

# The Living Church.

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

VOLUME I.

CHICAGO, THURSDAY, JULY 17, 1879

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## Current Events.

FOREIGN.—Abraham Lincoln's very good advice was, "Never swop horses when you are crossing a stream," but the Egyptians do not think so; for although their stream is moving about as swift as it can, they have swopped their Khedives, father for son. They probably had to do it, for the old one was so extravagant that the English and French bondholders were afraid they would never see the color of their money again. As far as ability goes, they have not much bettered themselves. Ismail was a man of commanding intellect, broad views, and untiring energy. He fairly transformed Egypt, and under him its trade and resources, increased tenfold. The present Khedive, Tewfik, is a poor stick. His nickname is "Mademoiselle Frederick;" his *valet*, Frederick, governing him completely; and he is not only an imbecile, but he indulges in the lowest vices, freely.

The telegrams from Russia say that toleration is to be extended to the "Old Believers," and that there are 12,000,000 of them to be tolerated. Who are the "Old Believers"? We might describe them by saying they correspond exactly to those members of the General Convention, who, when a motion is made to change a comma or a semi-colon in the Prayer Book, spring to their feet and say, "They will die before they will consent to it." But let us be serious. In 1650, Nikon, the Russian Patriarch, commenced a revision of the Russian Prayer Book, not for the purpose of changing any doctrine, but in order to correct the verbal mistakes, the bad spelling, the verbiage, the really ridiculous nonsense which had crept into the service books, through long neglect. He took infinite pains, collated 500 manuscripts, and deserves the everlasting thanks of his countrymen. The most of them did thank him, but there was a party of fossils who cried out that it was blasphemy and sacrilege to lay hands on the holy Prayer Book, the Liturgy of their forefathers, and so forth. They immediately separated themselves from the National Church, and have continued so ever since. They are too good churchmen to make priests for themselves, and as no Bishop went with them, they have had to depend on those priests who have left the National Church, or have been deposed; and only in the hardest necessity have they had recourse to the National Church priests. This toleration should have come long ago, for they are not heretics, and their only fault is their attachment to a badly spelled and very corrupt edition of the Prayer Book,—not much of a cause for separation, but quite as much as ten drops or ten gallons of water for baptizing. We rejoice that at last these people are to be allowed legal protection, and their miserable little prejudices are to be humored. It will add greatly to the strength of the National Church.

While we are writing (Saturday), the sad and imposing funeral of the Prince Imperial is going on at Chislehurst. Every possible mark of honor has been done, for the English feel deeply and bitterly that not enough care was taken of so precious a charge by those in authority in Zululand, and that a certain stain rests upon their escutcheon. It is a tremendous loss to the Bonapartists; for, although Prince Napoleon is a remarkably able man, he is unpopular, very vicious, and worse than all, a thorough free thinker. The Prince Imperial was a true and devout Christian, a brave and noble man, a good scholar, and noted for the sweetness of his disposition. The Prince of Wales said of him the other day, "I can only say that a more charming, or more promising young man rarely existed. If it had been the will of Providence that he should rule over France, I believe he would have made an admirable sovereign."

We will have to change our long-cherished ideas about China. It has long been considered the correct thing to speak of the Chinese as refusing to have anything to do with whatever is newfangled, no matter how beneficial it might prove to be. This idea will have to yield, however, to the latest and most correct communications from China. Millions have already been spent in the construction of war steamers of the modern type, and in the establishment of dock yards and arsenals, in which all sorts of European munitions of war are made. Two steam frigates of nearly three thousand tons measurement, and five fine gun boats have been built and launched. Then, too, we have always spoken of the petticoated Chinese soldiers and officers, with the utmost contempt; and yet in the conquest and capture of Kashgar, a Chinese general and a Chinese army have accomplished a task that deserves to rank with some of the most celebrated of European campaigns.

We do not much believe in "preaching ladies," we prefer praying ones; but a preaching lady when she says anything worth hearing, ought to be listened unto. Now, Miss Ellice Hopkins is a "preaching lady" in Cambridge, England, and has done a very good work there among roughs and navvies. She has been telling how she preaches, and we commend her remarks to all those who are to graduate from all the theological seminaries in the world. Of course all clergymen understand exactly how to preach, and this does not apply to them. A sensible woman's advice is generally good, and this is her advice:

"It is a mistake to suppose that plain and suitable commonplaces will go down with working men. Working men emphatically want strong meat, thoughts as racy as their own expressions; they reject sweet pap for children. I served a hard apprenticeship enough. My familiarity with Shakespeare, Wordsworth, and Tennyson, had fortunately trained me in the use of good Saxon English; I could speak of 'going to bed,' without saying, 'ere you resign yourself to repose.' But how to put things forcibly and clearly to uneducated men, I set to work to learn from those who had proved themselves masters in the act; I carefully studied Spurgeon's sermons, and any other preacher to the people I could hear of; and I read many of the old Puritan writers, such as Gurnall's 'Christian's Complete Armour,' Brooks, and writers even as late as Berridge, all of them remarkable for Shakesperian force and quaintness of expression; and I diligently wrote out any thought that might be useful to me, transforming and adapting it for my own purposes. I ransacked magazines, sermons, books of all kinds, for good, strong illustrations, which we must always remember, are to the minds of the uneducated what diagrams and pictures are to the eye, explaining and embodying the meaning."

The Churchmen in England hold their own well against the godless schools which the Education Act has set up. Since 1870, the Church has spent through the National Society \$6,000,000 in building schools, and much more through individuals, of which no account can be given. They have an average attendance of 1,368,029 pupils; while the "Public Schools" have only 559,078. Then these newfangled Board schools, without any church in them, are so expensive that they are frightening the tax payers dreadfully. At Birmingham, the Board Schools have been complimented by the Government Inspectors with such phrases as "utterly neglected," "bad," and "disgraceful." After they have paid some pretty long bills, perhaps the English people will find out that just as good reading and spelling, and a great deal cheaper, are given by their old Mother Church, with the decided advantage of "your duty to God and to your neighbor," thrown in.

## Brief Mention.

The University of Oxford has given the degree of doctor in music to the author of the "Pinafore."—The Conventions have all met, and in every Diocese but one, we notice the tone is hopeful and courageous. The Church is growing in all parts of the country.—*The Western Church*, in announcing that St. John's Church, Toledo, again enjoys its surpliced choir, says: "All honor to Bishop Bedell for removing the restriction." It is some 15 years since the choir was silenced by Bishop McIlvaine.—It is certainly very gratifying to observe that some of our Church papers quote so largely from the "Brief Mention" of the LIVING CHURCH.—That a law-suit is looming up in the Reformed horizon, we infer from a late utterance of *The Appeal*. It says: "We claim in Equity, the release of the mortgage (the late Mr. Powers') upon the land on which that edifice (the Second Reformed Church of Philadelphia) stands."—The Rev. A. N. Alcott, of Fredericksburg, O., has seceded from the Presbyterian Church, because he could not conscientiously preach the doctrine of limited atonement.—The Rev. H. Forrester has removed from Santa Fé to Las Vegas, New Mexico—Moravian missionaries are still at work in Europe, sending, from time to time, their unfortunate victims to Utah. Two hundred are about to leave Bavaria.—Rev. L. T. Beckwith succeeds Rev. J. T. Huntington, as Greek Professor in Trinity College.—Dartmouth College has conferred the honorary degree of D. D. on Bishop Niles, of New Hampshire.—To quote Dean Stanley on the question of episcopacy is equivalent to quoting Colenso on inspiration, or Jukes on "retribution!"—*The Church Eclectic* for July (a good number) says of the *per capita* voting in the Michigan Convention: "It is only another sign which way the tendency to encroachment points in our Church and State. The next thing is to give a lay delegation in proportion to the size of the congregation."—The Lambeth Conference, when it speaks of the Book of Common Prayer, recognizes no difference in principle between the English and American books—a thing to remember.—Quinine is a good tonic, but it is not well to depend upon it as an article of diet. This is a mistake that needs "Reforming."—A secular paper says a relative of Cardinal Manning has left the English to join the Roman Church. The fact is exactly the opposite. It is time to call a halt on this propensity of the penny-a-liners. Truth is, we gain many more from Rome than we lose.—The "Reformed" split in England. Now they have split in Canada. Two "bishops" went there to heal the breach, but they were refused the use of the hall to address the people. The "Reformed" are doing "a grand work" in Canada and elsewhere.—The members of a Baptist congregation in Iowa are playing "Pinafore" in their own place of worship. If there is a baptistry under the platform the illusion must be perfect.—Of 95,000 men in the British army 63,000 belong to the Church of England, 21,000 are Roman Catholics, and 11,000 are attached to the Protestant denominations.—Vermont, like Illinois, has recently received the gift of an Episcopal residence.—Bishop Lee cautioned the graduates of the Philadelphia Divinity School against rationalizing.—Bishop Howe, of North Carolina, confirmed 354 last year.—D. A. Olin, Superintendent of the Western Union R. R., has been elected a member of the Executive Committee of Racine College.—A proposition was made in the Iowa Convention that self-supporting parishes and charitable individuals unite in pledging a certain sum, in aid of each new church-building in the Diocese.—Of the graduates of the Theological School at Cambridge, one goes to Nova Scotia, and one to Mexico. The other finds work in New Hampshire.—Dr. Warren, formerly, of St. Mark's,

Chicago, has been called from Pottsville to Forresdale, Pa. A reader of "Letters to the Editor" in the *New York Churchman*, has come to the conclusion that whatever is, is wrong.—In St. Timothy's Church, Philadelphia, some of the people want to call the Cowley brothers to take charge of the parish, and some don't. They have gone to law about it. Better go the Gospel and settle it.—Dear reader this is a good week in which to enclose your subscription to the LIVING CHURCH!

## Our New York Letter.

A Sunday Nuisance—Brutal Policemen—Burial of Bishop Seymour's Brother—Missions by the Sea—Belief for Aged Clergy.

NEW YORK, July 13, 1879.

The Sunday elevated trains have compromised with the opposition. They are willing that Christian people should have a quiet morning service in their churches, provided they are allowed to take them to Central Park for the rest of the day and evening. Unless your readers have heard the dreadful din of these roads they can have no conception of it; the noise of an ordinary train upon the ground as compared to it, might be called still silence. Last Sunday, for the first time, they were run, and a clergyman tells us, whose church is not far away, that while they were passing, (and it was every two minutes,) he could scarcely hear the sound of his own voice. At present the roads are content to run only in the afternoon; but that is only the entering wedge, and it will not be long before they will claim the whole day to themselves, and they will put it upon the plea of the demands of the people. They have gained their franchise, it has become a vested right, and no influence that can be brought to bear upon them can divert them from any course that will add to their gains. It is rapid transit, but it is an intolerable nuisance to all who live along the lines. Many churches will be obliged to sell out at a sacrifice and move. The city government has made pets of them, has given them enormous privileges without any remuneration, and it now finds the pets have sharp claws, and are beyond control.

The death of Bishop Seymour's brother on the grounds of the General Seminary, on the night of the 3d of July, still excites a good deal of interest. It has come to be generally believed that he was killed by a random shot, and that it was fired from the Seminary itself. When the police arrived they took the body to the station, though the residence of the deceased was not 300 feet away, and compelled the Bishop and his sister, who was suffering not only from distress at the sudden death of her husband, but from asthma in an aggravated form, to go with the body. In vain the Bishop protested. No impression could be made upon the stupid brutality of the policemen. It was one o'clock in the morning, and they were refused permission to send for a carriage or for any additional wraps. On the way Mrs. Seymour fainted, and but for the timely assistance of Dr. Cushman, who was near by, serious consequences might have followed. Had the Bishop and his sister been red-handed criminals, instead of souls stricken with sorrow for the dreadful death of a husband and brother, their treatment could hardly have been worse. But as things are, there is no redress, and they need to be thankful that they were not knocked down and beaten within an inch of their lives by the clubs of the policemen. That seems to be a favorite amusement of the police, and sometimes for want of other victims they beat each other. The other day a Harvard student saw a policeman beating a woman with his club. He was not used to that sort of thing, and knowing something of "the manly art," he knocked the policeman down and punished him as he deserved. There is a talk of honoring the plucky student with a public dinner. We shall look with some interest

to see if the brutal men who maltreated Bishop Seymour and his sister are dismissed the service or promoted. We opine that promotion awaits them.

The ministers in Utica have come to a resolution not to preach sermons at funerals any more. If there is any call for special notice in any case, they will give it at the church the next Sunday. We admire the good sense of the resolution, and can form some idea of the logic upon which it was based. If the friends are in real affliction, they are in no state to listen; if they are not, it is not a matter of much moment whether they listen or not. Oftentimes, if the minister speaks the truth, he must offend morbid sensibilities, and if he does not, he offends his own conscience. We think that, as a rule, sermons at funerals have wrought much injury to the Church. At a time of such sorrow it is hardly possible to speak truth only, if one speaks at all, and by indiscriminate eulogy we weaken the sanctions of religion, we mete out equal rewards to sinners and to saints. We knew a clergyman, who had fallen into this unfortunate habit—a habit he deplored—and he was sent for, for miles around, to bury the dead. It mattered not who it was, or what the habits and character; he passed them all into the realms of glory. He warned us in our early days against falling into the same mistake. At such a time no words so well become us, as those the Church puts into our mouth, the words of God and the words of prayer.

We have, on several occasions, spoken of the closing of our Sunday Schools in the summer. If it is a necessity, it is a painful one. *The Sunday School Weekly* seems to take the same view of it. It says: "The little girl, whose Sunday school has just closed for the summer, made her first visit to Coney Island." We may be sure that, if not at Sunday School, the children will not be at a better place, and extra exertions should be made to render the schools more and not less attractive. "Satan still some mischief finds for idle hands to do."

Efforts are making to establish religious services at Coney Island. There are many inmates of the immense hotels there, who are guests for the season. On hot Sundays the numbers at the island reach 100,000. Of these, many would be glad to avail themselves of the opportunity of prayer. People go to the island for purposes of health, to catch a breath of fresh air from the ocean, or to bathe in the surf. Many can go upon no other day, and go they will. The Church should follow them, and give them an opportunity to breathe the breath of heaven, as well as the pure air of earth.—What is true of Coney Island, is true of the parks; they are the breathing holes of the city, and after a week's confinement in the pent-up, stifling atmosphere of the city, we are not surprised at, we are not altogether prepared to blame, the Sunday stampede. As we see the families of our laboring people, dressed in their Sunday attire, with baskets of provision in their hands, in the morning, on their way to spend a day upon the green grass and under the shady trees, or by the shore of the sea, we can hardly withhold from them our God-speed. We are glad to know that there are to be established religious services, where the sound of the Gospel, the melody of song, and the voice of prayer may be heard, as well as the murmuring of the sea. People must care for their bodies, if we would have them care for their souls. Opportunity is the parent of sin, and so it may be used to the furtherance of holiness. The Church is to go into all the world, not wait for the world to come to it.

We might give you a long list of the clergy who have gone upon their summer vacations; some to Europe and some to the Adirondacks; others are at Newport or Narragansett Pier, or at Long Branch. It would occupy no small space, but might



## Church Calendar.

July, A. D. 1879.

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

## News from the Churches.

MASSACHUSETTS.—Bishop Paddock has issued a Pastoral letter "On Certain Points of Christian Doctrine, Worship and Manners." The Bishop fears the dangerous advancement of "extreme" opinions.

FOND DU LAC.—At a meeting of the Standing Committee of the Diocese of Fond du Lac, held in the Bishop's office, July 1st, Dr. Sandy Rucker was recommended as a candidate for Holy Orders.

SOUTHERN OHIO.—Rev. E. M. W. Hills, for thirteen years a Priest of the Roman Catholic Church, has separated himself from that communion, and after mature deliberation has united himself to the Protestant Episcopal Church in which he was brought up. He made his first communion on Easter Sunday last, in St. Paul's Church, Cincinnati. The Bishop has decided that the spirit of the canon requiring a six months' interim at least, between the accession to our communion and the ordination of one acknowledged as an ordained minister among the Methodists or Presbyterians, indicates what is prudent in all cases. The Rev. gentleman is therefore passing his time of preparation for active work in the ministry of our Church, at Bexley Hall, Gambier.

PITTSBURG.—In his late Convention address the Bishop says: "We have had an average year in our Diocese. The average is a cheerful one; quite enough to encourage us; nothing to tempt us to self-complacency, nor to indolence. We have kept what we had; and we have, by God's blessing, added some valuable gains."

We extract the following also from the same source: "My own duties, that admit of Statistical Reporting, have been, 468 persons confirmed on 66 occasions; 125 sermons, and 75 to 80 addresses; other Church services 50 times; 2 ordinations to the Diaconate; 1 corner stone of a church laid, and 1 church consecrated (the very beautiful Memorial Church at Miles Grove, Erie Co.); the Holy Communion in the Congregation 44 times, and in private, to the sick, 12 times; the Baptisms, 20 infants and 2 adults; catechized Sunday Schools 22 times, and met Vestries 9 times; officiated at 2 marriages and 3 funerals. There are now 48 licensed Lay Readers. No Clergyman on our diocesan Roll has this year been removed by death. The one solemn, loving record outside of our Diocese, that I would make, is of the decease in December last of Bishop J. P. B. Wilmer of Louisiana. He and I had been for many years close personal friends while we were presbyters. Our Episcopate began in the same year, 1866. Bishop W. was my junior in office by some months. A very able, godly and notable man and Bishop he was; full of love and of power; gentle and fearless, childlike and brave, out and out a Pastor of souls. Our last greeting and farewell was in August last, under the shadows of the grand old Cathedral at Wells. Thank God, for our foresight by faith of Temples not made with hands, and a reunion of everlasting brotherhood in Christ!

TENNESSEE.—*Memphis Convocation.* The clergy of the Episcopal Church doing duty in that portion of the diocese west of the Tennessee river were by the last Convention organized into an association to be known as the Convention of Memphis, other convocations in other portions of the diocese being similarly constituted. Rev. Wm. C. Gray, of Bolivar, was chosen Dean of this convocation and its first meeting appointed for July 1st, in St. Mary's Cathedral. Henry J. Lynn was made secretary, and S. H. Lamb was chosen treasurer. After the celebration of Holy Communion, and a stirring sermon by Rev. Mr. Gray, the convocation was called to order and the special objects forcibly stated by the presiding officer. The organization is essentially a missionary society, and the objects up to this time accomplished are: The putting into the field of one active and laborious young man, Rev. Wm. C. Harrison, with headquarters at Trenton, and charged with the duty of officiating also at Humboldt, Milan, Kenton, Union City, Dyersburg and Dresden. Other points designed to be occupied were distributed among the Parochial clergy. It is the purpose of the convocation to direct their labors toward the permanent occupation of the entire western district. To do this in the best manner they will need to put additional workers in the field, and this will require liberal contributions on the part of church people. The interest manifested by a large number of them gathered, Tuesday evening, in Grace Church, gives earnest of larger things in the future. Among the lay speakers who were full of zeal, regulated by sound sense, were Messrs.

Walter A. Goodman, S. H. Lamb and Luke W. Finlay. Every man and woman present seemed to realize that the time has come for larger effort, and this effort each was determined to make.—*Memphis Appeal.*

ILLINOIS.—Bishop McLaren went with his family, last Saturday, to Marquette, Mich., where he will remain two weeks. The Bishop will preach the Commencement sermon at the University of the South, in August. He has also, we understand, accepted an invitation to read a paper on the Authority of Dogma, at the Church Congress in Albany, in October.

The new bell at the Cathedral was rung for the first time last Sunday. It is the gift of the Sunday School. It is but a short time since the Cathedral was raised to meet the new grade of the street, at considerable expense; now we have a new altar and a new bell. The renovation and decoration of the interior, so much needed, will, we hope, be soon accomplished.

The annual picnic of Grace Church Sunday School is held this week Thursday, at Riverview; the train leaves Indiana avenue and Sixteenth street, (C. B. & Q.) at 10 o'clock, A. M., returning at 5 P. M. A party will be given at Riverview for the entertainment of those who remain during the evening.

Dr. Locke will preach a special sermon on the occasion of the twentieth anniversary of his rectorship, on Sunday, the 27th of June.

Dr. Harris and family are at the Mansion House, Waukesha, Wis. We trust that Dr. Harris will enter upon the arduous work of his episcopate with all the vigor that his characterized his work among us. Every one who is acquainted with that work prophesies success and a prosperous career.

The Rev. A. W. Snyder of Rockford, and the Rev. B. F. Fleetwood of St. Mark's, Cottage Grove, exchanged last Sunday. They are Nashotah men, and their career in the Church is vindicating the usefulness and efficiency of that old school of the prophets.

St. Mark's Church, Evanston, on Easter Monday, was declared free: that is, the pew system was abandoned and the voluntary contribution plan was substituted; the success of the new method of support has been greater than was anticipated.

The Rev. F. N. Luson of Emmanuel Church, La Grange, has received a call to the rectorship of St. Peter's, Hillsdale, Michigan.

The Sunday School and Parish picnic of Epiphany Church will take place on Saturday, July 19, at Willmette, on the Lake Shore. The train will leave Kinzie Street Depot at 11 o'clock; returning, leave Willmette at 7:05 P. M.

A good while ago the Sunday school of the Cathedral of St. Peter and Paul began collecting money in small amounts for the purchase of a bell to be used by the school. The money was deposited in the Beehive bank, and when nearly enough had been raised to pay for the bell, the bank closed its doors and has paid no dividends. The bell-founders were not unfeeling, and they offered a good-sized discount and the school again raised the requisite sum of money. The bell has been procured and hung in the area at the rear of the cathedral, and the ceremony of its benediction occurred last Sunday.

After the Sunday-school service the choir entered the chancel and the children were addressed by Canon Knowles in regard to the purchase of the bell. The canon explained to the school how proper it was to consecrate our best gift, to God, and to ask His blessing upon them. The canon then asked the children to join him in the service of the benediction of the bell.

While the bell was being rung the children formed a procession and passed out of the room at the rear of the cathedral to the place where the bell was hanging. The choir followed, singing "Onward, Christian Soldier." The services in the open air began with the singing by the school of the hymn, "I think when I read that sweet story of old." This was followed with the recitation of the Lord's Prayer and versicles, and the chanting of the 150th psalm. Canon Knowles then offered the prayer of benediction, used by the authority of the Bishop. The services closed with the singing of the hymn, "Saviour, like a shepherd, lead us."—*Chicago Times.*

CALIFORNIA.—The Rev. J. L. Parks, having, on account of ill health, tendered his resignation as rector of St. Paul's Church, Oakland, Cal., the Vestry unanimously declined to accept the same, and granted him leave of absence for a year.

The Rev. Hobart Chetwood has resigned the rectorship of Trinity Church, and of St. Mark's Church, Santa Barbara, and accepted a call to the co-rectorship of St. Paul's Church, Oakland, Cal. Address accordingly.

QUINCY.—Bishop Burgess was called East two weeks ago, by the death of his brother-in-law, of North Adams, Mass. He returned last week for the ordination of Rev. Geo. W. Gates, and E. P. Little, Deacons, whom he advanced to the priesthood, last Sunday, in his Cathedral. Mr. Gates is in charge of Aledo and points adjacent; Mr. Little was graduated this year

from the General Seminary. Bishop Burgess returns to the East to spend a few weeks with family and friends.

The prospects for St. Mary's School are even better than in former years. Extensive improvements and repairs are going forward, and arrangements are making in the accommodation of a large number of pupils.

Rev. T. I. Holcomb, who has been spending some weeks in Chicago, goes for July and August to St. Paul's, Indianapolis.

INDIANA.—The address of Bishop Talbot, during July and August, will be Delafield, Wis. The Rev. C. C. Sate has resigned Trinity Church, Fort Wayne, to take effect August 10.

## The Church Abroad.

Not the least striking of all the various developments of the great religious revival in England, is the formation within the last few weeks of an Association known as The Church and Stage Guild; the objects of which are as follows: First, To promote religious and social sympathy between the members of the Church and the Stage. Secondly, To hold meetings for these purposes from time to time, at which papers may be read and questions discussed of common interest to the members of the Guild. Thirdly, To meet for Worship at least once a year.

"This Guild appeals only to those who hold the Christian Faith firmly and avowedly, and who regard all honorable recreation as a legitimate, if not an essential part of the practice of that Faith; who from their hearts reject the idea of enjoyment being contrary to the Divine law—while believing that into enjoyment, as into everything else, should be carried that spirit of love to God, and charity to our neighbor, which should fill every moment and inspire every action of our lives. "Amusement" is, in the case of the dramatic profession, work as hard as any; and nowhere more than among the members of that profession, is to be found an abounding charity."

The above is extracted from the Report of the Provisional general Committee. The Guild utterly repudiates all notion of "patronage" and refers to the Stage, as having been among the earliest teachers of the Christian Faith, through the agency of the "Miracle Plays."

The membership of this Guild numbered nearly 100 almost from the start; and on the list we observe the names of many well-known clergymen of the Church, as well as of many prominent members of the dramatic profession. We shall watch with great interest the results of this well intentioned experiment, whose motto is "Whatsoever ye do, do all to the glory of God." Marching under such a banner, our old friend, Mrs. Grundy, will have to look to her laurels.

The great question which appears to be agitating the English Church mind now (and a vitally important one it is in its issues), is—whether convocation shall act on the proposed revision of the rubrics, and especially whether it shall invite Parliamentary legislation in the matter. Says Mr. Beresford-Hope, in a recent letter, "On questions which divide High and Low Churchmen, the less the Church has now to do with Parliament, the better; for the enemies of the whole Church will lie in wait to take advantage of the division."

The Wesleyans in England have completed their annual census, which shows, upon the whole, a net loss of nearly one per cent.

The popular idea is, that a High ritual, vestments, lights, etc., is Popish and utterly inconsistent with "Protestant simplicity." The absurdity of such a notion is evident from the fact that the old Lutheran Church retains most of these things, including, in addition to those named above, the crucifix and wafer bread. A correspondent of the English *Church Times*, describes a Service at which he was lately present, in a Church in Sweden, where, as is well known, absolute Protestantism prevails. He says: "We began with a priest vested in alb and chasuble, (the latter of crimson velvet with enormous gold cross on the back, and gold triangle with rays in front), standing with his back to the people, before the altar. The altar was decorated with nine candles in three three-branched candlesticks; above, was a fine painting of the crucifixion."

We well remember receiving a singular account from the lips of the late Bishop Whitehouse, upon occasion of a Celebration at which he was present in Stockholm, the Archbishop of Upsal being celebrant. He described the chasuble worn by that prelate as being perfectly gorgeous, and stiff with gold and embroidery. We know also, of our own personal experience, that in the Swedish Church, the wafer is used in the Eucharist, and that it is not received in the hand, but placed by the priest on the tongue of the recipient. So let it be noted that a High ritual is by no means necessarily Popish.

The origin of the saying "Cleanliness is next to Godliness" is attributed to John Wesley, occurring as it does in Sermon xcii. on "Dress."

## Diocesan Missionary Effort.

From our Indiana Correspondent.

The following is an outline of a circular letter soon to be issued by the Board of Missions of Indiana. At the last Convention a committee was appointed to consider what measures could be inaugurated to improve the present condition of the missionary work of the Diocese. This committee proposed three things:

1st. That the Board of Missions be so elected as to represent the three sections of the Diocese,—north, middle and south.

2d. That all parishes and missionary stations inaugurate mite missionary societies.

3d. That to secure this latter result, Missionary Conferences be held under the direction of the Board, in the three sections of the Diocese, at the time fixed by canon for missionary collections, September, December, March and June.

The Convention elected as the Board of Missions: Revs. E. A. Bradley, J. S. Reed, J. J. Faude, W. N. Webbe, Messrs. I. N. Kiersted, W. D. Egle, H. C. Knill, Chas. Hinks, W. H. Morrison, *ex officio.*

The Board, at their first meeting, June 13th, appointed Sept. 23d and 24th, as the time for the first series of Conferences, and selected South Bend in the north, Terre Haute in the middle, and Madison in the south, as the places in which they are to be held.

The following outline of a programme has been agreed upon for the services and sessions:

TUESDAY, SEPT. 23d.  
7:30 P. M. Evening Service and Addresses. Subjects: 1. Facts. 2. The Reasons for Aggressive Work.

WEDNESDAY, SEPT. 24th.  
10:30 A. M. Morning Prayer and Holy Communion, with Sermon.

2:30 P. M. Free Discussion of Ways and Means, for inaugurating the Mite Societies.

7:30 P. M. Evening Service and Addresses. Subjects: The Plan. 2. Motives to Zeal.

It is intended that at each of the evening services, there shall be one address on the first subject by a clergyman, and three shorter addresses by clergymen and laymen on the second subject. The opening address shall be limited to 25 minutes, the other appointed speakers to 20 minutes, and volunteer speakers to 10 minutes.

In the absence of the Bishop, the Rector of the parish shall preside at the Conference, and shall, also, direct the Church services. Collections shall be taken for Diocesan Missions, and the money be sent to the treasurer of the Board.

The appointment of speakers and other details is left to the Rev. J. J. Faude and Mr. H. C. Knill, for the North; to the Rev. W. N. Webbe and Mr. Chas. Hinks for the South; and to the Indianapolis members of the Board, for the Middle Section of the Diocese. The Board will arrange a programme of services and subjects for the December and March Conferences. The conference in June will unite the whole Diocese, and be held in connection with the Convention at Evansville.

This is the plan for Missionary work for '79 and '80. It was agreed upon by the Convention and it is sanctioned by the Bishop. The Board earnestly asks every clergyman and layman to do everything in his power to make it a success. The Bishop authorizes the Prayers for Missions set forth by the House of Bishops, to be used in preparation for, and during the sessions of, these Missionary Conferences.

From these conferences much good may result. It is possible to awaken to renewed life both clergy and laity, to make all feel the importance of interest in Missionary effort, and, by these means, to quicken the energies of the several parishes. It is possible to make all concerned realize that one of the laws of the Church's existence—the ignoring of which will cause her to be "spewed out" because she is "lukewarm"—is liberality toward, and work for, Missions.

But all this is impossible unless there is more life and energy at these conferences than at some "Missionary meetings" which we have attended in more than one Diocese. There is sometimes such an utter lack of animation as to make one really sick of Missionary meetings and everything connected with them, Missions included. But when the participants in the Missionary meeting, or conference, or whatever it may be called, have the cause really at heart, and when the preparation for speech or address or sermon has been sufficiently long and painstaking to make the speaker all aglow with his theme, then grand results may be looked for.

## The "Gloria" with the Gospel.

It has been maintained recently in one of our Church papers, that the "Gloria be to thee, O Lord," in the ante-Communion service, should, under our Rubric, come after the reading of the Gospel and not before it, as the present usage is. The language of our Rubric, taken wholly apart from historical evidence, may admit of either construction; but I think the history of the usage will decide that the "Gloria" in our service was intended to be BEFORE the READING of the Gospel, and not to follow it.

Many of the Ancient Liturgies gave very marked prominence to the act of bringing the roll of the Sacred Book into the Church from the outer room, or prothesis as it was called, in which they were kept at other times. On these occasions they were carried by the Deacons around the Church, accompanied by a procession of the Priests and other ministers. Sometimes with lights borne before and after the sacred volume, generally repeating prayer, or shouting antiphones, or singing. As they came near the place where they were to be read, the Priest saluted them with Thanks or Glory for the sending of the Gospel, and prayer that its reading might be blessed to them; and after they were laid upon the ambon or reading place, the officiating Priest called to the people, "Wisdom—Stand up—Let us hear the Holy Gospel—Peace to all."

The Deacon announces the Gospel as "The Section from the Holy Gospel according to N." "The Gospel is read. When it is finished the Priest saith to the DEACON—Peace be to thee that evangelizest" There were variations in the details; but there was an agreement in the general fact that the prayers and ascriptions were mostly made before the reading of the Gospel, and not after it, for their manifest intention was the ascription to the Lord for sending them that Divine Word whose entrance giveth Light.

The Western Church does not seem to have retained the elaborate ceremonies with which the Gospel was brought into the Church, the "Little Entrance," as it was called to distinguish it from the bringing in of the Eucharistic Elements from the Prothesis, which was dignified by the name of the Great Entrance; but in the place of the ceremony of the Little Entrance, the Roman service has the Book carried with much solemnity from the altar to the ambo, with a salutation "Dominus Vobiscum," and a Collect before the Epistle, and an ascription of "Deo Gratias" following it. The Gospel was then announced, and immediately after this, came the versicle, "Glory be to thee, O Lord;" then followed the reading of the Gospel; and when this was concluded there was the same salutation "Laus tibi Christi," as succeeded to the Epistle.

The Sarum Missal retained the "Glory be," etc., which preceded the reading of the Gospel, and in the same place, immediately after its announcement; but directly on the conclusion of the Gospel the Priest at once and without any Versicle, begins the Creed: "Finito Evangelio incipiat Sacerdos, Credo in unum Deum," etc.

The Rubric of the "First Vernacular Liturgy of the Church of England" simply translates the Sarum Rubric into English. "The Priest, or one appointed to read the Gospel shall say The Holy Gospel written in the chapter of, etc. The clerks and people shall answer, Glory be to thee, O Lord. The Priest or Deacon then shall read the Gospel. After the Gospel ended, the Priest shall begin, I believe, etc."

Thus it will be seen that the difference between the Roman and the English Ritual here, consisted in leaving off the "Laus Deo" after the Gospel, and retaining the "Gloria tibi," etc., which had always been the ascription preceding it, and which was evidently the substitute in the Western Church for the fuller ceremony of the Little Entrance in the Eastern Liturgies.

There is no reason given, so far as I know, for the omission of the "Glory be" before the Gospel in the revision of 1552, when it disappeared as a direction from the English Rubrics; but Cosin endeavored, although ineffectually, to have a Rubric incorporated into the revised Book of 1662, which would have introduced both the ascriptions of the Roman Missal, the "Glory to thee," etc. BEFORE the Gospel, and the "Thanks to thee," etc., immediately AFTER it. The terms in which his Rubric was expressed show very clearly the place assigned to each of these Versicles as he understood this to be. "The Priest or the Gospeller appointed, shall read the Gospel, saying first, the Holy Gospel is written in the — chapter of —. And the people all standing up shall say, Glory be to thee, O Lord; and at the end of the Gospel he that readeth it shall say *Here endeth the Gospel;* and the people shall answer, Thanks be to thee, O Lord."

With these facts as the historical precedents of our American Rubric, we think the conclusion very evident that the intended place for the "Glory to thee, O Lord" is immediately succeeding the announcement of the Gospel and before its reading.

There was, as we have seen, an Ascription in some of the Liturgies after the "Gospel ended," but this was far less common than the Salutation before it; and when it did occur, was a "LAUS DEO," and not a GLORIA TIBI DOMONE."

Cosin preserved this distinction in his proposed Rubric of 1662, and it stands in this form in the Prayer Book of the Scottish Church. Had it been intended that the place of the "Gloria" in our Book should be after the Gospel, there surely would have been some indication of so marked a variation from its usual position, and for its substitution for the "Praise to God," which was the customary ascription when one was appointed to succeed the Gospel.

J. F. GARRISON.



**THE MIRACLES OF MOSES.**

**The Account of Creation in Genesis.**

By C. B. Warring, Ph. D.

A Series for THE LIVING CHURCH.

VII.

**WATER ANIMALS AND LAND ANIMALS.**

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the expanse of heaven. And God created great whales and every living creature that moveth which the waters brought forth abundantly after their kind, and every winged fowl after his kind. And God saw that it was good. \* \* \* And the evening and the morning were the fifth day.

Objection has been made to the Mosaic account, because it places the creation of animals after that higher vegetation which is there described. Probably most people who have any knowledge of geology think this a real error. For it is true that there were fishes and reptiles, fowl and land animals in abundance, thousands of years before the Glacial Period, and even before the Cretaceous, the time when the Mosaic flora first appeared.

The contradiction, however, is only apparent, not real. It all becomes plain when we learn (also from geology) that there was a succession of species; and that all the earlier animals have long been extinct, and that the series ends in post-glacial times, with the appearance of the species now living.

Observe exactly what it is that Moses says, and note how perfectly the apparent difficulty is removed. He has just completed his account of the great climatic events of the fourth period; then he records the fiat, "Let the waters bring forth the living creature that hath life," and in the next verse, "And every living creature." It is simply a statement that the waters, in obedience to God's command, (law, if the reader prefers that word,) swarmed with life, large and small, and with fowl; and if "Science" can be relied on, in this also Moses speaks the truth.

In regard to the next period, the case substantially is the same; with the addition from the geological research, that the mammals, immediately after the Glacial Epoch, and which must have been nearly cotemporary with the water animals described, are almost wholly extinct, and that those now living came into existence yet later. From which it follows that the land creatures spoken of by Moses, "living creatures," appeared in what geologists consider very recent time, and with them, or about the same time, man is found. In reference to these last two periods Moses says very little, but that is in harmony with the little that Scientists know about it. In fact he says almost nothing save to give the order of their appearance, thus:

1. The change of axial inclination; or the introduction of seasons.
2. The production from the waters of "living" species of water animals and fowl.
3. The production of "living" species of cattle, beasts, etc.
4. The creation of Men.

Nos. 3 and 4 are so far synchronous that both are placed in one period. Is not this order correct?

The reader will do well to bear in mind that from the end of the Tertiary, or in other words, from the third day, there is very little known by geologists, of our world's history. Perhaps when we know what occurred in that time, we shall see more than we now can in the Mosaic record. Many questions must wait until then for their solution.

Thus far, I have not been able to find a single statement which science can contradict; nor one which is in error in reference to its order of occurrence. I have not attempted an exhaustive analysis of this chapter. There are more than forty physical statements explicitly made in it, or logically deduced from it, of which I have spoken only of the more obvious. Enough, however, has been said to show that this is not a document that can be sneered out of existence.

As a resumé of the whole matter, and far more readily compassing the Two Records, I have arranged them in two parallel columns. The most marvelous thing is the absolute agreement as to the order of creation. Possibly one might guess out some facts in reference to our world's early history, but no possible amount of guessing could arrange them in their true order. The correspondence here exhibited, between

the records of Geology and those of Moses is nothing short of miraculous. It can be accounted for on no other hypothesis, than that the Mosaic account is inspired.

**WHICH IS IN ERROR?**

*Moses says:*  
V. 1. In the beginning GOD created the heavens and the earth.

V. 2. The earth was without form and void.

And darkness was upon the face of the deep, before motion. And the Spirit of God moved upon the face of the waters.

V. 3. And there was light.

V. 4. And God saw that it was good.

Many important events occurred between the first appearance of light and that time when it attained its present wealth of color and power. In the interval, the great nebulous mass was formed into the planets and the sun. Of this Moses says nothing. Nor does he speak of anything after the light became "good," until the time when black non-luminous crust covered the earth, and when instead of the previous universal luminousness, one side as now was wrapped in darkness, while the other was bathed in solar light. Then in briefer language Moses states the condition.

In Genesis we read: And God divided between the light and the darkness.

V. 5. God called the light Day, and the darkness he called Night.

And the evening and morning were the first day.

V. 7. God made an open space (or expanse) and divided the waters which were under the expanse from those which were above it.

Note that Moses does not say, it was good.

V. 9. God said: Let the waters in the heavens be gathered into one place, and let the dry land appear. And it was so.

V. 11. God said: Let the earth bring forth grass, the herbs yielding seed, and the fruit yielding fruit whose seed is inside of it, and it was so.

Silent as to the extermination, Moses speaks of the events next in order.

V. 12. And the earth brought forth (continued to do so) grass, the herb yielding seed and the tree yielding fruit whose seed is in itself.

*Science says:*  
"The Universe has its origin in the FIRST CAUSE."

"The earth was once part of a great and nebulous mass."

"Before motion light was impossible."

"Force and motion are as inscrutable as is the essence of matter, and are due to the same cause."

"The first visible effect of motion is imparted to a nebulous or gaseous mass, is the production of light."

"Light, at first poor in color, and actinic power, became good for all its present uses, before day and night began."

Science tells us that to a certain time in our world's history light was emitted from it on all sides; thus then the earth ceased to emit light and henceforth the opaque earth divided light from darkness.

Up to this there had been day only; henceforth, there has been that alternation of light and darkness which we call Day and Night.

"The day following that separation was the first Day (not the first axial revolution, but the first alternation of light and darkness) on the globe."

Though non-luminous, the earth was very hot, consequently the atmosphere was still filled with dense vapors, which needed to be cleared away and this was done.

This expanse, or cleared atmosphere was unfit for present life, being loaded with impurities.

"The present dry land was once all under the sea. The continents existed then as high submarine plateaus, and gradually emerged from the waters. The seas are all one large basin with different names for different parts."

As vegetation, the seedless, i. e., spore-bearing, and the naked seeded plants long flourished, but at last at a particular period (the Cretaceous) from some unknown cause, the earth began to bring forth herbage with true seeds, and fruit-trees, (Angiosperms and Palms.)

At the close of the Cretaceous, there was an almost complete extermination of all species. But in the Tertiary, the earth went on producing other and more modern species of those same great classes until these became the dominant vegetation.

Both of the above events are placed by Moses in one division of his account, and one day of ending, the third, answers for both.

V. 14. God said: Let the light in the expanse of heaven be to divide between the day and the night, and let them be for signs and for seasons and for days and years.

V. 25. And God created great whales (or large water vertebrates) and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind.

V. 21. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind.

V. 27. God created man in his own likeness.

In these articles I have confined myself to the first 27 verses of the first chapter of Genesis, because no human element can possibly enter there. As to the next chapter and other matters, it will be time enough to consider them when this has been disposed of.

Will some scientist who thinks Moses in error, write from his own standpoint the story of our world? If he will do this in simple language, avoiding crude theories, and giving those results as to which all Scientists are agreed, and if he will take pains to speak of the same topics as those treated of by Moses, he will put plain men under a lasting obligation, for then they can thus see wherein the boasted superiority of science consists. But such an account will never be written; yet Tyndall, or Huxley, or Spencer, or Dr. Draper, or some other of that school who deem this chapter a myth, ought to do it. I wish it might be done. If they will not do this, will they account for this narrative? And if they will do neither, will they hold their peace?

If these articles have stirred up any to realize what an arsenal of weapons in behalf of revelation is here, where timid souls have fancied there was only a magazine of danger, and if they have done anything towards exciting to a broader study of nature and a closer study of, and more implied confidence in the Book which has been written for our instruction, my purpose is accomplished.

**THOUGHTS FOR TEACHERS.**—I. By a most merciful provision has God set apart one seventh of our time, and requires us to devote it to purposes of rest and religious worship. The design of this appointment is to benefit us both physically and spiritually. The Israelite when he had worked six days obtained rest on the Sabbath; the Christian is given rest on the first day to strengthen him for the six of work. A well spent Sunday, therefore, brings a two-fold blessing; first, by drawing us nearer to God, the fountain of spiritual mercies; and second, by giving us a brief respite from labor and then consecrating all the toil of the coming week. We surely need this consecration if we are to do all our work to God's glory.

2. Show how the Lord's day can best be kept, by rest from worldly work and pleasure, by the worship of God in His Holy Temple, and lastly by works of mercy and charity done in His name in behalf of His poor and suffering ones.—*Rev. Thomas E. Patterson.*

"It is a bad time." Yes, we know it. It always has been a bad time. "Hard times" began with that affair of Eve and the serpent. "But there is such a wonderful letting down of business integrity." Perhaps so. But will you please point us to a generation which was commercially honest? "Oh, I see, you are one of those comfortable gentlemen who never get alarmed, and believe things are about right." Not so. There is cause enough for sounding the alarm, but not a whit more than there has been ever since Satan first slandered God and got Eve to believe him.

Huxley says, "There was a time when men walked on all fours." He probably alludes to that interesting time in the early life of us all when we approached a neighbor's melon patch from the back way.

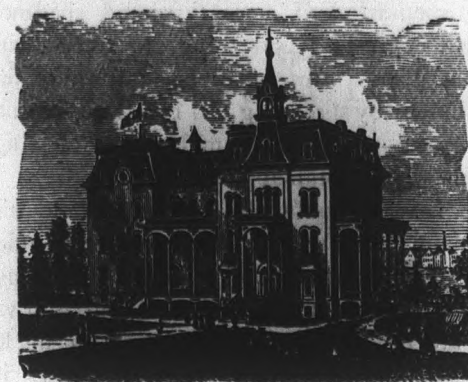
The land and vegetation attained completeness in the same Geological period, the Pliocene.

After the Pliocene, came a remarkable climatic change, introducing zones of climate and seasons, and unequal days and nights. Geology knows but little about this period.

After the Glacial Period the great bulk of present living water animals and fowls appeared.

Still later appeared living land animals such as wild beasts, cattle, etc.

Man appeared at the end of the Geological record.



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**TESTIMONIALS.**

*From the Bishop of Illinois.*

"I think the Diocese has reason to congratulate itself if 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 nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessed Lord, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils."  
WILLIAM EDWARD McLAREN.

*From the Bishop of Indiana.*

"I can very sincerely express my favorable opinion of St. Mary's School, 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 not, 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 attained in her studies, but also with her acquirement of ladylike deportment, easy and unaffected manner, and of 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 send you this with liberty to use as you may see fit, with best wishes for your great success in your most worthy work."

*From Hon. S. Corning Judd, Chicago.*

"I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior, to any other girls' school in the country. In a remarkable degree it combines ornamental and 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. Moor, 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. Woodworth, 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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### A Word About Means of Grace.

The popular theory that the sacraments are signs, but not means, of grace, naturally leads to their depreciation, and to the charge that those who make any more than signs of them, as we, who believe the Prayer Book, do, are devoid of true spirituality, and afflicted with popish tendencies. On the other hand, they who deny that the sacraments are means, or channels, or instruments of grace, find themselves logically compelled to seek grace through something else of the nature of means or instrumentalities; and it is not necessary to bring evidence that the practice of speaking about religion, by men more or less trained to perform that duty, on Sundays and other appointed days, from an enclosure or desk known as the pulpit, is the popular substitute. Multitudes of people there are, who would smile at the novelty, or frown at the futility of a service consisting of the Lord's Supper or a Baptism, without an exhortation. *Cui bono?* would be the question. We have been taught to lean upon the sermon, not the sacrament. The sermon stirs us up, stimulates us, feeds us, brings something to us. We feel that God blesses us in the hearing of His preached Word. But the sacraments contain nothing except what we put into them. They are only forms and signs of realities that are in us before we come to them, and there is nothing like a good gospel sermon to make us feel as we ought to before we come.

Let us look at this rather more carefully and closely.

Here, upon a table before us, stands an array of dishes, containing healthful articles of food. Nature's kindly and bounteous God has stored them with all those varied forces of nutrition which are indispensable to the sustentation of man's physical nature. That is the Prayer Book view, and the apostolic and catholic doctrine, with regard to all the sacramental ordinances of the Church. A person who has the appetite of a penitent heart, hungering after hidden manna, comes to them to receive what they contain of spiritual nutrition and refreshment, and does receive the inward grace when he partakes the outward form. He brings nothing to the sacrament but receptivity, and what he receives is what God has put into, and causes to flow through, the sacrament.

The other view is that these viands are simply signs or reminders of forces of nutrition that exist elsewhere, and that these forces are chiefly found in the words of persons who are chosen to talk about food, its importance, its value, its indispensability to health. It is the great modern Sacrament of Talk which satisfies soul-hunger, and when a Christian is filled with the grace of that sacrament, he comes to the signs, the emblems, the empty vessels upon "God's board," and executes a sort of dumb-show of participating in what he has already received from another source. It pleases him, and to a degree profits him, as a reminder of grace previously taken and incorporated, but "only this and nothing more." The benefit is, however, so slight in comparison, and the excitation of pleasurable emotion so insignificant, that he begins to doubt the value of a dumb-show, and concludes that he can get on very well without the imaginary nutrition of empty vessels.

We join in the doubt. We accept the conclusion. Furthermore, we commend our friends to the respectable sect of Quakers, who starting with his theories, have declined to share his inconsistency, and utterly reject all sign-sacraments, though they also, forced to look somewhere for instruments of grace, do share with him the serious error of dignifying talk with the name and nature of a sacrament.

The tendency of all this Zwinglian error is to impeach the wisdom of our dear Lord. For what wisdom could have been displayed in establishing forms or institutions in the Church which His own Grace, administered through preaching, would train His people to depreciate and disuse? Why should He Who came to do away with a

dispensation of mere types and shadows, the figures of good things to come, mark the inauguration of a dispensation of fulfillment by spreading His board with empty vessels—the merest simulacra of blessings elsewhere obtainable?

It is no doubt well that we should disclaim all intent to depreciate the office and function of the preacher. It is not disrespectful to a usurper to bid him vacate his throne and make way for his legitimate sovereign. Preaching has its place and its mission, and no priest can reach the full measure of usefulness who fails to appreciate that fact and perform the duty to the very best of his ability; but he is simply guilty of treason, if he sacrifice the sacrament to the sermon. Nor will he be wholly loyal unless he expose the harmful error of substituting preaching as the great means of grace in place of the sacraments of Christ's own ordaining.

Incidental to this subject, we suggest to our clerical readers the thought that the permanence of the pastoral relation depends largely on the prevalence of correct notions as to the non-sacramental character of preaching. A true priest will always preach his very best, but the faithful performance of his priestly duties will win him an abiding place in the affections of the people. As the steward of God's sacramental grace, he will not merely administer the sacraments, but he will shepherd the lambs, and go out after the belated sheep, and seek to cultivate the grace sown in the hearts of all, old and young, rich and poor. It is practicable for a clergyman to preach himself out, but he can never priest himself out, because the divinely ordained means of grace are foundations of perennial power and beauty.

Among the Christian bodies in Chicago which make a sacrament of the sermon, and hold low views of Baptism and the Lord's Supper, ministerial changes occur with marvellous rapidity, and no wonder! Where the sermon is everything, the strain upon the sermonizer is intense and exhaustive. He gets weary and is open to calls elsewhere. Robert Collyer, after standing the tax upon his powers for years, breaks away, as in a fit of desperation, confessing that it is a "tired feeling" that drives him to it. Others break down and go away to die. On the other hand, the people, having nothing else to feed upon, grow easily tired of food in which the human element bears so large a proportion to the divine, begin to hanker after a change of viands, and suggest, sometimes more distinctly than politely, that "our pastor has outlived his usefulness." Or, if perchance the preacher is a man of exceptional brilliance in the pulpit, and his sermons are the stock in trade of the parish or congregation, while the sacraments lie almost forgotten on the shelf, his withdrawal is usually equivalent to bankruptcy and the closing of the doors. A member of Mr. Collyer's congregation says to an interviewer: "I will be frank in saying that Unity Church, in my opinion, will very likely not prosper after Mr. Collyer leaves."

To our own people, the LIVING CHURCH offers the exhortation that they shun the error, which is as unchristianly as it is unscriptural, that spiritual prosperity in any deep and real sense is practicable either to the individual or the parish, without sacramental grace, or that the choicest rhetoric and profoundest logic are a substitute for the blessings of the font and the altar. And for further instruction on this subject, we recommend them to study their Prayer Books!

BISHOP SEYMOUR cautioned the St. Stephens' students against longing for religious luxuries. Still further, with plainness of speech he denounced the folly of premature matrimonial engagements. "In the army or navy what would be thought of the young officer who would ask to be excused from going to a frontier post or a distant station because, forsooth, he had married a wife and could not leave her? Yet this is the story that bishops have constantly to listen to."

THE Rev. Dr. Tyng, Jr., has written a letter to Dr. Parker, in response to the movement to raise an endowment for Racine College. It is a noble tribute of affection and respect for the late Warden, and a noble exhibition of Christian spirit. All honor to the noble man who wrote it.

WE rise to explain! The announcement in the last number of the LIVING CHURCH, that the Diocese (presumably Illinois) had declined to sign the testimonials of the Bishop-elect of Michigan, was one of those unfortunate mistakes, to which it is said the best regulated families are liable. The omission of the name of the diocese to which we referred (Virginia) would not have been so bad, had not our enterprising assistant editor, (seeing the news about Virginia elsewhere, and noting its omission from our copy) added the clause referring to that diocese. It was the proper thing to do, and nobody is responsible but the unhappy "Chief." Generally he escapes by blaming the printer or the proof reader, but in this case he is fairly caught, and "owns up!"

The Standing Committee of this Diocese (Illinois) was the first that signed the papers of Dr. Harris, and they have no more doubt of the vacancy in the Episcopate of Michigan, than they have of the fact that Dr. Harris has been elected to fill it. The fuss that has been made in papers and pamphlets about the deposition of the late Bishop of Michigan, has seemed to us quite needless. There is nothing to be imagined too absurd to be championed by somebody. We referred to the action of Virginia in order to direct attention to the law bearing upon this question. We acknowledge that our can(n)on did more execution at the breach than at the muzzle.

THE notes on the uniform scheme of Sunday school lessons have been generally written with reference to the questions prepared by the Rev. Thomas E. Patterson, of Syracuse, N. Y. These questions are carefully prepared, and we think are as satisfactory as any now before the Church. Nevertheless, for some reasons, the writer of the notes in our Sunday School Department has thought best to begin with this number an independent treatment. The lesson is upon the same verses of Holy Scripture, the scheme being that arranged by the Diocesan Committee, and recommended by them. Teachers who use the Rev. Mr. Patterson's questions will find our notes helpful in studying the lesson, and the lesson itself ought to get fuller elucidation from the study of two writers, sometimes looking at the matter from different points of view.

A brother in Western New York is engaged in writing a book on The Unity of the Church. He spares no pains to obtain information on the subject from without, as well as within. Lately he called on a brother of the Presbyterian order, and was told of a meeting lately held where there was a gathering of many of the various tribes, and much glorification of the apparent unity. A Baptist preacher, who denied that any of the others were so much as baptized, was especially eloquent. Here was unity exemplified, as much so, as if he should put the P. E. the R. E. the M. E. the R. C. the U. P. in a hat and shake them well together. "Yes," says a good Presbyterian, "but all those letters do not spell anything." That is the trouble; there is no meaning to the alliances and the unities.

A CORRESPONDENT of *The Appeal* (Reformed) writing from Boulder, Col., says: "I wish that I could write you that our community was being aroused and converted by the Holy Spirit's quickening power, but we have yet to wait." "Still," he says, "we have been greatly encouraged of late." And by what? By a Carnival of Authors! One of the booths "represented Dickens' Refreshment Room at Mugby Junction, but to the broken dishes, dry bread, cold potatoes, rotten lemons, etc., we added *peanuts and gingerbread*, to draw custom." This is encouraging!

WHEN the Diocese of Western Michigan was formed, they forgot to include the Manitou Islands in Lake Michigan. Hence these islands remain part of the diocese. Bishop Gillespie says: "For the benefit of the coming Bishop I will state, that visiting this part of his charge he will proceed to Glen Arbor, then light a brush heap, and on this signal a boat will come over, and I will assure him a welcome like that good Leigh Richmond had when he visited Iona and made a rock his pulpit and heaven his sounding board."

THE *Interior* calls Calvinism "The Calvinistic Philosophy." That is just the word. The same paper repudiates Dr. Thomas' (Methodist Rationalizer) charge that the orthodox pulpit is intellectually weak, and calls for comparisons. It says, "It is about time that this liberalistic wind-business were called upon for dividends or thrown into bankruptcy. Because a man says, 'I believe in God, Almighty maker of heaven and earth, and in Jesus Christ, His only Son, our Lord,'—that therefore and thereby he has 'bargained away his liberty,' and 'dares move but in one narrow groove,' is—well, not to put it on rhetorical stilts, is a bit cheeky. Let Dr. Thomas set out upon the sidewalk, for inspection, some magnificent specimen of his intellectuality as a demonstration of his theorem." Well said for the *Interior*! We also offer congratulations on the use of the Creed in place of the Calvinistic philosophy, with the friendly wish that further familiarity with its venerable words may enable our Presbyterian friend to quote it correctly.

THERE is a serious movement in England toward a protective tariff and against free-trade. It is beginning to appear that England is no longer the master mechanic of the world, and that other nations are underselling her on her own soil, while they shut out her manufactures by import duties. English workmanship has not improved as fast as American, and in many important products we excel her. Yankee enterprise and ingenuity are leading the world. While England keeps on in "the good old ways," America proves all things and holds fast that which is good. Another important element is to be considered in the account; while American manufactures have been gaining, during the last ten years, in honesty and excellence, English goods have deteriorated by fraud and shoddy. The lesson was learned from us, perhaps, but the mother country seems determined to "better the instruction."

THE *Kansas Churchman* says: We have known Dr. Parker for many years. As we ventured to make a suggestion in our last number, before learning of this action of the Trustees, we beg permission to say that the selection is an admirable one. A gentleman of delightful address, a clergyman of extraordinary devotion, a scholar of extensive acquirements, a man of constant labors and intense missionary zeal, bringing with him a family that will command the respect and affection of all who may become acquainted with them, he will fill his important position with ability and usefulness. All who have known him, and who have enjoyed the hospitalities and the attractions of his cultivated home, will add their cordial endorsement of what we write.

It is said that at the Presbyterian Mission in Africa, the converts are required to memorize the whole of the shorter Catechism, a severer burden than is put upon converts at home. We have little doubt it causes many a relapse into heathenism. There was a royal poet once, who attempted to read some of his poems to a scholar who was visiting his court. The scholar showed so much impatience, that the King sent him to the mines condemned to hard labor. After a time he was returned to the court. The King began to read his poem again, and the scholar took his hat, and, when asked where he was going, said, "To the mines!" We can imagine the benighted African, compelled to choose between the Shorter Catechism and the mines!

THE Methodist organ of Chicago crushes ritualism out of existence in one sentence, when it says: "Out of the fullness of the heart, the mouth speaketh, not out of the lids of the litanies." The meaning is not over clear, however. We suppose the Methodist brother pronounces litanies litan-eyes, and of course eyes have lids. But then how could the mouth speak out of the eye-lids? This is one of the things "no fellow can understand."

A leading religious paper urges some of its subscribers, who have been long remiss, to pay up on the installment plan, \$5 and \$10 at a time. There are some people who subscribe for a Church paper merely to encourage it, without any idea of ever paying for it.

### St. Anna's School, Indianapolis.

Correspondence of the LIVING CHURCH.

St. Anna's School closed its first year successfully, June 11. Monday, June 9, the Bishop, the clergy of the city, and patrons of the school, assembled at the school-room (after Morning Prayer had been said at the Chapel) for the examination of the pupils. Tuesday, June 10, was "Class Day," and a very attractive entertainment was provided by the Senior and Middle classes. Wednesday, June 11, was "Graduates' Day," and the full programme was rendered most successfully, and to the admiration of all present.

This is but the beginning of good things, as we may hope, in this Diocese, in the matter of Christian Education. We do not expect to do every thing in one or two years, but we have placed a few foundation stones, and all we need now is the hearty support of the clergy of the Diocese to make the school a power. The educational interest is the great interest of our Church. If our Church schools could be liberally endowed, and fully supplied with ample buildings, and apparatus, and pupils from our Church-homes, the parishes of the land would at once be invigorated and blessed. The order and beauty of our service are always attractive to youth. Said one of the most sensible and enthusiastic of our patrons (not a Churchman), "This is the school for me and my children, for it protects the pupils on all sides—it begins and ends with the Church."

BISHOP AMES was quite a wealthy man. *The Methodist* does not seem to approve of rich ministers; it says:

Accumulation is unministerial, and there is no more damaging influence than that of ministers who are notoriously making money out of the Gospel.

Some other Methodist papers, we believe, have echoed the above sentiment. The *N. W. Christian Advocate* protests against it, and asserts that Bishop Ames gave more in a year, for charitable and religious purposes, than his detractors give in a lifetime. Whether the *Advocate* is right or not, as to the fact, the above is an outrage upon the memory of a good man, whose private fortune was his own, and was acquired honestly. If it can be shown that he used his office for gain, let him be stigmatized. But if he fairly earned all he received, as he probably did, let him have credit for being a frugal and an honest man who simply did his duty to himself and his family.

THE *Iowa Churchman* makes us blush when it says THE LIVING CHURCH is growing in popularity with every number. And now comes the *Church Eclectic* of Utica, and adds to our confusion by saying: "THE LIVING CHURCH of Chicago is really a living paper and fills the place of the old *Gospel Messenger* more nearly than anything else we have seen. It must exercise a powerful and salutary influence for the Church, for it is edited with a view to the great body of the people. It is eminently fit to be in every family. We almost envy it its New York correspondent."

THE numerous friends of the Rev. Dr. Harris, Rector of St. James' Church, Chicago, and Bishop-Elect of Michigan, will be gratified to learn that the University of Alabama, his Alma Mater, has conferred upon him the degree of LL.D. Dr. Harris was graduated from that University, in 1859.

OUR Dioceses claims that the late Michigan Convention was very much more prim and well-behaved than conventions in other dioceses, and that the sensational press is responsible for anybody's belief to the contrary. Perhaps the sensational press is responsible for impressions prevailing about other dioceses.

THE *Church Eclectic*, speaking of the trial of clergymen says, there is no appeal for a priest beyond his Diocese. "It is only Presbyterians that can go up to a General Synod or Assembly." We have heard a Bishop say that the Presbyterian Synod was copied from the ancient Provincial Synod. It is our "missing link."

Bishop Odenheimer is very ill, at Burlington, N. J. Bishop Wells has lately confirmed 4 at St. Mary's, Summit; 9 at Delevan; 6 at Geneva Lake.



Summer Outings.

At the Falls of the Black River.

From our Special Correspondent.

To the Editor of the LIVING CHURCH:

"How do the waters come down at Lodore?" Southey's answer to this question has been in my mind as I have sat watching "the whirling and the twirling," "the hurrying, and the flurrying, and the scurrying" of the waters that come down over the falls of the Black River.

Far to the north of the pleasant village where I am staying, and which bears the name of the neighboring cataract, lies the "forest primeval," which the woodman who does not "spare that tree," is destroying as fast as he can ply his little hatchet.

When the freshet comes, the logman is on the watch to see that logs marked with his employer's name do not land too soon, giving them an admonitory push, to restore to the current those that seem disposed to land on the banks of the Wisconsin instead of the Mississippi.

A rise in the river is one of the great events hereabouts. It means livelier times in business; for the logs will supply grist to the saw mills.

But if the sordid soul, to whom it means money, rejoices in the coming down of the logs, so also does the idler: long shore, who serenely surveys the "hurrying, and the flurrying, and the scurrying," which intensifies his enjoyment of the quiet nook from which he looks forth upon the seething waters.

The noble red man is, to the city visitor at Black River Falls, a decided attraction. He—the city visitor, I mean, not the N. R. M.—has left Chicago but ten hours ago, and yet he finds himself confronted by the child of the forest, in moccasins and blanket; and there arises in his mind the delightful conviction that he is on the confines of civilization.

Forasmuch, as it has pleased Almighty God in His wise but mysterious providence, to take out of this world the soul of our brother, Rev. M. R. St. J. Dillon-Lee, Rector of the Church of the Redeemer, Cairo, and a member of this Committee, we, the remaining members, desire to express the sense of our sorrow and great loss in this affliction:

Therefore, be it Resolved, That in the death of Rev. Mr. Dillon-Lee, the Church has lost an able and faithful presbyter, society a worthy and useful citizen, and ourselves a kind and valued friend and brother.

We feel that his place cannot easily be filled, and while we mourn for ourselves his early death, we rejoice to believe that his soul is at rest with God.

pet diminutive, Lo—a convenient one, with the advantage of a flavor of the English classics. Would that later mistakes in the grammar of life—might be turned to so good an account.

My first encounter with the noble savage was thus: My kind hostess had taken me out for a drive. We were passing through the pine woods, some distance from town, and in a very lonely spot. Suddenly from among the bushes, a red man—doubly dyed in vermilion—sprang forth and confronted us.

Alarm was dispelled; but so, likewise, was romance. Lo, the poor Indian, roams indeed, the hunting grounds of his forefathers; but it is in search of the huckleberries for the delectation of the white man. Romance has vanished; but there remain pleasing vestiges of the picturesque.

I spent one Sunday of my "outing" at the Falls; but did not have the pleasure of attending service, as the church was not open, the rector, the Rev. Mr. Ross, being absent.

I would like to tell you of my visit to the trout preserves, and of some other incidents of a most pleasant "outing;" but I remember the LIVING CHURCH likes "short stories," and hasten to sign myself

Diocese of Springfield.

Correspondence of THE LIVING CHURCH.

At a meeting of the Standing Committee of the Diocese of Springfield, July 10, consent was given to the consecration of the Rev. S. S. Harris, D. D., to be Bishop of the Diocese of Michigan; and to the admission of Mr. J. G. Wright, of Sadorus, as a candidate for Holy Orders.

The following resolutions in regard to the death of the Rev. Mr. Dillon-Lee, were adopted, and the Rev. John W. Phillips was elected to fill his place on the Standing Committee.

Resolved, That these Resolutions be entered upon the Records of this body; and that a copy be sent to the widow of the deceased, and to the Widens and Vestrymen of the Church of the Redeemer, Cairo.

The Secretaries of Conventions in the several Dioceses will confer a favor by sending to the LIVING CHURCH a copy of their Journal for 1879.

THE Bishop of Tennessee is about to establish an Associate Mission for colored people, in the western portion of the Diocese. His plan is to locate the Mission at Bolivar, under the direction of the Rector of St. James's Church, who is the Dean of the Convocation of Memphis.

Bishop Huntington graduated at Amherst forty years ago, and we fear is not up with the times. He has just congratulated the students that they have no amateur pedestrian among them, and expresses a preference for study over boating and base ball.

Troy Bells.

Troy manufacturers are known in every quarter of the globe, yet, were all its other productions silent, Trojan bells would never let this city be forgotten, for they sound out the world over.

Riverview Academy.

There are, perhaps, no better boarding schools in the country than are to be found in Poughkeepsie, N. Y. Among these is Riverview Academy, a Classical, Commercial and Military Boarding School for Boys.

The C. B. & O. and the H. & St. J. Railroads have our thanks for courtesies extended during our recent visit to Kansas. We always enjoy travel on these lines.

Brain and Nerve Food.

"For more than two years I steadily declined in health and suffered greatly from nervous prostration and sleeplessness, together with extreme difficulty in walking. I was recommended to take your 'VITALIZED PHOSPHATES.' Before I had finished three bottles I was able to walk well about the house."

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"I have read the work with great interest, and should have been sorry to omit the perusal of any of its chapters."—A Letter from Hon. Wm. E. Gladstone, ex-Premier, England.

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## Home and School.

FOR THE LIVING CHURCH.

## At Rest.

Where, where are those  
Whom we have laid away with sacred rite,  
With crossed hands folded in their last repose.  
And said our last good night?  
In Jesus' Name on heavenly food they fed,  
And bless'd the sacred Cup and broke the Bread.

Where are they now?  
Feel they the woe and sorrow, toil and pain,  
Or grief which makes the mortal head to bow?  
Or do they feel again  
The pain for all their sin, or expiate  
In fire or torment keen, the mortal state?

They are at rest!  
No deep-voiced grief, or passionate despair,  
Can now disturb the calm and peaceful breast;  
Nor grief, nor toil, nor care,  
Can mar the holy calm of Paradise,  
Or blindness dim the soul's unclouded eyes.

They are in Peace!  
No flaming sword, upborne by cherub hand,  
Turns every way to cause mankind to cease  
From treading Eden's land;  
Redeemed from sin, set free from death and strife,  
In peace they dwell beneath the tree of Life.

O give us grace,  
That when our trials are o'er, our victory won,  
We may, with them, behold the Blessed Face;  
We need no moon, no sun  
To light us over Jordan's farthest strand,  
To join the mighty host in that bless'd land.

## The Duties of Parents.

A Series for the LIVING CHURCH.

## IX.

## On Family Government.

It is not my purpose to indicate here all the methods by which children are to be governed. Parents must find out for themselves the ways and means of correction, and this they will easily do, if they are duly impressed with the principles and importance of discipline. If they only have a firm will, a steady self-control, a loving temper, and a Christian character, they will be very likely to "have their children in subjection with all gravity."

They need not be told, in particular, what penalties to apply or what precautions to use. They will meet each case of childish folly with wise reproof, and as by a sanctified instinct will rule their house in beautiful order.

Let parents remember that they stand in place of God to their children; that only as children learn subordination at home, and come under the supremacy of law there, can they be expected to have any reverence for law anywhere. Let them realize that family government is the foundation of all government among men; even the representative of God's government. For this reason it is wrong to bring up children with appeals only to their self-interests and appetites, or even to their affections. They must, for their own good and the good of society, be brought under Law, not arbitrary, despotic, merciless;—but Law tempered by Gospel, given by one who loves, yet demanding reverence and unqualified obedience.

This is a very important principle. Many parents seem to lack this conviction and to fail for lack of it. They compromise with their children, and barter their authority; coax them; buy their obedience; depend upon awakening their sympathies; and so lead on from bad to worse, till their children become a perfect torment to them and to others. Duty to country and duty to God, as well as duty to the child, demand that the family government, with all its tenderness, with all its forgiveness, shall be founded in *positive authority*; not based upon trifling expedients, and make shift management, by which so many families are dishonored, and so many children are spoiled. This does not mean that parents should be dictatorial, oppressive, exacting; but that they should set up and cause to be respected in the house, a Law, an authority which they have from God, and are bound to assert in His name, and to maintain for Him. They should begin very early with their children, even by a certain manner of firmness and control over them, before they can understand a word. The tone of voice, the expression of the face, the very manner of handling an infant before it can talk or walk, have an influence in establishing the supremacy or the slavery of the mother. Children may be, and ought to be, well established in habits of obedience before they can articulate a sentence.

This authority, while it is asserted kind-

ly and enforced with moderate penalties, should be enforced with regularity. There is nothing more damaging to discipline in school or family than fitfulness. Better command little and compel obedience to that little, than to command much and let the half go unheeded for lack of attention. The administration must be systematic, persistent, orderly. Nervous, excitable, irritable people are not fit to govern children; they cannot govern themselves; nor are any persons fit to bear rule *anywhere*, who are not steady and composed, with a perseverance that never flags and a decision that never falters.

It is the child's knowledge of a quiet determination which cannot be thwarted, behind the command, that decides the question of obedience or disobedience, more than the threatening and blustering tone in which the command is uttered. Government should be firm, not furious; even a very young child will soon learn the difference and govern himself accordingly. Whatever is worth commanding is worth following by strict enforcement, and no discipline is worthy of the name that does not faithfully and unweariedly insist upon its requirements. Obedience, then, comes as a matter of course, comes cheerfully, and without the tedious teasing and harassing resistance of an unwilling and ungracious subject.

Forbear threatening to children as well as to servants. Let your yea be yea and your nay, nay. Always mean what you say, and rather say not at all, without due consideration and confidence that you are right; then stand by it firmly. If you ever have to punish by the rod or by any other penalty, see that you win the love and confidence of the child before the season of chastisement is over, or at least secure acquiescence in the righteousness of your decision and the wrong of his own action. It is a serious damage to a child to be left after correction in a sullen and rebellious mood. No punishment does really chasten which does not end in tenderness.

As it is God that gives parents the right to rule, it is for Him that they are to exercise authority. Unless they feel that every act of discipline is intended to promote godliness, they are not ruling aright. Not to please themselves, but to please God, and to prepare their dear children for His Kingdom, is the end of their vice-regency. If they would win to Christ, they must be like Christ. If they would be revered, they must be worthy of it. If they would be honored by their children, they must be willing to bear the burden of administering reproof, and sometimes even to punish in agony of heart.

It will save the mother from shame, at last, to suffer thus for her child. This distress endureth but for a season, and it bringeth joy afterward to both. Folly is driven far away, and Wisdom entereth in by the door of godly discipline, and there is realized to the child in the family, what God would have realized to all His children in this world.

Prince Peter, of Oldenburg, has just had a somewhat exciting experience. He is at the head of the Imperial Russian college for girls and is very diligent in performing his duties. He lately decided to see for himself whether there were any grounds for the numerous complaints of the poor food furnished at the Smolning Convent where 800 girls are educated. Proceeding to the institution just before the usual dinner hour, he avoided the main entrance, and walked straight toward the kitchen. At its door he met two soldiers carrying a huge steaming cauldron. "Halt!" he called out, "put that kettle down." The soldiers, of course, obeyed. "Bring me a spoon," added the Prince. The spoon was at once produced, but one of the soldiers ventured to begin a stammering remonstrance. "Hold your tongue," cried the Prince; "take off the lid. I insist on tasting it." No further objection was raised, and his Highness took a large spoonful. "You call this soup," he exclaimed; "why, it is dirty water!" "It is, your Highness," replied the soldier. "We have just been cleaning out the laundry."

An old man who had been badly hurt in a railway collision, being advised to sue the company for damages, replied, "I've had enough of damages; but I'll just sue 'em for repairs."

## "What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

## VIII.

"What sort of men were the Reformers of the Church of England?"

1. The Reformers of the Church of England were, in the first place, dissatisfied men. For one, I am a friend of dissatisfied people. I think, that, like all other things, they are greatly abused. But, for a thing to be abused is by no means evidence of its deserving the evil treatment. Washington was heartily denounced in his time. The best inventors have been in them. I overheard a person speaking against me even, on one occasion! And so, I say, it is no evidence of abuse being merited, that it is enjoyed by a person or thing. And besides, I am of that temperament that leads me to take up for any cause which I see attacked. The moment I know that an individual is the subject of denunciation, all my sympathy goes out towards the suspected or abused party, and surrounds him, to shield him as far as possible. I frequently, thus, get the name of an obstinate or capricious man, but undeservedly, for it is sympathy, and not obstinacy, that impels me.

A discontented man is merely one who would like things better than they are. Now, who would not? Are things so royally nice, or so nearly perfect, that they need no improvement?

Dissatisfied men have been the heroes of the world. Columbus was dissatisfied with the long way of getting to the Indies and stumbled on America.

Several colonial gentlemen of standing in the community were dissatisfied with the tax on tea, stamped paper, and one or two other matters and the result was the English yoke was cast off.

A number of dissatisfied gentlemen all got up in powdered wigs and long stockings (so the picture in the rotunda says), signed a long document about when in the course of human events it becomes necessary, and so on, and pledged their lives, their fortunes, and their sacred honors; and we all know the result.

Quite a number of years ago, some dissatisfied barons met one King John under certain trees that have bloomed out in history and rhetoric jointly ever since, and the result of the little interview was Magna Charta—a very respectable document which we have all heard about, but never seen.

Some dissatisfied nobles and gentry, in or about 1688, got dissatisfied with the way His Majesty, James, was conducting the affairs of the English people, and sent over to the continent, and imported one William, with Mary his wife, and bettered things considerably; for though the loyal Jacobite still drank his glass "to the King—over the water," and a troublesome little non-juror matter arose, the storm all calmed down after a while, and the general impression in the best circles to-day is, that those dissatisfied nobles and gentry did a good thing with their dissatisfaction after all.

Some New York gentlemen within the memories of us all now living, getting discontented with the nice little thing certain Judges were having of it, put their heads together, and if report be true, the judicial atmosphere of that city is a little more wholesome than it was. The fact of it is, the world would be in a bad state, but for this same disaffected set. Morse was disaffected with things and his disaffection broke out in the electric telegraph. The steamboat was the result of a dissatisfied mind; and the locomotive; and the sewing-machine. Who were Faust and his co-laborers? Men dissatisfied with copied parchments and monkish illuminations. And printing was the result, Who was Dalgrene? A dissatisfied man. Who was Herschel? A dissatisfied man. And Watt, and Howard, and Harvey, and Nightingale, and Benjamin Franklin and Livingstone, and Peter the Great, and Hyacinthe, and Dollinger, and Cranmer, and Laud, and Wycliffe, were or are, dissatisfied persons; and their discontent has been, or is, for the blessing of the nations.

I hope I have not allowed myself to be carried to an extreme in my defense of dissatisfied persons. If so, I cheerfully retract enough of what I have said to keep up an equilibrium of strict truth. Dissatisfied persons are not so bad after all, if they are dissatisfied with the right thing to be dissatisfied with.

2. In the second place, the Reformers of the Church in England were dissatisfied people, dissatisfied with the right thing to get dissatisfied with. A good deal of so-called reform is folly. It is not reformation, but destruction. To deform is not to reform.

What earthly reason exists, or ever existed, for the so-called reformation, headed by the misguided Bishop of Kentucky, can not be shown. The Church was as she had ever been. Not an Article of Faith had been changed. Her Prayer Book was the same. She had the same Discipline. He himself had every right he enjoyed the day he entered her fold. He had all the power to suppress real or imaginary disorder that he possessed when, with his eyes open, and with the glow of panegyric still warm upon his lips, he was admitted to the highest order and offices of her ministry.

And, so, with other so-called Reformations. The secessions from the Historic Church of England, of the Puritans—of the Romanists—and of the Methodists—were all uncalled for. Pride, caprice, unbrotherliness, obstinacy and self-pleasing, dissatisfaction with unimportant and insignificant matters, led to these unfortunate departures, in the name of reform and greater purity, from the Historic and National Church.

And, as with these ecclesiastical ventures, so with many social and moral attempts to establish a new order of things on the presumption that what is new is necessarily good, and that the contents of a bottle are always just what the bottle is labeled.

But, in England, our Reformers were dissatisfied with just the right thing to be so with. Unlike the Kentucky reformer, they had real grievances. The Church was not free to act. She was tyrannized over by a foreign power—a power none the less hostile to her freedom, because it wore a mitre instead of a crown. She was restricted at home by an alliance with the civil authority—an alliance which had not been so hurtful to her, had not the civil authority been itself linked by a chain forged by the hand of centuries, to the very power, which, from across the ocean, was laying its arm so heavily upon her own ancient and prescriptive rights. Her Discipline had been invaded. Doctrines, foreign to her simple creed, had been imported and forced upon her. She had been compelled to accept ceremonies which, had she been left free, she would never have incorporated into her ritual. The canons of the General Church had been invaded by the Italian Bishop, and she had been powerless to resist. Her rights, as a historic and national Church, had been encroached upon, and she had not been able to vindicate them. With all this she had long been dissatisfied; and now, an opportunity offering for the successful exhibition of dissatisfaction, her leading men now proclaim to the world their righteous discontent.

3. In the third place, our Reformers, discontented—discontented at the right things to grow discontented with, carried out their disaffection in the right way. Many good reforms are spoiled by the men by whom, and the way in which, they are carried on. Sometimes, too, by the slip of circumstances. Of this last, the life of the Reformer, Calvin, affords a well-known illustration.

Calvin sent a letter to England, in the reign of Edward VI., asking for a conference with the English Bishops upon this very subject, but two Papists (Bonner and Gardiner) got hold of the letter, suppressed it, and sent back a severe answer pretending to be written by the English Bishops; and so Calvin's wish to have Episcopacy was defeated. So says Bishop Abbot, Archbishop of Canterbury, in 1611. He says that, looking over some old papers of his predecessor, Bishop Parker, he found the old letter of Calvin. Had that letter not been suppressed, Calvin, would, no doubt, have received Episcopal ordination; and as the result of it, the complexion of the Reformation on the Continent had been materially changed.

Says he in his works: "If they would give us such an hierarchy in which the Bishops have such a preëminence as that they do not refuse to be subject to Christ, and to depend upon Him as their only Head, and refer all things to Him, then I will confess that they are worthy of all anathemas who will not reverence it, with the utmost obedience."

But fortunately, our discontented English friends met with no such slip of fortune, and were, I take it, too, men, in the main, of more grit than the Frenchman just quoted. And, so it came about that the way in which they carried out their discontent was the right one. Says some one: "Luther, Zuingle, Calvin, and their associates, in their labors for Reformation, acted upon the principle that reform means create. Hence they cut themselves loose from the old Church, and founded new churches, into which they gathered members from the old Church." These new churches formed no part of the old Church, and so could lay no claim to historical identity with the Church established by the Apostles.

On the other hand, Cranmer, Ridley, Latimer, and their co-workers, acted upon the principal that reform means not to create, but to correct, to restore. Hence they never separated from the old Church, but labored to restore it to its primitive purity and independence. Therefore, while the Continental Reformers founded new churches, the English Reformers reformed the old Church."

And says Bishop Seymour: "In England there was no Luther; there was no Calvin; there was no one personal leader. Bishops and Clergy, in their lawful assemblies, reformed the Church, rejected the Papal supremacy, repudiated the corrupt opinions of the middle ages, corrected abuses in doctrine and worship, and restored the Church in all essentials to her primitive, pure condition; the historic bonds of union with the Apostolic age in ministry, faith and sacraments, were never surrendered. The Church of England to-day is identical in essentials with the Church of Norman, of Saxon, of British, of Apostolic times. The difference between the religious continent of Europe and in England, was this—on the continent it was a revolution, in England a reformation."

At the recent celebration of the Semi-Centennial of the Abbot Academy, Andover, Dr. Seelye, during his remarks, said:

A revolution has been effected in public sentiment. The majority are now coming to your side. Men are rapidly working up to the value of intelligence in a woman, and are becoming sensible how every interest of society is imperiled, if those whose power is so vast over human life do not receive the best culture that can be devised. There is a movement toward female education which has had no parallel in the world's history. Institutions are springing up on every side to satisfy it. It is now possible for any woman, without sacrificing her womanhood, to procure both secondary and higher instruction on a scale as broad and liberal as that which men have long enjoyed.

And women are responding to these advantages with an enthusiasm which reminds one of the earlier days of Athenian schools, when eager youth came from all the coasts of the Mediterranean to Athens, ready to make any sacrifice for the sake of learning, or of that great intellectual awakening in modern history, when thousands flocked to Paris, Cambridge and Oxford to enjoy the advantages of their universities.

Rarely, however, has there been at any period greater devotion to study, greater zeal to gain learning for learning's sake, than may be witnessed in many women to-day.

So far as I have any experience, I should say of these young lady students as compared with young men, what Plato once said of Aristotle as compared with Xenocrates, that the latter required the spur and the former the bit. Where men need stimulants to study, women need restraints.

Any one who still doubts woman's capacity for culture has only to attend the schools where she is judiciously taught; any one who questions the effect upon health, manners and morals, has only to study the results when every God-given power is carefully developed according to the dictates of sound philosophy and experience.

A colored child had a fall from a second-story window the other day, and his mother, in relating the incident at a grocery store, said: "Dat yar chile was a cuming down feet fust, wid every chance of being killed, when de Lawd He turned him over, de chile struck on his head, and dere wasn't so much as a button flew off, and he is now as peart and frisky as a young colt."

At a recent examination of a ladies' class in Scotland, the following dialogue occurred: Instructor: "What does Condidac say about brutes in the scale of being?" Student: "He says a brute is an imperfect animal!" Instructor: "And what is man?" Student: "Man is a perfect brute."



Need of Church Tracts.

DEAR MR. EDITOR: Our "Church Tracts," on Confirmation, Communion, Church-going, etc., are usually too long and too learned for these "fast" times.

Again. Why does not some publisher get out a reprint, in cheap form, of Bishop Watson's answer to Tom Paine? It seems to me that there could hardly be anything more useful than that for free circulation in this age of Ingersolism; nor any better antidote to the poison now so freely dispensed.

Yours truly, INQUIRER.

"I have been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected."

While making an excavation for a new building at Charing Cross, London, the workmen came on the fossil remains of various extinct animals at depths varying from fifteen to thirty feet.

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For Older Scholars.

At last Pharaoh was compelled to let the Israelites go, as they had demanded, to worship God. Egypt was desolate, ten terrible plagues had fallen upon it, and beside the destruction of the cattle and the ruin of the harvests, the first born in every family lay dead.

Not willingly but most unwillingly did Pharaoh let the people go, moved by fear alone; terrified as though Egypt were accursed, he said, "Rise up, get you forth from among my people."

As they go forth, who is their leader? Ans. verse 17. The God of Abraham, Isaac, and Jacob had not forgotten His people—He provides an escape when they have sojourned long enough in Egypt.

2. Does this journey and the subsequent wanderings of the children of Israel remind us of anything connected with our life or of anything in the history of the Church?

Yes, for holy men have seen in the Exodus a figure of man's deliverance from the bondage of sin. Egypt is the land in which the soul is in bondage to cruel taxmasters, evil thoughts and desires, unholy words and acts.

So this may be applied in like manner to the whole Church—which is delivered out of bondage to the world and the Devil, but now journeys through a wilderness, but will one day possess Canaan, and serve God acceptably in the place which He has promised to our fathers.

In the words "God led them," we may find an answer to all the objections that have been raised or can be raised to the wanderings of the children of Israel in the wilderness. In the same words we may find an answer to all the difficulties and doubts which press upon the Christian as he journeys in the Christian life.

3. Were the Israelites led in the most direct way to Canaan? Ans. verses 17 and 18.

The word "Philistines" was applied to the inhabitants of the south and southwest of Palestine, bordering upon the land of Egypt. These Philistines were the most warlike of all the tribes of Canaanites, and they had already been provoked to hostility against the Israelites by the invasion of the men of Ephraim (1 Chron. vii. 20-22.)

The Israelites were yet in a state of weakness and degradation, produced by their bondage in Egypt; and God would strengthen and elevate them. They were as yet like children, and He would train and educate them by moral and spiritual discipline, in their sojourn in the wilderness, which was to be their school for Canaan.

God leads them through the wilderness, "not the wilderness of Sinai, which would indeed have been a deviation from the straight route, but would have placed them in less peril. He had them turn to the wilderness of the Red Sea, so as to have the Red Sea on their front; hence they seem to Pharaoh to be 'entangled in the land,' his own land, the land of Egypt, and he said, 'The wilderness hath shut them in.'"

4. How are we told that the children of Israel went up out of Egypt? Ans. verse 18.

The word in the Hebrew translated "harnessed" indicates not so much that they went up armed as that they went up in five grand divisions or squadrons and well equipped for travelling, going forth not in confusion, like a promiscuous multitude of fugitives, but well organized and marshalled under the guidance of God Himself.

6. The bones of what illustrious person did Moses take up with him? Ans. v. 19. More than one hundred and fifty years before, Joseph had given commandment that when God should visit His people, they should carry up his body and bury it with his fathers, in the land of Sichern. Gen. i (50):25. The charge given by him was a proof of his faith in God's promise, and his desire that the Israelites should keep it in memory. Mark the faith of Joseph, and its reward after so long a delay; for Joseph's bones were carried through the wilderness of Sichern and were buried there with the bones of the other patriarchs. (Josh. xxiv:32)

7. Who went before the Israelites? Ans. verse 21. "A fact which explains the route taken by them, which might otherwise seem inexplicable." The Lord, called in the next chapter (verse 19) "the Angel of God," means, without doubt, the Second Person of the Blessed Trinity, for we are taught by St. Paul that Christ was with the Israelites. 1 Cor. x:9.

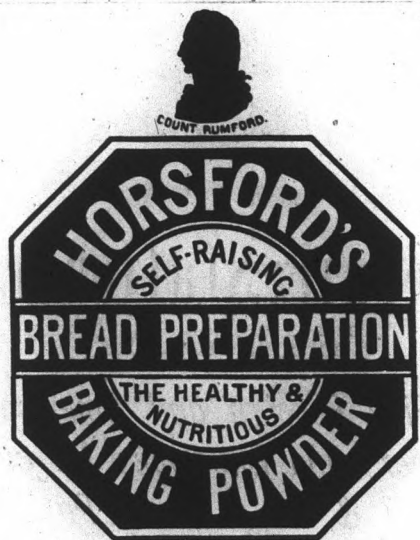
8. How did God lead the Israelites by day and by night? Ans. verses 21 and 22. "The pillar of the cloud" was a sign of God's Presence or nearness to them; in heaven, yet caring for His people on earth; a shadow to them from the heat, a guide in the trackless desert, a sign that they were safe under the shadow of His wings, and that neither enemies nor wild beasts, nor fiery serpents, could molest them, as long as they trusted in Him. It was like a lofty column rising to heaven; sheltering them from the heat by day, guarding them by night in a pillar of fire. So Christ goes before His Church, and leads, and protects, and enlightens her in her earthly pilgrimage.

Wherever the army encamped the pillar of the cloud and fire rested over the Holy Tabernacle, and the sign of marching was the taking up of the cloud in the morning.

"The pillar of the cloud and fire" never failed by day and night. So Christ says to his people, "Lo, I am with you a way, (literally all days,) even unto the end of the world," (Matt. xxviii:20) and He promised to send the Blessed Comforter, to teach her all things, and to guide her into all truth, and "to abide with her forever." (John xiv. 16:17:13. St. Ambrose says that the pillar of the cloud was the illumination of the Holy Spirit given by Christ, and by which he dwells in the Church and guides her.

"Here, then, in the Sea and the Pillar, we see the Water of Baptism and the Holy Spirit united together, as in our Lord's words." (St. John iii. 5:1 Cor. x. 1-2.)

The Jews afterward kept up the memory of the pillar of fire in their ceremonies, at the Feast of Tabernacles, at which there was a great display of lamps in the Court of the Temple.



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**Our New York Letter.**

Continued from page 1.

perhaps excite the envy of their less fortunate brethren. It ought to be understood however, that the congregations are also gone, and that in most cases the vacation is earned before it is enjoyed; there has been ten months' work before the two months' rest. Many of the clergy secure their vacations by way of exchange of labors. They preach in the churches whither they have gone, and their places are supplied here. At Whittaker's is a sort of intelligence office where both ministers and parishes resort. "Send a supply for next Sunday," is a telegram that often comes to him, and there are clergymen who thus do more work in the summer than in all the rest of the year. It is a brokerage that Mr. Whittaker engages in without charge, and for which he sometimes has thanks and sometimes censure. We happened in the other day, when a very earnest message, it will be thought emphatic, came: "Never send us," it said, "another man like the last. We could not tell whether he preached in English or in Fiji!" His speech might have got mixed up with the noises of the Sunday trains.

The funeral of Bishop Seymour's brother took place at the Church of the Transfiguration, and was attended by Drs. Houghton and Buel. We noticed at the grave that the officiating clergyman wore a biretta, and it struck us a desirable "use." It is often an inconvenience, and sometimes a risk, to a clergyman, to remain uncovered during the service. We remember a consecration of a Bishop in extreme cold weather. There was a procession of clergy in surplices and of Bishops in robes. While the line stood stationary, that it might enter the church in reverse order, every man of them had both hands upon his ears, trying to protect them from the biting cold. When will the Church, it was asked, give us a biretta? We are not sure, however, that a biretta will cover all ears.

Sometime about Christmas last Dr. Campbell Fair proposed to his congregation to pay off the debt of the Parish, the Church of the Ascension, Baltimore, then amounting to some \$16,000. He offered to subscribe himself \$3,000 toward it, provided the needed amount should be raised by Easter, 1880. We are glad to announce that the sum is already pledged, and the debt is to be paid at once.

It is a curious fact, that there are secret societies among the preachers of New York. They are named after the Greek letters, like the College Societies. Denominational clubs are also forming. To these, laymen are admitted. The Congregationalists have one, and some of the more prominent Presbyterians are members of the secret societies. We do not hear of any such banding together of the Episcopal clergy in these great cities; they prefer, like Elijah, each one to live by his own brook of Cherith or under his own juniper tree. Occasionally one may be trapped at Whittaker's, but Mr. Judd would find his "bane" taking root here like an epidemic. It does not seem to touch the physical life, but it is death to all fellowship. If, as St. Paul says, we are members one of another, we have a singular way of illustrating it. There is on Long Island, a Clericus, which holds regular meetings, but in New York city it is something unheard of. It would be *infra dig*, the less they are known the higher they hope to be rated.

During the week a Jewish Council has been sitting in the city, distinguished as much for its wisdom as its large wealth. They see the root of the social evils, communism and the like, existing among us, in the want of employment. To remedy it among their own people, they have formed an organization to promote Jewish emigration to the great Northwest, where they may return to those agricultural pursuits which made the Holy Land blossom as a garden. There was a time, when it was hoped to turn a large tide of Jewish emigration to Palestine, but it seems to have been abandoned; the fulfillment of the prophecies will be left to God and time.

On Tuesday last, Bishop Littlejohn laid the corner stone of St. Catherine's Hall, Dr. Hall, of Holy Trinity, delivered the address, and it was a very able plea for

Christian education. He is a strong writer, and does not fear that a little plain speaking will do harm. The music on the occasion was by St. Mary's surpliced choir; there was a large attendance of clergy and people.

Sea-shell missions are being added to the Flower Missions, which are so popular. Children who live by the sea, or who visit the coast in the summer, gather shells to be distributed in the homes and hospitals inland. It is found that the children are very fond of them, and while the collections do not rival St. Mary's, Knoxville, they answer an admirable purpose. We are indebted, as for many other beautiful customs, so also for this, to the English Church.

The Clergymen's Retiring Fund Society, of which the Rev. Dr. Abercrombie, of Jersey City, is President, has not, we think, attracted the attention which it deserves. Its object is to provide for the worn out clergyman; not as a grudging charity, doled out reluctantly to one who lives too long, but as a just claim. The members contribute \$12 annually, and a collection. There is also an entrance contribution, but it is merely nominal. After five years, every member who has reached the age of sixty, will be entitled to his equal share of the annual interest of the invested funds, one half the interest to be divided equally, and one half, *pro rata*, according to the length of membership. We think favorably of mutual leagues, but in most cases one has to die to reap any benefit from them. There are many clergymen, who are in as much need of relief in their lifetime, as their widows and orphans can be after their death, and we think the Retiring Fund Society is exactly adapted to meet the case. We are a member of a League, and so have made provision for the wife and children, and now propose to go into the Retiring Fund Society for our own benefit. The Society is highly endorsed by Bishops and clergymen, and when business revives, so that clergymen can pay the \$12 a year, we doubt not it will be rapidly filled up. What a pity it is, that every parish in the land would not make its rector a member, and pay for him the annual installment!

THE LIVING CHURCH has spoken once or twice of the restoration of St. Giles Cathedral, in Edinburgh, where John Knox used to preach, and where the Solemn League and Covenant was signed. During three hundred years its Cathedral has been a warehouse, a council chamber, a police office, and a prison. It is now the cathedral of the established church of Scotland, that is, of the Presbyterian Church. The Episcopal Church of Scotland has erected a new cathedral, St. Mary's, at a cost of \$1,000,000, which will be ready for use by Christmas; and so the Presbyterians were provoked to a godly jealousy, and hence the restoration of St. Giles. It must be worth a journey to Scotland to see the bare and jejune worship of the Presbyterians in a cathedral of their own, in the city of John Knox and of Mary Stewart!

The cases of the Yellow Fever in Memphis have excited great interest here, and the papers are discussing the probabilities of its becoming epidemic. It is said it is never epidemic two successive seasons, which contradicts experience and fact. The fever of 1853 was very much like that of 1878. It was as fatal, it attached black and white, it penetrated inland, it followed the lines of travel. It was malignant to a degree, so much so, that it was said to be some African plague. In 1854 it broke out again, and raged with great violence. We speak advisedly on the subject, for we were in the midst of it and had it ourselves.

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