

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.

The War with the Monks in France.—Bismarck and his Critics.—Degrees for the Roman Catholics in England.—The Clergy and the Criminal Code.

Written for the LIVING CHURCH.

It may not be out of place to quote from one of the leading French journals, (one not ruled by any party, a calm, dispassionate, literary magazine, moving in a high, clear atmosphere of pure letters,) some words about this Law of Religious Instruction, which, like the genius let out of the brass pot, is swelling and swelling, and never will go in where it came out. The *Revue des deux Mondes* says: "The error of the ministry lies here. They do not seem to realize that, under pretext of defending the State against what they call 'Clericalism,' they are hazarding the most elementary principles of liberty and common rights." Again, "The religious character of these teaching orders may not be in the eyes of the State a privileged title to the right of instruction, but neither is it any motive for exclusion, any presumptive evidence of moral or civil incapacity." These are wise words. These battles with monks will not turn out as glorious as old France's battles with stout English or German soldiers. The victories gained will not have the lustre of Solferino and Magenta.

Bismarck is going on in the journey to Canossa, and he will make money by it, for that is his object. If Louis XIV. could cry, "I am the State," certainly the genial chancellor can cry, "I am Germany!" It certainly shows the greatness of Bismarck that he never allows any scruples to prevent his carrying out what he thinks is for the good of Germany. There seems to be no man in the world who cares so little what is said about him. He has a hide like a rhinoceros, and nobody enjoys more than he, the criticisms on his course. One time he is parliamentarian; another, absolutist. Yesterday he was with the liberals, to-day he is with the Catholics, and he joyously avows the reasons for the change. The Catholics were necessary to help him adjust the financial status, which is getting threatening in Kaiserdom.

The problem which is racking the brains of English legislators as to the best way of educating Roman Catholic Irishmen, without subsidizing with government money Roman Catholic colleges, will not be badly solved by the new Government Bill for the establishment of a university in Ireland. This university is to do no teaching and have no scholars in residence. Its duty will be to examine students from all other colleges, Catholic, Protestant, Darwinian, or what not, and to give degrees to all who pass. The complaint hitherto has been from Roman Catholics, that to get a State degree, you must be educated in either the Episcopal or the Godless colleges. This plan will meet that complaint. Roman Catholics will do well to accept this measure. They can fit their students in their own colleges, and after their own way. No one will interfere with the religious teaching, and the State will only take cognizance of them as fit or unfit to receive the certificate of the examining University.

The English papers are speaking now with much force about a reform of the criminal code in England. Money being there, as here, the great god whom all worship, crimes against the person are treated with frightful leniency, while crimes against property are far too severely punished. For example, a starving sewing woman pawned some articles entrusted to her. She got six months. The very next case was that of a man who had beaten his wife nearly to death. He got

one month! For rape, the law gives as the utmost fifteen years; for forgery a life sentence.

The *Church Review* gives utterance to the following pointed word. We call attention to the concluding sentences as a good answer to the balderdash one often hears about the Church having no living interest in politics. Bishops sometimes talk twaddle, and one of the most flagrant instances was, when one of them cried, "Thank God, he never voted!" Priests ought not only to vote, but to work to change a bad law:

We waste session after session in useless wrangles about trumpety measures that no one wants; we pass laws to "suppress" earnest and religious men; we talk for an hour in Parliament over the possible monstrosity of killing a Zulu more than was needful; Exeter Hall grows hysterical over the wrongs of black men who play ball with children on their spear points; but not once in Parliament has been seriously mooted the need of reforming our shameful criminal code, not once has Exeter Hall wept over the wrongs of the white woman in our own land whom the law places at the mercy of brutal men. This is an age of societies. Why cannot a society be formed for the reform of the criminal laws? It is certain that the Legislature will not take the initiative. We may add that surely in this matter the clergy would be strictly within their province in taking an active part. The question touches the most vital principles—the moral life of the nation is gravely affected. The Church indeed could hardly hold aloof, and might well be a prime mover. It is mere clap-trap to say that the Church's mission has nothing to do with the infliction of pains and penalties. Those who argue so must be prepared to maintain that punishment is inconsistent with religion at all; if it be conceded that crime cannot be combated with moral suasion alone, the Church is only fulfilling one branch of her mission in striving to obtain a just code of laws.

THE case of Mr. Alcott, of the Presbytery of Wooster, Ohio, continues to excite no little interest among the denominations, especially as defining the doctrinal status of the Presbyterian order. Mr. Alcott had become somewhat liberal in his views on the atonement, and in order to settle the question of his orthodoxy, submitted the matter to his Presbytery. In the last *Independent*, he states the case briefly, thus: "I asked if I could preach an unlimited atonement for sins, viz: that God designs the atonement for all men. The answer, both by the Committee and the Presbytery, was 'No.'" Thereupon he asked the Secretary to erase his name from the list of ministers in the Presbyterian order, which was accordingly done. This, in connection with other acts of a similar character of late, by other Presbyteries, is a sufficient refutation of the oft-repeated assertion, that the hyper-Calvinistic doctrines of that body are no longer insisted upon as a condition of soundness in the faith.

To the Editor of the LIVING CHURCH:

Allow me to mention some of the good points that I have observed in your editorial administration:

1. Variety. Like a good hotel-keeper, you aim at such dishes as will suit your many guests. Your menu is excellent.
2. Absence of controversy. I mark no communications on the "Eastward Position," or "Eucharistic Adoration."
3. Absence of personalities. No one may assault other in your columns.
4. Practical topics. Dead issues are poor things to fight; and wind-mills, not much better.
5. Clear type. Old ladies can read every line.
6. The prices of Books and Magazines are attached to your notices. How on earth is one going to know the price of a book by the number of pages?
7. News. A paper without "lots" of this is clam chowder without any clams in it.
8. Tone. This is healthy, manly and pure.

READER.

Our New York Letter.

A Suggestion to the City Clergy.—Adirondack Murray.—A Seventeenth Century Celebration.—The Collapse of Kimball's Stock.

NEW YORK, Aug. 9, 1879.

There are two sides to the question of the closed churches and the absent ministers. We were in at Whittaker's on one of the hot days of last week, when a man came to Mr. Whittaker himself, and with tears in his eyes, asked him to go and say the burial service over his dead child. He had been all over the city in search of a minister, and finally had been referred to Mr. Whittaker, and evidently supposed him a clergyman. Mr. Whittaker, though not a Bishop, laid hands upon a clergyman who was standing by, and sent him to bury the child. With the thermometer in the 90's, a vacation for both ministers and people may be very necessary and proper, but there should be some concert of action among the clergy, and a whole city should not be left without the ministrations of religion. The clergy should go by sections, pains should be taken thoroughly to advertise the presence of those ministers, who are on duty at a given time. Instead of that, congregationalism prevails; each minister and parish comes and goes without any reference to any other minister or parish, and so it happens that large sections of the city are left destitute. A little consultation would remedy the difficulty, and every one could secure the needed change, some in July and some in August, without putting an interdict upon the entire people. The same system could be applied to all the parishes, that is applied in Trinity Church, where a portion of the clergy are always on duty. We do not know the facts in this particular case, but oftentimes the difficulty in securing the services of a clergyman is a difficulty which the poor make for themselves. They attach themselves to no parish, they live in the habitual disuse of the services of the sanctuary, and seem to think that the Church is of use only to marry them, to baptize their children and bury their dead. They know nothing of the times of service, of the presence or absence of the minister; and when times of sorrow come, when the ministrations of the Church are a necessity, they find it difficult to obtain them; their sin becomes their punishment. It is a great evil, the indifference of the poor to the services of the Church, and the problem is how to bring them to repentance and a better mind.

Bishop Doane, July 30, laid the corner stone of the Church of Gloria Dei, at Palenville, N. Y., in the presence of some 2,000 people. The next evening, the choir of St. Luke's Church, Brooklyn, gave a successful entertainment for the benefit of the new church. Bishops Huntington and Perry were at Newport last Sunday, and preached to large congregations, despite the heat, which was intense. Bishop Howe, of Central Pennsylvania, is summering at Bristol, R. I., where he was born.

The League in aid of the Church of Jesus in Mexico, is in pressing need of contributions, as Bishop Riley is abroad, and cannot make personal efforts as of late. Brown Brothers, 59 Wall street, will receive money for the treasurer.

The Rev. Adirondack Murray has come to grief. A few years ago he was a noted Boston preacher. He wrote a book upon the Adirondacks, and made them the resort of tourists; he spent his summers among them hunting and fishing. He took to driving fast horses, and bought a farm where he kept his blooded stock. He thus had too many irons in the fire, and the result is that his notes have gone to protest, and the sheriff has attached his horses, and his colts, and his wagons, in short, everything but his sermons. However suited to Boston culture, they seem

to have had no commercial value, and are worth no more, on 'Change, than Confederate bonds. Mr. Murray will be all the better equipped for a return to the pulpit, and will be sure of some place where he can sell his remaining wares, viz., in Boston. Meanwhile, he is away somewhere, and beyond the hearing of sheriffs and of debt.

Besides Bishop McLaren, we learn reliably that Illinois will be represented at the next Church Congress by Rev. S. S. Harris, D. D., LL. D., and by Hon. S. Corning Judd, LL. D., a trio well able to make their mark among the picked men of the day.

There are many people who, taking their information from the Church of Rome, have a theory that the English Church owes its origin to the Reformation, and is, therefore, now, just three hundred years old, whereas the Church of Rome dates her original in England to the Mission of St. Augustine, which goes back to the year 596. It is in vain you refer to the antecedent history of the English Church and prove by indisputable facts that the Church in England was founded as early as the Church in Rome, and that its Bishops sat in the early councils of the Church. Such facts are at open war with the theory they have inherited, and of course so much the worse for the facts. They have always believed the theory, and to accept the facts destroys a cherished tradition; they do not like to admit the value of antiquity, or to believe with Tertullian that whatsoever is new is none. It is a pity to disturb their complacency or to stir up their pure minds by way of remembrance, but we cannot help mentioning that St. Peter's Church upon Cornhill, in London, celebrated its seventeenth centenary on the 27th of July, the Archbishop of Canterbury preaching the sermon. It was founded A. D. 179, and the Lord Mayor and Corporation of London have been connected with it since A. D. 1411.

A twelve month or so ago, a man by the name of Kimball went about the country raising money to pay the debt on churches. He was largely successful, and filled the trump of fame. He did not require cash, but only pledges. The trouble now is, that many of the churches are still groaning under the burden of debt. The pledges are not redeemed, and the notes are gone to protest, and Mr. Kimball's work is all to do over again.

Mr. Spurgeon must have heard some "painful" preachers in his time. He says he would rather have an attack of the gout than hear them again, and he knows what the gout is by long experience. He is not at all surprised at the falling off in congregations, and does not seem to agree with saintly George Herbert, that "with the worst of preachers one can learn the text and patience." The idea of worship, of prayer and praise, as the object of church going, of the Eucharistic service ordained for the soul's refreshment, never seems to have crossed his mind. The preacher is the central figure, the sermon is the great object of the gathering. If that is wanting, or if it does not meet the expectation, all is lost. We thank the Church for hiding the man away behind surplice and stole and for giving us a liturgy, which may take the place of many sermons. No churchman need ever go hungry away from the church, for he always has the ministry of the Word, even if the ministry of men fail.

Bishop Huntington's hereditary farm is on the plains of Hadley, near Northampton. It has been in the family some six generations. These lands on the Connecticut are noted for the fertility of their soil, and hundreds and hundreds of acres are set apart for the cultivation of tobacco. Into this culture, though very profitable, the Bishop has refused to enter, thus giving emphasis to his protest against its use.

Dr. Cuyler writes to the *Evangelist*, that "perhaps David is a choir-tender in heaven." If so, admitting that he is in heaven, and not in paradise, as we believe, we feel assured that it is a chorus and not a quartette choir. David believed in congregational singing, and said "Let all the people praise thee—yea let all the people praise thee."

St. Matthews's church, Worcester, Mass., has lifted a mortgage upon its lot, and worships now without any fear of the coming of the sheriff. We rejoice at every church saved, but we wonder at the folly that endangers any. It is to be hoped this generation, by its suffering and shame on account of its church debts, will teach a lesson by which the church of the future will profit. When God needs or intends to have a church He will provide the means for its erection. We are too impatient—we must have our fine church at once, and we see what comes of it. The Cathedral at Cologne has been more than four hundred years building, and is not finished yet. When our churches are finished the hardest work is all to do—to pay for them.

Church Education in Chicago.

Remarks by Bishop McLaren at the Commencement Exercises of St. Agnes' School.

It is with real joy that I am offered the opportunity to recognize in my Cathedral a school for young ladies, conducted on a distinctly Christian and Churchly basis; because, first of all, I know that St. Agnes' School is Christian and Churchly for a reason of principle and not of interest. The deep and abiding conviction underlies it, that no other kind of education is really valuable.

It is said in ancient story that the parents of St. Agnes, after the fair girl gave up her life for Christ, were blessed with a vision, while praying at her tomb in which she appeared to them clad in a garment of radiant light, while at her side stood a lamb of purest white. Ever since, art has painted the young saint with the lamb at her side—fit emblem of her purity and innocence. But it was not symbolic of her whole character; for St. Agnes was not less distinguished for heroic fortitude and lion-like courage and a calm endurance of the severest suffering, which enabled her to sing hymns of joy in her article of death.

This mingling of purity with fortitude is the fruit of a true Christian education. The lamb of innocence lies down in the heart with the lion of courage and devotion. It makes that kind of character which knows the good and dares to follow it, under all circumstances. It is that which constitutes the highest advancement of woman and will fit her for real nobleness and highest influence.

OUR correspondent from New Mexico, speaking of Dr. Warring's articles on the "Miracles of Moses," says: "Do you infer indifference (of the clergy) from silence?" No: We have asked several of our clergy, and so far have discovered only one who had read a single article of the series. The fact is, we fear, too much as a prominent scientist says, in a private letter: "The clergy do not, as a rule, keep up with the progress of science, so as to be prepared for such discussions; and they have burned their fingers so often, handling this subject, they think it safer to let it alone." Or, as Dr. Warring says: "Nobody wants to bother with an appeal to facts. It implies too much trouble. *A priori* and metaphysical discussions are so much easier; these require little knowledge and less investigation. Did the clergy but realize what a weapon is offered them here, their course would be very different. To all infidel attacks, the account of Creation in Genesis is like an iron-clad among wooden ships!"

Church Calendar.

August, A. D. 1879.

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

News From the Churches.

THE treasurer of the Sunday School Easter Offering for Missions in the Diocese of Pennsylvania, reported the total amount raised for foreign and domestic, including Indian and colored missions, was \$3,080.35. It is a record whereof the good old Diocese of Pennsylvania needeth not to be ashamed. Over three thousand dollars from the Sunday Schools, for missionary work outside of the Diocese, and from fifty-one schools! Pass it around, brethren, and let it provoke us all to good works!

MISSISSIPPI.—The Warden of the Bishop Greene Associate Mission, Dry Grove, made a report to the Diocesan Council, last May, which is of more than local interest. The Warden mentions six of the candidates of the Mission who went from it, early in the year, to complete their education at theological seminaries. A graphic and touching account is then given, of the dark season that followed, when the pestilence walked among them at noon-day. Several of their most promising young men were called to the rest of Paradise. The Warden was brought to the gates of death, from which he returned with feeble strength and faltering steps to follow his beloved wife to the grave. The report closes with these words:

After the storm had passed over us, the question could not but arise whether a work thus beset with new difficulties could be continued. The subject of removal was presented to the Warden with considerable force. The Warden is now as he has been much of the time during the past twelve years the sole Priest of the Church in a territory larger than some Dioceses. Scarcely a month passes that he is not called distances varying from twenty to a hundred miles to bestow the ministrations of the Church. It did not seem fitting to abandon this wide field with no provision for its needs. There were still with us two candidates for Holy Orders as well as our large parish school consisting for the most part of orphan children, to receive instructions. Under these circumstances it seemed best to the Warden, after prayerful counsel to go forward with the work that lay at hand, the Lord being the helper.—*Wm. K. Douglas, Warden Associate Mission.*

QUINCY.—We take the following reports of Quincy and Springfield from the *Province* for August:

The work of erecting a chapel and making alterations and repairs in the Cathedral, Quincy, which the Cathedral Guild voted to undertake at a recent meeting, is now in full progress. The new chapel, which is building according to the plans and under the supervision of Mr. Robert Bunce, architect, is situated north of the Cathedral building, is of stone, and is of a style of Gothic architecture to correspond with the Cathedral. The entrance will be through a paved court, from Seventh street. The chapel, proper, is to be 20x58 feet, with open timbered roof; adjoining is to be the Bishop's study, 20x26 feet, and, beyond, the chapter room, 15x32 feet. When occasion requires, these rooms can all be thrown into one. This chapel, with the adjacent rooms, besides the ordinary church purposes, will be used for meetings of the various committees for church work, the Cathedral Guild, for choir practice, Sunday school, etc. The Cathedral is being newly roofed, is to be replastered, and frescoed, as well as newly carpeted and furnished. These improvements to the Cathedral building have been assumed by the ladies of the parish as represented by the two societies, St. John's Guild and St. Mary's Society. These various improvements will cost \$6,000, and are under the immediate supervision of Mr. R. F. Newcomb, late treasurer of the diocese, who is chairman of the Building Committee. While the Cathedral is closed for these repairs all services will be held at the Church of the Good Shepherd, such of the clergy as may be in the city officiating.

SPRINGFIELD.—Church work is prospering finely in Jerseyville. The ladies have helped largely toward purchasing an altar for the new church which is soon to be erected, and the minister had the pleasure and privilege of using it on the first Sunday in this month. On the 20th the people were blessed with the privilege of bringing their children to Holy Baptism; and although the day was very warm, several children were brought to the Lord, and the congregation in attendance was unusually large—the room being crowded to more than its capacity. About \$1,000 has been raised toward the erection of the proposed new church, and a banker there, Mr. C. P. Cheney, has generously pledged himself to give a lot in the most desirable part of the town as soon as enough money is raised to build with. The prospects are

that a church building will be commenced early in September.

The Rev. Frank O. Osborn, of Atchison, Kansas, having declined a unanimous call to the rectorship of St. Matthew's, Bloomington, the vestry of that parish have very wisely concluded to place the matter in the hands of their Bishop, and to receive a rector of his nomination. We hope to see the Church settle down to the proper mode of appointing rectors, in good time. The good work would be greatly facilitated if rectors would recognize the fount of their authority and resign their cures, not to an irresponsible vestry, but to the chief pastor.

St. John's Mission, Centralia, under the supervision of its building committee, Judge H. W. Hubbard, has removed the building purchased to its selected lot, and is rapidly fitting it up for use. The plasterers are at work on it. As soon as they get through, the painters and carpenters can soon finish their work. We expect to occupy the church next month.

The congregation in Carrollton is steadily growing larger and larger, and is now more active than ever before. One class in the Sunday school presented the congregation with a very pretty font on last Lord's Day. It is proposed to purchase a rectory at Carrollton, at no very distant day.

KANSAS.—At a meeting of the Standing Committee in Topeka, August 5, unanimous consent was given to the consecration of Rev. S. S. Harris, D. D., Bishop-elect of Michigan.

Messrs. Wm. Horsfall and James Newman were recommended to the Bishop for ordination to the Diaconate.

WESTERN NEW YORK.—In St. James's Church, Rochester, a corps of nine young ladies have the care of the Lord's House. The use of lamps instead of gas, and the occupancy of the church by a large Sunday school, make an unusual amount of labor, but the system is very successful; the young ladies always have their lamps trimmed and burning, and the chancel beautifully decorated with fresh flowers. The persevering efforts with which they have met the considerable demand upon their time and labor, are worthy of commendation.

We pray each Litany Day that the Lord would have mercy upon all prisoners and captives. There are four prisons in this city—the jail, the penitentiary, the police station, and the house of refuge. Our prayers will not ascend above our heads if we pray and do nothing. "Sick and in prison," said our blessed Lord, thus coupling the jail and the hospital as objects of the merciful visitation by the Church. Multitudes of men, women and children are passing through the sad experiences of prison life in our very midst. At this time, when they have enforced leisure, and are from many causes susceptible to good impressions from the Church—what is the Church in this city doing to instruct, to comfort, to lead these erring brethren to a better life? Our stated prayer for the Lord to have mercy upon all prisoners and captives will be answered, as of old: "I was sick and in prison, and ye visited me not."—*Our Church Work.*

CALIFORNIA.—In this diocese the average length of the pastorates seems to be greater than in some others. It is frequently charged that the average in the Church is smaller than among the Methodists, notwithstanding their limited appointments, but such is not the case in California. An examination of the Convention Journals from the organization of the diocese shows, that of the 99 pastorates which have been entered upon in California by the 77 clergymen who have had settled pastoral cures, 37 have exceeded ten years each; while the average for the whole number has been four years and eight months.—*Pacific Churchman.*

To the Editor of the LIVING CHURCH:

The Cathedral in Chicago lost its bell-money by the failure of the Bee Hive Bank. A church at the East once lost some \$20,000 by the failure of the Cookes. Both banks were considered good, but both turned out otherwise. Would it not be a good rule, *Never to deposit church money, no matter how "good" the bank may be considered;* but invest it at the legal rate allowed by the state, in real estate, worth at least five times the amount loaned, or in small government bonds? I commend the thought to all who have raised money on the implied condition, and the reasonable presumption, that they will use the very best and wisest business precaution in taking care of it, between the act of raising and that of spending, L.

A second railway across the continent is in anticipation. The Atchison, Topeka, and Santa Fé Railroad, is making rapid strides towards the centre of New Mexico, whence it is to form a junction with the South Pacific, thus completing the new trans-Atlantic route. All along these lines of advancing railway is flowing a large tide of immigration. Hundreds of new villages are springing up, and there are loud calls for Missionaries and Ministers to make known the Gospel to the new settlers in these regions beyond.

Wisconsin Notes and News.

From our Western Correspondent.

MADISON.—The Rev. John Wilkinson, who has held the rectorship of Grace Church for some six years past, has resigned that position; his resignation taking effect next October. The parish, of course, will be able to take care of itself, so to speak; but it is greatly to be hoped that the promising and interesting Mission in the Fifth Ward of the city, and that at Sun Prairie, upon which Mr. Wilkinson has bestowed so much care, will not be lost sight of by the Church after his departure. We, who have known him well for fifteen or sixteen years, well know how valuable a priest he is; sound in the Faith, earnest and self-denying. We believe that he proposes to retire to his property at Farmington, Ill., and engage in missionary duties in that neighborhood,—the kind of work upon which his heart is most set. He will leave behind him many attached friends in the parish which he is about to relinquish.

SUN PRAIRIE, to which we have referred, is a village lying about twelve miles from Madison, in the midst of a fine agricultural country. The road there from the city runs through as beautiful rural scenery as poet, artist, or farmer could desire to see. There are some earnest Church people here, well instructed in the Faith, and able to give an answer to any one who might ask of them a reason of the hope that is theirs, as members of the Catholic Church; the natural result of the teaching which it has been their privilege to enjoy.

MONROE AND BRODHEAD, both of them handsome and flourishing villages, on a branch of the Chicago, St. Paul and Milwaukee Road, are under the pastoral care of the Rev. P. B. Morrison, who has made for himself, for many years, a missionary record in this diocese, as well as in Dakota Territory. These places, and we may add to them Evansville, on the Northwestern Road, between Hanover Junction and Madison, are fair types of the thousands of places scattered all over this Western country, which, we are convinced, can only be worked with any good hope of absolute success, by means of what would in effect be Associate Missions. Let a few earnest, self-denying, able priests be associated together, under the direction of the Bishop of the diocese, at certain well selected centres; and from thence let them dispense their ministrations to the various points contained within their respective limits. There would thus be opportunity for mutual counsel and for united action. The contrast between such centres of spiritual life and activity, and our present parochial arrangement, with its solitary priest and its feeble surroundings, would enlist the confidence, and so secure the substantial aid of shrewd, observant men of the world, who would be irresistibly drawn to such a manifestation of strength and unity of action. In reply to all this, it will doubtless be said that it is a fine and plausible theory, but that it is simply impracticable. This, however, we must deny. What man has done, man can do again; it was upon a principle akin to this, that, in the elder time, the heathen were gathered into the One Fold; and who will venture to assert that the Holy Spirit of God cannot or will not, in our day, move men's hearts to accomplish a like work? Shall we always look in vain for exceptional devotion and self-denial among the soldier's of Christ's army? We think not; and although it may involve the necessity, in many cases, of devotion to a life unblest by connubial ties, we do not doubt, that in God's good time, the material will be forthcoming, in the persons of men willing to give up everything for the Kingdom of Heaven's sake.

A pleasing feature in most of these country parishes and missions, is the great advance that has been made within the last few years, in the matter of Church Music. We can speak, from recent experience, of some of them; at Monroe, for instance, where it is sustained mainly by one family, having a cultivated talent in that direction; in Brodhead, where a good choir of young girls assume the duty; and at Sun Prairie, which can boast of an exceptionally fine choir. The music, too, is gradually becoming more Churchly in its character, than heretofore.

LA CROSSE.—I have lately paid a visit to this flourishing place; and, not having seen it for upward of twelve years, I found it impossible to recognize, in the busy, flourishing city of to-day, the comparatively insignificant village to which my memory takes me back. I found it quite refreshing to be delivered from the interminable grumble about "hard times." I saw a good deal of the people of all classes, and in no solitary instance did I hear a word suggestive of any condition of things other than one of unostentatious progress and prosperity. From all that I could learn, there are causes in operation which tend to a still larger measure of commercial activity in the near future than in the past. But the growth of the Church has hardly kept pace with the march of material prosperity; a fact which can hardly be laid at the door of the incumbents. The constant change of population in most of these Western towns, is sadly inimical to steady Church growth and progress. The present rector, the Rev. Joseph DeForest, who is also Dean of Convocation, has oc-

cupied the parish since early last fall, and officiates at four Missionary Stations, besides the regular services in Christ Church, which include a weekly Celebration on Sunday at 7.15 A. M.

BARABOO.—This is a thriving and beautifully situated little town, lying on the line of the railroad, three miles west of Dent's Lake. The parish is an old one; but, at present, in the temporary absence of the rector, is not enjoying the public privileges of the Church. For a place of its size, there seems to be a remarkable appreciation of Art, in some of its branches at all events. The hotel at the station, kept by *Chicagoans*, and good Church people at that, leaves collections of the pleasantest nature on the mind of the traveler who can appreciate courtesy and good fare; and we trust that such travelers are in a large majority.

From the Mountains of New Mexico.

To the Editor of *The Living Church*;

I have just been reading your paper of the 24th inst., and have been led by your remarks about the heat, to think that perhaps a little help toward filling your columns will not come amiss to you in this hot season. Hot? In this mountain region we scarcely know the meaning of that word—as applied to the atmosphere. I have not felt uncomfortably warm this summer—even in the chancel. Now, I am writing by lamp-light, and am feeling too cool. It is a luxury to live in this region. We have no close, sultry, oppressive weather, no hot nights. Even should the thermometer get up to 95°, which it seldom does, we are cool and comfortable in the house. No matter how high it may get in the day-time, our evenings and nights are always pleasant, and generally, we sleep under a blanket or two. Think of that, and envy us, ye dwellers in the hot cities of the East! I had a taste of your sufferings, on the first day of September last, in New York. I do not wonder that the Clergy need vacations under such circumstances, and am glad that they can have them. Fortunately for us Rocky Mountain men, we do not need summer vacation. If we did, I do not know what we should do, for the demands on us are such that we could not take it. Our work is like yours, Mr. Editor, there is no stopping place in it. The "devil" gives neither of us opportunity to rest. We can stand it, with comparative ease, but I heartily sympathize with you, sweltering in the heat as you are. The Church should thank you all the more for the good work you are doing.

THE LIVING CHURCH is taking a long vacant place in church journalism. As a paper for the people it has no equal. The series of articles on "The Duties of Parents" is one of the best that has ever appeared in any paper. Dr. Warring's articles are intensely interesting, more instructive and more satisfactory than anything of the kind I have ever read. Both these series ought to be published in pamphlet form. They should be gotten up cheaply, however. Only so can they be extensively used. Then, too, many of us are compelled to turn away with a sigh from notices of new books, because we are not able to pay for them. This would not so often be the case, if the books could be had in cheap style and paper covers. It is all very well to talk about such a style not being fit for the library. We are not all collecting fine libraries. Some of us would be very thankful to have a good work in any form, rather than not to have it at all. What we want is the book—not the cover. If we could only read it thoroughly once, and never see it again, the benefit would be great, and we might be able to pay a small sum for that privilege, for we cannot see the book at all as it is usually published. The English clergyman has so much the advantage of us in this respect. For a comparatively small sum he can get his books from Mudie's Circulating Library, and so read many important works which he could not possibly buy. Would it be impossible, on account of our "magnificent distances," to have a similar privilege in this country?

Speaking of Dr. Warring's articles, you say "We trust that Dr. Warring will not be discouraged by the apparent indifference of the Clergy." Do you infer indifference from silence? If so, I think and hope you are wrong. No doubt many of the Clergy have read the articles with great interest and pleasure; but have not thought of writing to express their gratification. Many of them will doubtless heartily join you in the hope that Dr. Warring "will give us more of his clear, strong arguments." And probably many of them have—as I have—read the advertisement of his published work, and regretted that they were not able to send for it.

Let me say to "Anti-Stove-Pipe" that the University of the South has adopted something in the way of a clerical cap to be worn with the surplice. It is something like the Roman *biretta*, but sufficiently different not to be mistaken for it. There is one serious difficulty, however, about the *biretta* of any kind. It is not well adapted to use under a blazing sun in summer time. Something with a little shade to it would be preferable. I speak

from experience, having used a *biretta* at funerals for several years.

Now, in conclusion—that it may appear that I am not intent only on complimenting the LIVING CHURCH—I want to say that I cannot agree with your views of "liberty of conscience," as expressed in the paragraph on the educational bill just passed in France. Some time, I may send you a paper on the subject. N. M.

A Rural Parish in Minnesota.

From our Western Correspondent.

Twenty years have elapsed since the first Church Service was held in Wabasha. Some missionary work was done, from time to time, by the Rev. Charles P. Dorset, who returned last winter to La Crosse, utterly prostrated by over work in the South, where he has spent the last four or five years. We are happy to learn, however, that, by slow degrees, he is recovering his strength. The Rev. H. G. Batterson, now of Philadelphia, had charge of the parish at Wabasha for about four years. During his incumbency, the erection of a stone church was projected. The excavations for the foundations were made, and the walls built to a height of six feet above the surface of the ground. But the breaking out of the war threw the whole project into confusion; the work was abandoned, and the parish was forced to content itself with a small frame building, formerly used as a place of worship by the Baptists, which was moved to the church lot, and fitted up; and that is what they still use for Divine Service. There is a large and very comfortable rectory, in close proximity to the church. Mr. Batterson was succeeded by the Revs. Samuel Wardlaw, S. Seabrease, and Horace Hills. The Rev. James Cornell, formerly of the diocese of Illinois, is the present rector, having occupied the position for nearly two years. In addition to his work as a parish priest, he acts as missionary at Kellogg.

Wabasha lies on an old Indian Reservation, belonging to the "Wabasha band." Many of this band were implicated in the memorable massacre of 1862. They had gone to Mankato for their annual allowance from the government, and were met by a point-blank refusal on the part of the agent. Driven to desperation by the bad faith of those in authority, they killed the agent and his interpreter, broke open the government stores, helped themselves to the supplies, which had been unrighteously withheld from them, intoxicated themselves with the liquor which they found, and then, excited to savage madness, rushed across the river, and massacred every white person whom they met. Those Indians who survived the result of this terrible catastrophe were sent to the Santee Agency, where many of them were Christianized. Of these, about nine families, comprising some thirty individuals, have returned to their old home at Wabasha. There are among them many earnest and devout communicants. Two men of their number, who understand English, have volunteered to act as instructors to the others, under the direction of the clergyman. The Prayer Book is already printed in the Dakota language. About the middle of last month, the Rev. George St. Clair, a native deacon, remained a week under the hospitable roof of the Rev. Mr. Cornell, and during that time baptized five adults and one child. As soon as he can command the means to repeat his visit, he will return, in order to prepare candidates for Confirmation; and, on that occasion, he will probably prolong his visit over two weeks.

Your correspondent spent a Sunday in Wabasha, and will not readily forget the touching incident which marked the close of the Eucharistic Service, when five of these reclaimed children of the forest, two men and three squaws, "clothed and in their right mind," knelt at the altar rail, as their white brethren had done just before them.

The Rev. E. S. Thomas, rector of St. Paul's Church, St. Paul, Minn., has been paid a most unusual and flattering compliment, having been invited by all the denominations of that city to take charge of the instruction of all the Sunday school teachers there, some three hundred in number, they consenting to the use of the Episcopal liturgy in the preliminary exercises.

Statistics of the eighty-five Protestant Episcopal Sunday schools in New York city are presented in the *Church Sunday School Teachers' Weekly*. The largest single school is that of St. John's chapel, Trinity parish, with 79 teachers and 1,112 scholars; total, 1,191. The school of St. Augustine's chapel, Trinity parish, has 47 teachers and 1,121 scholars; total, 1,168. The schools of St. George's church and its two chapels have, together, 90 teachers and 1,500 scholars.

President Porter, of Yale, said at the commencement of Sheffield Scientific School that he believed in the study of the processes of nature; he had always found men weak in other departments if they were weak in their understanding of nature.

Current Literature.

The Felmers. A novel by S. B. Elliott. D. Appert and Company. For sale by Jansen, McClurg & Co., Chicago. Price \$1.50.

This is a strange, sad story of a life blighted by unbelief. The father of the heroine has purposely kept from her all knowledge of Christianity, and even of the existence of a God, until he thinks her old enough to judge for herself.

The story illustrates powerfully how dark is a life of unbelief. The heroine dies as she has lived, though the risk she has dared for herself she has not dared for her child.

The sympathy of the reader is deeply moved by the sad story—too painfully, indeed. We would not like to think that any one was put to a trial as awful as Helen Felmer.

The Cultivation of the Senses. Eldredge & Brother, 17 North Seventh street, Philadelphia. For sale by Jansen, McClurg & Co., Chicago.

This is the first of a series of Manuals for Teachers, originally published in England, having been prepared at the request of the Literature Committee of the National Educational Society.

The subjects considered in the first Manual are, How the child gets his first ideas, How the child perceives, How we shall cultivate the child's senses, and The value of the physical sciences as instruments for such training.

The Church Eclectic. Rev. W. T. Gibson, D.D., Utica, N. Y. A Monthly Magazine of Current Church Literature, Foreign and Domestic. Price \$3.00 a year.

Dr. Gibson is one of the ablest writers in the Church, and the Eclectic witnesses to his abilities as an editor. He has been conducting this church magazine for years, sustaining himself by parochial work, and sometimes, we fear, paying a portion of the expenses of furnishing this periodical, of which the American Church should be proud.

The one thing which makes it difficult for any Church periodical to succeed, is the miserable prejudice that refuses to read or learn anything that does not run on our own narrow gauge.

Gibson is an editor that does some thinking and knows how to put his thoughts into words.

Harper's Half Hour Series. For sale by Jansen, McClurg & Co., 117 and 119 State street, Chicago. Price 25 cents.

We have before us three more of these handy little books, well printed, in paper covers.

1. The Lover's Tale, by Tennyson. This story in verse was partly written when the poet was yet in his teens.

2. The Lay of the Last Minstrel will furnish agreeable employment for a half-hour, when Scott's complete poems would not be likely to be taken from the shelf.

3. Hallams Constitutional History.—This "Half-Hour" contains also Henry Neele's Romance of History. It is astonishing, the amount of good reading that can be had for twenty-five cents.

The Life of Benjamin F. Butler, by T. A. Bland, M. D. Lee and Shepard, Boston.

This book is inscribed "To the Friends of Liberty, Equality and Justice, wherever Found." We are inclined to add the postscript that Artemus Ward frequently used after his solemn sayings—"This is a goak!"

Littell's Living Age continues its weekly arrivals—each number coming in as a well laden treasure-ship to our literary storehouse. It is difficult to specify among the many good things which fill its pages—articles on European politics, on history and on political economy; literary topics, art and science; also a plentiful supply of stories by the best modern writers.

For fifty-two numbers of sixty-four pages each (or more than 3,000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any of the American \$4 monthlies with the Living Age for a year, both post-paid.

The Rev. Geo. Morgan Hills, D. D., author of the History of the Church in Burlington, N. J., has an article in a recent number of the Pennsylvania Magazine of History and Biography, entitled John Talbot, the first Bishop in North America.

Oliver Ditson & Co. send us "The Fair Little Maiden;" also "The Silver Cup," two well made songs, one merry, the other classic. Also, a beautiful sacred song by Guglielmo, "The Shadow of the Rock."

The Nation thus speaks of Mr. Talmage, in England: "Mr. Talmage is having a great success in England, and is making the religious public there familiar with the comic method in the pulpit, and they seem to like it, as funny and 'American.'"

There recently died in Binghamton, New York, an aged Methodist minister, the Rev. Zachariah Paddock, D. D., who was born in 1798, and licensed to preach in 1818.

Are we All Going to Rome?

SECOND LETTER.

To the Editor of the Living Church: From my first article, the readers of the LIVING CHURCH are in possession of the following facts: The existence of a very remarkable political pamphlet called "The Future Conflict;" its publication and circulation by a secret political organization, known as the "Order of the American Union;" the author of the pamphlet, a distinguished editor of one of our Cleveland papers, and also the president of the O. A. U.; and that one of the first converts to the Church of Rome, under the teaching of this pamphlet, is the daughter of its author, herself a lady of mature age, of unusual culture and refinement, and, I may also add, not conversant at all with the teaching and worship of the Catholic Body, represented by the Protestant Episcopal Church.

Now the first three pages of this pamphlet of double columns, is taken up with a very elaborate calculation of the increase of Roman Catholics in this country; nor can there be any doubt that the figures are taken from the most reliable sources of information, and based upon unquestionable facts.

By these statistics it appears that in 1790 the proportion of Roman Catholics to the whole population was one in 131; in 1878, it was one in six. Then, from the most reduced ratio of increase, we are told that "In thirty years from now, they"—the Catholics, as he calls them—"will number one-third of our population; in forty years, two fifths, and in fifty-two years, they will outnumber all non-Catholics."

In this connection the learned author states that "in exclusively Catholic countries there is scarcely any increase of population, as compared with countries not Catholic;" and then, for this "singularity," he assigns as a reason, "the machinery of the Church, to increase the number of her adherents in Protestant countries, for the purpose of gaining political control."

What a strange and marvellous Providence, if the war should finally result, in the triumph of Rome over all the political powers of this Nation! Such appears to be the apprehensions of the A. O. U. The fear of Rome and the dread of Rome are evidently upon them, as though they were doomed.

Faith, and the One Baptism," as held and proclaimed by the true American Church, Reformed, Catholic and Free—now, almost the smallest cloud in the heavens, "no bigger than a man's hand"—but possibly gathering within itself all the elements of success in purification and in blessing.

It is sometimes mentioned by skeptics to the reproach of Christianity that its professors are chiefly women. A Western preacher was tauntingly asked by an ungodly scoffer why it was that most Christians are women.

An Iowa man died who was very wealthy, and left three sons, his only heirs. Would you believe it, the ungrateful boys got together and ran away with all the property before the lawyers could get at it and divide it with each other!

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Chicago, August 14, 1879.

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Another "Last Notice!"

By mistake, bills were not sent to delinquents, last week, according to announcement. We respectfully call attention once more, and shall consider a failure to remit equivalent to a refusal of the paper. In such cases it will be discontinued.

Tried and Found Wanting.

Some two weeks ago, a priest of the Jesuit order in Chicago sought refuge among us, and was publicly received at the Cathedral, by the Bishop, to our Communion, after a solemn renunciation of the errors of the Roman Church. Being without shelter or money, he was allowed to remain, for the time, at the hospitable home of the Rev. J. H., Knowles, priest in charge of the Cathedral. He had been a man of some mark among his people, and his sudden defection naturally made a sensation. From the glibness with which he discussed theology with the "interveners," and his apparent willingness to have a great noise made over him, it occurred to us to make haste slowly in parading the accession, and to make sure whether it was going to be worth while to advertise it. That Bishop McLaren had not the most unbounded confidence in the issue, is apparent from the fact that he held him strictly as a probationer, and did not sanction his appearance before the public, even in the capacity of a lecturer.

Last Sunday morning the daily papers contained the following card, which confirmed our suspicion that the polished priest was much more concerned to attract the attention of the public than to satisfy any convictions of conscience.

The sympathy expressed on all sides by my old friends is so true and heartfelt that I find myself unable to resist it. I retract what I have said against the Church of Rome, and I am resolved to return to the Church that opens its arms to receive an erring child. THEOPH. VAN DE MOORTELE.

At the morning service at the Cathedral, the same day, Canon Knowles made a few remarks, explaining the affair, in the course of which he said that some months ago a poor, trembling soul had come to him like a bird escaped from the snare of the Fowler. The snare was broken, and that soul was delivered. The Canon had opened his house to him, and he had been given every freedom that hospitality could command. He had come and gone of his own accord; he had been formally admitted to the communion of the Church by Bishop McLaren, and had twice publicly received the Holy Communion at the altar of the Cathedral of St. Peter and Paul at the Canon's hands. But the old associations and the old ties were too strong for him, and, despite of light and knowledge, he had gone back to the Church of Rome. It was well that he had done so. It was well that he had not staid to win the affections of our people by an extended work among them. It was well that he went when he did, "We have no feelings for him," said the Canon, "but those of pitying charity. We ask no questions of that system of which we, after all, know so very little. But, without solicitation, a peep has been given us into its mysteries, which leaves us more than ever impressed with the truth that the epithet 'sorceress and adulteress' belongs of right to the Church of Rome."

Some other remarks, as given by the Tribune reporter, from Mr. Knowles, are worthy of a place in the story. "If a man works his religion as a business, he will work that religion which will bring him the most profit, comfort, pleasure and power, and there is no doubt that, there are more of those considerations to be had in the place he came from, along with obedience of the most perfect and slavish kind. 'All these things will I give thee if thou wilt fall down and worship me. The kingdoms of this world and the glory thereof.

There is nothing that has such a blinding power to men's minds as the power over their fellow men and women which the priesthood can exercise, and men will give up every tie so that they may have that power. Sometimes a man wakes, and says, 'I will break through this thralldom.' But when a man's wings are clipped, and when a man has been all his lifetime cared for, and has worked like an unthinking machine, it is a very hard thing for him to have to step out into life and paddle his own canoe. It is easier to drift with the current than to swim against the tide. How pleasant the life of a man whose plans are made for him by an incarnated Providence called a Provincial. His wardrobe is laid out for him, and he has everything, and yet nothing."

From the facts of the case, and from these suggestions of one who has had most intimate knowledge of the whole affair, it is easy to be seen that we have had a happy escape, and that such an accession would have been a calamity. We have no words of reproach for the poor priest whose manhood seems to have been blasted by his life of so-called "obedience;" whose soul has been so long under the spell of sorceries that it cannot live in the clear light of liberty. We are sorry for him, we pity him. But we are not sorry to lose him. We have no ecclesiastical straight-jacket to give him, no spies to watch him, no infallible superior to take the place of his conscience. He would not, probably, be safe, where these provisions are wanting.

We have reason to be thankful for what we have not gained. And another reason for congratulation occurs to us. An opportunity has been given for our Roman friends to get "behind the scenes," and to know exactly the manner of life that prevails among our clergy. Our quasi convert can tell them all about it, in several languages! He can describe the luxurious living, the sumptuous fare, in which Mr. Knowles revels! And the light and easy work that falls to him! We are glad to think that they can now compare their own condition of creature comfort with ours, and if it hinders some from "coming over," we shall not be sorry.

From this experience with a Jesuit proselyte, and from others that have not terminated so happily for the Church, we ought to learn:

1. To value our heritage of law and liberty in the Catholic Church restored. These glimpses into the miserable bondage of the Church Romanized, should fill the heart of every true priest with thanksgiving that God hath called him to this state of salvation and free manhood.

2. To be content to bear burdens and to accept sacrifices, in this ministry, which assures to us the liberty wherewith Christ hath made us free, rather than to look with envy upon those who dwell by the flesh pots of Egypt, in bondage.

3. To be not over sanguine and zealous about the "drift" of Rome toward us. The fact is, that not a few of the Roman clergy who are unsettled, after such a life of dependence and such a training in casuistry, are not to be trusted with the liberty and responsibility that our clergy have. They would, for the most part, be failures, if nothing worse, under such conditions.

It is due to Mr. Knowles, and to the Bishop of Illinois, to say, that at every step of the proceedings referred to in the above account, they have acted with extreme caution, doing no more than Christian charity demanded, and neglecting no means to guard the Church from possible mistake. The convert came of his own accord, without argument or influence, and he returned, when it pleased him to do so, without let or hindrance.

ONE of the needs of this paper, as it is probably of all religious papers, is a fund for paying the subscriptions of clergymen who cannot afford to pay for themselves even this small amount. It may seem strange, but it is actually true, that there are some who are so straightened as to be compelled to deny themselves a paper. We have, in every instance that came to our notice, supplied such with the paper, free of charge. But we ought not to be allowed to enjoy a monopoly of this good work. Will not some of our generous laymen send a few dollars to be used in this way? We will report (privately) the names of those that receive the favor. The price of the paper, to the clergy, is \$1.50 a year.

Fighting Within the Lines.

We have, so far, had little to say about "our policy." We have preferred to let it speak for itself, and have been willing to be judged by our works rather than to prejudice ourselves by our words. Of one purpose we believe we did speak at the outset, viz.: to avoid controversies in the Church, as far as possible, and to find our foes, if any, outside. It was our intention, and it has been our effort, to compose discords within, and to incite churchmen of all schools to work together for the common cause. We did not expect to represent all schools, nor to be the champion of any one; but we did hope to win the respect and confidence of the fair-minded, and to strengthen the ties of brotherhood in the church. We are not discouraged in the pursuit of this policy, and we do not mean to be defeated in it. Sometimes we have had to remonstrate with brethren, sometimes to criticise; but it has been, as we believe, upon practical issues and in cases where prejudice or ignorance compelled it. We have raised no cry against any man's churchmanship, nor have we sought to discredit any work or cause of the church, because it was not toned up or down to our ecclesiastical color.

On the whole, our position has been appreciated by Church people and by the Church press. We think we begin to see the dawning of a better day in our beloved church, when differences shall cease to divide those who compose the same household of Faith, and use the same liturgy of prayer and praise; "when Ephraim shall not envy Judah and Judah shall not vex Ephraim;" when churchmen shall no longer lift up the voice to proclaim each other's faults, nor divide their strength to oppose each other's work. We shall pray for this and work for this, and when we fail to illustrate it in our columns we shall thankfully receive correction.

Upon this "policy" we hope the Church press will unite, but there is a portion of it that we fear is still a long way from it. We do not set ourselves up as a teacher or example of journalistic etiquette, but we know it when we see it. It was bad enough for a contemporary, last week, to say he was ashamed to mention the name of this journal, in connection with a paragraph from our columns which he was denouncing; but to intimate that the editor's habits of mind were malicious, and that such bigotry ought to be cut off from the Church, was—well, it was, to say the least, ill-mannered.

We have mentioned this, not to reply to it or to resent it, but to illustrate an evil that exists and that we would fain see removed. We have too much fighting within the lines. There is too much brandishing of tomahawks and flourishing of scalping knives, in camp. We are tired of hearing the war-whoop around the wigwam. Let us save our powder for "the devil and all his works," and not use it to blow up every brother whom we think to be a little nearer Rome or "Reform" than ourselves.

These are our sentiments, and we have written them as much to put ourselves in remembrance as for suggestion to others. We make no claim to infallibility, but seeing what we ought to do, we shall "endeavor ourselves" to do it.

LAST Sunday was the fifth anniversary of the death of Bishop Whitehouse. It has become the custom at the Cathedral to make some commemoration of the event on the Sunday nearest the date of the late Bishop's death. This year there was a coincidence of the Sunday with the exact date, August 10.

Owing to some illness, Canon Knowles was barely able to be present and assist in the services, the Rev. Edward A. Larrabee kindly officiating for him, celebrating the Holy Communion, and preaching a beautiful and appropriate sermon upon the Communion of Saints. At its close he made an eloquent allusion to Bishop Whitehouse at rest in the Paradise of the Blessed.

The musical portions of the services were selected with special reference to the Commemoration. The altar and chancel were profusely decorated with fresh flowers. The congregation was large and deeply interested. It seemed especially beautiful thus to commemorate the dead Bishop, at the new Altar erected in memory of the departed Dr. Chase, and before the Reredos whose central bay perpetuates the name and virtues of the sainted DeKoven.

BRIEF MENTION.

Several of our readers have written to enquire if Dr. Warring's articles on the "Miracles of Moses" can be printed in pamphlet form at small cost; a question we cannot yet answer.—R. E. Bishop Gregg announces that henceforth his "Reformed Church of England" will be known as "The Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland, otherwise called the Reformed Church of England, being free from all foreign interference and under the jurisdiction of the Right Rev. Bishop Gregg, D. D., and the Right Rev. Bishop N. R. Toke, M. A." What's in a name?—The movement among the religious papers to take a vacation of a week or two in summer, seems to be growing.—Bishop McLaren is still at Marquette. He came very near having a sun-stroke last week, but is now entirely recovered.—The episcopal residence in Detroit is undergoing extensive repairs and enlargement.—It is reported that America is to have two more cardinals, one for the West and one for Quebec.—The citizens' league of Peoria have succeeded in enforcing the Sunday laws against the opening of saloons.—Messrs. Jansen, McClurg & Co., Chicago, have our thanks for a beautiful edition of Motley's United Netherlands. We are waiting for the literary editor to "cool off" somewhere, and give it a notice.—Longfellow and Fields were making a short pedestrian tour some years ago, when to their surprise an angry bull stood in the pathway, evidently intending to demolish poet and publisher. "I think," said Fields, "it will be prudent to give this reviewer a wide margin." "By all means," replied the poet, "it appears to be a disputed passage."—It is a fact worth noticing, that the LIVING CHURCH has, during this month of August, in the first year of its existence, more space devoted to school advertising, than any other paper in the United States.—Another subscriber to the Series of Tracts! This time from Maryland. The proposition is to get up a club of ten, at \$2.00 each, to provide several tracts for parish use.—The address of the Rev. James A. Matthews is Van Buren, Ark.—The diocese of Iowa has an income of \$2,000 from its episcopal fund. When Mrs. Cook's legacy is paid, \$5,000 more will come into its treasury, every year.—The explanation promptly offered by prominent Roman Catholics, concerning the defection of Father Van der Moortel, was, "a woman in the case." How is it now he has gone back?—Gen. Kilpatrick is preparing a lecture on "The Mistakes of Bob Ingersoll." It will be too long for summer evenings.—Mrs. Grundy thinks church papers ought to be very solemn, whether anybody reads them or not. There are several such. Pay your subscription and take your choice!—The Northwestern (Methodist) which is one of the best exchanges we get, says the LIVING CHURCH is doing good missionary work.—The suit of Newman Hall, of England, for a divorce from his wife, is creating a profound sensation in religious circles in that country.—Famine in Cashmere, India, has almost depopulated that province. Out of three hundred thousand people only about thirty thousand are left.—At Portsmouth, Virginia, on Sunday, the 20th ult., the Exchange was connected with Christ Church, by telephone, and the audience was favored with a good sermon and good music, though remote from the sacred edifice.—Another Missionary writes: "You have taken a long step forward in popularizing church journalism."—Our New York correspondent is not yet recovered. He writes in bed, "on the sly," lest the doctor should catch him at it.—Five thousand copies of "The Death of the Neepigon Boy" are to be published as a missionary tract. The touching story first appeared in the Church Guardian, N. B., and was reprinted in the LIVING CHURCH.—We publish in this number a letter from our Bishop in Liberia. Bishop Penick is thoroughly alive to his great responsibilities, and is making his mission a power in Africa.—The following is from our last vacation note book. It is inscribed on a tombstone in Cheltenham church-yard:

Here lies me and my two daughters
Died of a drinkin Cheltenham waters,
When if we had taken to Epsom Salts,
We shouldn't a been lyn in these here vaults.

Our Washington Letter.

Some Facts and Figures Favoring the Erection of a New Diocese.

But little in the way of Church news can be gathered just now. Some news of a financial sort, however, may be sent you, compiled from the recent Journal of the Diocese to which we are attached, I was going to say, somewhat as a tail is to a kite, but as we do not fly the rest of the Diocese, the comparison would be incorrect; so I content myself with saying that if detached, and not attached, there are some of us who think we could, as a new Diocese, take our rank, and hold it among the others of the family ecclesiastical.

There is reported the following amount of Church property: The Ascension, \$180,000; the Holy Cross, \$12,000; Memorial, \$8,000; St. James's, \$300; St. John's, \$64,000; St. Mary's, \$3,500; St. Paul's, \$22,400; Incarnation, \$30,000; Christ Church, \$41,000; Georgetown Parish, \$40,000; Grace, \$20,000; Rock Creek, \$34,000; St. Alban's, \$7,800; adding to these: Epiphany, not reporting, but by me estimated, \$75,000; Trinity, (estimated) \$75,000; Navy Yard, \$50,000; Anacostia, \$600, we have the general total of Church property in the District of Columbia as \$643,600.

The yearly contributions of our respective Parishes are, from that of the Epiphany, \$27,500, Ascension, \$7,600; St. John's, \$10,200; Christ Church, \$7,000; Incarnation, \$2,700; to the smaller parishes raising their one, or two thousand, or their few hundreds, making (as reported) a total this year of about \$70,000. Baptisms, this year, 500; confirmations, 332; communicants, 4,286. There are 19 parishes; 17 parish churches; 2 chapels; and 2 parishes destitute, as yet, of churches. Do not these statistics indicate sufficient strength for a new diocese?

I regret, however, to add that there is no move in this direction, and none, I judge, likely for many years to come. The move of several years ago came to nought, and discouraged many. But that the "Diocese of Washington" is only a question of time, I suppose no one will deny. The separation of Easton from Maryland more than equalled the highest expectations of the friends of divisions; and with that to point to, we still hope for further division of our large Diocese.

Washington is truly a city of "magnificent distances," and the church work here ought to be on a magnificent scale. As it is, there stands the marble Ascension, occupying the very highest point of the city, and seen with its graceful spire for miles around. Off on "G" St. is noble Epiphany, with its annual income of nearly thirty thousand, and one of the most active and gifted rectors. In front of the White House, old aristocratic St. John's, with its new rectory and distinguished and earnest rector; old Christ Church, near the Navy Yard,—the church to which Jefferson used to ride, and stick his hat in the broken pane to keep off the "neuralgia," (though they didn't call it that in those days,) Trinity, composite in architecture and evangelical in churchmanship; the Incarnation, simple and semi-rural in style, with its indefatigable pastor; three neat churches in our sister city of Georgetown; several suburban churches, and many others in the city proper, which I have not mentioned, making some 19 in all, counting chapels. In some of these active parish work is going on; in one, a large and well conducted "Home" for women; in others, parish schools. Debts on our churches impede us, but these, I judge, are being yearly reduced.

There is an effort being made by our industrious dean, the Rev. Dr. Lewin, of Marlboro', to resuscitate Grace Parish, in S. Washington, now made vacant by the resignation, in his age and infirmity, of the Rev. Mr. Holmead, for some twenty years its rector. A large field here opens to active effort and willing work.

Of all our suburban churches, none is more pleasant to visit than St. Paul's, Rock Creek. It was built some 105 years ago, of brick imported from England, and was rather of what Dean Stanley calls the St. Martin's-in-the-field style; it has of late years been altered, and is now modern and attractive. Beautiful drives, with extensive sweeps, carry one through the large cemetery attached, and shade, and

flowers and quiet, tempt the visitor to linger and meditate beneath the arms of the wide spreading oaks. At this church, the author of the "Star Spangled Banner," Mr. F. Key, used to act as lay reader. Here many a man noted in our country's annals has bowed the knee to the God of our fathers.

Here Chief Justice Chase, who owned a country seat near by, was often seen; notably, on the Good Friday and the Easter immediately preceding his death, at the Table of the Lord. The Justice, though he affiliated on platforms with the Methodists, was a heart Churchman. Side by side with him knelt his old veterans from the "Soldiers' Home" near by, and the humble sexton, all peers at that great Feast of Love. The sexton here is a character; polite, respectful, tasteful and a man of probity, he graces his calling, and is truly a model. He will trim a font with the taste of a lady, and this he never fails to do, the "use" of Virginia not prevailing in this parish. The rector one might take for an English rural rector. His parsonage is the home of taste and culture. Bees and books fill up his his leisure. He is the model of a "country parson;" the personification of dignity; placid, lovely of character, well read. One instinctively thinks of Pope's ode, which Sidney Smith pronounced the "smoothest Pope ever wrote," "Happy the man whose wish and care," etc.

Perhaps more anon, and it may be, no more. SCRIBENS.

Dr. BOLLES, in officiating at a marriage, recently, at Cleveland, conducted the first part of the ceremony standing on the front of the chancel platform. The betrothal being concluded, "the father gave his daughter to the man, not by putting her hand in his, but according to the rubric, 'the minister receiving the woman,' in which ceremony there is a most important signification, recognizing the final authority of the Church, in Christ's name, to dispose of the woman. The minister then joined the hands of the man and his bride, for by the espousal she had become his bride, and he then led her up to the altar, following the priest, where the actual marriage was celebrated. Then, in place of the usual wedding march, there was a Recessional Hymn, in which the whole congregation participated—altogether a singularly beautiful service; nothing wanting, surely, but the Holy Eucharist, for which there is a special provision in the office of the Church of England."

To the Editor of the Living Church:
Arrangements have been made for the consecration of the Rev. Samuel Smith Harris, D. D., Bishop-elect of Michigan, in St. Paul's Church, Detroit, Wednesday, September 17; the Bishop of Alabama, Consecrator; the Bishop of Ohio, Preacher; and the Bishops of Illinois and Western Michigan, Presenters.

B. B. SMITH, Presiding Bishop.
NEW YORK, August 8, 1879.

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

Deaths.

AMORY.—On Thursday, July 30, at the residence of her husband, Mr. Chas. B. Amory, near Morristown, Illinois, after a few hours illness, Emily F. Amory, aged 32.

The unexpected death of this admirable woman was a very grievous shock to her many friends in this region, and will doubtless be so to her numerous friends elsewhere, as the sad intelligence reaches them. During her brief residence in this county, a few months yearly for the last three years, Mrs. Amory won for herself the unqualified respect of all honored with her acquaintance, and the warm attachment of many. There was in her a rare combination of womanly attractions and womanly excellences; a charming person, graceful manners, intelligence, refinement, sense, firmness of character, with a heart full of kindness for all around her. All this was crowned in her case with earnest, consistent, Christian devotion, being a devout member of the Episcopal Church. She was a model Christian lady, shining in the highest circles, and perfectly at home and warmly welcomed in the humblest, intent on making her life a useful one, carrying sunshine and gladness wherever she went.

All that was beautiful and good, Met in her aspect and her ways, Pattern of perfect womanhood,
How lovely were her transient days;
One impulse of that gen'rous heart,
One glance of those dear, truthful eyes
Could purer sympathy impart,
Than in the life of many lies.

The Church Mission to Deaf Mutes.

A society of the above name was incorporated in the year 1872, with the object of providing spiritual instruction for deaf mutes. The Bishop of New York is president, and the Rev. Thomas Gallaudet, D. D., General Manager.

This society is in need of funds to extend its work. If all churches would remember it on the Twelfth Sunday after Trinity, falling this year on the 31st of August, it would be very greatly strengthened. It would then be able to send out more missionaries with the necessary support.

Offerings for the Western work may be sent to the undersigned, missionary at large to deaf mutes, No. 24 Williams Street, Cleveland, Ohio.

A. W. MANN.

Notices.

Educational.

St. Agnes' School, Chicago, Mrs. McReynolds, Principal, will commence its fourth year, Wednesday, September 10, at 717 West Monroe street. This is a church school for girls, and deserves the support of our people. Mrs. McReynolds has had many years, experience as a teacher, and has each pupil under her immediate care. The school has but one session—from 9 A. M. to 12:30 P. M.—thus giving pupils time out of school for necessary recreation, exercise, etc. The curriculum embraces the common English branches, with a full academic course, including the classics and modern languages. The Primary Department, to which little boys as well as girls will be admitted, will be taught by Miss Shipman, late in charge of Calvary School.

Brooke Hall Female Seminary, Media, Pa., is a Church School of high order, in which the late Bishop Potter, of Pa., took a deep interest. Of its principal, he says: "I have known Miss Eastman for several years past. I have a very high opinion of her capacity, efficiency and devotedness as an educator, and I am confident that parents who entrust their daughters to her care will have no cause to regret it." This institution re-opens on the third Monday in September.

St. John's School, Sing Sing, N. Y., is a Church School for boys, of which Bishop Potter is Visitor and the Rev. J. Breckenridge, D. D., Rector. No day scholars are received. The boys wear a uniform and have military drill. This institution was founded in 1869, but is successor to the old and well known school of Mr. Churchill. It re-opens September 9.

The college of St. James, Washington Co., Md., was founded in 1842, by the Bishop and Convention, as a Christian Home for boys and young men. The following extract from the statutes exhibits the character and design of the college:
"The religious instruction shall be in accordance with the Catholic Faith, as held by the Protestant Episcopal Church in the United States of America, and none other."

The curriculum of the institution comprises preparatory and high school departments. Re-opens the second Monday in September.

The Episcopal Female Institute, Winchester, Va., Bishop Whittle, Visitor, Rev. J. C. Wheat, D. D., Principal, is about to enter upon its third year of successful work. Dr. Wheat and wife are veterans in the cause of education; they reside in the institution, and have personal care of the pupils. It is most favorably situated for health and access, in the beautiful Shenandoah Valley.

The Catalogue of the Misses Grant's Seminary for Young Ladies is very attractive, a beautiful specimen of typography. The elegant new building makes a fine picture. It is very complete and especially adapted to its purposes. The location is admirable, and the provision in every department is ample. The Seminary, founded in 1868, will be opened at 247 Dearborn avenue, September 17. The school is evidently flourishing.

St. Margaret's School for Girls, Waterbury, Ct., Rev. F. T. Russell, M. A., Rector. Another beautiful Catalogue, quite unique and original in style. The school is situated in one of the pleasantest towns in Connecticut, and is under one of our most trusted educators. The names of patrons are given in the Catalogue, but not the names of pupils, a plan that strikes us favorably. The school is evidently patronized as it deserves. Re-opens September 17.

Miss Jennie E. Ordway of Newton, Mass., proposes to receive into her home, in September, six young ladies for special instruction.

The course of instruction will be particularly adapted to pupils whose health does not permit their entering a large school. The nearness of Newton to Boston gives opportunity for access to art galleries, etc.; and for attending lectures in various departments.

Wanted.
An Episcopal clergyman and his wife, with few or no children, to take charge of a small industrial boarding school.

The clergyman to have the care also of a village Church near by.

Address Bishop Hare, Yankton Agency, Dakota.

By a lady of experience, a position as governess or teacher. Acquirements: English, Latin and French. Good references. Address E. B., Racine College, Racine, Wis.

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

A young lady to assist in the Art Department of a Church School for Girls, and to receive in return, Board and Tuition. About three hours work a day. Address E. F., Office of the LIVING CHURCH, 76 Ashland Block, Chicago.

WANTED.—Copies of this paper for July 3, No. 35. Any one sending the same, may have the time of subscription extended one number.

Educational. CHICAGO.



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

Miss Rice's School
481 LaSalle Street, Chicago.
For Young Ladies and Children, reopens Sept. 10. A few boarders received. Kindergarten attached. Send for circular.

Union College of Law,
Chicago, Ill.
The Twenty-first Collegiate Year (36 weeks) begins Wednesday, September 10, 1879. Tuition, \$75 per year in advance. For catalogues, etc., address HENRY BOOTH, 505 West Lake Street, Chicago, Ill.

Chicago Musical College,
493 Wabash Ave., 44 Loomis St.
E. ZIEGFELD, President.
All Instruments and Voice taught by the most skillful instructors. Fall Term open Sept. 8. Send for circular.

The Huron Street School,
275 Huron Street, Chicago.
Will reopen in its spacious, new building Sept. 17. A few boarders received. Kindergarten and a Department for Boys attached. For circulars address Miss Kirkland or Mrs. Adams.

St. Agnes School,
717 W. Monroe St., Chicago.
Church School for Young Ladies and Children.
VISITOR AND PATRON: The Rt. Rev. the Bishop of Illinois. PRINCIPAL: Mrs. McReynolds.
The Primary Department will be conducted by Miss Shipman. Provision is made for instruction in all branches of a polite and thorough education.
For terms and circular address the Principal.
The Fourth year commences Sept. 10, 1879.

Allen Academy.
Tuition Reduced. Facilities Enlarged.
The most thoroughly equipped Boys' School in the United States. Prepares for best colleges or for business life. Equal advantages for girls. A few boarding pupils received into the family of the President, and enjoy rare advantage. The Academy and residence are in the most fashionable division of the city, and only three blocks apart. Able faculty. Year opens Sept. 8.
Address: IRA W. ALLEN, A. M., LL. D., Pres., 663 Michigan Ave., Chicago.

Chicago Medical College.
Twenty-first Annual Session begins September 30. Graded Course of Instruction. Physiological Laboratory established. Anatomical Material *actually* abundant. Seats numbered, and secured in order of application. Professors' fees, \$75. Practitioners' course through April; fee, \$30. For announcement or particulars, address
Prof. J. H. HOLLISTER, 71 Randolph St., Chicago.

Academy of Musical Science,
238 W. Madison St., Chicago.
PIANO, ORGAN, VIOLIN, AND GUITAR.
NEW METHOD! RAPID PROGRESS!
Terms, \$1 per quarter. Address
Miss REBECCA GREER, Principal.
Miss LOUISA GREER, Asst. Principal.
Refers by permission to Rev. W. Turner.

CHICAGO FEMALE COLLEGE,
Morgan Park (near Chicago), begins Tuesday, Sept. 10, 1879. Preparatory and Collegiate Dept., an Optional Course, also Graduating Course in Music, Drawing, and Painting, Specialties. For Catalogue, address G. THAYER, Pres., Morgan Park, Cook Co., Ill., or at 77 Madison Street, Chicago.

MISCELLANEOUS.

Shattuck School,
Faribault, Minn.
A most thorough, well disciplined Church School for Boys. Graduates enter Sophomore in College. Situation unsurpassed in beauty and healthfulness. Seven resident Teachers. United States officer gives military instruction. Reduced railroad fare. Term opens Sept. 11th. Bishop WHIPPLE, President; Rev. JAMES DOBBIN, A. M., Rector.

St. Anna's School for Girls,
Indianapolis, Indiana.
Rt. Rev. J. C. Talbot, D. D., Founder.
The Rev. J. B. Clark, A. M., Rector and Head Master.
Boarding Pupils, \$275-\$300 per school year.
Day Pupils \$20-\$30 per session.
Send for Register.

St. Mary's School,
Knoxville, Ill.
Rev. C. W. LEFFINGWELL, D. D., Rector.
A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than eleven years ago.
Rates Reduced to \$320 per Year.
Send for a Register.

College of St. James's
Grammar School, Washington County, Md.
(Diocesan) reopens on Monday, September 15th. Boys prepared for college or for active business. For circulars address Henry Onderdonk, College of St. James, Washington county, Md.

Episcopal High School
Alexandria, Virginia.
A Boys' school fitting for College or business. The 45th year opens Wednesday, September 24, 1879. Terms moderate. Five resident teachers and liberal provision in all respects for the improvement and comfort of pupils. Elevated and beautiful location. Extensive grounds, including an ample skating pond, and thoroughly equipped Gymnasium. Students from twelve states. For catalogue address the Principal.
L. M. BLACKFORD, M. A.,
Near Alexandria, Va.

Educational.

Collegiate School,
Cincinnati, Ohio.
A family and day school for boys and young men from 7 to 20 years old, prepares for all colleges, scientific schools, and business. Reopens Sept. 22. For catalogue address BABIN & RIX, Cincinnati, O.

The Hannah More Academy
For Girls, 15 Miles from Baltimore.
1,200 feet above tide; accessible from every direction by turpentine and rail. *Best advantages* for health, comfort, training, and instruction. 45th year begins Sept. 17.
Rev. Arthur J. Rich, M. D., Rector, Reisterstown, Md.

Trinity School,
Trenton-on-the-Hudson.
The Rev. JAMES STARR CLARK, D. D., Rector.
Assisted by five resident teachers. Boys and young men thoroughly fitted for the best Colleges and Universities, or for business. This school offers the advantages of healthful location, home comforts, first-class teachers, thorough training, assiduous care for health, manners, and morals, and the exclusion of bad boys, to conscientious parents looking for a school where they may with confidence place their sons.
The thirtieth year will begin Sept. 9, with the School Home greatly enlarged and improved.

School for Young Ladies,
Newton, Mass.
Commencing September 20th. Individual instruction. Board and Tuition, \$350 per year. Music and Languages extra. Address Miss J. E. ORDWAY.

Miss Jones's Seminary
At Bordulac, Oconomowoc, Wis.
FOR YOUNG LADIES and CHILDREN.
A thorough Church School and Home. Unsurpassed in beauty and healthfulness of location. For circulars and information address Miss GRACE P. JONES.

New Church School.
Waltham, Mass.
Good Homes for Boys and Girls, and Thorough Instruction from Kindergarten to College. Twentieth year begins Sept. 17.
BENJ. WORCESTER, Principal.

The Cathedral Schools,
Garden City, Long Island.
St. Paul's, for Boys.
St. Mary's, for Girls.
The Academic year will begin Sept. 10. Address the Rev. T. Stafford Drowne, D. D., Acting Warden, Garden City, L. I.

Cleveland School
FOR GIRLS.
A CHURCH BOARDING SCHOOL FOR GIRLS and YOUNG LADIES.
Large corps of experienced teachers.
Address S. N. SANFORD, M. A.,
Cleveland, Ohio.

All Saints' School,
Baltimore, Md.
Will reopen (D. V.) on the 21st of September. The Sisters receive a limited number of young ladies as boarders. The arrangements are as much as possible like those of a private family, and homelike ways and habits are carefully maintained. Please apply for terms, etc., to the SISTER SUPERIOR, of Hamilton Terrace, before the 15th of August, after which date all arrangements will have been made.

Episcopal Female Institute,
Winchester, Va.
Rev. J. C. Wheat, D. D., Principal, assisted by efficient and experienced teachers in the several departments of English, Modern Languages, Vocal and Instrumental Music. For circulars containing full information, address J. C. Wheat, D. D., Winchester, Va.
Reference: Rt. Rev. W. E. McLaren, Rt. Rev. J. B. Kerfoot, Rt. Rev. H. H. Clarkson.

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

St. Margaret's
Diocesan School for Girls. Waterbury, Conn.
Fifth year will open (D. V.) Sept. 17, 1879.
Limited number received.
Rev. FRANCIS S. RUSSELL, M. A., Rector.

Edgeworth School,
No. 59 Franklin St., Baltimore, Md.
MRS. H. P. LEFEBVRE, Principal.
Boarding and Day School for Young Ladies and Children. Practical teaching in the French and German languages. Thorough training in the English Departments, which meet all the demands for the higher education of women.
References: Rev. S. S. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

St. John's School
FOR BOYS, Sing Sing, N. Y.
Rev. J. Breckenridge Gibson, D. D., Rector. The School year will begin Tuesday, September 9.

Cottage Seminary
Pottstown, Montgomery Co., Pa.
For Young Ladies.
A Church School in its 20th year.
It is situated in Philadelphia and Reading R. R., forty miles from Philadelphia.
For Catalogues, address
GEO. G. BUTLER, A. M., Principal.

De Veaux College,
Suspension Bridge, Niagara Co., N. Y.
TWENTY-SEVENTH YEAR.—Courses of Study.—Classics, Modern Languages, Mathematics, etc., to prepare for advanced standing at the Universities; for West Point, Annapolis, or business; adapted to the wants of boys from 10 to 18 years of age.
LOCATION.—The College Domain of three hundred and sixty-four acres, two and a half miles below Niagara Falls, extends for half a mile along the most picturesque part of the Niagara River, and is wholly devoted to the use of the institution. Its healthfulness is unsurpassed; no epidemic for fourteen years. Six trunk lines of railway intersect at Suspension Bridge.
BUILDINGS.—The College Edifice contains Chapel, School and Recitation Rooms, Library and Reading Room, Dormitories and Commoens; it has steam, gas, ample bathing facilities, excellent ventilation, and every needful appliance of health, comfort, and efficient administration. The School-room has been professionally examined by an oculist, and its lighting pronounced typical and beyond criticism; the desks, a new outfit, have folding lids to serve as book rests, and to enable pupils to study in an erect posture with the book at a proper distance from the eye. The Gymnasium is new, large, and well appointed.
ORGANIZATION, PHYSICAL CULTURE, ETC.—The entire household constitutes, and is treated as, a single family. The formal Organization, Routine, and Discipline are military: at Drill, breech-loading rifles of the Remington "Civil Guard" pattern, made to special order, are carried by Cadets five feet or more in height. The Campus is admirably laid out as a Parade Ground. Athletic sports are heartily encouraged, and the opportunities are unrivalled.
EXPENSE.—Charges, \$350 a year; Special Rate to sons of the Clergy. New Cadets are allowed to wear out civilian clothing already in use.
SCHOLARSHIPS.—Competitive Examinations for Scholarships are held at the beginning of the College year, the first Wednesday in September; applications for the same must be filed ten days previously.
Rev. GEO. HERBERT PATTERSON, A. M., LL. B., Pres. Rector. Rev. A. CLARENDON COKE, D. D., President of the Board of Trustees.

Educational.

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

Rye Seminary,
Rye, N. Y.
A SCHOOL FOR YOUNG LADIES.
For particulars address Mrs. S. J. LIFE.

Hobart College,
Founded in 1825. Geneva, New York.
Two Courses—Classical and Scientific. Thirty Scholarships. Tuition remitted to all who need the aid, and who come properly recommended. For Catalogue, etc., address The Rev. R. G. HINSDALE, S. T. D., President.

Rev. Sam'l B. Bostwick, S. T. D.
Sandy Hill, Washington Co., N. Y.
Will receive six boys into his family to educate. He resides in a very pleasant and healthy village on the upper Hudson, midway between Saratoga and Lake George.

Boarding School for Boys,
Poughkeepsie, N. Y.
For Boys of all ages. Military Drill, Large Gymnasium, Ample Play Grounds. Special attention to those elementary studies which lie at the foundation of all education. Boys fitted for College or for business. Circulars sent on application. Terms reduced to rates before the war. Reference to Dr. Ledfordwell in view. Reference to C. B. WARRING, Principal, Poughkeepsie, N. Y.

Kemper Hall,
Girls' School. Lake Shore. Kenosha, Wis.
In charge of the Sisters of St. Mary.
BISHOP WELLES, Visitor.
Rev. Dr. ASHLEY, Chaplain.
Address Sisters of Kemper Hall, Kenosha, Wis.
Term opens Sept. 18.

Charlier Institute,
On Central Park, New York City.
for Boys and Young Men from 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, and business. French, German, Spanish, spoken and taught thoroughly. New building erected purposefully—a model of its kind—cost \$400,000. The Prospectus contains full details. Bible read every day. Pupils attend St. Thomas' Church. Twenty-fifth year will begin on September 16, next.
Prof. ELIE CHARLIER, Director.

St. Mary's Hall,
Faribault, Minnesota.
PRICES REDUCED.
Rt. Rev. H. B. WHIPPLE, D. D., Rector.
Miss S. P. DARLINGTON, Principal.
Is under the personal supervision of the Bishop with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The 14th year will begin Sept. 1, 1879. For Registers with full details, address the

Theological Seminary
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A Church School of high order.
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Home and School.

The Duties of Parents.

A Series for the LIVING CHURCH.

XIII.

Concerning Boys.

Parents are often proud of their boys in babyhood, ashamed of them in youth, and afraid of them when they are grown up. There is no more "fearful wild fowl" living, than your average American "boy." He is a torment and a terror; as irresponsible as nitro-glycerine, as irresponsible as a "June bug!" He is like a colt without a bridle, like a kite without a tail; and he goes tearing and plunging around without regard to custom or consequences. Yet there is much excellent music in this little instrument, if you only know how to manage the "stops."

There is the trouble—to "stop" him. Perhaps we may learn a lesson from the figure. If we wish to play on a wind instrument, we do not close all the stops at once; if we did, we should get no sound.

Parents sometimes try to manage boys by putting on all the stops. No wonder that the boy kicks when you try to smother him! He must have some vent for his young energies, some play for his expanding powers, or he will break something. Alas! sometimes, fretted into rebellion, and hardened into obstinacy, he breaks the hearts of his parents.

It is a difficult and delicate task to manage such a fearful and wonderful thing as a "boy;" but good sense and patience can do it. Parents must recognize the fact that "boys will be boys," and they should be thankful to discover that their boys are no exception to the rule. The ideal boy of the Sunday school novel generally dies young. He is too good for this world, or at least too weak for the uses of it. The best iron ore is rough and unsightly; but when it is melted and hammered out and tempered, it makes good steel. The process is laborious, but it is worth while to undertake it.

My advice to parents is: Aim to give direction to, rather than to repress, the energies of your boys. Find something for them to do, outside of the daily routine of study or duty,—something that will encourage their inventive power, cultivate their manual dexterity, quicken their perceptions, excite their curiosity, tax their ingenuity, and keep them busy. They may not do anything very useful, but it will do them good to be praised for the little they may do. They may soon get tired of the new toy or the new employment. Then try again, and keep on trying, until you find something in which they take an interest; and continue to encourage them in that direction. The career of many a boy has been decided by a taste thus developed in childhood.

It is needful not only to furnish the material for employment, but also to aid and instruct in the use of it. Many times, when parents are lavish, too lavish, in providing the means, they take no pains to direct their boys in the use. It is not so much the expensiveness of the instrument, as an interest in it, that benefits the young apprentice. From seeing my dear old grandfather use a jack-knife dexterously, I was incited to learn the art of whittling. He taught me to make whistles and boats, wind-mills and water-wheels. A pocket knife is still essential to my happiness.

In helping boys to use their energies in the right way, athletic sports must not be neglected. Most boys are adventurous, and crave the excitement of contest and danger. It is appalling to their mothers, of course, and needs to be guarded. But something of wild sport they must have, or they will run into dangers of a worse kind. Let them learn to ride and climb, to wrestle and swim; give them dog and gun, at the proper age, and teach them how to row and hunt, if you can. If you cannot, entrust them to the care of some good friend who has been better educated.

I cannot omit one caution here; it applies to the care of girls as well as to that of boys. If you would control them, cultivate and keep their confidence. Authority is good, example is good, care is good; but confidence is the sheet anchor. Between parents and children there should be such an affectionate and confidential

intercourse, that concealments would be impossible.

To secure this there must be, on the part of parents, the tenderest regard for the feelings of the child, and large charity for the failings and follies of youth. We have, all of us, been young, and we know how grievously we sometimes erred. Have we any less need, even now, for the tender compassion and forgiveness of a loving Father? Children will, as a rule, seek their parents, if they are sure to find sympathy, even if they know that it must be accompanied by censure.

As long as parents have the confidence of their children, they need not despair of bringing them up to honor and usefulness.

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

XII.

"Has not the English Church outlived its usefulness?"

Planted by the hands of Apostolic men; of equal antiquity with the venerable Church of Rome itself; having kings and queens for her foster-fathers and nursing-mothers; baptized with the blood of martyrs; seated, side by side with the ancient churches, in the halls of august councils; contending at Verulam for the faith, as the whole Church did at classic Nice; persecuted, yet surviving; often saying her creed, and singing her anthems, with the hand upon the hilt of the sword; suspected in one age, outlawed in another; graced with the names of Bertha and Alfred, of Columba and Chad, of Edward and Wycliffe, and ten thousands others, whom to name were to praise,—this goodly Church has passed eighteen centuries of vicissitude and fluctuating fortune, and still remains the true English Church, the Church of the best English thought, more deeply imbedded in English hearts to day than, it may be, ever before, and never, than at this hour more keenly alive to her duty and her destiny and to the spiritual needs of the children providentially committed to her care.

Twenty years ago we used to hear the Church of England spoken of as dead, indifferent to the masses, anxious for the souls of the wealthy only, and all that. Of course, the pictures drawn by the pen of hostile, and often not well informed, criticism, were, to say the least, exaggerations, and at times positively caricatures. But, whatever truth they may have contained, at no time of her illustrious history, has the dear Mother Church been so fully abreast of her duty to all classes and kinds as now.

In the short space of thirty-seven years, she has created but a trifle less than two thousand six hundred new parishes—about the number of active, self-supporting parishes in our entire land. In the same length of time, she has raised for the erection of churches, the princely sum of two hundred millions of dollars. In less than ten years last past, nearly one million seats, at a cost of three millions of dollars—have been added to the accommodations of her day schools. Of her Sunday school work, I have before me no record, but that the land of Raikes and the Church of Wesley is not behind hand in this important branch of evangelization, may be safely assumed. A church which thus quivers in every fibre with life and energy; which has encircled the globe with missions; placed a Bishop on the shores of every heathen land; poured these millions of voluntary treasure into the coffers of charity for home work and foreign; such a church can hardly, in truth and fairness, be said to have outlived its usefulness. Like the British Empire, the British Church has its colonies and dependencies. We must count in the Canadian Church, with its fourteen Dioceses, where three quarters of a century ago, it had but one, and its Bishops traveling over the whole of British America. Then, every isle of the sea, far-off India, and heathen peoples, wherever the lion and the cross has gone—count in these; count in the willing treasure that supports this colossal framework; count in the hearts and the prayers and the love and the faith from which this great on-sweeping current of church extension flows, and you must say—No, not behind, but abreast, the times; not a corpse, or a skeleton, but a giant refreshed with wine.

How could a church which, as a keeper and witness of the truth, has given the English version to the world, forget and neglect one of the most solemn injunctions therein contained—"Go, teach all Nations"?—and, so, the English Bible and the English Liturgy have gone out, hand in hand. At home and abroad, they have been offered to the willing and urged upon the indifferent. The cross has been set up and men have been directed by earnest voices to Him that died upon it. Not less than one hundred and twenty-four chief ministers encircle the chairs of York and Canterbury; and other clergy in proportion. New measures are constantly devised to strengthen both the home and the foreign Episcopate. Dioceses are reduced in size, multiplied, endowed, and

are increasing, in the same ratio, in effectiveness. From one end of the land to the other, zeal is infusing itself into decaying parishes, and a new life has filled the Church of English men and English hearts.

Now, some other considerations; or, rather, the same matters substantially, but from a different point of view.

1. Does not the union of Church and State greatly impair and impede the English Church? Of course, some would say Yes, to this; others, No. Let us see. Those who think "Yes" will tell you, that, till the days of the Roman Emperor, Constantine, Church and State were separate, and that from his time, the Church began to fall into evil ways, which grew rapidly worse and worse; and that, the main trouble and cause of all this was the unfortunate mingling of matters civil and religious. This is, as you will see at a glance, assuming a good deal. It is generalizing from small data. I have neither space, nor ability, to enter upon a full examination of so extended a topic. It is very American to denounce the English union of State and Church. But I once heard one of the most prominent of our Judges remark, that, but for union, the English Church would, before this, have been torn into tatters. I believe the mind brought home by the American Bishops from the recent Lambeth Conference (if one may judge of it by the published addresses of quite a number of them), was, that the union is not an unmixed evil. Disestablishment is opposed by not a few of the best thinkers of the Church of England. True, there are inconveniences in the union. At one time the Clerical Convocation and the Lay Parliament jointly represented the State and Church. But, gradually a day of new things has dawned upon the wisdom of English legislators. A Jew may sit, side by side, too, with a Romanist, in the halls of Parliament, and legislate touching the affairs of a church which the one ignores and the other despises. And so the church has been robbed of an effective voice in her own affairs, except through the mouth of her half paralyzed Convocation. But that, with all this inconvenience, a majority of the best heads and hearts of our Mother Church would willingly see her severed from her civil alliances, I do not believe.

2. "Why do so many 'go over' from the English Church to Romanism?" In the first place, do so many go over? Remember that the English Church is a pretty big affair. It counts by the thousands, where we do so by the hundred. It has more Bishops alive and at work than we ever had from Seabury to Harris. It creates more parishes in thirty years than we have organized since the Revolution. Its academies rank many of our colleges. Its parish churches would make American cathedrals of a very respectable sort. A pretty big affair is the Church of England. Now, all things go by comparison. In comparison, then, with her gigantic membership, those who have left her communion, are but few in number—a corporal's guard—here and there men who were a real and severe loss, but not generally men of mark. If you will watch the surface of a lake you will now and then see a fish above the surface and glitter in the sunshine. I have often watched them; but suppose I had said, "Why, bless me, what is the matter, all the fish are leaving the lake!" The fish that flew up and called a great deal of attention to themselves, were a score or so; while, down in the quiet waters swam, unnoticed and unseen, the great schools of thousands upon thousands. Most likely, too, the same sportive fish flashed on the eye more than once, several times, it maybe, and so may have got counted over and over. The way in which secular and other papers herald a convert to Romanism, makes it very likely indeed that their fish has got counted several times in the process. You may have noticed, too, that when a fish flashes up from the water, he makes a good deal of splash, although he might not be very much of a fish! The very fact of a churchman "going over" is, sometimes, all the importance he has, and the only reason for his being written of, or particularly thought of.

Not long since, a leading journal—not of the church, churchly—said that, after all the hue and cry of the last forty years about losses to the English Church to Rome, only the large and startling number of eighteen hundred has left her, while, in the same time, about eighteen thousand had joined her from dissent!

3. "Are not party troubles and differences harmful to the Church?" Yes; but I think good may come out of them. If the English Church belongs, with all its glory and its history, with its Bible and its Prayer Book, with its prestige and its golden opportunities for work, to one school of churchmen, then is it—can it be—the national Church, or a Catholic Body?

About one hundred years ago, Wesley, the great ritualist of his day, was—not "driven out," for he died a member of the Church of England—but was severely let alone, and given the cold shoulder. He was too methodical in piety for the passive Church of his day. When zeal overflows its banks, as the Nile, what is wanted, is a wise system of locks and canals, and other means of economy and irrigation, to seize and utilize the overflow.

All these men preach Christ. They reach the masses. They abound in good works. It would be a large segment taken out of the activities of the English Church, if a knife were drawn along the line which some have laid down. True, discussion distracts, and controversy is bad. But there has never been a time when all men thought alike. In the times before Constantine, when the Church was, we are told, purest, the sword of disputation was often drawn. Every generation has its own burden to bear. You cannot put the finger on a century which has not some trial peculiar to itself. Meantime, the Church rides on; and a strong ship is safest when on the very highest swell of the wave. Better differences, than indifference.

4. "Does not the Church of England neglect the masses?" No. Her endowments and free churches enable her clergy to live without parochial dependence, and the poor have the Gospel preached unto them. Our own congregationalism in surplus and stole is the system that neglects those who are not able to hire a sitting, and so our Murray Hills are ornamented with spires, and our down-towns are ignored.

I hope I have said enough to satisfy my imaginary—or rather representative—questioner. If the English Church have outlived its usefulness, praised be God for the evidence she is giving of it to-day. What touches the honor of our mother touches us. We are no longer children, but of full age. The American Church is autocratic. We, as a national Church, regulate our own local affairs; but the bond of sympathy, of tradition, and gratitude still binds. Our delight shall be to point with pride to the glory of the Church of England, to note the signs of life and vigor in her current history; and if we will imitate her in all the things wherein she abounds to the glory of God, well shall it be for us.

"Girls" and "Young Ladies."

Benjamin F. Taylor, the poet, has written a letter to a young girl at the Lowville (N. Y.) academy, in which he mixes up poetry and good advice in equal doses most charmingly. What Mr. Taylor says will bear repetition:

I call you a girl, but it is not the fashion any more. The girls are gone, and there is nobody left but young ladies. I like girls best. There used to be a flock of Carolines in Lowville, and as fair a flock as ever wore muslin. There were Caroline Collins, Caroline Northrup, Caroline Davan, and ever so many more. There were Cornelias, Janes, Elizabeths, Marys, and Paulinas. They were all girls, and they never scorned the title. Now they would be Carries and Nellies, Lizzies, Mamies, Jennies, and Cornies, and young ladies withal, every daughter of them. Let us not end our names in "ie." Let us not forget that affectation is the art of being a fool according to rule. Let us learn to work worsted cats of impossible pink, if we must, but let us know how to make Indian pudding and a golden loaf of corn bread as well. Let us talk French if we can, but let us avoid "slang" as we would pestilence and famine. Pure and undefiled English never sounds so musically as it does from the unadulterated lips of a genuine girl. Let us learn the exquisite art of keeping young. You read of Roman ruins. I think I have heard Tyre, Tadmor, and Thebes mentioned once or twice, but there is nothing so ancient in all this world as an old dilapidated heart. It is everybody's duty, especially every girl's, to keep young. Now, to you and your classmates:

Dear girls, I pray you read the book of Ruth. That old love story beautiful as truth; Of one who lives in everlasting youth; And say with her, to Truth, "forever thine." "Thy God my God, and thy people mine!" So shall you keep in loving step with time, And life's sweet cadence prove a perfect rhyme, And when at last the song is done, And level shines the dying sun, Another dawn will show its early light, And bid "good morn," though you have said "Good Night."

School-board visitor: "May I ask the name of the tenant?" Tenant: "Mrs. Gubbins. That's me. But what's in a name?" Visitor (noting the fact in his memorandum book): "Gubbins? Thank you. Have you any children?" Tenant: "One son." Visitor: "Does he attend school?" Tenant: "No." Visitor: "Dear me! What is the excuse?" Old Lady: "He's married, and his wife thinks he can be better employed."

A store was broken into one night; but, strange to say, nothing was carried off. The proprietor was making his boast of it, at the same time expressing his surprise at losing nothing. "Not at all surprising," said his neighbor. "The robbers lighted a lamp, didn't they?" "Yes," was the reply. "Well," continued the neighbor, "they found your goods marked up so high they couldn't afford to take them."

"Is it possible, Miss, that you do not know the names of some of your best friends?" inquired a gentleman of a lady. "Certainly," she replied. "I don't even know what my own will be a year hence."

Our Mother Church.

Correspondence of the LIVING CHURCH.

The Church of England is often spoken of as a formal and inactive body, and withal more or less allied to the Church of Rome. But such views prevail only with the uninformed and prejudiced. The Church of England is the most venerable, grand, and powerful of Christian Churches,

Last year, in Omaha, just as our worthy Bishop Clarkson returned from the great meeting of Bishops at Lambeth, and just about the time of my first interview with him, with a view to enter the Episcopal Church of the United States, I got the loan of the "Clergyman's Magazine, London," of Dean Millsbaugh. The first article that attracted my attention was from Canon Ellison, on "Parochial Temperance Work as part of the cure of Souls." I read it with great satisfaction, and fully took in the spirit of the article, as the spirit with which we all had need to be baptized. If this was the spirit of the Mother Church, and if the same spirit should characterize the American Church, I could not ask a greater favor than to drink deep with them of this Spirit of Christ. Instead of cold neglect of the masses, here we see the spirit of the "good Samaritan" ministering to the lost and degraded, lifting them up, bringing to them every blessing for the present, and preparing them for the "life everlasting." This looked like "the Living Church." But I must give you an extract from this excellent article, that you and your readers (who may not have seen it,) may share with me in its refreshing, life-giving thoughts.

After speaking at length of the evils of intemperance, and the way to meet them and save its victims, the writer says: "I claim for the work, that whatever else it is, it is Christian work—Christian in its commencement, Christian in its progress, Christian in its reference at every stage and at every step; true to that word of the Living God, without which, if it be not in accord, there can be no truth in it. I claim for it that it is Church work. The Church of England has done much, within the last fifty years, to vindicate for herself the title of a truly national Church. She has renewed her youth, where alone it can be renewed, at the 'Fountain of Living Waters.' She has taken out her armor from the armory; she has proved her weapons. She has not escaped temptation which belongs to all periods of intense activity—the 'disputing about question and strife of words, whereof cometh envy, strife, railings, evil surmising.' Already she is calling off her children from these. In her Congresses and Diocesan Synods, as they come face to face one with the other, men are learning to respect one another's motives, even if they cannot see with one another's eyes. She has yet to take a further step. She has to call the willing-hearted, all who are kindled with the Divine fire of love, to go down with her among the masses of their countrymen, there, in their degradation, their sins, their sorrows, their sufferings, to see, in a concrete form, the presence of the hosts of darkness; there, man with man, and shoulder to shoulder, her clergy leading, her laymen following,—as the tide of battle flows on, her separated children gradually, but surely, drawn into the conflict. There to forget their points of difference, or if they must hold them still, to hold them in charity; there to forget all but that they are the disciples of one Lord, soldiers enrolled under one banner, the bearers of one Cross, which never has been, which never will be, lifted up for man and his salvation, but the enemy sees it, and quails before it, and is driven back. She has to do it. Nay, it is being done. I call as a witness one whose name as a leader among Nonconformists is well known in the north of England, and with his testimony I conclude.

Mr. Hodgkin, at the annual meeting of the Newcastle branch of the Church Temperance Society, in seconding a resolution, says: "I am here, as the humble representative of the Dissenters of Newcastle, in order to express the heartfelt delight with which they see the Church of England, with its splendid organization, its wealth, its long-descended culture, its deep learning, and its great fund of common sense, descending into the arena to fight with this giant enemy of us all. I have peculiar pleasure in seeing the Church of England coming to fight, as a Church, in this great campaign against the national enemy. There is always a danger lest the Puritan legislation should be followed by some terrible reaction, such as the orgies of the Restoration some two hundred years ago. We must look to the Church of England to bring their great common sense to bear, so that the measures adopted are not Utopian, and not so far in advance of public opinion as to give no chance of success. Above all, we must ask the Church of England, reaching, as it does, both to throne and to hovel, and including, as it does, far more than any other section of the religious community, to use its influence with our legislators in altering those degrading laws which tend to increase the influence of drink upon us. And if only the Church does succeed in rooting out the great national vice, the most censorious of critics will scarcely be able to deny that it is the Church of England both in name and in power."

The subject now introduced is the Temperance Reform. But the Canon does not propose to save men, by any human device, or save from one sin, but all sin, and bringing the rescued into the Church. He says: "It takes them by the hand—the hand of outstretched brotherly sympathy—the hand, it may be, of one who has himself been rescued, or, it may be, of one who has been kept from falling by the grace of God, yet has been willing, for love's sake, to forego his own indulgence, and to go down to the level of his fallen brethren, if by so doing he may the better bring them up to his; it leads them gently, firmly, in the time of the Evil Spirit's discomforture for a season, to the inner fold of the Good Shepherd. He, they are taught, is the one only Saviour. "He was manifested that He might destroy the works of the devil."

The Spirit of which the Canon speaks, not only seeks to save the intemperate, but all classes of the fallen and perishing.

Let the workers in the Protestant Episcopal Church in America go and do likewise. Let us work, and watch for souls, as they who will give an account.

JOSHUA V. HIMES.
ELK POINT, D. T. July 28, 1879.

The Last shall be First.

The Christian Advocate has the following, as a "bona fide sermon" by the late Rev. Plato Johnson:

"Bruders, de lub ob de Lord am a wonderful ting. Nobody would tink dat a poor ole darkey's life was wuff much ennyhow; but de Scripiter says de fust shall be last, and vice versy, and dat is de chief hold we hab; for I 'clude from dat sayin' dat cullid pusson wot shines boots and charges only de reg'lar price, has a to'ble show for de next world, though he hain't much ob a chance here. From a 'ligious pint of view, it's just as 'portant to shine boots as well as run a first-class saw-mill. De Lord he nebber axes you wat you been doin', but how you been doin' it; an' when you get to de judgment day, some of you poor washer-women, who wasn't mean 'bout de starch, but put plenty ob it in clothes, will be a-flutterin' ob your wings in Paradise, while de white man wat made yer wait fur yer munny will be a-lookn' for a shady spot an' a-wishin' he had a bit ob ice. You know wat I 'se tinkin' 'at dis time? I 'se tinkin' 'at some of dese white folk wat 'magine dey'll hab a fadder bed in de next world and free or four angels to keep de flies off, will fin' when dey's lookin' roun' fur dere reserved seat in glory, dat dey's got a cinder in dere eye, an' can't see it. How'll you feel, white man, when you fin' yo'self 'mongst a big crowd ob onary folks, way up in de family circle, while some poor darkey, who did your cho'es like an honest man, is 'ducted by de hebberny ushers to an orchestra seat, right down clus to de music? An' how'll you feel, brudder, when dose angels say to you, 'Tain't no matter what color you be, your name's ben called, an' wese d'ected to show you a seat on de platform? Yer ole black faces'll shine like de moon, an' you'll feel like strikin' out wid a double shuffle right on de golden pavement. Member all ob you, dat it ain't de pocketbook, nor de color, but de shape ob de soul, wot gibs you a right to a front seat up yander."

Henry Clay and the Goat.

Henry Clay, when once walking home from the Capitol at Washington, saw a frightened woman in the streets vainly striving to ward off the attacks of a sportive goat. He gallantly, in spite of his years and office, seized the goat by the horns. The woman thanked him warmly and sped hurriedly on. Mr. Clay would have liked to move on also, but the goat had its own views about the interference with his innocent amusement. As soon as the woman's deliverer loosed his hold on the two horns, the animal rose majestically on his hind legs and prepared for a charge. In his own defense Mr. Clay now took the animal as before by the horns, and thus for a time they stood, while a crowd of street boys gathered about, immensely amused at the unusual spectacle of a senator and a goat pitted the one against the other in a public street. As long as Mr. Clay held the goat by the horns, all was well enough; but the moment the quadruped was free, came a fresh preparation for a charge. Not a boy offered assistance, but after a while, one ventured to suggest, "Throw the Billy down, sir." Mr. Clay at once accepted and adopted the report of that committee, and tripping the goat up, essayed to pass on. Before he could fairly turn away, however, the goat was up in lofty preparation for a new charge. Mr. Clay gave his enemy the floor or the pavement once more, and keeping him there, turned to his new adviser with the question, "And what shall I do now?" "Cut aud run, sir," replied the lad.

A little religion is a dangerous thing. That was well illustrated in the case of a fire-eating Virginian, who, while returning from a camp meeting, held out his hand to an old enemy, and exclaimed: "Give me your hand, Sanders; I've got religion, and I feel mean enough to shake hands with a dog."

The Sunday School.

Church Sunday School Lessons.

Eleventh Sunday after Trinity.

UNIFORM SCHEME: SCRIPTURAL LESSONS: EXODUS XVII; 1-7.

For Older Scholars.

1. The wilderness of sin, through which the Israelites approached Rephidim, is very barren, has an extremely dry and thirsty aspect, little or no water, scarcely even a dwarfish shrub to be seen, and the only shelter to the panting pilgrims is under the shadows of the great overhanging cliffs. (Bartlett.)

2. In the succinct annals of Exodus, these places are selected only by the inspired historian which were scenes memorable for their happy and painful interest in the history of the Israelites.

The first station at which the children of Israel rested after leaving the wilderness of sin, was Rephidim. "The name signifies 'props' or 'supports,' and might be applied to the pillars of rock on the sides of the valley. It was probably situated in one of the most fertile of the valleys in the region of Sinai, now well watered and containing groves of palm trees which extend for miles along the stream which flows through it. Here the Israelites were disappointed of the supply of water, either because the usual stream had failed, or because the wells were defended by the Amalekites, so that they were obliged to halt on the outskirts of the fertile district. (Palmer.) Here it was the will of God to try and prove them by thirst, as He had before humbled them by hunger. (Ps. lxxxvii:7.) Thus He led them, by His miraculous supply of their wants, to acknowledge His power over all His creatures; by the bread raised from heaven and of the water out of the hard rock He taught them that he was God in heaven above and on earth beneath." (Deu. iv:34, 36, 59.)

3. "They were chiding with Moses by the reproaches which they uttered against him; they were tempting of God by asking for a new miracle. The want of water was a privation, the severity of which we cannot estimate, and it was a great trial to the Israelites, but their conduct amounted to a tempting of the Lord. It was an opposition to His minister, a distrust of His care, an indifference to His kindness, an unbelief in His providence, a trying of His patience and fatherly forbearance." The Israelites might have known by this time that God watches over all His works and will guide and protect His people. At the same time we must remember that it is in doubt, danger, and difficulty, that men's real selves are revealed to them, that their faith comes out clearly and that God's providential care is indicated, and impressed upon them. At this day, if we be children of God we are lead into trial, we meet with difficulties. How many, so tried, murmur against God? How many revile and tempt God. The old story repeats itself again and again, in the individual life. God may have blessed, God may have delivered from difficulty, God may have led the soul many days journey, but one new danger, one hour's trial sometimes makes the soul bitter and angry and faithless.

5. In the fourth verse the expression "They be almost ready to stone me," means yet a little and they will stone me. The Jews received the Pentateuch as true, and genuine, and inspired. Would they ever have received a document as true, genuine, and inspired, which records such discreditable things as these in this chapter concerning themselves, unless they had irresistible evidence of its truth, genuineness, and inspiration. Consider the jealous fury of the Jews of later days against St. Stephen for blasphemy (as they called it) against Moses. (Acts vi:2.) Here their own fathers are guilty of it. Would they read this history (as they did) in their Synagogue as true, and as written by Moses, if it had not been what they believed to be? (Wordsworth.)

"Moses cried unto the Lord," we are told. His language betrays no signs of resentment, though the people had given him a cruel and unmerited treatment. It is but the expression of an anxious wish to know what was the best to be done under the circumstances. Dwell upon the lesson here given—God's servants are to go to God when in difficulty—they are not to have resentful thoughts or to call upon God to avenge them; they are simply to call upon God.

6. God hears and answers the cry of Moses as he always hears and answers the cry of His people. He commands Moses to take of the Elders of Israel, lest any one should say that water had existed there formerly. So our Lord took with Him witnesses of His miracles; see, for example, Mark v:40; ix:2.

7. Moses was to smite, not the rebels, but the rock. St. Paul teaches that the rock smitten was a type of Christ smitten for our sakes (1 Cor. x:4), and refreshing all true Israelites with living spiritual water (John vii:37, 39), in their pilgrimage to the heavenly Canaan. He was smitten by the rod of Moses, being made subject for our sakes to the curse of the Law pronounced on disobedience.

the curse of the Law pronounced on disobedience. The Rock was to be smitten, but only to be smitten once. Christ was once smitten for our sakes. (Rom. vi:9.) (Heb. ix:28; x:26.)

St. Paul says that the spiritual Rock followed them (1 Cor. x:4). That is, as the Psalmist and Isaiah testify, the Israelites had water flowing from the rock in the wilderness as a habitual consequence of the once smiting of the rock at Horeb.

St. Paul is careful to say that "they were all baptized," (the term used in the Greek, marking their own concurrence in the act,) "once for all in the cloud and in the sea." But he then changes the term and says that they were drinking (drinking continually) of the spiritual rock which followed them.

St. Paul declares, also, that "that rock which followed them was Christ," that is to say, it was the Divine Power of Christ, which not only made the water to flow at Horeb, but was ever present with them, and gave a continual supply of water in the wilderness; and the faithful among them received spiritual refreshment from Him.

In like manner, the benefits of the death of Christ, who was once smitten for our sakes, are ever flowing to us in our mortal pilgrimage through the wilderness of this world to the heavenly Canaan. The Fountain which was once opened for sin and for uncleanness (Zech. xiii:1), is ever sending forth its cleansing streams, to wash away the sin of the world, in all ages and in every land. In the Sacraments of Baptism and of the Lord's Supper, its vivifying and healing influences are ever being applied, to the quickening of the dead in trespasses and sins, and to the healing of the spiritual diseases of those who come to them in faith "with the eager craving of spiritual thirst for Christ."

"On one occasion the supply of water in the wilderness was suspended. Doubtless this suspension was designed by God Himself to try the faith of the people and of Moses himself; and to teach a salutary lesson to all ages of the Church. On that occasion God commanded Moses not to smite the rock but to speak to it. Moses disobeyed, and instead of speaking, smote the rock twice. For this sin Moses was excluded from Canaan. (Num. 20:1, 13; xxvii:14. Deu. xxxii:48, 51.) The lesson thus taught is, that Christ, once smitten, is not to be smitten any more. The Rock is now to be spoken to. The Christian priest does not sacrifice Christ afresh, but he speaks to the Rock. He uses the Word of God, and by the application of that Word, in the administration of the Sacraments of Baptism, and the Lord's Supper, he brings forth Divine Virtue from the Rock, and he applies the Divine Virtue of the sacrifice once offered. He does it by the power of Christ. He does not say "must we fetch you water out of the Rock," he does not smite it, as if it were he who gave the water, as if the people were to look to him as the author of their life and health, but he regards himself only as an instrument in God's hands, to be governed by God's Will and Word, and he refers all the efficacy of his ministry to God, and to God alone, through Christ."

The Archbishop of Canterbury sees in the younger clergy "a growing feeling of the great importance of setting a good example" in the matter of temperance, "to those whom they are called upon to teach. The number of young men who abstain altogether from intoxicating beverages, without any pledge, because they think that thereby they are doing good to those whom they can influence, is yearly increasing."

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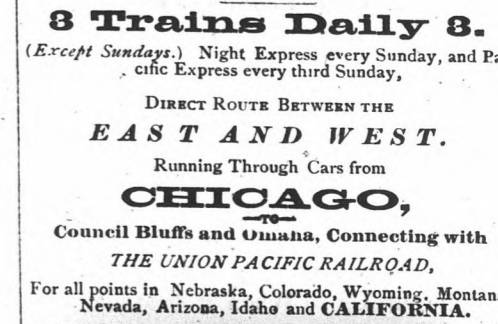
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Our Work in Western Africa.

A Letter from Bishop Penick to the "Living Church."

CAPE PALMAS, LIBERIA, W. A. }
June 28, 1879. }

When our Lord stood on this earth he said, "You shall know the truth, and the truth shall make you free." This, then, is the great law of temporal and eternal liberty. All laws, religious movements or missionary enterprises not based on truth, must sooner or later deepen the darkness and strengthen the fetters which the great father of lies has visited on the souls of humanity. With this great truth lifted up and placed before us by our Lord himself there should be the most unsparring diligence to found, advance, and complete every work of God's church in truth, or else disaster, long, broad, deep and vast, will follow.

But as one here reads the opinions and representations often made of Africa, he can see that the civilized world bids fair to act on many hypotheses which are wholly or partly untrue. Civilization calls Africa "the dark Continent;" whereas much of the darkness dwells near the observer's eyes and not around the object at which it strives to look. If asked to-day what is Africa's greatest need toward real civilization and true Christianity, I would answer, a truthful representation of her conditions and a true comprehension of that representation by Christendom. Until we know what we have to do and the materials with which we have to do it, we can form no intelligent plan for the work.

But when one comes to tell the true condition of these people and ask the world to accept the statements, he meets hard work and oftentimes harder wages for his work. The whole of heathenism is one vast system of deceiving and being deceived. Nor do they want this terrible delusion broken. When a heathen man discovers the truth, he requires more courage than human nature gives, to live it. This we see illustrated powerfully by their dealings with the dreaded Sasa wood trials all around us. The young men who go to sea and work among civilized traders for some time, know that the Sasa wood custom is wrong and barbarous. Yet they dare not come home and stand out against the old men who insist upon murdering innocent people by it.

The time has come for christian people in America to go systematically to work, training and organizing the colored people there for the work of evangelizing Africa. The mere gathering up and sending over cargo after cargo of a mixed multitude of saints and sinners with a vague hope that, some how or other, good will come out of it, may do for colonization societies and philanthropists, but the christian must look deeper. God has not left us without example in this matter, for He was four hundred years training Israel to establish His kingdom in the land of promise. And we christians should look ahead, see the truth as it is here, and pick and train those we send back to their native land to grapple with the realities in all their primary roughness, which will certainly meet them at every step as they move forward in the cause of God.

The work will, humanly speaking, be a slow one; for there are no such masses of people under the sun—sunk so low; and long after you have clothed a body and mind with the superficial appearance of civilization, the heart may beat on with all the treachery, falsehood and lust of old heathenism, as deeply imbedded in it as ever. Christianity is the last, highest and most difficult stage fallen man can reach on earth, and the christian missionary dare not stop short of it. To found colonies, nurture republics, foster schools and colleges, may be kindred to his purpose, but never its end. If souls are not saved he might as well preach, "Let us eat and drink for to-morrow we die."

In this connection there is one thought worthy of consideration by all the lovers of our Lord as well as friends of the African race. A consideration I have not seen brought forward with any force in any work or speech on African colonization. It is this: That when the emigrant lands here, heathenism is turned loose on him. We hear much said about christianizing Africa by emigration, and nothing about heathenizing emigrants by Africa. This side of the subject is truly worth a serious and deep consideration. Let any man take up and read the history of the

Jews. How often, with all their nearness to God, His law, signs, wonders and prophets, they plunged again and again into the gross idolatry of the heathen tribes and nations that God had cursed around them. Human nature is the same to-day that it was in the days of Moses, Elijah and Daniel. There is one great truth the Christian Church must face and make a factor in its calculations. We must look forward to and guard against the abominations of the surrounding nations creeping in like Moloch and Baal, to turn aside the hopes and blight the prospects of Israel. Isolated sporadic and impulsive spirits will never bring forth and raise up a new-born nation here. But steady, God-serving soul-seeking advance must do the work. C. C. PENICK.

Tracts for Parish Use.

To the Editor of the LIVING CHURCH:

Before going any further in the matter of the publication of new tracts, I would mention, through your columns, that the Claremont Publishing Company, Claremont, N. Y., publishes a large number of small tracts, and at a very cheap price. Among its publications are the excellent ones of Bishop Lay. I think that its catalogue embraces some one hundred. Perhaps in it may be found some as good as the one suggested in a recent issue of the LIVING CHURCH. There is no use in printing new matter, if there be old, available and suitable.

Your correspondent "Enquirer" suggested two articles, the one on the "Apostolic Succession," and the "Reply to Paine." For one, I don't know what would make a better Tract than a compilation of the few scattered bits of Discipline which the Church has seen fit to prescribe for her lay members; this, together with the report which you have just published from the Committee on Discipline, would make about 12 pages small size, and could be sold, I should say, for a few cents the copy. PRO-TRACT.

We notice the publication of a new Bible at Pawtucket, R. I. We know something of that town, and we are quite sure the New Bible was not needed because they had practiced the teachings of the old one. They were a good deal behind even in keeping the ten commandments.

Very extensive repairs have been made in Trinity Church and rectory at Utica, and it has been re-opened for service. A very handsome carved desk pulpit is a memorial of Dr. Colling.

Throat and Lung Diseases.

Just published, a treatise entitled, "Practical Observations on Catarrhal, Bronchial, and Tubercular Affections of the Air Passages and Lungs," "The Value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," etc., etc., by Robert Hunter, M. D.

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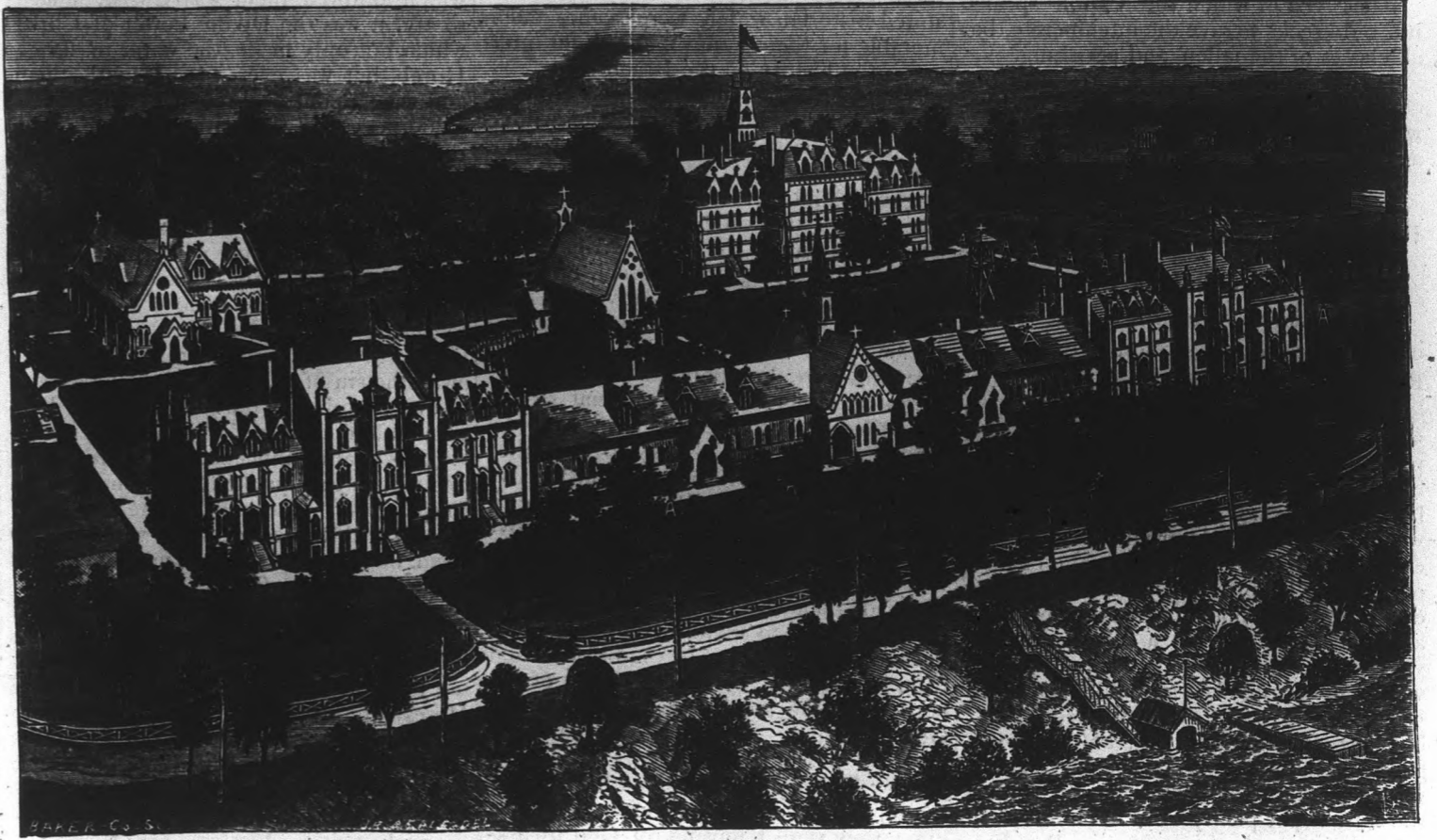
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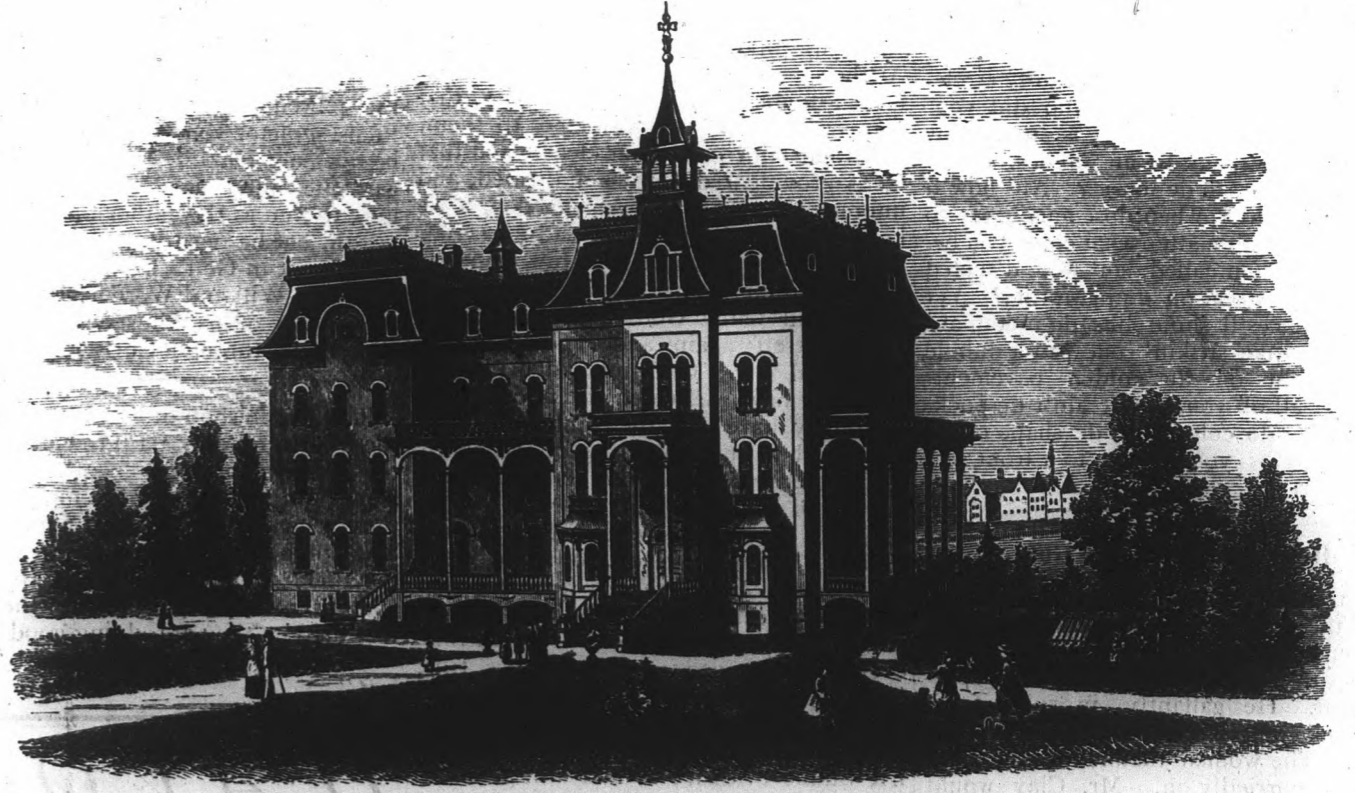
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