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Living

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Current Ebents.

Some Eorcign Notes.

A Thumping Preacher-Hard Times-The "Heathen Chinee"-The Gallican Church and the "Concordat."

Written for the LIVING CHURCH. The Rev. Mr. Husband, of Folkestone, one of the best known English clergymen, is breaking any quantity of lances now, in a tilt about written or extempore sermons. He tells the following good story and makes a good point :

signs himself "A High Church Curate," says that "enormous power is lost by the preacher having to take his eyes off his congregation in order to look at his manuscript. a great power when used by a finished orator like, for instance, Mr. Gladstone. But has your correspondent ever studied the eye of a preacher who is trying to eye, "in a fine frenzy rolling," darts about in a wild, desponding kind of way, seeking rest and finding none? I cannot think there is much "power" in such an ries more "power" with it than the eye. I shall never forget talking with a preacher who felt obliged, for certain reasons, to attempt extempore sermons, but who utterly failed in the attempt, and had the honesty and candor to acknowledge it. And I said to him, "When you get in a what I've got to say in a very loud voice, and thump well the pulpit-desk, and they think it beautiful !" But thump as he in it.

him, replies as follows:

congregation, and with the ability of the preacher himself. A highly educated and can doubt that the hold which Nonconformists and Roman Catholics over the poor and the working classes very hot work. generally, is in great measure owing to the influence of extempore preaching, although the sermons themselves may often be wanting in originality and thoughtfulness, and may frequently be delivered without true eloquence?

only a few hundred acres, his strawberry leaves would not strike such awe to the hearts of all beholders. We say this, be- Over the Hills and far Away-Staging in the Rocky cause it is right; but after all, our sentimental feeling is strong for the splendid ancestral homes, and abounding acres of the far-famed English aristocracy.

Another proof of the advance of the and Utah, has recently closed its sessions. Chinese. They are discontinuing the cul- It met this year, for the first time in St. ture of poppies, out of which opium is Paul's Church, Virginia City, Montana. made, and the report of the English con- It is no small undertaking for clergymen sul, says that it is a wide spread belief and laymen to attend a Convocation in among the Chinese that the famines from this region of "magnificent distances." It which they have been suffering are a just means long journeys, time, and heavy ex-Your correspondent last week, who judgment sent from heaven on account of pense. To enter a dilapidated stage coach their encouraging the growth of the opium and ride one, or two, or three hundred plant. The villagers of Shansi refuse to miles, over rough mountain roads, or cultivate the drug, although starvation is through the clouds of Utah dust of the I quite grant that the eye has staring them in the face, and although the great Snake River plain, oppressed by day opium crop yields more than double the with the heat, and irritated by night by money value of a crop of wheat. We mosquitoes, is far less attractive and agreewould consider Americans vastly advanced able than to be whirled over the blooming struggle through an extempore sermon for on a better road, if, for example, they prairies of Illinois in a luxurious palace which he has no aptitude! When the refused to cultivate tobacco, on moral car. However, one can accustom himself bility to get missionaries for this field. The grounds, beliving that its use was injuri- to almost any condition, and find enjoyous ; and yet we see here the " heathen ment, even under the most trying of circum-Chinee" doing a parallel thing. The stances. The exhibitrating mountain air, eve, except to produce giddiness. I am Chinese Government is making a heroic the glorious mountain views from the sumafraid that with a certain few, noise car- struggle against opium eating-heroic, be- mits of lofty ranges, the gorgeous sunsets, cause'it affects their purse.

The trouble between the French Government and the Church brings up a curious question. What would have been the future of the Gallican Church if Napoleon great difficulty to know what to say, what I. had not made the Concordat with Pius do you do?" "Then," he said, "I say VII.? Before that was made, and after the Reign of Terror, when the Churches were opened again, there were married will, a sermon of this type, like the dome bishops who had been appointed by syof St. Paul's Cathedral, has very little nods, and who ruled over married priests. The Eucharist was administered in both Then some knight, who is tilting against kinds, confession had ceased to be compulsory, and the worship of the Virgin going to slip; you feel yourself rapidly Sir,-Surely the advantages and disad- Mary and Saints had been pronounced by vantages of preaching from MS. must twenty-seven sees to be heretical. Is fact vary much with the class of people in the the status was very near an Anglican one; but the Concordat forced the French intelligent congregation may be best Church back under the Romish dominapleased with a quiet, thoughtful sermon, tion. The Concordat, however, had very delivered calmly from a MS., with dis- stringent resolutions about subservience to tinct and emphatic utterance. But who the Pope, and if the French Government stand the feeling perfectly. Many years' him. His life is too precious to be broken have gained go to carrying it out, there will be some Lord Ebury, in the English Parliament, has proposed a bill to amend the Prayer Book by striking out from it all reference to absolution and confession. He must be a root and branch man, who would cut off a head to cure a pimple on the nose. but it doesn't happen to be all in the right Happily, God does not dispose, in all cases, what men propose, and Lord Ebury is fated to see his bill go to the tomb of the Capulets. He does not go back far enough, but should arrange a bill to strike out some of the comfortable words of Holy Scripture, where we find not only the "germ" of absolution, but the doctrine full grown. It is true that the Prayer Book may be misinterpreted, as it is by many, but so also the Scriptures are sometimes wrested to the destruction of some. There is now no end to the vagaries of men; the only remedy is to stand by the old path. No powers of earth or hell can finally prevail against the Church; we believe in her indefectibility, though we scout the infallibility of the Pope, or of any other teacher.

From the Far West.

Mountains-Annual Convention of Montana, Idaho, and Utah.

Correspondence of THE LIVING CHURCH. The Sixth Annual Convocation of the

Missionary District of Montana, Idaho, all combine to cheer and rest the weary traveler. I know of nothing more healthily exciting than to sit high up on the "box" with the driver of a coach, with four or six horses in front, and to be rapidly rolled down a steep grade, and around sharp turns, with rocks towering far upward on the one hand, and a bright, clear stream dashing over the rocks hundreds of feet below, on the other. You feel yourself watching with a vital interest that right foot of the driver as it presses the brake, and wondering whether it is calculating if that next turn can be made successfully; but when you look up to the calm, confident, weather-beaten face of the man who holds the reins, your doubts disappear. The horses are controlled by a master. Any one who has ridden over and down mountain divides, will under-

extent given them new life, and their downward course has been checked.

Church.

Important Missions have been established and successfully worked by Mr. Prout, in the Madison Valley, and at Sheridan.

Montana is ripe with the promise of a great future. Its mineral and agricultural resources are wonderfully extensive and inexhaustible. Its boundless grazing lands will support millions of cattle and sheep. The great drawback to the progress of the Territory, in the past, has been its isolation. Soon this condition will cease to exist. The Utah and Northern Railroad will enter her southern boundaries this year. The Northern Pacific will ere long span her whole area, from east to west. The present towns will rapidly increase, while others will spring up and flourish. The Church ought to be ready for the incoming thousands. Our Bishop realizes the necessity, but his hands are practically tied, first by want of money, and second by lack of men. It is almost an impossi-Bishop called fourteen men for the important town of Butte, ere he succeeded in obtaining one. Has the spirit of adventurous missionary enterprise died out among the young men of the clergy? A man of sense, energy and moderate ability, who will come to Montana to stay, will accomplish a great work for the Church.

Moreover, Montana ought to have a Bishop of its own. This need Bishop Tuttle urges and urges every year. To all his arguments the House of Bishops turns a deaf ear. Rather than add one more to the force of Missionary Bishops, the Church will permit other bodies to occupy the field before her, will wear out our own noble Bishop by forcing him to carry a work which in reality should be borne by three Bishops. Montana, Idaho and Utah, three empires in extent, one Bishop now must travel every year, enduring all the toils, privations and hardships incident to a frontier life. Twelve years have these weary journeys been made, without one word of complaint. Will the Church longer permit this to be? It is cruel to ask it of experiences have not made me any the down in its prime. Let relief come, ere

Twenty Years in a Parish.

Abstract of the Anniversary Sermon of the Bev. Clin-ton Locke, D. D. Preached in Grace Church, Chicago, July 27, 1879.

Thanks be to the Lord, for He hath shewed me marvelous ; reat kindness in a strong city.-Psalm xxxi., 23. (Prayer Book version.)

On the Seventh Sunday after Trinity, twenty years ago, I entered on my duties as the rector of Grace Church. Job Taber and Robert Fabian were the wardens; J. Mason Loomis, Robert Gilmore, Jerry Nottingham, Henry Hinsdale, William Hibbard, and James Johnston the vestry-Of all these, only two, Messrs: Loomis and Hibbard, still remain connected with the parish. Some of the others are dead, and some have moved away to other places. Of the families then connected with the parish perhaps some ten or twelve remain. I found the parish in a sad condition. Its congregation had dwindled down to a handful. It was loaded with debts, both funded and floating. Its building was a mere flimsy wooden shell. Its resources were so small that my salary was but \$1,500, and that partly made up by subscription. This certainly was not promising. I did not, however, feel in the least disheartened. I felt confidence in the vestry. They were nearly all young men, determined to see the battle through; and the senior warden, Job Taber, was one of the most persevering, most devoted, most affectionate parishioners it has ever been my pleasure to meet. He has been, I trust, for many years now with the Lord, whom he loved, in the paradise of the blessed.

In 1863, I collected, by my own exertions, money enough in the parish to erect a handsome parsonage in the rear of the church. In 1864 the church was so crowded that it was determined to enlarge it, and 250 sittings were added, making a capacity of 700. Many will remember the awkward, ugly building, so insufferably hot in summer, so starvingly cold in winter. In 1867 it was evident that we must move further south. This lot was purchased, and this church erected. You will remember the glorious Easter of its opening in 1869. It was the beginning of a new style of architecture and church decoration in this city. You will see, on an inspection of any of the churches built after it, how powerful an influence it exerted. Like the rest of Chicago, we plunged gayly into debt for the building of this church. Debts seemed very little things to the people of this city then. The reckoning day was in the future, we said ; and when, it comes, why, we will be ready to meet it. But alas, it came amid the ruins of a smoking city, and a financial crisis which upset the whole land; and 1873 found this parish with a funded debt of \$40,000, some floating debts, and everybody dispirited, depressed, frightened at the rapidly decreasing value of their own property and the uncertainties of the future. Let me add to this my own condition. A nervous difficulty had been paralyzing, for a year or more, half my usefulness, and filling me with the darkest forebodings. I would have resigned and sought some lighter field of labor, I had almost determined to do so, but at the Easter meeting of 1874 the splendid unanimity of my people, rallying around me with enthusiasm, dispelled all my fears, gave me a fresh life, did more than all the medicine in the world to relieve my ill-health, which soon entirely disappeared. In that year \$15,000 were paid on the bonded debt, and our finances then stood at a funded debt of \$25,000 and a floating debt of \$5,000. A large portion of this floating debt was paid at the next Easter, and all looked fair again.

The English own a good deal of land, place, so that every Englishman can have a farm within the limits of the sea-girt isle. On the contrary, 1,400 people own the half of the whole island. These 1,400 lilies who toil not, neither do they spin (though the grandfathers of some did, and thereby got the money to buy the land), naturally enough want to get all they can out of their fat acres, and they charge the most enormous rents. We Americans, however, are pressing in upon them with avalanches of pork, and beef, and butter, and cheese, and all sorts of good things; so that the tenant farmers can no longer pay their rents and live. The first consequence has been the notice which we see every day in the English press, that Lord So-and-so generously reduces his rents. Lord Derby, one of the largest landholders, declares a reduction of 20 per cent not impossible. This is equal to a loss to the land owners of \$100,000,000. Already church there, if others will give \$10,000. do the liberal newspapers commence to Rev. Dr. Tatlock, when a student at hint more or less darkly at the necessity Williamstown, began services there as a of a change in the land system, and broach lay reader, casting bread upon the waters, the doctrine of "selling land to people and, lo, after many days it is found again . who want to buy." It is enough to make the old dead dukes and squires turn in lions of acres, is a tremendous thing ; with wonderful.

Mrs. T. L. Brown, of South Adams, Mass., offers a lot and \$15,000 to build a present pastor.

their graves, but it will, sooner, or later be crop of Doctors. The degree was con- prosperity, which will always make it a done, and the great estates be given over ferred by LaFayette College, Philadelphia, place of considerable importance. Many to small farmers, and England become the and the recipient being present, responded Montana towns were built up during the real home of Englishmen. Of course the in an elegant Latin oration, which doubt- days of gold excitement, and as the Placer effect on the position of the nobility will less was thought wonderful by the venera- Mines became worked out, they lost greatbe immense. A duke, now, with his mil- ble Trustees, the unknown being always ly in population. The development of Dr. Sullivan was absent on a vacation.

less conscious of this peculiar feeling.

At the Convocation, of the five clergymen present, with the exception of Rev. Mr. Prou, who resides at Virginia City, none of them came from a less distance than one hui dred and twenty miles, while the Bishop and Mr. Gillogly were from points, five hundred miles away:

Of course, in view of this state of things, it is impossible to get a full attendance of clergy. The three Montana Missionaries, Rev. Messrs. Stewart, of Missoula, Prout, of Virginia City, and Gilbert, of Helena, were in attendance; and also Rev. Mr. Gillogly, from Ogden, Utah. The usual amount of business was transacted. The reports from nearly all the missionary stations were encouraging, and it was felt there was every reason to be cheered. Rev. R. M. Kirby was re-elected treasurer, and Rev. E. G. Prout, secretary, for the ensuing year. The sermon before the Convocation was preached by the Rev. M. N. Gilbert. The Bishop, in his annual address, paid a fit and touching tribute to the memory of Rev. H. H. Prout, who died in Salt Lake City, in April. Mr. Prout was formerly in charge of the Church at Virginia City, and was the father of its

St. Paul's Church, Virginia City, is the oldest church in Montana, having been built in 1867. Bishop Tuttle at that time was living there. Mr. Prout has been in charge for five years, and is greatly beloved by his people. The town itself is dull, Let us do justice to one of this year's but it has, however, certain elements of other industries, however, has to a certain The church will seat 2,000 or 2,500.

it be too late.

The Bishop is now in Boyeman and will each Helena next week. M. N. G.

HELENA, M. T. July 26, 1879.

For a society that does not believe in Bishops, our Reformed Episcopal Society seems to have no little trouble with what it calls by that name. The congregation of St. Bartholomew's, Montreal, charges Bishops Nicholson and Fallows with "acting during their visit in a pert, undignified and unchristian spirit," "It is truly lamentable," they say, "to behold two Bish ops from the United States come to Canada, and try to stir up, in a very unchristian manner, animosity against a brother Bishop." We doubt if real Bishops ever do worse than that. Later news assures us that the only remedy for their discords is the election of another Bishop, and Bishop Latane has convened a Synod for that purpose. It they go on making Bishops at the same rate, the supply of Presbyters will soon be exhausted, and the Bishops will be obliged to oversee each other. There is one crumb of comfort however, in the fact that the Greggite schismatics are outnumbered in the Synod. On the whole, we fear Episcopacy is "a germ," and that it was a mistake to leave it in the revised Prayer Book.

Friends in Montreal write us of the great elegance and beauty of St. George's Church in that city, of which Dr. Sullivan is rector. It is built of blue stone, and is cruciform with very beautiful stained glass windows and a fine chancel. The singers occupy the choir, and consist of both men and women. It was a new "use" to see women in that part of the church.

But in May, 1876, a fearful tornado swept over the city, which blew down our beautiful spire, and damaged our church in the most serious way. This called for an outlay of over \$4,000. It was cheerfully met. The expenses of the parish were arfunded debt will be reduced to \$20,000.

far as the church fabric goes. During that time there have been 1,002 baptisms, 405 fit to make. What I have done in this time there have been 1,002 Dapusins, 405 in to make. If have determined in the large of the finest allowered from the gallery to its proper place lowered from the gallery to its proper place on the finest allowered from the finest alloweree from the finest alloweree finest allo jects, inter and extra parochial, in round ities who are over me in the Lord. May numbers, \$420,000. I cannot tell how God keep me from any disingenuous, traimany sermons I have preached, or, how torous attempt to introduce false doctrines church, as a memorial gift. A beautiful many services I have had, I have never under any exaggerated forms of outward kept any account; but I can say, that for devotions. all these twenty years the sermons and lectures count up by thousands, and have yours the text, "Thanks be to the Lord, been nearly all written out in full, with for He hath shewed me marvelous great careful preparation. With the one excep- kindness in a strong city." tion of four months' absence in Europe, and three months at the East, I have never that text out of a sincere heart, I can; for been absent from my post more than three certainly no man has had it more fulfilled weeks at a time, and even then quite rare- in his life. Oh, my people, I cannot tell ly; and only three Sundays in all that how grateful I am to my God and Father time from illness. But these bare figures for all the kindness He has shown me, for do not show anything of the earnest, vig- the care with which He has watched my orous work which has been done by this steps, for the friends He has given me, for parish during twenty years. Burdened as the honors all so undeserved He has heapit was with its own heavy necessities, it ed upon me, for the trials He has spared never faltered in its work of charity and me, for the sweet, happy, honorable life unselfishness. Take the sad times after the He has permitted me to live in this "strong people a day were fed frcm this church, and about 2,000 clothed. Three hundred diocese for the confidence ever reposed people were furnished with shelter, and in me, and the offices of trust conferred from the parsonage 1,400 persons besides upon me. I break through the sanctities were furnished with clothing and other of my private life, and I thank her as I necessaries, many of them in large quanti- ought to thank, my wife, associated so ties. In 1864, we founded St. Luke's thoroughly with me in all the works and Hospital, gave to it, for a year or so, all all the welfare of this parish. And, above its support. Then it became a general all, I thank you, my people, and my church charity; but we have ever been its friends, for kindnesses innumerable, for fast friends, and, with money and work, ever its earnest supporters. We founded many faults and shortcomings. You know St. Stephen's Church, and contributed for them better than I do. A man deceives years greatly to its support. We have car-ried on a large and flourishing Sunday rest assured, I know many of them; and School and industrial schools, and are just when I see you so kindly overlooking them, ing, to August 15, is Orient, Long Island. now commencing a new mission. We have it makes me feel very humble and very aided liberally in all the works of the dio- grateful. I thank you for all the ready aid a desire to have the Consecration of their cese, and our men and women will be jou have given me in the parish work. I Bishop take place in St. Paul's Church, found earnest helpers in all the great char- thank you for the countless hosts of atten- Detroit.-July 13, the Bishop of Western ities of the city. This has been no sleepy tions you have showered upon me and Michigan, at St. John's Church, Detroit, parish, exclusive and selfish, but a warm mine. I thank many here for the priceless admitted to the order of Deacons Mr. John and living centre of Church work.

As for the inward and spiritual workliness and good works-some only of all that, can now be seen of men. The greatbut that of God, until the judgment. Thank God, I have had many tokens that such a work was going on. If I had not, think you I could have continued at my post all these years? I feel confident that in the services of this Church, and by the help of God's Holy Spirit working through this Church, very many souls have been brought nearer to their Saviour Christ and raised above the level of worldliness in their aspirations toward a better life.

Twenty years! What changes I have seen! Changes in the nation; changes in the city. When I came here it had but 100,000 inhabitants, and was in many re-

ranged to suit the changed times. The to maintain intact the doctrine, discipline, floating debt has been gradually reduced, and worship of the Protestant Episcopal until now, unless something unusual occurs, Church. Slowly, but steadily, the ritual it will all be paid by the following Easter, of this parish has advanced in dignity and and with the \$5,000 which I hope and trust in beauty, and I hope the advance will will be the memorial offering to day, our continue. I have never thrust upon you any novelty which was obnoxious to you, Such is the history of twenty years, as and in all these years have never heard one

But let me recall to my mind and to

If any man in the world could ever utter great fire. For about two weeks 2,000 city," where He placed me. And, under few years ago, deaths and removals of mem-

gift of their friendship, their unfailing en- William Prosser, B. D., a graduate of couragement, their love. God may mean Nashotah. Mr. Prosser has been from his the growth of grace in the hearts of men, us to remain together many years longer, youth a member of St. John's parish, and the outcome of this Church in lives of ho- and He may soon separate us. All such he is the twelfth candidate for the minisrelations are very uncertain, we well know. try that this parish has given to the Church But whether I go or stay, I pray God to under the present Rector .- For the above er part of it must be hidden from every eya send down upon your bodies, upon your items we are indebted to Our Dioceses. souls, and your spirits, the choicest blessings He can bestow ; and whenever we do part, may we, by His grace, be enabled to the sermon at the consecration of St. Paul's look forward to a final and a changeless re- Church, Ironton, on Sunday, August 3. union in that Paradise where Jesus goes in The occasion will be one of more than usand out among His people.

Nashotah Seminary.

tah in the last number of the Church Monday. Many of the congregation of News:

Last year nine of the nearer western ant occasion. Bishops were elected into the Board, in has been turned on the Children's Cot, St. spects a very rough, crude place. This order to widen the interest and to share present worst streets, often almost impass- carried by Dr. Cole alone. A committee of it to the amount of three thousand dol-Changes in the city churches! Rectors dition anxious indeed, but not so alarming accepted, and will take effect on the 30th out painfully impressed upon the mind, have come and gone. Parishes have come as had been intimated. An address stat- of September. The acceptance was reluctinto existence, and passed out of existence. Great plans heralded with flourish of trum-but it may now be briefly stated that in eleven years of a very pleasant and harmopets have come to nothing, and little ob- the thirty five years of Nashotah's life two nious pastorship in the Church. Resoluscure ventures have developed into perma- hundred clergyn en and more have been tions of respect and affection accompanied ness of manner, were no doubt a great reincluding four of brick and the professors' hubbub, and gradually sinking down into ber of theological seminaries since Nasho- Missouri and Western Michigan, and seven tah began its work, and the diversion of Clergy, attended evening service at the funds caused by the projects started by the Church of St. John Chrysoston, Delafield. Changes in the parish! Oh, what missionary bishops, Nashotah has incurred The Bishop of Western Michigan preached changes! So many who began with me a floating debt which now amounts to \$40,- a most admirable sermon, and the friends full of health and life, now laid to sleep 000. As against this there are permanent of the late Dr. DeKoven, who had been amid the waving trees of Graceland or investments bearing interest for the insti- for five years Rector of the Church, took Rose Hill. Some in far-off Southern States, tution amounting to \$51,000, and legacies advantage of the occasion to present a very where they fell in battle. So many with due, but not yet paid, to the sum of \$20,- handsome altar cross of brass in memory quest. Tell a non-churchman, or even changed fortunes—then rich and prosper-ous, now, in the everlasting turning of the the Seminary did not fall behind a dollar, As to the feeling wheel, poor and struggling; or, on the and it is anticipated that there will be no oners in Delafield, and of those whom he you will suprise him greatly. difficulty for the coming year. There has taught in the school during those years, leading citizens and families in church and not been a dollar of bad investment. we need only say, having most intimate While the situation demands that the knowledge, that we know it is a memory arms at my coming, now come to stand be- friends of Nashotah shall show themselves filled with thoughts of reverence and grat- I have found them useful in opening the fore me for the blessing of their marriage, now and act, there is every reason for en-

THE LIVING CHURCH.

News From the Churches.

INDIANA.-Fort Wayne.-The Rev. C. C. Tate, for the past seven years Rector of Trinity Church, has resigned, to take effect August 1. During his rectorship much has been done upon which any Rector might look with a justifiable feeling of pride. Important changes have been made in the Chancel, and now whatever we look npon the West (it is a magnificent one, of many kinds of marble,) has been placed in the solid silver Communion set serves to keep

alive the memory of another former member of the parish. A large and handsome Chapel and Robing-room of stone has also been built and entirely paid for. Mr. Tate has labored with zeal and patience among the poor. Over his removal many of these will grieve, as only the destitute can, over the loss of a true friend and sympathizer. Since the resignation of the rectorship of the Church of the Good Shepherd by the Rev. Walter Scott, several years ago, Mr. Tate has had charge of that parish as a Mission of Trinity, and has regularly held services in connection with his own uninterrupted parochial services and duties. It seems unfortunate that a change is imperative, but the financial crisis of a bers, and the fire which occurred last year, when the church was, for the fifth time, struck by lightning, have seriously crippled the finances of the parish-

Mr. Tate will be missed in the Diocese, as well as in his parish. A Deputy to General Convention, Examining Chaplain to the Bishop, and Dean of the Northern Convocation-these things show how he is esteemed by his Bishop and by his clerical and lay brethren. His many friends in parish and diocese greatly regret his departure.

MICHIGAN.-The address of Dr. Stock--The Standing Committee have expressed

MISSOURI.-Rev. G. C. Betts will preach ual interest as the men and boys of Trinity choir will furnish the music, and will go down on Saturday the 2d prox, in a special car kindly furnished by Supt. Soper of the Bishop Robertson thus speaks of Nasho- I. M. R., and return to St. Louis on Trinity will avail themselves of this pleas-

Luke's Hospital, toward the endowment

James DeKoven, D. D., being desirous of placing some permanent token of affection in the church of his first administration, do hereby present to the parish of St. John Chrysoston an altar cross inscribed to the memory of Dr. DeKoven. We beg your acceptance of the same on behalf of the donors.'

The cross was then received by the rector, the Rev. Dr. Adams, with the following words : .

"We receive gratefully this beautiful cross as a memorial to Dr. DeKoven. He was for five years rector of this parish, and during that time conducted a school n connection with this church.

Here were those first talents trained that afterwards made him so renowned through the Christian world, as a Christian educator. Here he prepared and made himself ready, and conceived those first thoughtand plans that elsewhere had such wons derful success. In this village there are now many consistent Christians in the maturity of life who received their first impressions in their childhood from him in his school-many there are in Delafield and Pine Lake, baptized and confirmed during his rectorship-many persons aged now, who were his parishioners in their maturity, admired his powers and loved him as their pastor. In the hearts of all these the fragrance of his memory dwells as a blessing to their souls. And in the name of all these I return most hearty thanks to the donors of this monumental and memorial cross, to stand always, before our eyes, upon the altar of this Church. 'Blessings are upon the head of the righteous' in this life ; and when he is gone into Paradise, the memory of 'the righteous is blessed,' of all those who

and the teachings of his lips, the truths of the Gospel of God and his Christ." The cross was then solmenly placed upon the altar. The hymn, "For all thy saints," was sung, and Bishop Welles concluded the service with prayer and a benediction .- Wisconsin Calendar.

have learned from the example of his life,

Correspondence.

PITTSBURGH, PA., July 17, 1879. To the Editor of the LIVING CHURCH : The specimen copy of the LIVING CHURCH you sent me has given me great pleasure and I send you my subscription. Such a newspaper cannot but continue to delight and interest its readers. I don't know your special correspondent for the occasion of Bishop Riley's consecration, nor what he said; but if he didn't tell you that it was the feeblest attempt at a

great service he ever witnessed-peeped and muttered and wheezed and mumbled, as the greatest part of it was, he must have suppressed something he should have writwas said and done, until after the Offertory, was lost to the majority of the vast congregation, among whom were Romanists as well as Presbyterians, etc., and who were unusually quiet and attentive.

White Earth, Minnesota.

For some weeks before Sunday, the 22d of June, the Indians of White Earth were on the tip-toe of expectation. They had heard that their beloved Bishop and best friend was about to pay them his annual visit, and not only so, but that he was to be accompanied by a large and distinguished party. This news threw them into a state of pleasurable excitement, and so at the suggestion of their Rector, the Rev. J. I. Emmegahbowh, they gave up digging snake-root for the time, at which they had been scattered all over the prairie, and quietly awaited at their homes the coming event. We can hardly understand how big a thing it looks to the Indians to have a party of distinguished persons come from a distance to see them. Each of them looks on it as a personal matter, and for the time, it is the only thing talked of. When, therefore, the party of fourteen arrived on the afternoon of Saturday, it was soon noised abroad, and many of the Indians could not restrain their impatience to see them till the morrow, but assembled in groups in the vicinity of where they were, and around the church. They were not aware that there would be service that day, else the church would have been filled; nevertheless, when a service was hastly proposed and the bell rung, a goodly congregation was found to be present, though many had gone home from the cause we speak of.

The Rev. Dean Knickerbacker took charge of this service. By his direction, Rev. Charles Wright had a short service and a few prayers in Chippewa, and then addressed his fellow-Indians in their own language, telling them the great honor which was done them by being visited by such a large and distinguished party, because they were now Christians, whereas in their old wild state such a thing never occurred, because then, being heathen, they were regarded only with contempt, and urging them to carry themselves suitably to the honor which was done them. After this several of the clergy"made their addresses, which were interpreted by their Rector. When the congregation had dispersed, and were sitting in groups about the church, they were made happy by having their Bishop go among them and shake hands with his old friends and address a few kindly words to each.

Next morning, Sunday, an overflowing congregation assembled in the church. Rev. Dr. Newton, of Philadelphia, preached to them. When the offertory was to be made the Bishop held the a'ms basin in his hand, standing in the chancel, and the Indians, as their custom is, came forward, one by one, and deposited their offerings. There were little children crowding forward, and old people, and all kinds; some ten. Probably more than half of all that with money, some with bead work, or napkin rings, or whatever they could find. This novel feature greatly impressed the white visitors, seeing it for the first time. They declared that looked like making an offering indeed-more than anything they This was the more unnecessary as there had ever seen. There seemed some heart were very competent readers among the in it, some reality, when the plate was not Bishops in the Chancel. The service was thrust into their faces, but they came for-The corner of the first thousand dollars Bishops in the Unancei. The service was ward themselves with their gifts in their further despoiled of its rightful dignity, ward themselves with their gifts in their the Lord. When afhands to offer unto the Lord. when alterward the amount was counted it was found to be \$22. "There is one thirg sons, so that one scarcely knew what next about my visit here," said the Bishop when he had counted it, "I am always sure of a (except at the Epistle and Gospel) was in good offering for missions here," and he might have added, from the poorest people by far in his diocese. Many of the laymen present drew very unfavorable comparisons between the offerings of the Indians and those in their own parishes, but we must not repeat them. Yet this was no exceptional one, to show off before the Bishop and visitors. Last fall \$27 were laid upon the plate at a sindollar upon the plate. There are no people who give so liberally out of their little all as they for the religion they have adopted. A very large number remained to the Holy Communion, probably the largest The recent baptism, by immersion, of that ever attended any communion in the One feature that the visitors were particularly struck with was the wonderfully good singing of the Indians. Without an instrument or any one to lead them, their singing was yet good, full of soul, and inspiring. By this service, by the sight of nearly three hundred well dressed, intelligent Christian Indians filling the church, by their hearty joining in the service, by their singing, by their offerings, the visitors were completely carried away, and, those who had come skeptical or indifferent, became enthusiastic in the cause of Church doctrine do not come in to the care not which "form" of baptizing is Indian missions. There was but one expression, and that was that it was far beyond their expectations. In the afternoon at 3 o'clock, another service and confirmation were held, when A Sanitarium for Missionaries is about nine Indians were presented by the Rev. the Catholic faith and in the ways of the current religious question, we record our Catholic Church. Whatever else I may judgment that in this case there was no day School, presented the cross after the province. This city is in the north of by the clergy. - Minnesota Missionary.

very street was worse than some of our the anxiety which has for many years been able; and this place where we now are, re- was appointed at a meeting held in Demote from the business centre, and hardly cember to examine into the affairs of the dreamed of as becoming "down town" in House, which committee made its report twenty years. Changes in the diocese ! at this meeting. The result showed a conmistaken, there is not now settled over any 640 acres and a dozen and more buildings, religious bcdy of any kind in Chicago the same pastor who occupied that post when I | houses, a library of seven thousand volcame here. I smile sometimes, when I umes, have been secured, and all this think of the religious sensations I have held without encumbrance. This can seen in Chicago. Men coming and draw- hardly be worth less than \$80,000. ing tremendous crowds, and making a great the common crowd, as unnoticed as anybody else.

other hand, then poor and unknown, now state. The children whom I held in my and bring to this font little ones like them- couragement. selves, brought to me twenty years ago.

May I ask those who have companied with me from the beginning to bear witness to one thing, namely, that the preaching from this pulpit has always been "Jesus Christ, the only Saviour of sinful men,' and passing theology, but have struggled call Jewish."

0 .

-Concerning the late "Union Meeting" of the Jews and Baptists in St. Louis, the Independent "records" its judgment thus :

"Bound as we are to express as positive cators. and that doctrine set forth according to an opinion as the facts will allow on every have done or left undone, I have preached denial on either side of their respective the Gospel in the church according to my faith, but that there was a creditable delinever given in one inch to any popular the members of the Shaaray Emeth would field."

recently tendered to the vestry of St.

Memorial Cross to Dr. DeKoven.

Presented to His First and Only Parish.

On account of the increase in the num- Bishop of Wisconsin, with the Bishops of the time can understand them better.

As to the feeling of his former parishitude of the strongest kind. Matters of Church history or debated questions of their former rector, as in their experience the best of pastors and of Christian edu-

sermon before the congregation.

Their written address was as follows :

and its unity was sacrificed to the foolish practice of allowing it to be parcelled out in small portions among a variety of per-The resignation of Rev. Dr. Ingraham, to expect, or whether anyone in particular John's Church, St. Louis, has finally been charge of anything or not. It was throughthe men taking part in it !

The intense individuality of Bishop Riley and his sweet humility and earnestnent and useful auxiliaries. Unless I am sent forth into the Church; a domain of the vestry's acceptance of the resignation. lief to the purelle tameness and positive dullness with which much of the service was rendered. When our Bishops talk a gle offering. They had just received their little less about the grandeur of the ma- payment from the government of \$8 a head jestic services in the Prayer Book, and do for a year, and out of that pittance which a little more toward making those services yet was so much to them, some put one On the evening of St. Peter's day, the what they should be, the poor laymen of

R.

To the Editor of the LIVING CHURCH :

some twenty-four persons, by Canon church. Williams, at Llanelly, suggests the ques-One t tion whether the Church makes sufficiently known her willingness to immerse, on resome of our own churchpeople, that any Priest will use this mode, and ten to one,

In the two parishes which I have had, there have been instances of immersion; in the former, one; in the latter, two; and eyes of people to the broadness of the Church. We who are called "formalists" thoughts of the people at all-it is with used ! It spikes many a gun to be able to them simply that they love the memory of point to an instance or two of immersion by the Church. PRESBUTEROS.

Messrs. John A. Bevington and James to be opened by Bishop Schereschewsky J. J. Emmegahbowh. After confirmation province. This city is in the north of by the clergy.-Minnesota Missionary. of China, and is washed by the waters of

the Pe-chili Gulf, and Yellow Sea. It is light. I have never compromised the po-sition of the Church in any way. I have which we would call Christian, but which of St. John Chrysostom's Church, Dela-a very healthy spot. The Mandarin Dia-ject the greater will be his charity for and "Several of the friends of the late Rev. tains about thirty millions of the heathen. own.-Sunday Afternoon.

lect is spoken in the province, which con- sympathy with views differing from his

Church Calendar.

August, A. D. 1879.

- Eighth Sundayafter Trinity.
- 10. Ninth Sunday after Trinity, Tenth Sunday after Trinity. 17.
- St. Bartholomew
- 24. Eleventh Sunday after Trinity.
- Twelfth Sunday after Trinity. 31.

Newspaper Paragraphs.

-The situation seems to grow worse and worse, in England, and the State rule of the Church is openly disregarded. The Church Times, June 27th, says:

The Courts are perfectly irresponsible and irreformable. It is not so with the ordinary tribunals of the country. The Privy Council can decide whatever it pleases, and, even if it were possible to pass bills to correct its vagaries-which it is notthe remedy would be at least as bad as the disease. So Churchmen have no alternative but to resist-to say that they will not regard the existing Courts as lawful exponents of the Church's law, and that they will behave to them just as if they were heathen tribunals.

would never do to go on acquiescing in half way-that the Catholic school, which, been non-residents. In most of these doubtful judgments of a State Church, or after all, has been splendidly conspicuous cases the divorces have been granted simobeying under protest till some really se-rious attack had been made upon the weaker brother, will display more patience, without any pretense or claim, or even a Faith. As every decision of the Privy Council which is set at nought tends to the prejudices of others, than it as ever weaken the Court, so every decision that yet manifested.' was quietly swallowed would tend to establish it. The policy of the E. C. U., therefore, is the right one, and none should feel more grateful for it-we will not say than moderate High Churchmen, but moderate Low Churchmen, and even such members of the Persecution Company itself as Canon Garbett and Canon Hoare.

-Miss Ellen Hopkins, the English ladypreacher among the poor, in her book on "Work among Working-men," speaking of preaching to the laboring class, says:

And now as to the speaking, the most important point, and always the difficult one. In the first place, it must be good, simple, hearty, and to the point. The THE following appeared in the Advance, mission-service must not be trusted to the our Congregational neighbor, a few weeks first raw curate or earnest lay stick who since : offers-men to whom the incumbent of the parish would never think of entrusting his own pulpit, knowing that he would empty his church if he did. The clergy must disabuse themselves once for all of the idea that anything will do for these poor people-they are so ignorant. Anythe art needed in the speaker to address them effectively. Suitable commonplaces will emphatically not go down with them.

THE LIVING CHURCH.

which the most gorgeous ritual and the the most elaborate ceremonial are but as the sounding brass, and the tinkling cym

bal. To the second he owes it, that he at significance, the long neglected sacraments of his Church. What, then, should be his attitude when he sees in these days of bitter strife an apparently irreconcilable hostility between the two parties, which still claim to be the representatives of those to whom his debt is so great? Should it not be one of conciliation and appeasement? Should he not endeavor to reconcile and bring to-

gether his brethren in either camp? Should he not be most careful that no hasty word of his should add bitterness to the quarrel; and should he not, both by precept and example, set forth the inestimable benefits. of that tolerative charity which he himself can so peculiarly appreciate.'

new "Ornaments Rubric," says :

ness which the controversy is beginning to tion on account or the polygamy practiced cause, and, above all, the desire for peace within its borders, but has also been a posand brotherly concord which the Holy itive detriment to society in the States and Spirit's giving us in answer to the inces- and Territories by the facility with which sant prayers of the faithful. For these reasons we are willing to believe that the is said that the Utah Probate courts, es-Bishops have at least a real desire for a pecially that of Salt Lake City, have we reply, the restoration of the Church's reconciliation; and if so, we trust that legislative powers. Till we get them, it they will be met a great deal more than would never do to go on acquiescing in half way—that the Catholic school, which.

> -The Independent has the following: We are tempted to take into consideration the method of dealing with manuscripts, adopted by the new editor of the Brethren at Work. In the most prominent place in his paper he prints the following:

"REJECTED .- "Behold, I come quickly,' by H. P. Brinkworth. Too poorly written. (Correspondence,' by Anna M. S. Written, illegibly and riage would be simply bigamy and subject the offender to the penalties therefor; and

poems and stories sent us. They are meek render himself liable as an accessory to the people, those Tunkers.

THE following appeared in the Advance, Sentinel.

Dr. Noble, of the Union Park Church, most anything for money. They have no Chicago, has struck upon a novelty. The notion of any man taking a course which church are greatly pleased with it, par- does not tend to profit. Many of them substance: church are greatly pleased with it, par-ticularly the younger part. The scheme think we pay people to become Christians; has the merit both of freshness, and a most obvious adaptation to meet, in a rea-baptism and profess faith in the doctrine to bablical exercise science is a profound need. It should be the most obvious adaptation to meet, in a rea-transfer to the science is a profound need. It should be the most obvious adaptation to meet, in a rea-transfer to the science is a profound need. It should be the most obvious adaptation to meet, in a rea-transfer to the science is a profound need. It should be the most obvious adaptation to meet, in a rea-transfer to the most obvious adaptation to meet, in a rea-transfer to the science is a profound need. It should be the most obvious adaptation to meet is the should be the most obvious adaptation to meet, in a rea-transfer to the science is a profound need. It should be the most obvious adaptation to meet is the science is a profound need be the most obvious adaptation to meet is the should be the most obvious adaptation to meet is the science is a profound need be the most obvious adaptation to meet is the science is a profound need be the most obvious adaptation to meet is the science is a profound need be the most obvious adaptation to meet is the science is a profound need be the most obvious adaptation to meet is the science is a profound need be the most obvious adaptation to meet is a science is a profound need be the most obvious adaptation to meet is a science is a profound need be the most obvious adaptation to meet is a science is a profound need be the most obvious adaptation to meet is a science is thing will not do for working men. The more ignorant they are, the less accustions of speech, the better speaking they require, the greater to end to religious forms of speech, the better speaking they require, the greater to end to religious forms of speech the greater to end to religious forms of speech the greater to end to religious forms of speech the greater to end to religious forms of speech the greater to end to religious forms of speech the greater to end to religious forms of speech the greater to end to religious forms of speech the greater to end to religious forms of speech the greater to end to e sonable way, a profound need. It should of Jesus. "One of our new converts," says the church lecture-room for the study of ' the catechism! Nearly three hudred per-sons attend it. The "sound words" of "More than that." the doctrinal formula are duly memorized; and above all, stamped with the utmost reality—no fighting with extinct Satans, no religious phraseology, no fossilized down bonce of a time to utry memorized: but that is only a small part of what is done. The purpose, as we understand it, is not merely to fit and wire together the down bonce of a time to utry memorized: bones of a "jiggling skeleton," Dut dogmas. —A remarkable article on the Evangel-ical movement, written by Mr. Gladstone, in the British Quarterly Review, has been the subject of much comment in the press. The comments ilustrate very forcibly the necessity of some theological questions. those who write on theological questions. the submert in some orderly fashion, conner history of recent religious thought, Mr. cerning the fundamental facts and truths Gladstone's leading point is a very familiar which properly concern all alike and all one. He argues that Evangelicalism in its supremely. And why should they not be best form, and Tractarianism without for- deeply interested and delighted in such a eign admixtures, are parts of one and the course of study? Precision of thought, same movement, the object of which is to clearness of statement, fresh aptness of restore the vitality of the Church of Eng- illustration, orderliness of procedure, and land. Any real revival of life in the natural references to personal concern-Church of England must, if the Church of ments are, surely, strong elements of popular interest. Not enough catechisms could be found in Chicago to supply the Churchmanship. The explanation of the class, and a special order had to be sent to New York. This is as suggestive as it is curious, and indicates a reaction which apparently is selves be able to write many of the articles going on among our Congregational they select. A sensible editor desires confriends. If there is nothing particularly To borrow life from Protestantism and "fresh" in the Westminster Catechism, which we suppose is meant, there must be a charming "freshness" and "novelty" in the sight of those young people studying and reciting the same. The "chief end of man" must be a puzzler to the young was sure to issue in a Catholic movement. idea - contrary to his usual habit of thought, a new sensation !

Marriage and Divorce.

The subject of marriage and divorce has become a serious question of discussion in

our Church conventions as well as in the length appreciates in all their consoling Roman Catholic community. The teaching of the Church is that marriage is the most sacred relation which can exist between the contracting parties-a solemn obligation to continue while life lasts. This is necessary for the preservation of the family and the good order and prosperity of society.

The last General Convention adopted as one of the canons of the Church, a prohibition of Episcopal clergyman mariying any divorced person during the life time of the party from whom he or she is divorced, except where the divorce is ob-

and should he hot, both by precept and xample, set forth the inestimable benefits, if that tolerative charity which he himself an so peculiarly appreciate."
—The Church Times, speaking of the ecclesiastical court, and on conviction, to suspension or dismissal from the ministry. Our neighboring Territory of Utah has not ionly been a standing reproach to the nation on account or the polygamy practiced within its borders, but has also been a positive detriment to society in the States and proves, and, above all, the desire for peace and proves of the faithful. For these asons we are willing to believe that the Bishops have at least a real desire for a return of service of summons; without a record that any process was ever issued at P all. The injured party frequently has not

known of the judgment against him for months after it was rendered, and, 1 erhaps, learned it by accident. Of course in all such cases, the court never having acquired jurisdiction of the person of the defendant, the decree is utterly void and no lapse of time can legalize it. The party obtaining the so-called divorce is still the husband or wife of the defendant, and any re-mar-It would admirably reduce the number of any clergyman officiating thereas, would crime. For the sake of society there The Mosaic Account of Creation. ought to be some effectual means adopted to end these illegal divorces.-Laramie

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"How much did these foreigners give ou to join their church? twenty dollars?" "I have read the work with great interest, and should have been sorry to omit the perusal of any of its chapters."—A Letter from Hon. Wm. E. Gladstone, ex-Premier, Eng-land.

"A thousand dollars ?"

"More than that." "A hundred dollars?" "More than that."

dogmas.

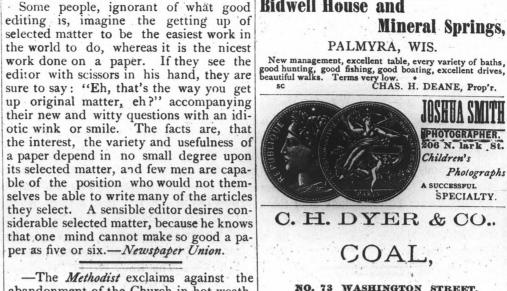
England possesses a Catholic organization, contain within itself the germ of genuine religious torpor of the last century is the impossibility of driving a Protestant engine on Catholic lines. Protestantism, like every system which contains a good deal of truth, has a life of its own, but it must be left free to do its work in its own way. forms from Catholicism is to produce a hybrid which can have only a spasmodic existence. Life in the Church of England, so far as it is genuine life, must sooner or later, become genuine Churchmanship, and in this way Evangelicalism As soon as the later phase takes shape the earlier phase begins to decline, and hence the fact has struck the Times that Evangelicalism is declining. No one expects the Times to understand anything more than the fact of this decline, or to understand Mr. Gladstone when, he explains it .- The Church Review.

.- The Church of England Pulpit has these sensible remarks :

the debt which the modern English Churchman of 'moderate' views, owes, both to the Evangelical and the Tractarian schools of thought. To the first he owes that re- there were not catechisms enough in vival of spiritual life and energy, without Chicago to supply the demand.

It is hoped that this is not the attraction which brought so large a congregation together. The whole matter is really very queer. We are greatly interested in it and shall be curious to see how long the "novelty" which the good preacher has "struck," shall last. How he manages not to show a "jiggling skeleton," 'how-"It appears hardly possible to exaggerate ever, when he thus stirs up the dry bones of old Calvinism, we cannot guess. It is edifying, but not surprising, to read that

"How much, pray?



abandonment of the Church in hot weath-"The ministers have been pretty freeer. ly abused for long vacations; it is time to say that the laymen are very much more to blame and take more vacation with much less excuse than the ministers.'

WHAT

TO DO





the Libing Church.

Chicago, August 7, 1879.

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Some Thoughts for the Clergy.

has just celebrated his Twentieth Anniversary, and our best wish for the parish is his God. We would utter this sentiment that he may be with them yet another with as much sorrow as emphasis, because twenty years.

So long a rectorate challenges more than think the clergy may wisely consider what imbecile to insist that, important as the called to Trinity parish, Rock Island.-Grace Church.

to similar results in the cases of most of who make the sermon the only means of consider if there be some truth in this.not extraordinary or exceptional. They general reading, and what we have al- taxes and are entitled to vote for school are such as, if supplemented by equal wis- ready spoken of, as the travail of com- inspectors. Less than 200 have regis ered dom, patience and persistence, would in- position. sure any man of average capacity the sweet Perhaps we ought to apologize for this appeals and convincing arguments have blessing of a permanent relation to a partic- use of the name and work of a contem- been addressed to them through the papers ular flock.

1. A prime factor in pastoral success is anniversary amply justifies, we think, any Church, Chicago, has begun a mission in keeping closely at one's work. In this in- suggestions that may be applicable and the neighborhood of the Stock Yards, and stance, the Rector (making the exception helpful to the present nomadic habits of it is flourishing.---Rev. Nelson Ayres, of a trip to Europe, which was fairly won our clergy. and therefore helpful), says: "I have never been absent from my post more than three

are sadly lacking in; and for this cause many of them spend their substance in freight bills.

3. One thing more may be mentioned, of the many clements that have made up without extra charge.----One of our oldest the success of the rector of Grace Church. missionaries writes : "Every number of sermons and lectures count up by thouout in full, with careful preparation." priest can claim to be a faithful priest who debt, the Archbishop's financial embarrass-

of his pulpit duty. We have no patience covers conscious incapacity or unpardon-For a good sermon implies a divine messpeaking in the presence of undying souls. pleased to report his health improving .we are convinced, from long observation, that not a few of our clergy, more or less

weeks at a time, and even then quite rare- means Sunday), is a subject for discussion dral, recently.——Asa Packard, by his ly." The vacation is reasonable and right, in The Evangelist. We know a good benefactions, did not impoverish his famiparticularly when health is delicate. But many parishes, who would be glad to com- ly. Each of his three children will have the successful rectors are the men who are promise, if they could get a real sermon an income of \$200,000 a year.----It is said always on hand. They love their work once a quarter, a sermon that contained there are 15,000 Jews in Chicago. In and they feel their own personal responsi- either meat for men or milk for babes. London there are more Jews than in the bility for its prosecution. No one else can They have plenty of forms of sermons, but Holy Land. They most do congregate in attend to its manifold details as well as the substance is wanting-they are skele- the large cities.the fashion again.

THE LIVING CHURCH.

BRIEF MENTION.

Wanted, at this office, a correspondent that will drop into poetry now and then, He says, "for all these twenty years, the the LIVING CHURCH illustrates the proprie- the sick poor; the coldest charity yet rety of its name. An almost unprecedent- corded. Rev. L. P. Tschiffely, Louissands, and have been nearly all written ed thing is heard of under the sun,-a ville, Ky., officiated at Plymouth, Ind., Roman Catholic Seminary (theological), July 27. He was the first rector of that This suggests the thought that has already has been closed at Cincinnati, by dirction parish. A cordial reception was given been expressed in these columns,-that no of Archbishop Purcell. Reasons, a heavy him.-The Southern Churchman says: puts a low estimate upon the importance ments, and a sufficient supply of priests. Book knows nothing of them." How -Mrs. Van Cott is an evangelist. She with the cant we sometimes hear, which rejected, as an insult, \$36 for twelve days' Prayer Book? Give it up. --- The Chicawork in a Methodist church in Poughkeepsie. She says she would rather borrow money, and pay interest therefor, than lic officer than Mr. James K. Edsall." We made, for it has been charged upon the able sloth. It is not without some travail to accept such a beggarly sum. --- The do not know to what "party" Mr. Edsall free churches, that their charity began and that a good sermon is produced. Rev. A. W. Mann, missionary to deaf belongs, but we know him in the Church, ended at home. We fear it is not thormutes, on account of sickness, has been as one of her worthiest sons. He an- oughly understood what a free church is, sage, adequately conceived and suitably obliged to recall some appointments, one nounces his intention to retire from poli- as we note that in some of them are redelivered, by an ambassador of Christ, for Chicago among the number. We are tics at the end of his present term as At- served seats. We stepped into one of the The Rector of one of our large parishes He who performs this duty superficially, Give the Pope his due! Leo has forbidis unjust to himself, to his people, and to den the sale of relics. He says the traffic has become an abuse. ---- A parish in Hartford voted, last Easter-Monday, to employ only baptized persons to sing in the choir. -Some one gives this sensible advice to a passing compliment, however sincere and habitually fail in that kind of enthusiasm mothers : train the girls, and restrain the hearty it may be. The tenure of the pas- which induces "careful preparation." boys. --- The Church Times (London) toral office is so slight, and changes are so Far be it from us to accept the unrighteous says: "There is no argument against Episfrequent, and so many minds seem to be in imputation of a Presbyterian divine, that copacy but Bishops." Bad boy !----Rev. the dark about the reasons why, that we ours is "an imbecile pulpit;" unless it be A. B. Allen, of Lowville, N. Y., has been lessons they can learn from the successful sermon is, it is still subordinate, as a A correspondent of Our Dioceses, probaand honorable career of Dr. Locke in means of grace, to the Sacraments of ably a layman, says: "One of the sore Christ's institution. But there is no rea- evils which the Church is called upon to our school advertisements on the fifth and served no jostling nor disturbance, and we We mean nothing deprecatory of him son why we, who accept the Sacraments at meet, in these days, is a secular clergy con- eighth pages. The institutions represented were not at all crowded. The sexton came when we say that there are no special con- their full value, should be less earnest and tent with the lowest level of spiritual at- are among the first in the land and the list to us and said something, but we thought ditions in this case which might not lead painstaking with our sermons, than those tainment." It would be well for us to is a large one. The present month is the it a good time to be conveniently deaf and our clergy. The causes contributing are grace. This implies sustained study, wide In Boston there are 8000 women who pay

> for that purpose, although the most urgent porary. But the occasion of his twentieth and on the platform.-St. Mark's

rector of the Church of the Advent, Brownsville, Tex., has been visiting friends One sermon a Sabbath (we suppose it in Illinois. He preached at the Cathe--Copies of Dr. Newton's the sermon is, the reasons ought to be Guardian for July is an interesting numof parish Churches. An excellent plan, and one that we commend to all diocesan papers .---- The Rev. Eben. Thompson, of Wisconsin, is officiating in St. Andrew's Church, Philadelphia, during the summer vacation of the rector, the Rev. Dr. Wilbur F. Paddock .---- We are sorry to announce the illness of our New York corresponpent, Rev. Dr. Cushman. The malarial fever will, it is hoped, yield to treatment in a few days. --- The Nation says whom they delight to imitate ! one of the hindrances to Harvard's usefulness lies in the fact that a large body of Christian parents believe it to be a hot-bed of Unitarianism, and do not like the Unitarian mode of "vitalizing the hearts of of Springfield. His address is Mattoon, III.---- A clergyman in Maryland writes, phasizes it by sending cash for several subscribers. ---- We have another subscriber for the series of Church tracts ; this time from West Virginia.----- Bishop Niles, New Hampshire, has gone abroad for much needed relaxation and rest. Bishop Odenheimer, Northern New Jersey, is failing day by day, and we may hear of his death at any time. ____St. Paul's Church, Medina, New York, is to have a parsonage. A man who has a wife and children has

confirmation to six persons in Paris, at the Chapel of M. Loyson. He acted at the request of the Primus of Scotland .-Virginia consents ! Having satisfied her-

self that the Episcopate of Michigan is vacant.---St. Louis has an Ice Mission for "We are afraid of Altars. The Prayer much does that editor know about the go Evening Fournal says: "Illinois never for extra-parochial purposes. This is a had a more conscientious or efficient pub- better showing than we feared could be torney General. ---- The Hotel Scribe, in noblest of them all, where there is daily Paris, is to be sold. Mrs. Partington morning and evening prayer throughout will be astonished that a republic in this the year, to say our own prayers. Noting nineteenth century should allow a scribe a congregation conspicuous for its absence, to be sold.---Rev. A. J. Water resigned and thinking there should be a proper the parish of the Good Shepherd, Mem- balance between the church and the body time to make engagements for rooms.

Editorial Solo.

The melancholy days have come; the hottest, and in many respects the saddest of the year. Starch is vanity, and clothes are a vexation of spirit. "Society" is a trial during the dog-days; and close civilization.

and the streams. only a little removed from the savages nor the policeman who stands hard by. Virtue is its own reward. We contemplate, with great complacency, the sumthem telapse into barbarism if they will. Let them go back to the savage solitudes men."-The Rev. W. H. Tomlins is from which their heathen ancestors were rattle of machinery is heard. And when these wanderers of the wilderness feturn, demoralized, tattered and tanned. we will generously receive them? the civilization that we have perpetuated through all the dust and perspiration of the dog-days. Then they will rise up and numbers of the LIVING CHURCH !

Our New York Letter.

Free Church Pews "occupied."—Clam-av-i at Coney Is-land.—Clergymen's Insurance League.—Mur-der as a means of Grace.

NEW YORK, Aug. 4, 1879. Some time since, we had a paragraph noting the large numbers of free churches in our Communion, being something like half of the whole number. The report of the Free Church Association since received, assures us that more than a third of the Communicants, and about one-fifth of the offerings of the thirty-three dioceses reported, belong to the free churches. The contributions of the free churches were \$1,183,616, of which \$161,504 were phis, April 1, to seek a field in a Northern of the church, we sought a place in one latitude. His address for the present is, of the pews rather than in one of the stalls. care of the LIVING CHURCH, Chicago .---- But, lo and behold ! on many of the most Multitudes who know Prof. Swing as a eligible pews, we found a card, upon which genial writer and speaker, will sympathize was printed in large letters the word, "Ocwith him in his recent bereavement. His cupied." It may have been so, but the personal friends mourn with him the loss occupants were not visible to our eyes; of his wife, one of the "perfect women and when we, despite the warning, took a nobly planned."----We call attention to seat in one of the occupied pews, we obblind, as many lay people in the pews are. We did not know but he might have a contribution box under his coat. When we have opportunity, we shall enquire what "occupied" upon the pews of a free church means. Just now the clergy, who might enlighten us, are out of town.

Chicago, of course, is sometimes reprêrooms, upholstered furniture, gas-light, sented, as everywhere else, so also at and the whole category of human con- Coney Island. Two of your city clergy trivances, are to be shunned. Truly by a while ago went down to that wonderful the sweat of his brow, man not only earns place by the sea. It was hardly necessary, his bread, but also pays the penalty of his but the older of the two cautioned the younger, that Coney Island was not at The question sometimes arises, Is it Land's End, but in the very center of all worth while to struggle so long and so the word. Everybody would be there; hard to make ourselves uncomfortable? you may see there some of your own par-Spite of all teaching and preaching, there ishioners. Hence the necessity of the utstill lingers a longing for the wild life and most discretion ! They were soon at the freedom of our Saxon forefathers. We island with a pleasant party of lady friends. have an instinct for savagery which is They sniffed the ocean breeze, roamed never entirely eradicated. We see in the moonlight upon the beach, listened the indications of it every summer, to the inspiring strains of the music, and when multitudes abandon the city palaces finally attacked the bivalves, occasionally for the wigwam in the wilderness ; when saying, when one was more luscious than the newspaper is laid aside, the desk is the rest, clam-av-i ! Virtue is its own relocked, and in place of the tools of com- ward. In the midst of their enjoyment, merce the disguised savage takes to himself surrounded as they were by thousands of the more congenial weapons of the woods strangers, who should walk up to the table, but the warden of one of the clergymen ! So we find comfort in the reflection He also was at Coney Island, a stranger in that we are true to civilization, remaining a strange place, and was glad to find his at home to wield the pen and to guard the rector enjoying-clams. It is easy for or interests of church and nation; while our to be lost in such a crowd, but there are brethren who are bathing in the surf, or always eyes upon each member of it, and cooling off in aboriginal costume among at every turn you may come upon a friend. the northern lakes, are a degenerate race, Do well and you need not fear them; no, The Clergymen's Mutual League is about to take a new departure. There is every indication that the death-rate will hereafmer exodus of fortune's favorites. Let ter be materially reduced, and that the long arrears of deaths will be closed up by the next annual meeting. The assessments have been from six to nine months engaged in Missionary work in the diocese rescued. We will stand by civilization ; behind, and that was a sorrowful outlook we will make our dwelling place in the to some poor clergyman, who would fain home of art; we will stay where books make some provision for his wife and chil-"I like your paper immensely;" and em- are made, and churches are built, and the dren. He could perhaps pay the annual death-rate, but upon what principle washe called upon to pay some eight of ten assessments, which were long past due when he became a member ? We have no doubt, back to the homes that they deserted, and in fact we know, that that method of doing extend over them once more the ægis of business, however it came to be adopted, has stood in the way of the success of the League; and we are glad it is to be done call us blessed,-and enquire for back away. The League has been a great instrumentality of good, and has paid to the heirs of its deceased members not less than \$275,000; it has been liberal in its treatment of the lapsed; it has not lost a dollar rise superior to life's little worries, which be duplicated in his case, and made no in New York recently, in summer suits of "I know not the man."-Sunday After- ment of its revenue has cost only 15/8 per cent. No society can make a better show-

they. A single sick parishioner will for- tons, and the bones are very dry. There Sermon, "Seven good reasons for not joinbid the pleasant trip to a convocation. A is nothing the mind can take hold of or ing the Reformed," can be had by applipossible death chains them to the place of that can reach the heart, they are not the cation at this office. The only fault with duty. If the summer be sickly, home sup- beaten oil that is worthy of the sanctuary. plies them the best of summer resorts. A The preacher seems to be stepping away multiplied by ten. The Omaha Church leading railway officer, when asked the se- from us, and it remains to be seen, if the cret of his advancement, said to us: "I pastor is able to entirely fill the place. If ber, It begins a series of historical sketches was always around when anybody wanted we expect the sheep of our flocks to look anything done !" There is a vast deal up to the rack, we must fill it with fodder. more in this than there is in Greek roots We are glad to know that there is a prosand Hooker's "Book VI.," important as pect that one sermon a week is to become these are to the theological student.

2. Another element of pastoral success is the capacity to bear burdens. Not to sink under them; not to shirk them; not has issued a circular to all keepers of jails to run away from them; not to fret and and poor-houses in his diocese, asking for worry over them, unduly. The clergy who information as to the provisions made for look up from afar and fancy that the large the religious instruction of the people in city parish is Arcadia itself, exhibit mar- their charge. The good Bishop, wherever velous powers of imagination. The truth he goes, never failes to look after the unis, the larger the responsibilities and the fortunate and erring. It is a following of more prominent the position, the heavier the Blessed Master, that cannot be too are the burdens of care and anxiety. Our city clergy are subject to severe and continuous taxation of all their powers. They must "strike twelve every hour," in the Two facts are mentioned that would seem pulpit. They must look after the spiritual to strengthen Darwin's argument. Monwants of many. They must minister to the kies swim like men, and not like other physical necessities of the poor. Indeed, animals, and they are the only animals who their work is too manifold to be particularized, and too exacting to be described. They are often, when in a wild state, made In the instance before us, there has been captives by setting bowls of liquor in manifested a capacity to rise above not their way, and it is said there is a wonderonly great calamities by fire and tornado, ful resemblance between the antics of a but also above the more trying and vexa- drunken man and a drunken monkey. trous under-currents of trouble that flow through every parish. It is a great giftone to be coveted and prayed for. It is to church but forgot to take his sermon. better than brilliant powers of oratory, At the conclusion of the service he dismore to be desired than the theological missed the congregation, and frankly gave given hostages to fortune, and so has a acumen of great Doctors. It is just that them the reason. He seemed to have no parish with a parsonage.----The Icelandparticular kind of manliness, to meet and faith that the miracle of Balaam would ers are coming ! Eighty of them arrived

BISHOP GILLESPIE of Western Michigan closely imitated.

Was the Monkey man's progenitor? can be taught a liking for strong drink.

A learned brother on one occasion went we almost dread to say, many of our clergy attempt to open his mouth.

furs !---- Bishop Herzog has administered noon.

I have no confidence in cross Christianity; it is not the Christianity of the Cross; and it denies the Master as openly and ef

THE LIVING CHURCH

ing. With reviving business we hope to see its roll again filled.

The Press is discussing "murder as a means of grace," and not without some reason. It is argued that it is the shortest path to the sympathy of the community, and to the favor of heaven. There is a convicted murderer in the Tombs here, and two, a man and woman, over in New Iersey. The one killed a woman in an attempt to rob her house, and the other two, having lived awhile as paramours, finally killed the husband of the woman. They have all been tried and convicted, but of course, in this easy going country of ours, have secured new trials. Meanwhile the community, and especially the ladies, are enabling them to live as Dives did, sumptuously every day, while Lazarus, who never killed anybody, starves upon the outside of the prison. On a Sunday a minister in his pulpit declares the New York murderer a truly penitent man, and sure of a joyful entrance into Paradise; in a less public way, the same certificate is given to the convicted man and his paramour. Is not this rather overdoing the business, and giving a premium to red-handed murder? In nearly all cases the murderer goes, if we may trust him or his spiritual guide, from the gallows to glory. We think all such demonstrations are demoralizing, and the spiritual guides ought to be held responsible; they could prevent them. It brings religion and the ministry into contempt. We knew a clergyman, who, from his residence in a county town, was often called to minister in such cases. He took the ground that a red-handed murderer could be no fitting teacher of religion, that there was no seemliness in it, and, if he accompanied the victim to the scaffold, as he sometimes did, at his request, it was on the condition that neither the one nor the other should utter any words but the words of God and of the Church. The influence upon the victim and the crowd was good, and they went away without the customary assurance that murder is a means of grace.

The two most noted clergymen about the Bible House are Drs. Twing and Dyer. We regret to learn that the latter has been suffering with his eyes. He is now in the Adirondacks, fishing, and we trust he may of the country. The rest of the time he is looking after his great missionary army. It is all meaning with him the more is his affections, while every care is taken to improve the manners, and cultivate the graces of refined soci-

Dr. Franklin in the prime of his life seemed to have a correct idea of the relative place of worship and the sermon. He wrote to his daughter, "Go constantly to church, whoever preaches. The act of devotion in the common Prayer Book is your principal business there, and, if properly attended to, will do more toward amending the heart than sermons. * * I do not mean you should despise sermons, even of the preacher you dislike, for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth." Again, at four-score, he reminded the National Convention, how at the beginning of the Revolution, "we had daily prayers in this room. * * * Do we imagine we no longer need assistance? I have lived now a long time, and, the longer I live, the more convincing proofs I see of this truth, that God rules in the affairs of men."

To the Editor of the LIVING CHURCH :

I have read everything that I know of that Dr. Warring has written; and I may add that, of all popular writers, he is the most satisfactory, upon the particular point upon which he writes-the literal fidelity of Moses to science.

of Moses to science. I regret that more time and thought are not given to this topic by our clergy. The bioteciments of the Markov and the Markov and the States of girls. A few boarding pupils received into the family of the President, and enjoy are advant ges. The Academy and re-idence are in the most fashionable division of the city, and only three blocks apart. Able faculty. Year objections to the Mosaic account can be Address answered ; but how few of our clergy can do it scientifically, and therefore in the Chicago Medical College. only way to "tell" on the objector.

The question to be established first, is: s the account true-true by the scales with which ordinary men, in ordinary matters, weigh,-viz: the evidence of those competent to testify? After that, the question of Inspiration may be discuss-

ed to better advantage.

Potices.

Miss Jones's Seminary for Young Ladies and Children at Bordulac, Oconomowoc, Wis,

AMICUS.

The next scholastic year of this Institution will begin on Wednesday, September 24, 1879. The school having been, for the past twenty years, under the charge of Miss Jones, has become the special object of her love and pride. It affords the best available instruction in all branches of a thorough education, with most of the advantages and none of the distractions of larger schools. return entirely restored. He is editor of the young ladies have the full advantages of a well the Parish Visitor, which, being a month-girls are not neglected, but are as tenderly cared ly, admits of a vacation. Dr. Twing is still at his desk, as genial and pleasant as he was thirty years ago. By way of vacation, he gets up, three or four times a year, ation. Believing that the highest excellence in great missionary meetings in various parts woman arises from moral and religious culture, it

Educational.	Educational.
CHICAGO.	Episcopal High School
The Huron Street School, 275 Huron Street, Chicago, Will reopen in its spacious new building, Sept. 17. A few boarding pupils received. Kindergarten and a D partment for Boys attached. For circulars address, Miss Kirkland or Mrs. Adams.	Near Alexandria, Virgini A Boys' school fitting for College or business. The 4 year opens Wednesday, September 24, 1879. Terms mod ate. Five resident teachers and liberal provision in all spects for the improvement and comfort of pupils. Elevat and beautiful location. Extensive grounds, including ample skating pond, and thoroughly equipped Gymnasiu Students from twelve states. For catalogue address t
The Chicago Kindergarten Training School. Mrs. A. H. PUTNAM, or Miss SARH EDDY, Room 3, Hershey Hall Building.	Principal. L. M. BLACKFÖRD, M. A., Near Alexandria, Va. Miss Jones's Seminary At Bordulac, Oconomowoc, Wis. FOR YOUNG LADIES AND CHILDREN.
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MISCELLANEOUS.

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Sisters of St. Mary, Managers. Opens Sept. 18. Address Rector

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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 and the instruction thorough in all departments. The expenses vary from \$150 to \$250 per annum. Address Rev. WM. B. BODINE, D. D., Prest., Gambier, Ohio. Garden City, Long Island. **HIGHLAND HALL** The next session of this elegant establishment for the ed-

Kenyon College.

Cleveland School

Address

ucation of young ladies will commence September 17, 1879. Summer guests received for July and August. Apply for admission to EWD. P. WESTON, President. admission to EWD. P. W Highland Park, Ill., June 10, 1879.

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R. m., Frincipal, of Chester Square, Boston, mass. PROF. WARRING'S BOARDING SCHOOL FOR May a straight of the straight of the

¹ Orgineepsie, N. 1. ¹ MERICAN SCHOOL INSTITUTE." Estab-ished 1855. Families, Schools, Colleges promptly provided with Teachers of Known Caliber and Character. Parents safely advised of good schools for their children. Reliable teachers represented for suitable posi-tions. Circulars, with highest endorsements, on applica-tion. J. W. SCHERMERHORN, A. M., Sec'y. 30 E. 14th Street, Near University Place, New York.

It is all vacation with him, for work is his ety. relaxation. He is everywhere known by the children of the Church as the "mitebox" man, but he is very far from being a "mite" himself.

The Monthly Record, of South Carolina, has some unfavorable comments upon Dr. Dix's address on Decoration Day. As a first step towards bringing it to a gest that it get a copy of the address, and gest that it get a copy of the address, and this, if it is not already converted, we will the interests of the institution require it. School proceed to a second lesson. Perhaps or frequent changes. though, it may think any address on Decoration Day is not in good taste!

The Irving Memorial Church, St. Marks, at Tarrytowii, has paid its debt of \$17,000. The subscriptions for the purpose in the congregation were liberal, and some help was received from outside sources. The church is now a worthy memorial of that genial and favorite author, who has made the beautiful scenery of the Hudson classic ground, to say nothing of his wonderful history of New York.

If we do not send much news, will our readers take into consideration, that we are undergoing Malarial fever and a doctor, and have been afraid every minute the Dr. would catch us in the very act of writing.

'St. 'Anne's Church, Brooklyn, now that it has become free, does not close its Sunday School during the summer; we were present last Sunday, and were glad to see such an example of hot weather work.

We are very glad to learn that we were mistaken in our fear about St. Mary's Hall, Burlington. So far from suspend- Homeopathic Treatment of Catarrh, ing, it has taken a new lease of life under the Rev. J. L. McKim.

The Poughkeepsie Female Academy has been for many years under the care of its present Rector, Rev. Dr. Wright; and Mrs. Wright continues to give personal supervision of the household. The last Catalogue shows a good list of pupils, and a complete Faculty. We commend the following, from the Catalogue, to all interested in the educa tion of girls:

"A large part of the expenses of many young ladies at school is unnecessary, and, what is worse, detrimental both to themselves and to their mates. As to dress, we would have our pupils "adorn right mind on the subject, we would sug-themselves in modest apparel," not with "gold or pearls, or costly array." Let the whole school outread it. When it will assure us that it has and neatness. Good taste requires this; health and is not the place to exhibit jewelry, expensive dresses

Wanted. .

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of the head and throat. May be consulted at his office, Room 7, Hershey Music Hall, Chicago., Hours 9 to 4 (Except Sunday.)

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Rev. William C. Prout, A. B., Chaptan. Five other resident Masters. The 3oth 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 de-cided 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 beau-tiful region northrast of Saratoga, in a small village, abso-lutely free from the ordinary temptations of towns, and easy of access to New York, Albany, and Troy. Climate health-ful asd 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 clergy-men and laymen of the church. For catalogues and admis-sion, address the President.

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THE LIVING CHURCH.

Home and School.

My Bird and I.

The day is young and I am young, The red-bird whi-tles to his mate; He sits the tender leaves among, I swing upon the garden gate; He sings that life is always gay-"A day so fair can never die." I laugh and cast my flowers away; We are so happy, he and I.

Deep wading through the yellow wheat, My sheaves unbound within my hand, I sink, to rest my tired feet, And noonday heat broods o'er the land; The red-bird falters in his song-We fear the day will never die; The minutes drag the hours along-

We are so weary, he and I. I stand alone; my work is done;

The bird lies dying at my feet ; There's promise in the setting sun; The evening air blows soft and sweet. My binded sheaves I lay aside; The day is dead; I too must die. When stars come out at eventide, We shall be resting, he and I. -SundayA fternoon.

Duties of Parents. A Series for the LIVING CHURCH.

XII.

On Hereditary and Hygiene. Health is one of the chief elements of

happiness and a prime factor of success in life. Beyond question, in most cases, it depends upon heredity and the home-life of childhood. Later conditions may effect it, and do, no doubt, sometimes greatly modify it for better or worse; but, as a rule, the constitution of the man or woman, is determined by the constitution and care of parents.

The Duties of Parents are not discharged by attention to the moral and intellectual culture of their children. They have no culture of their children. They have no right to let them grow up in disregard of the A. B. will not mean "A Blunderer" great extent from the ranks of other Chris- was while it had yet upon its garments the draw the attention of men in terms which the laws of health; nor, by their own Nothing is more clear to my mind, than tians. Some for one reason, some for an- aroma of Him who had been anointed with befit only a super-human person, be frankly neglect of these laws, to entail upon them that the health of children is one of the other, some for what one might call no the oil of gladness above His fellows. physical weakness, deformity and misery. most important considerations of paren-It is their duty to secure, as far as possible, to their children, a healthy constitution. to their children, a healthy constitution. to their children a healthy constitution. To do this, they must live rightly them-other way, parents have it in their power proportion, at times a majority, of this the company of all faithful people,' for the rived truths whatever—that whatever may selves, before they are parents. They to make or mar the happiness and sucmust lead a temperate, healthful life, not cess of their offspring. only because such a life is best for themselves, but because it is the only life that they have any right to perpetuate and impressively, that often, when preaching hand down to others. It is a solemn con- to his own people, and looking down upon sideration for young men who are "sow- their multitudinous upturned faces, he reach the columns of our Church press, and make them Christians; don't, when of such religious truths as we know.ing their wild oats," and for young wo-saw another audience of indefinitely vast you would be surprised. Over eighty, in they come of proper age, tell them they men who are enfeebling their constitutions _____the great number that cannot hear and teen Congregationalists, two Lutherans, and that they must go through some whirlby unhealthy habits of dress and social that will not come within his reach. He dissipation, that they are laying up in was haunted, he said, while feeding his work of the death of a boy from Lake Neepigdo what he will with his own, and to put suppose there is not one earnest preacher his constitution into bankruptcy by a in any great city who is not often moved fold of Romanism. profligate life, we could not admit that he in the same way, and who will not be has a right to pawn the health of his chil- sympathetically touched by the represendren in advance, and to squander their with whose needs, he finds it impossible to festing an inclination to copy some of her irresistible call. patrimony on his own sinful or selfish place himself in helpful relations. How forms. For one, I am truly thankful for pleasure. He is worse than the man that to reach with Christian truth and influence these indications. Unity is desirable. tians, have we. A mission of love and stole the oats from his own horse ! Practically it amounts to the same thing, though morally there is a difference, if the sound of a preacher's voice, is still a probphysical health and vigor of parents be lem unsolved. To the poor the Gospel the straws. Says it : "We have an im- united action against our common enemy." impaired by the work and worry of busi- is not preached as it ought to be, and as pression that it (the P. E. Church) will Let the "drift" go on. Let us rejoice over ness, and the cares of life assumed too it must be, before the hopes and expecta- finally absorb Methodism, as it originally accessions and grieve over losses; but most tions of the Christian world are realized. young. In this respect the high pressure of our American life is fearfully fatal to the children. Our young men press into the rivalry of business and study, with a fierce energy that consumes them. Our truths as these : "There shall in no wise young women, nay our girls, wear the enter into it anything that defileth." train and bear the burdens of society, or shatter their nerves in competitions for prizes and applause at school, deform and If heaven were a region for digging and weaken themselves by foolish fashions, and amassing gold and silver, a miser might marry, all jaded out and broken down. And what sort of children do we have from such marriages? They are puny and short lived, or feeble and powerless if they ternals, a formalist would be an acceptable do live. It is not the children of such parents that come forward to take their place. The great business of the great cities is mostly carried on by men who were born in the country and reared in quiet homes. They inherited good nerves and good blood from their parents, and their childhood has been passed in healthful exercise out of doors. Compare such children with the pale, precocious, sharpfaced little men and women, that loiter his pleasure, but asked for an explanation, feebly on the shady side of our fashionable because no one expected success in that urged on them: streets? It is easy to see from which class is to come the future kings of commerce and the future queens of society. It has always been so; it always will be all over the Conference.

so; young men and women who have inherited a good constitution may draw on it and abuse it, and "never feel it." But their children will feel it, and their grandchildren will not have strength to rise up and call them blessed. We are all debtors to the past and bondmen to the future. We have no right to consume the capital of blood and brain that belongs to our children.

Hygiene.

The great ambition of most parents seems to be to push forward the education of their children, and to have them excel. The opinion is prevalent that the body will take care of itself; that the natural law of growth will insure physical development, without any particular attention or parental parents ought to know better. It is true,

when wisely directed, as any exercise; but no exercise is good for a child that is con-

We recently heard a preacher say, quite the poor, the degraded, the unbelieving, the vicious, the careless, who never cross

"What Answer Shall I Give ?"

By Rev. R. W. Lowrie. A Series for the LIVING CHURCH.

XI.

What mission has your Church to other Bodies of Christians?

an appropriation of many Churchly observances by Dissent, in its numerous vahildren. So much for Heredity; a word about has given place to "church." Easter and Christmas are, in a sort of way, observed. unconsciously, a great deal of the lesson A tendency is clearly manifested toward a has been learned. But that the deeper in its origin, and it is aided by the great pre-composed form of public worship The lesson of the need of the cessation of sec-Creed, the Lord's Prayer, and the Ten tarian warfare is learned, I am unable to modern life has created. But when it be-Commandments are being revived in public use. Our Te Deum and other Anthems are borrowed. Gown and bands are in vogue, in at least one place of extempore Its mission-besides preaching a personal, of the coöperation. Its mutilated and imservice. The Psalter, with Gloria Patri, historic, crucified, risen and ascended poverished form is assumed, with whatever has now long enriched the service of a Christ, and a Church erected upon His amount of hardihood, to contain the whole care. It is a mischievous mistake, and certain Presbyterian congregation. Not eternal promises—is to witness for unity. substance of revelation, to be what we call, long since a Methodist pastor called up a To testify, though none should hear and with a strange indifference to its variable class of his catechumens and "confirmed" heed, that oneness is strength and discord and ever shifting area, "our common the body will take care of itself, for the them in open meeting. The old Presby- weakness, is her privilege and duty. To Christianity." As each applicant for admost part, when it has nothing else to do. terian Prayer Book, set aside by the Savoy tell of peace and to stand ready with the mission to the alliance comes, bringing But when it has to bear the strain of study Conference, is now republished, and its most generous terms of reconciliation; to with him a smaller and yet smaller creed, point to the evils of schism; to show men the process of minimizing necessarily goes overwrought, and the blood is deprived of place to heathen Gothic and irreligious that are bleeding in the Body forward, and in the end it seems to be supplace to heathen Gothic and irreligious that should be one; to educate her own, posed that a service is somehow rendered, oxygen, and the muscles are denied exer-stained glass. Illuminated texts decorate and, as far as may be, those who are not, at once to Christ our Lord, and to Chriscise, and the nerves are refused rest, then frescoed walls, and imposing colonnades, up to the grand thought of which the seam- tians, if a Christian religion can be shown the immature body does not and cannot all in due perspective, afford a pleasing less robe, which stony-hearted soldiers to cover very, very little ground indeed. take care of itself. It is slowly sacrificed background for the gestures of the preach- dared not rend, was a beautiful figure and And thus men have come to substitute for er; while the "Devil's Bag-Pipe" is heard prophesy; behold in this, a part of her the Apostolic injunction, "Therefore, leavto the ambition or ignorance of those who all over the land, where the society is able mission and of her messege in this age of ing the first principles of the doctrine of to get one for a third cash and the balance strife. I do not mean to discourage the educa- in two, three, and four years. Even sainttion of children. Study is as healthful, ly Glasgow has heard the sound of the or- Church in America appreciates its mis- the Creeds of the Apostolic Church, let us gan which has stood mute these three hundred years.

tinued with monotonous severity. Chil- not the parental prejudice against the body Church's "mission," and that is, to wit- been difficulties. Men retain only that on dren need change, and they need physiol- of Christians known as Episcopalians. Old ogy as well as philosophy; not so much the study of it as the practical every day and they fit as the practical every day and the practical every day and they fit as the practical every day and the prac study of it as the practical, every-day ap-than in former days. But whether this is, to bear witness for reverence in things only permanent elements in Christianity. plication and use of its principles. A truce in denominational hostility spring religious; to make her Houses, Houses of But surely such a Christianity as this, if it youth may not "graduate" quite as soon, not from an increase of religious indiffer- Prayer, and not of amusement; to frown can be accepted as meriting the name, is, who eats and sleeps and plays as a youth ence in the land, may well be made a down the spirit of levity which carries in reality, open to at least as many critical ought; but when graduation day comes, dyspensia will not come with it: disease reason at all, multitudes, in the course of a year, change their religious connections. of sacramental appointments; to say to Ruler of this universe, is more clearly and sort. No doubt one-half would not be too sake of one particular form of one of the have been the case in the last century, large an estimate to be allowed for these two Divinely appointed sacraments: don't, atheism is even more earnest in rejecting, recruits.

augmented by additions from the ministry that the sacrament itself is of no conse- Surely, then, brethren, it is our wisdom, of other bodies of Christians. If you were quence." To say to another set of breth- as Christian believers, while the day of life to keep a list of the cases of this sort which ren, "Brethren, you baptize your children lasts, to make the most, and not the least, proportions beyond the sound of his voice a few weeks, were recently reported : thir- are heathen, and the children of the devil,

the Church is not linen and stained glass, gables and arched windows ; that the devil of the days of Faust has not fled from all other print and taken refuge in a harmless Book of Prayer; that to keep Christmas is not wicked, and crosses, and marriage- tians, on the basis of negation. Our "comrings, and anthems, and organs, are not marks of the beast, this, multitudes of That there is a certain tendency toward Christian folks have learned, some of them in their old age; and the Church, by her quiet living, and holy praying, and simple preaching, and tender dealing, has been belongs to our day, in religious sentiments Easter and the te cher, from whom, though it may be rather than in religious truth. This desire believe.

Church to-day in our land, and beyond it. ating creeds becomes of necessity the basis

now, after making so much of the mere in our own day, the specific doctrines and And more. Our clergy list is yearly form of the sacrament, turn around and say the Creed which comes from Jesus Christ?

Minimizing the Faith.

Canon Liddon, in a recent sermon at Oxford, has some good words upon the popular tendency to union among Chrismon Christianity" would do well to read, mark, and inwardly digest the following:

There is a vague but creditable desire for fellowship in religious sentiment which for religious fellowship is most Christian comes practical, what is it that frequently Herein lies a part of the mission of the happens? The smallest of several coöper-

Christ, let us go on to perfection," the "We hope the Protestant Episcopal modern exhortation, "Therefore, leaving sion," said a journal of late; and then goes do what we may to reduce the Christian on to speak in praise of our worship. This faith to a working minimum." Every-All this is so, and more. Children have leads me to note other branches of the thing is discarded on which there have ness for worship side by side with preach- which for a moment they agree, and so conceded? Who does not know that the It has a mission, too, to teach the value existence of a moral God, the Maker and

Death of the Neepigion Boy.

Those who read the touching account dissipation, that they are laying up in was haunted, he said, while feeding his own flock, with a vision of the gaunt faces and other Wesleyans—in all some eighty. "Brethren, after insisting from Dan to on, in the Shingwand Home, taken from that stood and stared in the unapproachable and unapproachable and unapproaching distance. We RED ROCK, May 31st, 1879. "DEAR BROTHER.-I am told that my. poor boy is dead. So our talk is dead too. I cannot send any more of my children to the Home. But I hope you will do what you said you would do, and build us a "teaching wigwam" here, so that the Indian children may learn. After what has happened, I don't think any of the Neepigon Indians will let their children go to the Home. All my brother's chilfren want to learn, if you will put up a small "teaching wigwam" here, and we will help to pay for the land. I do not think I can ever visit my poor boy's grave. I wish you could have sent me his body on the fire boat. I feel very sorry for what has happened. My heart is sore. I do not know what to do. Did my boy say anything before he died? Surely he said something about his father ; if so,

"Every one will get to heaven who could live there." This saying of an old divine was probably suggested by such scripture Without holiness no man shall see the Lord." If heaven were a Mohammedan paradise, then a voluptuary might enjoy it. enrich himself there. If heaven were an arena for contests for superiority, an ambitious man might become great in it. If heaven's services consisted in showy exworshipper. But if heaven is inhabited by the pure in heart, the unregenerate, the 'Blessed are the pure in heart, for they. shall see God."

Old Phineas Rice was one of the quaint ypes of itinerant Methodist preachers. He had a hard patch to cultivate once, and when he made his report to the Conference following, he reported the Church "look-ing up." The Bishop presiding expressed ing up. parish. Dr. Rice was equal to the occasion, and added; "Well, Bishop, the

bodies about her but contributes to her reach forth and meet it, in order to be tation of the great masses with whom, and membership, and many of them are mani- saved, but must wait idly for an effectual,

> hensibly ignorant, in the person and zeal us blessed. of a Wesley and of a Whitefield, in days of yore. It may be well open to question, the Liberal Christian so generously predicts.

and have grown more nearly up to the an influence that it may be truly said that standard of our Church principles. But the simple record of three short years of different, perfectly contented with the and soften mankind than all the disquisiplace they hold in the Christian world, and tions of philosophers and all the exhortaunable to comprehend unity, its necessity, its beauty, or its value, even when it is

Church is on its back and can't look any other way." There was a roar of laughter all over the Conference. That low a loop given to sharp by year, to be any longer distinctive. That tell the same thing."

Church of which he was a Bishop, from the anxious and harden the indifferent, by as- lowing letter from the poor pagan father, suring them that they, themselves, have written to Mr. Wilson when he heard of And so the Church grows. None of the nothing whatever to do with it, cannot his son's death.

Yes; a special mission to other Chris-This Church of ours longs and prays for it. peace; of the broadest charity and broth-But whether these few small straws are to erly kindness; a truce to party spirit withthe threshold of a church or hear the be relied on as signs of it, is a question. in, to sectarian dissensions, to indifference The Liberal Christian grows delighted with to our common dangers; a bugle call to excreted it, and that a very large portion of all, exult in the growth of ideas, rather of orthodoxy will ultimately fall into its than of numbers; of the idea that the hands." Methodism and a very large Church should be one. We are not the portion of orthodoxy ! May the Church, strongest, numerically. But one man, if this take place, know better how to use even, is in the majority, if he is in the such a blessing, than she did the blessing right. Perhaps coming days will thank which she had and of which she was repre- us, and other generations rise up and call

The words of Mr. Lecky in his "History whether some of us would know what to do of European Morals," more than once with such an increase to our family, if it quoted, are worthy of being placed on should be even an hundredth part of what record in many places by those who serve and honor Jesus Christ as their Lord. "It has been reserved for Christianity," says But no such freshet need be feared ; our this historian, "to present to the world an orthodox creed, a much better organiza- ideal character which, through all the tion, besides a greater number of the nec- changes of eighteen centuries, has filled essary elements," to the contrary notwith- the hearts of men with an impassioned standing. Taste, fancy, accident, and a love; has showed itself capable of acting unholy, would never feel at home there. host of other causes lead nine out of ten of on all ages, nations, temperaments and our lay converts into our ranks. The con- conditions; has not only been the highest verts from the ranks of dissenting orders pattern of virtue, but the highest incentive are no doubt more intelligently influenced to its practice, and has exercised so deep there is still left behind the large mass, in- active life has done more to regenerate tions of moralists.

Very wise was that noted musician who

let me know when you write. I do not blame anybody about the death of my boy, but I am most happy for the care you have taken of him. I want you to send me an Alphabet, and a small book with words of two or three letters.

I have nothing more to say at present. am very sick at heart. I hope to see you soon, or to hear from you. Please write all my son's last words, as I would like very much to know them.

I am your friend who loves you,

OSKAHPUKEDA.

P S .- Tell all the boys, I send them my love. And the boy that he liked best, shall think of him as my son.

"This, dear children, is the shoe of a Chinese lady. See how little it is; what a very narrow sole it has." "I'll bet it ain't as narrow as Deacon ——'s. Father says his soul will fall through a crack in The drift is all right. But what comes once said, "When some one comes to me the floor some day and get lost !" was the down the stream is, after all, only drift- and says that another person has slandered shrill comment of a boy given to sharp

The Sunday School.

Church Sunday School Lessons.

Tenth Sunday after Trinity.

UNIFORM SCHEME: SCRIPTURAL LESSONS: EXODUS XVI; 2, 3, 11-15 ..

For Older Scholars.

1. How easy it is for us to forget God's mercies and to distrust His care. "The Israelites had now been a month and fourteen days absent from Egypt ; their gratitude for their deliverance was becoming faint, the provision which they had brought with them—(Exodus, ii:34,) had probably failed, and more than this, instead of marching toward Canaan they were being led farther and farther from it, into the wilderness."

"They did not yet murmur against the Lord; they murmur against Moses and Aaron for taking them out of Egypt, when they might have died in the natural order of things, by the hand of the Lord. They to feed the Israel of God in their earthly set Moses and Aaron against the Lord ; as their descendents set Moses against Christ. (Matt. xxii:24; John ix:28; Acts vi:11,14.) But Moses said in reply, "Your murmurings are not against us, but against the Lord." The expressions of impatience used by the Israelites show that they had not yet learned to trust in God to preserve them and to supply their need. But God was trying them by the discipline of abstinence, and preparing them to receive the law, which required them to abstain from certain meats and to afflict their souls with fasting that they might be a holy people unto Him. They were also humbled that they might learn their entire dependence upon God, by whose Providence alone man's life is sustained from day to day.

2. God heard the murmurings of His people. Though a jealous God, yet He is minful of what his people are, "He remembereth that they are but dust." They showed a distrust of His care and of His power, but He does not cast them off or let them alone to perish in the wilderness. God speaks unto His servant Moses, and promises them bread at even and in the Word and Sacraments in His Church, and tiersman put so roughly, is literally true of morning-convincing them by His promise and its fulfillment that He is indeed the Lord their God.

So Christ offered the murmurers at Capernaum the true Bread of Life, and even pressed them to make trial of it; and the more they murmured and questioned, the more He urged upon them the necessity of partaking of it. (St. John vi:48-51.)

"In the evening a great flight of flight, and hence easily captured." (Ps. cv:40.) God brought the quails to feed His people in the wilderness, as He after-Kings, xvii:4, 6.) The miraculous feed-

So Christ fed the people in the wilderness twice. (Matt. xiv: 20, and xv: 37; 8. "The worldly-minded disparage it, with says that he never dares to trust him

nations, and with new circumstances, of what was already in existence." "There is some likeness between the

manna now found, and that which was

supplied to the Israelites, but there is also

the twigs of the tamarisk shrub, and does

sustained them during that time.

is the true manna, given to all."

pilgrimage.

(1 Cor. x:1-36)."

Hospital Christians.

Not hospitable Christians, who are usually a very good sort of people. But hospital Christians, who are about good great dissimilitude in various respects. The manna which is now found, hangs on the twice of the sorry for them, but they do not themselves realize their pitiable

so as to be ground in mills, but soft like made invalids. Good people often suffer wax; and it is only collected in small quantities. About 700 pounds weight of bodily disease by the visitation of God; but these dyspeptic Christians are sick by manna is collected in a year in the Arathe visitation of their own sins. Observe bian peninsula, which is not the thousandth part of what the Israelites would that they are not false professors who have needed for a single day. And the never had any piety to lose. They are Christians-not fully alive, and not permanna of which we read in Exodus was rained down from heaven, and lay upon fectly dead. Over the door of the hosthe ground around the tents of the Israellives is the inscription-"Backslider." its, and was supplied daily, with the ex-How can a church-member be healthy ception of one day in the week (which weekly exception made the daily miracle more striking,) for nearly forty years, and Our Blessed Lord has taught us that manna was a figure of Himself (John vi:48, 51). God and man, coming down from heaven closet? How can his pulse of benevolent The Divine Nature is from eternity, the Human Nature was made by God at the Creation. The Incarnation of Christ was a new combination of the two natures for the spiritual life and food of all the faithful children of Abraham in their wan-"We are taught by Christ Himself that the manna was a type of Himself (John vi: 48, 51), and see what is said by St. Paul, 1. "The manna came down from heav-

must get well. But how?

en. So did our Blessed Lord." 2. "When it came down, it was covered with dew (verses 13, 14). So our Blessed stead of a surfeit of newspapers and nov Lord with the dews of God's Holy Spirit. els and other spiced condiments, give your He was a free gift of God's gracious pow-starved soul large daily rations of the er. He came like the manna, freely and Bread of Life. When a colporteur asked plentifully to all. The manna fell in the a rough backwoodsman if he had a Bible wilderness in a time of distress. So Christ in his house, the man rummaged on an came into the world in the hour of its upper shelf of a cupboard until he found greatest need." 3. "It fell about the camp of Israel; so Christ came down to feed His people, and is now giving the Living Bread in His so near out!" What this illiterate fron-

especially in the Holy Eucharist, by which too many Christian professors. They are the benefits of His Incarnation are be- sadly "out of Bible," and not only of stowed on all faithful Israelites."

4. "The people must go out to gather which can elevate and invigorate the soul it; so all must go forth to gather the food Nothing will give tone and sinew to your which Christ gives." (Heb. xiii:13.) 5. "They must gather it daily, Christ God's Word. - All strong Christians are

must be our Daily Bread. 6. "They must gather it in God's ap- Good biographies also are bracing.

pointed time and way; they must gather it in six days, but cannot gather it on the Several fever patients were once cured by quails arrived, exhausted by their long Sabbath; Christ must be sought in the simply carrying them out of the fetid atways of God's appointment."

7. "The miraculous supply ceased to laying them in the pure open air. You fall on them when they came to Canaan ; have breathed quite too long the unwholewards sent the ravens to feed Elijah. (1. but they had a golden pot of manna there some atmosphere of Christless resorts. as a remembrance; Christ will be the joy The ball-room and other haunts of evening with the quails was repeated about a of the Saints in heaven, and they will have ing dissipation are as unfavorable to a year after this. See Num. xi: 31; Ps. cv: an everlasting remembrance of the ex- Christian's health as the heated air of traodinary mercies vouchsafed to them Mammon's crowded marts. One of the most godly merchants I am acquainted

not cover the ground; and it is not hard, condition. The worst of it is that they are self-

pital ward in which they are wasting their who never works for Christ? How can his digestion be good when he rarely faith be strong when he rarely enters his CHICAGO TO KANSAS CITY, . sympathy beat warmly while he is squan-dering hundreds on his luxuries and be grudging an occasional dollar to the and diseased professors happen to light upon this paragraph, let me say to them : Friends! you are sick by your own enjoins. At present you are about useless to your pastor, to your church, and your Master ; if you die as you are, you will be ashamed to ask a place in heaven. You

1. You need a change of diet. Inthat, but of all sound devotional reading, enfeebled piety like a thorough study of large and hungry feeders on the Bible. 2. You need a better atmosphere. mosphere of a quarantine building, and

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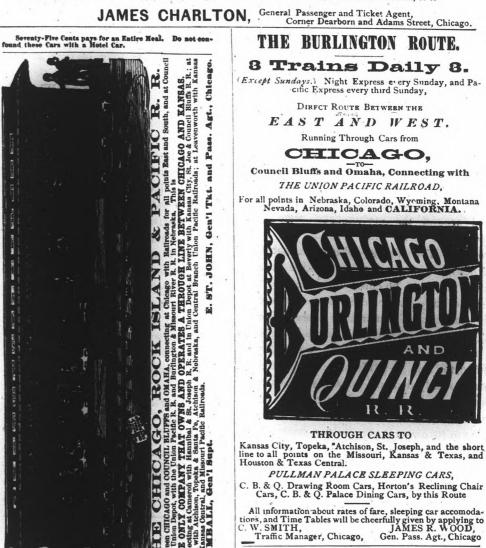
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Mark viii: 19, 20).

"In the morning there was a layer of 4. the ground) the manna appeared. The word "round," according to Keil, means congealed, crystalized, or crusted together like ice.

word which means, What is this? It de- xi:6, xxi. 5. notes the mysteriousness of the food which God supplied to His people; it is called elsewhere "Bread from heaven," "Angels' food," or the "Bread of the mighty." (Ps. lxxviii:25, 30.) A kind of spice or Arabian desert is also called "manna." It is a drug rather than an article of diet, and though the Arabs call it manna, it differs from the miraculous food described God's people by the ministry of Angels. manna of the desert, gathered and col- liar pleasure in stealing the glass insullected by Angels and rendered by them fit ators. for food. (See 1 Cor. x: 3.) How's Plain Com.

rather confirms the authority of the Sacred History concerning the supply of the Is-raelites with manna, during their forty years' sojourn in the wilderness. At the does not now *create new things*, but ac-cording to His sovereign will, He uses what He has already created by His Al-nighty Power. He did not create a new pecies of bird in order to feed the Israel. ites with flesh; He sent quails in miraculous abundance, like the sand of the sea, at the very time when they were needed, to supply the hunger of more than two millions of people. And he did not create an entirely new species of bread, but provided a miraculous supply in uew combi- ternoon.

were vouchsafed of Christ and some por- morning. tion of His sweetness was tasted by them;

5. "It is manna," or rather, "What is Israelites He is Angel's food, the 'Living of spiritual joy mantle your countenance this?" "Manna" is, in the original, a Bread; the Bread of Immortality. (Num. until you have laid hold of hard, self-

According to the official report of a telegraph company in Sumatra, it is no easy matter to keep the wires in operation gum that is found in some parts of the in that tropical country. Their redoubtable enemies are the wild elephants. In exudes from the tamarisk tree, and con- May of last year these animals completely tinues to drop for about two months. It destroyed a line eighteen miles long. Where the wires lead through jungles the workmen engaged in putting them up and keeping them in repair are frequently interrupted by attacks from buffaloes, tigers in Exodus. (Palmer.) It is called "An-gels' food," because it was provided for monkeys which use the poles and wires monkeys, which use the poles and wires Hence some have conjectured that it was the for gymnastic exercises, and take a pecu-

The Tile Club, of N.Y., an association of Wordsworth says "Although it is true well-known artists, occupy a part of their

> is protection. When you commit your ways to him, He does not abridge your liberty; He only defends you against the evil.-Sunday Afternoon.

influence ever given to man.-Sunday Af-

and call it 'light bread;' but doubtless to self in the hot excitements of the day's the faithful, who partake of the manna in business without a good hour with his dew." When it arose (as from its bed on the wilderness, some gleams and glimpses Bible and with God in his closet every

most godly merchants I am acquainted

You also need exercise. Never so Christ in His Word and Sacraments is will you recover your appetite for God's slighted by the World ; but to the faithful work and ordinances-never will the flush denying work. An hour by the bedside of some poor sufferer in a garret-another hour or two in a mission-school every week-a pull at temperance work or some other uphill enterprise of benevolence, will give tone to your piety and muscle to your prayers. You are dying of close confinement and laziness. The only cure for indolence is-work; the only cure for selfishness is-sacrifice; the only cure for unbelief is to shake off the ague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreaded duty before the chill comes on. When you have had a few months of healthful Bible-diet and Bible-duty, you will feel a glow of delight in your whole soul. Already your Master is calling you—"Arise, take up thy bed, and walk !"—*Illustrated Christian Weekly*.



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R. R. TIME TABLES.

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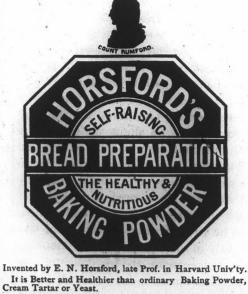
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-	St. Louis Express	8:30 a m*	6:20 pm	L
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	Cairo & New Orleans Express *	8:30 a m *	6:20 pm	L
y	Cairo & New Orleans Express # aCairo & Texas Express	9:10 pm	6:30 a m	Ŀ
e	Springfield Express *	8:30 a m *	6:20 pm	L
	Springfield Night Express	0:10 D m 8	6:30 a m	Ł
,	Peoria, Burlington & Keokuk *	8:30 a m *	6:20 pm	L
0	bPeoria, Burlington & Keokuk ?	9:10 pm	6:30 a m	L
•	beoria, Burlington & Keokuk	10:00 a m	3:20 pm	ł
e	Dubuque & Sioux City Express *	0:30 pm *	6:35 a m	F
•	Gilman Passenger *	5:25 pm *	9:25 a m	l

a On Saturday night runs to Centralia only. b On Saturday night runs to Peoria only.

*10:10 a m * 4:00 p m

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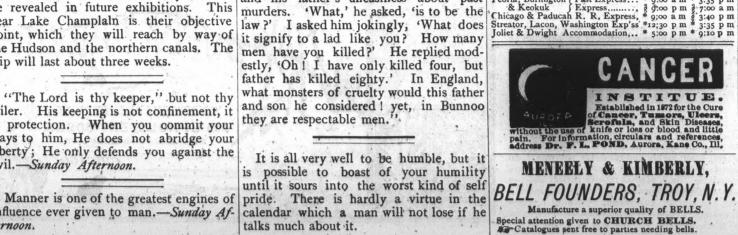
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THE LIVING CHURCH.

Summer Outings.

At the Springs. From our Special Correspondent.

To the Editor of the Living Church :

awake to find themselves famous. This is notably true of Waukesha. Less than twenty years ago, it was scarcely known beyond the county of which it is the seat. Now, if you look over the register of any of its hotels, you will find recorded the names of visitors from all parts of the ive with comfortable seats and garden country. From the four quarters of the houses. It is pleasant to seek such a reland, if not the globe, they come. And treat with an entertaining book-the wise to what shrine? That of Hygeia and man now eschews the morning papers with Fashion. In other words, Waukesha is a its stock quotations. The nook chosen popular watering-place. Bethesda Spring commands a view of the spring, and there has made it famous, and the pretty village is lazy enjoyment in watching the visitors, has its annual "season," where hotels are who have come on foot, by omnibus, and full, and private families take summer by carriage, just for a drink. Watching boarders.

man out of health was visiting in these dominie of my childhood, took a glass of parts. A daily walk led him to this spring. water at his "fifteenthly." "It is aston-Its pure bubbling water was inviting and ishing how much spring water one can he never failed to take a refreshing drink !" is the exclamation one daily draught. It was as free from taste as hears. homœpathic medicine-one drop in two tumblers of water-and he drank without any idea of especial benefit beyond quenching his thirst. After a few weeks he began to feel decidedly better. To what should he attribute the change? He persevered in a daily walk to the spring, quaffing freely at each visit. He became entirely cured. A clear relation between cause and effect. It must have been the water! He took a bottle of it to the city for analysis. The chemist discovered therein traces of medical salts-as he probably would have done in any spring water, subjected to such tests. The exinvalid kept his own counsel until he had made himself owner of a goodly tract of land around the spring, and then he brought to bear-the "pressure of the press." The spring-which he named Bethesda-doubtless as suggestive that one might there be cured of whatever disease he had-was extensively advertised, with accounts of remarkable cures following the use of the waters. Invalids began to resort to Waukesha; the water was offered for sale in different cities, and is now in steady demand far and wide, commanding, at wholesale before shipping, four dollars a barrel! Bethesda water flows, to its owners, over golden sands.

Whether there is really virtue in the water beyond the fact of its purity, I am not prepared to discuss. But I am reminded of a little story : A dear old gentleman drinking freely of a certain spring, found himself much improved in health, and was disposed to attribute his recovery to the use of the water. This he mentioned to the owner of the spring, who requested him to write for publication a letter detailing his symptoms, and the progress of recovery. The old gentleman set himself willingly at the task, and a task it was. He had had no experience either in writing for the press or in diagnosing. It was no slight undertaking to recall just "how he was handled." That having been done, there remained the no less difficult task of expressing concisely and clearly. He labored faithfully, and at last the letter was finished and signed. Then he sat reviewing the situation, and evidently in some perplexity, until looking over his spectacles at his daughter, he said, "I am not sure, dear, after all, but it was the peppermint I ate. What ought I to do?" "Add a postcript to that effect," was the sly rejoinder. To the many laudations of Bethesda Spring, might be added a postscript to the effect that perhaps it is the rest from care, the pleasant surroundings, the regular exercise, the pure air, and the purity of the water itself, rather than any especial healing properties of the spring, that are restorative. While I would not undervalue Waukesha's attractions, we may draw from the possible postscript the lesson, that the conditions of health are within the reach of most people who will use them-pure water, pure air, and regular out-o'-door exercise. One other condition of recuperation, however, it is not so easy to get at home. Rest from the mad whirl of nineteeth century existence, the weary victims can find safety only in flight. To such, the village of Waukesha offers a pleasant retreat. Rest is not necessarily stagnation, and after a few days of asking nothing 666 Sixth Ave., N. Y. For sale by Druggists.

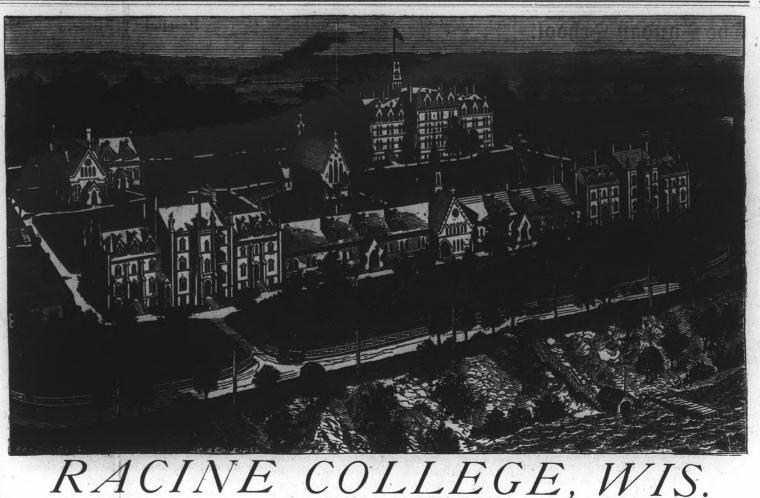
but to be let alone, the visitor finds a mild and not fatiguing excitement, in making the tour of the springs, quaffing water exactly alike in flavor, since none of them have any taste at all. An omnibus ride is Places, as well as people, sometimes not so bad a thing when one is not going down town; and it is pleasant to watch one's fellow passengers, if only for the relief of seeing people who are not busy. All of the springs-Bethesda now shares its honors with the Silurian and the Foun. tain-all of the springs are made attractthem makes one as thirsty as I used to It seems that some years ago a gentle- get when in "meeting" the old Dutch

The Silurian is my favorite place of retreat. It is on higher ground than the Bethesda, and the grounds are prettier if less elaborate. The grounds at Bethesda are laid out in streets, each a few yards long, and conspicuously marked with its name. Should those streets grow the Bethesda enclosure may become a large town.

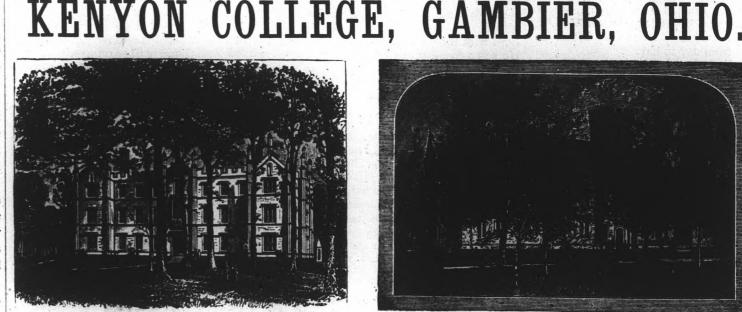
The trees in some parts of Waukesha are sadly in need of judicious trimming. There are whole streets into which the sunshine can hardly penetrate. To the visitor from the city with its heat and glare, this may be very inviting, but it is not wholesome. I would wish, too, that the pretty green sward of the parks were not disfigured with staring, white-washed stones. It seems to be quite the fashion to place these at regular intervals just on the edge of the grass, and often at the foot of trees-whether for ornament or use, I cannot say, as neither purpose seems answered, and the eye is certainly offended at the glaring white.

We are staying at the American House, which is well kept, neat, quiet and orderly, with good table, good beds, and moderate prices. There are hotels here where one may see more of fashionable life, and

enjoy more of the inestimable privilege some people do not seek for such means of enjoyment in "summer outings."



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Throat and Lung Diseases.

Just published, a treatise entitled, "Practical Observations on Catarrhal, Bronchital, and Tuberculous Affections of the Air Passages and Lungs," "The Value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," etc., etc., by Robert Hunter, M. D. This pamphlet was specially prepared for the information and guidance of persons of weak lungs, and those afflicted with bronchitis, catarrh, asthma, and consumption. It shows by indisputable facts:

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