

# The Living Church.

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

VOLUME I.

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## Current Events.

### Some Foreign Notes.

Written for the LIVING CHURCH.

It is comforting to find that the everlasting change of office-holders is not an inherent vice of Republics. Here is Switzerland, which has been trying the experiment of republicanism for two or three hundred years, and really is a bright and shining republic. She has none of this upsetting every four years. Although the civil offices are conferred for only short periods of time,—three, six, or exceptionally, ten years,—re-election of the same officer is the custom, and takes place as a matter of course. The Council of the Republic, though elected for only three years, has been unchanged for thirty years. Think of that! ye American judges, and senators, etc., who spend half the time of your tenure of office, in laying wires to secure a re-election! If you were Swiss, and honest, you would not have to give it a thought. Your countrymen would not even ask what ticket you voted.

The same tight little country, Switzerland, has also a novel, but a most excellent way of finding out whether the laws passed are really what the people want, or whether they are just arranged by politicians for the grinding of their own axes.—30,000 voters, or eight Cantonal votes, can demand that any law be submitted to the people. This is admirable. It is conservative, and prevents the passing of mere novelties; and it is democratic, for it puts it in the power of eight cantons, or of comparatively few voters, to oblige a popular consideration of a law.

One thing more, Switzerland shows, and that is, that diversity of race, where the equal rights of all are respected, is an advantage and not a hindrance to a nation. She is composed of three distinct nationalities—German, French, and Italian; and she is the brightest jewel among all the States of Continental Europe.

The Bill just passed by the French Chamber, to close up the educational establishments of the Jesuits, and any other teaching bodies which have not been authorized by the State, has raised a great excitement. At the first blush, our sympathies are with the closed up; not because we like Jesuits, etc., but because it is an inalienable right of every man to have any sort of religious education he pleases. But when one considers the experience all European countries have had of Jesuits, every State except Russia having driven them out, and even the restored Bourbons not being able to get on with them; when we remember that every word of their teaching is openly and systematically hostile to the present French institutions, we see that something is to be said on the side of the majority. This Bill, remember, does not abolish Catholic teaching; it restricts only Jesuit teaching. There are any quantity of Catholic colleges in France, which are not touched by this law. Then, too, the Bill cuts two ways. If it closes up the Jesuit schools, it also closes communist ones, for communism is as unauthorized as Jesuitism.

After all, however, we Americans must confess that the Bill is un-republican, attacks liberty of conscience, and it is very doubtful whether it can be applied thoroughly. We wonder that so young a Republic waked up such a very big tiger so soon. Why did they not wait a while until their beards were grown?

Talk about the difficulty of understanding the Origin of Evil! We do not think it "holds a candle" to the difficulty of understanding the career and success of the charlatan and ecclesiastical mountebank, Talmage, in England. Tremendous excursion trains run from London, taking 30,000 people to the Sydenham palace, to see this nondescript, if they could not hear

him. Marquises and earls preside over the meetings. Is it simple cheek? Is it marvelous power of humbuggery? Is it an admiration of vulgar American humor, like that trait of the Englishman in the "Lady of the Arrostook," which makes him rejoice so greatly when he hears some queer slang out of an American mouth! Is it the national love for the tricks of the circus? Oh, what is it? We hope we may live to see this mystery explained.

And so, even if they do not make the whole trip to Canossa, they are at least going to set out. We refer to the relations between the German Empire and the Vatican. Once there never could be any relations. War, to the knife. Really, the Prussian Bishops and priests have had very hard lines in the last few years, and liberty of conscience, as we understand it, has been a thing utterly unknown in the old Kaisers dominions. But now, the obnoxious Dr. Falk has been removed, and a more conciliatory Minister of Religious Affairs appointed, and the great Bismarck, significantly says that when an honorable opportunity offers itself for agreeing better with an enemy, it is the part of a wise man to accept it. The good sense of the present Pope has enabled this to be said. Leo XIII. is not an old scold, like Pius. He is a shrewd and able man of the world. "Non possumus," while very irritating to others, has won a good many victories in the world. The Church has often used it, and she always must use it, when Cæsar demands that she shall give up certain doctrines, which to give up will be to deny the faith.

The new Princedom of Roumania is getting into trouble on a question which it does seem ought not to trouble anybody in this nineteenth century; and that is, the emancipation of the Jews from all sorts of hampering and degrading restrictions. All civilized nations have got over that. Indeed, after Shylock's famous speech, "Hath not a Jew eyes, etc.?" nothing more was to be said. It would seem quite as reasonable for the Roumanians to say that Church of England people should not wear such and such clothes, or build such and such houses, as that Jews shall not. What is there particularly obnoxious to public morals in the Jew-heresy, any more than in the Unitarian? We hope that the great Powers will stick to their present declaration: "No free Jews, no Roumania!" The bigoted Roumanians will have to knock under to that. Is it not a curious comment on human nature, that these Roumanians, just emancipated, themselves, from Turkish tyranny, should turn right around, and want to persecute their fellow countrymen who are Jews? It is just like the old New England Puritans, who, persecuted out of England (so they said) for liberty of conscience, immediately commenced persecuting Churchmen out of New England, because they wanted also a little liberty of conscience. Sauce for the Roumanian goose is *not*, we see, sauce for the gander.

The English papers are very much excited on the subject of written or extempore sermons. Part of the ritualistic shibboleth is that the sermon must be extempore, and we doubt whether more wish-wash has ever been heard from the pulpit than has been heard during the last ten years from young men who, because they were Ritualists, thought it "Low Church" to write their sermons. The rule is a simple one. If you can preach well extempore, and by that we do not mean without study, but simply without manuscript, why, do it; but if you cannot, write your sermon. But if you write it, do not read it; preach it. Unless you can do that, no matter how weak may be your talk, you had better talk than read. A man must not only know how to write a sermon, but how to preach it. One thing without the other, is like a man with one leg. Above all, what have written or extempore sermons to do with High, or Low, or Broad Church?

## Brief Mention.

Prof. Swing says: "Nothing persuades onward like success; we all need to be cheered." The LIVING CHURCH rejoices to be called an "optimist" in church affairs.—The Rev. Dr. Tyng, Jr., is convalescent. His recovery will be hailed with gratitude by the whole Church.—A writer in the *Advance* says it is true that a large part of the Congregational Churches have allowed the Catechism to be put on the shelf.—The Chancel of Emmanuel Church, Rockford, has just been handsomely decorated.—The Rev. F. J. Walker, of Colorado Springs, will assist Bishop Vail in the care of the Cathedral at Topeka.—Bishop Huntington's address for the present is Adley, Massachusetts.—Bishop Kerfoot's address is Meyersdale, Somerset county Pa.—Bishop Paddock's address after August 1st, will be Littleton, New Hampshire.—The Bishop of Maryland is spending the summer with his son, near Orange, N. J.—One of the Chinese has felt that he must go. He graduated from Yale last month.—A subscriber from New Hampshire says: "I like your paper; it is one that laymen will read."—We are a bit encouraged! The *Congregationalist* finds eleven mistakes in a late number of *The Advance*.—Remarking on the recent action of the French Assembly, depriving the Jesuit clergy of participation in public education, the *Interior* says: "The fact cannot be overlooked, that the effect of this will be to place the schools largely in the hands of a propaganda of infidelity."—The *Church News* (Richmond, Va.), evidently reads the LIVING CHURCH. In the last number we notice eight or nine news items; and an editorial, taken from our columns. We don't care for the news, but we ought to have credit for the editorial, if it is worth copying.—Such is the lax practice in regard to the duties of god-fathers and god-mothers, that it is difficult to say whether the point of the following brevity is in its wit, or its truth. *Visitor*: "And what did your god-fathers and god-mothers do for you?" *Little One*: "Knife, fork and 'poon."—The last number of the LIVING CHURCH contained 27 columns of matter, printed from manuscript copy, besides selections and advertisements. The mercury stood above 90°, every day in the week.—Next Sunday morning Dr. Locke will celebrate the twentieth anniversary of his rectorship of Grace Church. In his sermon he will give a review of the work and growth of the parish.—The Sunday School picnics that were held last week, were very pleasant and enjoyable excursions, but they put not much money in the purse. After the change in the weather, ice-cream was superfluous; receipts were small.—The Rev. Joshua V. Hines, has been appointed to the charge of St. Andrews at Elk Point, D. T., and St. Stephens at Vermillion, D. T., and Ponca, Neb. These are missionary stations, and an effort is to be made to build them up. The post office address of Mr. Hines is Elk Point, D. T.—The Rev. C. L. Mallory, of the Cathedral, Milwaukee, was in Chicago last Monday, having been to Sycamore to exchange with Rev. W. E. Toll.—Dr. Parker is vigorously pushing on repairs and improvements at Racine College, and preparing for a larger attendance than has been known for some years. The indications are assuring.

THERE seems to be something wrong about this little planet of our., in this year of grace. Slow as they are in Canada, Montreal is ahead of Chicago, in an earthquake sensation, which lasted ten seconds. Eruptions, cyclones, floods, lightning, storms by land and sea, indicate a very unsettled state of things. These convulsions are a fitting accompaniment to the agitations going on in the political world. We should pray that they be not the forerunner of something worse than we have yet known.

## Our New York Letter.

The Floating Hospital—Statistics of the Churches—An Ancient Landmark—Too hot for any more!

NEW YORK, July 19, 1879.

The Floating Hospital of St. John's Guild has begun its annual excursions, and during the season it will take thousands of weary mothers and children down the bay. It has been admirably fitted up for the purpose, with all the conveniences which experience has proved necessary. It is large enough to carry 2,000 or 2,500, but is never allowed to be overloaded; on this first excursion the number of women was but 759. Soon after starting, the great copper kettles of boiled milk were served out to the throng. There are sixteen tables, which will seat twenty-two adults each. There is always enough and to spare, and later in the day a more substantial meal is provided. The boat is towed by a tug, so there is no danger from steam and no heat from the boilers. It is cool and well shaded from the sun; altogether, the excursion is a pleasant one, especially to those who like the music! which is a chorus of a thousand babies in arms. The Guild is in hopes soon to secure a landing place on Staten Island, where the mothers can go on shore and give their children a salt water dip. These excursions take place every other day, and the cost is provided by general contribution of our citizens.

Rev. Dr. Walbridge of Emmanuel Church, Brooklyn, has compiled the following table from the census of 1870. It can be relied on as correct, and will enable one to decide at a glance, which is "the City of Churches." For the actual number of churches, Philadelphia is far in advance, but if regard be had to the population, Washington is entitled to the palm:

Cities.	No. of Churches.	Population.	Proportion.
Washington,	117	109,000	1 to 932
Cleveland,	88	92,000	1 to 1,044
Louisville,	95	100,000	1 to 1,052
New Orleans,	142	191,000	1 to 1,345
Cincinnati,	160	216,000	1 to 1,350
Buffalo,	76	117,000	1 to 1,407
Baltimore,	189	267,000	1 to 1,412
Philadelphia,	424	674,000	1 to 1,589
Boston,	150	250,000	1 to 1,666
Brooklyn,	230	396,000	1 to 1,721
St. Louis,	162	310,000	1 to 1,852
Chicago,	156	300,000	1 to 1,916
New York,	344	900,000	1 to 2,613
New York State,	5,474	4,400,000	1 to 805

A Mission School in Philadelphia has in its basement a large bathing and swimming department. When it inculcates the great truth that cleanliness is next to godliness, it adopts the system of the celebrated Wackford Academy, and gives a practical illustration of it. With the thermometer at 100° in the shade, no difficulty is found in keeping the school well up during the summer; in fact, the children cannot be induced to remain away. There is no trouble about preserving order during bathing hours, and perhaps it is assisted by the fact that a man stands by with a whip to castigate the unruly. There are four tubs, and about a hundred can bathe at once.

Bishop Penick, of Africa, for reasons of economy, has declined a missionary vessel, which was to have been sent him by friends in this country. It would cost him \$500 a year to maintain it, and for \$100 yearly he can hire a boat, which will answer all purposes.

The coroner's jury in the case of Bishop Seymour's brother-in-law, have found a verdict of accidental death at the hand of some persons or person unknown. It is thought here, that they could as little tell, whether it was accidental or not, as they could the person who inflicted it.

The Cooper Union was founded by Peter Cooper in 1857, at a cost of more than \$630,000, and the Trustees have since expended more than \$733,000 in giving free instruction to the public. There is connected with it a Free Reading Room and Library, with a very large attendance, averaging at times, in winter, three thousand daily. Day and Evening Schools are kept up, and in them 3355 pupils have been taught the rudiments of science and art,

and thus provided with means of support. Free lectures are also given in Natural Philosophy, Chemistry, English Literature, Rhetoric and Elocution, by Professors and other men of note in the Literary and Scientific world. In the Reading Room we find papers from all over the world. It is an institution creditable to the city, and will long be a monument to the practical munificence of Mr. Cooper.

A clergyman in Philadelphia was recently the victim of a singular lapse of memory. He was engaged to marry a couple at his church at 5 o'clock p. m. The bridal party came to time, but there was no rector to tie the silken bonds. After some impatient waiting he was sent for, when it was ascertained that he had left the city—was gone botanizing! Whereupon a Presbyterian minister was sent for, and stepping into the chancel, he soon received the rector's fee, to which he made no objection, nor did he to the ritual which he read.

The thermometer, while we write, stands at 99° in the shade—the hottest day for three years. News there is none, and we are sure the readers of the LIVING CHURCH are too well instructed to require the tale of brick, when there is no straw.

More of the ancient landmarks are to be removed, and we fear before long we shall lose the very traditions that hold us to the fathers. St. Paul's Chapel, a part of Trinity parish, is the oldest church edifice, we believe, left in the city. It was built before the Revolution, and Washington's pew is still preserved with some show of veneration. At any rate there is a tablet to mark the place where it stood. When it was built, the old three-deck plan of arrangement for pulpit and desk, was in vogue. There was the clerk's desk, who did the responding, being proxy for the congregation (as in our day the Quartette Choirs are), the Prayer Desk, and, high above all, near the ceiling, was the pulpit; over this was the Sounding Board, which looked as though it might some day fall and avenge the congregation for some of the long sermons it had been obliged to listen to. All this complex arrangement stood just in front of the church, and under its arch, and hid the chancel entirely from the view of the congregation. No part of its services were visible to the people; they could hear a voice but could see no man. It was so in the church of our own boyhood, and its rector, who had the parish for fifty years, could stand in his pulpit and reach the apex of the church arch. It was, this three-deck arrangement, an apology for a very high ritual in those days. The immense desk and pulpit almost filled the entrance to the chancel, and excluded the light. On a cloudy day it was a choice between darkness and candles, for gas and kerosene were not yet invented, and the most evangelical of the clergy took to candles without reproach! In process of time there was a revolution. The clerk's desk was thrown out, the congregation did their own responding, the prayer desk and pulpit were lowered a story, but they remained in front of the chancel. The pulpit in St. Paul's has stood so since 1766, and now, without any regard to the hoar of antiquity, or any reverence for old customs and traditions, the desks are to be cleared away, pulpit and reading desk are to be moved to one side, and the chancel is to be brought into open view. There is to be no more invisible ministration of the Sacraments, but they, as well as the Word, are to be dispensed in the sight of all the people. Of course it is an innovation upon the ante-revolutionary practice, but the order has been given, and St. Paul's is closed for repairs. We fear it is too late for any effective protest by the conservatives, who are opposed to progress. Dr. Dix, the rector, is at Long Branch for the season, and Dr. Mulchahey, who has charge of the chapel, can not be found



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.

ILLINOIS.—The architects of the New Altar and Reredos in the Cathedral were Messrs. John Tully & Son, of Chicago. The work is conceived in such a truly ecclesiastical spirit, and arranged with such proper feeling, in harmony with the flowing outlines of the Apsidal Chancel, as to leave nothing to be desired. A visit to the Cathedral will give a more definite idea than any amount of architectural detail in mere words. We advise all who can to see for themselves this great improvement so happily brought to completion.

IOWA.—At a meeting of the Standing Committee, held July 16, at Davenport, consent was given to the consecration of the Bishop-elect of Michigan, and the papers of Messrs. Henry L. C. Braddon, Thos. I. Ballantine and Henry B. Restarick, applying to be admitted Candidates for Priest's Orders, were passed. There are nineteen candidates and postulants for Orders, in the Diocese of Iowa, the most of whom are connected with the various departments of Griswold College.

Bishop Perry confirmed 14 at Christ Church, Burlington, on the 5th Sunday after Trinity, Rev. F. M. Gregg, Rector.

KANSAS.—Bishop Vail commenced his visitations for the new conventional year, on Friday, June 21. His first visit was to St. John's Parish, Wichita, Rev. Jos. S. Colton, Rector. The beautiful little church was consecrated on Sunday, 22d. During the week preceding, its new stained glass windows were badly broken by the hail. Ten persons were confirmed in the evening, and on Monday the Bishop went several miles into the country and confirmed two more. On Tuesday the Bishop visited Hutchinson, where a number of zealous brethren are preparing to establish the services of the Church. A service was held in the Presbyterian Church, where the Holy Communion was celebrated, and four infants were baptized. Kansas is rapidly developing, and the faithful Bishop is making every exertion that the Church may extend as rapidly as the State.

NORTHERN CALIFORNIA.—One feature in the proceedings of the Convocation of Northern California, of which some account was given in our last, is worthy of further mention. We refer to the reading of the reports of parishes and missions by the respective pastors, with such additional remarks as may serve to explain or enlarge upon the work being done. A correspondent says: "The bishop from time to time asked questions in order to draw out all the facts in relation to the Church work in the different fields, and the willingness of the people to support those ministering among them. In this way the convocation is made a great Missionary Meeting, and I must confess this was the most interesting assembly of the kind I have ever attended. In the plan which the Bishop has adopted, the true missionary idea is presented." The plan is a good one. It brings out the real, primary office and work of the Church of Christ as a missionary body—as a religious institution, charged to go and seek out, and bring back to God those who have wandered far from him.—Pacific Churchman.

Ordination at Quincy.

Correspondence of THE LIVING CHURCH.

The Ordination Services, in the Cathedral of St. John, last Sunday morning, were of a deeply interesting character. The people of the Church of Good Shepherd were also in attendance. Morning Prayers were said at 9 o'clock, by Rt. Rev. Alexander Burgess, S. T. D., presiding, and Revs. Robert Ritchie, Edward P. Little, and G. W. Gates.

At 10:30, the clergy entered the Cathedral. The Priests who took part in the services, beside the Bishop presiding, were Revs. Wm. B. Corbyn, D. D., President of the Standing Committee of the Diocese; Robert Ritchie, Dean of the Cathedral; and Edward H. Rudd, of Knoxville. The sermon, delivered by Bishop Burgess, related to the high office of the Priesthood in the Church of God, both in the Old and the New dispensations. It abounded in rich varieties of depth and strength, and richness of thought. The Bishop's address to the Candidates was peculiarly solemn and appropriate, with expressions of affection and sound Scriptural advice, befitting the occasion and the high duties of his Holy Office.

The Revs. George Washington Gates, M. D., and Edward P. Little were presented to the Bishop for ordination to the office of Priesthood, by Rev. Wm. B. Corbyn, D. D. After the Bishop's public examination of the Candidates, the solemn service of ordination took place, the Bishop and all the Priests present placing their hands severally on each of the men ad-

vanced to the Holy Order. This done, the Bishop proceeded to the celebration of the Holy Communion, assisted by Rev. Edward H. Rudd, of Knoxville. Kind mention should be made of those who discoursed songs of praise unto the Great King, on the memorable occasion. Monday evening, Bishop Burgess and the newly-made Priests and Rev. Mr. Ritchie enjoyed an entertainment at the residence of Rev. Dr. Corbyn. The Cathedral at Quincy is to undergo a thorough repair, and services during the summer are to be held in the Church of Good Shepherd. Bishop Burgess has gone East, for a visit among old friends.

The Salvation Army in England.

How a Revival is Conducted Among the Lower Classes—Religious "Break Downs."

In his letter to The Cincinnati Commercial, from London, Moncure Conway says: There are appearing in every part of England, placards of which the following is a copy:

BLOOD AND FIRE. SALVATION ARMY. General, Rev. W. Booth. WANTED, at once, MEN AND WOMEN To Join the Regiment, Tamworth Road Barracks, under the command of CAPTAIN RACHAEL, Who, with the Corps, will declare war AGAINST THE DEVIL and hisimps. Every week night at 7:30; Sundays at 11, 3 and 7. DEATH AND JUDGMENT.

This General Booth is of the Methodist New Connection. The revival corresponds in general features with past revivals, except that it is more entirely confined to the coarse and ignorant than any hitherto known in this country. This already vast and ever increasing excitement appears to have had its origin in reaction from the oppression of the English Sabbath. In the middle of our seventh-day Dead Sea began the fermentation. In all the cities and towns of England the only places open to the poor who would seek refuge from their miserable dens, have been: first, the chapels and churches; second, grog-shops; third, the parks or fields. The first are too dull, the third have for seven months been drenched with cold rains. The second, the grog-shops, have been crammed until the Salvation Army devised a means by which the theatre, music-hall and circus could all be opened three times on a Sunday with varied entertainments. They have bands of "Hallelujah Lassies," who sing holy words to lively airs; they have "Salvation Giants" who cover the exhibition of their proportion with unctuous exhortations, and they are continually gathering up abnormalities to attract the public. The "break-downs" which occur at their crowded assemblies—leapings, yellings and frantic behavior generally—are not equalled by the negroes of our Southern camp-meetings. In the circus there is usually an exhibition which will compare favorably as an amusement with anything occurring during the week. It is called the "exhibition of idols." All who "enlist" are desired to bring the "idols" from which they have parted, and these are hung up around a central pole so as to form a kind of tree of sacrifices. Among the idols bottles are numerous, also pipes, while the poor women have lavished their pinchback jewelry and bits of finery. The wildest excitement prevails around this tree. While many find some satisfaction in observing how nature has found a rival of the grog-shop in relieving the masses groaning under the Sabbath, there is something very pathetic in it all. And, moreover, there are some aspects of a grave character about this gathering together of so many roughs, sots and released gaol-birds, not only thrice a Sunday, but every night in the week. An army cannot be held together without having something to do. The object of the Salvation Army—made up of the already "saved"—is to enlist others. Then one question is, "Are you saved?" If this is answered affirmatively the recruit is accepted. But when the excitement of enlistment is over; when the Salvation Giants and Giantesses and Hallelujah Lassies are played out, what will this army of millions turn to next? This would be merely a question of curiosity were it not that the result depends upon people whose incoherent ravings and wild antics have already caused alarm to gentlemen dwelling near their "headquarters" and "barracks." One of these has just applied to a magistrate to be sworn as a special constable to secure order at the London "headquarters." The magistrate had no power to comply.

—Queen Victoria has instituted a new Order. It is to be bestowed upon those trained female nurses who, by their skill and conduct, deserve high recognition. They are to be called the "Order of St. Katherine's Nurses." The Queen's intention in founding the Order was to raise the social position of nurses, and secure for those deserving persons that high station to which they are entitled.

—Yellow fever and cholera are reported as raging in Portugal.

Bishop Vail's Statement of the Michigan Case.

Extract from his Last Annual Address.

I have received from the Presiding Bishop of the House of Bishops, a document signed by himself in behalf of a majority of the whole House of Bishops, assembled in Grace Chapel in the City of New York, on September 2 and 3, A. D. 1878, declaring the unanimous action of said Bishops in deposing Samuel Allen McCoskry, then Bishop of Michigan, from the sacred ministry and from all the offices thereof, for reasons given in said document, and making known the fact of such deposition, on the 3d day of September, 1878; said document being attested by two members of the House of Bishops and by the acting Secretary of the same.

The action of the House of Bishops in the Michigan case was in two parts. The first action was upon the resignation tendered. This was dealt with in strict accordance with our existing Canons. The resignation was canonically accepted in the mode prescribed by the Canon, and so declared, and thus left open for the lawful election of a successor.

So far there can be no question. The other part was in the deposition of the resigned Bishop. I was not able to be present at this meeting, but I accept its decision as a lawful and wise action in the circumstances, as I understand them. Their action in this particular has been criticised. I defend it on two grounds—on the ground of the admitted inherent right of any sovereign or supreme authority, in cases of necessity not provided for by existing laws; and also on the ground of legal analogies.

I. As to the former of these two grounds of defense, it is enough to say, that no such case had ever before arisen, and there was no specific provision for it in our existing Canon law. But the Church, like every other organized community, has the inherent right of self-protection, through its constituted authorities, and therefore of dealing with new cases as they arise. It is not a novel idea or principle in this Church. Upon this principle almost our whole body of Canon law has been created. We have never legislated in advance for supposable cases. When the case has occurred, we have acted upon it, and then framed a law to provide for future cases. It was so in the well known New York case, first decided and accepted de novo, and out of which grew the Canon of Provisional Bishops, and the Canon of the Limitation of Suspensions. It was so in the case of the Resignation of Bishop Chase of Ohio, first decided on de novo, which led at once to our present Canon of Episcopal Resignations.

II. But, apart from the general principle here referred to, accepted and recognized as a sound rule in all our past history, there are two analogies which justify this action of the majority of our Bishops. In the absence of specific legislation, analogies, embodying recognized principles applicable to the case, must control.

I. If a court had been organized, and a trial had been in progress under a formal presentment, the neglect or refusal of the accused to appear, at the time ordered, would legally have been, and would have been entitled, contumacy; and would have subjected him, under all our Laws General and Diocesan, to any penalty which the court might see fit to prescribe. Now in this case, the absolute and unconditional resignation of his Diocese by the party referred to, and his immediate removal from it and from the United States, thereby preventing all possibility of a formal trial, is plainly of the nature of contumacy, and the analogy would leave him subject to any such decision as the House of Bishops might see fit to make.

This analogy is conclusive, and is that which, in my judgment, really applies in the case, and which vindicates the action of the Bishops.

But if any are not satisfied with this, there is another analogy, which to some minds may be more convincing, and which may be distinctly applied in the present case.

II. The form of his two letters to the Presiding Bishop, and through him to the House of Bishops, throwing the whole case upon the Bishops really without conditions, taken in connection with his immediate withdrawal from this country, was a virtual waiver on his part of any rights which he may have had under the Canons. And thus he, voluntarily and by his own act, accepted any decision which the Bishops, the canonical judges of their peers, might determine and pronounce. This right of a canonical authority to act without a trial under a waiver, has been recognized and acted upon in our Dioceses, and settled by undisputed precedents.

Cases have occurred in several of our Dioceses, in which parties, charged either by public rumor or by formal presentment, with offences, or confessing offences in advance of rumor or presentment, have with such a waiver thrown themselves upon the Bishop, to accept without trial and upon his decision alone, such judgment in the case as he should make and pronounce. No one has ever disputed the lawfulness of such decisions, and they have settled into precedents explicit and acknowledged.

This analogy, from the action of the individual Bishop to that of the House of Bishops, under a waiver, justifies the unanimous majority of the House of Bishops in their action in the Michigan case.

I have presented these views of the subject, because, not being present with the House, it seemed but right that absent Bishops, when approving the course adopted, should be willing to share the responsibility with their brethren upon whom the trying duty of acting in the case was laid.

Godly Discipline of Communicants.

The Joint Committee appointed at the General Convention of 1874, "to consider and report what action, if any, is desirable, in addition to or in explanation of, the provisions already enacted by this Church for the godly discipline of its communicant members," reported as follows to the last General Convention:

It is matter of common observation that while we have elaborate legislation for the discipline of Bishops, and also legislation less elaborate, yet adequate thus far to the purpose, for the discipline of Priests and Deacons, the Church law has little to say about the discipline of the Laity.

In entering upon this subject, it is necessary, by reason of the prevalent indifference or hostility to the discipline of those who openly and flagrantly violate their baptismal vows, to urge, first of all, that the Church has the Divine warrant for claiming this power, and that it is her inalienable duty to exercise it.

The history of the Church, through all the centuries, and the Canons enacted by Councils and Synods, all attest the deep conviction of the Church in this matter.

Our own standards are clear in their teachings. And that at the time of the Reformation, no doubt was entertained, by the various religious bodies which then arose, of the duty of maintaining discipline and of the authority for exercising it given to the Church by its Lord, may be illustrated by reference to the thirtieth chapter of the Westminster Confession, with the proof texts appended.

"The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate. To these officers the keys of the Kingdom are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require."

These ministers must take heed to the flock over the which the Holy Ghost hath made them overseers, to feed the Church of God which he hath purchased with His own blood. Every scholar knows that in the word feed, restraint and correction are bound up, as certainly as vigilance and pasturing.

The Church life depicted in the Acts and in the Epistles, is plainly a life of discipline. Some persons were "over" other persons in the Lord. Those were set to rule and these to obey. There was a place for rebuke, for "punishment inflicted of many," for exclusion from Christian fellowship, and yet again for "forgiveness" and "restoration."

Plainly this government was not absolute or capricious; obedience had need to be rendered in those particulars only where the minister of Christ was authorized by the terms of his commission to require obedience. The attempt to enforce individual opinions as law, was again and again resisted, even in the persons of St. Peter or St. Barnabas.

And plainly again, this discipline was not minute or inquisitorial. There is a wide domain in which each conscience must bear its own burden, and in which gentle persuasion and paternal counsel, rightly used, are far more efficacious than the intervention of law. The discipline of the New Testament was reserved for grievous and scandalous faults.

But within these reasonable limits, how can the Church with safety to herself and to her children, permit her discipline to fall into abeyance? How can she escape the rebuke administered to the angel of the Church in Thyatira, "Thou sufferest that woman Jezebel?"

Discipline is a debt we owe to our children in the faith. If the offender prove incorrigible, the just sentence pronounced upon him discharges the Church from the guilt of complicity in his crime. But we have no right to assume that offenders are incorrigible; and thus to the sinner himself, discipline is mercy. As the Holy Communion is to faithful men an assurance of God's favor and goodness, so also the solemn and authoritative exclusion of a wicked man from the Lord's Table is a loud-mouthed testimony, warning him that without repentance he must perish. It is a sharp remedy, to which love itself resorts when other remedies have failed, in the hope that the spirit may be saved in the day of the Lord Jesus.

Let it be remembered too that discipline prevents crime as well as punishes it. In a well-disciplined army, punishment is rarely resorted to. The certainty that there is a present authority strong enough and

determined enough to assert itself when occasion demands, imperceptibly influences all ranks, and restrains men from the lesser breaches of discipline which, if winked at, grow up into egregious crimes.

It may then be safely concluded that the Church is bound by her zeal for God, by a just regard to her own purity, and by a tender consideration for the souls entrusted to her guidance, "diligently to exercise such discipline as by the authority of God's word is committed to her," using the authority given her "not to destruction, but to salvation; not to hurt, but to help;" being "so merciful" that she is not "too remiss;" so ministering discipline that she "forget not mercy."

(To be continued.)

Newspaper Paragraphs.

—Presbyterians, and some other tribes of Indians, dispose of their dead by elevating them upon high platforms. To come right down to a close consideration of the subject, it is probable that neither Presbyterians nor Thlankeets would insist that it is the nicest way to do, but then it is a time-honored custom among us. How many stark dead churches there are, that are thus hung up to-dry and blow away, we do not know. There must be several hundreds of them. We get a malodorous whiff from them almost every week. Here comes Dr. Poor—blessed man—and he says there are five hundred more churches than ministers in our denomination to-day, (and the Doctor sends the word "to-day" out like the explosion of a musket). Then up rises Secretary Kendall, another blessed man—God give us more like them for His work—and he says "one thousand churches gave nothing to home missions! Just think of that, brethren." And thereupon we all wonder what sort of church that is which will not give a cent to home missions. Brother Kendall no sooner sets down than Treasurer Eaton lifts up his voice like a trumpet and tells how many thousands of churches give nothing to foreign missions. Now the fact is, that a large proportion of those derelict churches can not help it. They are as dead as Pharaoh. We keep them hung up high and dry in our minutes, put them upon high statistical platforms, and appeal to them in dead earnest for help! A Thlankeet would know better than that. When he wraps a defunct ancestor in his robes of bark, and swings him among the sheltering branches of his hospitable fire-tree, he does not count him, or count upon him, any more. Some of these churches never did have any life to begin with. Sheldon Jackson made them out of nothing, and they were not very good. There is nothing of them to hang up in the minutes except the name.—The Interior.

—The Standard (Baptist organ of Chicago), thus kindly speaks of Dr. Malcom's withdrawal from the Baptist Society: It is hardly a matter of surprise—however much regret it may occasion—to the intimate friends of Dr. Charles Howard Malcom, to learn that he and his wife and children were received into the Episcopal Church, at New York, by confirmation at the hands of Bishop Clark, on the 8th of June. Dr. Malcom is the youngest son of the late Howard Malcom, D. D., of Philadelphia, and was for more than twenty years the pastor of the Second Baptist Church in Newport, which office he resigned in 1876, and accepted the Secretaryship of the American Peace Society. For many years Dr. Malcom has been restless on the question of church polity, and about sixteen years ago proposed to intimate friends and fellow clergymen to petition Bishop Clark to institute a new order of Episcopalian Baptists—a scheme which he did not press to its consummation. He is personally a very genial, amiable man, an earnest Christian and a good preacher, and his ministry in Newport was, in spite of peculiarities in both pastor and people, an honorable and successful one. His personal influence in his church caused some difficulties to his successor, which, however, have been removed, and Dr. Malcom's relations to all parties are without reproach. We are sorry that he felt himself constrained to desert his father's ecclesiastical standard, and that of so many warm personal friends, who, however, will wish him happiness and usefulness in the new field he has chosen.

—The Dominion Churchman says that 83 ministers of various denominations have within the past few months, joined the Protestant Episcopal Church. The names are given of those reported to have changed. The list comprises 23 Methodists, 12 Baptists, 13 Congregationalists, 11 Roman Catholics, 11 Presbyterians, 2 Wesleyans, 2 Lutherans, 2 Unitarians, 2 Reformed, 1 Jewish Rabbi, 1 Moravian, 1 Second Adventist, and 3 unclassified.

—Harper's Weekly says: We have before us the "Thirteenth Annual Report of Christian Work" in the church of which Dr. Stephen H. Tyng, Jr., New York, is pastor. It is a statement of the various organized agencies and enterprises of a church which might be warmly commended to the study of pastors and churches generally. Dr. Tyng is a promi-



ment advocate of the "worse and worse" theory of Scripture prophecy; but surely this report doesn't illustrate the theory. From the "introductory statement" of the pastor we quote the following, to which we are confident our readers, with us, will say amen, and amen:

In the passage of years we have approached the almost complete realization of our original design. This church was projected by faithful souls as a meeting place of all sorts and conditions of men. It has always stood, throughout its history, in protest against all caste distinctions in Christian relations. Its wealth has always been that of consecrated believers. Its want has been represented by many who, though at times dependent upon our charity, have yet greatly contributed, through trust and devotion, to our spirituality. The grace of God has enabled us to repress the tendencies of pride and of pauperism on either hand. Our congregation has been compacted by the consciousness of mutual service in the cause of the same Saviour and Master. The past year has evidenced a very perceptible advance in this feature of our prosperity. We have drawn into our fellowship many who have been honored with the stewardship of wealth, and gladly contribute in the Lord's name. These stand as most important care-takers of our common interests. The addition of seat-holders from the working people of the city has been a sign of effectiveness in our enterprise, for which I have often made special thanksgiving to our Lord. We have now a host of such honest, striving men and women numbered with us on our list of communicants, and engaged side by side with us in our practical work. The Lord be praised in the church for this realization of a socially composite Christianity.

—We remarked last week upon the mean treatment which the memory of Bishop Ames has received from some Methodist papers, because he did not die poor. One of their best men, Dr. Alexander Clark, has recently died, poor enough to suit the most saintly. The *Interior*, knowing whereof it speaks, says: Brother Alexander Clark was worked to death. He had a large family to support. His loving father's heart longed to maintain and educate them, he having nothing else beside his love and his example to bestow. The Methodist Protestant Board of Publication of Pittsburgh, oppressed Brother Clark. They cut down his salary and deprived him of needed assistance. In addition to editing the *Recorder*, he edited two or three Sabbath school publications, and then, to eke out a living, traveled far and near delivering lectures, when he ought to have been at home on the couch of an invalid. He struggled forward, expecting respite before his vitality was wholly exhausted. His friends sought a foreign mission for him, and the President promised it, but some shrewd politician was sure to be ahead of him, and so the relief was deferred. The executive committee of the Methodist Protestant Board of Publication draped their paper in black, and came forward to say:

We sincerely lament the sad loss our Board has sustained in the death of our loved Brother Clark. The paper, the denomination, the cause of Christ and humanity everywhere have lost a valiant Christian worker. Our sympathies and warmest feelings go out to the widow and children of our dear friend. May a loving Father sustain them.

Yes you have, truly, lost the best bargain any Board of Publication ever had in the world. "May a loving Father sustain them"! But the loving father that God gave them is dead, and it is our opinion that there is human responsibility involved for his death. How much will you, gentlemen of the Board, give to sustain them? Let us see you step forward with paid subscriptions. This thing of grinding men's lives out of them will be settled for, one day, as we shall all see. How much do you each sympathize? Is it fifty cents, or \$500 each? How warm are those "warmest feelings" of yours? Will those feelings thaw out the back salary honestly due to Dr. Clark's family for the service he rendered?

—A correspondent of the *N. W. Christian Advocate* is in favor of drawing the lines closer. He says: Our Church is placed in the anomalous condition of having no distinctive denominational creed before the world. Our most distinctive doctrines, such as the witness of the Spirit, Christian perfection, the possibility and danger of final apostasy, our Arminian opposition to Calvinian decrees; foreordination, unconditional election and reprobation, and Universalism in any and all its shapes and forms, are not named in our creed. It is devoutly hoped that our Church authorities will wake up to this subject before anarchy ruins us. There are now said to be four cases of heresy in our ministry on points not reached by our articles of religion, and therefore cannot be dealt with.

—The *Independent*, remarking upon the defunct party in the Baptist Society that favored open Communion, says: Dr. Behrends became a Congregationalist, Mr. Melish and now Mr. Malcom, Episcopalians, and Mr. Smith has renounced the doctrines of the Baptists. Mr. Pentecost is no longer in the pastorate. Mr. Sawtelle, Mr. Machett, and others, formally

renounced the open-communion movement. Dr. Jeffery, with all his conceded ability, has never fully recovered his denominational standing. *The Baptist Union* newspaper long ago expired. The movement is regarded as among the things of the past, and it is declared, no doubt with truth, that the "restricted communion" sentiment of the denomination is stronger than it was before.

—*The Standard* (Chicago) says: We have been told that Mr. Haverly claims *The Standard* as endorsing "Pinafore." If to say of it that it is absurd without being indecent, after the manner of most comic operas, is to endorse it, he is welcome to all the good it will do him. How easy it would be for these denominations to have Christian union on the baptismal question, if they would adopt our mode of administering the rite! It is a matter of mere preference with them, but a matter of conscience with us. But men who will not give up "a preference," complain of us because we will not give up a principle.

**Missions.**

**The Church in New Mexico.**

(Continued.)

And now for the immediate great want, which will have to be largely met at the East. We must have a creditable church in Santa Fé.

At present the congregation worship in a chapel in a hired house. It is tastefully arranged and creditable to them, and sufficient for the needs of those present; but it cannot affect the surrounding population. There is nothing that challenges their observation even, much less their respect and allegiance. Santa Fé has always been, and will continue to be, the centre of ideas and influence in the Territory. Here the legislature meets; here the courts sit; here is the palace which for two centuries has been the home of the governor and the seat of authority and power.

Right here the American Church must erect a church building, not only for the use of the congregation, but as the centre of religious influence for hundreds of miles around. This church will preach to the eyes of thousands who will never enter it. It will stand as the representative and the witness of a pure Catholic faith, to tell the people of a better, more ancient, and more apostolic Christianity than they have known.

A little adobe house might answer for the local congregation, but for moral effect, and as a representative of the Church at large, it would be worse than nothing. We must have a tasteful, churchly edifice, that shall preach to the eye and command attention.

It will stand in the centre of the vast Territory of New Mexico, where the people have always been accustomed to grandeur and beauty in churches (for the smallest and most squalid village has its large church), as the sole representative for the time being of American Christianity; it will be the natural cathedral of the future; and it is not fitting that where an alien organization has just erected one handsome stone church, and is expending nearly a quarter of a million on their cathedral, we should be meanly represented.

At a meeting of the Church people in Santa Fé, held in April, I told them that I was sure if they would find a suitable place (a most difficult thing there), and buy and pay for the plot, that their brethren in the East would assist in building a church. At first it seemed impossible to find a proper location; for to be an effective agent for good the church should be as conspicuous as possible. But at last, almost providentially, exactly the wished-for situation was obtained; the plot, 75x300, is bought and paid for. It stands on high ground, where every resident or visitor will see plainly whatever building is erected. It must be one of which the whole American Church, whose representative in two great Territories it will be, need not be ashamed; so dignified as to command respect, so beautiful as to attract. What more appropriate place in which to plant this standard of the one Catholic faith "once delivered" than in Santa Fé, the city of the Holy Faith?

Of course it must be done largely by the wealth of Churchmen at the East. They cannot better spend it. They will be laying the foundation of a great Church centre in the days to come, and of influence which will affect a vast Territory and a long future. It is the best and most substantial missionary work imaginable.

The Church people of Santa Fé are ready to do all they can. But they embrace few permanent citizens. The majority are connected with the army or the civil government. But they can and will contribute what would erect a building sufficient for their own wants; but to make the church what it must be as a representative of the whole American Church, the whole American Church must contribute.

I will gladly receive offerings for his purpose, or they can be sent to the Rev. Dr. Twing, 22 Bible House, New

York, or to the Rev. H. Forrester, at Santa Fé. Every cent contributed will go to make that church creditable and beautiful. The building committee will not run in debt a dollar, so that the edifice will be exactly proportioned to the offerings received.

Let the response be such as to enable the American Church to be fitly represented in New Mexico.

L. BRADFORD PRINCE.

LAS VEGAS, N. MEX., July 8th, 1879. To the Editor of the *Living Church*:

On the first day of July, the Atchison, Topeka, and Santa Fé R. R. reached Las Vegas, which is about 125 miles from the northern boundary of New Mexico. There is now (July 8th), a regular passenger and mail train daily, both ways. Thus New Mexico is bound by bands of iron to "the States," and its long period of isolation from the rest of the world has come to an end. People are pouring in every day. A new town is springing rapidly into being between the "plaza" and the depot, three-fourths of a mile distant. Every available house in the old town is rented, and numbers of persons are living in tents. Las Vegas must necessarily be a town of some importance always. Its situation is, such as to compel tribute from a large and rich country to the south-east. Then there are some valuable Hot Springs, five miles distant, which will certainly attract health and pleasure seekers.

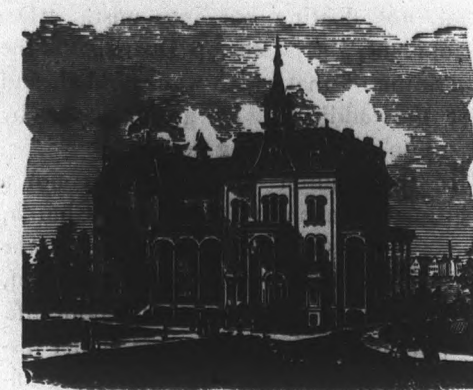
The railroad will not stop here, but is pushing on toward the Rio Grande. Five miles below here it enters the mountains and strikes toward Santa Fé. The present indications are that it will pass within fifteen miles of that ancient city, and reach the Rio Grande Valley near Santa Domingo. This is distant from Las Vegas about 90 miles, and the probabilities are that early in 1880 the whistle of the engine will be waking the echoes on the Great River of the North.

And what is the Church doing about it? you will ask. Well, what little there is of her out here is *living* and *working*, but help is greatly needed. By the direction of Bishop Spalding, who is now in charge of this jurisdiction, the Rev. H. Forester is to move to Las Vegas as soon as he can get a house. He has been holding occasional services during the last three months, and is here now. Among the new-comers there are several families of Episcopalians, and all are glad to find a clergyman here. Steps are already being taken toward the erection of a building for Church purposes, and it is hoped that we shall soon have a place of our own. Services are held at present in the Court House. Las Vegas cannot, however, be properly attended to without injury to Santa Fé and other places. We ought to have four clergymen at work in this Territory now. Bishop Spalding is trying hard to get them, but it seems impossible to find suitable men, who are willing or able to come. What can be done about it? We can but do our best under present circumstances, and pray and hope for a change for the better. Men are needed, and money is needed. We must have financial help to make good beginnings in such places as Las Vegas; and as the railroad advances, and these places increase in number, we must have men to take up the work and carry it forward. One hundred dollars now is worth more than five hundred will be a little later, and a few months judicious work now will bring greater results than years of it in the future.

At the enthroning of the new Bishop of Durham, the Dean's address contained the following:—"We shall pray that you may be endowed above all with the spirit of truth, the spirit of justice and the spirit of love; that the spirit of truth may enable you still to apply, as you have already done, the teaching of God to the wants of this generation; that the spirit of justice within you may win the trust and confidence of all men; and, above all that the spirit of love may make us feel that you 'seek not ours, but us,' and that we may revere and love in you a spiritual father and a friend."

Bishop Samuel I. J. Schereschewsky has named the institution at Shanghai, China, under his care, "The St. John Missionary College." The first Episcopal Missionary Bishop in China was Dr. Boone, consecrated in Philadelphia thirty-five years ago. Of the eleven Bishops present on that occasion only two, Bishops Whittingham and Lee, survive. Bishop Schereschewsky has labored twenty-two years in China, and translated the Holy Bible into the Mandarin language.

At the instance of Col. Sickles, United States Consul at Bangkok, Siam, a proclamation has been recently issued by the King, in which he places his Kingdom among the most enlightened in respect to religious liberty. It says: "Whoever is of the opinion that any particular religion is correct, let him hold to it as he pleases; the right or wrong will be to the person who holds to it. In the treaties and in the customs of the Kingdom of Siam, there is no prohibition against persons who shall hold to any particular religion. If any one is of the opinion that the religion of the Lord Jesus is good, let him hold to it freely."



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**TESTIMONIALS.**

From the Bishop of Illinois.

"I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped, and so successfully 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 is not ignorant of our blessed Lord, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils."

WILLIAM EDWARD MCLAREN.

From the Bishop of Indiana.

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

J. C. TALBOT.

From the Bishop of Montana.

"I have been at St. Mary's School and through its rooms, and have watched it in operation. 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 liberty and power to its children a culture that is not maintained in all the Western states. Our Clergy and Laity should be proud of St. Mary's."

DANIEL S. TUTTLE.

From the Bishop of Quincy.

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

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

"I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner, and those moral and social graces which lend so great a charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this wish: 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. Mosser, Keokuk.

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

From Hon. J. M. Woolworth, Omaha.

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

From Mr. H. A. Williamson, Quincy, Ill.

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

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76 ASHLAND BLOCK.

Good Words and Timely.

Bishop Doane, at the recent Commencement of the General Seminary, and Bishop McLaren, at the consecration of the new Altar and Reredos in his Cathedral church, have spoken plain words concerning drifts and exaggerations more deeply deplored than easily arrested. The Holy Ghost is mercifully accomplishing a great work of revival in our American church—a revival in its individual-spiritual life, and in its corporate life as a member of the great Catholic Family, which possesses the Apostolate in historic succession. This divine movement pervades all classes and kinds of churchmen, and has obliterated many of the old distinctions. In doctrine and ritual, the Church has, beyond peradventure, risen toward her true self and still is rising; nor can human arm stay the tide.

We pity a man who does not perceive this gradual revolution. He cannot act wisely nor work efficiently. The *Standard of the Cross* "hit the nail on the head," when it said of the late Bishop Cummins: "He did not see that, amid the controversies of the day, even with the scare about ritualism, there was an evident advance in the development of churchly life all through our communion, and that much with which he was not in sympathy was only the growth of certain elements in ecclesiastical strength, which the Church had slowly reached up to, since its very moderate beginning in 1785."

But, if we rightly catch the tone of the episcopal voices just now adverted to, it is well for the Church to recognize the fact that there are two kinds of "advance" movements. One of these leads to, and ends in, the restoration to the Anglican Communion of her Catholic Faith and Privileges. It has a definite aim and a determinate end. It gravitates, sensibly, or unconsciously, towards nothing this side, or beyond, that fixed and definite end. It is too intensely Catholic to be Roman, either in respect of the alleged prerogatives of the see of St. Peter, or of the dogmas of councils falsely styled œcumenical. It is too intelligently Catholic to be captivated by the special pleading of controversialist, who, in the former days, when the great revival was less clearly understood, lead some of its adherents into the misery of perversion. It is just as thoroughly Anglican as it is Catholic, and the men who appreciate it best are too bright to be deceived by Rome, and too brave to be frightened by obstructionists. They can neither be driven out of the Church nor can they be perverted out of it.

There is another kind of advance, not worthy to be dignified as a movement, inasmuch as its adherents are few and not increasing. Bishop McLaren calls it, an advance towards error, in that it assumes that Catholic doctrine can be stated only in terms and under formulas which the Reformed Church repudiates; and, in that it experiments ritually how near to the edge of a precipice it can drive, without going over. It cannot truthfully be styled an advance toward catholicity, because it employs the phraseology of uncatholic teaching, as formulated by Trent and the Lateran. There is no logical reason why it should not, some of these days, *Vaticantise*. Thus it might have done long since, but for the excessive protestantism of its self-will. It is not an intellectual movement, holding strong views for strong reasons. On the tide of sentiment, it floats, in a nerveless, surrendering sort of way, toward no haven in particular, so far as it can forecast the future. At least, it is quite uncertain what way it will take, if it is not permitted to have its own way!

The great revival of the life of the Church is nothing less than an advance. We are all "advanced men," in the sense of having had part in developments of a surprising character in the history of the Church; but we have advanced along a line that points to and terminates in a fixed end. We are marching towards a sunlit

goal, not floating out into mist. "Development," says Bishop Doane, "is the unfolding of that which was folded, and not the addition, by grafting, or by tying on, of something new."

If the Church of England is not a legitimate branch of the Catholic Church, there is no such thing left here on the earth. Her Catholic character is attested, by the development of her Catholic life as well as by the monuments of her history. It is too real, too true, too magnificent to be travestied. It is too solemn to be trifled with. It is too profound and influential to be impaired by the vagaries of eccentrics.

To the clergy and laity we would say, there is abundant room for the Catholic development of the Church for which your souls long, and for which your minds are prepared, without any dubious compromise with doubtful movements. Godly women and faithful men, who have learned that the Church is something grander and better than a mere Protestant Episcopal sect, will be rejoiced to know that there is a place for them, for their prayer, for their influence, for their work, for their means, which does not necessitate their identification with the extreme school that is essentially uncatholic in its spirits and aims.

What's in a Name?

We do not propose to answer the inquiry finally. Perhaps we may throw a side ray of light on it.

The *Standard of the Cross* dignifies the conferring of the Episcopate upon Dr. Riley, "as the beginning of Protestant Episcopal order among the Latin races." Exactly what the editor means it is difficult to opine. "Protestant Episcopal order" may mean a good many things, of which some would be blessings to the Latin races, and some—doubtful. But whatever may have been the thought that agitated the editorial intellect aforesaid, very evident it is that the Bishops who laid their hands on Dr. Riley, were quite intent on higher and grander gifts than this. These Bishops were Lee, Littlejohn, Bedell, Stevens, Kerfoot, Jaggard, Peterkin, and Cox.

We turn to the Letters of Consecration, and find these right reverend Fathers calling themselves "Bishops by the Grace of God, in the Church of Jesus Christ in the United States of America." And these eight good and trusty Bishops do, with like explicitness of language, declare over their hands and seals, duly acknowledged before a Notary Public, that they consecrated Dr. Riley "unto the sacred office of Bishop in the One Holy Catholic and Apostolic Church of the Living God; he having been duly elected Bishop of the Diocese of the Valley of Mexico in the Republic of Mexico, in the Mexican Branch of the Catholic Church of our Lord Jesus Christ."

Sheltered thus behind the powerful authority of the Bishops of Delaware, Long Island, Ohio, Pennsylvania, Pittsburgh, Southern Ohio, Western Virginia, and Western New York, to say nothing of other points of the compass present in spirit though not in the flesh, we make bold to affirm that the editor aforesaid has used terms not "nominated in the bond." We are sure that if the Bishops aforesaid had desired to begin "Protestant Episcopal order" among the Latin races, they would have said so.

As good Bishops of the American Catholic Church, they said what they meant; and our hopes increase that that veiled liturgy may also prove to be a truly Catholic document.

A TELEGRAM announces that a Bishop of the Church has pronounced against requiring students at college to attend religious services. If they ought not to be required to do right, they ought not to be forbidden to do wrong. Moreover, what is tyranny to a college boy must be tyranny to the boy before he goes to college. Hence parents should be careful not to infringe upon the rights of conscience, by requiring their boys to attend prayers. They will be more manly if you let them do as they please. This is a free country!

The Chinese are emigrating in large numbers from California to Oregon in consequence of the adoption of the new constitution with its restrictive clauses against them.

Circulate the Church Newspaper.

We doubt very much whether our people appreciate the value of a good Church newspaper. The laity certainly do not. If they did, few families would be without their Church paper. It is doubtful if our clergy even, have any adequate notion of the real importance of the Church paper. There may be some reason for it, so far as the clergy are concerned. Some of them have come to know how much mischief a paper may make. If it be disloyal to the Church, as some, in time past, have been; if it be a stirrer up of strife, or admit into its columns the contributions of disloyal or foolish men; if it be given over to a blind partisanship or to the advocacy of mere notions and fancies, then the "religious paper," so-called, has a very irreligious influence. Feeling this, more than one clergyman has been tempted, to discourage the circulation of the "Church paper" altogether. But if the Church paper be what a family Church paper ought to be, then it is a very important and needful agency for the edification of our people. They cannot have that interest in the Church which they ought to have, unless they know what it is doing; and this they cannot know without the Church newspaper. It imparts a knowledge of a thousand things which can be brought before our people in no other way. It tells what the Church is doing. It defends the faith, explains our customs, observances, ways; justifies our principles, incites to zeal and good works. In a thousand ways it educates our people in Church traditions, life, feeling and sympathy. A good family Church paper is especially needful in our smaller and weaker parishes and missionary stations. Almost invariably, in such parishes, there is but little Church knowledge, and so but little interest and spirit of self-sacrifice in giving, working, and praying for the upbuilding of the Kingdom. Let the clergy of such parishes see to it that their people take a Church paper of the right sort, and they will find it an important aid in the formation of a right knowledge and spirit. The denominations around us make far more use of the press than we do. It is particularly so with the Methodists. Every minister among them reports regularly the number of papers taken, and of new subscriptions received. To every village post office throughout the land goes every week a goodly bundle of Methodist *Advocates*; and their preachers are as careful to report the number of papers taken as of converts received. The interest as to their denominational paper is well-nigh as great among the Baptists. Why is it not as great among us? Is it not true that our clergy do not so much appreciate the value of the Church paper? They can do far more than any other class among us in the matter? They can speak about it in Church. In many places they can get subscribers when no one else could. It is safe to say that almost every one of our three thousand clergy could, within ten days, get ten or twenty subscribers among his people. If every family among us throughout the land took a Church paper of some sort, it is safe to say, that it would be the beginning of an awakening in all Churchly life and interest among us; particularly so in our Western dioceses and missionary jurisdictions, where so many of our people have but lately come into the Church, and all the more need to be educated into her faith and teaching and holy ways. How gladly our Western clergy welcome the Church family from Western or Central New York! If they bring with them that well known engraving of good Bishop De Lancey, their rector is sure to find in them Churchmen of the right sort. Very likely, too, he will find that they have in past years been subscribers to the old *Gospel Messenger*, and that to it in no small degree, they are indebted for their devoted Churchly interest and feeling. Let our clergy at least awake to an adequate sense of the good that a Church paper of the right sort will do for their people.

With this number, the first series of articles on the Miracles of Moses is completed. We trust that Dr. Warring will not be discouraged by the apparent indifference of the clergy, but will give us more of his clear, strong arguments in proof of the inspiration of the Mosaic account. We hear that several of the denominational papers of California propose to republish the articles, and we hope they will be widely circulated and carefully read.

Editorial Solo.

With the thermometer at 100° in the shade, or thereabouts, and the report of yellow fever cases in Memphis, and increased death rates in all our large cities, the smells of the Chicago river and streets make us sigh for a lodge in some vast wilderness. Such suggestions of the cemetery do not promote cheerfulness. There must be an offence somewhere, very rank. It smells to heaven, or at least as far as the fifth story of Ashland Block! Still, it might be worse. Geneva is worse, Cologne is worse (we mean the city of Cologne), and there is reason to suppose that some cities of China are worse; and so we take courage and try to be thankful. But we can't help thinking of Paris, where the streets are all swept and washed before breakfast.

After all, happiness is mostly by comparison. Since the above was written, the weather has changed, and the city council has appropriated several thousands to clean the streets. We still survive, and subscriptions are coming in. There is a runaway in the street below, and a poor fellow, trying to stop the horses, is knocked down and run over. We are glad we are not there. From the office across the street, into which we look sometimes for amusement, the dentist is struggling with a huge molar, and the roar of the poor fellow makes us glad that we are not there! The boys are crying the last paper, along the side-walk, "with a full account of the murder;" and we are glad we are not there. And there go the fire-engines, the horses all a-foam, the bells clashing, the steam hissing, and the street in a wild tumult all around. We are glad we are not there.

All things considered, we are content to be where we are, and we take it all back, about the vast wilderness.

The Presbyterian papers are squirming a good deal under the discussion of their doctrine of "limited atonement," that drove out the Rev. A. N. Alcott. He writes to the *Interior*:

The *Herald and Presbyterian* has, inadvertently no doubt, incorrectly represented my views as to man's relation to the atonement. My doctrine is that salvation is neither of "works" on the one hand, nor of "limited atonement election" on the other. The single, naked issue between me and the presbytery was this: I held that God intends the atonement for all men, and that man himself limits the application of it. The presbytery held that God does not design the atonement for all men, but that He himself limits the application of it. I hold unlimited atonement election; the presbytery holds a limited atonement election. I was originally licensed to preach an unlimited atonement election, and the same presbytery now officially requiring me to preach the other, I requested to have my name dropped from the roll.

Whereupon the *Interior* remarks: "We do not know what is meant by an 'unlimited atonement election.' It is our opinion that Brother Alcott is temporarily mystified." It is the opinion of the THE LIVING CHURCH that Brother Alcott has got hold of the good old Catholic doctrine of Election, which is as old as the Jewish Church, and that the *Interior* is mystified by Calvinism.

ACCORDING to statistics given by our New York correspondent, Chicago is poorly-off for churches, as compared with some other cities. Our population is given by Dr. Walbridge as 300,000, and as less than that of St. Louis. The Doctor has probably not been West for a good many years, or he would not venture such a comparison. We should not dare to publish it without this disclaimer. Chicago cannot, perhaps, pride herself on her religion, but she will never admit that St. Louis is ahead in anything else! No, never!

It is said that the government is calling in three cent coins, and will not reissue them except for Church purposes. They have been a pest from the start. When first issued, in Church collections they took the place of the five cent coins, with a clear loss of two cents every time to the Church, and not much loss of respectability to the donor. The plates were generally passed by elderly men, who needed glasses of strong power to tell the one coin from the other, and the risk of detection was almost as imperceptible as the difference between the coins. We shall look with some interest to know what coin the liberal givers will now adopt.

The Black Hills of Dakota.

To the Editor of the LIVING CHURCH:

This now famous gold-bearing district of our land, lies within my Missionary District. Many of the thousands who pressed into it, attracted by the hope of easily gotten wealth, have left it disappointed; but the permanent value of the mines seems to be ascertained, the capital necessary to work them is flowing into the country, and the large population which remains is fast suiting itself, to the conditions in which it finds itself and becoming settled. I feel deeply that this is an important, though difficult field for our Missionary effort. The Missionary who has been at work there with great acceptance, for the past year, has been compelled, by desperate illness, to leave the field, and the flock without a pastor.

In the *Spirit of Mission* for March last, I gave some account of a visitation to this part of my district, and I write this line to you in the hope that it may catch the eye of two clergymen of sound health, good sense, earnest faith and love for men, who will offer for the work.

WILLIAM H. HARE,  
Missionary Bishop of Niobrara.  
YANKTON AGENCY, D. T., July 14, 1879.

To the Editor of the LIVING CHURCH:

MINNESOTA, July, 1879.

A meeting of the Standing Committee of Minnesota was held in Minneapolis, July 14. The Committee was organized for the year by the election of Rev. Timothy Wilcoxson, President, and Rev. D. B. Knickerbacker D. D., Secretary.

The testimonials of Bishop-elect Harris were presented, and the unanimous consent of the Committee given to his consecration.

Robert Rhames, A. B., and Andrew D. Stone, were recommended as candidates for Holy Orders.

To the Editor of the LIVING CHURCH:

A BIRETTA.—Your New York Letter recommends a Biretta. One New York rector, it says, wears one. I write to say that I once heard a very prominent Bishop, west of the Mississippi, say that he would be glad to see all his clergy use a suitable and clerical cap. A Virginia clergyman uses one for outdoor officiations; it is not a biretta, but like the Lutheran cap. Why not let a few clergy men agree to use such a cap; biretta, even, if they choose? The "use" would soon spread. Yours,  
ANTI-STOVE-PIPE.

To the Editor of the LIVING CHURCH:

The most likely reason why Tracts like those suggested by "Enquirer," are not to be found, is, that literature of the five-page 16 mo. sort, does not "pay" publishers.

If "Enquirer" and ten others will form a club and put in a very few dollars each, I will guarantee them a complete set of such Tracts in thirty days. I am in favor of them and have always been. Mr. Lowrie's "Apostolic Succession" might be used.

I should think that \$2 each would suffice. The Editor will furnish my name to any one writing for it. PRESBYTER.

CREEDS that carry the superstitions and errors of the ages, creeds made up of men's inferences, are, we firmly believe, the indirect cause of the spread of melancholy in the world.

The Church, divided and weakened, has made a mistake in drawing inferences from the Master's words, and the sooner it returns to the Master's creed the sooner will the mood of the multitude be healthful, cheerful and free!—*The Alliance*.

Yes, good friend; you are right. We long ago came to the same conclusion, and returned to the Apostles' Creed.

The article on "Nashotah," printed in our issue of July 10, contained some typographical errors which should be corrected. The Board was in session 24 hours instead of six hours; it was the coöperation of the Alumni, instead of the "corporation;" enlarges instead of "enlarge;" beautiful instead of "be beautiful."

Rev. J. W. Bonham, Church Evangelist, has gone to England, and for the next few months will hold missions there, and in Scotland. His address will be care of Dr. Joynes, Uley, near Dursley, Gloucestershire, England. Last Wednesday night he preached at the Gospel Tent, on Looking unto Jesus.







Home and School.

Morning.

His compassions fail not. They are new every morning.  
—LAMENT. iii. 22, 23.

Hues of the rich, unfolding morn,  
That ere the glorious sun be born,  
By some soft touch invisible  
Around his path are taught to swell;

Thou rustling breeze so fresh and gay,  
That dancest forth at opening day,  
And brushing by with joyous wing,  
Wakenest each little leaf to sing;

Ye fragrant clouds of dewy steam,  
By which deep grove and tangled stream  
Pay, for soft rains in season given,  
Their tribute to the genial Heaven;

Why waste your treasures of delight  
Upon our thankless, joyless sight;  
Who day by day to sin awake,  
Seldom of Heaven and you partake?

Oh, timely happy, timely wise,  
Hearts that with rising morn arise!  
Eyes that the beam celestial view,  
Which evermore makes all things new!

New every morning is the love  
Our wakening and uprising prove;  
Through sleep and darkness safely brought,  
Restor'd to life, and power, and thought.

New mercies each returning day,  
Hover around us while we pray;  
New perils past, new sins forgiven,  
New thoughts of GOD, new hopes of heaven.

If on our daily course our mind  
Be set to hallow all we find,  
New treasures still, of countless price,  
God will provide for sacrifice.

Old friends, old scenes, will lovelier be,  
As more of Heaven in each we see;  
Some softening gleam of love and prayer  
Shall dawn on every cross and care.

As for some dear familiar strain  
Untir'd we ask, and ask again,  
Ever, in its melodious store,  
Finding a spell unheard before;

Such is the bliss of souls serene,  
When they have sworn, and steadfast mean,  
Counting the cost, in all 'e spy  
Their God, in all themselves deny.

Oh, could we learn that sacrifice,  
What lights would all around us rise!  
How would our hearts with wisdom talk  
Along Life's dullest, dreariest walk!

We need not bid, for cloister'd cell,  
Our neighbor and our work farewell,  
Nor strive to wind ourselves to sigh  
For sinful man beneath the sky;

The trivial round, the common task,  
Would furnish all we ought to ask;  
Room to deny ourselves; a road  
To bring us, daily, nearer GOD.

Seek we no more; content with these;  
Let present Rapture, Comfort, Ease,  
As Heaven shall bid them, come and go;  
The secret this of Rest below.

Only, O LORD, in Thy dear love  
Fit us for perfect Rest above,  
And help us, this and every day,  
To live more nearly as we pray.

—Keele.

The Duties of Parents.

A Series for the LIVING CHURCH.

X.

On the Control of Youth.

If there is one period of life in which direction and discipline are more needed than at any other, it is the period of youth, the time of transition from dependent childhood to the freedom and responsibility of mature years. Then, if ever, the control of the wise father and the prudent mother must be exercised, and the young life must be guarded by all the vigilance that loving solicitude can put forth.

Dangers throng the path of youth, and enemies lurk in ambush on every side. The world, the flesh, and the devil all conspire to compass the ruin of character and the wreck of life. Youth is ardent and impulsive; eager for change, ambitious of adventure, untried in action, infirm of purposes. It lives in a world of fancies, and follows the lead of sympathy rather than the imperative of duty. The training of early childhood does, no doubt, powerfully influence the period of youth, but it does not and cannot entirely mould it. The child passes into a new state, almost a new existence; another battle has to be fought, new enemies have to be met; and unless the discipline of home and school come to the rescue, the issue is doubtful.

Yet here is where many parents cease their efforts and consider their duty done. Too often the child is emancipated from control at a very early age, long before it has become mature in judgment and established in character. Boys and girls of fifteen are, for the most part, their own

masters, and the wonder is that so few make wrecks of themselves. They are left to themselves to choose companions, to form habits, to employ their time or to waste it. They go where they like, read what they please, and do what they please. They board at their father's house, but find all their amusements and interests somewhere else; or if they go to school or college, no one knows or cares what they do, if they answer at roll-call.

There are a great many good things about our American life and society. We have more to be thankful for than any other country under the sun; but the social habits of our youth are among the things that we cannot be thankful for. Young girls that have not finished arithmetic, are recognized as young ladies. They begin to "dress" and have beaux before they can write a respectable letter. They are given over to the foolish fascinations of "society;" they are consumed, body and soul, by the dissipation of late hours, and exciting amusements, before they have got their growth. The consequence is, they are old and withered at thirty. They lack vigor and vitality of body and mind; and seeing that something is wrong, that they do not wield the power and exert the influence that they ought, they clamor for the privilege of voting! Or else, they passively pass into oblivion, and consent to be mere nothings in society and in the feeble families that they represent.

The case is not any better with the boys. A large proportion of them become dissipated and reckless; another large proportion are blockheads and incapables, simply because they have not been kept steadily at work, and trained into habits of attention and industry. They learn to drink and swear and gamble, in the hours when they ought to be at home with father and mother, or in some school where the teachers would know how every hour of their time is spent.

This dissipation does not apply to all our American youth; but it does apply, I believe, to a great many; and this condition of society prevails to an alarming extent. Parents are mostly to blame for it. They give up the control of their children just when their children need it most. They resign their charge just when the greatest responsibility hangs over it; and the unfortunate youth is left to find his own way and to fight his own battles. The greatest issues of life are left to his decision,—whether he shall go to school, whether he shall go to church, how he shall spend his money, what he shall do with his time; are left to his own unguided impulse.

Though the wise discipline of childhood may have driven far away the "foolishness bound up in the heart," the reckless policy of youth opens wide the door of temptation, and seven other spirits, worse than the first, rush in and take possession. This state of things is truly lamentable. It destroys love of books, love of home, love of duty, and fills the world with frivolous men and giddy girls. Would that parents might realize the need of maintaining, unbroken, the authority that God has delegated to them, and keep their children as children, until they are grown up; that parents might teach their children reverence and submission; to be dutiful and industrious, modest and brave.

To do this, they must not be merely governor ruling by hard and formal commandment. They must mingle loving-kindness and sweet compassion with law. They must enter into the child-life of their household, even as Christ entered into our human estate, if they would lay hold of childish hearts and prepare them for the influence and guidance of the Holy Spirit of God.

—Why is it that a great many good people like Dr. Paulo Post will persist in believing that the days in which they live are the worst days that ever were? Is it a silly and morbid vanity of experience that makes them think so? Is it the same trait of human nature as that which leads people to boast of their hurts and their ailments; that incites reformed inebriates to outdo one another in picturing the degradations into which they had fallen? Is it a spirit akin to that of the small boy who, when a juvenile epidemic was raging in his school district, was chop-fallen enough until it had reached his home, and then came to school in triumph crying out, "My little brother's got the measles!"—*Sunday Afternoon.*

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

IX.

"Do you not think that Denominations are useful in certain ways?"

Denominations are the results of manias. Manias are the results of seeing but one thing at a time; so that an article on the real or supposed convenience, edification, and glory of sects, necessitates a glance at the real or imaginary splendors and beauties of monomanias.

America, as all will admit, is given to manias. To-day it is one thing; to-morrow, another. To have a good, ringing party cry is the politician's dodge, old as politics itself. The moment you can get up a good mania about reform, say, or economy; or the purity of the ballot-box; you have greatly increased your chances of success. All this comes from causing people to see only one thing at a time. The importance of the particular issue put before them is so magnified by press and stump, by whipmaster and understrapper; so much ink is spilled by the party editor to prove the absolute necessity of some favorite candidate's being returned to Congress, or the country is lost; so much breath is wasted to demonstrate that if certain measures be not sustained, the great and noble experiment of self-government will fail utterly and forever, that the average elector's mind is incapable of taking in any other theme while this is before it, in all its appalling proportions; and the result is just what is wanted—a mania. The eye sees but one thing; everything else, all correlative truth, all the other arcs of the circle are shut out.

Nor is it confined, by any means to politics. The trouble with moral and other reformers is apt to be the same. They are apt to see but one thing at a time. Their minds have become so filled with the magnitude of the evil they have set about remedying, that they vainly think that if this one thing be taken care of, all others will take care of themselves. The temperance advocate finds, thus, in total abstinence, a sovereign panacea for all social ill. He sees only one thing at a time. The enthusiastic devotee of ventilation, thinks pure air, and enough of it, will supersede the whole materia medica, and make the expense of doctor's visits at an end. Tobacco haters are not an exception to the same rule; if we could only stop the use of this weed, say they in effect, the world would be all right.

If Luther had not been so bent upon the one idea before him; had not allowed it to grow to such proportions that he could see no others for it, the Continental Reformation would have been made on sounder principles. The Alt-Katholiks may learn a lesson from the history of other great reformers if they will, but it will only be, by not refusing to see more things than one at a time.

Sects—as intimated—are caused by this same evil habit. To elevate one single truth above all the other truths of Scripture, is the sect habit. In their zeal for this, that or the other passage, sectists ignore all the other passages. They see but one thing at a time.

Just see the result! Go where we may, we find those who "profess to call themselves Christians" cut up into factions, placing altar against altar, making religious worship an expensive burden, giving occasion to the enemy to ridicule the holiest of causes, making many to doubt, and others openly to deny the truth of the Gospel. I will not go on with the story, it is too sad. It may be read in every village and hamlet of the land. Conflicting organizations, instead of one united body. A warfare against each other, instead of a common warfare against the enemy,—the flesh, the world and the devil. Discord, instead of unity. Diversity and jealousy, instead of peace and harmony. Self-will and individualism, instead of the Macedonian phalanx of Apostolic order, primitive doctrine and godly discipline. All the result of refusing to look at all the sides of a controversy—of refusing to go all around a subject—of the monomaniac's imperfect or injured organism; the inability to see more than some one subordinate, fractional matter at a time.

German Reformed, Evangelical Lutheran, Anabaptists, Mennonites, Presbyterian, Socinian, Independent, or Congregationalist, Reformed (Dutch), Schwenkfelders, Baptists, Universalists, Free Will Baptists, Associate Reformed, New Jerusalem, Cumberland Presbyterian, Christians, Evangelical Association, Reformed, Mennonite, Disciples of Christ, Friends, or Quakers, Seventh Day Baptists, Cameroonians, Shakers, German Baptists, or Dunkers, Moravians, Seventh Day German Baptists, Associate Presbyterian, Reformed Presbyterian, United Brethren, Eight sorts of Methodists, Unitarian, Church of God, Friends (Hicksites), Mormons, Restorationists, Second Advent Believers, Irvingites, United Presbyterian. Besides these, there hang smaller buds on the limbs of the Tree of Christian Discord; others are blooming yearly, if not oftener. It is found, by the careful enquiry of census-taking, that in England alone, the home of our own dear Mother Church, there are no less than one hundred and twenty-five varieties of the sect mania. The witty

Frenchman was, it may be, not far from arithmetical accuracy, when he spoke of our own land as "the country of one hundred religions and of only one kind of soup!" Oh! the fearful responsibility of the Campbells, and Hickeys, and Irwings, and Otterberies, and Erskines, and Foxes, and Swedenborgs, and Millers, and Browns, and Knoxes, and Zwingles, and others who, especially since the first quarter of the sixteenth century, have sown the thistle seed of division and discord broadcast in the fair fields of Christendom.

And just here I am reminded of the words of a venerable presbyter, Rev. Dr. Tyng, Sr.: "My race is almost run, and I find the Protestant Episcopal Church now, just what it was when I was received into the ministry fifty years ago. I deemed its doctrinal standards true then, and I find them true after a ministry of fifty years. And whatever individuals in the Church may have done, there has been no change required, or by law imposed. I have no taste for changes, and none have been demanded of me. \* \* Dr. Cummins has acted unwisely in attempting to create a new sect, of which there are now too many, and which in time will be found to be imperfect, and from which others may see reason to secede."

"Too many," alas, right venerable father in Israel; as many too many as their number exceeds the lowest unit of the first order, as the schoolmasters have it.

The bundle of faggots is strongest as a bundle, and not as separate faggots. The coat of the Saviour was seamless—fit emblem of His Church. The garment of the Church may, indeed, be of divers colors, but it may not be, at least should not be, rent and divided. Because the garment is not of one color, because it is not of their particular color, the shade that suits their particular doctrinal taste, the sub-tint to which they would wash it down, or shade it off, well-meaning souls, seized with the monomania of reform, have rent it with hands that trembled not to touch so holy a thing. Deliver us from such and all such. Deliver us from all monomanias. Deliver us from the man who runs around with the ice-pitcher in his hand, as the sole prescription for disease. Deliver us from the man who spends his time in nothing else but distributing tracts against tobacco and rum. Deliver us from the fanatic who proposes cream instead of wine for Sacramental use. Deliver us from the men who prohibit vinegar at table because it is a fermented liquor. Deliver us from idiots who detest the sight of a cross in Church, because, forsooth, Romanists have long been wont to use it. Deliver us from folks that refuse to become professing Christians, because some who have, have denied their profession by their practice. Deliver us from lunatics, who turn enthusiastic Thomsons because Cousin Deborah happened to get well on a course of herbs. Deliver us, in fine, from all whose habit it is (whether from temperament or obstinacy, ignorance or malice prepense,) to see only one thing at a time. Most of all, however, from those who consider a segment more than a sphere; and the particular little arc that measures their own precious little angle of theology, as the equivalent of the beautiful and perfect circle to which it belongs.

Denominations are useful, if discord is better than unity; if to make worship burdensome, is better than to make its expenses light; if to drive from the Church door is better than to attract to it; if to cause doubt is better than to increase faith; if to impede our missionary labors is more desirable than to speed them on; if to cripple, is better than to strengthen, the arm of wholesome discipline; if to perplex and bewilder the honest inquirer, is more Christian than to satisfy and help him; if to supply the worldling with an argument that is hard to answer, is better than to meet his own arguments with an answer to which all his wit and cunning could make no reply. Denominations are useful, if the words of our Lord are to be set aside, if human nature be ignored, if the wheels of time could be turned back and the pages of history be as if they had never been writ; they are useful, if crimination and recrimination be among the benedictions of religion, if prejudice and pride be among the fruits of the Spirit, if to move heaven and earth to make one proselyte be of greater account, than, by sitting at the feet of Jesus, to lead some other soul, in tears and yet in gladness, to the same foot-stool.

—Mr. Talmage is "booming" in England. His progress is attended with difficulties owing to the crowds of people who would do him honor. Every other day his carriage is picked up by the admiring populace, or is crunched like an egg-shell by the throng, two or three of whom are picked up "crushed" every time the Dr. goes out to preach. And the Dr.'s agent rushes to the office of the Associated Press and telegraphs the news to America, that his employer may continue to "boom." The cable informs us that he preached to 40,000 people last Sunday! Preaching in pantomime is then the new method which will alone make the preacher and the gospel here "boom." And yet there are quiet people here and there who prefer the simple gospel without the "boom."—*The Alliance.*

Gen. Shields in Mexico.

While the American army lay before the City of Mexico, Shields performed one characteristic deed, a recital of which reads like a chapter from a mediæval romance. An English boy, arrested as a spy, obtained a private audience of the general and told him that a Mexican desperado had sought his sister's hand, and being refused, had threatened vengeance, and obtained from Santa Anna the control of that part of the city in which the boy's father, mother and two sisters lived, and hired a gang of villains who were to plunder the house, keep the booty and deliver the girls to this Mexican. Properly disguised, the boy had entered the American ranks to beseech assistance of Gen. Shields, whose fame was known in the enemy's ranks. There was little time for debate, and as it was certain that Gen. Scott would refuse to sanction any plan for attempting a rescue, Shields got together 400 volunteers and dashed at the walls. The Americans went over them with a fierce rush, bayoneted the few sentries, took the English girls and their parents and started back for the American lines. A Mexican infantry regiment which had been turned out to stop them was scattered by a resolute charge, and the girls were brought in safety to Shields's headquarters. The most indescribable confusion reigned in both armies; the Mexicans were all under arms, apprehending a general assault, and the American commanders turned out their men, anticipating a sortie. Scott was furious, as, from a strictly military point of view, he well might be; but the sight of the rescued captives and the story which they told him appeased him, and Gen. Shields was not even court-martialed.

At Chapultepec, Sept. 13, Shields was again wounded, this time in the arm, but he refused to retire. Scott had ordered him to make a demonstration with the Palmetto and New York regiments, the Mounted Rifles and O'Brien's Battery. Shields made a dash along the aqueduct toward the city. The enemy gave way and Shields pressed them hotly to prevent them re-forming. Gen. Scott, who had intended that Worth should deliver the serious attack by the San Cosmo route, saw that Shields was making too rapid progress and sent two aids to check him. Gen. Shields, speaking of this occurrence, said, "I didn't want any message from Gen. Scott at that precise moment, and when the aides-de-camp got within speaking range and said 'Gen. Scott sends his compliments to Gen. Shields,' I called out, 'All right, but I haven't time to talk with you now; wait a bit.' Gen. Scott, seeing that we were still pushing ahead at a break-neck pace toward the city, sent Gen. Quitman to me, and, my horse having been shot under me, I was on foot explaining to Gen. Quitman that it would be madness for us to desist from our advantage, and that Gen. Scott never would have ordered it if he knew how gloriously we were advancing. Oh! but he was a gallant soldier, was Gen. Quitman, and a generous one, and, instead of ordering me back, he told me to go ahead. So on we went, and in less than twenty minutes we entered the garita, or city gate, and unfurled the first American flag in the City of Mexico."—*Boston Transcript.*

A young minister had gone to a certain town to preach his first sermon. The gentleman who was entertaining him suggested to him not to preach against Universalists. "There are," said he, "several Universalist families who have pews in our church, and we don't want them offended." At the church vestibule, one of the deacons drew him aside, and said, "Do you see those gentlemen just passing in? They are Spiritualists, but come here to church occasionally. I wish you would be a little careful not to say anything that might hurt their feelings." As he was ascending the pulpit steps, one of the elders button-holed him for a moment to whisper an additional caution: "The edging liquor dealer has just come into church, and he gives us a lift sometimes. I wish you would be particular not to allude to the whiskey business or the temperance question." The young minister, getting fairly frightened to see the moral ground thus steadily narrowing before him, inquired: "Pray, whom or what shall I preach against, then?" The elder's reply came with an air of triumph: "Preach against the Jews; they haven't got a friend in town."

—The despotism of caste in India is losing its power. Among the signs that indicate this is the fact that the first real Pundit who has ever visited England, has just entered Oxford University. Prof. Monier Williams says they have had others there who have borne the name, but no real Sanskrit scholar has ever before had the courage to break the rules of caste, give offence to his own family, incur the odium and contempt of all his brother Pundits, and expose himself to the certainty of excommunication on his return to India.

—Baron Rothschild, a Jew, holds a mortgage on the whole of Palestine as security for his loan of 200,000,000 francs to the Turkish government.



The "Clam-Shell Preacher."

There was a mission-school in Hartford, in a garret room of a rickety building, in the earlier days of such schools in this country. It was what the English would call a "ragged-school," made up of boys and girls of the very lowest class in the community, out of homes of squalor and of vice along the river-banks in one of the poorer quarters of that city. It was not an easy matter to catch and hold the attention of that motley assemblage. There was rarely a visitor who was equal to the emergency. But Dr. Beadle won the eyes and ears of all who were there when first he came to that school. Standing in front of the superintendent's desk, before the school closed for the day, he held up a common fresh-water clam-shell and called out: "Boys, what is that?"

"A clam-shell," cried a hundred voices. "Yes, it's a clam-shell,—a rough, coarse, clam-shell; just such a shell as you could pick up any day by the bank of the river or back in the country by a brook in the woods."

Then, turning the shell quickly in his hand, he showed the other valve, beautifully polished, its iridescent colors reflecting the light attractively.

"And what is that, boys?" he said. "That is a clam-shell, too," was the answer.

"Yes; but see how much prettier this side is. What makes the difference?"

"It's been rubbed down," said one.

"It's been smoothed off," said another.

"It's been polished up," said a third.

"Yes, that's it. And boys, do you know that's just what we are trying to do with you in this Sunday-school? We've brought some of you in here as rough as the other side of the clam-shell; and now we are trying to rub you down, to smooth you off, to polish you up so that you'll shine like this side of the shell. This polishing business is hard work, boys, and it takes time, but it pays."

Then he pressed home the need of soul-polishing in words which were never forgotten in that room. Dr. Beadle was thenceforward known by those boys as "the clam-shell man;" and they always gave him a hearty welcome in their school-room, or as they met him from time to time in the street. Many of them were more willing to be rubbed down and smoothed off in consequence of his suggestive words of then and later; and some of them came finally to have a character which reflected beautifully the rays of the Sun of Righteousness. There were boys from the mission-school to meet Dr. Beadle in heaven as he went home to glory; and others of them are still living as polished shafts in God's earthly temple—"polished after the similitude of a palace."—S. S. Times.

—The Zulu war is costing England half a million pounds—this is a favorable estimate.

—Edison has made another discovery; this time an improvement on the Telephone.

—In Brazil, breakfasts cost \$10, and dinners \$12; better move the inhabitants to Chicago.

—The Bishop of Pittsburg is to have a school for boys, the Rev. Samuel Early, late of the Diocese of New York, is to be the rector.

—The Khedive of Egypt owed over 460,000,000. Egypt's revenue is 30 millions, and one would think he would be more ready to abdicate.

—The Island of Ceylon has a population of 250,000; 15,000 belong to the Church of England. They contribute \$70,000 for the support of the Bishop and clergy.

—Mr. Moody has come to the conclusion that better work can be done in the old established churches, in the way of revivals, than in any newly erected monstrous tabernacles.

—The Queen of England presented to the King of Siam, last year, the Order of St. Michael and the Cross of St. George. An embassy is now on the way to England to invest its Queen with the Order of the White Elephant.

—Many men are lamenting their misfortunes, and wishing that their place was changed, that they might the more easily live Christianity. If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere.

—The Brahmins in India are disturbed by a curious question, which has created a division among them. It is as to whether the waters of the river Ganges will not lose their sanctity after the stream has been bridged by European engineers.

—A colony of 300 Mennonites passed through St. Louis lately on their way to Kansas, where there are now about 10,000 of their people. They are from Southern Russia, a religious people and entirely free from the nonsense of socialism, that troubles many of our immigrants.

—It is stated on reliable authority that from 1866 to 1876, the increase of municipal debt in the United States was 200 per cent; of taxation, 83 per cent; of valuation, 75 per cent; and of population, only 33 per cent. The total local debt, exclusive of state debts, at the close of 1878, was \$1,051,106,112.

THE MIRACLES OF MOSES.

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ADDENDUM TO NO. IV.

In my article upon the Firmament, I called the reader's attention to the fact that for some reason the work of the Second Period was not pronounced "good," and promised to give, in the next paper, what seems to me the true explanation of the omission. The next paper has come to hand, and I find that inadvertently I have failed to do so. Perhaps it is just as well, for it enables me to make more prominent one of the negative proofs of inspiration, of which there are several in this account. Such proofs, if possible, are even more convincing than the positive evidence. They show greater knowledge on the part of the author of this narrative, just as avoiding invisible rocks is the highest test of a pilot's skill.

In this case it seemed just the right and proper thing, to call the expanse "good." After Moses had told of the Firmament, with clouds floating above it and waters in the seas beneath it, separated only by the atmosphere, which by its wondrous mixture of oxygen and nitrogen, watery vapor and carbonic acid, gives life and vigor to both the vegetable and animal worlds, and by its refractive power gives the glories of sunset and sunrise and the beauties of the rainbow, what would have been more natural and seemingly fit, than that he should have added, "And God saw that it was good?"

But He who guided the pen of Moses made no such "mistake." He saw what, after so many thousand years, scientists have only just found out, He saw that it would be a blunder, a physical falsehood. More clearly to comprehend this, the reader will remember that this was just after the depositing of the waters and before the dry land had begun to make its appearance, and before there was any vegetation. At that time, according to geology and chemistry, all the coal now in the earth, all the lignite and all the graphite, existed only as carbonic acid gas in the air. Besides these, here were yet greater amounts which are now united with other substances as carbonates,—limestone, for example. Leaving these last out of account, all the known carbon in the crust of the earth was once supported in our atmosphere, as carbonic acid. The amount must have been enormous. This gas, in any considerable quantity, is poisonous to animals, and consequently until it had been removed, the atmosphere was anything but "good." The process of removal began as soon as vegetation began to be, and then, as every school-boy knows, the plants took up the carbonic acid from the air, decomposed it into oxygen, which returned into the atmosphere, and into carbon, which, after helping to form the vegetable tissues, was stored away in the ground in the various forms known as graphite, coal and lignite. The continuous deposits of carbon in some of these forms, from the Archæan age through the carboniferous, the cretaceous and the Tertiary, show that the process of purification was not ended, and the atmosphere thus fitted for present species, until many millions of years after the Firmament was made.

Had Moses, therefore, after the work of the Second Period, said, "And God saw that it was good," he would justly be chargeable with ignorance; for we now know what no man could then have suspected, that it was not good. The opponents of Genesis, as soon as they described the discrepancy, would have affirmed, that as God knew all that geologists and chemists know, He could not have made the blunder; therefore, God is not the Author of this account. Here, then, is a problem on which they may work: Why did not Moses err here? So far as I can see, there can be no satisfactory answer to this question which does not admit the superhuman origin of the account. He from whom Moses got his knowledge, knew all the facts.

N. B. After what I said in No. IV. upon this word "good," I did not think it necessary to repeat what is so self-evident, viz: that "good," as applied to physical matters, implies only fitness for intended use.

"Ma, lend me a pencil; I want to draw some ladies." "Draw some ladies! Why, Johnny, this is Sunday." "Well, I'll draw them in their Sunday clothes."

The leaven of Schism is working; and it brings forth of its own kind. We take the following from a Canada paper:

We are in receipt of a letter, signed Robert Snaille, Ottawa, disputing the statement of the Rev. Mr. Huntington to the effect that there was no dissatisfaction in his congregation. He says there is "very great dissatisfaction." He endeavors to prove this by referring to the numbers attending Bishop Nicholson's service on Sunday morning last, although it was well advertised, there having been, he said, only one hundred and thirty persons present, inclusive of visitors from other congregations, while the edifice can accommodate five hundred people. Our correspondent says he counted the number at the evening service, and found that two hundred and five were present, of whom a number left "before the preacher concluded his attack upon a Christian bishop infinitely his superior in learning and true Christian principle, some of whom will never return again until the connexion with Brooklyn is completely severed."

—Archæology may shortly be called in to illustrate one of the most difficult books of the New Testament. It is said that Dr. Schliemann is about to ask for permission to make excavations among the tumuli of Sardia, near Smyrna, the ancient capital of Lydia and the site of one of the Seven Churches of Asia mentioned in the Book of Revelation.

"How came you to be lost?" asked a sympathetic gentleman of a little boy he found crying in the street for his mother. "I ain't lost," indignantly exclaimed the little three-year-old, "but m-m-my mother is, and I c-c-can't find her."

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UNIFORM SCHEME: SCRIPTURAL LESSONS: EXODUS XIV:10-16, 21-27.

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We saw in the last lesson that God led the Israelites "through the way of the wilderness of the Red Sea." Pharaoh's spies probably informed him that they had taken the way by the sea rather than the way of the Philistines. The movement seemed a foolish one. Behind was Pharaoh and the land of slavery; before stretched the waters of the Red Sea; on either side was the inhospitable desert. It seemed like a great opportunity to Pharaoh to re-enslave the children of Israel—at least to regain the treasure which in a moment of terror the Egyptians had parted with. It was a temptation, not a temptation according to the old use of the word, a trial of their faith. "It allowed Pharaoh and his subjects an opportunity of showing whether they had been corrected by the Divine visitation of the Plagues, and whether they had really repented of their sin. If Pharaoh and the Egyptians were still hardened, then God would be the more magnified even through their pride and rebellion, and would achieve a full and final triumph by means of the Red Sea."—(Wordsworth.)

As the King and people of Egypt had drowned the innocent children of God's people, (Ex. 1:22) they themselves would be delivered from them by means of the same element.—(Theodoret.)

St. Irenaeus draws a parallel between the Jews crucifying Christ, and being thus made instrumental in the Salvation of the World, and the Egyptians pursuing the Israelites and being made ministerial to the glory of God, and to the confirmation of our faith in Christ.

1. What happened when Pharaoh drew nigh to the children of Israel? Ans. verse 10.

"The Israelites were seized with terror; they were a large host, unprepared for war, and encumbered with wives and children, and the flower of the Egyptian army was behind them. The snares of death encompassed them about on every side; there was no escape, and destruction seemed inevitable; the sea was before them, and the enemy behind. In this sore perplexity they cried out for fear (Ps. xviii:4-6.) The events of the past three days seem like a dream out of which they had awakened to a fearful reality of peril."—(Plain Commentary.)

2. What did the Israelites say to Moses as they saw the Egyptians pursuing? verses 10-12.

"Some beheld the cloud, the sign of God's presence, and cried out to Him; others, forgetting all that God had done for them, gave themselves up to despair, and murmured against Moses. The extremity of their fear made them desirous to return to bondage, rather than to hazard their lives to obtain the liberty to which God had called them."

Following the line of thought suggested in the last lesson, i. e., Israel a type of the soul freed from bondage to the world, the flesh and the Devil, we may see in this lesson how God tries the faith of His people. Our old enemies will not easily surrender, our old task-masters will not willingly emancipate us, but will follow us when the wilderness seems to shut us in. God Himself will allow us to be tried for our own good, to convince us that, when all human helps fail, and when we seem about to be overcome, He will interfere to rescue us. "When we are nearest to the sand, then are we nearest to God; when we are in the midst of wild beasts, then are we in the hand of God." (St. Ignatius.) "Man's extremity is God's opportunity," says an old proverb. "God's hand is not shortened that it cannot save." We ought to expect to have our faith tried, when we profess to trust in and to be led by God. But we are warned not to murmur as did the Israelites (1 Cor. x:10, Ps. cvi:7) that is, not to distrust God's power and present help in trouble, but to believe that we are always in His hand.

"As the Israelites forgot what God had done for them, so Christians are tempted to ingratitude after their deliverance from hard bondage to the world and Satan; they forget the Divine benefits of freedom and salvation and seek to return to Egypt, instead of trusting Him to protect those whom He has delivered and taken for His own people. On the other hand God's true servants are bold and courageous, when all things seem against them, for nothing can shake their confidence in Him."

3. What did Moses say unto the people? verses 13 and 14.

They were not to strike; they should see the Egyptians on the morrow, but dead upon the sea shore. They were to stand still and hold their peace; that is, they were to abstain from all action or attempts to defend themselves, and to trust to God only to deliver them. The duty of the Israelites was to have faith in Him, and to look with patience and trust for their deliverance.

4. What command did Moses receive from God? Verse 15.

"Moses's heart cried for God's help, though his lips were silent. Such is the prayer which God hears, the inward prayer of the contrite heart, whether the petition be made audible or not. Thus Hannah prayed in 1 Sam. i:13; the Psalmist in Ps. v:1-2. Thus the penitent woman sought forgiveness in St. Luke vii:37-58. Moses's very silence cried for him." The children of Israel were to "go forward." Here was a trial of their faith, and therefore the Apostle says, "By faith they passed through the Red Sea as by dry land." (Heb. xi:29.)

"Lest it might be said that the division of the sea was due to natural causes, God commanded Moses to perform a visible act, in order that Moses might be known to be the doer of it, in obedience to the Divine will, and by the operation of the Divine power; Moses was careful to say that it was 'the Lord who caused the sea to go back and made the sea dry land.' The rod of Moses is regarded by many of the Fathers as an emblem of the Cross of Christ, by which He saves His people and overcomes their enemies."

5. What followed as Moses obeyed? Ans. verses 21-22.

"That the sea should have thus fled at God's command is again and again referred to as a miracle of Almighty power. (Ps. lxxvi, 6; lxxvii, 3; lxxviii, 15-16.) He broke the sea by His strength. (Ps. lxxiv, 13-14.) He rebuked the Red Sea. (Ps. cvi, 9.) He divided the sea into two parts. (Ps. lxxviii, 18; cxlvi, 13; Neh. ix, 11.) He dried the sea, the waters of the great deep. (Isa. li, 9-10; xliii, 16.) There expressions generally lead to the conclusion that the sea was driven back by the east wind in one direction, so as to leave a bank of sand or rocks dry for the people to walk over; the wall would then be the sea receding on the right hand, and on the left or shore side there would be only a lower expanse of water that was left in the hollow by the receding tide."—(Palmer.)

"LEARN hence the goodness of the Creator; if thou obeyest His voice and keepest His law, the elements themselves will serve thee."

6. What happened as the Egyptians pursued? Ans. 23-27.

"In the darkness of the night and of gloom that was cast upon them by the cloud, the danger of pursuing the Israelites was hidden from the Egyptians."

The morning watch was the forth and last watch of the night, three hours before sunrise. God is then said to have "looked into the host of the Egyptians;" the sign that He was about to visit them with a sudden and fearful overthrow. The Lord "troubled the host of the Egyptians" with a fierce storm. (Ps. lxxvii, 18-19.) Probably of thunder and lightning. (Joseph. Acct. ii, 16; 3.) Moses says nothing of the storm. The sober simplicity of his language is an evidence of truth.

"The Egyptians said, 'Let us flee;' for 'this is the power of the Lord which fought for them in Egypt,' (Ferguson) perhaps referring to the plagues."

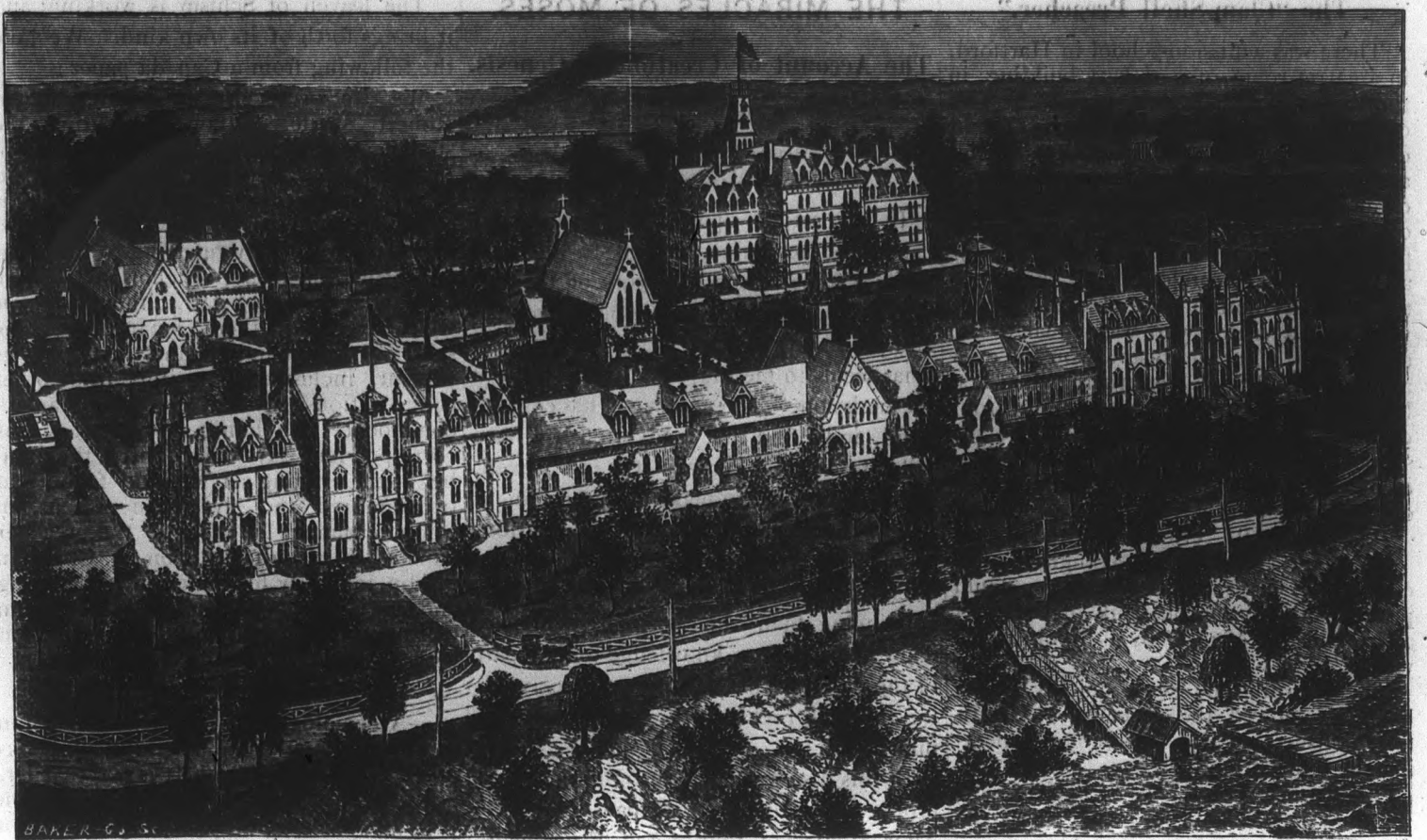
"This completed Israel's redemption, as our Lord completed our Redemption by passing through the Red Sea of death to His glorious Resurrection, whereby He swallowed up death in victory." The redemption of Israel also foreshadowed the grace of Baptism by which those who renounced heathenism were purged from the sins of their old state. (1 Cor. vi:11) To such the waters of Baptism was a Red Sea, being consecrated by the Blood of Christ; and thus far and no farther could their oppressors pursue them; for they were saved from all their past sins so that there was not one of them left."—(Augustine.)

Thou art baptized into Christ by water and the Holy Spirit; but remember that the Egyptians are pursuing thee and desire to bring thee back into bondage; but march on, turn not back, they will be drowned in the abyss, and thou wilt sing a new song, the song of Moses and of the Lamb."—(Origen.)

The Church News, St. Louis, has the following items: The Rev. Mr. Holland is spending some weeks in the Lake Superior country, and the Rev. Mr. Batte has supplied his place. The Rev. Mr. Reed has been invited by a generous layman of his congregation to accompany him on a trip of three or four weeks to New York, Boston, and the seashore. The Bishop took one of his Sundays, his engagements not allowing him to do any more. The Rev. Dr. Schuyler has been offered by one of his friends a trip to Denver and back; and it is hoped that he will go. He greatly needs the rest. The Rev. Mr. Robert will, early in August, go for two or three weeks to Lake Minnetonka. Night services are for the present intermitted in Christ and St. George's churches.

The Michigan paper, Our Dioceses, recently appropriated a column and a half of news and miscellany from our last number, without mentioning where it came from; The Living Church mentioned where it got its column of our diocesan items. All right.

The Rev. Dr. Ingraham has resigned the rectorship of St. John's Church, St. Louis, after a pleasant rectorship of nearly eleven years. As large a class as ever was confirmed in the Diocese was once presented by Dr. Ingraham a few years ago.



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