VOLUME I.

CHICAGO, THURSDAY, JULY 10, 1879.

NUMBER 36.

Consecration of Bishop Riley.

A Great Day in Pittsburg, and a Great Event in the History of the American Church.

In addition to the brief report which was given by our Special Correspondent in our last, we publish the following description, condensed from the newspaper reports. We have before given some account of the work:

The movement for the establishment of the Mexican Church originated with a former Roman Catholic priest named Aquilar and a layman of the church of Rome named Hernandez, in 1865. Benito Juarez, who Dominican friar, to oppose him with arwas then President of Mexico, a man of liberal views and of great religious toler- lications with a view of preparing a refutaance, aided and protected them in establishing the new Church, as far as he was that he himself had been in darkness. He able.

In 1868 Dr. Henry Chauncey Riley was requested by a delegate sent by the Mexican city, intends to visit England, where he Church to come and help them. He did so and he was very successful in his labors. In 1871, Manuel Aguas, a very distinguished Dominican friar, joined with Dr. Riley, and they secured from the Mexican bishopric. Government a grant of the magnificent Church of St. Joseph and the chapel of the famous Church of San Francisco, both in the City of Mexico, and both of which

The Roman Church, seeing the power and influence which their opponent was liarities consequent upon his foreign eduobtaining, did all it could to destroy it. Several clergymen of the "Church of His earnestness and piety are impressive Jesus" were assassinated—one in the church | characteristics of the man, and it is probwhere he had just concluded his services able that in no one else could have been for the day. Merchants refused to retain found qualities so much needed in the rein their employment men who had joined the new church, and this feeling grew so strong that they even refused to buy from Episcopal Church.

Catholic Church of our Lord Jesus Christ was appointed, consisting of Bishops Whittingham, of Maryland; Lee, of Delaware; Bedell, of Ohio; Stevens, of Pennsylvania; Kerfoot, of Pittsburgh; Coxe, of Western New York, and Littlejohn, of Long Island. The Mexican Church to-day is in a thriving condition. It has within its charge fifty-seven congregations, a large publication depot, nine day-schools, where over two hundred children are taught, three thousand hve hundred communicants and | Mexican Church and of their labors. a large number of unconfirmed attendants.

The Right Reverend Chauncy Riley, who is now Bishop of the Church of Mex- land, stating that he fully concurred in the thenes and Cicero. The giving of prizes, ico, was born in Chili, South America, of American parents. He early entered the ministry, and for a time preached in Santiago. Upon his return to New York, Dr. Riley became rector of the Spanish Episcopal Church of Santiago, in New York, and it was while ministering to this charge that he became so deeply interested in the work that was going on in Mexico. When Francisco Aquilar, who had led the reformation there, died, his bereaved congregation called for Mr. Riley. It was a startling summons to Mr. Riley, urging him to leave his kindred and congregation for a post of certain danger and uncertain results. When the expediency of establishing a mission in Mexico was under consideration by the Foreign Committee of the Episcopal Church Board, Mr. Seward, Secretary of State, was consulted, and he strongly dissuaded from the enterprise then partaken of by the new Bishop, the a few persons were within, evidently as involving too great risk for the missionaries who should be sent there. After examining all the difficulties and perils involved, Mr. Riley decided to give himself ceremonies were over. to the work. The Foreign Committee declining the mission, he went on his own responsibility and mainly at his own copy of his sermon at the consecration of tives it might be curious to speculate upon. explanation of their reticence. The opcharges. Arriving in Mexico in 1869, he Dr. Riley at Pittsburgh, to the New York Evidently shedid not belong to that school posite course only tends to excite susre-collected, as far as practicable, the scat- Independent.

tered flock of Aguilar, teaching both publicly and from house to house. He labored not less effectually with his pen, circulating numbers of tracts of his own composition, explanatory of the great doctrine of the Gospel. He soon attracted attention, and was watched by the domiinant church with vigilance. He obtained from the Government one of the sequestrated conventual churches, San Joe de Gracia, and prepared to transfer there his services. The Romish party employed one of the most eminent and learned ecclesiastics of the capital named Aguas, a I sat me down upon one of the comfortaguments. He examined Mr. Riley's pubtion, but was overtaken by the thought arrived early, so as to enjoy a whole day's sought Mr. Riley and finally became a convert. Bishop Riley, upon leaving this and not belonging, as we trust, to a cerhas been invited, and where also great interest is taken in his work. Upon his return from England he will spend a short side, until such hours as the public exertime in this country, and then leave for his cises were to be held. Admirable—as we

man who would attract attention, and his lovely June morning was unquestionably intellectual qualities are marked. He is a the best side. The grounds, as you know, concise and vigorous writer and speaker, are very fine. Neither you nor your readhad been sequestrated by the Government. both in English and Spanish, although in ers need to learn from my pen how beautiful the former tongue he exhibits some pecucation and long life in South America. sponsible position to which he has been called. He is now forty years of age.

The Consecration services were held in or sell anything to, the members of the Trinity Church, Pittsburg, on the morning chapel. From where we sat was visible the of St. John Baptist's day, and called out a new grave, with its turf already green, and In 1871 Manuel Aguas was elected the large number of Bishops and other clergy, first Bishop of the "Mexican Branch of the besides an immense congregation. Bishop hands. Coxe delivered the Consecration sermon. militant upon Earth," but he died in 1872, His text was from Revelation, 3:2, "Be fro, lending animation to the scene, and before he was consecrated. The Mexican watchful and strengthen the things which other visitors than ourselves had sought the wardenship. The valedictorian's ad-Church in 1874 sent a petition to the remain, that are ready to die; for I have the shelter of the trees. Everything was dress to the warden, naturally referred to House of Bishops, asking that the latter not found thy works perfect before God." very pleasant; and yet it seemed, even to him who had so lately filled that place, should take charge of the affairs of the The sermon was a masterpiece. It abound a stranger, as if the joy of the festal day and with a fine sense of the fitness of Church. A commission of seven Bishops ed in striking passages, and told in terse was subdued, as if hearts bereaved were and forcible sentences the history of the feeling anew the sense of loss on the re-Roman Catholic Church in Mexico, and currence of a day so associated with him the rise of the "new reformation."

Bishop Lee, who was the Consecrator, seated himself before the altar, and Bishops Bedell and Kerfoot conducted the Bishop-elect to him and presented him. Bishop Bedell then read the official ac-

letter from Bishop Whitingham. of Maryaction of the other members of the commission, and although unable to be pres-Bishop "God-speed."

Bishop Littlejohn presented the certificate of the election of Bishop Riley and the testimonial of his good character and fitness for the position, which were read by the Bishop-elect in his strange clipped English, so indicative of foreign birth and Talbot, Bishop McLaren, Bishop Wells, training. The Bishop-elect was invested with the robes of a Bishop by Rev. Reese of the proceedings, and doubtless recalled F. Allsop, of Pittsburgh, and Rev. Robert the days when they were young, and spoke Meech, of Allegheny. He then knelt in their little pieces. the gateway leading to the altar; Bishop said the usual form of consecration.

Summer Outings. Under the Trees at Racine

From our Special Correspondent.

To the Editor of the LIVING CHURCH:

Under the trees is a good place to be in the leafy month of June. Perhaps this is a not altogether humane proposition with which to begin a letter to one who has located himself for the summer in the fifth story of Ashland Block.

"Under the trees is a good place to be," was the well-satisfied comment with which ble benches in the grounds at Racine College. It was the morning of Commencement, Day; and, with a friend, I had "outing," in this delightful spot. Neither of us had acquaintances at this college; tain class who rush in where another certain class fear to tread, we modestly appropriated to ourselves a portion of the outhad no doubt-were all the interior ap-In personal address the new Bishop is a pointments of the college, the outside, that are all the surroundings of the college by the lake. To-day was not the first time that I myself had seen it; yet the view came to me with a new sense of beauty, as from my seat beneath the trees I gazed upon the fine landscape,-Taylor Hall, gay with flowers, and already looking venerable in its mantle of woodbine, the other halls half revealed amid the green foliage, and in the midst, the beautiful ivy-wreathed decked with flowers by loving and reverent

> Groups of students were passing to and who was sleeping his last sleep beneath the chapel window.

But now the bell announced the hour for the Grammar School Exhibition, and we followed those who were wending their way to the Study Hall. An usher concount of the appointment of the commis- ducted us to pleasant seats, and we passed sion of Bishops which had charge of the an hour listening to declamations from youthful orators whom we were not dis-Bishop Bedell concluded by reading a posed to view with a critic's eye, even when they chanced to fall below Demosfollowed, and very interesting was this part of the programme. The announcement of ent at the ceremony, he wished the new each honor was greeted by the boys with applause that was liberally uproarious, and betokened most kindly feeling on the part of the school towards the successful competitors for scholastic honors.

> In the raised seats back of the rostrum, sat four of our Western bishops-Bishop and Bishop Burgess, who beamed approval

The Grammar School exercises were Lee read the Veni Creator Spiritus, and the over at half past ten, having, among other other Bishops responded. The seven Bish- decided merits, that of not being tediously ops then laid their hands on him as they prolonged. Before resuming our seats under the trees, we entered the chapel. It The ordinary Communion service was was not the hour for public worship, but

altar too sacred to be approached, save by those who are to minister thereat.

Once more under the trees, where we made a delightful nooning. Our kind hostess in the city had provided us with an excellent lunch; and making ourselves free of the college pump, we dined in announced the dinner hour, and soon there floated to us the familiar words and music Mary's.

the Gymnasium, where people were already gathering for the Commencement Exercises. A band of music, stationed in a arrival of the procession—the Warden, the Bishops, and other clergy, and the graduating class. Whether it was a vagary of the band-master, or a piece of advanced ritualism, your correspondent is not prepared to say; but true it is that the march to which they entered was Nancy Lee. Suppress this paragraph, if you think best, it my duty to communicate the circumstance to the LIVING CHURCH, leaving it to your wisdom to decide whether such ritual may contain dangerous "germs," and whether an alarm should be sounded about the "goings on" at Racine! Your reporter's private opinion, however, is, that the reverend fathers of the Church, learned in the harmonic differences between Old Hundred and a Gregorian, did not know they were marching to the worldly, though inspiring strains of an air so secular as Nancy Lee.

The graduating essays were good and well delivered. An improvement in the elocution at Racine was observable in both college and grammar school exercises, since my last visit here, some five years since. The valedictory was by the son of the new warden. He graduated with high honors, ending his eight years of college life at Racine, just as his father assumes things, the new incumbent stood during

its delivery. Our day's "outing" at Racine closed with an amusing episode. We had made the acquaintance of a lady from Boston, a delightfully enthusiastic churchwoman, whose first object in a Western tour was to become acquainted with the workings of Church and Church institutions in this part of the country. She had been delighted with her visit at Racine; she had attended the session of the Council in Milwaukee, and was about to go to Nashotah, and to Kemper Hall, Kenosha. She gave -in the liveliest and most dramatic manner-a resumé of a musical drama, "Trial by Jury," which some of the students had performed the night before; and she made her small audience laugh-almost as heartily as if they had been at the play itselfover the comscal effect of the roles of bride and bridesmaid, as performed by rogueish

For my next "outing" I take a northern trip, and will report to you soon from the shores of the Black River, where Lo-thepoor-Indian still roams his none too happy hunting grounds. So long as my scalp is safe, believe me, to remain, dear LIVING CHURCH,

Faithfully Yours, Y. Y. K.

IT is unofficially stated that the Bishops on the Mexican Commission have only withheld the offices of the Catholic Church other Bishops and clergy, and a large num- strangers who had come to see. That, at of Jesus in Mexico till they can be reported ber of laymen. The benediction was pro- least, was clearly the intention of one of to the House of Bishops which meets nonounced by Bishop Lee, and the imposing the visitors; and to see pretty thoroughly, body can tell when, and which alone can too; for she examined, even to the extent authorize the publication of the offices. of handling the altar cloth, turning it up It would have been well had the Commis-BISHOP COXE furnished an advanced to see what might be beneath. Her mo- sion satisfied the Church by making some of thought in the Church which holds the picions which may be unfounded.

Our New York Letter.

Depositions-Commencements-Bishop Schereschewsky -The Gospel Tent.

Special Correspondence of the LIVING CHURCH.

New York, July 5, 1879. A good deal has been said of late in the

pleasant pic-nic fashion. The college bell papers, as to the increasing number of depositions annually reported by the Bishops, without perhaps taking into account the of the "grace" we had so often sung at St. steady growth of the church. The Independent says there were 85 depositions in Somewhat later a shower drove us into the five years from May, 1873, to May, 1878. The number of our clergy is now 3,500, and 17 depositions yearly is not a very large per centage. Many of these gallery, entertained the guests until the depositions were not for immorality, as the term is generally understood, but for schism, for defections toward Romanism or ultra-Protestantism. Of the twelve Apostles one was a traitor, one denied his Lord, and all forsook him and fled. We are not surprised at the 17 depositions yearly, we are not sure that the fact that there are so few does not argue, that there dear editor. As a faithful reporter, I felt is a decay of discipline. The depositions are defects, and the Independent tastens its eyes upon them, there are some people, who can not see the sun for the spots, real or fancied, which they descry upon its surface. In the ten years from 1868 the numbers of the clergy increased from 2,-662 to 3,086, and 331/3 per cent. were added to the number of the communicants.

> We have had occasion to mention the disaster brought upon the Reformed Episcopalians by the death of Mr. Powers in Philadelphia. His surviving kindred are not at all in sympathy with the schism, but adhere faithfully to the old path, and to the church, which he deserted. They do not feel at liberty to give the money, which is now theirs, to build up the very evil from which they daily pray to be de-

Now the commencements are mostly over, it is pleasant to remark upon the practical subjects, which were discussed by the graduating students. Sentimentalism seems to have had its day, even classical themes were a good deal ignored. The ghost of Socrates was not vexed, and the birth-place of Homer was not settled. It seems to be dawning upon the minds of the young men and women, that the classics and mathematics are studied for discipline, and that, at the end of four years, results and not processes are wanted. The decline of American shipping engaged in Foreign Trade, Education and Property as qualifications for Suffrage, the Commercial Agitators in England, were some of the topics discussed. It is a favorable omen. It has long been a complaint against our schools and colleges, that they turned out with their diplomas young men and women who were without any knowledge of the practical duties of life, they could do a problem in Euclid, but could not cast the interest on a note of hand. They reminded one of the young man, who boasted that he was educated at two universities. "Yes," said a plain farmer, "I had a calf once, which sucked two eows." "Well, what was the consequence," asked the young man. "Oh," said the farmer, "he was a greater calf than ever." We have no space to draw out the moral.

When Bishop Schereschewsky was made Missionary Bishop of China, he hesitated about accepting for want of means to educate the Chinese christians. The church responded to the call he made, and the corner stone of St. John's College, Shanghai, has been laid. It will accommodate, when finished, 200 students.

In northern New Jersey, at Norwood, is a little bijou of a stone church, with an apsidal chancel and transept, and with beautiful stained glass windows. No country neighborhood could have a church more adapted to its wants. Especially noticeable in it was a white marble altar, white as statuary marble, and severe in its simple beauty. On the desk or pulpit where was placed the sermon, and making

Concluded on page 8.

Church Calendar.

July, A. D. 1879.

- 6. Fourth Sunday after Trinity.
 13. Fifth Sunday after Trinity.
 20. Sixth Sunday after Trinity.
- 25. St. James. Seventh Sunday after Trinity.

News from the Churches.

it by \$61,000, of which sum \$20,000 goes cellent, both as regards matter and manto Domestic Missions, \$10,000 to the Par- ner of delivery. If it be fair to single out

an old merchant, and an active church- Pa. The subject of the latter, "The Famity Chapel, June 27th. It was attended by him as if he loved it, and spoken with in proportion to their needs. by Bishop Potter, assisted by Dr. Dix and the energy of thorough conviction. But others. Mr. Curtiss had occupied for we may say of them all, as an old Alummany years a place in the Executive Com- nus of Trinity sitting by my side said very mittee of the Board of Missions. His ob- energetically, "The boys have done well!" sequies drew out a large attendance.

presidency of St. John's Guild, which he which spoke well for the training which has held for the last twelve years. The Trinity was giving to her young men, and Guild has been and is very active in works told of the influence she was exerting in of charity, and is now erecting a sea-side nursery for children on Staten Island.

Few churches are richer in altars and other vestments than Immanuel Church, members of the Graduating Class, the De-Brooklyn. Those for the altar, pulpit and lecturn are rich with embroidery, and Mascord have just placed upon the altar child of unusual promise. The vestments Cleveland, Ohio. The Exercises were Church. are of the finest cloth, bordered with silk closed with the Doxology and Prayer and fringe. In the center of the frontal is em- Benediction by Bishop Williams. broidered a large monogram of our Lord; and upon it rests a crimson cross, with given at the United States Hotel. Afterequal arms, terminating in lilies with stamens of golden silk. Upon the covering Governor of the State, the Mayor of the of the retable is embroidered the word ALLELUIA in Church text, in crimson silk. Dr. Fairbairn, of Annandale, in speaking The embroidery, which is unusually fine, of Trinity's new buildings, alluded to his was the labor of love of Mrs. Mascord. visit to Oriel College, Oxford, Eng., and At the same time, there was placed upon expressed the hope that future benefactions Church union, says: "Yes, we all want to the altar a handsome book-rest in brass, to Trinity might enable her to give to her see it an accomplished fact. Within a few the memorial of a grandson, by Mrs. B. sons those opportunities of learned leisure, months Dr. Duryea, a Presbyterian minis-Richardson. It was from Lamb's, and was and that freedom from care in which they ter, has become pastor of a Congregational inscribed "In Memoriam. Ad gloriam should have breathing space to do such Church; Mr. Reed, a Congregationalist, B. Richardson.

baptismal font in St. Paul's Church, Wa- of N. Y., also made a speech, one point but these will suffice. And the inquiry terloo. After evening prayer, the Bishop of which was that while Trinity was not a comes, Why can't we have Church union? and Clergy proceeded to the Font, the theological seminary, her training was such Here are three ministers, no one of whom congregation standing. A selection from that those who went forth from her might has changed his views, either of whom Holy Scripture was said responsively, fol- and should be a leaven to leaven the lump could return to his former denomination lowed by the "Gloria Patri." Then the of society with true Christian manliness, without humiliating himself-so that these Bishop and Clergy, standing around the and the wholesome spirit of the Doctrine, denominational differences are boundary Font, recited the Scriptures that refer to Holy Baptism, and the Bishop, laying his the Church Catholic. Both this speech Why should the barriers be kept up? Do hand on the Font, said: "In the name of and that of Dr. Fairbairn were loudly ap- not Methodists and Presbyterians and the Father and of the Son and of the plauded. Holy Ghost, I set apart and consecrate this Font of stone, an offering of faith, charity, chon, in the evening at Seabury Hall, and thanksgiving, to stand henceforth in St. Paul's Church, for the service of Almightly God in the sacrament of Holy Baptism; and I declare it henceforth hallowed and venerable accordingly for the washing of regeneration, and for the honor and praise of God in the Kingdom of Jesus Christ His Son. Blessed are they who do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into this city!'

After appropriate collects and a hymn the Bishop gave the Ep scopal blessing.

The Font is of Caen stone as to its base and bowl, with Red Greotte marble shafts. "Suffer little children to come unto me," is sunk in the rim. A band of Annunciation lilies, boldly carved, encircles the bowl. In the sub-base or plinth, two polished brass plates show the names of Richard G. and Edward N. Doty, sons of the Rev. William D. O. Doty, and Mrs. Sarah E. Doty.

TENNESSEE.—The growth of the Church in Tennessee has more than kept pace with that of the population. Fifty years ago there were 420,000 inhabitants, and no clergyman of the Church; the population now is 1,250,000, and the number of clergymen is about 40.

CONNECTICUT. - Every long rectorship To the Editors of the LIVING CHURCH : in these days of frequent clerical changes is worthy of special mention. Rev. B. M. Yarrington, of Greenwich, Conn., has tance to the Church of Christ? Can any completed his fortieth year as rector of branch of the Church afford to ignore this their old sermons, and must seek a new Christ Church, and the Rev. Dr. Barnes department of Missionary work? It may audience. Of all reasons for migration has been thirty-five years rector of Zion be answered that great efforts are now be-Church, Little Neck, Long Island.

Trinity College Commencement. Correspondence of THE LIVING CHURCH.

Exercises were held on Thursday, June 26th, in the Opera House, Hartford. House seemed to be an extremely dingy and unpleasant place to choose for such a purpose—one of the very few places in that beautiful city which can be so characterized. Th ugh the day was fine, the attendance on the exercises was not large. Commencements seem to be losing their attraction for the general public, whose NEW YORK .- The Court of Appeals in thoughts turn more readily to an inter-Mrs. Peretor, and the Church is better for Graduating class were, on the whole, ex-And indeed, through all they said, there Rev. Albert Wiswall has resigned the sounded a tone of Christian manliness, the interests, not only of sound learning, but also of true godliness.

After conferring their degree on the

At 3 o'clock the Alumni dinner was City of Hartford and others. The Rev. good and noble work for the Church and has become pastor of a Reformed Church; the world as those men had done whose Mr. Davis, a Methodist, assumes the pas-CENTRAL NEW YORK.—Bishop Huntington, June 13th, consecrated a memorial Oriel College. The Rev. Dr. Gallaudet, Other names could be added to the list,

. A. S. D.

St. Mark's School, Utah.

SALT LAKE CITY, June 13, 1879. To the Editors of the LIVING CHURCH:

of the Church against Mormonism must be among the young people. Adult Mormons a body indicates great dissatisfaction. The among the clergy and laity there are eccen- flourishing; how to have the teachers effimissionary efforts.

This year we have enrolled 574 pupils, five-sixths of them of Mormon antecedents. From the origin of the School, in 1867, we have had 2124 pupils under our instruction ard of the Cross. -the bulk of them from among the Mor-

We have trained twenty efficient teachers. Two of our pupils have been ordained to the Holy Ministry, two are in College studying for Orders, and several are preparing for College. The Confirmation classes in St. Mark's Church are fully halt made up from pupils from the School.

May God put it into the hearts of His

The Freedmen of the South.

Is not the spiritual condition of the freedmen a subject of considerable imporing made by the Church at this time to do rant for taking passage on the cars or ship. her duty in this regard. It is to be leared, It is a reason which the physician and law-however, that the corts his herto made in yer cannot plead. The clergyman must ploring ship, Resolute, which formed a part this direction have not reached the class talk forever, and he may feel at times that of Captain Austin's expedition in search of who are in the greatest need in this respect. his talk is done and overdone to his one Sir John Franklin, in 1850, is to be broken There is a distinction between a colored audience. And yet there is a peril in up in Chatham dockyard. Ornaments and man and a "freedman." Not every col- change, for the old sermons will never pieces of furniture will be made from the ored man is a freedman, for the simple seem of much worth again, and each Sun-States, as a souvenir of the occasion when the Resolute was found by American whal
of education and of the Church's spiritual time. A year of the conclude with the wint and the means equally with the white man, of education and of the Church's spiritual time. A year of the conclude with the diagram of the school well sustained by the ladies of the school well sustained by t the Resolute was found by American whalers, abandoned in ice, and the Government of the United States had her repaired and refitted, and presented her to the British Admiralty.

Week, he has only stood still and kept time. A year or two of this use of old material will injure the mind's habit of toil and of production, and will perhaps congregations of respectable, God-fearing, is the grand element in public speech.

and intelligent colored people, who have That preachers are compelled to speak too been organized into Parishes, and having much is perfectly evident, but this evil Wardens and Vestrymen, are able to pay could be cured, not by traveling away from and to manage their own affairs. When congregation to travel away from their we speak, however, of the spiritual condi- horrible habit of having two sermons a tion of the Freedmen of the South, we un- Sunday. The fact that a family will atderstand that the poorest, the most uncivi- tempt to go to church twice each Sunday, lized, the most neglected and degraded, are is no sign that the preacher must yield to those to whom the Church needs most to such nonsense and give them two sermons. be sent in her missionary aspect. If any Let him give them a song service at night. Churchman who knows anything of the They will be satisfied; for the people who facts will give the matter consideration, he demand two sermons a day are not persons New York has sustained the will of the late collegiate boat-race. The Essays of the will find that the funds of the Domestic who know much difference between a ser-Committee and of the several Diocesan mon and a collection. What they want is Missionary Boards, though appropriated, as something kind of religions like. With far as the Managers can see, with the view them religion is like land or wheat-a ochial Fund of Western New York, and any from the rest, I should feel inclined of elevating those who most need it, gener- quantity.—The Alliance.

OBSERVER.

Newspaper Paragraphs.

that the eleven school children who died suddenly at Jacob's Mill, a little village of thing better than mere silent and ignored reverence of his pupils behavior. and sinks under and around the school-

-The Standard (Baptist) says: It seems is brightening the sky. - The Advance. gree of M. A. was conferred on Messrs. like a very judicious suggestion, on the Edward Nevins Burke, Isaac Heister, part of one of our city papers, that Dr. H. beautiful in design. Mr. and Mrs. E. W. Chas. H. Proctor, Henry F, Scuddee, W. Thomas, pastor of one of the Methodist Dunsmore D. Chapin, and William M. churches here, whose doctrinal views are and retable vestments of white, embroi- Rambaugh; of D. D., on the Rev. Fran- considerably out of harmony with those of dered in crimson and gold—a memorial of cis Schiller May, of Caius Coll., Cam. the denomination to which he belongs, a little son who was called to Paradise, a England; of LL D., on Jno. S. White, of shall succeed Robert Collyer at the Unity

> teach, even if it were true, and its reasons sound" .- North Western Advocate.

sons sound can be considered pernicious, Church questions. Believing that the is one of those paradoxes that serve to Church of England has a mission in this make thinkers grow prematurely gray."-

-The Christian at Work, speaking of Congregationalists agree on the doctrine A reception was held by President Pyn- of the ordinances? Then why should there not be organic union?"

States, the Canadas and England -Stand-

-Chicago ministers are in demand. London Presbyterians want Prof. F. L. Patton for their Theological Seminary, but we believe he has decided to remain Michigan wants Dr. S. S. Harris, of St. James's Episcopal Church, for a Bishop, and he has signified his willingness to accept the call. The Church of the Messiah, New York, wants Rev. Robert Collyer, for twenty years pastor of the Church of the Unity, Chicago, people to continue their kind help in this efficient work.

G. D. B. MILLER.

Tor of the Church of t from the text concerning Lot's "pitching his tent toward Sodom." The friends of this sternly-logical but gentle-hearted will the threefold ministry as of Divine origon, and doing as best we can our Master's professor hate to have him strike his tent and go the same way !- The Advance.

-Sometimes preachers wish to use again this is the best, but it is not a perfect war-

be self-supporting. The actually poor and speeches of superb eloquence and delight-Northern Vermont, were not poisoned at partners in the work, and that it is not

Patience and Toleration. The Church Guardian Halifax, N. S.

taken by the LIVING CHURCH, after quoting from our editorial, proceeds to sav This exactly expresses the sentiments of -"The theory is a pernicious one to The Church Guardian, and the practical common sense which is so largely developed in the West, is what we in these Prov-"How a theory that is true and its rea- inces especially need in many of our land, to present a Scriptural Christianity which shall give stability to its institutions, and a robust and healthy Christian character to its people, we are earnestly desirous to make prominent her definite faith, orderly worship, conservative spirit, and soberness of personal religion, to a generation, many of whom are "tossed to and fro by

every wind of doctrine," and who are growing up without any fixed principles, er of Universalism, Unitarian or any popular ism which has plausibility.

simplest credd, and which allows the largest liberty of opinion on non-essentials, the threefold ministry as of Divine origon, missed .- Sunday School Teachers' Weekly.

To the Editors of the LIVING CHURCH:

from all sections of the country. The fol- any but near relatives and intimate friends lowing, clipped from a local paper of a should attend; men worth a million go to town in the Northwest, where I have been their graves with less pomp and parade sojourning, may be of interest, though per- than a New York car driver. haps not exactly the kind contemplated in your appeal. At least you do not specify M. E. Church news:

"Don't fail to hear the Underground Comedy Company at the M. E. Church, on the 28th, in the great drama entitled,

The Teacher's Work.

If a realization of the Teachers spiritual their Rectors without outside assistance, the congregation, but by compelling the dependendence upon God is the first thing necessary to a teachers real success, certainly the sacred thing is the Teacher's example. Actions speak louder than words, and it is hard to teach children to love, what we do not love ourselves, to do that which we will not do ourselves; to believe that which we do not ourselves believe in. Children must feel that you are in earnest and really feel anxious to teach and to guide them. Any spirit of lightness, / wearisome or irreverence will most certainly destroy the force of much which the teacher would urge. How can the children be taught that the Church is \$12,000 to other societies of the Church. to give the preference to Mr. Pohonie, of ally are given to those who have been or——We have listened to a great many God's House, if the teacher indulges in the The funeral of the late Cyrus Curtiss, North Haven, Conn., and Mr. Willson, of ganized and in operation long enough to grand addresses at our State Associations, presence of the children, while in Church in a rambling worldly, gossipy, conversaman of fourscore years, took place at Trin-ily the Basis of the State," was handled heathen among these people get very little fulness, by our Society Secretaries and others. If we shall ever hear one of them while the teacher is paying attention to speak as if he distinctly recognized the fact something else? How can any real belief that Congregationalists have some children, in God be enforced if the Teacher does and that the young are about as many as not with earnest reverence join in the dethe old, and that they have a right to be votions of the school, devoutly kneel, and The New York Tribune says: It seems taken into the account among the great show by act the meaning of his teachings, evangelizing forces of the times, as some- if the teacher shows no anxiety about the

Careless children will always be subdued the brook, as at first supposed, but were the necessary or proper for us to assume to ad- by the general tone and temper of the victims of diphtheria, induced by foul pools journ their participation in it to the next school, if it be earnest, devout, and revergeneration, we shall take it for a sign, - ence. The officers and teachers can ala sign that the morning of a better epoch ways give such a tone if they will work together and patiently for it.

Again, the teacher must take care always to speak reverently of all holy things, and as far as possible compel pupils to do so. All holy names, all holy places, time, ceremonies, in fact everything ascommenting favorably on the position sociated with God or His commands, His House, worship, or glory must be referred to and used with devotion, or the Teachers work will impress the child as a mere form, if it gets any hold at all. The most successful of all teaching for the young is by means of object lessons and the teacher's manner and conversation is such an object lesson for his class.

> We might add, that success in this direction can only be attained when devoutness and reverence have become settled habits of character, and that to be such they must be sought at all times and in all

The heart of a Sunday School Superintendent or teacher, is in his work, just to the extent he is thinking about it, and prehable to be lead away by any fluent preach- paring for it through the week. A lover of children, like a lover of flowers, always has the subject in mind. A true florist can no In due time the Church which has the more dismiss the subject, than he can dispense with eating. How and where to secure the best plants; what soil and culture will commend itself to the sturdy common are best suited to them; how to make them sense of a practical people. Instead, then, grow and bring them to perfection; how of wasting our strength about questions of to produce the most profuse and beautiful words, we all ought to work with one mind, flowers; this is ever in his thoughts. Above with patience and toleration. We solicit all, he goes on the principle that, "flowers no contributions on doctrinal controver- love those who love them," and gives sies. We do not propose to settle the ques- them constant care. The same is true in tion of ritual. Our private opinions on superintending a Sunday School or teachthat subject are of no consequence. A ing a class. No true lover of the work can newspaper is not the authority to decide dismiss the subject till Sunday morning, -The statistics of the Council of the Re- these matters. But we want to tell our whatever the pressure of business; and formed Episcopal Church, recently held at people of the life and work of the Church, least of all, till some twenty minutes before Chicago, would seem to indicate that many to help them to form right judgments on the school assembles. It is a matter to be of those who enter that body become dis- questions of organization, and means, and thought about on awaking, and dreamed satisfied and leave. The clergy list of 1879, methods, to stand up for Christ, the Head, about sleeping; to be read about and pon-The School has now finished its twelfth compared with that of two years ago, shows and the Church, His Body, to watch for dered in spare moments; to be talked year, with steady progress from the begin- the absence of twelve names. The Council her interests, "to guard her honor, to work about and discussed with other members of ning. Bishop Tuttle and his helpers in also, in revising its list of parishes, crossed for her recognition as the Kingdom of the school, and made a subject of constant Utah are fully satisfied that the main work off those which were defunct to the num Heaven upon earth." We know that we interest. How to increase the attendance ber of seven. So heavy a loss in so small do not all think alike. We know that and interest in that school, and make it cannot be affected in any great measure by Appeal gives the number of the clergy as tric men, men too broad and men too nar- cient and faithful, and the scholars punc-75, (eight of whom are Bishops), and about row, men who think too much of mere de- tual and orderly; how to make that bad the same number of parishes. This com- tails, and men who think too little of them, thing good and that good thing better; prises the Church as it exists in the United men of all shades of opinion, men of eccle- how to teach that class or that particular siastical kinks and twists, whose methods member of the class; this is ever in the of doing things often hinder the Church's thoughts of those whose hearts are really in progress. But we can afford to be patient the work. It is safe to say that there is not and tolerant; for these, brethren, are not a successful Sunday School in the country, the Church, any more than the fingers or in which the superintendent and teachers the feet are the body. As long as these are not more or less enthusiastic on the brethren are loyal to the Church, let us all subject, so that they cannot dismiss it on agree to work together. Let us try to "be Sunday or any other day. It is quite as pitiful, be courteous" to those who are safe to say, that of the thousands of dull or with us, and to those who do not see as we uninteresting schools, there are very few do; and rally round the great historic which may not largely attribute their dull-Chnrch of the Anglo-Saxon race, holding ness to that very circumscribed interest up the Bible as the Word of God, the which only begins, if it begin at all, when Apostles' Creed as the Rule of Faith, the the school goes in, and ceases for the next two Sacraments as of Divine Inspiration, seven days, the moment the school is dis-

> English newspapers very rarely contain in the obituary column a notice of a funereral, because, except in the case of an emi You express a desire for Church news nent public person, it is not desirable that

SPRINGFIELD.—Havana. This Mission was by request, visited by the Rev. H. C. Whitley on Sunday last, and although the notice of services there was short, the at-The Last Loaf.' To conclude with the tendance was large as usual. The children

> "The more a women's waist is shaped like an hour-glass, the more it shows us that her sands of life are running out."

THE MIRACLES OF MOSES.

The Account of Creation in Genesis.

By C. B. Warring, Ph. D. A Series for THE LIVING CHURCH.

"The lights in the firmament of heaven. It will be seen by referring to Genesis 1st that the fourth great stage in the progress of our world from formlessness to its present condition, is placed after the emergence of the land and the appearance of those highest forms of vegetation whose characteristic is the enclosing of their seed in a fruit. It will also be seen that this stage came before "living" species of water and land animals. Or, to speak as a geologist, the work of the fourth period, if the account be true, came just after the Tertiary, and therefore during this vast, and as yet unexplored portion of our world's history, called (from the ice which was then so extensive) the Glacial Period."

It is of this fourth period that I pro pose to speak, asking the reader's indulgence for the imperfect treatment necessitated by the limits of a newspaper article. A full discussion of all the matters involved, would require a volume.

In order to a satisfactory result, it will be best to clear the ground from needless obstructions, by first determining what Moses has said, in its plainest and most literal sense.

Our English Bible reads thus:

And God said; Let there be lights in the firmament of heaven to divide between the day and the night, &c.*

Turning to my Hebrew Bible, I notice that our word "there" has no corresponding word in the original. I also read in the grammar that the Hebrew has no separate form for the third person of the imperative, but employs the future instead. Hence it may be translated either way, as may best bring out the true meaning. Nor is this anything unusual, for every one who has studied Greek, or Latin, or French, or in fact any language, knows that nothing is more common than one form for two different cases of nouns, or for two different parts of the verb. In reference to the Hebrew use of the same form for the third person imperative and the future, there is little room for cavil, for the sense is substantially the same whichever way the word is translated. In order, however, to get out of old ruts of thought, it will be well in this place to use the future, then we shall read with absolute literalness, The lights in the firmament of heaven shall be for to divide between, &c: or, if the reader prefers the imperative, then with equal literalness, it is, Let the lights in the firmament be for to divide, &c. There is in this verse the same construction and order of words as in verse 9, where it says, Let the waters under the heaven be gathered unto one place, &c. There are other arguments for such a translation, based upon the Hebrew idiom of the verb "to be" followed by "lamedh" before an infinitive, which time and space do not permit me to do more than allude to.

This rendering makes it a command to bodies already in existence, requiring them to do certain things. It seems to me that there never would have been any other version than this, but for the false science which prevailed when the Bible was translated into Greek, and to a much later day. It required the stalwart philosophy which held up the clouds and sun, moon and stars, to believe that the heavenly bodies were made after "the heavens and the earth" had been created! All this, too, in spite of the fact that the account itself speaks plainly enough of previous days and nights, and of mornings and evenings. The absurdity of such a belief and its positive contradiction of the text, will further appear, as we go on with the consideration of what Moses has

As I read the fiat, it is only a command to bodies already in existence to enter upon certain duties, to do certain things. They were to divide between the day and the night, and they were to be for signs and for seasons and for days and years.

How were they to be for these? What did such a command or announcement mean? Moses records the fact that the order was issued, but offers no explanation. The world has groped for it in

*So in the margin, and much nearer the original than is

plements the other. The style of these which the sun and moon now do. persist, and await some one who can make idolatry, a higher claim is put forth. upon this narrative.

the same kinds of plants and animals moon! lived equally well in Spitzbergen and

and where no warm Gulf Stream could "good." cause of itself sufficient to have destroyed the equability of the temperature. Moreover, according to the well known laws of plant life, such a plan demanded a daily supply of light, and this, with the axis as now, was impossible. I conclude, axis as now, was impossible. I conclude, The Law of Marriage in the Church ing in June therefore, for these and for many other reasons which space and time do not permit me to give, that the axis of the earth in times preceding the glaciers, was nearly perpendicular, and that one of the great physical events during that epoch, was the increase of the obliquity to 231/2°.

not a theory made to eke out an argument, but forced upon me by an array of facts that I cannot resist. Geologists are

The memorial asks for the authoritative publication of the said Table, in such a way that everybody may be able to see it, way that everybody may be able to see it, object to me, but also from personal knowledge. I know of no better school."

I can very sincerely express my favorable opinion of St. Mary's School, not only from testimony perfectly satisfactory to me, but also from personal knowledge. I know of no better school."

J. C. Talbot. all at sea in reference to this period, agree- if he has anything to do with the Church ing only that it was intensely cold; that and her Services. Therefore, the Memobefore it, there was an almost uniform rial proposes the appendage of this Table and have watched the work done. In fidelity of attention to the Prayer Book. In my copy of the to the girls, committed to its care, in observance of the laws of health, in quiet, persistent thoroughness of studies and vegetation all over the globe, but "no English Prayer Book, after "The Ratifications, and in the refined home tone out of which grow zones of climate" (Dana); and that after cation" (of the 39 articles) there is a page the peace and power of true Christian womanliness, it is not, I believe, surpassed by any other school."

Daniel S, Tuttle.

If I am right in this conclusion, then until after fruit trees had been pronounced of unequal length, and there were no sea- is a convenient method of publishing a sons; for these both are dependent upon portion of one of the most important the obliquity of the earth's axis. Nor from which are dated the Jewish festivals.

There would have been no alternation of summer and winter and hence no suggestion of a year, except to astronomers.

Table is part and parcel of the Canon law daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner and charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this with list appended in the English Book.

"I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner and charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this with listerty to use as you may see fit, with best wishes for your great success in your most worthy work." Under the new arrangement, however, there were unequal days and nights, and changing seasons, and equinoxes for measrement of time. All of which accords with what the Divine Command calls for, and makes clear its meaning, and that this months and weeks, -measures of time of far greater importance to the Hebrews, than seasons or years. Months and weeks are unaffected by any change in the inclination of the axis. Was it by chance that measures of time which are influenced by and dependent upon such a movement, are enumerated, and all others passed over by Moses?

After the fiat, we read these words, "And it was so," The command had gone forth, and its fulfillment is thus re-

We are next informed that God made the two great lights—the greater light to rule the day and the lesser light to rule the night; he made the stars also. But we are not told, as is generally assumed, that God made these bodies next in order or time. The difference is very great; for "as it will almost certainly be the last from the first is true beyond dispute, and the the pen of George Eliot.'

darkness these 4000 years. It is, I think, second, it is equally clear, would be false. possible to discover what was actually The Great First Cause did make the solar done; not, however, from the Bible, but system, and, if he knew the results of his from the Book of Nature, for the one sup- own acts, must have purposed just that

books is in many respects strikingly alike. These verses, 16-18, are merely a pa-Each states facts regardless of apparent renthetical statement placed here in the contradictions. In each there is a com- account to include beyond all cavil the complete absence of attempts to solve heavenly bodies in God's creatorship. difficulties, or to remove misapprehensions. In verses 14 and 15 the writer exhibits If we can do this for ourselves, it is well; them as under God's control; but here, if we fail in our efforts, these books in order to guard against the tendency to

it all clear. We, therefore, turn to the That Moses could not mean to say that volume of Nature, and there search to see these bodies were created at this late date, whether at the epoch which we have de- is evident; because he had already retermined upon, (the end of the Tertiary), corded their obedience to the Divine anything did occur which will cast light Command, in the words "And it was so." The popular interpretation makes Moses Geologists have made many interesting stultify himself. It makes him say (1) discoveries in regard to the past history of God commanded the sun and moon to do our globe. They tell us that from the certain things (2) and they did them dawn of life to the end of the Tertiary, (3) and, then, God made the sun and

From the study, therefore, of the two da, although the former lies in lati- Records, I conclude that the work of the tude 79°-30'. Magnolias and cypresses fourth period was an increase of the incliand 100 other species of temperate and nation of the earth's axis. This, so far sub-tropical trees have been found, which as I can see, is in harmony with the facts grew, according to Dana and Lyell, in that of geology, and with the statements of now frozen island "with amazing luxur- Moses. The earth's climate thus was iance." There are many reasons for be- fitted for its present uses. The mission lieving that the climate of Spitzbergen of the pre-glacial climate was to fit the was then warm all through the year, and earth for men by purifying the atmosexceedingly equable. The same is true phere of carbonic acid, and by enriching of Disco Island, and the shores of Smith's the soil and storing beneath it lime and Sound, and even of that remote spot, coal for the coming man; and so far, all 81° 30' N. where Capt. Nores wintered, was ended, and received the verdict

exert any sensible influence. Yet, if As this first introduced seasons with the earth's axis was then inclined 231/20, "zones of climate," and the present there must have been in these regions a variety of production in high and low trained by competent teachers. Careful attention is given to total cessation of solar heat, for more than latitudes, besides largely tending to the moral and intellectual culture. They are required to take four consecutive months each winter—a education and progress of man by sug-

To the Editor of the LIVING CHURCH.

In your issue of June 12th appeared a communication on the above subject, in the form of observations upon the memorial agreed to at the late session of the Springfield Convention. Your correspondent, D. B. S., has, I think, misunders being the obliquity to 23½°.

I do not offer this as "accepted" scince, but as what seems to me the truth; sarily calls for an amendment to the conthe form of observations upon the memoence, but as what seems to me the truth; sarily calls for an amendment to the constitution.

The memorial asks for the authoritative directly under it, "A Table of Kindred and Affinity, etc.," called briefly, the Table of Prohibited Degrees. This Table purports to be taken from the Canon Law. 'good," there were no days and nights and is appended to the English Book. It

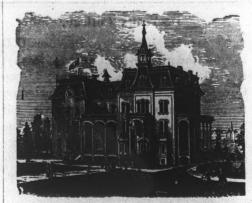
Canons of the Digest, so that all may see The Memorial really assumes that the could there have been the vernal equinox, Table is part and parcel of the Canon law

is appended in the English Book. It matters little if at every meeting of the General Convention, the House of Bishops, or both Houses jointly, should frame a resolution to the effect that the Church is, and has always been, bound by that Table;—it is of not much more utility to embody the Table in the resolution of the solution and the solution is the complete that the complete that the complete that the solution is the solution of the solu ity to embody the Table in the text of Canon 13, Title II., if these resolutions and the Canon with the Table in full, be not so published as to leave no excuse for ignorance about them. Everybody is aware that joint resolutions even, are often as weighty as the paper they cover, in regard to the state of the state is so, receives confirmation from the curi- Canon 13, Title II., if these resolutions ous and hitherto unexplained omission of and the Canon with the Table in full, be gard to their effect upon practice; and the laity are not, as a rule, conversant with the Canons of the Church, whether general or diocesan. However, if the course proposed in the Memorial is liable to be the course proposed in the Memorial is liable to be full for what St. Mary's has done for her." proposed in the Memorial is liable to be objected to on technical grounds, the undersigned, for one, earnestly hopes that some really practicable plan for the gensome really practicable plan for the general, or "popular" publication of the Church's law of marriage may be adopted and executed at the next session of the Chercal Convention.

F. W. T. H. M. Wittamson, Quincy, Ill.: "I regard St. Mary's School as one of the education of young ladies. I think it hard to estimate the great advantages it affords young girls for becoming useful and refined Christian women. Having been a patron of the School for six years, I feel in commending it to all who have daughters to educate." F. W. T. General Convention.

Danville, Ill., June 25, 1879.

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From Hon. Judge C. L. Higbee, Pittsfield, Ill.

From Hon. S. Corning Judd, Chicago.

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Chicago, July 10, 1879.

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Nashotah.

Graduation-Meeting of the Board-Hopeful Prospects

Bishop Gillespie furnishes the following account of the closing exercises at Nashothe meeting of the Board of Trustees. Three Deacons, two from the Diocese of by the Bishop of Fond du Lac. The sermon was preached by the Bishop of Misto the Degree of B. D., also several gradu-Indiana, Missouri, Wisconsin, Fond du exercises commenced with the graduation of the class.

At the meeting of the Board, were present the Bishops above named, Rev. Dr. Cole, the President of the House, Rev. Dr. Adams, and the Rev. Dr. Shelton, of Buffalo, the long tried friend of Nashotah, the wearisome journey at the advanced age of eighty-one.

The Board-were in session nearly six hours, and the Executive Committee had held eight meetings since their appointment in November. A very full investigation has now been made of the pecuniary condition. As the result, while there is a large indebtedness, this is exceeded by the tions.' funds permanent, and heretofore held as such, though not required, and besides this exhibit in detail.

elects a lay Treasurer; appoints a commit- opinion. tee to examine all securities; enlarge the Board by the addition of clergymen and laymen; provides for nomination by the Alumni Association of three of their number as members of the Board; appoints a committee of the Alumni for examinations; a Board of visitors composed of Bishops.

Besides the above measures, looking to the corporation of the Alumni, a commitinterest and action as an association, and individually, by addressing an Alumnus in each Diocese, asking him to communicate with the graduates in the Diocese.

Other measures, exercise the right of the Bishops by the Constitution, "to direct the religious instruction and public worship of the institution."

While this vigorous taking hold of the affairs of Nashotah, has come none too soon, there is no reason for the apprehensions expressed in some quarters. The Board continuing its vigorous oversight Professors showing that spirit which their voluntary reduction of salary implies; students making themselves part in the effort to honor their future Alma Mater; the Alumni acting in grateful and pleasant remembrance of their life here, and the Church coming back to her old heart and hand for Nashotah; we shall yet see a bright day; and "be beautiful in situation," she shall have the blessing, "peace within her walls and plenteousness within her palaces." Let us not forget this school of the Prophets in our prayers.

THE Standing Committee having Dr. Harris' testimonials before them, have not signed them, being unsatisfied that there is a vacancy in the Diocese of Michigan. It is reported that the Standing Committee of Pennsylvania has difficulties on the same score. The last news is that Virginia takes the same stand. There can be no doubt that the House of Bishops accepted Dr. McCoskry's resignation of his jurisdiction conformably to Title 1, Canon 15, Section 16, sub-section 3.

the Roman Catholic Church has entered Nashotah House. At his request Bishop cessities, interests and strength of local was transformed into a tumultuous mob. the American Catholic Church. He is Brown advanced Rev. John McKim to the organizations, whether missionary or paro- The ministers were assailed with outcries Paul's Church, Cincinnati, on the first now at Bexley Hall, Gambier.

De Veaux College.

We have the catalogue of De Veaux College for the twenty-sixth year (1878-79); Rev. G. H. Patterson, President; Bishop Coxe, visitor. The college is situated on doctrines of Baptism, the Holy Eucharist, the picturesque shore of Niagara river, and has a domain of 360 acres of land. The buildings are ample and thoroughly furnished for their uses. The religious teaching of the school is decidedly churchly, and the organization is military. Of the he presented to serious and candid men desirability of the latter feature the Church his last and maturest thoughts, agreeable, Eclectic expresses doubt. It says:

"It is by no means certain, as far as our observation goes, that this feature adds to tah, on St. Peter's day, June 29, and of the value of an institution of learning. It would appear that the title of 'cadet,' and the 'full dress' and 'undress' uniform, with the 'chevrons, side-arms and other ac-Massachusetts, were ordered by the Bishop coutrements similar to those in use at the of Wisconsin. A Deacon from the Diocese U. S. Military Academy,' would tend to of Illinois was advanced to the Priesthood distract youthful minds from scholarly or scientific studies; and that the time required for drill and the due care of the students' weapons, must interfere with the souri. At the same time the Senior Class hours of study. If the military element be received their Diplomas, admitting them desirable in a school of learning, why was Gen. Lee, a veteran soldier, careful to exates of a former class. The Bishops of clude it rigidly from the College over which he presided in his last years? or why did 1 ot Dr. DeKoven, the greatest educa-Lac, and Western Michigan, with several tor, perhaps, that the Church in America clergymen from abroad, were present. The has produced, introduce it at Racine? De Veaux is entitled to a trial of the experiment, of course; and to the benefit of any doubt. But we venture to predict that eventually it must become either a Military Institute, or a Classical College without the military admixture. Apart, however, from this question, the organization and discipline of DeVeaux College appear to be very thorough, and a strong moral and rewho showed his lively interest in making ligious tone seems to pervade it. Mr. per, but that the elements are to be adored, DeVeaux's munificence enables it to maintain and educate, free of charge, about twenty boys, who must be 'fatherless, without the means of support or education, in unexceptional character and habits.'

We cannot agree with the Eclectic in its estimate of the military system in boys' ment of discipline and training; and we Important action taken by the Board, have had some experience to justify this

> MR. Moody's most remarkable convert worse than "vain philosophy." at Baltimore last winter was Prof. Reider, a Jewish rabbi, who has now entered the soon give a series of lectures before the of \$300,000 for the employés of the Lehigh for certainly no one can call the Zulus Methodist Episcopal ministry. He will Baltimore clergyman explaining how and Valley Railroad who may be disabled by mean fighters. It has been said publicly why he became a Christian.

> wrote a tract about him which had a wide hope is that the masses may be leavened cannot say it makes us feel very bad. circulation here and in England. We ex- with the Spirit of Christian Charity that is posed the fraud in the Province, and since not easily provoked and thinketh no evil. ly was badly defended by his companthen the "Ebrew Jew" has not been so Duty is not all on the side of capital. The ions, and it is a comfort to find that the prominent. C. E. Ryder is a scoundrel, faithful poor seldom want for the necessi- lieutenant who was with him is to be courtand if we ever see him in Chicago, we will ties of life, while the rich seldom enjoy martialed. His body is being conveyed have him arrested for fraud and forgery. them. He is an unprincipled hypocrite, a sneak and a rascal. We do not wish to wrong "Prof. Reider," and shall publicly do him justice if we are corrected. If any one will send us his photograph or signature an index of the man's character was are not as Frenchmen are, playing at Reparty that forged our signature once. Let

sion of Vice makes its annual report, showing a vigorous prosecution of their commendable work. It is greatly to be desired should cooperate with the Society by giving such information as may be had, about immoral in their influence. Address Anthony Comstock, Secretary, 150 Nassau manner to its sale. St., N. Y. Principals of schools are advised, by his circular, not to publish the through the mails.

Priesthood on St. Peter's Day.

John Wesley as a Churchman.

In the June number of the Church Eclectic a correspondent quotes from John and the Christian priesthood. "He says:

Wesley, in the year 1771, when he was completing the reissue until 1774. And in his preface he says that in that edition, he hoped) to Scripture, reason, and Christian antiquity.

1st, then, as regards Baptism, John Wesley put forth in this edition of 1771 "The plain meaning of the expression

except a man be born of water' is neither more nor less than this 'except ye be baptized." To attempt to explain this meaning away he pronounced "vain phil-Again, "Baptism is the ordi osophy." nary instrument of our justification.

means of entering into the Church or into Let the Rubrics alone. The English Heaven." Once more, "By water, as a means, the water of Baptism, we are regenerated, or born again." Vol. xix., p.

2nd. As regards the Holy Eucharist. In the two treatises on the Sacrament. adopted by him, and in the hymns put forth by him and his brother, throughout the last forty-five years of his life, he repeatedly speaks of it as "a sacrifice"—an 'present' there, "specially present," "a discussion may have done good. Real Presence," and that the flesh of Christ is "on the sacred table laid," whilst in the above mentioned edition of his works he affirms "We freely own that of his cardinalate. When we read it we Christ is to be adored in the Lord's Supwe deny." (Vol. xix. 87.)

3rd. As regards the Christian Priesthood, and the Objective Presence in the Eucharist, Wesley reaffirmed in this same good health, of sound constitution, and of edition his statement, "We believe that out maudlin and stupid, and all demoralthere is and always has been in every ized. This speech does not look like it. There are numerous medals, prizes and Christian Church an outward Priesthood testimonials to stimulate the students to ordained by Jesus Christ, and an outward exertion and honorable rivalry, and also a sacrifice offered therein by men authorized xxviii. 348.)

These then represent to us John Wesley's doctrine on the three great questions there is the large landed estate. An ad- boarding schools. When it is properly above mentioned—held by him, as he tions in metaphysics and moral philosophy, dress to be issued immediately will make managed, we believe it is a valuable instru- himself tells us, for the last 50 years of his hinting that those who distinguished themlife, and deliberately put forth at the age selves would not find it a bad thing in the of three score and ten, as his "last and maturest thoughts.'

To attempt to deny or explain away these statements, so made, is something amining chaplains.

we can tell at a glance whether he is the evinced in a correspondence recently publicanism, has forbidden any army officarried on between his agents there and cers, except those who were directly at-Woodlawn House to remain vacant instead of renting it for the sale of spirituous liquors. I would rather let it remain vapublications or advertisements that are murder, poverty and crime in the country, and no earthly consideration would induce me to contribute in the remotest

chial. - Bishop Brown.

News From England.

A nice little dilemma has just developed itself in England, arising out of the clumsy of a few of the more prudent there would Wesley's works to show his position on the patchwork of the Establishment. Years have been a fight." ago, Royal letters empowered convocations to raise all the Rubrics. A big job this was, but convocations manfully undertook sixty-eight years of age, collected and re- it, and have just finished it. Of course it published his works in 32 volumes, not is of no effect until it has gone through Parliament and had the concurrence of papers about themselves. both Houses and the Crown. The Rev. Dr. Geo. Prevost writes a letter to Mr. Beresford-Hope, asking him whether he has any idea that Parliament would pass a Rubrics Bill presented by conservatives. Mr. Hope, who certainly has been in Parliament long enough to know, replies that it is so utterly impossible to foresee in what shape such a bill would come out of the Parliamentary hat on entering Venice—then under Ausfurnace, that no prudent Churchman ought trian rule-because that peculiar headto think of such a thing; and his advice In the ordinary way there is no other is, "Drop it." We give the same advice. Church has never yet shown in any very striking way that any change was needed. There are some bad Rubrics, but the killing them in Parliament may prove very much like the killing of flies; a dozen live ones may come to every funeral. It does look a little like "parturiunt montes to have had convocations all these years on this busi-"everlasting sacrifice," says that Christ is ness, and then have to "drop it." But the by the Governor General with the Porte."

What a charming speech Cardinal Newman made when he was officially notified can. thought of a letter a certain American prelate, who visits Rome from afar, and believes no good can come out of Nazareth, wrote, soon after Newman's desertion of his Mother Church, in which he made him Making Newman a Cardinal really seems part of a thoroughly considered policy to rigid and exact system of marking recita- to act as ambassadors of Christ and stew- have able men in power, and not a mere new Pope sent for a number of divinity students, and put them at some disputaway of getting a good parish. Not a bad idea. We commend it to Bishops and ex-

England never engaged in two much meaner wars than the Afghan and the Zu-Asa Packard's will provides the income lu. That is the policy that dictated them, accident, disease, or age. Corporations in Parliament, that British troops never We call attention to it, with the caution times have. Great capitalists must con- to learn that the Afghan unpleasantness is to literature. tee of their body is requested to enlist their that our Methodist brethren had better in- sider the wants of the poor and unfortunate at last over, and the British are hereafter He may be all right; but we suspect that their chariots. But to make this solution Zulus are fighting on. Rumors of peace he is the same C. E. Ryder that has figured possible, great capitalists must be religious have been flying about, but those who as a distinguished convert in several de- men, and be brought to recognize that know, declare Cetewayo has made no overnominations. Mr. Hammond first brought wealth is a stewardship from the Lord, tures that amount to anything, Thus far, him to light as a converted actor, and While we are waiting for this, the only certainly, he has had the best of it, and we

> The poor Prince Imperial undoubtedwith stately ceremony to his broken-hearted mother; all the Royalists will do it THE Chicago Fournal says Gen. Dix's honor, but alas, that will not give her back estate includes some sixty-five acres in the her son. The French Government, with vicinity of the South Park of Chicago, and a littleness which seems absurd to us, who himself, in connection with the lease of a tached to the Imperial household, from building in that locality. One letter from attending the funeral. It speaks well for THE New York Society for the Suppres- the General explains all, and is as follows: General Pleury, the Prince's old tutor, that I am very glad you have allowed the he has asked to be put on the retired list, so that he may attend.

The French ship of state does not sail in that every citizen who has opportunity cant to the end of time than to have it very smooth waters; We might criticize its rented for such a purpose. I consider sailing at length, but it will do well to rerum the cause of nine-tenths of all the member General Trochu's words to those who found so much fault with the way he behaved during the siege of Paris: "It is very true that you were not there." We are not there, certainly, but considering Last year a committee was appointed to What is it that hinders and represses that we are uncultivated Americans, who, address of pupils in their catalogues, and the proper development of our Church as the last London News asserts, always to keep a strict watch of matter coming system? I answer briefly, it is congrega- call a "menu" a "meat bill," we certainly tionalism. I do not mean the ecclesiasti- can laugh a little in our sleeves at the gocal polity or scheme of doctrine known by ings on in the French Assembly, where BISHOP M. LAREN, while at Racine, was the denominational title of congregation- that impossible Zulu, Paul Cassagnac, called eastward by private business and so alism, but the centering and bounding of "shot off his mouth," as they say Out was prevented from being present at the the spiritual obligations and duties of in- West. The dignified Revue des Deux them. THE Rev. E. M. W. Hills, a priest of graduating exercises of Kemper Hall, and dividual churchmen by the apparent ne- Mondes says about it: "In an instant the hall and menace; the grossest personalities were Sunday after Easter,

freely exchanged, and members all but came to blows. Indeed, but for the efforts

And all this fuss was about something Cassagnac had said in his paper about the Government. Imagine our Senate and House flying into such tantrums about something they might see in the opposition

It seems, although we hear a great deal to the contrary, that it does make a tremendous difference what you wear, and indeed history shows that articles of costume have often been the symbols of burning questions. We remember when in Italy, some twenty-five years ago, we were obliged to hide away away a beloved soft covering was considered by the authorities as indicating the most frightfully revolutionary sentiments on the part of the wearer. And here comes the Turkish government, and gravely sends word to all the European Powers, that the head-gear which the new Pasha of Roumalia sees fit to put on, namely, a hat such as the citizens wear, instead of the red cap with a tassel, affected by Turkish officials, was a "violation of the engagements previously entered into 'Can angers such as these affect celestial minds?" says Virgil, and Turkey says they

The Powers want to give Greece some more territory, but they do not want to give them Janina, and people seem to be astonished that the Greeks will not agree to that, and stop talking about Janina; but when you look into that question, you will not blame the Greeks for urging that Greece without Janina is just like Hamlet with Hamlet left out; or rather, like England without Oxford and Cambridge. The place itself is nothing very great, but it is ards of the mysteries of God." (Id. vol. crowd of fawning Papalists. It is said the nearly next to Athens, the educational centre of that little Grecian Kingdom which seems to be all on fire with the desire for education. A gymnasium with 700 pupils, five schools of mutual instruction with 2,000 pupils, three girl schools with over 400 pupils, a normal school, and any number of infant schools, is not a bad showing for a city of 19,000 people. George Macmillan's appeals to the English people not to be a party to the exclusion of a place like this from the country to which it naturally belongs, and the forcing it to remain subject to a Power which, from the burning of the library at Alexandria to the The above is from an Eastern paper. have no souls, but the heads of them some | contended with braver foes. We are glad | present day, has been emphatically hostile

The old historic family of Orange is getquire into the antecedents of Prof. Reider. who fall by the way, while they ride on in to have a finger in the Afghan pie. The ting small by degrees and beautifully less. The heir, a rollicking fellow of forty, has just died of diphtheria; and his brother is a poor invalid, and the old roué of a King is not likely to have any more heirs, and Germany stands ready to gobble up the little Kingdom.

> A Візнор writes: "I shall gladly welcome the LIVING CHURCH to my diocese, so long as it is independent, and not the organ of a party. The curse of our age is individualism, which overloads the simplicity of the Gospel in the Church with human opinions. If we could only be content to preach Christ and work the Church, the Church would be a haven to all the tempest-tost and weary. Life is too short for strife; strife is a great price to pay for the best results, but unnecessary strife is an unpardonable sin."

ANOTHER Bishop writes after this fashion: "I rejoice that we are to have a thoroughly live paper to uphold the Church's interests in the West. We need very much a clear, strong, true enunciation of Church principles, in this land, where they are so little known. The LIVING CHURCH seems qualified to supply the need."

And now the Congregationalists of Maine have just had a general conference. prepare a confession of Faith. At the late conference it reported: As an assurance of the value of the proposed creed, the convention recite that the report is "a careful compilation from a large number of confessions," and this is the way MEN first make churches and then creeds to fit

THREE Romanists were received in St.

A New Altar and Reredos.

The new Altar and Reredos in the Cathedral Church St. Peter and Paul, was solemnly consecrated by Bishop McLaren, on Sunday, July 6.

Morning Prayer having been said at 8. A. M., the Consecration Service began at 10.30 A. M., with a Processional Hymn, lowed the Litany and an Anthem by Ousely, "From the Rising of the Sun," the following words:

• RT. REV. FATHER IN GOD:-I had the honor to receive from you a formal communication on the 11th of December of last year, in which it was said that the proposed new Altar and Reredos for the Cathedral Church might be erected upon the basis of Holy Memorials.

nication, the work has duly proceeded, and in the Christian Church, a priest, an altar, institution, in remembrance of His death now stands ready for acceptance and consecration at your hands.

form to its high and holy use.

New York.

foundation," was then joyfully sung by than to the wishes or prejudices or prefer- Re-decoration and other needed improve-"O Lord our Governor," by Gadsby.

extracts therefrom:

the apostolic headship, exercising due and proper control in those things which persupport and colaboring, we, who are order- divine Liturgy. ed men could do but an imperfect work.

in such wise as, first, to participate in its we now offer unto Thee the memorial Thy also enjoy perfect freedom in the discharge eye! The Church takes the memorial ofby tyranny. They are loved and served standing memorial of His death. Not by question of duties than upon the question brought to bear upon God, but is the reof rights, and this because we all find that newed pleading and intercession of the old

volved upon us in our several stations. intercessory work which He is perpetually It is not, by any means, the least of the doing in heaven. Ah, dear fellow sinners,

uses of this Church, which we call a Ca- how wonderful is our sacramental oppor-"Holy, Holy," No. 138; then fol- great a work you are doing, and how noble attractive to the sin-sick soul than all the etc. At this point Canon Knowles made tend, as it ought, to the whole diocesan ceive it with every evidence of our adoring a formal presentation of the Altar to the family, in fact, as now in theory, if not in love and praise. Bishop, and a request for consecration in our day, yet in the days of them that come after us.

significance on an occasion like this. Acting in accordance with that commu- believe it to be an Altar. That we have, to Thy Son our Savior Jesus Christ's holy his death Senior Priest of the three Diodecrees of Trent. It would seem like an ceses in this State, Illinois, Quincy, and Springfield.

The Altar steps are memorials to little children of the Sunday School, to some of our choristers, and to an honored member of our choristers, and to an honored member of our congregation.

The wings of the Reredos are also memorials placed to commemorate an old age, ripe in wisdom and experience; and a bright youth, cut off in an instant in all its manly beauty.

The central and highest portion of the sunday school is suggested the idea, did not palpable facts, as unpleasant as palpable, demonstrate the necessity of distinguishing between the revival of Catholicity and the revival of Catholicity and the our choristers, and to an honored member of the witchery of the truth. The good strong word which age, ripe in wisdom and experience; and a bright youth, cut off in an instant in all its manly beauty.

The central and highest portion of the sunday school is supposed to commemorate and highest portion of the sunday school is a suppleasant as palpable, demonstrate the necessity of distinguishing between the revival of Catholicity and the our spiritual food and sustenance in that holy sacrament." Nor is this spiritual food of His body and blood for our souls alone. In the prayer of "humble access" we pray:

"Grant us, gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His blood, that our sinful bodies all and the teaching, in this Cathedral, will not suit any mind that has come under the witchery of that exaggerated ceremonialism which experiments how near to the edge of the witchery of the cathedral processary. A capital book to Sunday School libraries and home revival of medicate and one which we can comment to all food and sustenance in that holy sacrament." Nor is this should and sustenance in that holy sacrament."

A few tank the published. The Churchman.

The sungaleal check and one which we can comment to the our spiritual Unity of the Church of Reredos helps to preserve among us the a precipice it can drive without going over, Him and He in us." And thus, in this blessed memory of the ever beloved War- or that has advanced so far toward error as marvelous instrument of His grace, our den of Racine college, James DeKoven, to presume that Catholic doctrine can be heavenly Father not only provides for the Feeling that it has been a high privilege which the Reformed Church repudiates. I Incarnate One unto the immortality of our to have been permitted to supervise and do not think the ritual and the teaching of souls, but plants within us the germinal bring to completion such a holy work, and this Cathedral will attain to that neutral principle of our resurrection to all the final to guide thereto the loving offerings of our tint which gives no offense to any eye. The glories of the spiritual body in the king-people, as Priest in charge of the Cathe-positive doctrines of the Prayer-Book will dom of His triumphant grace. Blessed dral, I now formally present the finished be heard here in the future as in the past. be God for this spiritual feast upon the Altar and Reredos to the Bishop, asking The Church will be loyally proclaimed in sacrifice, by which, in no carnal or physifor myself and those who have helped to all her distinctive features. We have a cal sense, but in all the tremend us signifierect it, its gracious acceptance at his definite faith and a differentiating faith cance of a participation in the divine realhands, and its solemn consecration in due written out upon the creeds and offices and ity of a God incarnate, we receive the life The Bishop thereupon proceeded to the character that only by quibbling, or self- and power. Altar, while the Choir sung the Introit, of vision can any fail to observe it; and Service, in addition to Canon Knowles, Psalm xi-iii., and at its close repeated the this is the historic faith which we here office of consecration, being the same as preach and practice, without the slightest the Rev. Edward A. Larrabee, and the that used by Bishop Potter at the dedica- temptation to compromise its purity by ad- Rev. Henry G. Perry. Quite a large tion of the Altar and Reredos of Trinity, mixtures from any quarter. And as to the number received the Holy Sacrament, and The hymn "Christ is made the sure rubrical and canonical law of the Church Choir and people, and the Communion ences of individuals. Forms for extraord- ments of the Cathedral, made more appar-Service followed, as usual, the music being inary services may, under authority of the ent by the beauty of the New Altar and canon law, be set forth by the Bishop, but Armes in A, and the Offertory Anthem the ordinary ritual is governed not by the dictates of individual taste or whim or pre-The Bishop's sermon was listened to judice, nor by a mania for spectacular diswith deep interest. We give the following play, nor by the suggestions of a cultus Cathedral; it adds to its height and dig-The work in this Cathedral, it seems to ble Altar let only the knee of loyalty to me, represents, in he way of miniature, Christ and the Church bow; to its heaventhe proper development of the theory of ly privileges let only those approach who diocesan Episcopacy which the Church are willing to receive them under the sobprofesses, and will, in God's own time, er solemnities and restrained reverences of practice more faithfully. Here we have our Anglican ritual.

tain to that office, while under him, in turn your eyes from this beautiful shrine to and all the Associations were well repreloving obedience, but not without suffi- the precious spiritual truths which lend to cient individual freedom, labor the priest it its real glory and transfiguring light. ifying exhibit of work done, and gave earand deacon. But the graduated scale of These truths address themselves to God responsibility and effort is not completed and to man. Like the moon, this blessed until we include the faithful laity-devoted sacrament has two faces-one shedding its men, faithful women, dear children and gentle light upon us and the other gazing at this first Sunday evening service since its youth-who minister while they are min- perpetually upon God. The Church has istered unto, and without whose prayers, written these truths upon the pages of our

In "the oblation" which follows the Here in this Cathedral you shall discov- consecration of the sacred species, the er no antagonisms. The Bishop has no priest must say: "Wherefore, O Lord and complaint to make of envious usurpations, heavenly Father, according to the institu-or seditious encreachment on his rightful tion of Thy dearly beloved Son, our Savior authority. The other orders of clergy feel Jesus Christ, we, thy humble servants, do the presence of the will which alone has celebrate and make here before thy divine the function of command; but they feel it majesty, with these Thy holy gifts, which counsels, and, second, to obey with no de- Son hath commanded us to make." There manded servility of submission; but they it is-its Godward face, its heaven-gazing of those distinctly priestly or diaconal fering, and lifts it up in solemn oblation functions which inhere in their office. The to God. The body that was broken and laity here neither dictate to those above the blood that was shed is offered up, not them, nor are they overborne and crushed by way of a new death, but by way of a by those who are set over them in the way of a new sacrifice, but by way of a Lord, and them they love and honor very sacramental commemoration and representhighly for their work's sake. It is really a ation of that sacrifice to God on behalf of refreshment to perceive how on every hand sinful souls; not as though that which is there is more emphasis placed upon the offered is a new merit or plea or force we attain and enjoy the fullest measure of merit of the Cross, or rather of Him who our rights, when we faithfully perform the once died thereon, and now liveth to do Per Agate Line each insertion, duties which our Heavenly Father has de- in His Church on earth the same sublime Reading Notice, per Line (count),

thedral (and which, when our Divine Lord tunity thus, whenever the holy mysteries pleases to bring it to pass, will be a Cathe- are celebrated, to offer up to God and hide dral in very truth), to illustrate the harmo- our sinful selves behind the all-aton ng sacnious operation of that system of Church rifice of the Cross, and find refuge in the government which we profess and hold, Lamb of God that taketh away the sin of and which is as far removed from the des- the world, and being assured of the innupotism of a democracy as it is from the merable benefits procured unto us by the irresponsible self-will of an autocracy; and same memorial offering! This is what I beg you, dear friends, to consider how makes the altar more beautiful and more an example you are presenting, to the end fascinations of the world; and this, too, is that what exists here in miniature may, a blessing so transcendent that our gratiwithout compulsion or jar, or strain, ex- tude bids us adorn the spot where we re-

That face or aspect of the sacrament of the altar which turns toward man is expressed in the words of invocation which Now I claim your attention for a few follow those of oblation, when the priest moments to some words which, as coming says: "And we most humbly beseech thee, from your Bishop, may be supposed to have O merciful Father, to hear us; and of Thy almighty goodness, vouchsafe to bless and We have reared here, from mother earth sanctify with Thy word and holy Spirit upward, this beautiful work of the sculp- these Thy gifts and creatures of bread and tor's art, and we call it an Altar because we wine; that we, receiving them according and a sacrifice, is God's eternal truth, and and passion, may be partakers of His most they who deny it deny the truth. But these blessed body and blood." How rich we Although not quite finished in certain deep and fundamental facts of the Church's are in this wonderful legacy of Jesus' dyminor details, it is yet so far perfect, and life do not imply, in their larger acceptance ing love! We have not only a sacrifice, so far paid for as to be ready now for a and more distinct utterance, anything that but a feast upon the sacrifice. That which special and formal setting apart for its holy is not implied in the revival of the essen- is prevalent with God is life-giving food to tially catholic character of the Anglican us. "Wherefore it is our duty to render The Altar proper is a memorial of the communion. That revival does not take most humble and hearty thanks to Allate venerable and honored Dr. Chase, at us back to St. Thomas Aquinas nor to the mighty God, our heavenly Father, for that his death Senior Priest of the three Dio- decrees of Trent. It would seem like an he hath given His Son our Savior Jesus

stated only in terms and under formulas continued union of the baptized with the traditions of the Prayer-Book in such clear which He contains in infinite plenitude

There were present and assisting in the Cathedral worship, it has always conform- in response to an appeal from Canon ed, as it will continue to do, more to the Knowles nearly \$400 was pledged for the teredos.

The graceful structure contributes wonderfully to the beautiful interior of the foreign into the genius of our system, but by the law of the Church. Before this nosociations will ever be an object of in-

On the evening of the same day, Canon Knowles delivered his annual address to the various societies in connection with the Cathedral. Notwithstanding the inop-Now, my beloved flock, I would bid you portune storm, the Church was fairly filled, sented. The address showed a most gratnest of further real progress year by year. The new altar looked bright and beautiful erection; a spirit of hope and happiness filled all hearts.

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Too Little.

Johnny and May and Dicky and Bell Were going down to the Daisy Dell; "I know you're going, know very well; Take me too!" said dear little Nell.

"Too much bother!" says lazy John. May, "Who wants you tagging along?" "Too little!" said Bell. "Course!" said Dick "Hurry, now, Nellie, and grow up quick."

Two sweet 'ips to quivering fell; "Too little for what?" said dear little Nell. "Too little!" cried mother, "too little to bear Our portion in life-a burden of care.

"Too little a heart for trouble to weigh, Too little for tears a moment to stay; Of wrongs and rebuffs too little to know; From mother's own side too little to go.

"Let Johnny and May and Dicky and Bell Go frolicking down to the Daisy Dell; But mother and Nell and pussy-cat-mew Will have the merriest picnic too."

The quivering broke in showers of smiles When mother went on to tell of the piles Of strawberry-cakes, and candies, too, With bread and milk for pussy-cat-mew.

The four round faces visibly fell-Looked sober enough at mother and Nell; She nestled and said, "I'd much rather stay I ain't too little for y:u,anyway."

- Youth's Companion.

The Duties of Parents.

A Series for the LIVING CHURCH VIII.

On Sparing the Rod.

his rain. It is only, after all, saying that and Revelation.

children have the same human nature that There is an important difference between upwards.

ishness that is bound up in its heart.

know, in natural disposition, without al- where love stands by with open arms to name, street and number. The proper our relations, still, we don't care for any of lowing anything for difference of training. take back the penitent, it has the sanction, thing that a person, wishing to be consid- these things, and although we are only a stoni chapels in west 10kio. One of these, the chapel of the Holy Cross—in Japan-Still, in some ways, each one verifies the I believe, of God's word and the use of all lered a parishioner, should do, is—to say bare majority, we mean to cease paying our lese, Seijuji Kwaido—was built last Septemassertion of the wise man. Some exhibithe ages. If, however, we mean by the old so! After baptism, "I suppose I may be pledges, and to have our own way;" what ber on part of a piece of ground purchased tion of folly is sure to be made very early in adage, "spare the rod and spoil the child," recorded as a member of this particular shall be said of this? To say "We will ig- for the society just before the gate of the youth, and scarcely ever is the period of that we must be forever whipping our chil- Parish;" upon moving to a new Parish— nore the Canonical collections; we shall merial Military College, and only a baby-hood passed ere the inheritance from dren for their offenses and foolishness, I and, before going to the Holy Communion not pay a cent of the Diocesan appoint- instead of the old Yotsuya preaching-house. the first Adam is a demonstrated fact! must decidedly dissent. Whipping is but -"Here is my letter from my late Parish, ments;" what of this? The Parish has both I do not expect much to be done among There are some very amiable and docile one means and the last means to be used in making me a member of this one." Or, if civil and ecclesiastical relations. It is un- the common people until I can build a children, no doubt, but how much is owing the government of the family or school; to the good management of wise parents still not to be altogether dispensed with on cannot always be seen. As a rule, a healthy the ground that it is not of general applicaand hearty child will show a great liking tion. If it is lacking in only one case for mischief, of one kind or another, and where it does apply, there is no doubt that simple; how similar to other business trans- gationalism in surplice and bands. Our this, if it be not checked, develops to authority is weakened all along the line, actions; I say "other," for, after all, the Parishes are not guerilla companies carrycertain to "bring his mother to shame;" however earnestly milder restoratives are also a religious one. As matters go, the tion under drill and discipline. just as he will be almost certain not to de administered. part from the right way if he is trained up in it. The sure way to ruin a child is to let him alone. Allow him to have his way in everything; control him in nothing, but furnish him plenty of means and opportunity to destroy himself, and he will do it; because there is foolishness bound up in his righteousness, unless it be driven far away by correction, and he learn wisdom by reproof and the rod.

By "the rod" is not meant, simply or chiefly, corporal punishment. I do not else think that Solomon meant that, though he is often quoted as authority for the perpetual flogging of children. The most that it means is correction, which is symbolized by She wanted to help me write my composithe rod, because the rod is a useful instru-tion; she always wants to help, no matter If he be an infidel, a forty-gallon Baptist, ment of correction. God's chastisements what we are doing; but when mamma of men are sometimes spoken of, in Scrip-she runs out into the yard and hides in the "Shall I come unto you with a rod?" When, it stands for family discipline, therefore, it is not necessary to suppose that it gets to sleep. means using the whip.

Just as "the sword" is a symbol of war, and stands for all those engines and weapons of war by means of which an enemy is resisted or overcome; so "the rod" stands for family government, and means all methods by which the folly and selfwill of a child are controlled or subdued. I am not prepared to admit that the rod should never be used except as a symbol. I believe that the real, literal rod, is sometime necessary, or else it would never have come to be accepted among men as a symbol of discipine; but I believe, also, that presence of a disobedient child.

prompt and literal whipping, -offenses that exhibit a disrespectful and rebellious spirit, or'a vicious temper. It will be seldom that such a disposition is manifested by a child that is under good influences-but it will surely make its appearance, sometime or other, and if not met promptly and somewhat sternly, it will be sure to bring forth of its kind an hundred fold. I know of only it be followed by forgiveness on one cle. side and repentance on the other. I know not stop to argue it here, I must reply briefly to one that is too often accepted as Solomon says that "foolishness is bound a low motive and establishes the authority in the heart of a child, but the rod of cor- of the parent by terrifying the child. As rection shall drive it far from him," and to the motive, the child that would need

we all have, and that, if left to themselves, terror and fear. Where a child is whipped

Baby Ruth.

[The following is from the Iowa Churchman, written by a little girl in Davenport, eight years old, for a school "composi-

Ruth is my little sister. She is nearly heart and he will follow that rather than two years old. She has black eyes, brown high dignity and esteem. hair, and pink cheeks. She likes to climb very much, and almost always, she is on some chair, or table; then she says "nown, nown," and then some one goes to take her down; then she climbs on something

> Ruth likes books, and she has two or three. She likes to mark, very much, and if she finds a lead pencil, will mark the wall, or the doors, and sometimes her dress. little sister?

When mamma puts Ruth to sleep at night, Ruth sings, "papa, papa," until she MARY FAY HOYT.

JUNE 13, 1879.

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Let me answer with a few definitions and

A parish is a portion of the Church duly set apart as such; and coming, from the on a just footing with all its sister parishes. Rubrical conformity is expected in all parwithout physical injury to the child; if stands the new da ghter of the family cir-

The Parish is composed of all who at- blage. some of the objections with which this tend, or support, the services of the Church even when wisely administered, appeals to of the country naturalizing him. But his may sue and be sued; has a financial ishment, could protect rights. baptism need not necessarily make him a conscience and a financial honor. Hence, member of the particular Parish whose its contracts are sacred. They ought to be there may have been a conflict between Rector administered the Sacrament. In inviolable. It has no more right to break authorities in a parish, it has arisen not "The rod and reproof give wisdom; but a such correction cannot be supposed to ap- other days, local residence determined them than an individual has, and ought to from the defects of our system, but from the child, left to himself, bringeth his mother preciate and weigh all the motives that parish relationship. But, in our days, some be allowed no more immunity. To let a large share of the article known as Human to shame " That is, there is in the child would influence a mature mind. It can be act of the party, in cities, at any rate, must Church debt run on unprovided for, is a Nature, that has fallen to the lot of each an element of folly and waywardness which taught by the rod to fear disobedience; be superadded. One may reside in a given parochial disgrace. To refuse to meet an of us. It is this that gets into every system; must be checked, controlled and trained and are we wiser than God, that we should territorial parish and attend the services of honest obligation is as immoral as it is for that can't be kept out; and makes it to a out of him; that by discipline and chastise- presume to discard such a motive as fear, some other all his life. Territorial rights a State to "repudiate" its State debt. To greater or less degree, imperfect. Even ment he learns prudence and gets the better and to think we can govern without it? are violated every Lord's Day of the world slip out of a parochial pledge is as base as the one horse shay, which, while it did run, Parish Church, is required in order to make and happy, on an offer of \$3,000, and then was imperfect, and the wheelwright only they will develop downwards rather than in passion and frightened by violence, it the party a parishioner. It is true, that coolly tell him that he does not "draw," human. is terrified, wronged, outraged. There is some carelessness prevails. Persons come as it was represented to them he would, and That the good example of parents and no rod of correction in that, to drive away to a city; select a Church; go to it, and that they can raise only \$2,000, is a breach the good influences of a happy home will foolishness; it is rather as the sting of ad-call themselves members of that Parish. of honor. To fail to meet the Rector's go far to cultivate a spirit of subordination ders to awaken anger, which is sure to be They would feel offended if not called on salary promptly when due, is blameworthy. and dutifulness in a child, I have before followed by discouragement. Such brutal by the Rector, even though they brought To say, "You do not preach, read, visit, shown; but it is seldom, very seldom, that abuse serves only to make cowards of chil- neither Letter Commendatory, nor even an to suit us, and though we have a legal conthese are sufficient to drive away the fool- dren. But where moderate punishment by ordinary letter of introduction; yea, altract with you, though we made it voluntathe rod follows as the extreme penalty of though they may never have even so much rily, though you have kept your part, the Gospel missionary at Tokio, says: Children differ very much, as we all violated law, and is administered in sorrow; as sent the Rector their card, containing though there is a usual mode of severing already personally known to the Rector, der constitutional law. It must be a law- cottage for a catechist and station one and not a Churchman; "I should like to loving and a law-abiding subject of the become your parishioner, here is a written State; a peaceful, affectionate sister of the there every Sunday morning and preach, wickedness in a few years, and then into and that family discipline has suffered a matter has a necessarily business side to it, ing on an independent warfare at their own crime. Left to himself the child is almost blow from which it will not soon recover, which must not be ignored because it has sweet will, but parts of a general organiza-Rector does register all these classes of

But to return to my definition-"all who aftend or support the services." Alas! that this is so; but so, alas, it is! The civil law says that this shall be. If a person usually attend the Church of the Hallowed Name; and aid in its support, he is-civilly -a parishioner of the Church of the Hallowed Name; and this, whether the Rector of the Hallowed Name wish it or not. a very despiser of Episcopacy, a Unitarian, a Hebrew merely attending and paying, be-Church as her parishioners; and the are dissolving. At the same time, the tober, they have passed examinations and

princely sum of "at least two dollars!"

rection of the manifest inconsistency to him. which I have referred, would be this:

people, but he does it at a guess, and with- in my last number. They are state corpoout direct authority. He should not be rations, although having a religious object The formation of parish relationship, and law and due limitation of their powers to Here, at 2 P. M., we have even-song and the discontinuance of it also, should both matters temporal. And as the civil law Vestry in the direction of parochial matsphere is clearly described by the ordination office, by canonical and rubrical definition and otherwise. Thus, each member paid, then even greater definition and one who hates the Bible, and loves music, law, as well as the highest virtue. As a students in Bishop Williams' training-school and goes because of the artistic quartette Christian Body, we are becoming better for catechists. These all, as far as possithese, by law, are forced upon the understood year by year. Old prejudices ble, assist in the work; but when, in Oc-

Church accepts them; the Act of Assembly Church cannot surrender her principles to of the good old Churchly State of Mary-court popularity. Her people must be land—the State of Bray, and Nicholson, law-loving and law-abiding, and it is so she and Claggett, and Whittingham, -whittling must counsel them to be. They must keep the financial qualification of Electors down step and march to the music of constituted to the small point of their having, during authority. Parishes have duties. Individthe year past, paid toward the support of ual parishioners have obligations. The the external worship of Almighty God, the congregation is not over the Pastor, but the Pastor over it, "in the Lord," be it My own humble suggestion for the cor- minded, but still over it, and not it over

If, now, it be thought by any, that a moment of its creation, under all the Have two classes of electors, one qualified congregation has insufficient protection for it needs to be used with discretion such as Church's rules and regulations, under all to vote at parish elections on all matters; its rights, and that there may be danger of few parents are able to command in the the canonical and civil laws which govern the other, on exclusively temporal matters "priestly tyranny," I reply, that, in this all other parishes in the Diocese to which only; the former, all baptized, confirmed, age, the problem with the clergy is not how There are some offenses of children that, it belongs. It is an integral part of the and communicating members of the Parish, to get the foot of usurpation on any one's it seems to me, ought to be met with Church. It is somewhat like a State ad- as should appear by the Rector's Parish neck, but how to keep the foot of usurpamitted to the constellation of Sister States, Register; the latter, those who, although tion off their own. I reply further, that a member of the Union. It accepts the not Church-members, yet, if by civil enact the layman has the following safeguards: laws already enacted, and shares in the ment qualified, might be regular supporters 1. That of the right to help elect always privileges of all future legislation. It is to of the Parish, as should appear by the such a Vestry as will place over the Parish help meet the burden of Diocesan expenses Books of the Vestry. Thus there could be only the Rector whose reputation is unimcalled meetings of the Parish; and meet-peachable; 2. That of a relinquishment, ings of the congregation, as the matters to on due notice, of his payments to the Parishes alike. What custom prevails, under come before them might require. To the ish; 3. That of a formal removal to some law, in one parish, may prevail in another. one, would, of course, belong the election other Parish, upon obtaining and presentnothing else that will exactly meet some Ecclesiastical precedents may be appealed of the Vestry, and that of Delegates to the ing his letter commendatory; 4. That of cases of dsscipline, but a real rod,—if only to by all the sisters of the family alike. In Diocesan Convention; and this would be respectful personal conference with a Recit is used without anger by the parent and fact, in all respects, one among equals, the regular yearly meeting; only occasional tor, if he be thought to transcend his own and extraordinary matters would go to the rights and trespass on those of others; 5. mass-meeting, the Congregational assem- That of joining in petition with any and all others who may, like himself, feel ag-Thus stands the Parish; and thus, the grieved; and finally, 6. That of a canoniproposition will be met, and though I can- in the Parish. If, for instance, a person be Parishioner. It will be seen that a parish cal presentment to his Bishop, for trial, of baptized, he becomes a member of the cannot do what it may wish altogether. It any clergyman guilty of a punishable of-Church by that act, as, when a person is is a thing of the State; and has its ecclesi- fense. If all this is not enough, then no conclusive, viz that corporal punishment, naturalized, he becomes thereby a citizen astical relations, also. It is under law; law, short of the infliction of physical pun-

Experience will prove that wherever of his weakness, which would otherwise be We are sustained in its use both by nature by thousands. It cannot be otherwise. So to plead the statute of limitations, some- ran with every spoke as strong as every that something more than merely receiving thing which no honest man does. To bring felloe, and the shafts as strong as the tires, the privileges of the Church at a given a Rector from a Parish where he was useful still dropped to pieces at last—the system

Missions.

Japan.

In a recent letter, the Rev. W. B. Wright, a Society for the Propagation of "I have carried on, during the last quar-

ter, preaching and services at the two mission chapels in West Tokio. One of these, there, as it is four miles from the foreign concession, where I now live; but I go list of my family, please register us." How family ecclesiastical. We are not Congre- and administer the Holy Communion, and quite a number of the students of the college attend the services, using the Prayer Books, etc. I have had as many as forty of these, the future officers of the army. I have a class at the chapel on Sunday morning at 9 o'clock specially for these young Of our Vestries, I have already spoken men, the service commencing at 10. I then go in the afternoon to the other chapel, which is about two and a half miles further on, and is called the Church of the thus compelled to rely upon conjecture. in view, and have their duties fixed by civil Ascension—in Japanese, Shoten Kwaido. preaching, with once a month the Holy Communion Here and there are two or be invested with more decorum. They regulates these bodies, so do canon, rubric, three elderly men who are earnest believinvolve issues which cannot be held in too and usage guide our Rectors in the dis- ers, the one who gave thirty-eight dollarscharge of their official duties. In all the for a church site, and now pays all the partly spiritual and partly temporal affairs minor expenses of the church. Here we of the Parish, the Rector shares with the are evidently getting a hold on the people, but I shall not feel comfortable until a catechist resides. At present one old man ters. In affairs exclusively religious, he is, named Miwa spends all his time in visitof right, independent of his Vestry. His ing and exhorting those who come to hear. This place is six miles from my residence. There is also preaching on Sunday evenings, and Wednesday evenings at 7, and at the chapel of the Holy Cross on Sunday of the army has his post, and his duty at it. afternoon and evening, and Thursday eve-Due regard to mutual rights will always nings. On Christmas-day I baptized, at obviate conflict. If this due regard be not the Church of the Ascension, six converts, three males and three females; some of these manifested quite an amount of feelture, as "the rod." The same word stands, deep grass. Though she does so much cause a Christian Portia, whose smiles and stronger guards would avail nothing. We ing at the rite, weeping, etc. I hope, at sometimes, for ecclesiastical discipline, as mischief, we all love her very much; favor he sues attends that. particular con- are a conservative body; all are under ord- Easter, to baptize there some nine or ten when St. Paul says to the Corinthians, wouldn't you like to have such a cunning gregation and accepts his escort, or even ers; Charity, after all, being the strongest more. I mentioned in a letter that six one who hates the Bible, and loves music, law, as well as the highest virtue. As a young men of my congregations are now obtained a license, I hope to be greatly supported by their help in the work. The Prayer Book is likely to be adopted more or less by all Christians in Japan. Already the Methodists and others have asked me for copies to use in service."

New Mexico.

The condition of New Mexico, so far as Church affairs are concerned, is different from that of any other field. It is not a new country, like the other missionary jurisdictions, but one settled centuries ago seventh, or one day in seven. by the Spanish race. For full 200 years the Roman Church had held sway there the day? Gen. ii: 3. before the American occupation; every

to the Roman faith. Thus the belief heathen."-Wordsworth. steadily grew, and now fully exists among the Mexican population, as a rule, that seven was prior to the promulgation of the customed to do, wrong, if they look upon those of their creed are the only Chris- Decalogue. This is clear from Exodus our opinions as too lax, we should guard into the two clas es: "Cristianos," (Romanists), and those not "Cristianos."

Within a few years a band of highly edu- logue. cated Jesuits has arrived from Italy, and greatly strengthened, by their organization mankind? Of God as the author and upWe should always attend to our religious and zeal, the power of the Roman Church, holder of all things. Converts are found in every important ers" and "Sisters" of various Orders.

among new comers.

plied and rapid. whose jurisdiction this Territory lies, and the things of time to those of eternity. extent and population the Church provides, proposes to man His own method of workjust one missionary! Twice she has tried ing and rest (iv Commandment) as the

Vegas is the most "live" town in the Ter- its issue in a seventh of rest after God's Prepared eccording to the directions of E. N. Horsford, late Professor in Harvard University. ritory, the centre of an immense business, pattern." and here we ought to have a flourishing Parish. Mr. Forrester does what he can; but the distances are immense and the but the distances are immense and the travelling necessarily slow and expensive. of its sacred character? Ex. xvi:22-30. culties of the situation in this regard. To unnecessary work. time to lay strong foundations, which will on the weekly festival of the Church.' influence and control the whole future. 8. For what two purposes, then, was Bishop for New Mexico and Arizona. ship. Bishop Spalding does all that he is able; an extended field, but a Bishop. Then we ty. need at least two more clergymen. That is the very least, and that will make but seventh to the first? Because of our Lord's three—one for Las Vegas and the great, resurrection. growing American county of Colfax, towe must have three clergymen there.

> (To be continued.) L. BRADFORD PRINCE.

of the Apostles, all the city is moved, and God-man had chosen. one Nestorian helper is day and night beset with Jews seeking instruction in the day? New Testament.

The Sunday School.

Church Sunday School Lessons.

Sixth Sunday after Trinity.

UNIFORM SCHEME: SCRIPTURE LESSON: PSALMS XXXIV (84): HOW TO KEEP THE LOED'S DAY.

For Older Scholars.

1. What portion of our time does God require us to consecrate to Him? The

2. When did the Almighty first set apart

"The observance of a Sabbath as a day of village contains one of her churches or religious rest dates from Creation and is from such work ourselves, and from comchapels-in Santa Fé there are no less than grounded upon it It was indeed inculcated anew upon the Hebrews from Mount better, both for ourselves and others, that Single Subscriptions, per year, The first comers of the Americans, like Sinai, on account of their degeneracy from we should err on the side of strictness than In quantities of 10 or more copies, to one address, at the rate of too many of our pioneers, were generally the law of God. There is a general tradimen of no religious convictions, and either tion, throughout the heathen world, of the feelings and opinions of the people among remained practical heathen, or, from one sanctity of the seventh day, but the origin whom we live, and often conform to their motive or another, outwardly conformed of this tradition is little known to the

tians; they simply divide the population xvi: 23-30, where we find the rest of the ourselves against bringing contempt upon holy Sabbath mentioned as a thing already the name and day of the Lord. We should known before the delivery of the Deca- remember that the noblest of all positions

village, and the education of the children acter, in that it was a record of Creation; spend the day. Such a thought and prayer is almost entirely undertaken by "Broth- and it also was prospective and preparato- would prepare us for the decision of the s'' and "Sisters' of various Orders.

Ty to 'the rest which remaineth for the many questions which we must face as to since the American occupation, some of people of God.' Heb. iv:9. It was to re-what is allowable and what is not, on the the Protestant sects have established Mis- mind man of his creation, of his depend- Lord's day. sions, but these could, of course, look for ence upon God, and the worship which but little success in such a country except was God's due from his creature man. It special reference to Christian worship? was instituted, among other reasons, that Heb. 10: 25. Meanwhile, a large American population man might rest from worldly care and is entering the Territory; and now that a business a certain portion of his time, and to Christian worship? St. Matt. xviii: 20. railroad makes transportation easy, and the be thus enabled to contemplate himself as wonderfully fine climate, as well as the a creature and son of God, look to his delight in the wor-hip of the Sanctuary? business opportunities of the Territory, are soul's needs and give God an offering of Verses 1-3. becoming known, the influx will be multi- prayer and praise. "It was to be, too, a day of rest—a rest from the world to God; yout worshipper? Verses 4-7. What is the American Church, within a rest from earth to heaven; a rest from which is responsible to God for its relig- Dwell upon the horror, the weariness of a ious condition, doing? The Territory is life without rest. Show to older scholars about 300 miles from east to west, by 400 what life would be to most people were it miles from north to south. It contains not for the day of rest-day after day the over 100,000 people. And for this vast same round of care and business. "Ged to supply them with a Bishop, but both at- model after which he is to work and to tempts have failed, so that the Rev. Mr. rest. Time presents a perfect whole, is Forrester has to work alone as our sole rounded and entire, when it is shaped into a week, modeled into the six days of cre-In Santa Fé is a good congregation, and ation and their following Day of rest. Six there he remains most of the time. La days' work and the seventh day's rest con-Massilla, in the extreme south, has a little form the life of man to the method of the chapel and a faithful lay reader. Silver Creator. God's rest consists in His seeing City is an important American town in the that all which He has made is very good; For Dyspepsia Mental and Physical exextreme southwest, greatly needing, and and man's works are in their measure very very anxious for, Church services. Las good, when a six days' faithful labor has

In the East, traversed in every direction 6. How were the Israelites required to by railroads, we cannot realize the diffi- keep the Sabbath? By abstaining from any only.

visit Silver City from Santa Fé is the work. 7. In what other ways were they reof a fortnight, and involves much cost. quired to observe it? By double sacri-Yet a great population is rapidly coming, fices. Numb. xxviii:9-10. "A precept by and the Church must be ready to receive which it is declared that the worship due them. It will not do to wait. Now is the to God on every day should be enlarged

Certain things are necessary. We need a the Sabbath ordained? For rest and wor-

"Corporal labors, especially since the but what can a man, with Colorado and fall, is weariness and vexation of spirit; Wyoming to attend to, do for this great and cessation from it is necessary for the southern country? No one can plan, and cherishing of the spiritual life in God and arrange, and organize for the future of such for the blessing of His presence in eterni-

9. Why was the day changed from the

The Apostles, acting by Divine authorgether with Mora and San Miguel; one for ity, made the first day of the week a day Santa Fé and the middle valley of the Rio of great rejoicing, as being the day of our Lord's resurrection, and seem to have held their principal religious services upon that day. On the first day of the week we read that they met together to break bread, for communion, and receiving instruction, for laying up offerings in store for church and charitable purposes, for occupation in holy thoughts and the seems of t Grande; one for the south, Messilla and Lord's resurrection, and seem to have held Silver City. We ought to have twenty de- their principal religious services upon that voted missionaries, and we ought to have day. On the first day of the week we read twenty devoted women as Sisters, to attend that they met together to break bread, for to schools and works of benevolence. But communion, and receiving instruction, for thoughts and prayer. It was on the first The Rev. Dr. Shedd writes from Ham- Holy Ghost fell upon them. At Troas, adan, Persia, a very interesting letter about (Acts xx:7) St. Paul, years afterward, a movement among the Jews of that place. abode seven days, and "upon the first day a movement among the Jews of that place.

One of the oldest colonies of Jews in the world is found at Hamadan. Their ancestors were carried captive by the Assyrian king twenty-five centuries ago. For months past the colony has been agitated by the question: "Is not Jesus the Mespress of the chief men the head."

Their angether to break bread, he preached unto them. St. Paul in 1 Cor. xv:1-1, writes, will wanke fast Line (daily).

"Upon the first day of the week, let every one of you lay by him in store as God has prospered him," etc. See, also, Rev. 1:10.

All trains run via Milwaukee, Tickets for St. Paul and Minneapolis are good, either via Madison and Prairie du Chien, or via Waterown, La Crosse and Winona.

Chief, or via Waterown, Past Louis And Chief, Or All Tong & Chief, Or All Four of the chief, men, the heads thousand houses (about five thousand houses (about five thousand houses (about five thousand houses, to keep holy the seventh day, Himself changed the day of rest and thousand houses (about five thousand houses), have, after long trial, been day, Himself changed the day of rest and the day of rest and the seventh day, Himself changed the day of rest and the seventh day, Himself changed the day of rest and the seventh day, Himself changed the day of rest and the seventh day. Himself changed the day of rest and the seventh day of the week by the seventh day. Arrive, and the seventh day of the week by the seventh day of the seventh day. of one thousand houses (about five thou- elites by Moses, to keep holy the seventh sand people), have, after long trial, been day, Himself changed the day of rest and rorship to the first day of the week by the postles whom He in the Person of the od-man had chosen.

II. How should we keep the Lord's ay?

We should worship God in His Church,

We should worship God in His Church, publicly baptized, and many others are worship to ti e first day of the week by the asking to confess Christ. As in the days Apostles whom He in the Person of the

and regard the day as consecrated to His service.

12. What may we do on Sunday besides religious duties? Works of necessity and mercy

13. How in this respect has our Lord set us an example? St. Mark, ii: 23-28. St. Luke, xiii. 10-17.

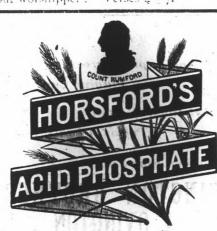
The stricter ideas of what we may do and what we ought not to do on the Lord s day have in a measure passed away. This perhaps is not to be regretted, provided a revolt from these ideas does not lead men to laxity. The Lord's day is a day of joy, the best day in the week, but it is to be observed as a holy day, nevertheless. We ought to discourage all unnecessary work; we ought to be conscientious in refraining pelling servants and others to labor. It is on the side of laxity. We must regard the ideas of what is necessary rather than have our good evil spoken of-that is if we are "The obligation to sanctify one day in among those who think what we are acis, "If meat cause my brother to offend. I

We should always attend to our religious duties first, and before God ask a blessing "The Sabbath had a retrospective char- on ourselves and the way in which we shall

14. What injunction of St. Paul has

15. What special promise is attached 16. How did the Psalmist express his

17. What blessing accompanies the de-



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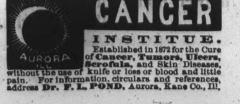
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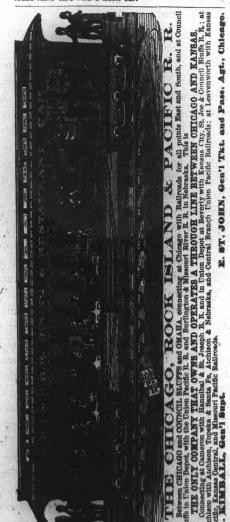
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Continued from page 1.

a part of the surface, was the face of a clock. It was suggestive indeed, and at the end of twenty minutes, every tick seemed to say, Amen. We don't know, if the idea has been patented, but there are many pulpits, where it would save much time and vexation to adopt it.

The Gospel Tent services are meeting a great want. They are crowded with people. Last Sunday night the Bishop of Springfield preached to some two thousand of them. Standing in his surplice, without a note, he spoke for some forty-five minutes, and was listened to with unabated interest. The church is thus reaching a mass of men, whom it could reach in no other way; she is ceasing to be in the popular regard, the church of the rich exclusively. She is going out from her ceiled wall into the high-ways and hedges, and compelling men to come in, drawing them to her by the cords of love. During the illness of Dr. Tyng, Rev. Mr. Bonham, the Evangelist, is assisting in his parish and mission work. The church in the country has very little idea of the amount of time, labor, and means expended by the wealthy parishes in this city in missions among the poor. We may not be willing, as we have said before, to endorse all the methods, we can not make the speech of Ashdod familiar to us, nor say Sibboleth instead of Shibboleth, but we recognize the work done, and the money expended.

St. John's Guild, last year, had 24 excursions, and on them took 19,804 children and mothers. It was their only chance for a breath of fresh air. Each excursion costs about \$250.00. The excursions be- before their meetings at Saratoga that their gin this year July 8th. How much they committee would put pieces of shoemakare needed may be gathered from one fact. er's wax on the seats to keep impulsive, We had a heated term last week, the themometer went up to 98°. In 24 hours the missed some seats, or the wax was poor. We mortality increased from 84 to 152, and have been in Presbyterian Assemblies where of the deaths 110 were those of children a little wax judiciously distributed would under five years of age. The figures are have paid for itself over and over.-Herappalling, but they are reliable. The ex- ald and Presbyter. cursions for children and mothers are popular, and all christian people look with favor upon them. We shall endeavor to attend one of them, and give the readers of The Living Church the benefit of our experie ice. The other Sunday we looked in upon a Mission Sunday School. At the says: "I do most honestly and earnestly recomupon a Mission Sunday School. At the says: close of it, a lady sent flowers to the school. mend 'Oxygen I KEATMENT to all persons taken ing under any suffering from cold, cough, etc., and Ther: was enough to make a bouquet for for all signs or symptoms causing fear of Consumption." Send for our Treatise on "Compound Oxygen." It will be mailed free. Address Drs. see the eyes brighten and the cheeks flush STARKEY & PALEN, 1112 Girard street, Philadelwith pleasure at the sight of the flowers, phia, Pa. and at the thought that they were to have

The Episcopal Church at Augusta, Me., was struck by lightning last Sunday afternoon. The spire was shattered, and the church took fire, but the fire was speedily extinguished. This church, was, we believe, one of the earliest parishes of the Bishop of Quincy.

the Bishop of Springfield, was found dead in the grounds of the General Seminary last Thursday night. He was a retired merchant, and was living with the Bishop. Before retiring he went out into the grounds in this important branch of business. No one last Thursday night. He was a retired to see that all was safe, as they had been infested with tramps. Not returning for part of it. His card will be found in our adversome time, the Bishop and his sister went tising co'umns. out to look for him, and found him dead from a pistol shot. Who fired it is a mystery, and one which we fear will not be easily solved. He died and made no sign, and none of the theories offered are satisfactory. By some it is said to have been a case of suicide, but there is not a particle of proof, and all the presumptions were against it. There was no reason that could be given in favor of it, and no trace of any pistol could be found. On several occasions Mr. Seymour had expelled tramps from the grounds, and it is thought that one of them may have turned and shot him. The firing of pistols is a frequent mode of celebrating the 4th, and it is possible that he may have fallen the victim of a chance shot. It will be remembered that last winter such a shot went through the window into Prof. Buel's study, and he had a narrow escape of his life. Mr. Seymour was a man of character and position, and much sympathy is felt for the Bishop and his sister, the wife of the deceased. He was buried from the Church of the Transfiguration, on Sunday last.

Last Sunday was the last of the season in June of our churches. The Sunday schools are dismissed until September, the congregations and the rectors take a vacation, and with the thermometer at 100°, it is vain to argue against it. In the larger churches provision is made for services, and very few of the churches are absolutely closed. The number of services is reduced, and in some instances two or three congregations unite. In the Mission Sunday schools it is difficult to find teachers for the heated term, and the children are turned adrift. In these cases it is the harder to collect them together again, on account of the migratory character of the people. We think, whatever is true of the Sunday schools of organized congregations, that at very considerable pains the Mission schools should be kept alive. A bird in the hand is worth two in the bush.

The people in the East have been appalled by some of the statistics put forth by the League for the suppression of the sale of intoxicating liquors to minors in your city. They ask, Can such things be? A thousand saloons supported by boys and girls; thirty thousand boys and girls frequenting saloons, and twelve thousand of these members of Sunday schools! It is a dreadful picture, and without any light to relieve the shade. What will the harvest be, if such is the seed time? It would seem as if there was the great field of the Christian work, the rescue of the young from the imminent destruction that threatens them.

ONE of the Baptist preachers intimated misguided brethren down. They either

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them for their own. It reminded one of Vital force in the brain is mind-force, in the nerves, La Gouleuse, whose only treasure in the appropriate nourishment, or there is nothing to susworld was a dead rose bush. There is a tain vital force. Physicians understanding this fact have prescribed 160,000 packages of Vitalized Phosphates with the best results in all forms of debility often follows close upon the seed sowing. and nervousness. F. Crosby, 666 Sixth Ave., N. Y. For sale by druggists.

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John F. Seymour, a brother-in-law of the Bishop of Springfield, was found dead the Bishop of Springfield is \$1.50, postpaid.

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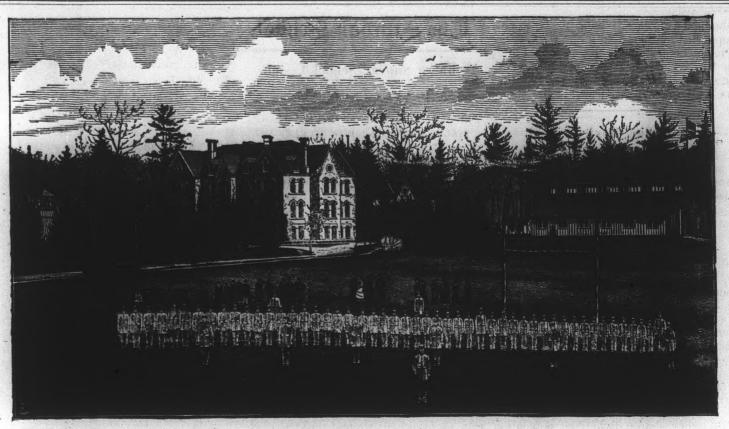
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