# Church.

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## Current Ebents.

#### Foreign No:es.

n Archbishop in Court-The Vatican Vote-Vive l France—The A.gban Pie—The Rock that ought to be "Rocked."

Written for the LIVING CHURCH,

a worldly way, that, having a sort of con- than to solve everything by the law and the "ipso facto" condemned. Certainly, Engglish Churchmen ought never to rest until burse the poor Archbishop.

A cloud no larger than a man's hand is rising in the Italian sky, and it may breed some pretty big storms for Garibaldians, etc., before long. The "faithful," i. e., good Catholics, are commencing to vote. At the beginning of the new Italian Kingdom, the word came down from the Vatican to all those who wished to save their souls, "Let the whole thing alone! Do not vote, do not accept any office! It is Gebal and Ammon and Amalek!" The Vatican people, however, though their optics are generally constructed after the manner of bats, have some members who do keep one eye open, and these saw that this voting could be made to work two along which trade passes from and to Inways, that enough papal votes would elect dia, and to protect these lines. For the papal city councillors, and that would not improvement of the present system, under be a bad thing. Pius IX., with great diffi-which taxes and transit duties are levied, culty, was at last got to consent, and though they did not make much progress for some years, yet they made a clerical political party, and soreheads of other political divisions joined it to help on their own animosities against those in power. Within the last month, that large party in Italy, which, while thoroughly loyal to the King, did not believe he ought to live in Rome, have thrown in their influence; the consequence is, that in Rome itself, which ten years ago seemed to be the most unfriendly place to the Pope in all Italy, there have just been elected out of thirteen municipal very sharp tool to play with.

of republicanism. Her government, her legislature and her people, have displayed "the courage of their convictions." The Republic, we may say, has made a conquest of France by first making a conquest of itself. It has reconstituted the external form of it political life, and, as a symbol of its reconciliation, and, therefore, selfconfidence, it has resolved that its lawmaking power shall return from Versailles to Paris, and domicile itself in the heart of said well: "After a great party, a great most polished pillar of his church.

democracy, a country of universal suffrage, has passed through a year like 1877, through a long crisis during which passion ran high, not only in the Capital but throughout the land, and not a flagstone stirred or a drop of blood shed, this great party of republican democracy may truly be said to have won the esteem of the pub-This is hard. An English clergyman lic powers and to have a right to their congets tired of his profession, or rather, not fidence, and henceforth it is impossible to to put too fine a point on it, lives in such impute to it other schemes and other wishes science, he could no longer exercise his electoral vote." This is the true ground. profession. But suddenly a fat family liv- The confidence of the people demands ing falls vacant, and quite as suddenly our confidence in the people on the part of the clergyman feels a great yearning again for legislature. Like should beget like. Jealhis dishonored calling. The Archbishop ousy and mistrust never yet awakened popof Canterbury, his diocesan, very properly ular esteem, nor tended to popular tranrefused to allow him to be inducted o the quility. Nor, in the present case, have benefice. Forthwith my gentleman com- jealousy and mistrust of the people any mences a suit against him, and such are well founded basis. "There is nowhere," the charms of English law, that the Arch- we are told by high authority, "a trace of bishop will most probably lose the suit and secret societies or conspiracies; never has have to pay some \$15,000 costs. We com- France been more calm," The assurance plain, often, of our lax discipline, but it is is no empty boast. Here is another and not as bad as that. In this diocese (Illi- conclusive evidence of the truth that the nois,) a clergyman appealing to the civil self-government of civilized nations is the court, when under ecclesiastical trial, is safest and most tranquil of all government.

We said, a week or two ago, that Engthis frightful wrong is righted. Any way, land was henceforth to have a finger in the we hope they will "chip in," and reim- Afghan pie. We now give the depth to which the finger is to be allowed to go. It will be so deep: "Complete control of the Ameer's foreign policy by the British Government; a British Resident to be permanently established at Cabul, with a suitable staff and escort; deputy British agents to be appointed on the frontiers of Afghanistan whenever deemed necessary; Khoorum, Peshin and Sibi to be assigned to the British Government, and the surplus revenue, after deducting the charge of civil administration, to go to the Ameer. The British Government retains in its own hands complete control of the Khyber and Mishni passes; and a telegraph will be laid between Khoorum and Cabul. The Ameer has promised to improve the high roads the Ameer agrees to enter into a commercial treaty within the year. A full amnesty is promised to the Sirdars and to all who have had intercourse with the British au thorities during the war. An annual subsidy of £60,000 is promised, and will probably be increased." This does not leave the poor Ameer much, but he is a good deal of a Britisher, and feels everlastingly grateful to them for letting him out of prison. So he will be content with playing King.

The very Low Church party in England councillors, nine fast friends of the clerical do not seem to dwell together like brethren party. Only think of two such fanatics as in unity. The Rock, (and we would like blighted their harvest " the Princes Borghese and Chigi, being on to see its editor well "rocked," as we say the Aldermanic Board! Why, this may out West,) lately attacked Canon Ryle, go on until a Parliament is elected which because in a sermon he only said our will vote the seat of government back to Lord's name three times, and the word Florence, and then Leo, or Gregory, or "church," ever so many times! That is whoever sits in the Vatican, will have a delicious! What would he say to the tolerably easy time of it. Look out, ye Book of Esther, in which the word "God" Romans, and find some way of clipping does not occur? The Low Church Nestor, the wings of this suffrage business! It is a Dean Close, has really been worked up into issuing a pronunciamento, in which he says, "An asperity and bitterness, the After the disgust at the scenes in the result of self-confidence and dogmatism, French Chamber, provoked by Cassagnac, protrude very unpleasantly." Even-the it is pleasant to think that France is really | Record is shocked at the talk. "We canmaking splendid progress in the noble art not wonder," it says, "that many of the Evangelical brethren object to the indiscriminate application to all Ritualists, of such opprobrious epithets as 'traitors,' 'Belial,' 'harlot,' or 'harlot's daughter.' ' We should think not; but it has always been thus, vide Perry's history of the English Church.

The man whose honor cannot be trusted in a business transaction is an infidel, though he superintends a dozen evat gelical Sunday Schools, presides at the noonthe state. M. Waddington, the Premier, day prayer meetings, and is accounted the fellow trader reached the lake and wintered granted this distinction, or a prize of any and natural. It is true in faith as in morals

From the Cool North

The Tour to Lake Superior—The Early Jesuits—Delight ful Weather.

Correspondence of THE LIVING CHURCH.

SAULT DE STE MARIE, July 16. An occasional glance at the papers from 'Below'' (as the residents here term all the rest of the States), intensifies our gratitude that we are here and not there. Overcoats are resorted to almost daily, and not unfrequently have we found furs adding to our comfort. Tourists abound, but the wonder is that they are not ten-fold as numerous, for this region is most attractive and delightful.

After the interval of a quarter of a century, we return to these old familiar seas and shores, to find no changes, except in the growth of the towns that have remained, after the sifting process which the mining interests have undergone. We return also to revive memories of the "dim olden day," whose story we once studied with such interest. Perhaps a rapid resumé of that history as it is connected with the point where this is written, may interest your readers.

Bawekigsepe, or the river of the falls, was the Objibwa name of this river, which, as you know, is the link of connection between Lakes Superior and Huron. The early Jesuit missionaries, with characteristic devotional preference, gave it the name of the Blessed Virgin. The falls were "le Sault," and on the remarkably correct map of the lakes prepared by the Jesults in 1672, the Mission then existing here was denoted the "Mission de Ste Marie du

Visiting this interesting spot, we are reminded that we stand on historic ground. Europeans reached this remote point, and here the Roman Catholic Church planted the Cross, twenty three years before the founding of New York city, two years before the union of the Colonies of New Eng- nard's destination, where he raised an altar land, forty years before the settlement of and erected a chapel, and began the "Mis-Pennsylvania, and only thirty-four years sion du Saint Esprit." On that spot (La snow of accumulated ages, or in the mire after the settlement of Jamestown. In 1640, the Jesuits on the eastern shores of church, with an ancient painting in oil. Lake Huron received invitation from the This was the first permanent Mission Chippewas of the Bawekigsepe to come north of the Georgian Bay. and teach them the new religion, and sup- Returning to Quebec for recruits, he re- and Calvins, and Cokes, and Williamses ply them with the new articles of traffic, mained there but two days and pressed turned, with their followings, one side or of which they had heard. Accordingly, in back to his work. His representation in the other side from this old beaten track, September, 1641, Fathers Jacques and duced Le Mercier, the Superior, to send which rings and is radiant with the foot-Raymbault left Penetanguishene and ar- other missionaries. Father James Mar- steps of the Saints, and left the old path rived at the Sault on the 4th of October. quette was accordingly deputed to the in the middle, not because it chose its way Here they found 2,000 Indians, who re- Sault. Reaching this point in May, 1668, between two extremes; but because they ceived them kindly. A council was held, he chose a delightful spot on what is now diverged from it, and left it to go on the but winter approaching, the Jesuits return- our side of the Rapids, and erected his cab- even tenor of its way. Even in the comed to the Huron Missions. Neither was in. Joined in the following year by parison of organizations of modern names; destined to return. The gifted Raymbault Father Dablon, they built a chapel. Here even if the Church of England had not lowing year. His faithful compeer suffer- when Allouez left La Pointe to establish a is the older way. For Tridentine, much ed martyrdom in 1646 among the Mohawks Mission at Green Bay on Lake Michigan. more Vatican, Rome is more recent than of New York, "as an enchanter who had Marquette was chosen to succeed him at the English Reformation, and the Protest-

and dispersion of the Hurons and the termination of the Missions These vast regions were thus closed upon the European, and it was not until fourteen years passed missionary ardor, they termed them.

But previously, that is, in 1654, (as we old church on Point St. Ignace. learn from Ba croft,) two young fur-traders, smitten with the love of adventure, started on a two years' trip into the great unknown regions, and returning, told of the wonders they had seen. They were the first white men to visit and explore Lake

In 1656, Father Jean de Quien, superiwere chosen to plant again at the Sault the tia. Cross which Jaques and Raymbault had reared there seventeen years before. Attacked by a band of hostile Mohawks, Gaed. Two years later De Groseilles and a the only American lady who has ever been

bringing, like the spies whom Moses sent The Liberty of the Children of God. to the Promised Land, specimens of the rich products of the country they had Extracts from a Sermon before the Students of the Gen.
Theological Seminary, by the Rt. Rev. William
Croswell Doane, D. D., Bishop of Albany.

Again the Church determined to occupy the unknown regions; and in 1660 Rene Menard, formerly of the defunct Huron Mission, reached the Sault, "trusting," he said, "in the Providence which feeds the little birds of the desert, and clothes the wild flowers of the forest." Instructed to found a Mission at some central point, he proceeded up the great lake. He was the first Christian priest who ever floated on the waters of Lake Superior. Passing the Pictured Rocks, he reached Keweenaw Bay, and established a Mission. His labors continued nearly a year, when he received tidings that portions of his once happy and ever beloved Hurons had settled on an island at Chegoimegon (now Madeline island). He determined to relinguish his work at Keweenaw and join them. His course was through Portage Lake. He reached the head of the lake, and his vovageurs carried his canoe over the intervehing land, but Menard was never afterwards seen. He was lost or slain. Thus again the efforts of the Jesuits to plant the Cross in these regions were paralyzed.

Father Claude Allouez, a resolute and but he did not stop here. "He explored," (says Shea) "in his frail canoe, the whole southern shore of the vast upper lake, whose icy waters contrast so strangely with the fantastic scenery of the shore." Sorrowfully he passed the scene of Menard's death, "where," he reported, "I met two Christian women, witnesses of his labors, who had preserved their faith, and sparkled of infidelity." Passing on, he reached Chegoimegon Bay, which had been Me-Pointe) the tourist may still visit an old

that the Iesuits began to regain their hold tour of discovery, and where his bones now upon the "angels of Hurons," as, in their lie, if we are to credit the report of their recent discovery under the chancel of the

This taste of early history must suffice for the present. A trip, purposely devoted to rest and recreation, does not justify much exertion in the way of reading and writing. This much is due to a promise rashly made. If it proves as weary a task to read as it has been to write it, I shall willingly excuse myself from resuming the or, and Fathers Dreuillettes and Gareau, story, and resign myself to delicious iner-

Miss Gardner of Boston, who obtained an honorable mention for her picture, at reau was killed, and his companion return- the Paris Salon this year, is believed to be on its shores. They returned to Quebec, kind, at a French exposition of fine arts. that good becomes evil by excess. Vice,

From the Church Eclectic.

It is considered, I know, by some people, a token of weakness in the Church, that she does not hold all her teachers to the same doctrinal interpretation of her standards. As though the type of man was lost or impaired by the varieties of color and of countenance that prevail throughout the world. Holding that in this liberty, within limits of law, lies our strength. I want you to notice one thing. which needs stating as to the Church's position between the Roman Schism and the Protestant sects, Standing between the two, a via media, it is not because the Reformers happened to hit upon a compromising course between extremes, as though the extremes were first, and' our pathway an afterthought, a happy discovery of three centuries ago. It is because our pathway is the via antiqua, the via sacra, in which the Saints walked, who were nearest Christ, and found His footsteps to direct their way. Starting from the top of the Mountain of the Ascension, it leads to the Upper Room in Jerusalem and to Samaria and to Antioch, to Ephesus and Arles and enthusiastic man, left Quebec, and after Lyons, and to Canterbury and Aberdeen, much suffering arrived at the Sault in 1665, and so to us truly "orbe remotos." Its waymarks are in the catacombs and by the martyrs' graves, and he can scout us as pretenders, who can find in our doctrine or our discipline, any vital departure from the primitive Church. Of course there are children who cry out "Baldhead," scoffing at this antiquity, as senile even to puerility. But the two she-bears, one named Heresy and the other named like two stars in the midst of the darkness Schism, have torn and do tear all such despisers into the pieces of sects and societies of unnumbered names. The point for us to notice is simply this; that, plainly as you can track foot-prints in the wintry of hopeless confusion, or in the dead leaves of autumnal decay, the points of departure can be marked where the foot-prints of the Isidores, and Hildebrands, and Luthers, passed to Paradise from Quebec in the fol- he continued until the following year, retraced "the steps the Fathers trod," hers La Pointe. About this time, influenced ant bodies of to-day, are younger even The Iroquois war, which has been so by information received from his tawny than Rome. And walking in this path, is graphically described by Parkman, broke neophytes, Marquette conceived the idea not the feat of the rope-walker, or of the out in 1642, and resulted in the subjection of finding a great river (Mesisepe) to the walker of a plank. It is a wider way, a larger room in which our feet are set; and In 1671, with his beloved Hurons, he it is the part of ignorance and bigotry, removed to Mackinaw, from whence, in either to mistake it, for the middle way of subsequent years, he made his renowned our selection, or to insist that every man must walk just in the middle of this middle way. Rather it is "the glory of the liberty of the children of God," that close to the wall, or out into the open field, very near to the hard and human upbuildings of mediæval error, or over, towards the wide unguarded ranges of undefined Protestantism, they may wander at their will! restricted of their liberty only, when, like Balaam's ass, they go out into the field, or crowd against the wall.

Now this very liberty is the danger of our day. Untramelled, it becomes license; lawless, it degenerates into self-will, and I want to suggest to you, what these needful limitations are; needful not because liberty is dangerous, but because liberty is endangered without them,

At first, these limitation's are inherent

when grateful enjoyment of God's good not even venerable with age, to pass from creatures, is prostituted to gluttony and the "discerning of the Lord's Body and drunkenness. Love, by this process, is Blood" in the Eucharist, to be eaten and meanness. Liberality loses itself in ex- attendance for purposes of adoration, ad-

ples to its fall. And this is inherent, ab- error of insisting on a reverent custom, stract, moral, natural, necessary law, as (but without authority of Scripture or of immutable, as universal, as irresistible, and Council,) of Communion only taken fastas inevitable as gravitation. to an evil of our day. Partly by the nick- municating, the necessity of which the naming of exhausted obloquy, which is presence of a general confession and absotired of "Pusevite, Tractarian, and Ritu-lution protests against. It is not advance, alist," and partly by the conceit of self- it is not even retrogression to antiquity, to assured superiority which claims with Phar- distort the commemoration of the faithful isaic exclusiveness, the title "Catholic," as against the Pharisaism, that called itself the Lord's Prayer, with every saying of heat. In cities, and towns, and country, An Address by the Order of the American Evangelical, there has come to be a party the Prayer for Christ's Church Militant, among us called Advanced Churchmen, with every use of the Consecration Prayer Of course one is free to grant that the man "for the whole Church of God," into the The masses remain at home. Their spiritwho walks over a precipice, has advanced mercantile and mischievous scheme of further than the man who stops at its "requiem masses for the repose of souls," brink; and, in a certain sense, the traveler which the poverty of Pontiffs invented, as thy. If aggressive work cannot be done religious liberty in the future, and what advances, who takes a ten mile journey it did Peters-pence and indulgences, to fill over a wrong road, further than he who the depleted treasury of the papal court. goes half the distance on the way towards It is not advance, save as the downward en does it happen that a year's campaign able editor of the Cleveland Leader, and home. But the question comes rightly course of error is advance, to invade the is lost to the spiritual life of some one, if the President of the O. A. U., which I unand naturally, as to what advance is. And mysterious and sacred silence of Paradise it is to be recognized at once, that it is by prostituting our belief in the conscious relaxation. This ought not to be. But organized expressly to oppose and expose not standing still. The Church of God, communion of the holy dead with us, - the Pastor, especially if he is a hard work- and destroy the movements of the Roman holding its immutable principles of eternal praying and interceding for us, because er, needs and is entitled to a vacation. He Catholic Church in this country. An edtruth, "standing in the ways," and "ask- they still are in the Body of the Lord, and ing for the old paths," is nevertheless so with the one mind and one mouth of But how to accommodate him, and proconstrained by the very life within her to that Body still speak as we speak, to God, "walk in them," to advance along them. —it is not advance, to prostitute this es-By adaptation to the changes of social life, sential truth into the elevation of Saints deliberation and action by our Bishops and the other Bishops of North America, to it, by the acceptation of the different customs and the Blessed Virgin Mary to be "me-clergy. and characters of nations and of times, by diators" between us and God, or to the keeping pace with the progress of science, folly of seeking either to force our voices drives off the Pastor, closes the church, of civilization and of society, she proves by some undiscovered telephone into the and scatters the congregation, is none too to study and inform themselves on the arts herself not fossil, not mummy, not em- serene and sheltered distance of their blest balmed and encrusted curiosity-but the abode; or, with the other similar error of living Body, the spreading Vine, the grow- pseudo-Spiritualism, to force their voices mentalities, and urges on his minions, to in order that they may the more readily ing Tree. The Church of no one century back to earth. It is not advance, but dein all the world is the set model of the parture, to pass from the really ancient Church of all centuries. The Church of and Anglo-Catholic use of the two Lights him. Last Sunday, one of our hill-top 1e- the pamphlet can be produced, than that no one country in all the world is the ex- on the Altar, (in the daytime, if you will act mould of the Church Universal. Her and for symbolism), to a lamp burning ances of a circus. Others had music, bal- awakened the fears even of the Pope, and very fixedness of vital principles, her very before the reserved Sacrament; and to go, certainty of the essential truth, her very not on, but off, from the bowed head and other drinks, ad libitum. In the evening When this pamphlet first appeared, I read immutability by rooting and grounding in bended knee, before the altar, during the the theatres of all shades of respectability it very carefully, out of respect for the authe faith, enables her to "reach out her Gloria, or at the Holy Name, to salaams and modesty, and beer gardens and grogbranches unto the sea, and her boughs and prostrations during Creeds and Prayers shops generally, had their special attrac- and of very deep and earnest convictions. unto the river;" and to bear "the various which the Priest is bidden to say standing. tions for the thousands. It was not too My feeling, on perusal, was simply this: manner of fruits" for the healing of vari- Rather than spend your time in illustraous nations. But after all, fig trees will tions such as these, let me take one marked and pay for the privilege, even on a Sunnot bear olive berries, neither vines, figs. and striking instance of God's guarding of day, while the churches, free to all, had help that cause amazingly; and I said to a The sweet water of truth, and the bitter His gifts of grace and truth, to cover all scarcely enough of congregations to keep priest, that if I were a Roman priest I water of false doctrine cannot come from this ground. There is no question, at the sweltering minister in countenance. the same fountain; and we do not gather least among us who believe that the sixth It is to be feared, that there were even among Protestants; that there was no one (if I may invert the apostolic simile) the chapter of the Holy Gospel which St. John Church-members who could not endure the note or mark of the true Catholic Church, thorns of error, from the grape-vine which wrote is Christ's doctrinal statement of heat of the church. In hot weather, you which the author had not unwittingly sur-Christ is; or the thistle down of fickle the Holy Eucharist (given before its In- know, it is legitimate for even professing rendered to Rome, and that no honest man opinions tossed to and fro, from the fig-stitution, just as He taught Nicodemus the Christians to forget the fourth command anxiously inquiring for the true Church tree of truth. The is to say all progresses doctrine, before He instituted the Sacrament. Perchange they may have proved amid the multiplicity of sects could believe tree of truth. Th t is to say, all progress, doctrine, all going on, all moving, all change, is ment of Holy Baptism), there is no ques- in the morning-"Lord have mercy upon the statements of that pamphlet without not advance. No one could find any fault tion that the Manna in the Wilderness was us, and incline our hearts to keep thy law." the conviction of the claims of the Roman with the Roman doctrine of development, the type of the giving of Christ's Body to And in the afternoon and evening sought if it were development; but when acorns be our food, under the form of the Eucha- the pleasures of a drive, or at the public Christ, all eye, all ear, all voice for the are made to grow into mullein stalks, and ristic Bread. "This Bread is My Flesh, resort. the corn of wheat into the lolium, the which I will give for the life of the World. false wheat which is tares; when the de- If you will study out the story of this givpositum is, not that which was once deliv- ing of the Manna, you will find, nowhere ered, but that into which unauthorized in-dividualism puts things that it may take which controls all true advance. There them out, and show them as though they were those who despised it, and called it imply that your readers are guilty of such nor was I at all surprised to hear that one had been always there (as a prestidigita- light bread, as some men make it a mere profanation, but it is well for Christians to of the first converts to the Church of Rome, teur brings birds out of a hat); intelligent memorial, the evidence of an absent Christ, men insist, upon mere grounds of philolo- an indifferent and unimportant form. But pecially in these days, when the powers of gy, of honest language, of the meaning of they were not, and they are not, the only sin appear determined, and are us ng every and eminently intellectual daughter of its words, that the word shall be changed. sinners. By a strictly defined law, the Development is the unfolding of that precise amount, the time, and the manner which is enfolded, and not the addition, of the gathering were ordained by God. men's belief in its inspiration and truth, by grafting, or by tying on, of something And the "advanced" men of that day, the and to dispense with a Sabbath day of rest new. The primitive Doxology, in the hands of Ruffinus and through the Aquileian symbol, and the Apostle's Creed, came to harm. He that gathered little, if these days. It behooves Christians to be infatuation is filling up the ranks of Rome. grew into the symbol of Nicea, and the Hymn of Athanasius. By no law of life, lack. And he that gathered much, if it Of all things which the Church and the teaching of the pamphlet, in connection no power of growth, no hot house forcing were the omer for each man, had nothing world cannot afford to surrender, the Bible with the question about Rome-What shall of development could men get Tridentine additions or Vatican decrees cut of them. Because these were not in them, ever, Huxleyian and Darwinian evolutions pale and become possible; men out of apes, and the purpose and the extent which that convictions cannot be secured by as Washington. When I came to attend birds from reptiles are easy stages of progress, with no gaps between, compared supply, the sweet sufficiency for each, but session of the legislature for amendments, posely went to a quiet place, gave orders with fungus, parasitical, unnatural growths like these. That cannot be nnfolded what is true in the Blessed Eucharist, is which was not enfolded And the distinction is as plain to see to every honest the over-much, the going-beyond, the like these. That cannot be nnfolded what is true in the Blessed Eucharist, is quently have to await the next legislature. This, however, is local. Other places should always be kept closed, which would the over-much, the going-beyond, the need not be idle. Christians throughout compel callers to ring. Well, would you student of Ecclesiastical history, as the distinction which Natural History shows between species and genera, as distinguished from the differences between animals and plants. And yet both ways, somehow, in doctrine and in practice, re- misery of the manna-gatherers, it breeds ligious men lose sight of this. One man is afraid of a true doctrine, lest it grow into a false opinion, as if wheat could be- it is covetousness) to idolatry. come weeds. Another man claims Catholic authority for an exaggerated abuse, because the Church holds the truth, which has never yet been under-because the Church holds the truth, which has never yet been under-taken. Why should not our Episcopal he prostitutes into a lie. I stand here on said, and things that excite a certain Church organize and lead the hosts in so down stairs, ring the bell and send up standard of a good sermon?" "When a the old Catholic ground of Cosin and An- warmth of emotion; but in none of them

nine times out of ten, is exaggerated vir- one and the falsehood of the other. It tue; and lawful things become forbidden, is not advance, but a departure from because carried too far, The appetites of the old ways; the backward progress of the flesh furnish the instant illustration, the crab, not to antiquity, but to errors, perverted to lust. Economy is stinted into drunk worthily, into a non-communicating travagance. Thus liberty becomes license, dressed, indirectly at least, to that whose by lack of limitation. For the very moment that anything good and lawful escapes control and passes the bound of its ship to God. It is not advance but deappointed sphere, it violates its nature and parture from the old ways, to turn aside, vitiates itself. It is the spindling stalk of from the frequency of the showing forth of overgrown flax. It is the flame, ceasing the Lord's death which they only do (i. e. to warm on the hearthstone, and burning offer) who "eat and drink" the Flesh and and devouring the home. It is the build- Blood, to a cultivated and enforced infreing, overloading the foundation, that top- quency of eating and drinking, under the ing; or with the aim of obliging the unau-I start with this, to ask your attention thorized private confession before comdead which we make with every recital of shall be omitted because of midsummer over. Reverent obedience, that is to say, leads neither to want nor to excess. But The "Sabbath Committee" appointed the gatherer who went beyond the law, in this city last winter, has as yet accom-God commanded, found, not the sweet prosecutions, efforts were made at the late the special session of the Senate I purwith fungus, parasitical, unnatural growths worms and corruption in their stead. And but without success. They will consethe excess, miscalled advance, leads to the promptly organize, and carry forward a do, Governor Coke?' Their manner dis-

drewes and Laud, or in the fresher foot- do I find these words: "Come unto me, Church, by grappling a live issue. prints of Hobart and my dear Father and all ye that are heavy laden, and I will give Mahan, to disavow alike the fears of the you rest."—St. Augustine.

Summer and Sunday.

CINCINNATI, July 16, 1879. To the Editor of the LIVING CHURCH: current heated term. We of the pews can sympathize with and compassionate our Bishop Jagger and family are rusticating of our seats, and our Church's Service at at Cape May least half of the usual time on a Sunday, we will not be over-exacting for a new to the highest rhetorical excellence. The best from the bottom of the barrel will Their life of faith and work has surmountbest from the bottom of the barrel will qui e suffice. If it has been forgotten, it ed difficulties which might have disheartenassent, while a gentle, though perhaps uncomfortable, nap steals over us.

As yet our city clergy have not stamped-ed for the summer. Most of them remain be well followed by younger clergy. at their posts, but some are satisfied with only one Service a Sunday-yes, for the who'e week.

It is a problem yet to be solved, how To the Editor of the LIVING CHURCH: much of Church service and religious effort done to hold the lines. And yet, how oft- ger." and the Church will be the better for it.

efforts which know no rest. No midsum mer heat, or winter cold is too great for

ciations for desecrating them. I do not study up on this subject occasionally-espossible effort to suppress the Sabbath.

exceeding of the law, the moral or the pos- the land should be at work. It is hoped believe it, a few nights ago I was sitting itive precept, the plain and inherent, or that the Committees at New York, Phila- in my room, when in rushed two gentlethe revealed and declared object of gift or delphia, etc., will increase their labors; and men, unannounced. Said one of them: truth, of grace or doctrine; the over-much, that every city and town in the Union will 'Govenor Coke, I believe. How do you misery of the manna-gatherers, it breeds campaign in favor of the Bible, and a hal-worms and stinks with the corruption of lowed Sabbath, which will place them in pleasantly as I could: Yes, I am Goverfalse doctrine and untruth. It tends (for an exalted and advanced position never nor Coke; but how in the world did you yet attained. It can be done. But it will get in my room?' They answered cheer-require faith and action, by united Chrisfully: 'Oh! the lower door was open

Mission, with Church and Sunday School in.".

on Price's Hill. It is a rapidly growing suburb on the hill west of the city, yet unoccupied by any church. Mr. Kendrick was welcomed, and our Church Midsummer heat is not conducive to will gain a foothold there which will etter writing. To be and not to do, seems hardly be superseded by any other. The sufficient for the average man, during the current heated term. We of the pews can now well worked, and are generally pros-

Rev. Rich'd Gray, the indefatigable city missionary of the Ladies' Society of Christ sermon brim-full of new thoughts, and Church, celebrated his golden wedding sparkling with brilliant ideas, and polished last week. His wife has been a real helpwill be as good as new; and if remembered ed many who were less devoted to each -why, we know it is all right, and can nod other, and to their Lord, for whom it has been their life's pleasure to work. They are a noble couple, whose example might

#### CINCINNATUS.

#### Romanism.

About two years ago a pamphlet was printed, entitled "The Future Conflict. it is but a small fraction of the population Union, to the American People, showing who go abroad for recreation or health. by statistics the great probability of the Roman Catholics outnumbering the Nonual life needs the comforts and consola- Catholics in the country within half a centions of the Church's worship and sympa- tury-the consequent danger to civil and in summer, certainly enough ought to be should be done to guard against that dan-The author of this pamphlet is the not to the whole Church, by the summer's derstand to be a secret political society, ition of this pamphlet now before me publishes a "Pronuncimento" from Pope Leo vide for the people, and keep the Church XIII. addressed to the Archbishop of Balin healthy, vigorous life, is a question for timore, calling his attention, and that of as a document "breathing the most deadly Certain it is, that the hot weather which hatred to the Catholic religion," admonishing them "to use all care and diligence hot for Satan's work. Vigilant, active, and schemes, \* \* especially of this soindefatigable, he plies his varied instru- called 'Order of the American Union,' guard the faithful from their wiles," etc. No better evidence of the importance of sorts offerd the attraction of three perform- it has reached the ears of the Vatican and loon ascensions, etc. All had beer and what he calls "the Sacred Congregation." thor, whom I know to be a man of ability hot for the multitudes to seek those resorts, that instead of injuring the cause of the Roman Church in this country, it would should want no better tract for circulation ment. Perchance they may have prayed amid the multiplicity of sects, could believe accomplishment of her mission. Hence What are we coming to? What will be my surprise that the Vatican should be the end? Please urge your readers to find alarmed by such a document, and that inin their Bibles, and to study, the passages stead of reprinting and circulating it, as referring to the Sabbaths, and the denun- the extorted confession of an enemy, should warn her Bishops and people against it; growing out of the unfortunate teaching of the pamphlet, was the refined, cultivated, author. I am sorry for him, from the very To get rid of the Bible, and to unsettle bottom of my heart; for there never was a father more deeply and sorely afflicted by such a calamity, growing out of his own "politico religious" infatuation; nor can there be any doubt that the same kind of be done?

Governor Coke, of Texas, tells the folif anybody called to have their cards sent grand a warfare, and thus manifest a living their cards in the regular way. They both a sermon makes you feel that you ought Rhurch, by grappling a live issue. went down stairs and did as I told them, to do better, and that you can do better, Rev. Mr. Kendrick recently started a and then I sent them word that I was not I call it a good sermon." It would be

Educational.

Columbia College,-Non Possumus.-St. Mary's, Burlington.-Prize Reading.

From our New York Correspondent.

The endowment of Columbia College amounts to some \$5,500,000. With a wisdom worthy of praise, none of it is to be invested in brick and mortar, but it is to be reserved for current expenses. The college is one of the oldest in the country, and one of the most conservative, but in improvement, and facilities for the highest culture, it keeps ahead of the age. It is quite noted for its attention to muscular education, but it allows no neglect in its curriculum of studies. It believes that the sound mind must go with the sound body, if the highest good is to come from our college. A part of the course is elective, but it is not a provision for lazy studies; all are required to elect enough studies to keep them thoroughly busy. Dr. Barnard, the venerable president, is above seventy, but his eye is not dim, and his natural force is not abated. He is a man of remarkable versatility of talent and industry, and has fulfilled the promise of his younger days, when he was connected with the University of Alabama, and successively filled nearly all its professional chairs, and sometimes two or three at once. He had not taken orders in those days, and sometimes turned his attention to politics; and, by way of accommodation, would sometimes have charge, in addition to all his other duties, of both the Whig and Democratic papers in Tuscaloosa, and would carry on a sharp controversy in them! He was for several years Chancellor of the University of Mississippi, and came thence to Columbia. A new building is in process of erection at Columbia, which is remarkably well adapted to the purposes for which it is built. Each professor will have his own lecture room, and his own study. The cost of the building will be about \$250,000. The promise now is that during the coming year there will be about 600 students.

What is the matter with our preparatory schools! In Mechanics and Arts it is not an unheard of thing for men to set up to be journeymen before they have served as apprentices, and the same theory is coming to be found in our colleges. Out of 104 applications for admission at Amherst, only 7 were admitted without condition. So they enter upon the course handicapped at the start, and never able to make up the loss. The requirements can not be relaxed. They are too low now, and noth-

ing is left but to lengthen out the preparatory course.

Bishop Doane, of New Jersey, founded Burlington College and St. Mary's Hall, to be the Jachin and Boaz, the nursery and support of his diocese. Upon them he expended large sums of money, and much labor and time. He infused his own energy and enthusiasm into the two schools, and their reputation extended far and wide. Pupils were gathered to them from all points of the country, the Baccalaureate Addresses of the poet-Bishop read like idyls, and the two institutions enjoyed an exceptional prosperity. Their strength, however, was in the name and character of Bishop Doane. Since his death they have had an unsatisfactory existence, and for several years last past Burlington College has been in a state of suspended animation. But we are glad to know that the Bishop's venture of faith has not been dead but only sleeping, and that the college is to be revived with good hope of success. But as if they were like the stars, Castor and Pollux, unable to be above the horizon at the same time, rumor says that St. Mary's Hall is now to be suspended. Her daughters fill the land, and might well cry trumpet-toned, against their Alma Mater's taking off.

A man up in the North West has made himself the subject of a paragraph by declining a Doctorate. He did the same thing twenty years ago, because he was too young, and now he thinks he is too old. It was somewhere in the South we think, that a man stepped up to the office of a hotel to pay his bill. "What name," says the landlord. "Mr. Blank," was the reply. "What! replied Boniface, are you not a Judge, a Major General, a Major, a Colonel, a Brigadier or a Captain?"
"No, I am just Mr. Blank." "Give me your hand," said the landlord, "there is no bill—you can live at this house right along." Our clergy had better take the hint, when they travel, and use handles at only one end of their names!

H. A. Smith, of the Cambridge Divinity School, won the \$300 prize, given to the best reader, in the recent competition in elocution at Philadelphia. There were eight competitors, three from Cambridge, and 5 from the Philadelphia Divinity School. The exercises in reading were from the Old and New Testaments, the Prayer Book, and the Hymnal. The institution of such a prize is a benefit to the Church.

Said a good lady to the preacher, as he hard to find a better definition, than this.

### Church Calendar.

#### July, A. D. 1879.

- 6. Fourth Sunday after Trinity. 13. Fifth Sunday after Trinity.
- 20. Sixth Sunday after Trinity.
- 25. St. James. 27 Seventh Sunday after Trinity.

#### Interesting Correspondence.

Between Sanford M. Hunt Esq., of Chicago, Ill., and Rev. Joshua V. Himes, of Omaha, Neb.

[Bishop Clarkson thus introduces the following letters in the Guardian, where they were first published. The writers have both passed the three score years and ten. Brother Himes, since his ordination, has taken an itinerant mission on the very outposts, as noted in our last number.]

Under this heading we submit to our readers a correspondence between two of yours sincenely, aged servants of Christ, that will be sure to touch the hearts of all that read it. The letters themselves are their own history and explanation. We sincerely wish the letters could reach the hundreds and thousands throughout the land who are bewildered by the claims of conflicting sects, or have been heart-broken by the disappointment of an unorganized and an unhistoric Christianity. No better tract could be issued on behalf of the Church. Every reader of the Guardian should hand the correspondence to some Christian neighbor who is seeking for rest and peace amid the tumults and rivalries of contending religious bodies. No Churchman can rise from the perusal of these letters without personal directions of Christ, and which thanking God for their clear testimony to the excellence of the Apostolic order.

CHICAGO, DEC. 9, 1878.

searchings after the right way, feeling as- and prove a blessing to mankind. sured that the influences which have led you to this decision, have also satisfied you Church rested upon the idea that the New lost. God will take care of that; so come that you are now in the Catholic and Apos- Testament was given to found new into the Church of your fathers, and be of tolic Church, organized by the Apostles in churches upon, without a human creed. good cheer." accordance with the personal directions of And in reference to the order, and officers Christ, and which He has promised "to be of the Primitive Church I was greatly in- of perplexity, were a cordial to my heart, with to the end of the world."

enjoyed during the winters of 1831 and tained that Bishops and Elders in the erly treatment, on my first approach to the 1832, when we sympathized in our efforts New Testament were the same, and wholly Church. And I must add that the same to build up a Church which we believed to ignored the Episcopacy. His work is kind spirit was shown me by Bishop Wilbe founded on the New Testament, but very plausible, and it had a great influence liams, of Connecticut, Bishop Paddock, without a written creed or code of laws, on my mind for many years. But for this, of Massachusetts, Bishop Gillespie, of depending for its government on tradition- I have no doubt, I should have entered Michigan, with all the clergy to whom I al precedents and a willingness on the part the church at an earlier period of life. I of its members to yield to whatever seemed am now satisfied that Lord King is not a with the Church culminated in my introto be the requirements of Scripture. Our reliable authority upon the nature and contemporaries in that enterprise were government of the Primitive Church.] godly, earnest, and self-sacrificing men and In 1839, while I was still preaching in women, and I shall always cherish their the Christian Church in Boston, I became with his usual kindness, and added the memory with sentiments of respect and sincere affection. Although our efforts were attended with great success for a while, yet, like all human undertakings, while, yet, like all human undertakings, were subject to mutability. The Campbel memory with sentiments of respect and interested in the prophetic designations sympathy due to my age, and circumsincere affection. Although our efforts of Daniel and John, and I embraced the stance, which gave me grea. comfort. I were subject to mutability. The Campbel 1843. And so I turned my attention the Diaconate Nov. 1, 1878. Since which lites on the one hand, and Unitarianism altogether from Church organizations to I have been steadily and happily at work on the other, soon dispelled the hope of press neglected truth upon the attention under the direction of my beloved Bishop, ever accomplishing the particular object of of the Church and the world. My only in this great missionary field. the name of "Christians" with the New burden of our preaching was, "The kingpractice.

It seems strange to me, now, that we did judgment!" not then perceive that the New Testament was not designed to found Churches upo, but was the record of the Church already that arose was, what shall be done to every man as his work shall be. formed, and written for our profit in doctrine, for reproof, for correction, for instruction in righteousness, that we might be furnished unto all good works. Believing, as I do, in the Divine institution of the Episcopal Church, with its orders of the ments, as best we could, on the Congreministry, and sacraments, I have no inclination to investigate the claims of any system at variance with it, and therefore experience the rest to which I have alluded

and which I know you will appreciate.
While you will be happy in your new relations, you will regret more and more that you did not find your way into the Church earlier in life. Such at least has been my experience, although I came into isters and teachers among us. The pastor it some thirty years in advance of you.

tional system of religion first led me to who claimed the right to be heard. These look for something more abiding and reliable, and I found it in the historic Church. often did, distract and break up our so-I entered the Church with strong faith in cieties. Our principles of Church policy, its authenticity, and an admiration of its and ideas of Christian liberty left us withbeautiful system and arrangements, and out protection. The best and wisest memmy familiarity with it has greatly increased bers suffered alike with fermentors of mismy attachment to it: The refining influ-rule, in the loss of our religious societies ence of its Liturgy, and its adaptation to and homes, while our children were left to children, and its beneficent provision for other societies for public religious teachtheir admission into the Church, before ings, or to the mercies of the world. The their characters and habits are formed, havoc, however, was not universal. Some cannot fail to commend it to all who be- churches were protected an i saved by come familiar with it.

It is my privilege to attend the Cathedral and I enjoy the services there very The disappointment are ry of Bishop McLaren's consecration, was some turned away in despair, while others, celebrated in the Cathedral, and was attended by the city clergy, and many from system of church organization still held specific consecration, was some turned away in despair, while others, celebrated in the Cathedral, and was attended by the city clergy, and many from system of church organization still held cents, all reduced.

self, as I am sure it will be advantageous to them and their children. I did the best I the Church in Nebraska.

sympathy and gratulations, and express the excellent way. satisfaction that it has given me to know, that after a divergance of so many years, we are again united in the same commun-ion; though late, yet in season to be num-Church, in Wickford, R. I. The Rev. certain faith; in the comfort of a reason- and beautiful singing touched my youthful

SANFORD M. HUNT.

Омана, Neb., Jan. 1, 1879. To Sandford M. Hunt: DEAR SIR:-Our reunion in the Church is indeed a matter of surprise. We live in a world of

that it is never too late to learn. of your confirmation in the Episcopal I return to the Church of my childhood, Church, I hasten to bid you welcome, and I feel at home. I have, as you say, and to congratulate you upon finding at rest, real rest; which I hope to enjoy last a home where you may rest from your anxious groping and searching after the right way, feeling assured that the influences which led you to this decision have also satisfied you that you are now in the work during my Candidateship. I am in Catholic and Apostolic Church, organized by the Apostles, in accordance with the the world."

I well remember, my dear brother, the years of our acquaintance, and mutual I must be reconciled to the loss, in one REV. AND DEAR SIR: - Having just read labors in the Christian Connection to the account of your confirmation, in the which you have referred. I struggled on Episcopal Church, I hasten to congratulate you upon finding at last a home where you that in time we should build up a Christon me: may rest from your anxious gropings and tian institution that would be permanent,

[Note-.. My hope of building up a new fluenced by Lord King, in his critical and cheered me in a dark hour. I can I remember the pleasant interviews we work on the Apostolic Church. He main-never forget him, or his kind and broth-

its organization-namely, the union of all motive being a desire to prepare a people the believers in Christ in one body under for the second coming of Christ. The Testament alone for the rule of faith and dom of Heaven is at hand; repent ye and believe the Gospel-Prepare for the hope through the help of the Holy Spirit

organize and preserve this mass from distraction? Our notions of Church policy, planted by my almost lifelong associations with the Christians, prevailed, and so with my faithful associates organized the elegational principle. And though we had many of the best class of Christians, both of ministers and laity, to build with, I found the same difficulties I had experienced in former times. There was nothing reliable or stable. That which cost years of toil to build up, with great expense, by our ideas of Christian liberty was open to the ministrations of all minhad no protection or power to save his The instability of an undefined and emo- flock from irresponsible or fanatical men

The disappointment and sorrow of the much. Last Sunday, the third anniversa- faithful workers was quite intolerable, and ry of Bishop McLaren's consecration, was some turned away in despair, while others,

wise and faithful pastors, but even these

their congregations, and was a very inter-esting service. Bishop McLaren's admin-these faithful men, acting from their best istration thus far has been eminently successful. Your Diocese is also favored with "gloom and glory." They gave me both a good Bishop. I shall feel an interest in spiritual and material aid in my time of your work in your new field of labor, and trial and need. I shall ever love and repray that it may be satisfactory to your- spect them and shall not cease to pray for could for them, and leave them in the I did not intend to write so long a let- hands of God, earnestly desiring that ter, but felt that I must assure you of my they may, as I have done, find a more

I have now entered the Church of my childhood. My earliest recollections of bered among those who may be gathered Mr. Burge, then Rector of the Parish, was unto our fathers, having the testimony of a the first to instruct me in the religion of good conscience; in the communion of the Christ, and Bishop Griswold, of blessed Catholic Church; in the confidence of a memory, was the first whose preaching able, religious and holy hope; in favor with heart, and made me feel my need of Christ God, and in perfect charity with the as a Saviour from sin. Until 1818 I re- KNOXVILLE, That such may be our case is the prayer other, but was about that time removed from home, and other associations controlled my youthful mind until the Church of my fathers was quite forgotten, and my ideas of that Church and of religion were moulded in the school of thought already alluded to. But at last, and late, while perplexed with the workings of independency and congregational polity, I change, and it is well when it is true of one was induced to investigate the claims of the Church, and now after passing the You say, "Having received the account line of "three score and ten years" of life, during the remainder of my life.

I am now associated with the Rev. Canon Paterson, Rector of St. Mark's, South Omaha, and am occupied in useful good health and if it were right, my feelgood health and if it were right, my feelings would prompt me to wish I were forty years younger, that I might render some little service to Christ and his true Church He has promised to be with to the end of little service to Christ and his true Church in my new relations before he comes to judge the world. But all this is vain, and sense, of the half century passed away. Yet as the Rev. Dr. Powers, of Christ's

> "Not altogether lost, Brother Himes; so long and so active a life in the service of God, with your best light, will not be

> Such words from Dr. Powers in the hour was introduced, until my purpose to unite Clergy of the Diocese of Nebraska.

The Bishop of Nebraska received me

I thank God, and take fresh courage in the closing years of a long life, and I who am "less than the least," of the servants of God, with all my imperfections now to do some little service for the Church When the time ran out, and we were before I "sleep with my fathers," or my left in disappointment, the first question Lord and Master shall come to reward

Fraternally yours, JOSHUA VAUGHN HIMES.

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#### TESTIMONIALS.

From the Bishop of Illinois.

"I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped, and so successfully adm ni tered, has been established upon enduring foundations. In these sad times, when the secular spirit is striving to divorce education from religion and so to paganize the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessed Lord, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils.

WILLIAM EDWARD MCLAREN,

From the Bishop of Indiana.

"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. (. Talbot.

DANIEL S. TUTTLE.

From the Bishop of Quincy.

"The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the branches, which make up so much of scholarship, and enter so largely into the preparation for a woman's noble and useful career, are promuently here But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A better semirary for girls, in the Church or out, I am confident is not maintained in all the Western states. Our Clergy and Laity should be proud of St. Mary's."

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

"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 those moral and social graces which lend so great a charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this with liberty to use as you may see fit, with best wishes for your great success in your most worthy work."

From Hon. S. Corning Judd, Chicago.

"I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior, to any other girls school in the country. In a remarkable degree it combines ornamental and politic culture, with substantial education; with sound moral and religious training it aff rds ample facilities for the development of all that goes to make up cultured, accomplished and Christian young ladies."

From Hon. D. Mooar, Keokuk: "After having the experience of educating two daughters at much more expensive schools, and having watched closely the progress and culture of the one now in St. Mary's School, as well as having some personal observations by visiting the School. I can truly saw that I am not only well pleased with all its methods and appointments, but also believe it equal to any school within my knowledge for thorough mental and Christian culture, and for the proper development of true womanhood."

From Hon. J. M. Woolworth, Omaha:

"Our daughter's improvement, during the two years she has been at St. Mary's, has been very gratifying; her progress in her books has been great, but her development in womanly, Christian character, has been even more marked. I know that she, as well as ourselves, will always feel grateful for what St. Mary's has done for her."

From Mr. H. A. Williamson, Quincy, Ill .: "I regard St. Mary's School as one of the very best insti-tutions East or West, for the education of young ladies. I think it hard to estimate the great advantages it affords young grils for becoming useful and refined Christian women. Having been a patron of the School for six years, I feel justified in commending it to all who have daughters to edu-cate."

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#### The Supper of the Lord.

It is not our intention to write a treatise on the mystery of the Real Presence. Too much, we believe, has been said of late, in papers and pamphlets, upon this solemn theme; we have gone before the public so often with our views and theories, with our differences and divergences, that we are beginning to be known as the Church of the Eucharistic Controversy. We think it is not to edification, to prolong such discussions in the public prints.

But there are some practical matters in this connection to which, we believe, the clergy will thank us for calling the attention of the people. We all agree that Christ hath ordained two Sacraments in his Church, which are generally necessary to salvation; that is to say, Baptism and the Supper of the Lord. Rightly and duly to administer these Sacraments, and to lead the people to faithful participation, is one of the first and most important functions of the priesthood. Whatever theories of Sacramental grace a parish priest may hold and teach, every one will teach his people that to use these means of grace is their bounden duty and service. We may say, too, that every one, at times, feels distressed and disheartened by the sad neglect of these by the members of his flock

Especially is this the case in regard to the Lord's Supper. From the lowest Zwinglian stand-point, as a memorial, as a symbolic showing forth of the Lord's death till He came, its observance is a distinctive Christian duty and privilege, that cannot be passed by and put aside without a practical denial of Christ. To refrain from it, is to refuse to confess Christ before men; it is equivalent to a renunciation of discipleship and a return to the beggarly elements of the world. No pastor can view the dispersion of his flock when the Table of the Lord is spread, with anything but heaviness of heart and anguish of soul. Their turning away means lack of spiritual life, deadness of faith, worldliness or weakness of character. Whatever be the cause of the neglect, it is a revelation of ignorance or unbelief, in the disciples of Christ, that saddens the life of many a faithful pastor.

There is perhaps no one remedy that may be applied in every instance. Pastoral visitation, rightly conducted, will find out the cause and apply the remedy in many cases. In general, the plain teaching of the nature and obligation of this Sacrament will increase the appreciation and attendance of the people. We take it for granted too much, perhaps, that those who have been brought up in the Church know all these things and need not to be told. But many of our communicants have not been brought up under our teachings; and many that have been, are far from understanding the first principles of the Gospel as this Church hath received it. The ideas a medium of St. Louis, about a marriage and traditions of the Continental reformation, rooted in Calvinism, prevail all around us, and have tinctured the faith of some of our own members. They see the letter on the subject. To this Swedenborg Sacrament neglected and despised by others, and they gradually fall away from their

One thing, perhaps more than any other, is a hindrance to devout communicants, viz: the sins of other people. Strange as it may appear, if we may speak from observation, this stands in the way of multitudes, compelling occasional, if not habitual, neglect of the Holy Eucharist. The young, est ecially, who are keenly sensitive to wrong, are held back by almost every disagreement with companions, and are you. discouraged by provocations in which they themselves are not in the least at fault. There is no mistake more prevalent, no misconception more delusive, than this. A communicant is wronged and feels indignant at the wrong; some unthinking or unprincipled person has spoken or acted can call spirits from the vasty deep. so as to give just cause for offence, and a righteous anger is felt. With the young

the feeling is intense, and there is not sufficient self-control to calm the agitated mind. The very grace that is needed is that is enjoined as a condition.

standing and wise pastoral direction. It could be put on every boy on the evening ber required), have been heard from, conmay tend to the quieting of his conscience no time! and the removal of all scruple and doubt-

#### Editorial Solo.

ous in temper, and they make no effort to grade. conceal it. They have the instincts of the bear and the manners of the boor; they are of different patterns, and their capaciglory in their shame, and obtrude their ties for friction vary inversely as the squares savagery on all occasions. They respect of their importance in other respects. Innobody that is not a bigger bully than deed, they are, as a class, quite helpless themselves. Gentlemen they despise and for any real work. It requires nothing but insult, whenever they come in contact with inertia to be a "drag." A very little, in them. Polite treatment is an aggravation that capacity, goes a long way. The to them, and stirs up the beast in them at smaller the nature, the more it enjoys the once. The only way to deal with such appearance of power in putting on the people is to have no dealings at all. Avoid brakes. One small man can stop a train, them as you would mad dogs.

By some fatuity the names of this tiger- engine to start it. tempered class sometimes get on subscription books, and of course they have to be ly every congregation. He sits when the written to or called on for the money. Then they rave and bluster; abuse the editor, and brow-beat the agent, -swear and service, he is always one sentence behind; storm and tear around, like a whole menagerie let loose!

Some others, a few, of this curmudgeon class, read the papers, mostly for the sake of finding something to growl about. fortunate as to fall under their evil eye. Then they write to the editor-chain lightning, rifled and double-twisted and sharpened at both ends!

But we can pursue the theme no further. It has been a hard day and our nerves are unstrung. We have been, figuratively, knocked down twice, kicked twice, slapped the vestry he never votes for anything that in the face once, shaken up till we saw he approves, so that he may be able to say, stars, four times! We have been, literally if it fails, that he never voted for it; that and personally, (in the person of our puts the responsibility on those who did. agent.) called bad names, cursed, denounced, railed at, threatened, reviled. And with the mercury at 90° in the shade!

Let us have peace! If any of these contrary customers find this paper coming to them from week to week, they will confer a favor by writing distinctly with ink, (not with greased lightning, which is not legible,) on a postal card, price one cent, to have the paper stopped. If we don't stop it suddenly, hang us up by the heels!

HERE is the latest from Emmanuel Swedenborg. We take it from an article in The Standard, entitled "Spiritualistic Folly." It purports to be a communication from the spirit of the great mystic to in the spirit land. Col. Eaton, learning that the marriage ceremony is to be performed by Swedenborg, addresses him a is represented as replying in the following

Thank you, my dear pupil. Thank you again, for this, another call. You are my most frequent visitor. None so acceptable, depend upon that. What your darling daughter has told you is even so. I am booked to perform the ceremony. June 20, from 11 a. m., to 2 p. m. I will do the key! the best I can to foreshadow the ceremony, that our dear medium may have as full and correct an idea of it as possible. If he is physically well, we can give a full and correct idea of it, and then he will give it to

Only think of Swedenborg being 'booked'' to perform the ceremony! He must be improving in the spirit-land, keeping up with the age, in slang, if in

"Why, so can I, or so can any man: But will they come, when you do call for them?" | mountain side.

#### The Church Drag.

Teamsters have a way of locking the wheels of their wagons in going down telephone during thunder storms. Nearly unsought, lest there be a lack of the charity hill: they use what is called a "drag." There are some things besides wagons that For this, as for other hindrances, there require a "drag," or something similar, to as a lightning rod to conduct the current. is no remedy but an enlightened under- hold them back. It would be well if one seems to be clear, that when one is in the of July third, and kept on for thirty six wrong, every effort should be made to right hours. Some fast readers that we know the wrong, so that he may come to that would be improved by such an appendage holy feast. It is no less clear that where to their "rolling stock." Some newspaper one is hindered only by the sin of others, correspondents, and perhaps some editors, yet cannot quit his own conscience, he need a "drag" more than anything else. should go to his pastor, "or to some other Nothing short of a patent "air-brake" Minister of God's Word, that he may re- would do for some speakers in Convention. ceive such godly counsel and advice as They would run away with a "drag," in "Do, by all means give us one week's

fulness." (See exhortation in Prayer Book.) wrong, or going down hill, the "drag" is us in our parish work. I believe you are a very useful appliance, but we never supposed that it would be considered helpful his Convention Address, recently said, "I born ruffians, and they will be ruffians, at all occasions. In fact, they become drags, the desk or in the desert. No matter how themselves, and are never so happy as much education or society you give them, when they are tearing up the gravel they are essentially crusty and cantanker- under the wheels of progress on the up-

There are some in the Church. They while it would take a hundred-horse-power

The Church drag is to be found in nearcongregation stand, and he sits when the congregation kneel. If he responds in the if he sings, he ignores the choir and the time, if not the tune. When the text is announced, he assumes a look of superior intelligence; as the sermon goes on, subsides into an expression of blank indiffer-Even a religious paper is sometimes so un- ence. If the sermon is extempore, he carefully avoids every indication of interest or attention. He is too intent on managing the brakes, to go to sleep!

> The Church drag somehow manages to be put on the vestry; probably because in that position he can get a better hold of the handle that controls the machine. In He never fails to oppose what he disapproves, and that is nearly everything. He is especially hostile to measures that originate with the rector. He seems to consider himself commissioned as a censor of that dangerous member, a kind of Tribune of the people, to shield them from the oppression of pastoral despotism.

When the Church drag gets into a Convention (and he is generally there), he has a fine field for the display of his little powers. The up-grade is steep, at the best; the wheels need a good deal of lubricating, and the steam power is none too great. The Church drag is applied, and the wheels are locked. He is serenely satisfied when everything comes to a stand-still. He talks bravely about this "glorious Church," and the rights of the laity who "hold the purse." He prides himself on saving it from the iconoclastic clergy.

We have spoken of the Church drag in the masculine gender. If report is to be trusted, there are several of the feminine sort, that are not to be despised. It is said that a child, by touching the key that connected the electric wires, blew up Hellgate with nitro-glycerine. We have seen some parishes go to pieces about as suddenly; and it was a woman that touched

We leave the subject here, however, without pretending to exhaust it. It is a serious subject, and hardly admits of playful handling. The Church is rousing herself to go forward, and is shaking the dust from her chariot wheels. The way is steep and rugged; the pass is thronged with enemies, and every soldier should put his shoulder to the wheel instead of locking nothing else! But it is of no use to laugh fast with the iron chains of prejudice and at these poor creatures, that think they suspicion. Spite of all hindrance of friends and opposition of enemies, she moves, and the line of battle is extending along the

#### BRIEF MENTION.

People should be warned not to use the every wire, over which a storm passes, becomes charged with electricity, and acts -Thirty Dioceses (more than the numfirming Bishop-Elect Harris. The Presiding Bishop has been so informed and will take action accordingly. — The Interior takes a vacation. The question was put to the subscribers: "Shall the Editor go a-fishing?" and the vote was 26 in the affirmative. This was counted a majority, and he goes. One subscriber answered rest, at least!"—A correspondent writes: When things are going too fast, or going "What we parsons want is a paper to help making such a paper."-Bishop Kip, in in going up hill. There are some people, would rather have the circulation of a There are some men who seem to be however, who use it everywhere and upon Church paper well established in this Diocese, than receive the addition of several missionaries to our list of clergy, much as we need their aid. - Rev. Dr. Locke goes to Montreal, Monday, Aug. 4th. If that "bag of gold" is found it may be sent the sacrifice was made of them because on by express!—Bishop McLaren has returned from the Lakes, in good health and renewed vigor. We hope he will go again and write a continuation of the interesting history of the Jesuit Missions on the Northern Lakes. His letter in this number makes us want more. --- The Rev. W. Cooper Mead. D.D., rector of St. Paul's, It is an entire abuse of terms to put the ac-Norwalk, Conn., died very suddenly on the 17th inst. He was one of our oldest and most honored clergy; ordained in 1824, and for many years a member of the General Convention. — The Southern Churchman says: "We must protest." have of the negative! One would think will doubtless continue as long as there is that the chief end of the Church was to any material for it to feed on, or until the magnify Rome. The best protest we can coming of trost. For full three months make is better fruits. Denying does not business will be suspended, and the poor from \$400 to \$350. We mention this to some weeks, and there has been one case is as essential as to the body of man is his ing its nature and origin. soul" (!) — We would like to say to the readers of the LIVING CHURCH, that this paper is not gotten up with "patent in-

side." Some of the best contributions and original articles are inside. We say this, because we are aware that many people do not open their papers, as a rule, beyond the editorial page, supposing everything inside to be mere "padding." -Now comes the Central Baptist and takes two weeks vacation! Who next? When our cue comes, call us! - The Appeal admits that Mr. Cleare seceded to Rome, from the ranks of the "Reformed," and thinks we ought to "practice retraction" for saying so. Really, that would be lieing to convict ourselves of lieing. The proposition to retract is almost as monstrous as Hamlet's "Kill a king, and marry with his brother!"-President Hayes is a graduate of Kenyon College, Ohio, Class of 1842. - It is 'dry picking' now, among the exchanges. We have been fishing in a small sea of newspapers for over an hour, and not a bite yet!-Dr. Warring's articles on the Miracles of Moses, have attracted attention, and several letters have been received, expressing regret that they were so few and so short. Post mortem, Brethren! can't be helped now. If you had shown signs of St. Mark's, 942 communicants, and their interest some weeks ago, we might have secured a much more complete series. Dr. Warrnig is a man of affairs, and doesn't write for the sake of seeing himself in print.--Our Foreign Notes need no praise, they commend themselves. They are prepared expressly for the LIVING Church, as a friendly contribution, by prominent clergyman. The paper has had a reputation, from the first, in that department, which we hope to maintain. -Rey. B. F. Fleetwood, of St. Mark's, Chicago, has been making a short visit to his old parish in Marquette.

Our New York Letter.

Hegeira of the Jaws.—An Old School Dance.—History of Old Trinity.—Rip Van Winkle.—Death of the Veteran Dr. Mead. - Miracles of Moses.

New York, July 26, 1879.

Many of the readers of the LIVING Church will remember the sensation that was created, about a twelve-month since, by the exclusion of the Jews from a noted hotel at Saratoga. The whole press of the country engaged in discussion upon the subject, and an attempt was vainly made to give it the character of a religious persecution. Judge Hilton, who promulgated the edict, and who has until now stood alone, at last has company. The great Manhattan Beach Hotel at Coney Island has sent forth a similar edict, and for the same reasons: The Jews, who have frequented the house, have by coarse manners and personal peculiarities made themselves offensive to all other guests; and while there are many exceptions, yet no remedy could be found, save in a general law, which applied to the race. It was not a persecution of the Jews as such, nor was the exclusion on account of religion. To the few it is an undeserved reproach, but they were found in bad company. Many of the Jewish bankers are the peers of all the world, but the old-clothes men of Chatham street are not pleasant neighbors to those who are possessed of the usual olfactory nerves, for many of them are possessed of neither cleanliness nor godliness. tion of the hotel proprietors upon the ground of religious or race persecution. It is simply an effort to disinfect their houses.

We regret to learn that the yellow fever has become epidemic at Memphis. It has Queer, what a grasp some good people broken out much earlier than usual, and vanquish error. --- We notice a general will have to depend upon the charities of reduction in school rates among our ad- their more fortunate brethren. We have vertisers. De Veaux College comes down had cases of the fever at quarantine for correct the announcement heretofore made certainly at Brooklyn. It excites no fear, in the advertisement. Racine College is also however, except in its immediate neighboroffering lower terms, which may be ascer- hood. There was a time when yellow fetained by application to the proper officer. ver was epidemic in New York and in -Kenyon College is making vigorous Providence, but these cities have been preparations for next year. Its Annual exempt for nearly or quite four score years. Catalogue, which is also its Tri-ennial, An inquiry into its cause and cure in these makes a handsome volume, illustrated with cities might possibly inure to the benefit several beautiful engravings. --- The Bap- of the cities of the South. It is a dreadful tist Standard says: "What is termed Cal- scourge, and it is the reproach of science, vinism is an element in Christianity which that after so many years it is still discuss-

> Newspaper men are obliged to resort, during the heated term, to all sorts of schemes to fill up their columns. The manufacturers of news have gone out of the business. It is the dull season, and one of the dailies thought it a good opportunity to take a census of the throng that passes Fulton street and Broadway during twenty-four hours. We doubt if such a corner can be found in any city in the world; the tread of human feet is never still, night or day. Until one o'clock A.M. they pass and repass at the rate of 1,500 per hour; during the busy hours the number passing hourly is from 12,000 to 15,000, and for the entire day the number passing that corner is 225,000. As Dominie Sampson would say, "it is prodigious." The Times devotes an interesting column to the subject, and, if you wish an interesting local item, suppose you send a reporter to the corner of State and Madison to make a similar count.

> The newly consecrated Bishop of the Church of Jesus in Mexico, has sailed to England in the interest of his Mission.

The new Dean of the General Seminary has left behind him, in Philadelphia, avigorous work. There are in his church, contributions last year amounted to \$36,-657.52—a larger sum than is given by many

We are afraid that many of the brethren who ought to be under our pastoral care, are going somewhat astray. The Book of Discipline and the Westminster Confession of Faith seem to be losing their restraining influence, and we commend to them a trial of the Thirty-nine Articles. A Presbyterian Sunday School from Brooklyn had a picnic last week, by boat, and danced as fast and furiously as if they expected the Mother Church.

Dr. Tyng has met with a loss in the death of Mr. George Thompson, who has for several years been engaged in the work at the Gospel Tent. He was formerly a Methodist class leader, but conformed to the Church some four years ago. He had been disabled from active work for a year. He was Dr. Tyng's principal assistant in the Mission Services.

been a good history of Trinity Church to be accessible are hidden away in pamphlets and secular histories and in files of newspapers, but a good history of the venerable parish is still a want to be supplied. Dr. Berrier's history is rather a Baptists had a "union meeting." Union contribution to history than history itself. meetings are supposed to be very "Evan-Whatever Dr. Dix attempts to do he does gelical." The two pastors jointly presidwell, and we are glad to be able to say ed,-Rev. W. W. Boyd, who claims to that he has partly completed a history of "love Jesus," and Rabbi Sonnenschein, the church, of which he is Rector. The (Sunshine,) who loves Barabbas. The history of that church will be largely Baptists have been using the Jewish synaa history of the early church in the country. gogue since their meeting-house was To bring out a work of that kind worthy of burned some months ago. The polite the theme, will require large labor and re- thing, of course, was to have a "union search and much time. We intend to be meeting;" and so they did. The Chrisas patient as we can, satisfied for the prestian prayed his prayer, toned down to suit ent to know that it is under way.

are many, cannot fail to have noticed a formed, was "Nearer my God to Thee;" somewhat venerable man who is always all very well, except the first verse, which this week to give it more than this brief poring over a newspaper; it is the sexton. was omitted on account of the word mention. The paper must, we think, be a religious "cross." It was the polite thing to do, of paper—we are sure it is not The Sun. course; so liberal, you know! Brother with a "bag of gold" after the service, summoned, with six hundred others, to to the Psalms, for his text. Then he Some others will doubtless share with us serve on the jury in a noted murder case. presented a silver service, in the name of the regret, as the Doctor will not be able questions. Had he formed any opinion who responded, drawing a graphic picture ready to flow in, for a division of the on the case? had he read the papers? was of a "brotherhood of all nations and spoils! his mind free from bias, etc. With some- creeds traveling to the great hereafter, thing of impatience he replied that he had with their hearts and affections fixed on Grace Church and its noble rector on the never heard of the case, that he was too the same God and regarding each as the record of the past score of years, and busy to read the papers, and he had no same parent." money to buy them. He was excused from serving, and The Sun the next day pronounced it a lamentable case of igno-bantering compliments with those who rance. It is doubtless a church paper cried "Crucify Him!" denying the Cross, that Augustus reads, but we do not care gratuitously to advertise it now.

The sudden death of Rev. William Cooper Mead, D. D. LL. D., rector of St. Paul's Church, Norwalk, Ct., occurred on the 17th of the month. Dr. Mead had been rector of this parish for about forty years, and was for many successive sessions a deputy in the General Convention, and, if our memory does not fail us, was at one time Secretary of the House of Clerical and Lay Deputies. He was long a member of the Committee on Canons in that body, a committee made up of the picked men of the Church, and was highly respected for his ability and learning. In his diocese he was for many years a member of the Standing Committee, and was a leading man in the councils of the Church. There are now surviving but three men, whose rectorships in duration compare with that of Dr. Meads, of whom one is the Rev. Dr. Shelton of Buffalo, and another, the Rev. Dr. Edson, of Lowell. The age of long rectorship, we fear has forever passed away, and the days of easy divorce of rectors and parishes, as well as of husbands and wives, have come. We have no doubt the change is progress, To the Editor of the LIVING CHURCH: but in our judgment the value of progress depends a good deal upon the direction tribute \$2.00 each, as "Presbyter" sugwhich it takes. We prefer the fame of Dr. Mead's for his long rectorship, to the tracts as I have called for. Who else will modern fame of frequent change and take hold at the same rate? I have no short rectorship.

We are glad of the announcement of the close of Dr. Warring's first series on the "Miracles of Moses," because the first promises a second. It is a long day since est terms in these regions. He sweeps "W. & W." Chicago, \$7.35.

General Assembly in every moment to away webs of sophistry, and "oppositions Dr. Locke's Twentieth Anniversary. anathematize the dancers. For once they of science, falsely so-called," with a maswere in nobody's jurisdiction, and they terly hand. We seem to be reading a dedetermined to let "joy be unconfined." monstration in Euclid, or Law's wonderful They even danced round dances! As a letters to the Bishop of Bangor. The arcompanion picture, a Methodist congrega- ticles are short and simple, as demonstration in Deleware advertise, as the attractions should be, and though not unworthy tions at a Fair, addresses by two Methodist of the attention of the profoundest scholministers, a balloon ascension, and a horse ars, are yet level to the comprehension of race! Adding to these the open gambling the unlearned. He clears away the rubat Roman Catholic Fairs, and one may bish with which Darwin, and Huxley, and well ask, is the world turned upside down? others have attempted to obscure the truth, It is dangerous, as well to morals as to and lifts the mind to a purer atmosphere manners, to turn aside from the old paths, and a serene sky. The LIVING CHURCH, and to close one's ears to the voice of if it has done no other good, has made the sermon, Judge L. B. Otis, on behalf expenses, as Judge Knox once said of his of the congregation, read the following: benefactions to St. Mary's School, in givhave overlooked them, as thinking they must be abstruse and difficult, they have had a loss, an irremediable loss, but for the fact that the series has been preserved. We commend them heartily to their attention. We do not know Dr. Warring, and probably never shall, and therefore we are Strange as it may seem, there has never more free to speak of the great power and years, a rector, ever faithful in seasons both of advalue of his articles upon the "Miracles of written. Stores of information that ought Moses." They are full of strong meat for men, and of "condensed milk" for babes.

the occasion; and then the Jew prayed Visitors to Trinity Church, and they his. One of the hymns sung, we are in

To this complexion has it come at last? "Shaking the bloody fingers of thy foes;"

and putting Christ to open shame among his enemies! In "the Great Hereafter," there is a Great White Throne; the Son of Man sitteth thereon, and they shall see Him whom they pierced.

It should never be forgotten that clergyman's salary is in no sense a compensation for his services. In other words, the money he receives is not a salary at all. It is a means and not an end. He does not work for money, but he must have money that he may work. He is not a 'hired man." As a "laborer," of course, he is "worthy of his hire," but the "hire" is not the end of his labor. The clergy should always clearly bear this in mind, and the laity should understand it. The clergyman is not in the same category as a clerk, or an employee of any kind. He s the servant of the Church and not of the vestry or congregation. The vicious system which we unfortunately are under at present, has tended to confuse and obscure the clear principles which underlie all this matter.

I would gladly be one of ten to congests, for the publication of such short objection to my name being known, if anybody wants to know it.

ENQUIRER.

Miss Olive Lay, treasurer of the fund anything has been so thoroughly enjoyed, for the Cot for Incurables, of St. Luke's and the articles are spoken of in the high- Hospital, Chicago, acknowledges from

Last Sunday, at Grace Church, Chicago, the twentieth anniversary of Dr. Locke's rectorship was celebrated. The church was decorated with flowers, and filled to overflowing with a congregation from various parts of the city and from without, most of whom have been under Dr. Locke's pastoral care at same time during the past twenty years. A large number of the regular congregation were absent from the city, at summer resorts.

The offering, in aid of the debt of the church, amounted to over \$5,000. After

The wardens, vestry and congregation of Grace ing such a series of articles to the Church Church, Chicago, desiring to congratulate their beand the world. If any of your readers loved rector, the Rev. Clinton Locke, D. D., on reaching the twentieth anniversary of his rectorship, full of good health and vigor, and in perfect love and accord with his people, and cesiring to recognize the remarkable success of his long and continued work among us, offer the following minute to be placed on the records of the parish.

We thank the great Head of the Church for His goodness in giving and sparing to us for so many versity and prosperity, noted for preserving the unity and harmony of his parish, for the zeal and eminent ability with which he has discharged the duties of his sacred office, and for organizing and successfully managing one of the noblest charities of this city. May he, strengthened and en-AT St. Louis recently, the Jews and the couraged by the esteem and love of his people, long continue his noble work among us.

> A. A. BIGELOW, Wardens. IOHN L. PECK, A. WILLIAMS, P. L. OTIS, V. WATKINS, E. WALKER, GEORGE BUCK, C. W. DREW,

A. TRACEY LAY,

J. H. S. Quick. Vestrymen. Seventh Sunday after Trinity, A. D. 1879.

The Anniversary Sermon was full reminiscenses of the old times, and will be worthy of preservation as a historical document. We shall give a large portion of it in our next number, not having room

The rumor that the rector was presented Lately Augustus, that is his name, was Boyd preached, going back, to make sure, we are sorry to say is without foundation. When his turn came he wes asked the usual the Baptist brethren, to the Jewish Rabbi, to respond to the many appeals which are

The LIVING CHURCH, congratulates Grace Church and its noble rector on the record of the past score of years, and predicts for both a future of increasing usefulness and honor.

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The Primary Department will be conducted by Miss Shipman. Provision is made for instruction in all branches of a polite and thorough education.

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Practical teaching in the French and German languages,
Thorough training in the English Departments, which meet
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Boarding Pupils, \$275—\$300 per school year.
Day Putils \$10—\$30 per se-sion.
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On Central Park, New York City. for Boys and Young Men from 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, and business. French, German, Spanish, spoken and taught thoroughly. New building erected purposely—a model of its kind—cost \$400.000. The Prospectus contains full details. Bible read every day. Pupils attend 8t. Thomas Church. Twenty-fifth year will begin on September 16, next.

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Maplewood Musical Seminary For Young Ladies, Maplewood, Conn.

Estab'ished 1863. A thorough graduate course, with lectures and recitals weekly. The finest location on the Connecticut River. For catalogues address (Pupils can enter at any time.) Prof. D. S. BABCOCK.

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St. John's School,

21 and 23 W. 32d St.. New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, L. L. D., Rector.

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Founded in 1825. Geneva, New York. Two Courses—Classical and Scientific. Thirty Scholartips. Tuitton remitted to all who need the aid, and who
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The Rev. R. G. HINSDALE, S. T. D., resident. Educational.

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Established Fifty Years Ago. Numbers among her graduates some of the most dis-inguished men in the United States. The location is one of rare healthfulness and great beauty, nd the instruction thorougn in an apparatus.

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FULL FACULTY AT WORK Tuition and room rent Free. Board \$3.00 per week. Rev. FLEMMING JAMES, D. D., Gambier, Ohio.

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Suspension Bridge, Niagara Co., N.Y. FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filled ten days previously.

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Founded in 1812. Raleigh, N.C.

The Rt. Rev. Thos. Atkinson, D. D., L. L. D., Visitors.
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This School is recommended for Northern girls, for whom a milder climate is desirable.
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Baltimore, Md .. Will reopen (D. V.) on the 21st of September. The Sisters receive a limited number of young ladies as boarders. The arrangements are as much as possible like thes of a private family, and homelike ways and habits are carefully maintained. Please apply for terms, etc., to the SISTER SUPERIOR, 261 Hamilton Terrace, before the 15th of August, after which date all arrangements will have been made

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The Academic year will begin Sept. 10. Address the Rev T. Stafford Drowne, D. D., Acting Warden, Garden City, L. I.

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Poughkeepsie, N. Y. \$300. Good style, good work, good fare. Reopens Sept. 11. Ot's Bishee, A. M., Principal. A school of the highest grade, with charges reduced to the lowest practical limit.

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\*References: The Bishops of the three Dioceses in Illinois, and the Editor of The Living Church.

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Large corps of experienced teachers

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The facilities for a thorough and finished education are second to none, while no effort is spared to make this School a Refined, Christian and Happy Home for Pupils. For Circulars, containing terms, references, etc., please address the Rector, Rev. D. G. WRIGHT, D. D.

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Wallace C. Willcox, A. M., (Yale) President. Edwin Davenport, A. M., (Harvard) Head Master. Rev. William C. Prout, A. M., Chaplain. Five other resident Masters.

Five other resident Masters.

The 30th school year will open, D. V., Sept. 10. Boys carefully prepared for College the Government and Scientific Schools, and for Business. The religious teachings are decided and based upan the Bible and Prayer Book, and the aim of the school is to form, in its pupils, a well rounded Christian character. Buildings and grounds ample. Two cadets occupy each room. The rooms are well furnished and carpeted, and have single beds. Ventilation; heating and drainage perfect. Location in the picturesque and beautiful region northeast of Saratoga, in a small village, absolutely free from the ordinary temptations of towns, and easy of access to New York, Albany, and Troy. Climate healthful and entirely free from malaria. Terms \$420 for the school year. Special rates for the sons of the clergy and young men studying with the sacred ministry in view. Reference, by permission, to Bishop Doane, Albany, and prominent clergymen and laymen of the church. For catalogues and admission, address the President.

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The next session of this elegant establishment for the education of young ladies will commence September 17, 1879.

Summer guests received for July and August. Apply for admission to EWD. P. WESTON, President.

Highland Park, Ill., June 10, 1879.

Lasell Seminary FOR YOUNG WOMEN, Auburndale, Mass.
Boston privileges with delightful suburban home. Special care of health, manners, and morals of growing girls. Some reductions in prices for next year, which begins Sept. 18.
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For Catalogues and Circular, apply to Rev. Geo. Gannett,
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PROF. WARRING'S BOARDING SCHOOL FOR BOY'S of allages. Military Drill, Large Gymnasium, Ample Play Grounds. Special attention to those elementary studies which lie at the foundation of all education. Boys fitted for College or for business. Circulars sent on application. Terms reduced to rates before the war. Reference to Dr. Leffingwell of this paper. Address

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AMERICAN SCHOOL INSTITUTE" Established 1855. Families, Schools, Colleges promptly provided with Teachers of Known Catiber and Character. Parents safely advised of good schools for their children. Reliable teachers represented for suitable positions. Circulars, with highest endorsements, on application.

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125 HOURS MUSICAL Instruction. \$15

Music Hall, Boston. E. Tourjee, Birector.

CHRISTIAN HOME and thorough instruction for Boys, at \$4 and \$5 per week. Can enter at any time.
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### Home and School.

The Song of the Fiddler. By Mary E. C. Wyeth.

The fiddler man was old and gray, The fiddler man was thin: And his fiddle it had a gruesome crack All up and down its poor old back, And it let a discord in. But wherever he went, or wherever he came, The fiddler's welcome was ever the same; And the song that he sang had a cheery sound All day as he traveled his weary round; "The sun may shine and the rain may fall; But the good God rnleth over all." Sang the fiddler old and gray.

The fiddler man had neither lands, Nor flocks, nor herds, nor gold; He earned what he had of meat or drink, And lodging and clothes, and a bit of chink,

With his fiddle, so cracked and old; As up and down through each street and lane In the sultry sun or the chilling rain, With twanging string, but with cheery strain, He fiddled and sang the old refrain, "The sun may shine and the rain may fall; But the good God ruleth over all, And all are fed by His hands."

The fiddler man had wealth untold; Aye, sure he had great gain; For he came and went, as free as air, And his brows were bent with no brooding care As he trudged through street and lane. And o'er city pavements, hot and dry, Or in grassy lanes, 'neath the open sky. As he toiled along on his busy feet, The children hasted his steps to greet,

As he cheerily sang to the great and small Of the God who ruleth over all, And whose love is better than gold.

Ah, fiddler man, the grass is green Above the graveyard hill: And the fiddle that had such a gruesome crack All up and down its poor old back, Forevermore is still.

But wherever they name the fiddler's name Its kindly welcome is ever the same; In the rose-hedged lane or the city's street, Where oft went straying his weary feet, Fond hearts re-echo the cheery sound Of the fiddler's song with its faith profound: "Though the sun may shine, or the rain may fall.

Yet the dear God ruleth over all," So they keep his memory green. -Christian Union.

#### The Duties of Parents.

A Series for the LIVING CHURCH.

XI.

#### On the Education of Children.

the entire training of the child,—all influ- were brought up. They think and talk although, indeed, this is included, by im ence, culture, instruction, discipline, and only common-place, in spite of all the plication, under "forgiveness of sins," for care, by which the faculties of the child are book knowledge that the school has given, pardon. to speak of education here in a narrower else in childhood. Father and mother 17; Phil. iii. 16; Acts, x. 23; and 2 Tim. ual as to have outgrown all need of by it, training of the mind.

for education in America, public and pri- lor walls; but these were not for the chil- Gibson: vate, is enough to give every child in the dren. The parlor was a company room, land a high-school education, at least, where the small culture of the house was Still, there are thousands of children, un- put away for guests! der the best advantages, growing up in of the best advantages. pointed parents.

the latter, while they allow the former to books. go on at random until it is too late to But there is a discipline of mind that we have them for the very same reason,aged, there is no help for it.

teachers, however true and faithful, can stand in the stead of a child's parents. If they are faithless to their trust, if the days of childhood and youth are passed by un- too, without harsh measures. employed and unimproved, if all the opportunities and influences of the home and family are neglected, no earthly instrumentalities coming in afterward can make amends for that wrong doing.

The idea prevails with many people that the school should be a substitute for home. Parents say, "I want my child taught good manners at school, for I have no time to do it at home," or, "I hope you will teach my daughter to respect her mother, for I have not been able to do it." These sad confessions are frequently made, and they show an utter misapprehension of the true province of the school and the school teacher. The school can in no true sense take the place of home, and only in a few and exceptional cases can it make partial amendment for the serious and life-long injury received before the child first enterteacher can in some cases, doubtless, do and by vigilance and patience and unfailing effort, curb a rebellious will, arouse an indolent nature to some effort, and lay last is omitted from our Prayer-Book ac- simply be committing suicide. some restraint upon a selfish and self-indulgent spirit. But the chances of success States, so that we have but two forms. antee from its members that the cardinal are all against the teacher, and the measure of success always small, where such antecedents are to be encountered.

There is, of course, a difference in schools. There is as much room for hum-bug in this, as in any other kind of enter-of the Creed came into existence; the mind, and even if they could be so grasped, schools. There is as much room for humprise. A parent must use the same dis- greater part of which is to be found in the they would not be a creed, for a creed is a crimination in this regard as in ordinary affairs of business; realizing that if it ever pays to have the best, it pays to have the ings of the great Ambrose, Bishop of Mi- is essential to the well-being of the soul. best in education.

I wish to speak. Whatever is done or not done in school, the best part of a child's education ought to come from home. There is the source of its intellectual inspiration, the fountain of its culture. Habits of thought, manner of speech, direction of taste, are formed in the family, and are generally formed there for life. If they In 381, another Council met at Constantiare rightly formed, the child will get education from everything and almost anywhere. If they are badly formed, even the good. Many a man and woman has had to regret, through life, the lack of culture in early years at home. The mortifying failures that mark the course of many in

comparative ignorance, or getting a knowl be educated in the highest degree, in order otherwise the world would never get beedge only of what they should not know. to encourage and shape the education of Thousands of parents are distressed at the their children. They must, of course, use sad failures their children are making at good language, and be intelligent to a deschool, and a great number, year by year, gree; but with moderate attainments in perimentation, all of which they could are forced to relinquish their fond hopes, the learning of the schools, parents may not practically expect learners to verify and to submit to the apparently inevitable. give a right bias and direction to the men-Probably there are many reasons for such tal habits of the child. If they will only through the Devonian system in vain for failures, but the most of the blame is appreciate the importance of it and give any possibilities of reaching coal. Must thrown upon the teachers, and the schools their attention to it, they may stimulate the rising generation be forever trying the are set down as worthless by the disap- the mental activity of their children, and analytical process to find out this truth? encourage them to go on learning from commentators of our Sunday School chil-It seems to me, however, that parents everything they see and hear. Reading dren, instead of teaching them the cate-themselves are, for the most part, to blame. aloud in the family circle, walking and chism. The world of Bible truth is as They are the educators whom God has ap- talking and playing with the children, pointed, and they have no right to resign telling them stories, explaining the meantheir charge to those whom they know, or ing of words, instructing them in natural ought to know, are incompetent. It is as history, showing them pictures, asking much their duty to see that the education about their studies in school, are all pleas-delivered to the Church is that which, exof their children is wisely conducted, as ant and easy methods of helping forward that their business is carried on properly at the education of the little ones. The time the store or in the office. They very soon employed in this way is worth more to detect and reform any bad management in them than the same amount given to their ence. It has its "creed," its formularies

make it better. If a man's business is mis- comes from study and in no other way; dress, speaking of the blame that is heaped upon schools, for the failures of their pupils, says:

| Control of the child is study of no carries the lamp which he may flash into dark places and they shall become light. Instances there are where a man, the facts being well known to two clergy-days in the facts being well known to

In my judgment, the greater blame lies decline to learn to think. I have had the necessary. As the Church spread, people Godly Discipline of Communicants. at the door of the parents. No school on teaching of a great many children, boys would demand, "Tell us the things that earth can take the place of the family. No and girls, and I never yet saw one that are to be held and believed!" And so, could not, by proper management, at home

> time, and patience and effort; and we have to remind parents again that the most important work that God has given them to do, is the proper training of their children. They can afford to fail in everything else of this world's interest, if they only succeed in this.

#### "What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

"Of what use is a Creed?"

three forms of the one Creed,—the Aposcording to the use of the Church in these The former of these is the eldest of all the truths enshrined in Holy Scripture are informs, except the Baptismal Formula found deed received. Hence the necessity of a works of that noble disciple of St. John, summary of truths thought to be essential, Ignatius, who lived about the year 115 and it has never been held that a knowl subsequent time. The Council met, in that nature is his knowledge; as a Chris-325, at Nice, a city in Bithynia, which was tian, that Scripture is his Creed." a country of Asia Minor; hence, this for... of the Creed is called the Nicene Form. nople, and added the part that follows the words "Holy Ghost."

without penitence there is no promise of

"Scientific men, in their instruction of learners, do not practice that abolition of vond the rudiments. They give us first the traditum, the past accumulation of knowledge in the form of laws and principles established by long and laborious exfor themselves. A geological chart would at once show that a man might sink shafts Such is the process of making little Bible much hidden in a vast unsystematized concrete, as is the great body of scientific truth in the actual world of nature. It is truth in living forms, truth in drama; truth in providence; truth in history. The faith isting before the history, shines out clearly in the history read by its light."

Here is the objector met on his own ground. We walk in the footsteps of sciand summaries; and so have we. And in order that we may find the Somewhat

dogmas would grow up, in reply to just could not, by proper management, at home and at school, be made to study; and that, too, without harsh measures.

and at school, be made to study; and that, too, without harsh measures. But this matter of education requires man to a field of wheat. Doctrine, until it spins too fine a web, is essential. The Church is a teacher. And, in order to teach, it must be able to point to the chart such as offend against God's holy law. upon the walls—its resumé of principles. We think that discipline is sadly in upon the walls-its resumé of principles. Says Rev. Dr. Huntington, upon this topic:

"The principle of dogma is the cornerstone, not only of Church life but of all social life whatever. Dogmas are simply first principles, and without some agreement upon first principles the very beginnings of society are impossible.

"What the axioms of morality are to the civil society, the State, certain primary beliefs or dogmas are to the religious society, the Church. It were as reasonable to ask the Church to dispense with the one, as the State to dispense with the other. Christi-Let me tell something-by no means anity, as a religion, rests upon a basis of ed a school room. A wise and faithful of things to be believed; the word itself is destroy people's confidence in its strength, from the Latin, credo, I believe. In the and the whole fabric will tumble to the something to correct this early evil bias, English Branch of the Church, there are ground in a hundredth part of the time it has taken to rear it. When the Church tles, the Nicene, and the Athanasian. The renounces the principle of dogma she will

"But the Church must have some guarin the New Testament. For a while, this Creed. It is simply trifling with words to simple formula sufficed, but, in time, a say that the Scriptures are in themselves fuller expression of the Christian Faith an all-sufficient creed. They are toovol-A. D.; and the entire creed, in the writ- edge of every minutest detail of Scripture est in education.

But it is of education in the family, that

lan, 340—367 A. D. So as to set forth Scripture, like nature, is a vast field of rethe Faith of the Church the more clearly, search. The Creed is gathered out of a great Council, not originated, but published to the faithful throughout the world, "laws," so called, are gathered out of nathat form of the Creed which is read in ture, that is, by the process of induction, our Communion-Service, except a portion or the careful comparison of part with of the latter part, this being added at a part. A man of science might as well say

is, that denominations which have for gen- restrain the erring members of his flock, erations derided Creeds, and disused their own Creeds, as in the case of our Presbyterian brethren, are now moving actively No one should conclude, however, that in the direction of a return to them. these forms contain the entire Christian There the beautiful, solemn Creeds have best school will fail to make them entirely Faith. They ar merely a short and con- stood, on the pages of their own great overseers of the Diocese and of the venient summary of it; and a solemn catechism, the Westminster, unnoticed, Parish; considering that solemn promises Council early forbade all additions to unhonored by use, and to a very, very them. They contain all that the Church large majority of their members, unknown. hath thought wise to demand of any one standing at her doors for admission. Many ligence of their average memberships more society and business, may be traced to the things of great importance will be found effectually had it remained in the original Education, in its broadest sense, includes low tone of intellectual life in which they to be omitted. Repentance, for example; tongue in which it was written. But now, prejudice is beginning to give way, and the rigor of old antipathies to thaw.

which I now call attention is, that the some enumeration there ought to be for the developed, drawn out, e-ducated. I wish because they heard and thought nothing If you will turn to Rom. vi. 17; xvi. sects which heve been so very, very spirit- guidance of the people. sense, as it is generally understood; I mean were too busy, or too selfish, or too igno- i. 13, you ill see that there is reasonable Creeds, will, in nearly every instance, be for instance? Cases have already arisen rant to make anything of home but a boardthat, at the early day even at which the a generation after they have begun their need of some accurate definition of these It is the ambition of most parents, to have their children well educated, and pictures, no games, no conversations, of statement of the Christian Faith, had been their children well educated the lamps of ancient wisgreat expense is incurred by public tax and an intellectual character. Perhaps there drawn up and become commonly known. dom, for the light of the present times; otherwise than as God's law doth allow, private charge, for this purpose. It is not were some gorgeous volumes for show, on of all creeds, cui bono, I give, instead of stituted the genius of the age: Cui bono, of our people are honestly persuaded that As the utilitarian spirit of the day asks and for the spirit of the elder Church sub- their marriage is not lawful." How many too much, perhaps, to say, that the outlay the parlor table, some chromos on the parmy own words, those of the Rev. Doctor the worn-out symbols of an early and illthe liberty of marriage allowed by the informed Christianity! No such for us! State is the measure, also, of our Chris-Every man the maker of his own Creed! tian liberty! How many thousands have No two leaves alike; unlike be all our besummaries and formularies which they re- liefs! The world moves, knowledge in-

creases; Creeds to the winds! Says the celebrated Dr. Schaff, in his this very point, the certainty of suicide to greatly needed. which the scornful rejection of Creeds as

guides and aids is equivalent: Protestantism mostly reject symbolical record, and are accessible to the clergy. books altogether, as a yoke of human authority and a new kind of Popery. Some they are hidden from view in the Digest. of them set aside even the Scriptures, and An essential part of a right discipline is make their own reason or the spirit of the due proclamation of all penal laws, so that age the supreme judge and guide in mat- none who incur the penalty can plead ters of faith; but such loose undenomina- ignorance of the law. tional denominations have generally no cohesive power, and seldom outlast their direction as to the manner in which discifounders.'

-A correspondent of the Methodist advises the use of water instead of wine at Communion, and says:

used, but on the verbs 'eat' and 'drink,' by letter. The very vastness of this premore requires a particular fluid than it re- discretion to him. quires a particular kind of bread. The tainty of definition as to the effect of spirleast, perhaps never, the same in kind as itual censures, and as to the mode in managed for a time, he can wind it up and and to this discipline, within proper limstart out anew; if his children are mismanits, the child should be required to submit start out anew; if his children are misman- its, the child should be required to submit, and fundamental knowledge. With the country and time; whether it was a fer- not a few instances are known to us, where ged, there is no help for it.

The Bishop of Oregon, in a recent ad
as to anything else that is good. The parent that leaves the question of study or no

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From the Report of the Joint Committee, General Convention, 1877.

(Concluded.) We do not think that any one can affirm that the discipline of our Church, as actually exercised, comes up to the requirements of God's word, or is such as to protect the Church from scandal, and to bear the testimony needed in the case of

abeyance. We believe that many persons have no just conception of the duty of obedience to the Church, in those instances wherein she is fully empowered to speak with authority. We believe that sins against the moral law and against distinct religious precepts, are suffered often to pass unnoticed and uncorrected.

We deem it no part of our duty to accumulate illustrations in support of this opinion. We do not pretend to point out the extent of the disorder which prevails among the members of our communion. We speak to wise men, whose opportunew-about the Creed. It is a summary alleged fact. Discredit this foundation, nities of observation are equal to our own. If thoughtful persons have failed to recognize as a fact, that there is not among us that reverence for law which ought to prevail, and that in numerous instances scandals which ought to be punished are not punished, we cannot hope by any accumulation of proof to bring them to our

The Church which neglects to exercise discipline, is in danger of having her candlestick removed from its place. Other Churches, fettered by traditions or by concordats with the State, have something to plead in extenuation of a relaxed discipline; but we have no such excuse. Ours is a free Church in a free State. If we be straitened, it is in ourselves that we are straitened. No external power constrains us. We are free this day, as ever was any national Church in the purest days of our religion, to establish and enforce by spiritual discipline such laws as may best guard the purity of the Church.

Neither may it be said that the Church has surrendered, in some moment of weakness, her right to discipline her children, and cannot now recover her lost powers. In the Prayer Book every necessary power has been substantially preserved and se-Notice, also, two significant facts. One cured. The clergyman who desires to finds in the Ordinal and in the Communion Office the amplest vindication and exposition of his pastoral authority.

Seeing, then, that adequate powers of discipline are in terms confided to the are exacted from those admitted to Holy Orders, to maintain a godly discipline, we are led to inquire what are the deficiencies of our present laws of discipline? Several such deficiencies may be suggested.

1. Indefiniteness in the law: We are no advocates for a minute and precise catalogue, under penalty, of the several things The other fact of marked significance to contrary to a Christian profession. But

What is open and notorious evil-living,

Or again: "If any are joined together never so much as heard of the unlawfulness of marrying a person divorced with-out warrant of God's word. In this instance, and in many others, some defini-Creeds of Christendom," speaking of tion of things prohibited seems to be

2. A second deficiency is in the lack of publication. Our disciplinary laws, when "The heretical sects connected with such are enacted, are put on permanent

3. A third deficiency is vagueness of pline should be exercised. No process of inquiry is indicated by the General Church, and no method of notifying a spiritual sentence is specified.

The power of the minister, according to the rubric, has no limit save that a right of "The emphasis of the command which appeal is reserved. The minister is judge institutes the Lord's Supper, is not on the pronoun 'this,' indicating the substances vertise a person by word, by message or and on the spiritual purpose designated by rogative is enough to make a clergyman the phrase in remembrance of me. The hesitate and consider whether there is not symbolic character of the Sacrament no some mistake in intrusting so unlimited a

Together

5. A fifth difficulty is found in the in-adequacy of some of the Parochial Clergy to grapple with difficult cases.

Be it remembered that many a clergy-man leads an isolated life. He has not the books to consult in a doubtful case. At rare intervals he finds himself required to weigh testimony, and determine ques tions of law. Moreover, under the voluntary system, be may be at the mercy of an influential family. To inflict censure is to mar the peace of the congregation and to exile himself from home and work. Where such odium is likely to follow, it would seem that it is the Bishop who should bear the brunt. And this leads us to note-

6. A sixth deficiency; viz., the helplessness of the Bisbop to enforce his own

could not adminster the sacraments, are,

and especially in explanation of the provisions already enacted by this Church for the godly discipline of her communicant erty. Ouite a number of men once emi-

#### Missionary Work in Iowa.

From our Special Correspondent.

Our old friend, the Rev. James Stoddard, evidently born to be a missionary, has been youchsafed, we are happy to learn, some of those tokens of success, which, although the want of them is by no means an indication of failure, yet help to cheer the ry. fainting laborer's heart, in the midst of his self-denying toil. We refer to the fact that within the last few weeks, Mr. Stoddard has presented, in all, sixteen candidates for Confirmation, at his various Mission Stations; four at Oskaloosa, three at Winterset, and nine at Albia. Three of fore the N Y. Press Association, recently till their life-journey shall be ended!

that a day of bright promise is dawning for this long prostrate parish. We would We shall not have more news. The world

tion, some seven or eight months since, be told, or ought to be told. ried. On the train they fell in with the Bishop and the Rev. Messrs. Stoddard and Jenckes, on their way to the Confirmation and Church Consecration at Winterset. —A woman, writing to the Boston Ad-Little persuasion was needed to induce vertiser about the influences of university them to change their place of destination; on young men, says: "The wisdom and the and so to Winterset they went, and were power and the beauty of the world are united in the happy bonds by the Bishop, assisted by the two priests, in the presence of an overflowing and interested congregation. And so it fell out, that the first retion? Ah, gentlemen, we deny it. Parligious service held in the little Sanctuary simonious is the plan that educates one at this Mission, was a wedding! An inci-dent, this, not unworthy of notice, when it of the other. Short-sighted is the purpose is recollected that our Blessed Lord's first that trains the lesser at the expense of the

daughter of Granville Neville Bolling broke Bopjaggers, Esq., L. P., M. O. T., wakes the sleeper, this shall be." S. P. Q., W. O. N., of Barekness Briery, Cholmondeley Chairbones, Somerset, to St. Christopher's - Under - The - Hedge, grievances, but the Indian who has always Mumblepeg-Hertford." — Boston Tran-lived here, so far as history teaches, has no such privilege. He is a "ward of the

#### Newspaper Paraghraphs.

-A writer in a religious newspaper thinks that the craze for bicycles will be brief because it is not becoming, ann says: "Think of President Hayes, or President Porter of Yale College, on a bicycle." To this the Albany Journal responds: "This sort of argument long ago ceased to impress. Think of Mrs. Hemans running with a fire engine, of Longfellow in blue overalls clerking it in a retail grocery; of Raphael selling oranges three for a quarter, or St. Paul playing croquet. You can't think of it, can you? But because you can't, shall not engines run, or groceries be kept, or oranges be vended, or croquet be played? Go to, thou foolish paragraph-

-The Alliance thus comments on the The Bishop can not act originally, but withdrawal of Rev. A. N. Alcott from the only when appeal is made. There are instances where the Bishop knows that make long reflections over this affair, and men who are living in sin, and to whom he they will become painful reflections the more the time passes. Presbyterianism is in defiance of his decision, received to the now suffering from two forms of loss: the Holy Communion by a Presbyter of his Diocese.

These things lead us to the conclusion refuse to remain in its form of philosophy. that legislation is desirable, in addition to, The old Calvanism prevents new men from coming, and it alarms the old, so that many of them go out in search of truth and libnent in the New School Presbyterian Church have confessed to the feeling that in the union they yielded to diplomatists evening," if it would be agreeable to the and professional theologians, instead of yielding to the spirit of a broader fellow-ship. They complain that the New School has no longer any newspaper and no emblems of its former greatness; they are nnder the yoke again of the Old Schoolism which ruled in the early part of the centu-It is evident that their complaints are well founded, but they merit no compassion, for if their freedom of thought is imperilled or already injured, there remains to them the escape sought and found by the Rev. Mr. Alcott."

-Mr. Whitelaw Ried, in his address bethe candidats at the place last named are said: "This I conceive to be the next great leading men in the community, one of whom has previously presented himself and have cheaper newspapers. They are the his child at the Baptismal Font. God cheapest thing sold now, considering the bless them, and go with them all the way, cost of making them. We shall not have till their life-journey shall be ended!

It seems as though the missionary at this point—Albia—had been enabled to "istrengthen the things which remain" and "istrengthen the things which remain is the point of the point "strengthen the things which remain," and nais, and these will be kept, by the inthat a day of bright promise is dawning for this long prostrate parish. We would fain hope that it may soon rejoice in the privilege of a settled pastor, to whom the faithful laity will be prepared to pay a cheerful obedience for the sake of their common Master, and of His Church.

The Wardens and Vestry at Oskaloosa, we observe, have taken the wise and dutiful step of calling upon their Bishop to secure a Rector for their parish. Until the accomplishment of that object, Mr. Stoddard will render occasional services, as far as his regular engagements will permit.

At Winterset, too, another of Mr. Stod-At Winterset, too, another of Mr. Stod- will be more care and ability in selecting, dard's Stations, the combined liberality out of the myriad of things you might tell, and prudence which availed to the erective the things that the better people want to of a small but most appropriate church be greater skill in putting these things beedifice, has been crowned by the consecra- fore them in the most convenient and attion of the building. In connection with this event, an incident occurred, of sufficient interest to find a place in the records for the highest journalistic effort of the fuof the Winterset Mission. A young couple left Des Moines for Indianola, to be maritime in the highest journaistic chort of the inglest journaistic chort of the ingle item of expense used to be the white paper. Now it is the news. By and by, let us hope, it will be the brains.

taxed to enrich the mind of the boy who recorded miracle took place on occasion of a wedding at Cana in Galilee.

LOCKMAN. LOCKMAN. Lockman the teams the te theory that qualifies him for the short life, but not for the long one. A liberal edu-We seldom pick up a British newspaper without seeing something like this: "Married at Ramsgate Rookery, near Oakley, Stafford, at noon of Thursday, 30th instant, by the Rev. Plantagnet Clutterbuck, LL. D., F. R. S., A. T. S., M. N. O. Q. R. D., uncle to the bride, Rector of St. Bartholomew's Church, Rector of St. Bartholomew's Church, Elephant's Head. Briar Lane., Berkley, Elephant's Head, Briar Lane., Berkley, assisted by the Rev. Theophilus Timoleon Titmouse, J. O. B., R. R. R., Y. Y. Z., of the heiderroom Rec. D. B. F., cousin of the bridegroom, Rector of Calvary Church, St. Martin's-in the-Back-Cellar, Man's Nose, Grantley, highest education. By laws as eternal as Gertrude Maude Beatrice Constance, those that govern the transparency of the

-Of all human beings within the limits Herold St. John Evermont Stragsby, late of the United States, the Indian alone has no standing in the courts of law. The Eleventh foot, K. C. B., R. B. A., L. G. J., and E. T. C., of Pumpernickle Priory whether he ever becomes a citizen or not, and Stonehenge and Stickelneck Lodge, can come into our courts for a redress of

government." but a ward who has no court in which to call his guardian to account, a ward who has the disabilities of minority and none of its protections and privileges. This fact is at the root of ninetenths of the wrongs which have been heaped upon the savage in this count.y. It is because designing men have executed, interpreted and inforced the law, that the name of government to the Indian is hateful and the emblem of tyranny.

We are assured by an exchange that out of every 1,000 "essays" which "sweet girl graduates's' read at the terrible "Commencements," no less than 81 were upon "The Voyage of Life; 137 on "Woman's Mission;" 53 on "Man the Architect of his Own Fortune; 98 on "We Launch our Bark—Where is the Shore;" 74 on "True Heroism;" 103 on "Night brings out the Stars;" 61 on "Honor and Fame from no Conditions rise, Act well thy our Bark-Where is the Shore;" Part," etc.; 39 on the "Philosophy of the Unconditioned;" 85 on "We Gather Light to Scatter;" and the remainder on miscellaneous subjects.

"Prisoner at the bar," said the Judge, is there anything you wish to say, before, sentence is passed upon you?" The prisoner looked wistfully toward the door, and remarked that he would like to say "Good-

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and the portion of the Catechism to be committed to memory.

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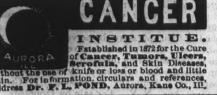
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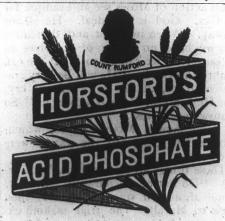
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Ninth Sunday after Trinity.

UNIFORM SCHEME: SCRIPTURAL LESSONS EXODUS XV: 22-27.

For Older Scholars.

1. After victory came trial. The children of Israel had been miraculously de-livered from Egyptian bondage. They had seen all help and even hope fail them; but God had opened a way through the sea; they had passed safely through; they had seen their enemies dead upon the sea-shore. After their victory they had sung a glad song of thanksgiving for their deliverance. But they are to be still further tried and disciplined. God has great things in store for the Israelites; they are as yet unfit for self-government, unable to meet the seven nations in possession of Canaan, as the event shows they have not yet perfect trust in God, so having been "baptized in the cloud and in the sea," (1 Cor. x.: 1. 2) they enter the wilderness, and come to Marah and are tempted.

Remember how that immediately after His baptism, our Lord Jesus Christ was led history, it imports us not much to learn into the wilderness to be tempted of the Devil. (St. Matt. iv.: 1. 2; St. Mark i. 13. St. Luke iv. 2.)

After every gift of grace, after every victory, we must expect trial. We have us—He is disciplining us.

their trial and disappointment-Marah meaning bitterness, so called because of the bitter taste of the waters. Taking the old analogy between the journey of the children of Israel, and the life of the Christian soul, we may learn that the way often lies through the wilderness, and that the waters to which we come will be sometimes bitter. It is only another way of saying "Whom the Lord loveth, etc." Marah to teach us of our helplessness and to remind us of our constant dependence on God for the smallest mercies." A life without disappointment and trial is life without development. People who are never troubled or disciplined are generally shallow, without much insight, and without sympathy.

The waters of Marah may be a type, too, of the ordinary employments and pleasures of life, which have a disappointing flavor, neither quenching the Christian's spiritual thirst, nor satisfying his soul, until sweetened by obedience and the

3. Ine people murmured. So slow is the human heart to trust God, that the Israelites in a moment forgot their deliverance from Pharaoh and were fearful and discontent of the state of the ance from Pharaoh and were fearful and discontented. They had a sullen, stubborn spirit, as was shown again and again, Bronchitis, Catarih, Asthma, and all as they journeyed toward Canaan (Ex. xvi. Throat and Lung Affections, also a posi-2; Num, xiv. 27; xvi. 41; xvii. 5) but we tive and radical cure for Nervous Debility for four hundred years and that men can- tested its wonderful curative powers in not be expected to be as noble and courthousands of cases, has felt it his duty to ageous under slavery as in freedom. Only make it known to his suffering fellows. we are to remember, too, that tried by Actuated by this motive and a desire to God, we are not to murmur as did the relieve human suffering, I will send free

Moses was indeed a man of God He had undertaken his mission at God's command; he acted by God's authority and direction; he knew that his help stood in the power of God and in this power. Provided the power of God and in this power. in the power of God and in this power alone. So Moses carries the difficulty to God, he cried unto the Lord we are told. In this action of Moses see an example for ourselves. God is not deaf. He is not far away. When in doubt and difficulty, when we have no power of ourselves to help ourselves, we can go to God; we can cry unto the Lord. "He will be very gracious unto us, at the voice of our cry; when He heareth, He will answer us." So He answered Moses.

5. God showed Moses a tree, which, when he had cast into the waters were made sweet.

"These things are figures of us." (1 Cor. x:6.) "Do not be discouraged (says St. of the LIVING CHURCH. Jerome) if, after a splendid victory, thou comest to Marah. The trial maketh experience, and experience, hope, and hope maketh not ashamed. (Rom. v. 3-5) And into the bitter waters, if thou wilt cast the wood of the tree of Christ's Cross, and the thoughts the Cross of Christ and they shall reduced, and the advantages and facilities are inbe sweet, though often bitter without it.

See the happy effect of obedience. Moses obeys God's command, and the miracle is wrought, the mu murings of the people silenced. So would it always be, did men likewise implicitly and immediately obey God's word. If we take up the cross we shall find a sweetness in God's service which we knew not before to be there. The same of the control Apply this to the several kinds of obedi ence and to obedience to the various com-

miracle of His power and goodness to re umns.

establish His former covenant with them; the healing of the waters was the token of His power to heal them, and the earnest of the greater things which His promises assured to them.

"I am the Lord that healeth thee." As I have healed these waters, so will I heal thee, and keep thee safe from the diseases of Egypt. This is verified by the Great Physician, whose Cross is the Tree of Life, which bears leaves for the healing of the nations." (Rev. xxii:2.)
7. "They come to Elim." "It was a beautiful oasis in the barren wilderness and

still abounds with fountains of water, and

is adorned with palm-trees."

"After victory," says St. Jerome,
"comes the Marah of temptation, and after temptation comes refreshment." So does our Heavenly Father give us rest after trial, and lest we should become discouraged and faint by the way, He suffers us not to be tempted or tried beyond that we are able to bear it. We are ever leaving Marah and being led to Elim—so by trial and by rest, by sharpness and sweetness, we are led around to Canaan.

We give below a spiritual interpretation given to these verses by an ancient Father, and quoted by Canon Wordsworth in his Commentary on the Old Testament.

"If we look merely at the letter of the what was the first place to which the Isra-elites came, and what the second. But if we explore the hidden mystery here, we find a spiritual order. First, the people received arms that we may fight, and are therefore led into conflict. This is a proof of God's love and care. He is educating us—He is disciplining us The children of Israel came to Ma-The name of the place indicated trial and disappointment—Marah only by the Twelve Apostles, but by the Seventy Disciples, in whom the World sees palms of victory won for Christ. We who are the true people of God march on from the Old Testament to the New. But the Jews are still at Marah drinking its bitter waters; for God has not yet shown them the wood of the Cross, by which those waters are sweetened. As the Prophet saying "Whom the Lord loveth, etc."

We have need of the bitter waters of Marah to teach us of our helplessness and not understand." (Isa. viii.9 S. ptaugint.)

> Victor Hugo was talking about age, and confessed, in a charming humor, that the most disagreeable advance to him was that from thirty-nine to forty. "Oh, that terrible forty!" he said. "But," remarked some one, "I should think it a great deal better to be forty than fifty." "Not at all," replied Hugo, "forty years is the old age of youth, while fifty years is the youth of old age."

#### CONSUMPTION CURED.

must remember that they had been slaves and all Nervous complaints. After having Israelites, but trust God's care and power. of charge to all who desire it, this recipe, LARGEST STOCK, with full directions for preparing and us Powers' Block, Rochester, N. Y.

> A Very Extraordinary Restoration to Sight, SPRINGFIELD, ILL., June 22 .- One Levi Dillon,

an old resident of this city, who has been totally blind for five years past, notwithstanding the efforts of eminent occulists, has just been restored to sight by a skillful operation by Dr. J. D. Harper, an oc-culist of this city.

The above we copy from the Chicago Evening Journal. The facts are well authenticated, Mr. Dillon being well known here. Dr. Harper has been unusually successful in the treatment of the eye and ear. Drs. Campbell, of Iowa, and Townsend and Phillips, of this city, assisted in the operation .- State Journa!.

Dr. Harper has removed to Chicago, office 125 State street, and refers by permission to the editor

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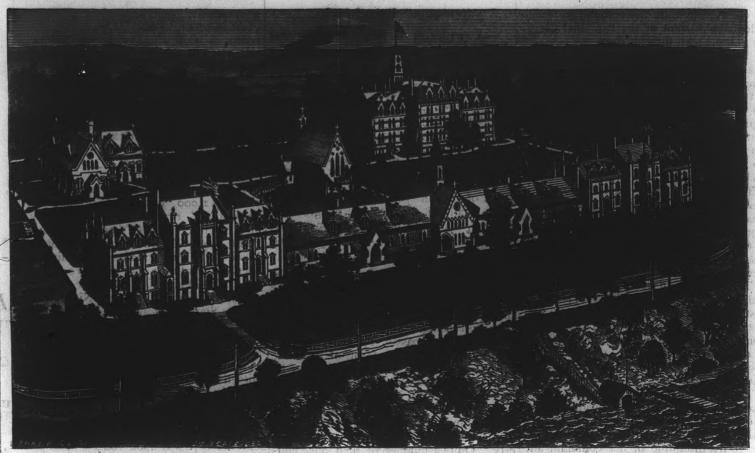
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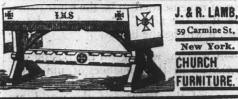
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