

# The Living Church.

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

VOLUME I.

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## Current Events.

### Some Foreign Notes.

*Coming Events in France.—Lord Chelmsford.—Turkish Astuteness.—Lieut. Carey.*

French affairs are pretty ticklish, and the newspapers feel them to be so. Straws show which way the wind blows; and the following extract from a Paris paper gives much food for thought. Meanwhile the Count de Chambord and Prince Napoleon keep their crowns all polished up, and their state carriages all varnished, to be ready to come in when they are telephoned: "Much to the annoyance of the Moderate Republican organs, a mob for several successive days has been misbehaving itself in the Palais Royal, and howling for the 'Marseillaise.' The Republicans wished to reserve the national anthem for high festivals; but the Radicals knowing it to be disagreeable to the Conservatives, seem determined to force every band which performs in public, to play the revolutionary hymn. The Radicals, in fact, counting on impunity, appear bent on committing excesses. The day before yesterday, a couple of priests narrowly escaped being thrown into the canal near the Bastille. Should these acts of violence continue, they will have to be put down with a strong hand, or else numbers of persons who have accepted the Republic will, as on other occasions, become alarmed and clamour for another form of government. The 'Reign of Terror' killed the First Republic; the Second Republic owed its destruction to the Socialists; the Third Republic had a miraculous escape after the Commune; and now the Ultras would once more jeopardise its existence."

Lord Chelmsford has come home from Zululand, and is very cross because the newspapers have had so much to say about his generalship; and he has been "shooting off his mouth" a good deal about it. The queen, etc., have been trying to make him feel comfortable; but Englishmen will talk, and a late number of the *John Bull* most pointedly says:

It was, perhaps, natural that Lord Chelmsford should have been tempted to reply to the severe strictures that his conduct of the war in South Africa has called forth. But it would have been more prudent for him to have remained silent. In recognition of the neglect which made the disaster of Isandula possible, and of the series of military blunders which constituted the campaign in Zululand, he has received the Grand Cross of the Bath. It might seem that the Thistle would have been a more appropriate decoration. With this official condonation of the past, he should rest contented, and not challenge renewed scrutiny of the conduct of the Zulu war. The speech that he delivered at Capetown was strikingly injudicious in the remarks made in his own defence. There is an unhappy indifference to facts, when he speaks of the misrepresentations to which he has been subjected, and attributes hostile criticism to political or party bias. It happens that the sharpest animadversions on Lord Chelmsford have been made in Conservative journals, and by writers of Conservative opinions. Lord Chelmsford has, in fact, been condemned with singular unanimity, by every independent critic, not only by men at home who possess recognized authority on military science, but by those who have followed in the field the various operations of the campaign that Lord Chelmsford elaborated and carried out. It is absurd to talk of misrepresentation, when the most severe judgments passed on Lord Chelmsford have been the inevitable deductions from his own *naïve* admissions.

We had no idea the Head Mufti was so clever; but it having been found necessary to give up more territory to Greece, it is thus that that individual sugars the pill, to make it go down those Turkish throats which find themselves in the parts to be transferred. He (the Sheik at Islam—equivalent to the Archbishop of Canterbury)—"has sent a message to the Moslem inhabitants of Epirus and Thessaly, preparing them for their transfer from the do-

minion of the Sultan to that of King George. The document is peculiar. The religious head of Islam tells his co-religionists that a neighboring State, small in extent, but of great antiquity, has lived on amicable terms with the Turks at a critical time. The Koran exacts that the great and wealthy shall freely bestow alms on their poor and weaker neighbors. The Sultan, feeling the force of that Divine precept, has therefore decided that a portion of the great and mighty Turkish Empire shall be detached and handed over to that insignificant nation, so as to enable it to live in comfort. Nothing is said in the document about Epirus, and dangerous discontent is reported to prevail at Athens."

The English people have been trying to get up some welcome for Lieutenant Carey, who ran away and left the Prince Imperial to the tender mercies of the Zulus; but the Duke of Cambridge, Commander-in-Chief, expresses, in a late official letter, the real sentiments of all sensible Englishmen.

"Lieutenant Carey from the first formed a wrong conception of his position. He was sent, not only to perform the duties of his staff office, but to provide that military experience which his younger companion had not yet acquired. If his instructions were defective, his professional knowledge might have prompted him as to his duty."

"He imagined, but without the slightest foundation for the mistake, that the Prince held a military rank superior to his own; and, acting throughout on this strange misconception, he omitted to take, for the safety of the party, those measures of precaution which his experience had taught him to be essential."

"At the moment of the attack, defence was impossible, and retreat imperative. What might have been done, and what ought to have been done, when the moment of surprise had passed, can only be judged by an eye-witness; but his Royal Highness will say—and he feels that he speaks with the voice of the Army—it will ever remain to him a deep source of regret that, whether or not an attempt at rescue was possible, the survivors of this fatal expedition withdrew from the scene of disaster, without the full assurance that all efforts on their part were not abandoned until the fate of their comrades had been sealed."

### The Western New York Council.

The Council of the Diocese of Western New York met at Buffalo on the 16th inst. Bishop Coxe delivered a charge to the clergy, his theme being "The Plan of Salvation." Five thousand copies are to be published.

A new Missionary Canon was passed, by which the diocese is divided into the deaneries of Buffalo, Lockport, Batavia, Rochester and Geneva.

Complimentary testimonials to the Rev. Dr. Shelton were passed, and he was honored with a seat at the right of the Bishop.

The Council adopted a report of the Committee on Deaconesses, which provides that women of devout Christian character and approved fitness, may be set apart by the Bishop for the work of Deaconesses or Sisters, their duties to be the care of the poor and sick, the education of the young, the religious instruction of the neglected, and the work of moral reformation. No woman is to be set apart for such service until she is twenty-five years of age, unless the Bishop, for special reasons, shall determine otherwise, and then she shall not be less than twenty-one years of age. No vow is to be taken by a Deaconess, and the Bishop can suspend her at any time, while the right is reserved to her to resign at any time.

The following were elected Deputies to the General Convention: Rev. Henry Antice, D.D., Rev. Edward Ingersoll, D.D., Rev. Oran R. Howard, D.D., Rev. Theodore M. Bishop, D.D., Mr. Dewitt Parshall, Mr. James M. Smith, Mr. Thomas C. Montgomery, Mr. William M. White.

Dr. Ingersoll declined the appointment, in order that he might move to substitute the name of the venerable Dr. Shelton, which was done.

## FIFTY YEARS.

### Rev. Dr. Shelton's Semi-Centennial Anniversary.

The semi-centennial anniversary of the pastorate of the Rev. William Shelton, D. D., was commemorated at St. Paul's Cathedral, Buffalo, on the 15th instant. The chancel had been beautifully decorated with flowers, plants, and vines of every description, and presented a most attractive appearance. The figures 1829 and 1879 were conspicuous in the background.

The Holy Eucharist was celebrated at eight o'clock, and at half-past ten morning prayer was said. Bishops Coxe, Talbot, Fuller, and many other clergy were present. Dr. Shelton preached the sermon, in which he recounted the history of the parish during his administration. He also made the following statement:

"During this period of fifty years, I beg leave to narrate that I have admitted into the folds of Christ's flock, by baptism, 2,147, and of these 266 were adults, and there have been confirmed 976. I have united in holy matrimony 972 couples, and I have laid in their graves 1,214.

This is an enumeration readily made, but who shall tell of the many solicitudes and anxieties they have occasioned? You will perceive that nearly 2,000 persons have been married—enough to fill the full two churches of the dimensions of this; and were they all here with their descendants, would fill a town of nearly equal size with the then village of some 10,000 inhabitants. This, my friends, is the enumeration of the official acts of a long life, exclusive of public services and sermons, exclusive of volumes of discourse in private upon the various doctrines, duties and principles of the Christian life. In one sense I should be satisfied, but in another how small, how inconsiderable!"

A Choral Service was held in the afternoon, beginning at 4.30. This was more especially for the Sunday school children. The singing was led by the surpliced choirs of St. Paul's and St. Luke's. The Rev. Mr. Gurteen officiated, and was assisted by several other clergymen. It was expected that the esteemed Rector would be in attendance and make a brief address, but he was too tired after his effort of the morning.

The evening service attracted a congregation which filled every seat in the spacious edifice. A long procession of clergymen entered the church from the vestibule and marched up the center aisle to the chancel. After a shortened service, addresses were made by Bishops Coxe and Talbot, Revs. Dr. Bolles, Lloyd, Windsor, S. Burford. Letters were read from Bishop Fuller, Dr. Edson, and many others. Bishop Coxe closed the solemnities of the occasion by adding his congratulations. He said it was an occasion long to be remembered, especially by the young. He was glad to see so many of the youth present, numbers of whom would doubtless be living in the twentieth century, and he imagined them looking back upon this great event, and telling their children and children's children. He thought there was something humanizing and elevating in celebrating anniversaries, and spoke of the Genesee Centennial, and the fact that while a hundred years ago there was not a white face west of the Genesee river, yet one-half of that time had been covered by the official life of one man. He spoke of the good taste and appropriateness of the decorations, and congratulated both pastor and congregation on the mutual benefits they had derived from their connection. Referring to the claims of apostolic succession, he said that but thirty-six periods as the one now being celebrated, would carry them back to the time of St. John.

In the evening of the 16th there was a general reception at the parsonage, opposite the Cathedral. About seven o'clock, a company of denominational clergy, twenty-eight in number, entered the house, formed a semi-circle around the veteran Rector, and read a complimentary address. Dr. Shelton was deeply moved, and made an interesting response. Afterward several

hundred of the Doctor's friends paid their respects, among them the genial and accomplished priest of the Roman branch of the Church, Father Cronin, editor of the *Catholic Union*. The floral offerings were magnificent. Among them was a basket of flowers from Mr. Charles Felton, of Chicago. At times the crowd was so great that it was difficult to move about. The Doctor had a pleasant word and hearty hand-shake for all, and was manifestly exceedingly happy.

Dr. A. R. Davidson, president of St. Paul's Guild, during a lull in the storm of congratulations, made an address, and as he ceased, a splendid portrait in oil of Dr. Shelton himself was unveiled. It was painted by the talented artist, Mr. Sellstedt. It is a strikingly faithful likeness, and is elegantly framed. On the frame was the following inscription:

Presented to the  
REV. WILLIAM SHELTON,  
On the Fiftieth Anniversary of his Pastorate,  
By the Guild of St. Paul's Church.  
September 15th, 1879.

Dr. Shelton found voice to return hearty thanks to the Guild for the gift. The remainder of the evening was given up to social enjoyment, and the occasion was one never to be forgotten by those present.

Among those who attended was the venerable R. H. Heywood, formerly of Buffalo, now of Venice, O. He is the only surviving male member of Dr. Shelton's original congregation. There were also present four generations who had been baptized by him; the great grandmother was Mrs. Henry Hamilton, the grandmother, Mrs. Frank Coit, the third generation her son, Mr. Henry Hamilton Coit, and the fourth, Master Harry Hamilton Coit.

Among the valuable presents received by Dr. Shelton, was a cornelian box, set in gold, formerly belonging to Bishop Thurlow, of England, presented by Mrs. Mary E. Lord, the respected widow of the late Dr. Lord; a Presbyterian divine.

DEAN STANLEY, who is the Pope of Westminster Abbey (for neither Archbishop nor Bishop can control in the least his edicts there—the Abbey being a "peculiar") has consented that Sir Rowland Hill shall be buried there. We should say so. When one thinks of the nobodies who have been buried there, and that the Dean wanted to put up a monument there to a stranger and a Frenchman—the Prince Imperial, one could hardly understand a refusal to grant sepulture to the man who conferred the boon of cheap postage on England. Says the London *John Bull*:

The establishment of cheap postage has in fact effected a social revolution throughout the world. For the English people, scattered as they are on the face of the earth, a nation of colonists and wanderers, it has strengthened the ties that bind together separated communities as well as divided families, it has had political advantages as well as social benefits. Sir Rowland Hill was one who was not only happy in conception but skillful in execution. The ability for organization which he displayed made the great department, that under his direction assumed so vast a development, from the first a success. He had the satisfaction of finding the initiative that he gave, everywhere followed; and the pleasant flattery of imitation was the tribute paid to him by the countries of the world.

God alone is perfect, good; beautiful, and true; and heaven is heaven because it is filled with the glory of His goodness, His beauty, and His truth. But wherever there is a soul on earth led by the Spirit of God, and filled by the Spirit of God with good and beautiful and true graces and inspirations, there is a soul which, as St. Paul says, is sitting in heavenly places with Christ Jesus—a soul which is already in heaven, though still on earth.—Charles Kingsley.

The diocese of South Carolina reports 44 clergy, 59 parishes, 4,445 communicants, of whom 714 are colored. During the year, the baptisms were 516, of which 90 were colored, and the contributions were about \$25,000.

## CONSECRATION IN DETROIT.

### The One Hundred and Twenty-Second!

That is the Number of Bishop Harris.

Editorial Correspondence of the LIVING CHURCH.

On Wednesday, the 17th, old St. Paul's Church, Detroit, was the scene of another event in the history and progress of the Church in America, the ordination of its one hundred and twenty-second Bishop. We have already given an account of the life and career of Bishop Harris. Since his election to the Episcopate of Michigan, his record has been more widely known, and it needed only his presence in Detroit to complete the feeling of satisfaction and confidence with which his election had generally been regarded by the clergy and laity of the Diocese.

A multitude were in waiting at the church door, long before the hour for service, and pews and aisles were speedily filled. It is estimated that about 1,200 were admitted. The excellent order which characterized the day, and the handsome decorations of the church, were due to the rector, the Rev. Rufus W. Clark, Jr., and his faithful laity. One of the most beautiful ornaments was a large mitre and pastoral staff, of flowers, suspended over the chair which was reserved for the new Bishop. The music by the quartette choir of the church was artistically rendered, and deserves great praise. If the music could have been choral, simple and congregational, it would have been more pleasing to many, exquisite as it was as a work of art.

The service, as usual, was divided among the Bishops and clergy. There were present of the former, the Rt. Revs. Talbot, Wilmer, Wells, McLaren, Gillespie, Clarkson, Perry, and Burgess. Among the visiting clergy, we noticed the Revs. Dr. Locke and Canon Knowles, of Chicago, Dr. Fulton, of Milwaukee, Canons Innes and Canfield, of Canada, H. S. Crispin, of the Bahama Islands, G. T. Le Boutillier, of Watertown, N. Y., A. W. Mann, of Cleveland, T. L. Tupper, of Little Rock, Ark., J. F. Conover, of Kalamazoo, D. F. Smith, of Illinois, W. J. Lemon of Wisconsin, S. M. Bird, of Galveston, Texas, and others. So was the Church represented from the Lakes to the Gulf, and from the Atlantic to the great valley. With the clergy from Michigan there were present about a hundred.

The service was well rendered, and in contrast with some that we have heard on great occasions, where much of the reading was indistinct. At the reading of the Litany by a priest, we put down an interrogation point and wait for further information. If we understand the Ordinal, it should be read, on such occasions, by a Bishop.

The Sermon was preached by the Rt. Rev. R. H. Clarkson, D. D., Bishop of Nebraska, from 2 Tim.:2, 24, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." After giving an admirable summary of the Epistles to Timothy and Titus, in their relation to the Episcopal Office, the Bishop proceeded as follows:

Surely some of these grand sentences have always been in the thoughts of the true Bishops of all ages, never forgotten for a day. They were with St. Augustine when he leaped on Kentish shores with the enthusiasm of an Apostle; and with St. Anskar when he pleaded with Olaf for the sovereignty of Christ; and with Ridley and Latimer, as they faced persecution and martyrdom for the sake of the truth; with Seabury and White, as they laid the foundations of an infant Church on the soil of a new republic; with Heber and Selwyn, as they crossed the trackless seas with the Saviour's message; with Patteson, as he sank to death beneath the Milanese spear; and with Kemper, as he scattered the seed of the Gospel from the lakes to the Missouri; yea, and with us all, in our best moments, poor, and weak as we are, and as far as we may fall in purpose and in life below St. Paul's ideal, and below, alas, our own hopes and prayers.

Besides these general and essential characteristics which certainly are to be found in St. Paul's delineation of a Bishop, there are special ones brought before us, in the words of the text, and to which we shall briefly allude.

"The servant of the Lord must not strive, but be gentle to all men."

1. We confess that our sympathies are drawn to this tenderer touch of the Apostle's pencil, and to that side of the Episcopal character that is peaceful and gentle.

As our blessed Lord never spoke bitterly, even to sinners, so gentleness and tenderness should be the means chiefly relied upon by His servants to reach and win the souls for whom He died.

And specially to those who work with him and under him, his clergy, should this be the Bishop's rule. With them, of all men, affection should be his authority, and gentleness his law. "His banner over them is Love." He should know their cares and share their sacrifices, and strive to soothe their manifold sorrows.

To his ready ear, and large heart, they should feel free to carry all their troubles; and from an unappreciative world, cold in its criticisms, and remorseless in its misjudgements, they should always be able to turn with filial confidence to his fatherly sympathy. How wisely, on this point, wrote the judicious Hooker: "A Bishop in whom there doth plainly appear the marks and tokens of a fatherly affection, what good might he not do?"

How can that sublime passage in the Ordinal, that thrills every heart with its undertone of tenderness—"Be to the flock of Christ a shepherd, not a wolf; hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost"—ever be fulfilled in the life of any Bishop who does not conduct himself in his holy office by this rule of St. Paul: "The servant of the Lord must not strive, but be gentle unto all men."

But we cannot linger long upon this first clause of the text; nor need we, for it is so self-evident.

2. Not only must a Bishop be peaceful and gentle, but St. Paul says that he must also be "apt to teach."

The seeds of falsehood and of wrong are being sown by busy brains, and with brilliant dexterity, over the whole country from end to end. It would seem as if Bishop Berkeley's famous lines should be made to read:

"Westward the course of Error makes its way,  
Sin's blackest offspring lives to-day."

The most formidable shapes of unbelief stalk defiantly before the face of men. Every truth of God is assailed. Every hope of man is imperiled. No doctrine so dear to the consciousness of the believer, or so clear upon the page of Scripture, as to escape the profane touch of the blasphemer, or impale upon the shaft of the scorpion.

And because of all this, men make light of religion,

"And souls are wandering far and wide,  
And curses swarm on every side."

The heresies that Athanasius confronted at Alexandria, and that Chrysostom assailed in Constantinople, have reappeared in terrific distinctness in the public mind of to-day. And the Bishop must, indeed, be "apt to teach," who can rightly lead the Lord's army against foes like these.

He must recognize the drift of modern thought, as being away from the verities of the old faith, and study and pray and learn how to make "the story of the Cross" once more attractive to dazed and bewildered men.

He must be able to show from what Christianity has done in the past for man, leading in all ages the culture and the progress of the race, how there can be no future for him without it, but desolation, ignominy, and ruin.

His constant travel through his diocese will be in the track of some flippant defamer, whose arguments against Christianity, though over and over again answered and refuted, will yet seem to the un instructed and the inconsiderate to be plausible and reasonable. He must, therefore, be "apt to teach," so that the full radiance of the truth that is supernatural may, if it please God, through his instrumentality, descend upon darkened counsels, and, perhaps, lead some perplexed souls up from the gloom of doubt to the clear sunlight of serene faith.

The defence of the faith, in these days of rebuke, must reach down to the very foundations. The being of a God, the divinity of the Saviour, the work of the Holy Spirit, the authenticity of the priesthood, the power of the sacraments, the divine organization of the Church, the certainty of retribution, the endless life that is to come on all great truths like these, the Bishop must be "apt to teach," constant and persuasive in their presentation, or he sinks to the position of a blind overseer of a spiritual heritage.

3. Lastly: Not only must a Bishop be gentle unto all men and apt to teach, but he must also be patient.

It is related of William Pitt that he was once in the company of some of the brilliant statesmen of his day, when the question was propounded as to what constituted the art of leadership, or what quality or accomplishment was most necessary to the man who was to guide and direct others.

One of the great statesmen present said that the needed thing was "the power of persuasion." Another thought it was "the knowledge of men;" a third declared it to be the "dexterous use of statistics;" still another affirmed it to be "familiarity with history."

After the great premier had heard the opinions of all the company, he said: "No, gentlemen, none of you have properly answered the question. The essential talent in wise leadership is *patience*, PATIENCE, PATIENCE!"

And what a prime minister found to be a great requisite in the government of the kingdoms of the earth, God's chief ministers, in a kingdom not of this world, may not disdain. For does not St. Paul say in another epistle: "But in all things approving ourselves as ministers of God in much *patience*."

A Bishop in the Church of Christ must be patient. We use the word now in its ordinary meaning.

Patience, when men will not enter into and will not carry out his purposes born of holy enthusiasm and of the most earnest prayer.

Patience, over the factious contradictions of sinners, and the still more disastrous indifference of cold-hearted believers.

Patience, in the sight of the wrongs inflicted by inconsiderate and sometimes by hostile laity upon the clergy over whom the Lord has placed him, and for whom he must always be protector, father and friend.

Patience, too, over the weakness, and sometimes inefficiency of those who are the ordained co-workers with himself in the service of Christ; mindful that we all bear this treasure in earthen vessels.

Patience, also, and oh, how difficult! when he sees great opportunities for pressing on the interests of the Saviour's kingdom passing out of his hand, because he has not the agencies or the ability to use them for God's glory.

Patience, when he beholds immortal souls entrusted to his charge, and for whom he must be in some degree accountable at the bar of God, seduced and led away by the emissaries of error from the old paths wherein are peace and safety, or making shipwreck of their faith in the sea and storms of religious strife that sweep about us on every hand.

Patience, when he sees every earthly interest advancing, and material developments around him, such as the world never saw, and yet the Church of God, amidst all this temporal growth dwarfed and lagging, and the religion of Christ in progressive and civilized communities jeered at as "a perpetually vanishing quantity"

Patience, if he be a missionary Bishop, when he is sometimes invited by honored laymen to participate in entertainments, the cost of which would build a chapel on the prairie for some struggling congregation, or when he sees, sparkling upon the finger of a lovely daughter of the Church, a treasure that would sustain a missionary in a whole year's round of travel and toil, preaching the unsearchable riches of Christ to an otherwise spiritually destitute population.

Patience, in all these relations, because he knows he is working for a kingdom that shall one day conquer the earth, and in behalf of a Master who notes and rewards every service; however small it may seem to men; and because no labor is ever lost, no sacrifice ever ineffectual, and no gift ever trifling, which is endured or expended for the glory of Him with whom "one day is as a thousand years, and a thousand years as one day."

Patience also of opinion among those whose leader he is, and never intolerant in a sphere where the clergy and people are entitled to the liberty of the children of God; remembering that our blessed Lord sent forth his disciples two by two to win the world for him, and that there always has been, and always will be, what Coleridge calls "the objective and the subjective" in the reception of Divine truth, and remembering also that it is the glory of the Catholic Church that she has had room within her borders, and at her altars, for a Laud and a Hooker, an Andrews and a Secker, a Simeon and a Keble, a Hobart and a Meade; the Bishop is patient over the diversities of religious opinion, within the Church, that are unavoidable and irrepressible, and that should be accounted allowable.

It is the fashion among some skeptical writers of our day to point to the increasing toleration in the Church, of opinion and ritual, as an evidence of the decadence of religion, and of the shrinking up of all earnestness in the spiritual life of men, but we read these signs otherwise, and believe that this increasing toleration is the outcome of that large-mindedness that ever takes in expansive visions—of that charity which allies us to the Divine—and of that patience by which waiting conquers.

Patience must he also be over the organic divisions that rend the one body of Christ. Patient as he sees every city and town in his diocese distracted by the controversies of Christian people, who are spending their strength in suicidal rivalries or in disastrous animosities when they should be united in one common phalanx against the common foes of irreligion and unbelief.

Yes, patient, for the day that he knows will come, when the spirit of the Lord, brooding over the troubled waters of strife,

shall bring once more the reign of peace and unity, by wooing back the wanderers to the one fold and kingdom of a common Savior.

The charge to the Bishop-elect was delivered extemporaneously and with great earnestness. He paid a high tribute to the noble record that Dr. Harris had made, as a priest in the Church. Among other good words, the Bishop said:

You have never known, dear brother, what anxiety and care in the service of the Master is, as you will hereafter know it. But for the carrying of all this unaccustomed load of never-ending duty you will have the everlasting arms to uphold you.

Many are the fervent prayers that will this day go up in your behalf from loving hearts here around you, and wherever you have ministered in holy things; but henceforth your own life must be, more than ever, one prayer. Hereafter, even more than before, "Prayer must be the food and raiment, the staff and armor of your soul."

Pray for faith in God's promises, for singleness in aim, for steadfastness in purpose, for purity in life, for faithfulness to the end.

Go forth to your life's work leaning only upon the Infinite Help, and whether that life be long or short, your reward will be sure—God will prosper you in your work—the Saviour will be with you in every trial, and in every duty, souls will be saved by your efforts, your days on earth will be rich in blessings to your fellow men, and when you come at the last to lay down your life and your office, it will be only to enter into higher joys and sublimer ministry.

The Ordination of the Bishop-elect was impressively conducted, the Rt. Rev. the Bishop of Alabama, Consecrator. All the Bishops present joined in "the laying on of hands," nearly a hundred white-robed priests gathered around, the congregation standing in reverent silence. It was a scene long to be remembered, and by more than by him who knelt to receive the Holy Ghost for the office and work of a Bishop in the Church of God. The candidate was presented by the Bishops of Illinois and Western Michigan. The Certificate of election was read by the Rev. J. T. Webster, Secretary of the Convention; the Testimonials of the Standing Committees, by the Rev. C. H. W. Stocking, D. D., rector of Grace Church, Detroit; the evidence of the consent of the Bishops, and the order for the Consecration from the Presiding Bishop, by the Rev. W. J. Harris, D. D. rector of Christ Church, Detroit.

Rev. Dr. Locke, Grace Church, Chicago, and Rev. Dr. Fulton, St. Paul's, Milwaukee, performed the not very dignified operation of robing the candidate,—a service which it must require a great deal of friendship to induce a man to perform. We need not describe the "episcopal habit." The concentrated character of its ugliness can be appreciated only by witnessing the transformation which it makes on such an occasion!

The Veni Creator Spiritus was read (we were sorry it was not sung), and the solemn invocation was followed by the imposition of hands, and in the sentence of Ordination most of the Bishops joined. Is this a new "use?" In the Holy Communion the Bishop of Indiana was the Consecrator, a large number participated. The beautiful residence of Gov. Baldwin was thrown open for the entertainment and refreshment of the visitors, after the close of the service, and a multitude of the clergy and laity had the privilege of being presented to Bishop and Mrs. Harris. With all the preparation for the reception of President Hayes and suite, on the day following, Gov. Baldwin and wife left nothing undone to make the day of Dr. Harris' consecration a bright day for all.

In a report of this pleasant visit to Detroit, THE LIVING CHURCH cannot refrain from expressing its delight with the city and the people. One of our pleasantest memories will be St. John's rectory and the hospitable entertainment of the rector, the Rev. Dr. Worthington. We attended evening service in St. John's and heard a sermon by Bishop Wilmer, of Alabama, which to hear was worth a journey from Chicago.

On Thursday we had the honor of meeting President Hayes, and witnessing his reception at Gov. Baldwin's. If the President reads the LIVING CHURCH we trust he will not feel slighted at this brief mention of such an important event. Mr. Hayes is a modest man and will not, probably, miss our praise.

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.—Carlyle.

News from the Churches.

MINNESOTA.—LeSueur, Henderson and Belle Plaine. The Rev. S. K. Miller, in *The Minnesota Missionary*, gives an interesting account of his pastoral work at these three points, where he bestows his Sunday duties. He resides at the first-named, a flourishing town of some 1500 inhabitants. Of the church edifice there—a neat, churchly building, dedicated to St. John—Mr. Miller says, that by the care and zeal of the ladies of the parish chiefly, it is kept in good repair and attractive in all its appointments. The same ladies have, by their praiseworthy energy and labors during several past years, secured a commodious and comfortable rectory, with ample garden ground. There remains on it an indebtedness of \$200, which it is hoped will soon be paid.

LeSueur, as the growing center of business and influence to LeSueur and Scott counties, is an important point for the Church's occupation. The parish here has in the past suffered and lost much by frequent clerical changes and long vacancies. Its future existence even is, I am persuaded, dependent on continuous permanent services by a resident pastor. I officiate at LaSueur every Sunday, morning and evening, except on the fourth Sunday of each month, when the evening service is given to Belle Plaine.

At Henderson, five miles from LeSueur, there is a small church edifice (St. Jude's) where I officiate every Sunday at 3 P. M., except on the Sunday when I go to Belle Plaine. The population of Henderson—about 1200—is mostly German. Upon that class of our population our Church has nowhere, as yet, succeeded in making much of an impression. But, for the English speaking portion of the inhabitants, and especially for the "faithful few" of the church members in Henderson, it is important that our ministrations be kept up there.

To Belle Plaine, distant 15 miles from LeSueur, I am able to give but the one Service each month, spoken of above. This is to be regretted, as the town of some 1000 inhabitants, is in many respects a place of importance. The church edifice there is a larger and better building than the others under my charge. In these three places there are about 75 communicants. Sunday-schools are kept up at LeSueur and Henderson. At all three churches I find good attendance (as things are at the present day) and an increasing interest in the Church.

There are one or two other points, as LeSueur Center and Lexington, distant each 12 miles from LeSueur, where there are some Church families, that I endeavor to reach by week-day services and visiting. In fact, the whole region about is dotted with the residences, here and there, of scattered Church families, needing—very sorely needing in many cases—to be sought out and cared for. So great, indeed, is the spiritual need of such isolated families, that to relieve it is a constant temptation to the pastor to neglect that on which I am convinced depends the success of the Church's missions in this western land—namely—constant, unintermitting services at the chief centers of population.

On the 28th August, Bishop Whipple held Service in the Church of the Good Samaritan, at Sauk Centre, which was erected in memory of that eminent New York Churchman, Robert B. Minturn; on this occasion ten persons were confirmed. We are indebted to *The Minnesota Missionary* for the following notice of this locality, as well as of some other points which the Bishop subsequently visited.

There are few places in the State, of greater natural advantages than Sauk Centre. Situated at the head of Sauk Valley, with an ample water power, near a forest of pine and hard timber, surrounded by a rich prairie country, it would seem to be designed as a great business centre. For years it has encountered obstacles to daunt the most hopeful hearts. The Indian massacre of 1862 depopulated this portion of the State. Then the hardy pioneers were for years without a market, and when it came, they were again crippled by a bankrupt railway; then came the plague of locusts, short crops, and hard times. A bright future seems now to be dawning, and Sauk Centre must, by God's blessing, take her place with the prosperous cities of the State.

The Church has had its full share of disaster and trial. A hurricane destroyed the church and parsonage, just when they were near completion. The buildings were rebuilt, but the revulsion of the times left them with a debt of \$2,000. The little flock, all poor, are struggling to meet the interest, and will work until it is paid. Would that some to whom God has given means, might send these brave hearts substantial aid.

The pastor, Rev. T. C. Hudson, is a brave, loyal son of the Church, who deserves the love of his brethren.

On the 29th, the Bishop preached at Melrose, and confirmed eleven persons. This is another thriving village, which is a station of Rev. Mr. Hudson's, and this class was the fruit of his faithful work. Melrose is already the centre of a large trade, and its new elevators tell the story of its coming prosperity. Southeast of it is the garden of Minnesota, and no part of the State has a more hopeful future. The

population of Melrose and of Sauk Centre is largely American, and the field very hopeful for the Church. On the 30th, the Bishop preached in Alexandria and confirmed two. This was not his regular visitation. He hopes to visit them in December, when, by God's blessing, a large class will be confirmed. Emmanuel church is very beautiful. The good pastor, Rev. I. T. Osborne, another of our Seabury sons, has with his own hands built a beautiful rustic summer-house, and planted flowers, shrubs and trees. The parsonage is covered with vines, and the place is beautiful. If all our missionaries would show the same zeal in landscape gardening, the Church would present a striking symbol of the good, the beautiful and the true, and tell every passer-by that hers were ways of peace.

On Sunday, Aug. 31st, the Bishop preached and confirmed six in St. John's Church, St. Cloud. In the afternoon he preached and confirmed two persons in Grace Church, Sauk Rapids; and in the evening delivered a missionary address in St. John's Church. There is no one in the diocese doing a better work than our good brother Davis, who has the love and respect of all who know him.

Waseca and Albert Lea. The Rev. R. D. Irwin, late of the Diocese of Montreal, has the pastoral charge of both these places. He seems to have entered upon his work with great earnestness, and encouragement from the zeal and fidelity of his people. About twelve years have elapsed, since the first Church Service was held in the former place. At Albert Lea, the church has been established only for about a year; now however, it will share with Waseca, the privilege of Service on alternate Sundays. In both places, the Churchwomen, as usual, appear to have done a good work, seconding very heartily the faithful labors of the late Rector, the Rev. B. I. Hall.

Mr. Irwin has our cordial wishes for success in his new field of labor.

Moorhead. In *The Minnesota Missionary* for September, we find a very interesting letter from the Rev. E. S. Peake, the Missionary at that point. He speaks of having recently visited Crookston, on the Red Lake river, where a gentleman, recently from Faribault, offers to give a lot for a church building, in the centre of the town. "This place," he says, "is the most important north of Glynndon, on this side of the British line. It is the headquarters of the Manitoba railway; and has the U. S. Land Office for the district. It is also the county seat of Polk County, and will soon be connected by rail with Grand Fork, D. T."

Mr. Peake continues—"I saw a few of the native Chippewas, who had come through from Red Lake, and conversed with them in their own language."

"Seventeen years ago I was at Red Lake with good Bishop Whipple, on his first visit to these Indians. We spent the Lord's day there, and the Bishop preached to them with Enmegabowh for an interpreter."

"The journey was made for hundreds of miles in birch bark canoes."

"The Indians were greatly interested and seemed to think that a new light was dawning upon them. They had never been visited by a Bishop before at that remote point. This was the week previous to the great massacre of 1862 which for the time interrupted all plans for work in the Indian country. To think of the contrast, and remember that now these aborigines have their own native ministers preaching at Red Lake, boys to whom we had taught the first principles of Christianity twenty years ago was most gratifying."

"On Thursday evening last I preached at Ada on the Wild Rice river. It is pleasing to know that east of us on this stream stands the Indian church which the Bishop consecrated, where Charles Wright a native minister is laboring among the Chippewas. Christianity alone preserves peace on our border. Wednesday evening I preached at Glynndon where the railroad to Manitoba crosses the Northern Pacific. This is an important point, the centre of a fine agricultural region. To-morrow I officiate at Moorhead on the Red river, on the 17th at Wadena and Verdena 90 miles east, and the 24th at Breckenbridge thirty miles south. My appointments for this month take me 90 miles east and west and about the same distance north and south. I name these places in order to give you in the simplest manner, an idea of the ground covered by this mission."

"The bountiful harvest here makes everything bright and promising for the coming year."

"The Church has a good beginning in this region, and keeps pace with the population, through the kind interest of those who aid this mission."

SPRINGFIELD.—A successful and very interesting meeting of the Chapter of the Northern Deanery was held at Trinity Church, Jacksonville, on Sept. 10 and 11. There were present of the clergy, the Very Rev. Dean Easter and the Rev. Messrs. J. E. Martin, J. W. Phillips, W. C. Hopkins, W. H. Moore, F. W. Taylor, and H. C. Whitley; and of the laity Messrs. Henry Stryker, Jr., E. J. King, F. M. Doan and R. P. Johnston. In addition to the business sessions of the Chapter, three religious services were held each day,

commencing with a celebration of the Holy Communion at 6 o'clock A. M. The Services were of an earnest and active missionary character, on which subject sermons were preached by the Rev. Messrs. Martin of Lincoln, Hopkins of Champaign, and Moore of Decatur. Reports were made of encouraging progress at the seven missionary points—Champaign, Urbana, Sadorus, Rantoul, Condit, Mansfield, and Palo—in charge of the Rev. Mr. Hopkins; from those at Bardstow and Waverly, under the Rev. Mr. Whitley, and by the Very Rev. the Dean, and the Rev. Messrs. Phillips, Moore and Martin, in the regions round about Jacksonville, Springfield, Decatur, and Lincoln. A Resolution was adopted, suggesting to the Board of Missions the most available centers for the establishment of associate missions, and a grouping of some of the more important points within the Deanery, for aggressive missionary work. A resolution was also adopted, requesting the cooperation of the Dean and Chapter of the Middle Deanery, and their concurrent action in the plan suggested. At the close of the Meeting, a vote of thanks was given to the good people of Jacksonville, for the kind and hearty hospitality extended to the visiting members of the Chapter. And so ended a meeting full of present good to all who entered into the spirit of its work and services; full of promise too, in the future, of earnest and persistent labor, and of the success that by the operation of God's Holy Spirit must attend the faithful self-denying efforts of the clergy of this Deanery, under the leadership of our beloved Bishop. If every vestryman in the Diocese could attend one of these meetings and catch the spirit of faith and zeal which animates them, we should hear, no more, of parishes shamefully delinquent in the payment of diocesan assessments, retarding the work they are supposed to represent. Our Bishop, we are rejoiced to know, is to take up his permanent residence in his diocese, during the present month.

INDIANA.—On Sept. 10th a "Harvest Home" was held in St. Andrew's Church, Warsaw, and it proved as great a success as last year. The citizens were extremely liberal with their gifts of fruits, flowers, vegetables and groceries. The Rector the Rev. W. S. Speir M. A. held two Services, which were well attended. On Thursday morning, the gifts of the people were distributed to the deserving poor of the city and many hearts were made glad; and it was truly a season of Thanksgiving; the music was especially appropriate and exceedingly well rendered.

IOWA.—The Bishop and most of the other clergy, who have been absent on their Summer Vacations, are returning with renewed health and revived spirits, for the labors of the "working year" upon which they are entering. Now that the cool weather has fairly set in, new vigor seems to infuse itself into all the Church enterprises in which the diocese is engaged.

**An Appeal**

To my friends, and the friends of the Church: ELK POINT, DAKOTA TERRITORY. Sept. 8, 1879.

Bishop Clarkson sent me to Elk Point, to take charge of the "little flock" here. I found them poor and discouraged by reason of the loss of their crops by grasshoppers.

The chapel needed repairs and improvements, we expended \$36 in money and many days of our own labor upon the chapel. We need at least \$75 more in money, and I make this appeal to my friends, and the friends of the Church, in order to raise that amount to prepare our chapel for winter. Besides, we have a Sunday School without a Library. Any books second-hand or otherwise, will be appreciated. May the Lord incline the hearts of his people to aid us in our extremity. Any sums however small will be welcome.

Send direct to Joshua V. Himes, Missionary at Elk Point,—Dakota Territory.

I cordially approve and commend the appeal of Mr. Himes, for help in the restoration of the chapel at Elk Point.

ROBERT R. CLARKSON, Missionary Bishop of Dakota. OVERLOOK, OMAHA, NEB., Sept. 9, 1879.

To the Editor of the Living Church:

Sir: Your correspondent, A. C.—n., shows very satisfactorily the difficulty of carrying out the Church's theory of Daily Morning and Evening Prayer, but he does not seem to notice a very simple solution of the case. It certainly seems but right and proper that the Church should offer to God a daily act of praise and thanksgiving; and yet it will be practically impossible to get together any congregation for such Service, in the larger number of our rural districts. Is the voice of the Church on that account, in such places, to be silent from Sunday to Sunday, and no act of praise and thanksgiving to ascend from before her Altars to the throne of the Most High? The priest, it is true, might go day by day to the church, and recite the Daily Office alone. But is there not something much better than that, which he might do? Why not go each morning to

the church, and at the Altar offer up the great Sacrifice of praise and thanksgiving, that Eucharist which our Lord commanded us to offer as the perpetual memorial of His Passion? Morning and Evening Prayers, considered as Offices, are but human inventions; the Eucharist is the Service of God's own institution, which He enjoined when He said: "Do this in remembrance of me." Perhaps you say there is no warrant for the daily Eucharist. That is a mistake. I believe it is undisputed that in the primitive Church there was in almost all places a Celebration at least four times a week, and in very many places a daily one. If you consider the rule of our own Church, she certainly allows the Daily Sacrifice, for she provides that the Collect, Epistle, and Gospel for the Sunday, shall serve all the week after, unless there be special provision for another. This plainly shows the possibility of a daily Celebration. If you say, there would be just the same difficulty about getting a congregation for a daily Eucharist as for daily Matins and Evensong, the answer is: "We do not need a congregation." Let the doors be thrown open, and the people be thoroughly notified when the Service is to be, and then let the Priest go on and offer the Sacrifice of praise and thanksgiving. If no one comes, at least the Memorial of the Passion has been made, and the merits of the Lord have been pleaded for the living and the dead. There is no obligation of any attendance of worshippers at the Eucharist, though I believe it would rarely happen that there were none in a Parish properly instructed. And I believe that the example of the Priest, going out every morning throughout the year, to offer the Holy Sacrifice, would be a power for good in the Parish, that could hardly be over-estimated; to say nothing of the blessing such a Priest would find from the effort to set forth daily in the church the highest action of human praise and human thanksgiving. Let us have the Daily Eucharist once more, and Matins and Evensong will find their place all in good time.

Sept. 1879. ANOTHER C.—n.

Those of our readers who are interested in Foreign Missions, will read with pleasure the following extract from *Church Work*, published in Halifax, Nova Scotia. There may be some of them who need the information, that the initial letters, S. P. C., stand for the Society for the Propagation of the Gospel; and C. M. S., for Church Missionary Society; two of the principal Foreign Missionary organizations in the Church of England.

The population of China is estimated at four hundred millions. The false religions are Buddhism, Taoism, Confucianism, and Mahometanism. The first was introduced from India in the first century of the Christian era. The second and third were founded about 500 B. C. Christian Missions were early introduced, but died out. Roman Catholic Missions were begun in 1579. The first English Mission was that of the London Missionary Society in 1807. The C. M. S. began work in 1837.

The See of Victoria, Hong Kong, was founded in 1849, North China in 1872. The Protestant Episcopal Church in the United States sent a Bishop to Shanghai in 1844. Arranging these under proper heads, we find these results:

Victoria, Hong Kong.—This comprises the Protestant colony of the Island of Hong Kong. The Bishop has also jurisdiction over the Church clergy in the Consular ports, or elsewhere in China, or on board of any vessel within a hundred miles of the coast. The present Bishop is Dr. J. S. Burdon (1874). In 1877 there were 28 clergy, 12 of whom were in Japan. The College of St. Paul is in Hong Kong, and has a local endowment of \$2,500 per year.

North China.—In 1872, Dr. Russell, a C. M. S. missionary at Ningpo, was consecrated Bishop of the Church of England in North China. Clergy in 1877, 19.

Shanghai.—The Bishop of Shanghai is supported by the Church in the United States. The first Bishop was Dr. Boone, sent in 1844. The present Bishop is Dr. S. J. Schereschewsky, a converted Jew, who was consecrated in 1878. There are about 10 clergy and 26 catechists and teachers. The corner stone of St. John's College has recently been laid, and signed for 200 Chinese students.

Japan.—Dr. C. M. Williams was sent out by the Protestant Episcopal Church in the United States, in 1866, having jurisdiction in China and Japan. He now resides in Tokio, Japan, and confines his labors to that country. Both he and Dr. Schereschewsky have rendered great service by their translations into different dialects of parts of the Bible. There are S. P. G. missionaries in Yeddo and Kobe.

Labuan.—This diocese comprises the Island of Labuan and the Straits Settlements, viz: Singapore, Penang, Malacca, and dependences. The Bishop is also by appointment of the Rajah, Bishop of Sarawak; Borneo. The Diocesan Synod, composed of the Bishop and European and native clergy, dates from 1864. St. Andrew's Cathedral, Singapore, is the Cathedral of Labuan; St. Thomas's Church, Kutchy, the Protestant Cathedral of Sarawak. There are about 15 clergy and 3,500 Church members.



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A SAFE CHRISTIAN HOME, where they will be surrounded by refining influences, and trained by competent teachers. Careful attention is given to the health and manners of the pupils, as well as to their moral and intellectual culture. They are required to take

REGULAR EXERCISE OUTDOORS. The location is healthy, central, and easy of access. on the C. B. & Q. Railroad. St. Mary's School is favorably and widely known for the home-care given to its pupils, for the high standing of its patrons, for the beauty and comfort of its appointments, for the thoroughness and variety of its instructions, and for the spirit of order and industry that pervades it. Testimonials of patrons are given in the Annual Register, a copy of which will be sent to any who apply for it. Pupils are received at any time. The school year consists of forty weeks, beginning early in September and ending in June.

**TESTIMONIALS.**

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

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

From the Bishop of Montana: "I have been at St. Mary's School and through its rooms, and have watched the work done. In fidelity of attention to the girls committed to its care, in observance of the laws of health, in quiet, persistent thoroughness of studies and recitations, and in the refined home tone out of which grow the peace and power of true Christian womanliness, it is, I believe, surpassed by any other school."  
DANIEL S. TUTTLE.

From the Bishop of Quincy: "The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the branches, which make up so much of scholarship, and enter so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A better seminary for girls, in the Church or out, I am confident, is not maintained in all the Western States. Our Clergy and Laity should be proud of St. Mary's."  
From Hon. Judge C. L. Higbee, Pittsfield, Ill. "I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner, and those moral and social graces which lend so great a charm to the true woman. I cannot refrain from giving expression to the feelings of admiration and joy which grow from the liberty to use as you may see fit, with best wishes for your great success in your most worthy work."  
From Hon. S. Corning Judd, Chicago.

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

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

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

"I regard St. Mary's School as one of the very best institutions East or West, for the education of young ladies. I think it hard to estimate the great advantages it affords young girls for becoming useful and refined Christian women. Having been a patron of the School for six years, I feel justified in commending it to all who have daughters to educate."  
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## The Living Church.

September 25, 1879.

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### "Exclusively to Christians."

In the call to an infidel convention, recently held in Cincinnati, all persons are invited to attend, "who believe that all should be allowed to act as they please on every day of the week, including Sunday, providing they do not in any way interfere with the rights of others, and that one-seventh of the time does not belong exclusively to Christians."

Our readers will pardon us quoting from such a document, for we do it only to exhibit the contemptible sophistry by which these enemies of civilization and law seek to promulgate their destructive principles. The Sunday laws have no more reference to religion than the criminal code or police regulations have. They are no more in the interest of Christians than of others. They prescribe no religious duties, they do not pretend to enforce any religious observance, they do not recommend any religious dogma. The Sunday laws do not appeal to religion for their sanction, nor claim to be based upon religious principles, Christian, Mohammedan or Pagan. They do not recognize Plymouth Rock or Joe Smith; Jew, Turk or Infidel. They do not interfere with John Chinaman or Col. Ingersoll; and it is a piece of gratuitous impertinence for either to charge upon Christians the monopoly of one-seventh of the time! Where do they find it in the Statutes that Christians have an exclusive benefit from the day of rest? or that these laws are enacted in the interest of Christians?

It is true that Christians use the privileges accorded by these laws, and are intrusted to maintain them. So do others, and so might many more if they would. But the laws do not compel any one to do what he does not please to do. Every man does "as he pleases," on Sundays, as well as on every other day of the week, provided he does not in any way interfere with the rights of others. The Sunday law claims no "divine right," more than any other law. It enforces no system of religion or recognition of religion. It is simply a public provision for the public good, and nine-tenths of the people recognize it as a public good; hence they have "rights" in it. If experience has proved that the people are better for it; that life, liberty, and the pursuit of happiness demand a holiday or holiday, as people may choose to use it, every week, those who secure this by statute are public benefactors, and those who seek to abolish it are enemies to the public weal.

The Sunday laws are not the dictations of a despotic class, Christian or otherwise. They are the outgrowth of experience and common sense. They are as completely secular as sanitary laws. They concern the interests of the whole people as much as quarantine regulations, and they no more interfere with personal liberty than do the laws which forbid polygamy.

What are "the rights of others?" By "others" is meant, of course, the mass of the community; Christians, as such, do not claim or seek anything from the laws. They are citizens, and their "rights" are only the rights common to all. What are these?

Rest is one of them. It has been found, for example, that most people must sleep 7 or 8 hours, Christians, as well as infidels. A man may do what he pleases at night, but he must give his neighbors a chance to sleep at night, and the police will help him to keep quiet if he takes a "liberal" view of this, and goes about howling and makes night hideous. It is just as certain that a day of rest is needed, each week, as that a period of rest is needed each day. It is the verdict of mankind as well as the decree of the Decalogue. Men need it, children need it, beasts of burden need it. It seems needless, at this date, to argue this point. It has been tried and proved, over and over. The physical, intellectual and moral welfare of the race requires it.

We add another to the thousands of incidents illustrating this. We vouch for the truth of it.

A western man, a friend of the writer, who has traveled from the Atlantic to the Pacific in a wagon, once made a journey from the Mississippi river to California in a train drawn by oxen. He belonged to a company that was guided by "liberal" principles! Though he had become convinced by previous experience, that it was economy to rest on Sunday, he was over-ruled, and the train was kept moving every day in the week. Men and beasts were exhausted in a few weeks; and though they finally adopted the rule of resting every seventh day, the result was that another train that started about the same time, on the same course, and under the same conditions, reached its destination twenty days in advance and in better order. The best time was made by the train that kept the Sunday law!

Sunday rest belongs to "the rights of others," as much as the observance of the fire limits and the city survey. The one is as much within the proper sphere of legal enactment, as the other, and the observance of the one is as necessary to the public welfare as the other. In both these provisions of the law, Christians have an interest, as all citizens have. If they are more strenuous for the observance of either of these laws than some others, it is to their credit, and proves that they are more devoted than any other class of our citizens, to the public good. Wo to the nation when the influence of this class of our citizens is defeated in the halls of our legislatures! Wo to the toiling millions, Christian or pagan, who are compelled to add one day more, each week, to the frantic struggle for the survival of the fittest! when the church doors shall be closed, when the fire on the hearth-stone shall go out, and instead of the sweet-toned bell calling to prayer, shall be heard, on the day of rest, the shrill steam whistle and the clang of the workman's hammer!

We receive, every week, letters of commendation and cheer, from various parts of the country. We could not publish them all without displacing other matter; but cannot refrain from giving one now and then. Here is one from a clergyman in New York, from which we take a few lines:

"The LIVING CHURCH, under your management, recognizes the kind of help every parish priest needs in the homes of his parishioners; and displays the ability to furnish what is wanted. Brevity, point and variety have been sadly lacking in the Church press. We have waited, almost despairingly, for a paper that would be true to the Church, and at the same time readable to the people who are accustomed to the brilliant secular journalism of the day. Your paper can be given to persons outside our congregations, with the assurance that it will attract attention and be read. The 'Brief Mention,' on the editorial page, is one of its most valuable features."

THE Rev. Dr. Bacon, in urging the change of time in the "Week of Prayer," to correspond with our Holy Week, says: "The week which I propose has this advantage. It is a week of prayer observed with great solemnity by Roman Catholics and Episcopalians. Perhaps there are some souls so bigoted as to feel that this is an argument against my proposal. I cannot stop to reason with them. Ministers and churches in Connecticut have learned not to be quite so narrow. Our State Fast always comes on Good Friday, which is to Episcopalians and Roman Catholics, the most sacred fast day of all the year. On that day it is, therefore, so much the easier to obtain a suspension of business and a general attendance on religious observances."

The Standing Committee of the Diocese of Northern New Jersey has called a Convention, for the election of a successor to Bishop Odenheimer, to meet at Trinity Church, Newark, on the 28th of October, and the Convention will fix the amount of the Bishop's salary. The Convention will be composed of the clergy, and of the Delegates elected at Easter.

WISCONSIN.—The Autumn Meeting of the Madison Convocation will be held at St. Luke's Church, Mazomanie, Sept. 30 and Oct. 1 and 2.

### St. Mary's Chapel, Baltimore.

If we are able, merely from want of space, to give no more than a very brief notice of the laying of the corner-stone of St. Mary's Chapel, in Baltimore, on Sunday, September 7, it assuredly is not due to any want of interest in the noble work to which our dear friend and brother, the Rev. C. B. Perry, has devoted so many years of his life. And most cordially do we rejoice with him, that the day in question was, as the *Standard* of New York terms it, "a day of hopes realized, and of prayerful dreams taking substantial form." With great propriety, the day was ushered in by a Celebration at 6 A. M., and at 11 A. M. there was a second, which we suppose to have been choral.

At 4:30 P. M. came the great event of the day,—the laying of the corner-stone. The assemblage of people was very large, the streets in the neighborhood being literally crowded. In addition to the ordinary choir, there was a chorus of sixty or seventy voices, besides the Monumental Brass Band (colored,) to swell the tide of sacred song. The procession, which was double, must have been most imposing. Each part was headed by a cross-bearer; and, in their respective order, followed the Business Committee of St. Mary's, the Sunday School with its banners, the Colored Sisters of St. Mary, the All Saints Sisters, members of Mount Calvary Vestry, the surpliced chorists, fifty in number; the two choirs of St. Mary's, and St. James's—both colored; and lastly, the clergy, of whom there were some ten or twelve in attendance. The Rev. Arthur J. Rich, Dean of Baltimore, laid the corner-stone. Hymns were sung, and an address was delivered by the Rev. Mr. Kirkus. The offerings amounted to \$80. "The music of the whole service," says the *Standard*, "was of the heartiest kind, and more to be appreciated, in that, not one of the one hundred and more singers, nor of the Band, received anything for his services." And it adds the very reasonable hope, that this function was the laying of the corner-stone, not only of the enlargement of the material fabric of St. Mary's, but also of the Church's work among a needy yet hopeful race of those who have been made in the image of God. "The 3,000 faces that watched the scene from street and sidewalk, from fence, window, and roof near by, seemed to prophesy that such it might be."

A solemn *Te Deum* at St. Mary's, at 8 P. M., brought this auspicious day to a close. Knowing well, from personal observation, what the work at St. Mary's is, how real, how practical, how wisely adapted to the inborn tastes of the people ministered to there, we heartily bid its clergy, and all who are actively interested in the work, "God speed" in their self-denying but most encouraging labors.

We are glad to learn that the mission at the Chicago Stock Yards, of which we have had occasion to speak in a recent issue of our paper, has now received substantial aid from others than the rector of St. Mark's Church, who wishes to divide the honour, and to give public acknowledgment of the voluntary help of some of the clergy and laity. Dr. Jerome, a lay reader of St. Mark's, has rendered great assistance, and also Mr. H. T. Chace, lay-reader of St. Paul's Church, Hyde Park. The arrangements for the supply of Services to this important and promising field of mission work are as follows.

First Sunday in each month—4 P. M. Rev. B. F. Fleetwood. Second Sunday in each month—4 P. M. Rev. C. L. Lester. Third Sunday in each month—4 P. M. Rev. J. D. Cavan. Fourth Sunday in each month—4 P. M. Rev. T. N. Morrison, Jr. Special calls, and services are attended to by Rev. B. F. Fleetwood.

Mr. John Hedman, a native Swede, is to be ordained to the Diaconate at St. Ansgarius' Church, in this city, by Bishop McLaren, on Sunday next, the 16th after Trinity, at 10.30 A. M. The candidate will be presented by Rev. Mr. Arvedson.

Dr. Harris, the newly consecrated bishop of Michigan has already entered upon his work, having held a Confirmation last Sunday at Monroe, in that diocese.

The Bishop of Springfield has arrived in his diocese, and has taken up his residence there. He preached in St. Paul's Church, Springfield, last Sunday.

### BRIEF MENTION.

Ground was broken on Thursday, Sept. 18, for a new church for St. Mark's parish, Coldwater, Mich.—We are sorry to learn that Rev. Mr. Draper, who lately took charge at Petersburg and Havana, in the Diocese of Illinois, is lying dangerously ill of typhoid fever.—The Rev. A. J. Yeater, late of Memphis, Tenn., has accepted a call to the Rectorship of the Church in Northfield, Minn.—One of our Presbyterian exchanges thinks the Interior is profane because it says "devil" sometimes. It is queer what profound respect some people have for his Satanic Majesty!—We have printed some bad Latin, by oversight of the proof, and it comforts us to find in a contemporary "*aux sacra fames!*"—Cornelius Vanderbilt has recently given one thousand dollars to the Mexican fund.—Our Dioceses will probably change its name to "The Peninsula Churchman;" but it waits for the Bishops. "All things being reasonably equal" (!) it hopes to become a power for good. We hope it will.—The *Episcopal Register* calls attention to the following, as "a bit of honest dealing worthy of mention": "A young minister desired to leave Methodism and join the Church of England, but the Bishop of Rochester declined to receive him until he had paid up all that the Wesleyan Theological College was entitled to for giving him his training."—The *Christian Intelligencer* says that Matthew Arnold has written himself down an ass, in his sentimental eulogizing of Sarah Bernhardt. Hear him! "I see a fugitive vision of delicate features under a shower of hair and cloud of lace!" This is "sweetness and light," with a vengeance!—The *Christian Register* tells of a minister whose sermons are "so direct and searching that a lady of his parish begs him to preach to somebody else a part of the time, and let her take a rest."—"Give the devil his due" is not quoted so much as formerly; it has been discovered that he will take his due, every time, and as much more as possible.—"Smile while you can," says the poet; but who expects to smile when he can't?—The *Alliance* has a good word for us: "The LIVING CHURCH says 'words of commendation and praise come from all sides.' They ought to. The LIVING CHURCH, under Dr. Leffingwell's management, is one of the most readable journals that comes to this desk."—It is reported that a Chicago milkman was recently killed by lightning, while watering milk. This would make a good Sunday school story, if properly worked up. Then the account of a priest lately killed by lightning while hearing a confession, might be made into a nice Protestant tract!—"What is your name?" asked the teacher. "My name is July," was the reply. Whereupon the teacher impressively said: "You should have said 'Julius, sir.' And now, my lad," turning to another boy, "what is your name?" "Billious, sir."—The *Covenant* is the title of a new paper emanating from Philadelphia. It professes to be "Reformed Episcopal in its Views," but "without Denominational Bias!" That reminds us of a "doctor" we once knew, who practiced homoeopathy or allopathy, according to the preference of his patients!—The Bishop of Iowa has had prepared and is about to publish a Prayer Book in the Swedish language, to be used at various points where there is a prospect of gathering Swedish congregations. The Bishop has already confirmed several of that nationality.—The *Advance* is on the war path after the "Rev." Thomas North, who is trying to turn the righteous from their ways by introducing theatricals into the churches! The "Rev." T. N. ought to begin suit for damages, for this sort of talk will injure his trade. Great is Diana of the Ephesians, and all the greater by "Church patronage!"—A friend suggests another important amendment of the nursery prayer, "Now I lay me down to sleep," by the addition of another line, "And this I ask for Jesus' sake." This line is sometimes found in old books.—The *Independent* gives notice that, on the first day of January next, it will discontinue all offers of premiums, and offer the paper on its merits. This is a step in the right direction. This premium business is a fraud, upon the public or upon the publishers, sometimes upon both, and people have been long enough educated to expect double value for their money. Besides,

the land has been deluged with nasty chromos and cheap jewelry, till there is no room for more.—The statement made in this paper some time ago, that Rev. A. J. Yeater resigned his parish in Memphis in April, was our mistake, and he himself called our attention to it, and asked to have it corrected. The *Church News*, St. Louis, criticises him sharply for leaving Memphis, "when the yellow fever appeared." We are not "retained" to defend Mr. Yeater, but we see no occasion for such a judgment. There are clergymen of the Church in Memphis who have had the fever, and there was no occasion for another to stay there.

### Our New York Letter.

The Book Trade.—Church Bells.—Church Fairs.—Church Debts.—Jay Gould.—The Bishop of Florida.

NEW YORK, Sept. 20, 1879.

The Publishers have faith to believe in a prosperous season to come, and new books are found upon all their counters, many of them books of sterling merit. Among them are a couple of volumes by Mr. Gladstone, being a collection of his ecclesiastical writings, including his late interesting paper on the Evangelical Movement. Mr. Gladstone has been for a generation one of the foremost statesmen in England, for many years the great leader of his party; but he has found leisure for many an excursion into the fields of literature, and for many a paper upon the great subjects which concern the Christian Church. At the same time, a life of Mr. Gladstone is announced, written by Geo. B. Smith, who has had free run of public archives and private papers. It will be a valuable contribution to the history of the last forty years, and will have a large circulation. We find among other books at E. P. Dutton and Co's., a "Life and Work of St. Paul," in 2 vols., by Canon Farrar, and "The Influence of Jesus" by Rev. Phillips Brooks, D. D. They will be found worthy of their distinguished authors, and a source of pleasure and profit to all readers. Dr. Stearns, of Maryland, has written a Review of Archbishop Gibbon's work on the Faith of our Forefathers, which has had such a wide circulation among the Roman Catholics. It is published by Whitaker, who also announces "Simple Lessons for Home Use," and "The Shakespeare Birth-day Book." The Vicar of Morwenstow, the most interesting of modern biographies, has reached a second edition. The volume of Dr. DeKoven's Sermons, published in the interest of the endowment fund of Racine College, is nearly ready from the press of the Appletons, and it will be of interest to the whole Church. He was the Ajax Telamon of the Advanced School of Churchmen, and was greatly beloved even by those who most strongly dissented from his views. We could fill a letter with the titles of the books which now occupy the shelves; and we are told that business has but just begun, that in a month's time, affairs will have a far better look. Prices are more reasonable than they have been, but in this direction there is still room for improvement. The war is over, bank bills are at par, salaries have been cut down, but books have not fallen *pro rata*. This is especially true of imported books. One fact however compensates, and that is the trade that has sprung up among our principal booksellers, in second hand books. You find upon their shelves, the libraries of deceased clergymen, both in this country and in England; and they are offered at terms that enable the poorest clergyman sometimes to treat himself to a new book. What facilities this offers to parishes to provide a parish library of standard books in theology for the ministers, who are compelled to try and make bricks without straw. There is great complaint of the falling off of congregations, of the decay of the pulpit. The clergy, it is said, are not up to the times, they draw up empty buckets. If it is true, is it not because their poverty has dried up the springs of truth? Action and reaction are equal, and a starved minister makes a starving people.

There seems to be organizing a crusade against the church bells. Complaints are now making against the bells of the Annunciation and St. Chrysostom. They are a great grievance, it is said; to sick and nervous people, they disturb what should be the quiet and rest of the Lord's day. It is very

funny that these complaints are made by people who can hear only delightful music in the shrill steam whistle, or in the noise of the elevated trains. We are rather glad one of the bells excepted to is that of St. Chrysostom, a chapel of Trinity church.

A Congregational Society in Ohio raised \$3,500 for the payment of their debt, by the sale of a book on cookery. We like the plan much better than we do fairs and church "stews."

The example of a Congregational Minister in the North-west is so worthy of imitation, that we desire to give it a place in THE LIVING CHURCH. He had, by much hard and persistent begging, succeeded in raising money to lift a heavy debt from his church.

Jay Gould has given another \$5000 to Memphis. It is trumpeted all over the land. Some poor men or women give their 5 or 10 cents. Their gift proportionally is larger than that of the millionaire, and costs a real sacrifice which his does not.

The return of our clergy has been marked with perfect quietness; they have begun their fall and winter work, and the press does not make a sensation of it. This is true of all the persuasions, except Talmage. He is now on his way home, and is to be met with delegations and bands of music, and is to have a public reception.

Bishop Young of Florida, we regret to learn, has been seriously ill at his home in Jacksonville, in that State. For a time, much anxiety was felt as to the result, but he is now convalescing.

Value of the Prayer Book.

Here is an unconscious witness to the value of the Prayer Book, which is both touching and solemn. It is a letter about a funeral out in the Australian diggings—the funeral of a poor miner. There was no clergyman to be had, and the crowd of sympathizing fellow-miners had to carry the coffin two miles from the rocky camp, to find earth enough to cover it.

"Forasmuch as it hath pleased God of His great goodness to take unto Himself the soul of our deceased brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust."

er, I asked them to repeat it with me; they did so, all who could. I shall never forget that scene. It was the most impressive in which I had ever been, or have since been a participator. The ceremony over, we filled up the grave, and left our dead mate to his everlasting sleep on the hillside.

To the Editor of the Living Church:

I have been greatly interested in the sketch of pioneer work in Algonquin, given by Brother Arvedson, in two Letters to the LIVING CHURCH. It is that kind of material out of which history is made, and it will be more and more valuable as time goes by.

There are many noble priests in this church, of whom newspapers and conventions seldom hear: men that labor and love all their lives, without ever a thought of self or hope of earthly reward. I have watched the career of some of them for years, and have thanked God for their good examples before they have departed hence.

Please send a gift to Nashotah to aid in preparing candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wis.

Notices.

Marriage Notices, Fifty Cents. "Personals" and Notices of Deaths, free. Resolutions, Appeals, Wanted, School Notices, etc., Fifteen Cents a line, (two cents a word) prepaid.

Grand Opening. Of French Millinery, Pattern Bonnets, Hats, Flowers, Fancy Feathers, Birds, Ostrich Tips, Long Plumes, Ribbons, Velvets, Satins, and Ornaments, at H. R. Dunn's, 178 Wabash avenue, Wednesday and Thursday, October first and second.

Collegiate School. Mr. Wm. S. Rix, who succeeds Mr. Bliss in the Cincinnati Collegiate School, has arrived from the East with his family, and may be seen daily at the school-rooms between the hours of 9 and 1.

Music Notice. The Ave Verum, composed by Mr. H. F. Fuller of this city, for the Cathedral choir of St. Peter and Paul, is well worthy of more than a mere perfunctory notice. The melody is extremely sweet, simple, and effective, and is well sustained throughout.

Wanted. A Churchwoman, willing to help in a clergyman's family (three adults), may hear of a home by addressing, Landlord, care Theodore I. Samuels, Washington, D. C.

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Misses Grants' Seminary, 247 and 249 Dearborn St., Chicago. Will open Sept. 17. New and elegant buildings. The finest and most complete in the West.

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Educational.

Racine College, Racine, Wis. REDUCED TERMS. The Classical, the Scientific, and the Grammar Schools will reopen on Thursday, September 11.

Female Academy, Poughkeepsie, N. Y. The facilities for a thorough and finished education are second to none, while no effort is spared to make this School a Refined, Christian and Happy Home for Pupils.

College of St. James's, Washington County, Md. (Diocesan) reopens on Monday, September 15th. Boys prepared for college or for active business.

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Home and School.

"What Answer Shall I Give?"

By Rev. Dr. W. Lowrie.

A Series for the LIVING CHURCH.

XX.

"Did the Church of England do her duty to your Church before the Revolution?"

1. In a previous chapter, I have written somewhat of the Colonial condition of the American Church, and of her pioneer life in this new land. In this, I shall speak of some other sides of the same subject. When we say, in the language of the Preface to the American Prayer-Book, that, as a Church, we owe much to the "nursing care" of the Mother Church, the expression must not be regarded as the courtly language of men not yet used to speaking with blunt republican simplicity; nor yet, on the other hand, as words destitute of that degree of filial respect with which a dutiful daughter will ever endeavor to speak of a mother. While the infant Church in the Colonies had not that constant care and solicitude which England has since learned to manifest towards her later colonial offspring, still the neglect was often due to unfortunate political circumstances, and many an English Churchman did personally what he could not do officially; while from the purses and hearts of individuals came the ready help, which, in her corporate capacity, the Mother Church was not able to extend. Bishop Tennison aided the infant Church, and in his Will forgot her not. The Bishop of London took a personal interest which he was not allowed to take officially. And Robert Boyle, and his band of faithful and liberal fellow-workers, rendered valuable assistance to the struggling Church in the wilderness. To no one, under Providence, is the Church in America more greatly indebted than to this last mentioned man. His name should be had in enduring honor. He was appointed by Charles II. towards the latter part of the seventeenth century, to be Governor of a Society for the Propagation of the Gospel. England had now begun to have some foreign commerce and wealth. It was the Reformation that had given it her. Before that time, she was a mere island-kingdom; her population, all told, not five millions of souls. True, during the reign of Henry VII. her flag had reached American shores; but it had been borne there by Spanish hands, and had been barely planted, and that was all. True, too, what Cabot had tried to do, Raleigh and others—at Jamestown and elsewhere—accomplished; but for all that, it was for a long time that her flag still waved over an unpropitious experiment. Before the Reformation, a power low in the scale of nations; during the Reformation, fully occupied with local and domestic concerns of no little magnitude; and up to the close of the seventeenth century, streaming with her own blood—England had but little time and but little heart, for anything beyond her own immediate horizon.

Though the Church had been planted since 1606 in the Colonies, still, as late as 1701, she drew out but a doubtful and precarious existence. Every manner of adversity appeared to surround her. Foes exulted; and friends, now and then, almost despaired.

Boyle dying, left in his Will a permanent sum for the delivery of eight sermons a year, forever, towards propagating the Gospel abroad. From so small an acorn, how great an oak has sprung! About this time a number of the people residing in Boston petitioned that an English Church might be built in that city, that they might have the pleasure and privilege of the good old English Service. This petition was referred, by the Bishop of London, to whom it was, of course, addressed; to the king, and was by Charles graciously granted. But the most important result of the matter was an investigation to which it led, into the state of religion and religious affairs in the Colonies. It was found, that, so disastrous had been everything to the infant Church, that but four clergymen of the English Church could be found in all the North American dependencies. With a view of remedying this unfortunate state of affairs, a bounty of one hundred dollars was allowed to each Minister and Schoolmaster who might wish to come to the Colonies. With his expenses thus defrayed, some soon began to emigrate. The Governors of the provinces were ordered to permit no cleric to officiate, and no teacher to instruct, save such as had received License thereto from the then Bishop of London. From this time onward progress was made by the struggling Cause.

The Society in England now began to receive liberal contributions to its revenues. Queen Mary gave one thousand dollars a year; King William five hundred, and Princess Anne, of Denmark, a liberal sum. Archbishop Tennison contributed two hundred and fifty dollars a year during his life, and bequeathed by his Will, five thousand towards the maintenance of the first Bishop who should settle in America. Many of the gentry and nobility added to the resources of the Society. During the reign of King George, Letters Royal were issued for a general collection for the pious work of

the Society. In 1725, under a charter, this noble Association of English Churchmen maintained thirty-six missionaries; in 1750—seventy; and subsequently, as many as one hundred.

The Society inquired particularly into the state of the Colonies. In South Carolina, it was found that there were 7,000 souls, with a few dissenting teachers, but living for the most part regardless of all the duties of religion. In North Carolina, there were 5,000 persons without any minister whatever, or any religious form of worship; neither children baptized, nor the dead buried in any Christian form. In Pennsylvania, there were 20,000 souls, of whom about 700 frequented Church, and 250 were communicants. In the two Jerseys, were 15,000 persons, not above 600 of whom entered a church; nor above 250 were communicants. In New York, 30,000, 1,200 of whom attended church, and 450 were communicants. In Connecticut, there were 30,000; out of whom 150 went to public worship, and 35 were communicants—there was one clergyman; in Boston and vicinity, 80,000, of whom 600 went to worship, and the communicants numbered 120. In Rhode Island and Narragansett, (then one government), there were 10,000; of whom 150 attended Services, and there were 30 communicants. In Newfoundland, 5,000 inhabitants, and neither Minister, nor Worship, nor place of worship. Such was the reply of Gov. Dudley, to the inquiries of the Society. In Maryland and Virginia, the state of the Church was altogether different; for the Bishop of London, several years before, had sent out the Rev. Drs. Bray and Blair, as Commissaries to those two colonies respectively, although even in these Colonies, it was calculated that there was only one-half the number of clergy that there were parishes. And if I may add one touch more to the picture which the above figures give of the state of the Colonial Church, I would do so by reciting a resolution which it is said may still be seen on the parish register of St. Paul's, North Carolina: "Resolved, that the Church-Wardens shall use their utmost endeavors to send for one fair and large Book of Common Prayer." "Utmost endeavors" necessary to get a Prayer-Book! And the "Church Wardens" solemnly encouraged to the laborious task, as if it were one of the labors of Hercules! And yet another in 1703, three Bibles were sent over to Virginia; and St. Paul's Parish managed, by the same arduous process, to obtain one of them!

I have compiled the above figures of fact from a trustworthy source, in order to show the sad state of the Colonial Church, while fostered by the noble Society, which represented the best hearts and heads of the Mother land and Church; a Society, to whose nursing care the infant daughter, cradled in the arms of the West, owes so great a debt of affection and gratitude.

2. Not deprived to-day of a resident Episcopate—with our Dioceses dividing and subdividing, and the House of Bishops larger than the House of Deputies once was, it is hard for us to realize, though we can well understand, the crippled condition in which, for want of the Episcopate, the Colonial Church was placed. The unconfirmed were to be confirmed; and the unordained, to be ordained. Discipline was imperfect. The Bishop should be the pioneer missionary. His order is the true missionary order of the Church. In the days of St. Paul, this was so. In our Western Dioceses, and others, it is so still. Leaders must lead. Think of the impetus which the presence and influence of the highest officer of the Church would have given the flagging cause. And yet for one hundred and seventy-seven years—nearly two round centuries—no such impetus was given it. It was deprived, through all that long time, of the counsel and influence of so much as a single Bishop. It really seems hard to realize, or even to believe it; but such is the sad story. In a few of the Colonies, the popular mind was predisposed towards the Church of England. The harvest was ripe and white to the sickle in these places. And yet no sign from across the ocean; no response to the supplications of the daughter Church.

I compile from a careful writer, in chronological order, the most important and prominent of the eras in the history of the Church's endeavors to obtain the Episcopate. "Strange to say," he remarks, "the first attempt was in the Puritan Colony of Massachusetts; 1638, the exact time, and Charles II. the occupant of the English throne." The writer assures us that a Bishop would have been sent, had it not been for the outbreak of domestic difficulties in Scotland.

The second effort, he says, was made in the Colony of Virginia. The Rev. Dr. Alex. Murray was proposed and accepted; his letters patent were made out; and he would have been sent, but for the political reasons of a change just at that time in the English Ministry. It seems that the endowment of Dr. Murray's Bishopric was made payable from certain customs, which were jeopardized by this change in the Cabinet. Before certain necessary changes could be made, the King died; and the patent was found among his papers without the royal signature. This was somewhere near 1660.

The third attempt seems to have been

the result of efforts on the part of the Society for the Propagation of the Gospel. Its agents petitioned for the gift of the Episcopate, and gave by letter and in person a most deplorable account of the manner in which the colonists were lapsing into dissent, and vice besides. Of fifty-two sent to England for Ordination, only forty two returned. "Give us a Bishop; we ask not a pound of support; we will pay him our tithes." Memorial upon memorial was sent to the Mother Church, but in vain.

Charles was now gathered to his fathers; James had abdicated and fled; William and Mary had come and gone; and now Queen Anne was monarch. Two Bishops were asked for, one to be stationed at Burlington, N. J.; the other at Williamsburg, Va. A house was even purchased for the former, for the prospects seemed brighter of obtaining an American Bishop. But Anne died, and no Bishop was sent.

The Bishop of London was now dead, and a new man filled his place. A Maryland Presbyterian was requested to come to England for Consecration, but the civil authorities sued out a writ of *ne exeat*, and the chosen Bishop died a Presbyterian.

Meanwhile, the Society and its friends ceased not to remonstrate and to appeal. Although several Bishops in England had now become favorable to the movement, so fearful was the Throne, without whose consent the Church was unable to proceed with due legality, and so strong was the opposition from dissent in the Colonies, that the plan of 1750 failed, as had all its predecessors. Revolt was threatened by Dissent, if England should create an American Bishop.

At last a Society, with the Rev. Dr. Seabury as its Secretary, was formed. Immediately, an opposition society sprang up. And it was not until after the Revolution, that three Bishops were sent on here: one, from the Scottish, and the others from the English line. And so, from 1660, to 1784-7, was the Colonial Church destitute of that for which she so earnestly begged.

Bound by political fetters, the English Church was not free to carry out her own wishes. Nor, indeed, was she as full, as she is to-day, of missionary spirit and zeal. To the nursing care and protection of her liberal, noble-hearted sons and daughters, and finally to her, in her corporate being, we are indebted for our growth and for our valid existence in this new land. And whatever we may have had to wish otherwise than it was, has long since been forgiven and forgotten.

My Duty.

Written for THE LIVING CHURCH.

"The primal Duties shine aloft like stars."—Wordsworth.

Duty means that which is due. It is moral obligation. We have a moral nature, that is, personality, consciousness and free will, and hence we have the capacity of knowing ourselves and what is due to ourselves, of knowing others and what is due to them. At the same time we have the power to withhold what is due, to refuse to recognize our obligations. We are constrained by moral conviction, not compelled by external force. We do because we must. Mere matter has no power of directing itself. The animal nature, with its wonderful endowments, is still under the law of necessity, and is controlled by forces that it cannot resist or modify. Only the free spirit can feel the constraint of duty and yield a willing obedience to it. The capacity to know the claims of Duty, to feel its impulse, to recognize its authority, to subordinate all else to its supremacy, is the highest endowment of immortal souls.

There is no sweeter word in human language than this word "Duty." There is no higher end of life, no grander principle of action than that which is expressed by this same word. Whatever of earthly values may be lacking, whatever deficiencies of culture there may be, however small the acquirements of human knowledge, the soul in which Duty is enshrined is truly noble. It is educated in a higher sphere than earthly wisdom; it has attained to the comprehension of everlasting truth and order. It is developed in a higher direction than intellectual power, even in the healthful activity of its moral forces in harmony with the moral law. The slave may tower above the emperor, as Epictetus above Nero, in the moral grandeur of a life devoted to duty; the peasant may outshine the prince in the radiance of unselfish sacrifice; as David, the shepherd boy, was greater than his king, when at the call of duty he faced the giant; as Esther was more than a queen when she stood before Ahasuerus.

Such, always, has been the estimate of mankind. True greatness has ever been felt to be in moral character, and not in qualities of mind. Genius has awakened admiration; but only moral excellence has commanded respect. If we seek for the elements which constitute the greatness of moral character, we shall find it to be devotion to duty. Consider any of the actions which the world calls heroic, and you shall find that they are each and all, only the noble performance of duty, where self is sacrificed for the vindication of truth and right. Study the lives of those who are held in veneration by mankind, and you shall see that they are revered because they did their duty—not because they

were intellectually superior to many others, not because they achieved conspicuous success in business or in battle; but because they were true to the law of the moral universe. Wherever devotion to Duty is found to stand the test of danger, adversity, and death, we recognize the presence of a moral grandeur that commands our admiration and bears us on with a new impulse to a higher and nobler life. We think the better of humanity, when we see it capable of such supreme surrender of self, and we struggle on the more bravely in the conviction that we, too, may attain to such moral victory, that we, too, are capable of such moral greatness.

Who can behold, without being braver and better, the battle-flag, under which the immortal Nelson sailed at Trafalgar—"England expects every man to do his duty;" or hear, without a quickening of the pulse, the dying words of our heroic Lawrence, "Don't give up the ship," which thrilled with the sublime consecration of life in the cause to which it was pledged? What were history without heroism, and what is heroic that has not Duty as its inspiration? Men may admire Alexander and Napoleon, and call them "great." So do they call the plague of London "great," and the earthquake "great." God has brought good out of their gigantic evil; the world is better, perhaps, for their scourging; but the world does not rise up and call them blessed. They did no duty, they recognized no obligations; they wrought only for themselves, and founded their fame upon the ruins of men's hopes and homes. Like the eruptions of a volcano, such enormous activities of evil are not easily forgotten, but they are remembered only with maledictions.

Who are the real benefactors of mankind? Who are they whose names the world does not willingly let die? First and unapproachable among them is He who came to do the will of Him that sent Him, Jesus Christ, the Name that is above every name, chief among ten thousand and altogether lovely. In Him was perfectly fulfilled the law of duty; in Him was shown the exceeding beauty and glory of this moral law. It was through "obedience" that the perfection of His human character was wrought. To be about His Father's business, to do his duty, was the object of his life, pursued with unwavering fidelity even to the death upon the cross.

Apart from all consideration of the magnitude of His mission, His dutiful devotion to God and man would entitle Him to the grateful remembrance of mankind. It is that which commands the respect, even of the thoughtful Jew, to-day.

Those, and those only, who have resembled Him in this, have been held in highest honor. Moses, relinquishing the luxuries of the Egyptian court that he might deliver his people; Daniel, braving the lions that he might witness for his God; Socrates, draining the poisoned chalice, rather than hold back the truth from his countrymen; Brutus, sacrificing his own sons to maintain the majesty of law; these are a few examples from the earlier age that had no Christ or Calvary to lend an inspiration to its sacrifice.

Need I name those of whom the world was not worthy, to whom God more fully revealed the moral law in the ancient days, whose record is in the Book of Life? They were great because they were good, and good because their lives and characters were conformed to the eternal law of the moral universe. Nor are the heroes of a later day less worthy of admiration. The history of the Church, the history of nations, the current record of the times, abound in examples of triumphant Duty. From the first martyr who laid down his life in devotion to the Lord Jesus, eighteen hundred years ago, to the devoted "Sisters" who died at their post in Memphis, while nursing the dying poor of the fever stricken city; from the brave Athanasius who stood "against the world" for the faith once delivered to the saints, to the noble Patterson, who was slain by the savages to whom he was bringing the tidings of peace and good-will; from the faithful Belisarius who, blind and broken, was imprisoned by a brutal emperor, to the fearless President of our Republic who fell by an assassin's hand;—the noble succession of heroic souls has been maintained. We have only to read the lives of great men, we have only to observe the conduct and career of those who have risen above their fellow men, who have attained to colossal proportions of goodness and beneficence, to learn that nothing is honored among men and blessed of God like devotion to Duty.

In our own lives and experience the same lesson is taught. It is when we are doing our duty, denying ourselves with mighty sacrifice; when we bend everything to the performance of Duty, and count all other things as loss; when we forget ourselves in the consciousness of overwhelming obligation; when with great toil and tribulation we are discharging our infinite debt and fulfilling the eternal law of eternal spirits, that we rise above our earthly limitations, and feel the thrill of immortality.

There is peace, joy, hope, only in this. To lie forever under the sense of obligations unfulfilled, of debts unpaid, of dues uncanceled, is ignoble and cowardly. Every manly instinct of our nature revolts against it; and we have to lose all self-

respect, all upward impulse, or pledge ourselves to the impartial doing of our duty to God and man. Conscience echoes in the soul, each day, each hour, the terrible "ought and 'ought not." To disregard the voice is certain moral death.

"Daily duties paid, Hardly at first, will bring repose at last To the mind that studies to perform them."

"Ye are not your own, ye are bought with a price," is written on the heart as in the Bible. You own yourselves and all that you can do, to your God, to your family, to your country. To live for self, to disregard obligations, to refuse payment of dues is dishonest—is robbery. The degree of our fidelity to this unselfish principle of Duty is the measure of our character. If we lack this, we are mean and base; if we have it in large measure, we are truly noble, though we may fill but a little place in this great world. Render to all their dues; owe no man anything; owe God nothing which it is possible for a loyal and grateful heart to render.

"Think that day lost, whose low descending sun, Views from thy hand no noble action done."

From our Washington Correspondent.

Our Washington Letter.

To the Editor of the Living Church:

Besides Rock Creek, described by "Scribbers," in his letter to your paper, there is little St. Alban's, a couple of miles out of town, another one of our rural churches, which has a history worth the telling.

Some thirty years ago, the Rev. Dr. Ten Broeck, now (I believe) of New Jersey, was conducting a school for boys just beyond the heights of Georgetown. In the school chapel he met, for worship, two or three families, of a Sunday,—the Nourses, Dulanyes, Kewands, and others—in all only a few souls, but souls of earnest love for Mother Church and her churchly ways. One of these, Miss Phoebe Nourse, an invalid, had, for quite a while, sewed and done other light handiwork, and laid by the money received for her skill. When asked what the money was for, she used to say "For St. Alban's." Up to that time, there was neither St. Alban's, nor talk of it. In time, however, the saintly woman died. In her desk was found a small sum of money—\$30 or so—labelled "for St. Alban's." A few Sundays after her death, in the little chapel room, the story of the widow's mite came in the service. The Rev. Dr. Ten Broeck stepped from the room at the time of the offertory, and came back with the \$30, which, at the death of the lady, had been put at his disposal, and laying it on the basin, said: "Please God, there shall be a St. Alban's." And from that seed St. Alban's grew up.

Soon other means were added; the sister of the lady gave a lot; some one a Font, (some months before there was any corner-stone!); and in due time a neat church arose, whose history has, all along, been as noteworthy as its commencement. The Rev. W. C. Childs, of holy memory, now in Paradise, was the first Rector. At his death, the Rev. Wm. Christian, now also deceased, came to the Rectorship. Sickness laid its hand on this godly man, and calling in the services of a candidate for Orders, the Rev. R. W. Lowrie, a former pupil of his, as lay reader, the Rector, upon Mr. Lowrie's ordination shortly afterward to the Diaconate, left the parish with him, and tried, but without benefit, the air of Minnesota, then young in the family circle of States, and more celebrated than now for her invigorating and helpful climate. Upon the death of Mr. Christian, the Rev. Jno. H. Chew, now and for some years past the President of our Standing Committee, was elected to the Rectorship. He has been in charge of this small but interesting parish for a period of about fourteen years, a man of dignity and scholarship, a graduate of Princeton, a grandson of the first Bishop of Maryland, and beloved of all for gentleness, courtesy, and every excellence of character, conservative in Churchmanship, and an example unto all men. Would the Church had her ten thousands of such.

Sometimes a "family" in a parish are as barnacles to a ship. They want to rule. If their grandfather gave a hundred dollars to the parish, the grand-children claim great attention and all manner of privileges and immunities, and the parish would greatly gain by losing them. Not so at St. Alban's. Delicacy prevents too minute a detail of the history of this dear little rural parish, but some items are to be allowed. Wishing a parsonage before the advent of the present Rector, Miss N. applied to a carpenter, gave her general plan of it *in vivo voce*, and told him frankly that she had not a dollar toward it. He agreed to build it; did build it; and in due time it was paid for, and insured.

Some years after this, being in need of a room for the parochial school, she again went to a carpenter, stated her wish, told him she had just fifty cents toward it, got his consent, saw the school-house up in a very few weeks, and has taught the school her own self, rain and shine, and has since, now these twelve years, and is out of debt, except to God for His goodness, and what she will get at next remains to be seen. Her mother, aged now seven-and-eighty, still wields the brush of the painter, and not a wild flower of the Maryland woods,

but the loving hands have put upon paper, or china; and all over the circle of a wide acquaintance, these memorials of industry and of devotion to the parish and the Church, are bought for the common cause, and will be cherished many and many a year after this mother in Israel shall have ceased her attendance (which to this day, at the age of 87, she still is able to give), twice every Lord's Day upon the services of her parish church, one mile from her residence, and shall have been gathered to her fathers to await the great Easter Day of the dead.

And why do I write these facts of an unobtrusive history? Because they contain a Lesson. Why may not many another Martha, or Mary, "go and do likewise?" The Bishop of Maryland loves to speak of Miss N. as "the daughter of the Church." Many another could be just as useful a daughter. It requires no special talent. It calls for no great means. Love for the work and patience during the day of small things it does require. Bishop Cox once preached at St. Alban's—taking for his text—"Like the conies, a feeble folk." It is because so many are not willing to be conies, but want to be unicorns and lions and all that, that so much work for the Church goes all undone. SCRIBE.

P. S.—St. John's, Georgetown, D. C., is vacant by the resignation of the Rev. J. J. Joyce. It is one of our most influential parishes; has a church wholly out of debt, a large congregation of liberal-minded folk, and a large Sunday School room adjoining the church. The only drawback to the parish is the parsonage! This, on the lot next to the church, is so large, fine, and stylish, that, to keep up the establishment, would take a large share of the very comfortable salary of the Rector.

Grace, on the "Island," or South Washington, is very kindly being provided with services by the Rev. Drs. Addison and Forrest, the two Rectors of Trinity Church, Washington, until it can procure a Rector. The church has been condemned by the Inspector of Public Buildings, and some thousand or more dollars will be needed to make it safe.

If any New Jersey Churchman see the LIVING CHURCH, I take the liberty of saying that if they are going to look outside of their half of Jersey to a Bishop, the District of Columbia can furnish them. The Rev. Dr. Paret, of the Epiphany; the Rev. Dr. Lewis, called at one time to Grace Church, Newark, N. J.; the Rev. Dr. Townsend, formerly of your own Diocese, may be mentioned. S.

Kannitverstan.

A Story for Children.

Translated from the German for the LIVING CHURCH.

A man, if he desire it, has probably a daily opportunity of contemplating the changeableness of all earthly things, and of becoming contented with his own lot, "even if many roasted geese do not fly round in the air for him." But, by the oddest roundabout way, a German apprentice in Amsterdam came, by means of an error, to the truth, and to a knowledge of it. For, upon his arrival in that great and rich commercial city, full of magnificent houses, floating ships, and busy men, he immediately noticed one large and beautiful house, the like of which he had not seen upon his entire journey from Tutlingen to Amsterdam. Long looked he with admiration at this costly building, at the beautiful cornices, and the lofty windows, larger even than the door of his father's house at home. Finally, he could not refrain from addressing a man, who was passing by: "Good friend," he said to him, "can you not tell me the name of the gentleman to whom that beautiful house, with its windows full of tulips, gillyflowers, and roses, belongs?" The man, however, who probably had something more important to do, and who unfortunately understood just as much of the German language as his questioner did of Dutch, namely, nothing, answered shortly and snarlingly: "Kannitverstan;" and hurried along. That is a Dutch word, or indeed three, if it be rightly considered; and in German means as much as—"I cannot understand you." But our good stranger believed it to be the name of the man about whom he had asked. "That must be a very rich man, Herr Kannitverstan," he thought, and went on. Passing along street after street, he finally came to the bay, which is there called "Het Ey," or in German—"Das Ypsilon." There now lay ship after ship, here rose mast after mast; and at first he did not know how he, with his two single eyes, could ever sufficiently see and contemplate all those curiosities, until one large ship at last attracted his attention, which a short time before had arrived from the East Indies, and was even now being unloaded. Already, whole rows of chests and bales were placed upon and near each other on the land; and yet more were ever being rolled out—casks full of sugar, and of coffee, and of rice, and of pepper. But when he had looked on some time, he at last asked a man, who was just passing by with a chest on his shoulder, the name of the fortunate one for whom the sea had brought all those goods to shore. "Kannitverstan," was the answer. Then thought he: "Ha! ha!

that's the one, is it? No wonder that he, to whom the sea brings such riches, can erect such houses, and place such tulips in gilded pots in the windows." He now again retraced his steps, and while musing sorrowfully and despondently on what a poor man he was, among so many rich ones in the world, and wishing that he also might possess what this Herr Kannitverstan possessed, he turned a corner, and descried a large funeral procession. Four horses, draped in black, drew a hearse, likewise draped in black, slowly and sadly, as if they knew they carried a dead man to his rest. A long procession of friends and acquaintances of the deceased followed silently after, two by two, veiled in black mantles. Far away, tolled one solitary bell. A feeling of sadness, such as will come over any thoughtful man, when he sees a funeral, fell upon our stranger; and he remained attentively standing, with his hat in his hand, until all had passed. Then, he turned to the last in the procession, (who, in the stillness, was just calculating how much he could gain by his wool, in case the price of it should reach ten florins per hundred weight), touched his cloak gently, and in the simplicity of his heart apologized: "That must indeed have been a good friend of yours," he said, "for whom the bell is tolling, that you accompany him with such thoughtful sadness." "Kannitverstan," was the answer. A few large tears fell from the eyes of our good Tuttinger, and his heart became, at once, heavy and light. "Poor Kannitverstan!" he exclaimed, "what have you now of all your riches? That which even I, in all my poverty, may also one day have—a shroud and a pall; and of all your beautiful flowers, perhaps a rosemary or some rue, upon your cold breast." With these thoughts he accompanied the funeral, as if he belonged to it, as far as the grave, saw the supposed Herr Kannitverstan lowered to his resting place, and was more touched by the Dutch funeral sermon, of which he understood not a single word, than by many a German one to which he had not paid any attention. With a light heart he at last went back again with the others; ate with a good appetite, in an inn where German was understood, a piece of Limburger cheese; and if ever again his heart grew heavy, because so many people in the world were so rich, and he so poor, he had but to think of Herr Kannitverstan in Amsterdam, of his great house, of his rich ship, and of his narrow grave.

resented at par, and often at a premium, while virtue is at a tremendous discount, and its upholders denominated "lambs" and "milkops." Vulgarity, profanity, and thinly-veiled indecency are the constituent part of this mass of pernicious stuff, labeled, "Literature for American Youth." The effect of all this is bad; incalculably bad. Boys are steeped in these tales of crime and disobedience, and go out into the world with a glamour of wickedness in fascinating form clinging to them. The daily papers are full of the results of such an education. In numberless cases, dime-novel reading is given as the first step of a series that leads downward to the prison yard.—Sunday afternoon.

Popular "Literature" for the Young.

The language, thought and style, of a large class of sensational literature, is impure; not absolutely so in expression, but directly so by implication. Writers play at hide and seek, as it were, with their readers' modesty; inciting still greater eagerness and unwholesome excitement by the thin varnish of a semi-moral tone; through the palings of respectability, set very far apart, we catch a teasing glimpse, now and then, of vice made fascinating, and the natural result follows. An innocent creature is at first shocked by covert insinuations of acts, of the very names of which she ought to be ignorant. The plot of the story is "thrilling," however, and a young person sees no harm in reading that which is read by the elders, and so the first step is taken. Very soon the constant repetition of what was at first disgusting and shocking renders the reader indifferent, and young girls come to read of shameful deeds, smothered in a luxuriousness of description that dazzles and delights, with no more thought of blushing than if she were engaged in some household task. Her moral nature is blunted; her taste lacks refinement. The first fragrance of innocent maidenhood is lost. Her finer ingrained morality, whereby she is the superior of man, is roughened, made coarse. The woman is dwarfed, and the animal nature is developed. The lessons learned at this time of life are not easily unlearned in after life. Diseased taste in youth produces intellectual barrenness and inferiority in maturity; stunted morality ends in indifference to religious life. And now with regard to the other sex. As love is presumed to be the key unlocking the curiosity and attention of girlhood, so romantic adventure is held up as the wrecker's light to lead boyhood upon the reefs and shoals of pernicious literature. Boy heroes are almost invariably runaways from home or school, or else belong to the lowest orders of street hoodlums and vagabonds. Robber chieftains are made the beau-ideals of boyish longing; a seafaring life, dressed out in the picturesque horrors of piracy, is held up as a noble object of ambition; runaways are made the martyrs of domestic tyranny, and lauded for their "pluck" and devilry; boys are lured by the glitter of a gambler's career—on paper; they sigh for a trapper's life among the mountains of the West, and the recklessness of a miner's career, dashed here and there with a heroic rescue, or a brilliant stabbing affray. Boys are encouraged in rebellion against their masters; blackguardism is treated as courage and spirit; every one in authority is held up to ridicule; parents, teachers and employers. These are the pictures that are conjured up for the delectation of our American boyhood, served hot and spicy in innumerable illustrated periodicals, that attract the eye on every news-stand. Vice is rep-

Difficulty is the nurse of greatness, a harsh nurse, who roughly rocks her foster-children into strength and athletic proportions. The mind, grappling with great aims and wrestling with mighty impediments, grows by a certain necessity to their stature. Scarce anything so convinces me of the capacity of the human intellect for indefinite expansion in the different stages of its being, as this power of enlarging itself to the height and compass of surrounding emergencies.—Bryant.

Throat and Lung Diseases. Just published, a treatise entitled, "Practical Observations on Catarrh, Bronchitis, 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: First—That very nearly one-half of those who die in Chicago (and throughout the whole Northwest), above the age of five years, are destroyed by these diseases. Second—That chronic diseases of the throat and lungs are wholly incurable by medicines given by the stomach. Third—That catarrh, sore throat, bronchitis, and asthma, when treated by the stomach, run into consumption, and end in death. Fourth—That the only way they can be arrested or cured is by local treatment, applied directly to the affected parts by inhalation. Fifth—That this treatment has been adopted in all hospitals for lung diseases throughout Europe. Those interested can obtain copies free by calling or sending to Dr. Hunter's office, No. 103 State street.

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Table with columns: Leave, Arrive. Rows include St. Louis Express, St. Louis Fast Line, Cairo & New Orleans Express, Cairo & Texas Express, Springfield Express, Springfield Night Express, Peoria, Burlington & Keokuk, Peoria, Burlington & Keokuk, Dubuque & Sioux City Express, Dubuque & Sioux City Express, Gilman Passenger.

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CHICAGO, MILWAUKEE & ST. PAUL RAILWAY, Union Depot, corner Madison and Canal streets, Ticket Office, 63 South Clark street, opposite Sherman House, and at Depot.

Table with columns: Leave, Arrive. Rows include Milwaukee Express, Wisconsin & Minnesota, Green Bay and Menasha Through Day Express, Madison, Prairie du Chien and Iowa Express, Milwaukee & St. Paul (daily), Wisconsin & Minnesota, Green Bay, Stevens Point, & Ashland through Night Express.

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Table with columns: Leave, Arrives. Rows include Kansas City & Denver Fast Express, Kansas City Night Express, St. Louis, Springfield & Texas, St. Louis, Springfield & Texas, Peoria, Burlington & Keokuk, Chicago & Paducah R. R. Express, Streator, Lacon, Washington Express, Joliet & Dwight Accommodation.

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\*German proverb.

**St. Luke's Hospital.**

We find the following letter in one of the daily papers. One who knows anything of the noble work that St. Luke's has already done cannot but be urged to meet the Rev. Doctor's appeal with the best of his ability:

The undersigned, president of St. Luke's Free hospital, would make an earnest appeal to his fellow-citizens for aid in the support of this well known institution. During the summer it receives very little, and is now in debt about \$2,000. It has an income from invested funds of about \$1,000 a year, but its expenses are about \$11,000, and for the rest it depends entirely upon charity. Any Chicago clergyman, Catholic, Protestant, or Jewish will testify gladly to its usefulness. It makes no religious distinctions. It is free to all nations. Black as well as white find a home within its walls. All that it asks from any one is: "Are you sick?" and "Are you poor?" Contributions can be sent to N. K. Fairbank, treasurer, No. 112 Dearborn street, or to the president, No. 1,072 Prairie avenue.

CLINTON LOCKE,  
President St. Luke's Free Hospital.

The following extract from a famous London paper, might—by changing the word "London" to "Chicago"—apply exactly to our street boys. They go to the public school, and tremendous Conventions are held as to the best way of teaching them; but the moment they are out of the school doors, they are little savages. It is needless to enlarge, however, the extract expresses exactly the feelings of every Chicago householder:

The *Evening Standard* observes:—"It cannot be said that so far, the spread of education has done much to soften the manners or improve the ways of the boys of London. It is true that the practice of class singing has so far improved their ear for music that they shout the favorite songs of the period a little less out of tune than of old; but this is the sole alteration that is to be observed in their manner. They are more noisy than ever, and just as rough. They have certainly not learned respect for their elders; and will use a passer-by as a prop round which to run, when pursuing each other, just as much as a matter of course as they would a lamp-post. As to their language, it is to the full as closely packed with foul epithets as of yore, and they delight to choose the most disgusting word, and to adopt their loudest tone, when a respectable female is passing near them. The London street boy is, in fact, a detestable animal. Everywhere there are heads to be knocked off iron railings; and so well is this fact appreciated, that there is hardly a piece of railing in London, of which the majority of the heads have not been knocked off. The chipping of stonework is another source of delight; and the pelting of a railway train is one of the highest of gratifications. Altogether, we cannot say that, thus far, education appears to have had the slightest effect, in softening the manners of our London street boys."

We copy the following from a church paper published in Virginia:

A Boston man, thirty-two years after the event, tells how the Washington Bank in that city refused him a discount in 1847 because he wore a mustache; and we doubt it not. Bishop Johns, when a young man in Boston, wore the most modest side whiskers, for which the venerable Bishop Moore reproved him. He died full of years and full of beard, and nobody reproved him. The first person with full beard we ever saw in the chancel, was Mr. Southgate—afterwards Bishop Southgate. We liked it not; now we do not so much as notice whether a man wears a beard or not. Strange how customs change, and men change with them. It is about time we all learned a little more charity in regard to things indifferent.

It is about time also that this Virginia paper whose mission seems to be to scold at everybody who won't adopt the Virginia way of doing things, should apply its good sense in respect of beards, to flowers, altar cloths, and many other things indifferent, about which it now tears a passion to tatters.

The *Interior* says in regard to some recent lively correspondence in Salem, Mass.: "The modern Salem Quakers have the best of the argument. When any act of cruel persecution is mentioned which was perpetrated by our ecclesiastical or natural ancestors, we say: 'O, well, but that was in the sixteenth century, not the nineteenth,' as if the time of day made any difference in the moral quality of the act. If those people did not know better, it was their own fault. They had not only the teachings of Christ, but the teachings of good men then living, to restrain them from the indulgence of cruel and malignant passions against others, for no other reason than that they claimed liberty of conscience."

**The Sunday School.**

**Church Sunday School Lessons.**

Seventeenth Sunday after Trinity.

UNIFORM SCHEME: SCRIPTURAL LESSON: DEU. XVI: 1 2 3 8, 9-13, 16, 17.

Subject—The Three Great Feasts.  
For Older Scholars.

WHEN the children of Israel were about to enter the land of promise, God commanded that they should observe three great feasts every year, the feast of unleavened bread, the feast of weeks, and the feast of tabernacles. These festivals had in view respectively the commencement of harvest at the Passover, the completion of it at Pentecost, and the gathering of the vintage and olives at the Feast of Pentecost.

The first feast, the Feast of the Passover, was a re-institution of the festival appointed first in Egypt. It had not been celebrated, however, for thirty-seven years, owing to the sentence pronounced upon the Jews at Kadesh-barnea. As they were now to enter Canaan, Moses reminds them of the obligation and enjoins the Feast. It was to be observed in the month Abib, the name meaning "first-fruits," and comprehended the latter part of our March and the beginning of April. Green ears of the barley, which were then filled, were offered as first-fruits on the second day of the passover. The feast was thus a commemoration of Israel's great deliverance and at the same time a thank offering to the God of the harvest, whose care and providence were thus acknowledged by first-fruit offerings.

The unleavened bread with which the feast was to be kept was a "sour, unpleasant, unwholesome kind of bread, designed to be a memorial of their Egyptian misery, and of the haste with which the people departed, not allowing time for their morning dough to ferment."

The people were not to celebrate this feast at home but in the place where God should choose to put His Name there, that is, in the court of the tabernacle or temple.

At this feast a true and actual sacrifice was made for the sins of the people, typical of the one all-sufficient sacrifice, oblation and satisfaction for the sins of the world, made by our Lord Jesus Christ on Calvary.

The second feast was the feast of weeks, fifty days after the Passover, called sometimes Pentecost. "As on the second day of the passover a sheaf of new barley, reaped on purpose, was brought into the sanctuary and presented as a thank offering to God, so on the second day of Pentecost a sheaf of new wheat was presented as first-fruits."

This festival was one of very great rejoicing, and all were to be sharers in the general thanksgiving. It may, indeed, be remarked that the national festivals were all of them holidays for servants, and they are made by direct command, participants in the Feast. Notice, too, that all were to appear before God with a free-will offering.

The third festival was the great harvest-home of the Jewish people. It lasted seven days, and was kept after the corn and wine had been gathered in, and was called the Feast of Tabernacles. It was likewise a time of rejoicing. The year's work was done, God had blessed the labor of men's hands; they came before Him in token of their faith, love and thankfulness for His many benefits. This feast, too, came probably about the time of year at which our Lord was born, the Word who tabernacled in our flesh and so dwelt in us.

Surely God has given His people every inducement to keep sacred certain days of commemoration. If the Jews were to remember the passover and their deliverance from the bondage of Egypt, surely we are to keep in mind Christ, our Passover, and the deliverance of our souls from the bondage of sin, Satan and death; if the Jews were to keep Pentecost because of God's care and blessing, as an evidence of His indwelling in His people, how much more shall our Pentecost be joyfully kept, inasmuch as on that day the Holy Ghost came upon the expectant disciples. If the Feast of Tabernacles is joyful because of the certainty of God's fatherly care, surely we may now rejoice in that the word has been made Flesh and God has Himself tabernacled amongst us.

The principle is first, that men remember important events more readily if particular days are appointed for their commemoration; Secondly, that man thus expresses his thankfulness to God for benefits.

Thus all the males among the Jews appeared before the Lord in Jerusalem, and on each occasion each man brought an offering as he was able, according to the blessing wherewith God had blessed him. Compare the direction of St. Paul to Christian converts (1 Cor. xvi, 2): "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

ILLINOIS.—The corner-stone of Calvary Church, Batavia, will be laid on Thursday, the 25th inst., at 2 o'clock P. M. The clergy are respectfully invited, and will please take their surplices.

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