary to the Missionary Conference of last week.

The Board of Managers of the Missionary Board met on Monday, at the Missiona large attendance, and considerable business was transacted; the meeting of last month having failed for want of a quorum. The business was, however, for the most part of a routine character, and would have no general interest for your readers. The Treasurer's Report for the Foreign Committee was looked for with some anxiety, as various rumors had been in circulationtraceable to no reliable source—that like many of the Missionary Societies without the Church, the expenditure of the Board had been largely in excess of its income.

Its debt had even been put as high as

\$90,000, a sum nearly equal to the deficit in the American Board. Happily, the Treasurer's Report quieted all fears, when it was shown, that the deficit was but little if any larger, then it was last year, being in round numbers \$20,000. If however the accrued liabilities and the borrowed money are taken into the account together, the Foreign Committee is responsible for \$12,000 less than it was at the same time last year; which is a gratifying exhibit. The total receipts of the Foreign Committee for the year were \$148,692,84; but of this sum the Board and Committee could only control \$112,555.88; the balance— tion in the Dissenting Ranks, and the testimony of "Nonconformist" is valuable, as showing the growing appreciation of the Church and her Services. We have en- church and her Services. We have enby the donors for special objects and purposes. It is these Specials that make the trouble, for they really diminish the regular contributions of the Board and make it almost impossible to graduate the appropriations to the receipts. There would be overwhelmingly counterbalanced by the Canada, having completed his fiftieth year no objection at all to special contributions, return to us in a steady stream of ministers of missionary labors among the Six Nation if the Church would only remember our and lay members from other religious Bod-Lord's words-"this ought ye to have done, and not leave the other undone." There is no reason why Paul should not be paid, if it was not done by robbing Peter. The operations of the Board require regularity and system, and not merely spasmodic receipts and appropriations. As a rule, the far to seek." "There is to-day more person-Board, who are made the almoners of the al piety among the Laity and more pulpit Missionary Fund of the Church, know bet- power among the Clergy of the Established ter where to apply it so that it will do most Church, than there has ever been, and good, than individuals can; and it always among Nonconformists less-of course I deranges the working of the Board, when refer to the great average." "A Dissenting the Committee The expense of administhe Specials, instead of being an addition cause, with a weak Ministry, and a weak to, are taken out of its own treasury. We management, is not only not attractive. knew-years ago-a parish which was but positively repulsive to persons of culwidely noted as being universally liberal ture and refinement, while a Church where in the matter of perquisites. Wedding, Baptismal, and other fees were the talk of fective, offers attractions which are simply the country round during the year; but at overwhelming to the majority of minds Easter there was always a deficit in the regular salary of the minister, proportioned win in matters religious as well as matters to the liberal gifts he received. These gifts commercial, and that the Church is winwere his misfortune, for he did not take ning in the denominational race to-day them into account in regulating his annual seems to me a palpable and self-evident expenditures; they were irregular and not fact."—Church Work, Halifax, N. S. to be depended on. He found really that he was all the while himself paying the extra fees out of his own salary. It is very much so with the Specials. Had they been Committee would now be entirely out of with those of our girls, as compared debt, and have a balance in hand. There charged to intellectual habits and overwork are gifts and bequests soon to be paid to the Foreign Committee, amounting to \$83, 748.35, besides large residuary interests under Wills; and there are some vested endowments, and property at the Mission Stations, which are not considered in the Treasurer's annual report. It will thus be seen that the Foreign Committee can not The position not only detracts greatly only pay one hundred cents on the dollar, but would have a handsome estate besides. We think the Church has abundant reason to congratulate the Committee on its successful management of the interests entrusted to it for the year last past.

## The Dignity of Office.

was one day out hunting when he came upchewing a sassafras root.

"Any letter for John -Detroiter, as he looked around.

The P. M. diun't shake his head and crush the inquirer's hopes all at once, as some officials do, but slowly arose, looked peered into an old cigar box on the window sill, and then answered-

only four days till the next mail.

"Is this a money-order office?" continued the stranger.

"Well, no, not exactly, though we handle considerable money here.'

"Can I get a dollar's worth of threes?"

There was another pause as the postmaster vainly tried to make change for a quarter, and the Detroiter finally re-

"This isn't rated as a first-class post of fite, is it?"

"Well, no, not exactly," was the confidential reply. "Fact is, we don't do a ary Rooms in the Bible House. There was I think it would pay me better to go back to

"I don't suppose you make \$20 a year here, do you?

"Well, no, not exactly, but I don't look at that altogether. The position that it gives us in society here must be taken into consideration, you know!"

a tame bear and a dog. was only thirteen souls.—Detroit Free Press.

### Recessions to the Church of England.

a lack of means to carry out Church extension, and unable, through the same cause, sity at such a cost. to inaugurate and carry on those agencies which would so powerfully assist us in were as deep as it is loudly expressed at reaching the people, we are unable to ap the present day, and the spirit of sect, preciate the great strides the Church in the and the blinding influence of prejudice people. There is a wide-spread dissatisfac- testimony for 1,500 years, the hearts of all deavored to show, from time to time, by administered, without any controversy, FACTS, that the departure of a very few un- either as to the subjects or the mode. -Sestable men, now and then, from the Min- lected. istry of a Body numbering in the English speaking world nearly 30,000 clergy, is

ing Ministers to the Church of England, a gothic church in the Indian reserve.—Our 'Nonconformist' writes to the Hampshire *Iudependent* that the tendency is a "growing "The best, the wisest, the strongest, will

## Put Your Shoulders Back.

Much of the proverbial slenderness and means for carrying on the work. in study. It is unquestionably true that they need more outdoor life, and more education in bodily development.

tion to the way of carrying themselves, unconsciously contract the habit of bringing the shoulders forward and stooping. from their appearance, but is also very pernicious in point of health.

The celebrated Aaron Burr, in a letter to his daughter, Theodosia, afterward the by whom he was encouraged to pay his wife of Governor Alston of South Carolina, wrote as follows on this subject:

your shoulders forward on to your breast not only disfigures you, but is alarming on A Detroiter, who was rusticating in one account of the injury to your health. The of the wilderness counties of Michigan, continuance of this vile habit will certainly produce consumption, then farewell pleas-

one of the houses, and he investigated. aside this distressing consideration, I am consuls after St. Paul was sent to Rome, The office was an eight-by-ten room, and astonished that you have no more pride in she may have also been one-of his prose the boxes for mail matter numbered just your appearance. You will certainly stint four. A written sign on the wall announced your growth and disfigure your person." that the mail arrived and departed once a There is reason to believe that Miss Burr or at those of her royal father; or at those week, and the postmaster sat behind a pine gave heed to this admonition of her good of nothing save his own big missionary table reading the "Postal Guide" and father; for she afterward became renowned for her beauty as well as for superior menasked the tal endowments and accomplishments.

Victor Hugo was talking about age, and confessed, in a charming humor, that the carefully into each one of the empty boxes, most disagreeable advance to him was from thirty-nine to forty. "Oh, that terrible forty!" he said. "But," remarked some "I don't see anything just now; but it is one, "I should think it a great deal better to be forty than fifty." "Not at all," replied Hugo, "forty years is the old age of youth, while fifty years is the youth of old

The more frequently we present a worthy asked the Detroiter after a pause.

"Well, no, not exactly," replied the official, looking into his wallet. "I guess I can spare you five or six now and the rest next week."

The more frequently we present a worthy cause before the people, the better. The more frequently they give, the more disposed are they to give. They acquire a facility in this kind of action as well as in the other kind, by steady practice.

Virtue maketh men on the earth famous, in their graves glorious, and in heaven immortal.

### Unity.

Of that numerous class of Protestant Christians who regard Church order as a matter of indifference, and contend for the liberty of organizing congregations and associations after such models as their own wisdom and fancies may suggest, or they may think Holy Scripture authorizes, we very rushing business here, and sometimes would ask, has not the result of this experiment for three hundred years sufficiently proved it to be one not capable of preserving either the Faith of the Gospel, or the unity or peace of the Church? The multitude of jarring creeds and warring sects Common Sense Boots which now contend for the supremacy, admonish us that there are certain principles of Faith and Order which cannot be abandoned without evil consequences to the of the wearer.

Made with wide soles and low heels. These goods prevent Corns and Bunions, and add much to the comfort of the wearer. The population of the hamlet, including doned without evil consequences to the cause of Religion. It may be gratifying to multitudes, to have an outward Christianity fashioned according to their varying opinions and fancies; but if that privilege is purchased at the expense of Christian We invite the careful attention of our fellowship, and a uniform faith, it is too readers to the following extracts on the dearly paid for. If the multiplication of 'Church and Nonconformity." At this sects is such a debilitating process that distance, and where the Church is surroun- faith grows weak, and infidelity strong ded by powerful bodies of Christians, with under the operation, surely no lover of the Gospel should desire to gratify his propen

If the desire for an united Christendom Mother Country is making in winning the would give way to the evidence of historic

Missions.—Archdeacon Nelles, Huron, Indians, was presented with an illuminated In reference to the recessions of Dissent- thanksgiving in Kaeyungeh, the pretty Dioceses.

The Treasurer of the Domestic Commit tee reports the receipts for Domestic Missions proper, at \$97,635.23,—for the colored people, \$13,215.15,. for the Indians, \$30,832.72, giving a total of \$141,683.10. The Specials amount to \$13.162.32, but tration amounts to only 7 1-10 per cent., or in other words, of every dollar, 93 cents have gone to the workers in the field. It was not to our Missionary Board, that the man contributed 1 cent for Missions, and 99 cents to get it to its destination. The Domestic Committee have no debt to report, and the Foreign Committee would have had none, but for the large appropriations to the "Church of Jesus" in Mexico. We shall likely return to this subject again; as we found at the Conference much feeling upon the subject of this church, whose doctrines and formularies are kept a profound secret from the Church which has to bear the responsibility, and provide the

When Caractacus returned to Britain at the end of his seven years imprisonment, what more natural than for St. Paul either to return with him, or to seek Britain Many American girls, through inatten- shortly after, or to have visited it in the meanwhile? It will be borne in mind that St. Paul's imprisonment had terminated one year before that of the king.

Indeed, St. Paul, after his liberation, seems to have had a friend and correspondent already in Britain, from whom he received accounts of this Roman colony, and attention to it, a Christian woman before mentioned, Gladys, called Pomponia Græ-"Your habit of stooping and bringing cina, sister of Caractacus and wife of the Emperor's chief officer there, A. Plautius. This woman was tried before her own husband (as the law required) for holding a "foreign religion." This was the Christian, which of being neither Druidic nor on a hamlet, consisting of a sawmill, two houses and a log barn. The sign of "Post Office" greeted his vision over a door in excite your apprehensions. But, setting Pagan, came under the head "foreign." As this took place when Nero and Piso were consuls, and as they were created Pagan, came under the head "foreign." lytes. At any rate; in Britain we find her, and in Britain, whether at her solicitations heart, we soon after find St. Paul. Says Collier: "It is no absurdity to suppose her one of his converts.'

> Professor Swing does not believe in two sermons. A minister, he thinks, cannot produce two good sermons per Sabbath. An intellectual man," he says "dare not quit producing and creating and re-shaping. He dare not make much use of his old manuscripts; but neither dares he make a mere guinea-fowl of himself and gobble incessantly." But suppose the crowd wants to go to church Sunday evening, and suppose his simple gobbling converts souls, would he not dare gobble till doomsday for such a hire?

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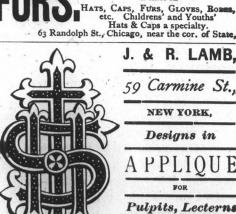
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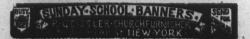
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### Liberality, False and True.

the most marked signs of the times is the er will say in consternation "but he was some respects, with that of Rome. — The ial Convention of the Diocese of Northern immense popularity of a so-called "liberal- such a liberal man." Ah! but with whose Rev. Samuel Cowell of Lockport, one of New Jersey meets to-day (Wednesday) at ity." As is generally supposed, the most money? No, it is not so! He was not a our Fathers in Israel, has presented to the Newark, to elect a successor to Bishop complimentary thing that can be said of liberal man. He was a thief, and that is Registrar of Quincy, a complete file of the Odenheimer. Up to the time of going to any clergyman in particular, is that he is the beginning and end of the matter. It Spirit of Missions for nearly twenty years. press we have no report of the result. a liberal man; and to be called "very lib- is a sad thing and a bad thing for any They will be bound and placed in the eral" is thought to mark a superlative de- people to confuse their judgment and mor- Chapter House for reference, and will gree of excellence. The present use of al sense, by a false and pernicious use of prove, some day, a valuable contribution the word in relation to religious belief and words. A spade is a spade. We may call to the history of the Church in the West. opinion, is of a modern and indeed very it a harp, if we will, but it is none the less ---- We commend the following from the recent origin. In time past, if a man were a spade. Let us heed the admonition of Wesleyan (Georgia), to some of our consaid to be "liberal," it meant simply that brave old Samuel Johnson, and "free our-temporaries. "When a Christian man reachhe was generous and bountiful; as when a selves of cant." A man has no right to be es the point that it is not necessary to his man was said to be "a liberal provider" or liberal with that which is not his to be happiness that all others should agree in Lester, T. N. Morrison, Jr., and George liberal to the poor. Or, if one were a liberal with. He may be as liberal as ever opinion with him, he is growing in grace; scholarly man, it was said that he had a he will, with his notions and private opin- when he reaches the point that opinions Locke, the chapter being read by Canon "liberal education," or it meant that he ions. They are probably of very little antagonizing his own do not raise his polwas one of comprehensive views generally. account, anyhow. But if-still claiming emical bristles, he has grown a great deal; This used to be the ordinary meaning of to be a Christian-he is very liberal in when he reaches the point thas he is not the word; but of late it has been seized "dispensing with" every article of the tempted to brand a friend as 'unsound' upon by a party, and used in a party sense | Christian Faith, he is a cheat, and a hum- when he differs from him, he is nearly and with a party meaning. So we find a bug. He is "liberal" with that which is grown." — Canterbury Cathhdral is soon dresses were made by Drs. Haydock and certain class of men assuming to themselves not his to be liberal with. In fact, he is to have a new organ. The old one was J. Nevins Hyde, and by the Rev. Charles the name of "Liberals," or it may be "Lib- not liberal at all. He is a mere quack and built in 1661; it is nearly as old as the S. Lester, Rector of St. Paul's, Hyde Park. eral Christians;" the implication being, juggler in the use of words. A. W. S. that such as do not agree with them and use the word in their narrow sense, are The Physician and the Clergyman. on whom he called, what she thought of ifested. The Offerings collected and placed the opposite of liberal, that is-bigoted, narrow-minded and illiberal. In their use of the word, they mean to designate by it such as think as they do, and sympathize is concerned, the cases are, of course, towith their views; the implication being, that of all things the most commendable is to be liberal in their partizan sense and way. If not, you are-in their sublime estimation at least-generally unenlightened, antiquated and altogether behind the times. Doubtless there are those too who clergyman's being "hired," or his stipend use the word in a better sense; meaning being "pay," it is a support that is contribby it, simply, that the liberal are those who are not blindly unreasonable or unjust or uncharitable in their judgment of the beliefs and opinions of other men. In this sense, the word has a good and proper enough meaning; though, from its vague and equivocal use, it is likely to be misunderstood. This much at least is plain, that the word has come to have a vague and variable sense; meaning one thing on the lips of one man, and another and quite a different thing on the lips of another. There is always danger in such variant and undefined uses of a word. There is no easier way of confusing and misleading men. than in a shrewd imposture in the use of words. It has ever been the policy of the sophistical, to lay hold of some popular word, attach to it their narrow meaning, and then-under the influence of its bewitchery-to bewilder the mind, and to confuse the judgment and moral sense of have if his family physician visited one men. This should not be forgotten in ra lation to the present partizan use of the word "liberal." It is a popular—and in itself—a good word, but it can be used in the most variant way; and it is so used, until now it has come to pass that a man has only to have it understood that he is "very liberal," and his battle is more than half fought, his victory half won. Henceforth under cover of a so-called liberality, he is free to attack every verity of the Christian Faith; and many will think everything that he says excellent, if only he is supposed to be liberal. Hence, in the fashion of the day, has a so-called liberality come to be a sort of unknown god, whom it is thought heresy not to "praise and magnify forever." When then we talk of being "liberal," we should understand what we mean by it. When we commend "liberality," we should have some definite notion of what it is that we are commending; and should distinguish between a wise and true, and a false and spurious liberality.

If by "liberality" it is meant that we should be generous in giving, and doing, that we should cultivate a comprehensive habit of thought, that we should be frank and generous, considerate and tender of the thoughts and ways and opinions and nemusquitamackinogue to begin with.prejudices even of other people, then it is Norristown Herald.

indeed a good thing to be "liberal." But, if it is meant that it does not matter what people believe and think; that there is From the religious standpoint, one of defaulter or embezzler. Yet one and anoth- showing that it compares unfavorably, in to the newly married couple. —The Spec-

In some respects, the family physician and the Rector sustain similar relations to people. As far as the question of money tally different. The Doctor's fee is for specific duty; the Clergyman's salary is a general contract. The clergyman gives up all other callings in order to devote himself exclusively to one; this, the physician does not do. And, thus, so far from a uted voluntarily, to enable him to be free of care while prosecuting a calling which is for the common weal of others.

But, as has been said, in many other aspects, the Doctors and Rectors stand somewhat in the same relation to families. If a physician is wanted, he is sent for, not left to find out at a venture that some one wants him. A clergyman should be respectfully notified of anycase of sickness which he should attend Of course, if he know of sickness, he will not wait; but he may not hear of it. Would any one blame a Doctor who had not been sent for, for not calling?

A Rector has certain objects in his visit. He will go to see persons as often as he thinks he can benefit them religiously. He may visit one person in a block, oftener than he does some other. Of this no one has more right to complain, than he would patient oftener than another. Suppose patients should require their Doctors to keep up a vigorous social visiting of them, whether sick or not! Doctors pay few social visits; that is not what they are for. But few ought to be demanded of the clergy. It is not what they were ordained for.

Suppose any one should say, "I will not employ Doctor -; he visits often in our street, and never calls on me." It would be hardly less out of taste and reason than a remark that we heard not long since-"I will never go inside of his Church again, because he drives past my gate, and dines at the Grubbs' half a dozen times, where he drops in to see me once;' and that lady's father was a Doctor. Suppose her paternal ancestor were to be measured by the same measure!

Just so far as "visiting" is tributary to the work for which a Rector comes among a people, just so far will a wise man visit, and no farther.

Let the next spelling reform convention be held in Maine, and adopt measures to reform the spelling of the lakes of that state. Some of the lakes there only a quarter of a mile in length have names half a mile long. The Reformers might wrestle with Lake Magoguekunkittchog-

BRIEF MENTION.

settlement of America. It was remodelled in 1841.—A minister asked an old lady the doctrine of total depravity. "Oh," she replied, "I think it is a good doctrine, if the people would only act up to it."-The Lutherans estimate that they will gain in Nebraska this year, no fewer than eighteen thousand communicants in Scandinavian immigration. Gains in Minnesota are also expected to be large. In one month eleven hundred and seventy Scandinavians passed through St. Paul. Many of them were, doubtless, members of the national Church of Sweden, which is Episour fold. - The Interior, some time ago, Presbytery of Philadelphia Central wishes to revise the Apostles' Creed. It is well that the sun is out of the reach of the rewith gas. --- Mr. Alcott, speaking of the future of Unitarianism, expresses his belief that it will soon cease to exist. - The Congregational Union has granted aid, this month, for the building of fourteen churches, distributed in ten states and territories. Such an organization, liberally sustained, is just what we need. There is no more pressing need that we know of, in our church work, except zeal inspired by the Holy Ghost. - There are 21 vacant Congregational houses of worship in Connecticut. - The Alliance says, in a book notice: "No intelligent Christian we suppose, doubts that men lived on this earth before Adam." It is to be hoped Christian belief. The announcement that the Rev. C. C. Tate had decided to House, was premature. He has not so decided; his address is Janesville, Wis.

-The Rev. I. Holcombe, late of Rock

Island, has received an invitation to the

Rectorship of St. Thomas's Church, Battle

Creek, Michigan. Mr. Holcombe's call

easiest way to get that awkward name

changed would be to marry. If we were

not so young we would "propose" at once!

Harvard celebrated "Harvest Home" on

the first Sunday in October, with beautiful

decorations and a grand Service of praise,

crowned by liberal thank-offerings. --- The

ing the year. The girls of St. Mary's got a half holiday from the Bishop, and they On Sunday, Oct. 12th, there was a Me- vote to have the next meeting held at the really no such thing as absolute, essential morial Service, in St. Peter's Church, same place. The Rev. G. C. Harris, Truth; that we can be good Christians Philadelphia, for the late Bishop Odenhei- D. D. of Memphis, spent a few days in without believing the Christian Faith, or mer. - The Bishop of Sodor and Man Chicago, last week. - We have just rebeing members of the Christian Church, is moving to restore the old Cathedral of turned from the wedding of our friend and then 'liberality' is a false, lying, and ut- St. Germain, or to build a new one. The brother, the Rev. T. N. Morrison, Jr. terly pernicious thing. Manifestly it is ancient diocese owes this to its history, as The happy bride was Miss Sarah Swazey, not a good thing to be "liberal" with that a duty to the present and a legacy to the daughter of the Rev. Arthur Swazey, of which is not ours to be liberal with. It is future. —Another shell bursts in the this city. A large attendance of Mr. Mornot a good thing to be 'liberal' with camp! The Rev. Dr. Langdon, for years rison's clerical brethren, and a church literanother man's money, reputation, or hon- our representative in Rome, writes to a ally crammed with friends, testified to the or. Often, in these days, some office-hold- contemporary about the condition of the interest which was elicited by this auspicious er or custodian of funds is found to be a clergy under our present parochial system, event. We heartily wish many happy years

## St. Luke's Hospital, Chicago.

The Annual Meeting of the Trustees and friends of this noble Institution was held at Grace Church, Sunday evening, the 19th inst. There were present in the chancel, the Bishop, the Rector of the Parish, the Rev. Canon Knowles, and the Rev. Messrs. C. Street. A short Office was said by Dr. Knowles. The Reports of the Board of Trustees, of the Chaplain, and of the Medical Board, were read. The Treasurer, -Mr. N. K. Fairbank, -also made his Report, prefacing it with a few remarks. Ad-

There was a fair attendance in the body of the church, and much interest was manupon the altar amounted to \$146.70.

Below, we give copious extracts from the Report of the Board of Trustees; a brief summary of that rendered by the devoted and faithful Chaplain, and the statements rendered by the Medical Board, and by the Treasurer.

REPORT OF THE BOARD OF TRUSTEES, FOR THE YEAR ENDING OCT. 1, 1879.

The work of St. Luke's Hospital has gone stead ily on during the year. \* \* By the aid of some generous friends we were enabled to comcopal, and they ought to be gathered into mence the year out of debt, and we would be glad indeed if we could end it in the same way. But had the following: A good brother in the we are obliged to report unpaid bills to the amount of \$1,877, the statement of which we hope will soon them in wiping out this debt, and in putarouse the generosity of the public, and again re-

lieve us from our embarrassment. It has been asked why we incur debts-why we formers. A poet some years ago remarked do not diminish our expenses when we find ourthat otherwise some of them would recom- selves running behind. It cannot be done without mend to take it down and light the world closing the house. The Hospital is equipped with foolish, because there was in any one month a de ficiency, to discharge trusty and efficient servants not easily replaced, when the contributions of the very next month may give surplus enough to pay the debt. \* \* Beds have been supported following individuals: N. K. Fairbank, John De Koven, Dr. Tolman Wheeler, J. K. Fisher. The cost of a bed is \$300 a year, and the donor has a right to nominate patients to fill it. We commend earnestly the plan to churches, to Sunday schools, to the list printed among the donations. By the kindness of Dr. Chamberlain, a member of the Medical Board, hot water has been put in every story of the house, which greatly adds to our comthat that writer knows more about the pre- fort and efficiency. It will be seen that we earn did not devote our beds to the poor. That is our great object, and we have the satisfaction of knowing that we do a great deal of good. Everywhere visit England in the interest of Nashotah among the poor our Hospital is known, and its better men and women. We desire here to express our warmest thanks to all the surgeons and physicians connected with the medical work of the Hospital, for their kind, disinterested, entirely gratuito Franklin, Pa., which he has twice de- tous services, given without stint, and from the clined has been earnestly renewed. --- We highest motives. We thank, also, the express comuted to our necessities. If it were possible, every donor of money would be mentioned by name, but as the contributions from churches come in bulk, The new volume of the LIVING CHURCH we cannot always do it. In conclusion, we ask time to subscribe. - Christ Church in this Free Hospital, and to endeavor to give something, no matter how trifling, that its good work CLINTON LOCKE, President.

E. K. HUBBARD, Secretary. THE CHAPLAIN'S REPORT

Board of Missions, Diocese of Quincy, met exhibited the details of much faithful at St. Mary's School on the 24th. Ar- work. It showed nine baptisms of infants, ary meetings in the principal parishes dur- Communion had been celebrated in the trines of Christianity were Christians, and

chapel twelve times, and five times in the wards for sick patients. Daily Service, with music, has been held in the chapel since Easter Monday last, and upon two occasions the offertory laid on the altar by the Bishop was in each instance a sum exceeding \$3,000, being the endowments for the "Churchman Cot," and the "Minnie Memorial Cot." The Report expresses obligations to the ladies of the Society entitled "The Sisters of St. Luke's," and the ladies of the flower mission; and also tothe American and U. S. Express Companies, and to various newspapers, for free copies of their respective publications.

THE REPORT OF THE MEDICAL BOARD showed the following statistics for the past year, from October 1, 1878, to October

Number of patients remaining in the Hospi-ending Sept. 30, 1879 . . . . . . . . . Number of patients discharged during the Number of patients remaining in Hospital, Number of dispensary patients treated during 

The nationalities of the patients treated during the last year, were as follows:

Native American, 173; Irish, 52; German, 29; Swedish, 18; English, 23; Canadian, 10; Scotch, 5; French, 4; Swiss, 2; Welsh, 2; Poles, 2; Norwegians, 2: Danish, I.

The Hospital is entirely unsectarian, and the inmates last year were of the following religious persuasions:

Episcopalians, 44; Roman Catholic, 110; Lu-. theran, 36; Baptist, 27! Methodist, 15; Presbyterian, 24; Campbellite, 10; non professing, 46; Unitarians, 4; Second Adventists, 3.

During the year the Hospital has furnished 3,600 meals to persons applying at the door.

THE TREASURER'S REPORT acknowledged receipts of the year amount-

ing to \$11,407.51, and accounted for expenditures amounting to \$11,403, leaving a balance of but \$4.51 in the treasury on the 1st inst.

The Treasurer stated that there was at present a debt of \$1,850 on account of current expenses, which would have to be met at once. The old friends of the Hospital were looked to, not only to give what. they could, but also to induce others who were not familiar with what a great and good work the Hospital was doing, to aid ting the financial affairs of the Institution upon a better basis.

## The Presbyterians on Romanism.

The Presbyterian ministers of Chicagohave been lately discussing the question, "Is the Roman Catholic a true branch of the Church?" It may be interesting to note, in this connection, that the discussion of this subject is not a new thing in during the year by several churches, and by the that body. One would think that they ought to have the matter settled by this time. As early as 1835, the Presbyterian General Assembly declared that Roman Catholic baptism was invalid. In 1875, and to our fellow citizens. During the year a the General Assembly left the matter of Morgue has been built, the lumber for which was rebaptism to the sessions. At the late begged by Mr. Hubbard, the Secretary, according General Assembly, an application came upfrom the synod of Baltimore, asking the General Assembly to rescind the action of 1875 and reaffirm the action of 1835. Prof. Patton, of Chicago, says this aphistoric condition of the race, than he seems quite a large sum of money by taking a few pay plication developed such an amount of anto know about the present condition of patients. We could earn a great deal more if we tagonism to Rome that the action of 1835. would have been reaffirmed with a rush but for a motion to adjourn, which prevailed. The next day, the general assemkind care warmly remembered. To the cure of the bly adopted a most ingeniously devised body we join the cure of the soul, and we strive to compromise resolution, the first part of send our patients away not only better in body, but which affirmed the action of 1835, and the last part contradicted this by recognizing the Roman church as a branch of the Christian church. It took this absurd step simply for the sake of getting home. Prof. Patton would defend the Roman church would suggest to Our Dioceses that the panies and the various railways for their many with all its errors anywhere, even at the favors, and all the kind friends who have contribbar of God, as a branch of the true Church, holding the Apostles', the Nicene and the Athanasian creeds. Thomas à Kempis, John Henry Newman, and Faber (the hymnbegins with the next number. Now is the any charitable persons to consider the claims of writer) were Roman Catholics. Were they not Christians? In 1835 only six members of the general assembly would admit that the Roman church was a Christian church. But the time would come when the Presbyterian church would strip off its. narrowness and cheerfully recognize, as its own standards taught, that persons whorangements were made for holding mission- one adult baptism, and three burials. Holy held tenaciously to all the cardinal docwould treat with most brotherly cordiality Christians of whatever name; and in that Catholicity the Presbyterian church would be blessed.

of Princeton, was asked his opinion as to another. The Rev. C. Maurice Wines, of Yonkers, The second Paper was by Rev. R. Heber Newthe propriety of granting land along a rail- N. Y, and the Rev. J. F. Garrison, M. D, of ton, of New York. It was a vigorous arraignment illustrated paper by the Rev. Dr. Samuel Osgood, road for Roman churches. He replied as Camden, N. J., were the announced speakers; but of the selfishness of modern society. The paper of treated in the modern spirit, thoroughly hopeful follows:

"My Dear Sir-The question proposed in your letter is one to which wise and good men have given different answers.

"Some say that as the Romish Church teaches serious error, as the influence of that church is everywhere, and from its voluntary support or direct encouragement.

Catholic priests.

"For myself I take this latter view. The principle cannot be carried out, that no church should be encouraged which teaches error. For then we could help none but our own. And the principle involves the absurdity that a little error is more powerful for evil than a great deal of truth for good.

"Of course, public men should act on Christian principles, and if it is wrong for a private Christian to help a Catholic church, it must be wrong for a corporation

that men should be Roman Catholics than education has to do with. Infidels and Atheists. Romanists teach people to worship Christ, and to regard and acknowledge him as Salvator Hom-CHARLES HODGE.'

### The Church Congress in Albany.

From our Special Correspondent. ALBANY, Oct. 22, 1879.

The Opening Session of the Church Congress took place yesterday morning, at old St. Peter's. A noble congregation was present, showing the lay interest to be lively. Bishops Doane, Clarke, Williams and Bedell were in the chancel. It was a good service, the music by a large chorus. The offertory was for the benefit of M. Loyson's work in Paris.

Bishop Williams made the Address. Its spirit was cirenic. He deprecated the failure of many to realize that truth is supernatural, and not to be treated as part of the natural order. Hence a flippant way of thought and talk about sacred things; and thus, glare and glitter pass for brilliancy: sweeping statements for genuine generalization; and bold assertion for strength of argument.

In speaking of the Holy Eucharist, he called it the highest act of Christian Worship. It is the Sacrament of Unity, binding all the Church in one. It is the offering up also of the whole Church as a "living sacrifice." These truths are not all that the Sacrament represents, but they are less thought of than they should be.

At the afternoon session in Tweddle Hall, a brilliant audience was present. After devotions, Bishop Doane made the Introductory Address. He said that he remembered being somewhat startled, a little while ago, when a priest of his Diocese arrested him in the doorway of a room, (in which er, and Appleton. were gathered about thirty men and women representatives of a new Mission,) by the exclamation: "Jonesville, let me introduce the Bishop: The Bishop, Jonesville!" He followed the example, in introducing Albany to the Church Congress and the Church Congress to Albany.

The Bishop proceeded to give some interesting details of the early history of the Church in Albany. The Rev. Thoroughgood Moore was the first Church of England clergyman in Albany, in 1704. The first church was built in 1715, notwithstandthe English influence, but without success. The church was built, and "even the dogs began to bark in broken English." The original structure was replaced twice; and in 1858 the present noble ist, given by Queen Anne, are still used, Trinity, dation of every science. Grace, Holy Innocents, and St. Paul's, are colonies of the Mother Church. The Church in Albany holds a position, and wields a power, which is felt ject was introduced in a carefully prepared and York, proceeded to arraign the Sunday school, as through the State. The Cathedral is an established interesting paper by Rev. J. H. Rylance, of New now managed, for having done a great part of the success. The institutions that have grown about York. The reverend gentleman, with pains and mischief. The Rev. Dr. Edward Sullivan, of it and out of it-St. Agnes' School, the Child's Hospital, and the Sisterhood of the Holy Child audience of the erroneous impressions in regard to said, and the discussion closed with a telling speech Jesus, are a benediction and a benefaction. Bishop communism, imbibed from the misuse of the word from the Rev. Arthur A. C. Hall, of Boston, who Doane referred also in a graceful way to the value in connection with the mobs and riots of Paris, and said that the problem of absence from church was of the Church Congress, which has won its way, and demonstrated its raison d'être.

De Koven, D. D., who were ardent friends of the reform. His views and phrases were unmistakably tingham's death. While that prelate had been a theory of a communistic society, "in which there the Rev. C. A. L. Richards, of Providence, and of so distinguished a Bishop.

Some ten years ago, the late Dr. Hodge, Faribault, was not present; his paper was read by nations is cooperation. general satisfaction.

The Wednesday Morning Session brought us the topic, "Positive Christian Education." Bishop produced. Any attempt to present in a paragraph, exhibited a vital comprehension os the great and Huntingdon opened with a characteristically well- Papers so pregnant with thought, would be foolish, gracious forces that work most profoundly in huwritten paper, dealing, in his trenchant way, with All sympathizing with the best side of Commun- manity. He was followed by the Rev. Dr. J. H. the evils of the Common School System, and ism, they held that the free application of Com- Eccleston, of Newark, N. J, whose paper was ty, therefore, it is wrong to grant it any demanding, as the only solution of the prob- munistic principles must be that which Christian principally devoted to the tracing of the Spirit in the lem, either the Christianization of the schools, or principles would ensure. the establishment of Christian schools. Some dis-"Others say that, inasmuch as the Ro- sent to his vigorous presentation of the subject was man Catholic Church teaches truth enough heard, but he evidently carried the Congress with to save the souls of men, (of which I have him. He said, "Christian education bears a resemno doubt;) inasmuch as it proclaims the blance to electricity. Positive education is like Divine authority of the Scriptures, the ob- positive electricity. The necessity of faith is the ligation of the Decalogue, and the retribu- first requisite in positive Christian education. Faith tions of eternity; and inasmuch as it calls and science cannot be definitely separated. It is upon men to worship God, the Father, an easy colution of the problem, but it cannot be personal and potential absence, nor the cessation of and characteristic speeches. The next speaker was Son, and Spirit, it is unspeakably better readily accepted." He exclaimed, "I will not let His prophetic relation to the Church. than no church at all. And, therefore, my child begin with the study of facts alone, withwhen the choice is between that and none, out knowing something of Christian life and teachit is wise and right to encourage the estab- ings. Education has something more to do with method by which He has chosen to lead her into presentation of the work of the Spirit in the sacralishment of churches under the control of facts than simply to narrate. They stand in rela- all truth; and hence, the teaching of the Spirit to mental and priestly life of the Church. The Rev. tion to higher laws There is one Lawgiver. It the Church is fully authoritative, and absolutely J. E Walton, of Hamden, Ct., then spoke of the reis a poor time to turn the B ble out of our schools, binding upon her. It is as impossible that the lation between science and religion as the point now, when some of the best thinkers are looking to universal judgment of the Church should prove fal- where the Spirit touches life, and declared that Berkeley and Cudworth, rather than to Huxley and lible, as that the promise that the Spirit of truth miracles were now as possible as ever, Bishop Darwin. No, system of education which is not shall abide with it forever, should prove false. men, namely, the longing for the supernatural the Church, by the Spirit, is not local, partial, or tion, edge plus moral life is wisdem.

Bartlett, of Matteawan, N.Y. Christian education, man, can give infallible expression to the teaching he said, must find its root and examplar in Jesus of our Lord. Christ We must regard all history as the fulfill-"While, therefore, I dread the influence ment of the promise of Christ. Three questions Church, it follows that we have ascertained His of the Romish Church, and recognize its presented themselves: 1st. The object of Christian teaching, when we have discovered the communis corruptions in doctrine and worship, I education. 2d, The methods. 3d, Its true aim. consensus of the whole Church. nevertheless believe that it is far better Or in other words, what, how, and why, Christian

> Rev. W. G Andrews, of New Haven, was the next speaker. He thought that education essentially is the unfolder of life, and is a growth. This is more true when it is qualified by "positive Christianity," Somethling, indeed, is added to ordinary education. Maturity is the end sought, for it is the end of growth. Christian education depends on making children Christlike. The tractable force which will produce the required result, is the in pathetic master will be a great moral force in every to hand : school. The State provides this moral education' wherever it furnishes proper teachers. But it does not furnish positive Christian educatian. The force

dell, D. D., Bishop of Ohio. He treated the subin the family. The mother and the father are the him a valuable suggestion on this subject. In interpreting the parable of the produgal son, he said that what brought him home, was-not the husks educate the intellect without the development of the moral faculty, is to train up a devil. To eduis to create a fanatic. True education is the leading out of all the faculties in harmony.

Pierson, and Rev. Messrs. Newton, Johnston, Tuck-

favor of the Church colleges and schools, and cited the work done in the College of William and Hobart, and James De Koven, the martyr to positive Christian education in the Church? They did Schools, from any desire to shut them up, but from the interpretation of the Bible. the conviction that God has given them a trust in ing the violent opposition of the Dutch, who resisted | His Church; that it was the Church of the living God to which they belonged, and they were bound ably discussed by three laymen: Francis Wells, of to train their children so as to prepare them for the the Philade'phia Bulletin, Astley Atkins, of New battle of life. That ought to be the aim of every York, and George P. Keese, of Cooperstown. The school in the country; and tuition would never be Rev. Dr. J. S. Shipman believed that three facts structure was erected. The Vessels of the Euchar- complete, until Christianity was taught as the foun- chiefly stated the difficulty—the overworked condi-

its Relation to Republican Institutions. The sub, the clergy. The Rev. Dr. H. C. Potter, of New perspicuity, sought to disabuse the minds of his Montreal, chiefly reiterated what had been already the more recent disorders of this country. Having to be solved by free churches always open, by serdone this, he proceeded to depict in glowing colors, vices more elastic in time and character, by multi-Dr. Wildes, the secretary in chief, announced the beautiful scheme of society which had sprung plied services, and by plainer preaching and more the death of Thos. J. Lee, Esq., Robert Mason, from the minds of the most enlightened, the most frequent Eucharists. He was enthusiastically ap-Esq., Jonathan Edgar, Esq., and the Rev. James unselfish, and the most respected apostles of social plauded. Congress. He alluded gracefully to Bishop Whit- colored and vivined by deep sympa.hy with the the Rev. Dr. Horatio N. Powers, of Bridgeport, manly opponent of the Congress from principle, it should be no idlers and no men of leisure; in which President Potter, of Union College. The Rev. was fitting that notice should be taken of the death none would have a surplus of worldly goods, and Frank L. Norton, of Troy, followed. The volun-

At the Evening Session, the topic for discussion a bright and beautiful vision wholly impossible of bridge, Mass, and the Rev. Percy Browne, of was. 'The relation of Social Science to Christian realization. It required enlightened men, generous B ston. Ethics." The first paper was by Mr. C. J. Stille, men, hopeful men, conscientious men. It requires provost of the University of Pennsylvania, a valua- material, of which the world has but a limited supble and interesting contribution. Prof. Kinney, of ply. The word of hope for the future of industrial

they read their remarks. Mr. Wines' paper was a Joseph Packard, Jr., Esq., of Baltimore, and the and reverent, and allowing for the work of the very able production. Dr. Garrison's gave very addresses of Rev. C. R. Baker, of Brooklyn, and Divine Spirit not only before the Advent, but in all Rev. D. R. Green, of Providence, followed-three that is best in civilization and present society. It Diocesan School for Girls. Waterbury, Conn. as masterly efforts as the Church Congress has yet fully recognized an organized Christianity, and yet

On Thursday, the question of the Authority of Rev. Dr. A. F. Randolph, of Baltimore, was an Dogma came up.

Bishop McLaren read the first paper, of which this is a recapitulation:

during His visible Ministry, is incontestable, su- The point he aimed at was that the truly spiritual preme, and absolute.

2. His physical invisibility does not imply His ple, of Minnesota, followed with one of his earnest

the Church, by the Holy Spirit, is simply another not to teach His absence. His address was a strong

Christian can reach the wants of one faculty of 4. The influence of our Lord upon the mind of address, and with the usual prayers and benedic-Secular education rarely is purely secular. Knewl. individual, but universal. He deals with His Body as essentially a unit-the Holy Catholic Church. Bishop Huntington was followed by Rev. E. T. Hence, no single voice, of man or of any body of

5. But as His prophetic relation is to the whole

6. This occumenical mind has expressed itself in an ecumenical Faith.

7. The œcumenical faith-or the body of Christian dogma-, which the whole Church has received and announced—is binding on us, as the expression of the mind of the Incarnate God Who speaks "as one having authority," and must be received as the infallible and irreformable Truth of God, on His

We condense the following from Saturday's New York Times, which supplies the fluence of a great moral ruler. A kind and sym-place of one of our own reports not come

Thursday was the great day of the feast. Three Bishops and a clergyman read papers on "The Authority of Dogma." The first was by Bishop Mcwhich is to make true Christian education, is the Laren, of Illinois, chosen to fill the place which ruling power of Christ. The moment a child can the lamented De Koven was not permitted to take. be made to enter the service of Christ, its positive His essay was a very square statement, in forcible Christian education is begun, Education in this English, of the growth of dogma in the Christian sense begins before regular instruction is possible. Church. Though there can be no increase of truth, The last regular speaker was Rt. Rev. G. T. Be- he held that there could be an increase in the perception of it, and that the primitive body of Divine ject in its practical bearings. Christian education Truth had been increased by new dogmas, which must begin and be carried out to its best fulfillment had come to be authoritative, because they stood for the larger Illumination and needs of the Church true teachers. A deaf mute preacher had given Catholic. Bishop Clark, of Rhode Island, held that no Church can maintain a dogma that is opposed to the advancing thought of the age. Bishop Bedell, of Ohio, followed in the attempt to define and swine—but his early parental instruction. To the difference between doctrine and dogma, and the Rev. Dr. John Cotton Smith, of New York, brought up the rear with a carefully written essay, in which cate the moral affections by neglecting the intellect, he traced the counterpart of the authority for dogma, in the growths of society and the State. Then came the volunteers. The first was the Rev. Dr. The volunteer speakers were Dr. Gallaudet, Mr. Osgood, of New York, who thought that if theologians would consent to cease from putting forth their individual views, a fitting solution of the The Rev. Dr. Van Renssalaer spoke earnestly in problems of dogma would be sooner reached. The Rev Dr. A. H. Vinton followed in an attempt to show that neither right reason nor the moral con-Mary, in Virginia, and at Columbia College, as a sciousness, but an infallible Bible, was the proper proof of their necessity. Were they to throw aside authority for dogma. The Rev. Dr. Washburn, of the experiences of such men as Samuel Johnson, New York, replied to Dr. Vinton with much vigor, showing that right reason was not the private reason of an individual, but the œcumenical mind of not send their children to Church Colleges and all Christian men. This was a sufficient Canon for

In the evening the topic was "The Causes and Remedies of Non-attendance at Church." It was tion of those who labor, the swarm of Sunday pa-In the evening, the topic was—Communism in pers, and the want of moral independence among

"Memorial Art" was discussed this morning by none have need." Yet after all, he deemed it but teer speakers were the Rev. Dean Gray of Cam-

The final session was held this afternoon, with the largest audience which has gathered in Twed. Cottage Seminary dle Hall since the Congress opened. The subject discussed was "The Personal Work of the Holy Spirit." It was begun with a rich and finely growth of the individual. The next paper, by the attempt to trace the work of the Holy Spirit behind human consciousness in the will and the soul; in the mystery of human suffering, and in the struggle 1. The authority of our Lord's dogmatic teaching of good and evil in the depths of Christian life. life is usually lived unconsciously. Bishop Whipthe Rev. A. A. C. Hall, of Boston, who said the 3. The promised guidance and enlightenment of Spirit was given to convey Christ's presence to men, Doane then closed the session with a brief farewell

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ance of health, com'ort, and efficient administration. The School-room has been professionally examined by an occulist, and its lighting pronounced typical and beyond criticism; the desks, a new outfit, have folding lids to serve as book rests, and to enable pupils to study in an erect posture with the book at a proper distance from the eye. The Gymnasium is new, large, and well appointed.

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## Home and School.

### Willie's Signal.

At twilight, in old Hospital St. Luke, The smiling eyes that watched grew wet with

crying,

And kind lips kissed away with love's rebuke
The cruel anguish of the sick and dying.

In the fourth ward a boy with broken bones

Lay dreading what the morrow should betide And sobb'd, and talked by turns in faltering tones With little Susie in the cot beside him,

For he had borne a knife that day, and strain On his weak limbs of surgeon's cord and splinter, Till he had fainted with the weight of pain-To ) great for one just through his seventh win-

And oh, to wait the rest-'twas worse, he said, To lie and tremble at the doctor's warning-44I think 'twere better, Susie, to be dead, Than hear the hurt that's coming in the morning.

They say that every night the loving Lord Comes here for some of us in watch or slumber And I have prayed that when He walks our ward To night, He'll take me among the number.

I hope He'll know I want Him; and I've planned, For fe ir I may be dreaming when He sees us, Above the bed clothes-so-to pop my hand, And hold it there to be my sign for Jesus."

At mideight, in old Hospital St. Lake, While lamps burned low o'er lives yet lower burning,

And an els kept aloof at pain's rebuke, Temp ed pale eyelids going and returning, Who saw the Son of God, with countenance bland,

In pury sweet His glory all concealing, Conig at the beckoning of that lifted hand A 1 mile his answer to that mute appealing?

The arm grew weak that held it-Faith's good will Stive up the tiny sign of supplication Full 1. g, and when it quivered an grew still, It pointed up from sorrow to salvation.

Tis m rn at last. The nurses come again,
A see the childlike token where it lingers, Erec: and cold above the counterpane W a resignation in its helpless fingers.

From sight of fear and sound of parting hope, And curses wrung from sufferers unforgiven, The soul of wounded Willie had gone up, Led by that little lifted hand to heaven.

Why wait for death? O spirit, sick with sin? Faith now may imitate the child's behavior, And from the wound of penitence within. Stretch forth her signal to the healing Savior.

### "What Answer Shall I Give?"

By Rev. B. W. Lowrie.

A Series for the LIVING CHURCH. XXIV.

"Has your Church sufficient Discipline over her beople?"

Discipline is an act of authority exercised for the good of the disciplined party. The Army, the School, and the Family have all found Discipline needful and useful. Nor is the Church, where she is so conditioned as to be able to exercise it, an exception to the rule. If she be a true Mother, she will wish to see her children well-ordered and well-behaved. She will lay down no complicated set of rules and regulations; she will go into no prying details of discipline; above all things will she avoid harshness and tyranny. But. this she will do—she will establish brief and who, if they fail to do so, do not, at and simple regulations for the government any rate, cast shame on the Church, but of conduct, as that conducts touches Morality on the one hand, and Religion on the other; and these she will faithfully endeavour to have well-known and respected, and flagrant and repeated violation of them duly punished. Her government will be mild, and her scale of penalties wisely graduated. Her object will be to benefit the erring, with a view to a speedy and loving restoration to favor and privilege. Alas! that the Church, in this age, is not so conditioned as to be able to do this! Our Christian divisions and discords have nearly paralyzed the arm of Discipline. Were the Church less trammelled by a worldly spirit, too, her prospect of being once more able to exercise a more healthful discipline over her members, would be better. Thus, hampered by the contentions of Christendom on the one side, and entangled by the meshes of the world on the other, her Discipline has become well, nigh a dead letter on her statute books

What Discipline should be provided; when it should be exercised; by whom, and under what limitations and safeguards; what penalties should be inflicted; the mode of modifying, or altogether removing these, upon an exhibition of penitence a quiet conscience; therefore if there be ning-wheel, over and over, around and and a promise of amendment; and the any \* \* \* \* who, by" such means mode of restoration to temporarily forfeit- as are above indicated, "cannot quiet his ed relations; these, and kindred branches own conscience herein, but requireth furof the main question of Godly Discipline, ther comfort or counsel, let him come window. "Is it a big gooseberry rolling shelter." would require too much space, even were to \* \* \* some Minister of God's off, a cheese a grindstone, or my spinning I able, or willing, to enter upon their Word, and open his grief;" and proper discussion. I may, however, say, to what other end, but—as the Prayer that the Church has provided a Discipline Book of our Mother Church, which is the for her laity; and that it may be found legitimate interpreter of our own, plainly scattered through the pages of her Book of says-for the exercise of the Ministry of Common Prayer, and the Canons, General Reconciliation, "together with godly counand Dio esan. This Discipline relates to sel and advice?" both Morality an | R ligion. It does not descend to a net-work of nice definitions and distinctions. It does not enter upon casuistry, dissecting knife in hand. There is no walking of tight-ropes, and handling of balancing-rods. It does not make refined distinctions between fish and fowl for Lent. It does not prescribe, as the Church of certain Christians, who, nevertheless, wear all the gold chains they please, that window, the boy may not lose his inning, "no one shall wear any chain of gold." It but the man who owns he window is inis simple, straightforward, brief and plain. variably put out.

It leaves much-most, indeed, to the individual conscience. The broad road, some of the chief highways, now and then a footpath, it does, indeed, mark out; but it fear of the Lord," is the very beginning does not chequer the field of duty with of wisdom. Without it, love itself may narrow footpaths, with guide-boards and index-figures at every turn.

This Discipline, the Church leaves to her clergy to exercise. She clothes them Fatherhood of God is the dearest and with great responsibility; with so great, in sweetest of thoughts; but while we apfact, that it is but natural that they should peal to Him by that benignant title, we be tempted to shrink from the exercise of the power which is theirs. But, that she, He is in Heaven and we upon earth. in the corporate life, has done her duty, none will question. Further on, I will give some of the items concerning which the Church's worship from beginning to she speaks with no uncertain voice.

tion are—the good of the individual, the and garrulous, which even the well-mean preservation of her own purity, and the ing and most gifted are sure to utter, when presentation of a godly example to other they venture in public on unpremeditated large. Hence, private discipline is better would be greatly comforted if they had than public, if the latter can be avoided. liberty, using the service as a model and if necessary, more urgent and decided re- own. They do not realize how this obthe individual conscience, in the main, the directing of personal action and conduct. altar is the "Holy Table," and the like. bread and water' is really observed by a who, by Thy cross and passion, hast reparty disciplined. The evil of allowing deemed us." the wealthy to "compound for money, i.e. lence, is a sad commentary on the system reverence and the avoidance of supersticess of it are more.

brought up to lead a godly and Christian cently, but he values the very staff on life; that, when duly ready, they shall be which he leaned, and the arm-chair, he confirmed; that they shall be properly was wont to occupy by the fireside. And taught in all Christain things; and that, to the Church would have us so to venerate that end, they shall often be sent to their Almighty God, that we shall revere the they do their duty, may greatly aid the of bread hallowed by His blessings .-Church in her Discipline for training the Bishop Lay. young in the way in which they should go; only on themselves.

The Church also requires that persons shall come to the reception of the Holy Communion, duly instructed, and with a right preparation of heart and mind, as respects both God and man. If anyone be at enmity, he must first be reconciled. If you will catch it. You will have trouble,' one forgive, and the other not, the latter said his mother. must tarry from the Holy Table. If any have wronged other, he must make the ing to do just as he had done before. fullest possible reparation. Those who are in sin must first repent and resolve to amend their lives. Of the sincerity of the repentance, and of the depth of resolutions as the silent Ping Wee thought fit inwardof a better life, only God can tully judge. These things must be left where God has left them—in the forum of conscience. There the Church does leave them. She instructs the penitent to examine himself It had been his ambition to make four or by the Spiritual Rule of God's Law; and five successive turns without stopping. to prepare himself by penitence and confession to God, by restoration and restitution, and by charity to all.

But here the Church makes merciful provision for the sin-laden soul. "Because it is requisite," she says, "that no man should come to the Holy Communion, but with a full trust in God's mercy, and with last he was going like his granny's spin- asked:

(To be continued.)

Our striving against nature is like holding a weathercock with one's hand; as soon as the force is taken off it veers again with the wind .- Thomas Adam.

When a boy bats a ball through a parlor

### Reverence.

The first lesson which the Church become almost profane. How beautifully are the two-love and fear united in the opening words of our Lord's Prayer. The must never let go the awful thought that

I need not dwell upon the illustrations of that stately reverence which pervades end. She carefully excludes from her pub-The objects of her Disciplinary legisla- lic service the things poor, trivial, absurd bodies of Christians, and to the world at prayers. Some of our brethren say they Personal appeal may first be resorted to; a guide, to introduce petitions of their monstrance; written admonition may fol- trusion of individual opinions and feelings low; and finally, if positively required, would mar the solemnity of our worship. suspension. In case of this last, the Rector Indeed, this reverence which pervades our must report the case in writing to the service is largely due to the ignoring of Bishop; and if, within three months, the persons. There is nothing in it to attract party suspended appeal from the Court of attention to one or another, and so all our the Rector's judgment, to that of the thoughts can be turned Godward. Rev-Bishop's revisory power, the case may be erence shows itself, among other ways, in re-heard. The Bishop may, indeed, if he the use of epithets and titles, not multiplyconsider the Rector's reasons unsatisfacto ing extravagantly, but rendering honor to ry, restore the suspended party at once. whom honor is due. To the well trained Avoiding the error of certain, who "turn Churchman, it is painful to hear men out" and "read out" for every trivial offence or difference of opinion, and also Church says always, "St. Matthew"—that that tree.

"Well, who contains the painting to hear them speed, and with all his power, he struck that tree.

"Well, who contains the painting to hear them speed, and with all his power, he struck that tree.

"Well, who contains the painting to hear them speed, and with all his power, he struck that tree. that of certain others who would make holy Matthew, whose pen was guided by 'Auricular Confession' compulsory, in the Holy Ghost; the mother of our Lord stead of being the voluntary act of the sin- is "Blessed Virgin Mary," neither more burdened soul, our own Church leaves to nor less; the Gospel is the "Holy Gos-

She would have her members clothed with Especially is this true of her mention of the responsibility of adults, not led in the God and of the Savior of mankind. Nobondage of servants and children. The where can men find in Her any authority evils of Roman Catholic discipline, as for the flippant and irreverential way in sometimes exercised, are manifest. Exces- which they speak of "going to Jesus," and sive penance is destructive of the penance; the like. If She cries to God, She adds candid confessors admit it, and wise ones some epithet expressive of His greatness or avoid it. It takes a good deal either of His mercy. Her Jesus is "Our Lord and credulity, or of confidence, to believe that Savior Jesus Christ;" Her appeal is "O a prescribed penance of "two years on Holy Jesus," or "O Savior of the world,

We live in a rationalistic age, prone to of which it is a fruit. The evils of a total tion which prompt the rubric about the lack of discipline are many; but it can disposal of the consecrated elements, the hardly be questioned that those of an ex- fragments that remain when the Feast is ended. But true reverence overflows the in Christian Weekly. The Church requires, at the very font, a bounds of duty absolutely enjoined. A promise that her baptized children shall be good son not only buries his father de-

## The Boy who Became a Wheel.

"I wouldn't."

That is what Ping Wee's mother said. "I will."

That is what Ping Wee did not say, but hat Ping Wee thought.

"Ping Wee, if you keep turning over so

As before, Ping Wee said nothing, mean-The very wise booby!

So Ping Wee kept at it, standing on his

One time Ping Wee made a turn or two, but found to his surprise that he kept turning. At first, he was greatly delighted.

"Won't Chang Pi and Hang Ho, my chums, envy me when they see me?' thought Ping Wee.

But he began to be a little alarmed when he found he could not stop. If he could have stopped, one would have seen that was scarcely a man's height, and which his pig-tail stuck right out with fright. At was dimly lit by an oil lamp, the visitor around, whir-r-r-r.

"What's that?" said his granny, Tang Tee, looking out of her little yellow framed wheel? Dear me, my spinning-wheel!"

She ran to her favorite conner. There was her ancient and beloved spinningwheel all right in its place. What else the cheese, or grindstone, she could not say. If she had only known it was her dear Ping Wee rolling on to threatened destruction!

As for Ping Wee, he groaned and cried out as he saw her, "Oh, why don't granny come out and stop me? Tut, tut!" he exclaimed suddenly, "what is that?"

There was reason for saying "Tut, tut!" Right ahead were his two chums, Chang Pi and Hang Ho. Chang was holding a

big kite for Hang to fly.
"Look out!" said Ping Wee; look out for your kite, dear Chang.

through the kite.

How could he help it?

own reflections.

"What next?" thought Ping Wee. "Oh dear me, that apple-woman!"

It was old Mrs. Tong Fa, at the corner. she never could imagine.

"It took my breath away," she declared to the rat peddler the next day.

"But what was it?" he asked. "Oh, I couldn't say. A great, round, horrid—a great, r und, horrid—"There she stopped.

It was Ping Wee. He saw the disaster, but could not prevent it. He struck that heap in the middle, and away went those apples, as if veritable cannon balls sent out of the mouth of a columbiad

Poor, pitiful, persecuted Ping Wee! "What next, this hot July day!"

turning fearfully fast.

"Dear me," thought Ping Wee, "there's an oak tree. Let me steer out of its way. It will surely kill me."

Steer out of its way?

No, sir, impossible. ing, anticipating certain death. At full establishment, he was obligingly asked by

"Ugh, ugh, ugh-h-h!" Ping Wee was sitting up in bed, rubbing his eyes, shivering as if he had been running a Western laundry and had caught satisfied assent, and went on:

the ague. "Where am I?" he said. "Oh, my

He crawled to the window. Up in the sky there was a big yellow moon, with a forward to a day of rest after the week's train of little clouds, like a big kite with a toil!" small bobtail.

lee, as much as to say:

"That is what naughty boys have, ugly dreams and all sorts of scarecrows, when they persist in turning over. You have had a rush of blood to your head. It hurts you. You had better stop. And another thing, Ping Wee, boys sometimes get in buy off a year's fasting for a stipulated sum, weigh every thing in the iron scales of and they find it hard to stop. Lock out or a certain sin, by a substituted benevo- utility and duty. How few appreciate the and they find it hard to stop. Look out yourself. You had better not swear or lie. Stop right off."

Ping Wee stopped. - Rev. E. A. Rand,

## The Horrors of Siberian Exile.

Of the treatment of political exiles in Siberia I have before me a thrilling description from the pen of Mr. Robert Lemke, a German writer, who has visited pastors. Sponsors are provided, who, if book, the house, the chalice, the morsel the various penal establishments of Russia with an official legitimation. He had been to Tobolsk; after which he had to make a long, dreary journey in a wretched car, until a high mountain rose before him: In its torn and craggy flank the mountain showed a colossal opening, similar to the mouth of a burnt-out crater. Fetid vapors, which almost took away his breath,

ascended from it. Pressing his handkerchief upon his lips, Mr. Lemke entered the opening of the rock, where he found a large watch-house, with a picket of Cossacks. Having shown his papers, he was conducted by a guide through a long, very dark and narrow corridor, which, judging from its sloping descent, led down into some unknown depth. head, turning somersaults, doing outwardly In spite of his good fur, the visitor felt extremely cold. After a walk of some ten minutes through the dense obscurity, the ground becoming more and more soft, a vague shimmer of light became observable

"We are in the mine!" said the guide, pointing with a significant gesture to the high iron cross-bars which closed the cavern before them.

The massive bars were covered with a thick rust. A watchman appeared, who unlocked the heavy iron gate. Entering a room of considerable extent, but which

"Where are we?"

"In the sleeping room of the condemned! Formerly it was a productive gallery of the mine; now it serves as

The visitor shuddered. This subterranean sepulchre, lit by neither sun nor moon, was called a sleeping room. Alcove-like cells were hewn into the rock; here, on a couch of damp, half-rotten flying object might be, big gooseberry, straw, covered with a sackcloth, the unfortunate sufferers were to repose from the day's work. Over each cell a cramp-iron was fixed, wherewith to lock-up the prisoners like ferocious dogs. No door, no window anywhere.

Conducted through another passage where a few lanterns were placed, and whose end was also barred by an iron gate, Mr. Lemke came to a large vault, partly lit. This was the mine. A deafening noise of pickaxes and hammers. There he saw some hundreds of wretched figures, eyelids; clad in tatters, some of them an eclipse."

Chang couldn't hear, any more than his barefoot, others in sandals, fettered with father a mile off in his tea shop, Ping Wee heavy foot chains. No song, no whistling. made such a racket turning. The next Now and then they shyly looked at the thing Ping Wee did was to go crashing visitor and his companion. The water dripped from the stones; the tatters of the convicts were thoroughly wet. One of Ping Wee did not, could not, stop to them, a tall man, of suffering mien, larepair damages, or even offer an explana- bored hard with gasping breath, but the tion. He left the astonished Chang to his strokes of his pickaxe were not heavy and firm enough to loosen the rock.

"Why are you here?" Mr. Lemke asked.

The convict looked confused, with an While Tong Fa was admiring her apple air almost of consternation, and silently heap, something awful came. What it was "It is forbidden to the prisoners," said

the inspector, "to speak of the cause of their banishment!" "Entombed alive; forbidden to say

why! "But who is the convict?" Mr. Lemke

asked the guide, with low voice. "It is Number 114!" the guide replied,

laconically. "This I see," answered the visitor;

'but what are the man's antecedents? To what family does he belong?'

"He is a count," replied the guide; "a well-known conspirator. More, I regret Yes, What next? Say quick, for he is to say, I cannot tell you about Number

The visitor felt as if he were stifled in the gravelike atmosphere—as if his chest were pressed in by a demoniacal nightmare. He hastily asked his guide to return with him to the upper world. Meet-On came poor Pingie, trembling, shiver- ing there the commander of the military

"Well, what impression did our penal establishment make upon you?"

Mr. Lemke stiffly bowing in silence, the officer seemed to take this as a kind of

"Very industrious people, the men below; are they not?'

"But with what feelings," Mr. Lemke auswered, "must these unfortunates look

"Rest!" said the officer; "convicts The man in the moon winked at Ping must always labor. There is no rest for them. They are condemned to perpetual forced labor; and he who once enters the mine never leaves it!'

"But this is barbarous!" The officer shrugged his shoulders, and

"The exiled work daily for twelve hours; on Sundays too. They must never pause. But, no; I am mistaken. Twice for your habits. Don't make a wheel of a year, though, rest is permitted to them -at Easter time and on the birthday of his Majesty the Emperor."-Karl Blind

in the Contemparary Review.

## The Psalter.

QUERY .- How is it that the Psalms in the Prayer Book are different from those in

the Bible? It is because they are two separate and distinct translations of the Psalms, made at different times and for different purposes. The Prayer-Book version is much the older of the two, and being designed for use in Public Worship, is much smoother and more rhythmical; it is specially adapted to chanting, This version was also that of "the Great English Rible" which was in use in the Church in England up to the time of James I., when the present received translation was made; and not only the Psalter, but all the rest of holy Scripture used in the Services of the Church, and also printed in the Book of Common Prayer, continued in accordance with this older translation, until 1662, at the Restoration-when the Epistles and Gospels were made to conform to the version of the Bible, then, and now still in use; while the Ten Commandments, the Sentences in the Burial Service and elsewhere, and the whole of the Psalter were still retained as before.

The version of the Psalms made at the time of the revision of the Bible under King James, is designedly a more literal rendering of the Hebrew, but, for that very reason, often fails to convey the full sense and spirit of the original to English ears so well as the freer, but to us more natural rendering of the Prayer-Book ver-

Thus, both versions are derived from the same source—the Church of England -and have equal authority; for the one has not been superseded by the other, but the older version is still retained for the use and purpose for which it was originally designed; and while the Church has seen fit to provide another for reference, she has never yet authorised its use in Public Worship.

Hood, in his History of Music in New England, speaking of the early part of the eighteenth century, says, "Singing psalms at that day had not become an amusement among the people. It was used, as it ever ought to be, only as a devotional act. So great was the reverence in which their psalm tunes were held, that the people put off their hats, as they would in prayer, whenever they heard one sung, though not a word were uttered."

"What made you so black, Sambo?" asked a gentleman of a colored servant. "Why, look a here, massa, de reason am with shaggy beard, sickly faces, reddened dis; de day dis chile was born dere was

## Current Literature.

The Life and Work of St. Paul. By F. W. Farrar, D.D., F. R. S., Canon of Westminster etc., New York: E. P. Dutton & Co., Chicago: Jansen, Mc-Clurg & Co. Two volumes, Price \$6 00.

These volumes at once remind the stu- of interpretation. dent of Convbeare and Howson's great teaching; of the controversies in which he and that when his ophthalmia did not distain colored teachers for their schoolsin each of its phases; of his epistles as a aspect. whole, and of each epistle in particular, as vidual passages and phrases; his aim being our readers both clerical and lay. to present the old thought in new and fresher forms.

Canon Farrar speaks of St. Paul as the Apostle of Progress, St. Peter being the Apostle of Catholicity, and St. John the name of originality.

ceptional man. He first systematized the truth. He freed the new Faith from her burden of Judaic ritualism. He brought out with singular perspicuity the relation of faith to the work of making men just be the Hebrews The final blow to the spir-

narrative by St. Luke.

Epistles, are treated of in a very attractive

a trial not arbitrarily inflicted but one which the seven reasons for this theory that are

The difficult question of the "Man of lieved that fully a thousand silk operatives

educed his statements of doctrine and prac- presence removed the first unfavorable im- 837.17. -- Peoria's distilleries paid \$1,

complete and perfect in itself He has fur- grandest monogram of St. Paul which the forming Christianity;" but he declined. nished no re-translation, but he constantly Church of England has produced, but we deviates from the received version, in indimust close, heartily commending it to all Mass., have found a bill for murder against

McClurg & Co., Chicago. Price \$1.25.

Apostle of Love, and evidently enters upon in three English homes. The Rochemon's last year; this is cited as one of the signs his task with a degree of enthusiastic preference for his hero which ensures a vigorous tage, the High Bank House, constitute a rell, who lately died in Australia, left book, if it does not give promise of symmet- settlement suggesting the days of patri \$1,200,000 to the Church of England rical treatment. The truth is, the planting archal communities. At the Hall dwell Missionary Society. He was at work for of the Christian Church, while accom- the Squire and Madame with their daughthirty years, and never returned home. plished by human instrumentality, was the ters, five happy sisters, who "always use ——Prince Bismarck's gait is by no means work of associated agency. Our Lord the plural pronoun for all their po-sessions," so sprightly as it was, and he is looking called individuals into a fellowship or apostolic College and wrought His will through each other and to their parents." At High news that Beaconsfield is rapidly failing them as coordinate forces. Individualism, Bank House dwells the branch of the family both in strength and temper.——Prof. in the Church of the first century, is no who are "in trade." At the time of the Gray, of Chicago, after a long legal constory a young Rochemont, a banker, is just test, has at last been recognized as the plan does not contemplate an apostolate of bringing thither his bride. At the Cottage, original inventor of the telephone. This progress as distinct from or acting oinde- a kind of dower house, dwell a widowed pendently of the apostolate of love. The Mrs. Rochemont and her daughter Bridget. of \$100,000 at the least.—A gentleman, Church is the Lord Christ working through This daughter is the especial heroine of learned in the origin of social customs, was an organism made up of individuals who must lose themselves in Him. The beauty "clever woman of the family."

There is a larger in the origin of social customs, was must lose themselves in Him. The beauty "clever woman of the family." of the truly Catholic ministry is its repressive scape grace of a brother, who leaves his on their trip. He said: "To indicate that sion of self, its avoidance of idiosyncrasies, Italian wife with a little child, at the Cot- the chances of matrimony are very slipand its faithful reproduction of the mind tage, while he is a wanderer, almost an of Christ. We have had too much of the outcast. The story, while not of the most sickening self-worship which goes by the powerful interest, is sufficiently so to hold the attention of the reader. It may with Still St. Paul was in some respects an ex- safety be put into the hands of the young.

### All Aroun the World.

or system has been bred in the faith which original States met in Independence Half, beauty. he was destined to oppose. Sakyar-Mouni Philadelphia, on the 18th, and recommendhad been trained in Brahminism: Luther ed to the people of the United States, a had taken the vows of an Augustinian monk; Centennial Anniversary of the surrender of Pascal was educated as a Jesuit; Spinoza Cornwallis, which takes place Oct. 19, was a Jew; Wesley and Whitfield were 1881. - The Emperor William, it is said, ministers of the Church of England. So never ventures out of doors in the morning it was with St. Paul. The victorious enemy without consulting a physician, --- Mr. of heathen philosophy had passed his boy- Bartlett, the sculptor, is engaged upon a hood amid the heathen influences of a phil-bust of the late Wm. M. Hunt, the painter. osophic city. The deadliest antagonist of He is also about to begin a statue of the Jewish exclusiveness was by birth a Hebrew dead artist, representing him as seated at studio. work in his it of Pharisaism was struck by one who was Munton Yorke, dean of Worcester, fell dead himself a Pharisee, and the son of Pharisees. at the door of his cathedral some days ago, though slow. I have gained in flesh, and they say The style of these volumes is the rich just as the choir were singing, "I will lay The style of these volumes is the rich just as the choir were singing, "I will lay that I appear twenty years younger. With mest and florid one which renders Canon Farme down in peace and take my rest, for it grateful thanks, and the wish that I could spread rar's writings so attractive to the popular mind. Sometimes, perhaps, as in his account of St. Paul's conversion, there is an fair was held at the White Earth Reservaexuberance of rhetoric scarcely consistent tion, at which the Indians made 1,520 difwith the stately yet simple rhythm of the ferent entries of their products. A thousand civilized Indians were present. Such The more difficult problems of criticism a fact needs no comment. Three Afinvolved in the study of the Acts and the ghan chiefs have been captured at Cabul. -Queen Victoria's favorite servant series of excursi appended to each volume, John Brown. has laid by \$85,000, it is said, and to these we particularly call the atten- from his wages. - There were 12,471 tion of our clerical readers. We have been patents issued by the Patent Office, during la, Paralysis, Neuralgia, Catarrh, Sore Throat, and specially interested in Excursus X., vol. i, the past fiscal year. - Peace is said to in which the author treats of the much disputed subject of "the thorn in the flesh."

The heads of the English Admiralty kansas. If you would know all about these springs, Arguer and the subject of the work of He rejects most of the conjectures which have given instructions for the making of have been so freely hazarded and which a handsome piece of furniture from the would not deserve mention except as be- timbers of the Arctic exploring ship Resolonging to the history of exegesis. He lution. It is to be presented to Mrs. Grinregards it as clear that the infliction, the nell, the widow of Henry Grinnell, of New "stake in the flesh" as he translates it, i. e. York, who fitted out, at his own expense, the piercing of the flesh by a splinter, was two expeditions for the search after Sir nothing of a spiritual nature, as Calvin, John Franklin.—A Canadian girl car-Luther, and others hold. At the same ried a twenty foot ladder for a distance of one hundred yards, placed it against a burning souse, climbed up, and—well, she itors, that it was some form of carnal temptation, an error which evidently grew out of the Yulgate translation, stimulus carnis. The "stake in the flesh" was some physical malady.

one hundred yards, placed it against a burning souse, climbed up, and—well, she did not put out the fire. She fell backward on a man and nearly killed him — The King of abyssinia claims the strip of coast ceded to Egypt in 1877; and also several towns and the territory in which there towns, and the territory in which they are There is something to be said in favor of situated. - Dr. Uriah A. Boyden, inthe view that it was epilepsy (as, says Dr. ventor of various improvements on the Bloomfield in his Greek Testament, Bull Turbine water-wheel, and pos-essed of and Sherlock, Whitby, Lord Barrington, other valuable patents, died last week in asthma, when treated by the stomach, run into con-Benson, Doddridge, Macknight and Ro Boston. He leaves a fortune of between sumption, and end in death.

Sengueller held but Canon Farrar in one and two millions, to be distributed Fourth—That the only way they can be arrested senmueller, held,) but Canon Farrar in- one and two millions, to be distributed clines to the view that acute ophthalmia among various public institutions. --- All was the malady from which St. Paul suffered the directors of the West of England and so much. This has the advantage of following the analogy of God's dealings, by being been committed to jail for publishing false

South Wales Bank, excepting one, have been committed to jail for publishing false

Those interested can obtain copies free by callbalance sheets. They deal with such men ing or sending to Dr. Hunter's office, No. 103 might have resulted naturally or rather much better than we.—Work is so lively providentially from the glare of light which in the Pennsylvania iron foundries, that it surrounded him when he saw the Lord. is difficult to procure enough operatives; We must refer the reader to the text for and some employers are increasing wages. -Some Eastern capitalists have recently adduced. They seem to us to be very con- bought the Mammoth Cave for \$200,000, and will build a railroad to it. -- It is be-

Sin" he settles very peremptorily and we have arrived at Paterson, N. J., during the think sensibly, by saying with St. Augus-tine, "I confess that I am entirely ignorant over-crowded; the home voyage is made what the Apostle meant." It would be with great discomfort --- October 2 was well if some of the ingenious exegetes of the ninety-ninth anniversary of the capture modern times would have the courage to of Major André; on that day Mr. Cyrus say as much about other difficult problems Field of New York placed a stone to mark f interpretation.

The author collates all that is said in saously failing, so that she has been comwork on the same subject. The aim of the cred literarure about the Apostle's personal pelled to relinquish several manuscripts two works, however, is different. Cony- appearance, and concludes that he was which she had in hand, one of which is an beare and Howson gave a living picture of short, with a slight stoop, if not positive essay on her former instructor and would St. Paul himself and of the circumstances by bend, in the shoulders; that his nose was be husband, Herbert Spencer.——The High which he was surrounded. Canon Farrar's aquiline; and that his thin hair was early schools in Bombay, India, are to give inobject has been to give a definite, accurate, white; that his face was pale and liable to struction in drawing. -- The colored peoand intelligent impression of St. Paul's a quick flush and change of expression; ple of Baltimore are making efforts to obwas engaged; of the circumstances which figure him, the grace and dignity of his The "Hood" fund now amounts to.\$5,tice; of the inmost heart of his theology pre-sion caused by the insignificence of his ooo,ooo into the government treasury last month. --- M. Rénau has been invited to We would fain dwell longer on this London to lecture on "Rome's part in -The grand Jury of Barnstable county, the fanatical child-murderer of Pocasset, Charles A. Freeman. - There was a The Rochemonts; by Emma Marshall. E. P. Dut heavy fall of snow at Leadville, Col., last ton & Co., New York. For sale by Jansen, Thursday.—The failures in business, for tne third quarter of the present year, were This is the pleasantly told story of life 1,226 against 2,852 for the same period will give the professor an assured income per-y."---Prince Paul De Talleyrand, grand nephew of the great Talleyrand, is dead. - The Ex-Empress Eugenie is vis iting Rueen Victoria in Scotland. She has expressed a wish to be buried at Chiselhurst; and proposes to start soon sor Zululand, to pray on the spot where her son met his death. -- "I am the oak; you are the vine," remarked an ardent though Violent wind and rain storms have been silly lover to his Marianne. "Let the vine. fore God. Canon Farrar refers also to the creating great damage in Spain. The Cab-therefore, creep around the oak until it curious fact in the history of opinions, that inet has held a meeting to devise measures reaches the topmost leaves—" "And first not unfrequently the destroyer of a creed of relief-The governors of the thirteen nothing there," exclaimed the heartless

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these diseases.

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