

The Living Church.

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

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CHICAGO, THURSDAY, SEPTEMBER 2, 1880.

WHOLE No. 96.

Current Events.

—A messenger from Los Pinos Agency reports the death of Ourey, Chief of the Utes. He was a man of great influence among his people, and respected by the whites. His death will, it is feared, delay the removal of the Utes from Colorado.

—The President is to visit Salt Lake City, this week, on his way to San Francisco. It would seem as though one who had taken oath to see the laws of the country executed, would skip that place, on a pleasure trip.

—The Roman Catholic Bishop Feehan, now Bishop of Nashville, is promoted to be the first Archbishop of Chicago, Chicago having been raised to the dignity of a Metropolitan See, with Alton and Peoria as its Suffragan Sees. Kansas City, hitherto in the Arch Diocese of St. Louis, is made an Episcopal See, and Dr. Hogan, now Bishop of St. Joseph, Mo., is named its first Bishop.

—Things are getting no better very fast in Turkey. That "how-not-to-do-it" government is in pretty tight quarters. The ambassadors are threatening now to order up a fleet to frighten Constantinople. The Albanians declare that if Montenegro or Greece is helped, they will raise the most tremendous row, and Greece and Montenegro say, "and so will we, unless you lend us a hand." An identical Note has now been forwarded to the Sublime Porte calling for the settlement of the Montenegrin Question within the space of a frightfully small number of days. Doubtless the Porte will profess its entire readiness to acquiesce in the settlement demanded. And doubtless local difficulties will once more interfere with the desire of the Turkish Government to make all reasonable concessions. The question of Greece is, of course, more serious. But the Sublime Porte probably by this time understands that no European Power is prepared to take up arms to enforce Greek claims, and that not even the Government of England is likely to wage war to impose the Greek yoke upon alien populations.

—That time-honored School in London, "Christ's Hospital," dear to every cultured American, as it is to Englishmen, is to be moved out of its confined quarters, and the wandering Yankee will no longer be startled by its odd and absurd costume, as displayed on an occasional small boy passing him in the street. The Charity Commissioners, having acquired a suitable site, within a convenient distance from the City of London, are to provide proper hospital and boarding school buildings, with hall, chapel, infirmary, and residences for masters, and other officers, who may be required to reside in such buildings, suitable for 1,000 boys as boarders—that is to say, 200 boys in the upper or Grecian school, 400 boys in the middle school, and 400 boys in the lower school. And also, either by altering or adding to the present school buildings at Hertford, or otherwise by acquiring or erecting buildings upon some convenient site, are to provide proper hospital and boarding school buildings, with infirmary, and residences for mistresses, and other officers, who may be required to reside in such buildings, suitable for not less than 400 girls as boarders.

—The Socialists are not remarkable for the wisdom of their suggestions. As a general thing, they seem concocted in Lunatic Asylums; but there are exceptions. One of their pet ideas is that the Government should manage all the telegraphs and railroads, and as far as the telegraphs go, the experience of the English Government is tremendously in their favor. A few years ago, the British Government did buy up all the telegraphs, and paid a tremendous price for them, \$52,000,000, in all. A uniform rate of 25 cents for 20 words was established, all over England, Scotland, and Ireland, and yet, in spite of the increased cost of the lines, and the additional service, the telegraph system for the current year yields 4½ per cent. upon the investment; and, as the English Government borrows money at about 3 per cent., there is an annual surplus of 1½ per cent., or about \$800,000 of clear profit to the Government, after accomplishing a great saving and benefit to the people. They are now going to try a reduction of the rate, and feel sure that it will pay. Why can we not have something of the kind? We can manage any practical business well; but then—our Civil Service!!!

—The Republican ship in France has all sails set, and is scudding merrily along, though wise and far-sighted onlookers predict that at any moment she may strike a rock. It was thought that the violent action against the Jesuits would bring about a Conservative reaction, but it did not, and the recent elections have gone Radical more strongly than ever. The Government has thus far not enforced the laws against the non-authorized religious congregations, apparently impressed by the manifestation of public sympathy with the Jesuits, that was called forth on account of their arbitrary exile from France. But now renewed measures of aggression in the war against clericalism are loudly called for. It is quite clear that the Conservative party in France is, for the time, reduced to powerlessness. The main interest of domestic French

politics is centred in the struggle for influence between Gambetta and the extreme Radical party that has Clemenceau and Rochefort for its more prominent representatives. On the issue of this conflict, the prospects of Conservatism in France depend.

—Nihilism seems to be on the wane in Russia. Count Melikoff, the head Russian official (we really do not know what his exact title is), is a cunning fox, and he went about getting rid of it in a very business-like way. One of the first steps consisted in opening negotiations with two Nihilists of high rank who were confined at Fort Paul. After personally communicating with the prisoners he released them from confinement. At the same time they received a pledge from Count Melikoff that the persons whose names had been divulged as being prominent among the Nihilists, should not be harmed in any way whatsoever. It is needless to say that Count Melikoff adhered to the pledge, and it enabled him still further to penetrate into the secrets of other persons. One after the other these persons were secretly invited to enter into arrangements in good Russian fashion. No one had a knowledge of the other's doings or whereabouts. By far the larger number of persons were sent out of the country in secrecy, as political agents to Roumelia, Servia, Greece, and Constantinople; while others were retained on stipends, until an opportunity for employment should offer.

Ober-Ammergau.

A Full Account of the Great Passion Play.

From our Special Correspondent.

Early Sunday morning, we were awakened from our peaceful sleep, in the house of good old Tobias Flunger, by the music of the village band, marching through the streets of the town, and summoning the villagers, who had parts in the Play, to the High Mass at the queer old church.

As eight o'clock drew near, we joined the eager throng that filled the streets, and made our way to the immense theatre at the end of the village. This is a rough structure, with seats for about six thousand—two-thirds of the spectators being in the open air. The stage has the same width as the theatre, and extends a great distance in the rear. The scenery is magnificent, and shows that no expense or pains have been spared to make this essential part of the performance perfect.

Every part of the great theatre is crowded, and hundreds have been compelled to wait for the extra performance the next day. From the cannon on the mountain, three shots are fired, and, as the orchestra strikes its first chord, a death-like silence pervades the theatre. As the music ceases, the "Chorus," consisting of ten men and nine women, enter from the two sides, all arrayed in beautiful robes of different colors, blending as harmoniously and perfectly as the hues of the rainbow, the form of which they take as they stand on the stage.

The Prologue having been chanted, the Chorus step back to the right and left, and two tableaux are successively disclosed.—(1) The Expulsion of Adam and Eve from Paradise. (2) The Sacrifice of Isaac. During the singing of the Chorus, the curtain was again raised, disclosing a cross surrounded by kneeling figures. The effect of these first tableaux was wonderful. The vast audience was held spell-bound, and all prejudice must have been dispelled. Then is given the First Scene—The Triumphal Entry into Jerusalem. The Saviour enters, riding on an ass, surrounded by three hundred men, women, and children, all strewing the way with palms, and singing joyful Hosannas. The uproar having ceased, a curtain in the inner compartment of the stage is raised, and the scene of Christ overturning the tables of the money changers is given with wonderful effect.

The Type of the next Representation was Jacob's Sons Conspiring against Joseph; and the Fulfillment, the Chief Priests Conspiring against Jesus.

The Types of the Third Representation were, (1) Tobias Taking Leave of His Mother; (2) The Bride's Lament, from the Song of Solomon. Both of these Tableaux seemed almost supernatural, and the singing was extremely beautiful.

The Scene was, The Parting in Bethany. Christ appearing in the streets of Bethany, goes to the house of Mary and Martha, and there the Magdalene anoints His feet with the box of precious ointment. The covetous Judas remonstrates, but Jesus startles them by saying, "She did it for my death." Leaving the interior, the scene changes again, into a garden, where Christ takes leave of His mother and His friends. This scene is portrayed in the well-known picture by Albert Durer. On one side is the Virgin, overcome with grief, and John by her side, weeping. On the other, is the Holy Jesus, comforting His mother. The impression made by this scene was very touching. Broken sobs were heard all over the theatre, and even strong men bowed their heads and wept.

The Fourth Representation gave the Type, Vashti Rejected by Ahasuerus; and the fulfillment, Jerusalem Rejected by God. In this

scene, Christ weeps over Jerusalem, and pronounces the curse upon her. Judas, remaining behind, struggles with the tempter, and finally yielding, promises to betray his Master, choosing to serve Mammon rather than God.

The Types of the Fifth Representation were, (1) The Manna in the Desert; (2) The Grapes from Canaan. This first tableau was the grandest and most beautiful of any yet given. The stage was filled with hundreds of men, women, and children, representing the Children of Israel, all gazing upwards with joy, as the heavenly food showers down upon them. The Scene was, The Last Supper, given after the famous picture of Leonardo da Vinci. By this time, the audience had forgotten that all was but a Play. It was real to them. They were carried back to the scenes and sufferings of our Lord. Everything was so vivid, everything so earnest, that eighteen hundred years faded away, and we lived with our Saviour on earth.

Representation VI. gave the Type, Joseph sold to the Midianites; and the Fulfillment, Jesus sold to the High Priests. The Types of the Seventh Representation were, (1) Adam, in the Sweat of Thy Face Shalt Thou Eat Bread; (2) Joab greets Amasa with a Treacherous Kiss. The first tableau was very striking. Adam is at work in the field, with two children near him, weeding thorns and thistles, while Eve holds the youngest child to her breast. The Fulfillment was, Jesus on the Mount of Olives. Christ is seen praying in the garden, while near Him His Disciples are sleeping. Three times He awakens them, and three times they fall asleep again. Then Judas comes, with the High Priests and soldiers, to betray Him, and all of that sad scene of betrayal, desertion and capture, is given in full.

An hour's rest was here given, and at one o'clock the cannon was again fired, and the Play resumed. The Second Part was opened with a Tableau representing Zedekiah striking Micaiah, which was a type of the Scene that followed.—The Soldiers Striking and Buffeting Christ before Annas and Kaiaphas. Indignation rises in the hearts of all the spectators, at this cruel treatment, but Jesus stands unmoved and unaffected, gazing with pity and sadness on the misled and erring multitude. Annas sends two messengers to Kaiaphas, to inquire what shall be done with the prisoner. They return, and Christ is then sent to Kaiaphas, guarded by the soldiers.

The Ninth Representation opened with the Types, (1) The Stoning of Naboth; (2) The Misery of Job. As the curtain rose on the second tableau, showing Job seated in front of a well, the picture of human misery, the type of the *Ecce Homo*, the Chorus sang a beautiful refrain, "Behold the Man! See Job, bereft of all that makes life dear." The Scene that followed was, Christ before Kaiaphas.

The Tenth Representation was, The Despair of Judas, preceded by a tableau—The Despair of Cain. This Scene displayed the wonderful acting of Judas, who, next to the Christus, is the best representation of all. Having failed to induce the Chief Priests to reverse their sentence, the conscience-stricken betrayer dashes the cursed money to the ground, and rushes forth to his tragic death. The curtain falls at the end of this act, as the despairing suicide hastily ties his girdle to the limb of a tree. His depiction of mental pain and agony was something wonderful.

The next Representation began with the tableau, Darius condemning Daniel to the Den of Lions, followed by the Scene, Christ before Pilate. Having confessed before the Sanhedrim, that He was the Christ, the Saviour is brought before Pontius Pilate, who finds no fault with Him. In the next Representation, the Type, David's Messengers before Hanun, the Scene of Christ before Herod, are given. Christ, bound, is brought forward, as from Pilate's Jurisdiction, and accused by the Chief Priests. Herod addresses Christ, who is silent, and then, robed in a white cloak, He is led away, the multitude crying out, "Let Him die! Let Him die!"

The two Types of the next Representation were, (1) Joseph's Blood-stained Garment; (2) The Sacrifice of Isaac. Isaac is on the sacrificial pile; Abraham has one hand on Isaac's head, and the other raised to slay his son. An angel points to a ram, caught in the thicket. This is a most beautiful tableau. The scene is Christ Scourged and Crowned with Thorns. Here ensues the altercation between Pilate and the angry populace. The Governor makes many fruitless efforts to save the innocent life, and though the people accept the offer that He shall be scourged, they still continue to shout, "Crucify Him! Crucify Him!" Behind the drop-scene, is heard the dull, heavy blows of the hammer—it rises, and there the Saviour is seen, bound to a pillar, scourged by the scoffing, taunting soldiers. Then they put on Him a scarlet robe, and, setting Him on the pillar, place on His head a crown of thorns, which they press down with crossed sticks, so that the blood streams down His face. It is a scene that can scarcely be borne. It could not be borne, says Clarus, were it not for the heavenly greatness and dignity of the Christ.

The last Representation in the Second Part,

gave the Types, (1) Joseph on a Triumphal Chariot, surrounded by the People of Egypt; (2) Moses Standing by the Altar, while Aaron, on the other side, slays a Goat, as Expiation for the Sins of the People. A scapegoat is sent into the wilderness. The Chorus likens this tableau to Jesus and Barrabas. The Fulfillment of the Types is the *Ecce Homo*. Christ is condemned to die by Pontius Pilate. Clad in a scarlet robe, and crowned with the cruel thorns, He is led away, with the thieves, to Calvary.

The Third Part of this wonderful Play opened with two tableaux, given in a wonderful manner; (1) Isaac carrying the wood for the Sacrifice; (2) The Serpent in the Desert Raised on High. Then followed the beautiful and affecting Scene, The Way of the Cross. In the distance, voices are heard; Roman soldiers enter first, and then Jesus is seen to approach, bearing His heavy cross, followed by the two thieves bearing their crosses, and surrounded by a large concourse of people of all classes. The weary Jesus falls under the weight of His cross, and, though urged on by the rough soldiers, He is at last so overcome that he is relieved by Simon of Cyrene, a wayfarer, whom the soldiers compel to bear the cross. The sad procession is met by a number of women from Jerusalem, their children in their arms, weeping and mourning. As it proceeds on its way, Mary, the Magdalene, and John enter, and watch it, and follow it afar off.

The Sixteenth Act could have no type, for the scene was Christ on the Cross. The Chorus enters, no longer arrayed in brilliant colors, but in garments of black. The Coryphaeus speaks, accompanied by soft music, and the blows of a hammer are heard behind the drop-scene; he changes his dirge into a chant, so soft, so low, so beautiful, that every one is deeply moved. The chant ceases. Our heart seems to stop beating, for we know we are about to see the grandest, most awful scene of the Play. The curtain is drawn, and Calvary is before us. The two thieves are on each side. Christ, nailed to His cross, is in the centre. Slowly it is raised from the ground and fastened in its place. A thrill of horror, of pity, of sorrow, must have passed through the heart of every spectator. For twenty minutes, every eye is fixed on this painful sight. A death-like silence reigns everywhere, broken only by the stifled sobs and sighs of the people. During this time, all of the scene on Calvary is faithfully given. We hear the promise to the penitent thief; the message to the beloved John; the "Eli, Eli, lama Sabachthani," a cry so sad and pitiful that it will ring in our ears for months to come. And then, with those last sad words of divine faith, His head drops, and the Saviour dies. A distant noise is heard, like that of thunder. A messenger rushes in, and tells of the destruction of the temple, and all, except the executioners and the friends of Jesus, hasten away. Then follows the piercing of the side, the descent from the cross, and the burial in the sepulchre; scenes as vivid as the reality. And, as the curtain comes slowly down, all gaze, as if in a trance, at the great stone grave that encloses the dead.

The last Act of the Play opens with a tableau of Jonah cast on the Shore by the Whale, which is followed by a most beautiful representation of the Passage of the Red Sea by the Israelites. Now the Chorus has put aside its mournful garb. Now they sing songs of joy, glad Easter hymns of love and praise. The Fulfillment of the two types, the fulfillment of all that had been before, was the Resurrection of Christ. The Chorus goes out. The tomb is guarded by four Roman soldiers. Suddenly a great noise is heard; the stone is rolled away, and the soldiers fall down in terror. When they had recovered, "behold, some of the watch came into the city, and showed unto the Chief Priests all the things that were done, and they gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole away the body of their Lord while we slept. And the Roman soldiers took the money and did as they were taught." In the meantime, the women come to the grave, bearing cups of spices and ointments. Mary Magdalene looks into the tomb; an angel appears at the door and announces, "He is risen, He is not here." Great is their joy as they hasten to tell the Apostles that the Lord has indeed risen.

The Chorus again enters, and sings a joyous Hymn of Praise. During the singing of this hymn, the curtain rises for the last time, disclosing the most beautiful, the most glorious scene of all, Christ in Glory. As the Chorus walks silently from the stage, and the last sweet strains of music die away, the vast audience, which for so many hours has been held in silent awe, now lingers for a moment, as though unwilling to leave the almost sacred spot, and then passes quietly and reverently from the narrow, muddy streets of Ober-Ammergau.

We know that there exists in the minds of many, a strong prejudice against this Passion Play of Ober-Ammergau. But could they come to the good little village over the Ammer, could they see the Play, and weep, as they must weep, over the scenes from the Saviour's life, we feel sure that their prejudice would vanish, and that they would feel that their lives had been made better and holier, and that they knew Christ—His life and His sufferings, as they never knew Him before. D. C. G.

MUNICH, Aug. 2, 1880.

Virginia Vindicated.

JEFFERSON, OHIO, Aug. 27, 1880.

To the Editor of the Living Church:

Your correspondent "Henrico," in the last number of your paper, writes about the condition of the Church in Virginia, and states, "possibly in no part of the Union are Church interests so stagnant and lifeless." I think the above statement is far from the truth, and does not represent the real condition of the Virginia Church. The writer, though not a Virginian, nor Southerner by birth, nevertheless has had an experience in that old diocese which embraces a period of several years, and is prepared to write from personal knowledge. "Henrico" asserts that the Church in Virginia "is asleep and almost dead; clergy and laity alike are slothful and indifferent;" yet I notice from the Bishop's report to the last Council, there were confirmed: white, 831; colored, 50; total, 881. Baptisms: infants, 1,151; adults, 387; total, 1,538. In her state of sloth and indifference the diocese contributed \$193,024.93.

Now, I ask in all earnestness, do these statistics indicate a condition of sloth and indifference? The reference made by "Henrico" to protestant principals, is aimed, I suppose, at the reputed Churchmanship of the diocese. Is the Church not protestant in name and in principle? Surely the spirit that prompts such utterances with reference to one of the dioceses of the Church, can hardly be called Catholic, whatever the writer may assume to the contrary. I am very certain that in no other diocese can be found a more earnest, faithful, self-sacrificing body of clergy, than represent the Church in Virginia. True, they have labored without great temporal reward, but their record is on high.

The Church in Virginia is to-day doing more for the "thousands of negroes," in the matter of spiritual culture, than any one diocese in America. G. L. M.

News and Notes from Michigan.

From our Detroit Correspondent.

In the parochial report of Christ Church, Detroit, which has just been printed in the Convention Journal, appears an item which many will read with tender interest: "For memorial chapel of St. Luke's Hospital, \$5,000." It is the first public announcement of a gift made to St. Luke's several months ago, by the Senior Warden of Christ Church, Mr. C. C. Trowbridge. The chapel is to be a memorial to his wife, recently deceased. The manner in which the gift was made was both graceful and affecting. But a few days after the death of Mrs. Trowbridge, the bereaved husband sent a letter to the trustees of St. Luke's Hospital and Church Home, asking permission to erect the memorial chapel, and indorsing his check for \$5,000. The Church owes very much of its prosperity in Michigan, to the beautiful example, the good works, and the personal influence of Mr. Trowbridge; and that his honored name is to be connected, even indirectly, with this diocesan chapel, is occasion for wide rejoicing. The new chapel is to adjoin the present building on the east end. A gallery connecting, without stairway, with the second story of the hospital, will enable infirm and invalid inmates, on that floor, to enjoy the privileges of divine service without too great a sacrifice of physical strength. Services have heretofore been held, at great inconvenience to all, in a general hall or passageway on the main floor, a chancel being extemporized at one end.

The Rev. Wm. J. Roberts, lately of Huron, Mich., has accepted an appointment as Missionary of the Wayne Convocation. He will live at Detroit, his charge including St. Mary's Chapel, Detroit, the Church of our Saviour, Leesville, and the Chapel at Greenfield; these two latter points being each about four miles from the city. Mr. Roberts will be welcomed back to his native city, by many warm friends, and through St. Mary's, which is a mission of St. John's Church, he will be associated with the parish which has been his spiritual home from his earliest childhood.

The Rev. Alexander Mackay-Smith, successor to the Rev. Mr. Courtney, at St. Thomas', New York, has been visiting Detroit, being the guest of the Rev. Dr. Worthington, and preaching on Sunday, Aug. 22, at St. John's and St. Peter's.

The Rev. Chas. A. Carey, of Jeffersonville, Ind., has been visiting his father at Detroit, officiating for two Sundays, at St. Peter's and Grace Churches.

The Rev. S. W. Prosser, of Bay City, has been visiting his parents, at Detroit, officiating on Sunday, Aug. 29, at St. James' Chapel.

The Rev. E. W. Flower, of Holland, W. Mich., has been visiting Detroit, officiating at Christ Church and assisting at St. Peter's, on Sunday, Aug. 22, besides ministering to his old congregation at St. Stephen's, on the 15th.

The Rev. Dr. Stocking, and the Rev. Messrs. Charles, Zeigler, and Dotten, of Detroit, have spent their vacations in the East, the last named gentleman enjoying a wild life in the Adirondacks.

Our Sunday Schools.

To the Editor of the Living Church:

The tendency of the age is undoubtedly toward uniformity in worship. The sects that have discarded all liturgies are beginning to see the need of them once more. Rev. Joseph Cook saw this, when he said, in one of his lectures, that it was desirable to have special prayers, on certain days, directed toward one common object, throughout the pulpits. Perhaps he had forgotten that the Prayer Book of the Church provides for this very thing. Some of the denominations are reading the Psalms antiphonally, repeating the Lord's Prayer in unison, and singing the *Te Deum*, which Rev. Dr. Shaw, the venerable Presbyterian, of Rochester, declares to be so full of praise and devotion that he must use it. Thus, the sects are gradually returning, in this respect, to the usages of the Church.

The leading denominations have united in a system of teaching for the children. They use the same Gospel Hymns, the same lesson papers, and a certain amount of order and system seems to obtain in their "Sabbath" Schools. This uniformity in teaching is borrowed from the time-honored usage of the Church. It cannot be that our children are of so little consequence that we need not provide especially for them. Perhaps some one will say that we have our ordinances, rubrics, and exhortations, bearing upon the spiritual training of the children, and that these are sufficient. But whether these are sufficient or not, we have the modern Sunday School, and it is sailing on without rudder, without anchor, without authority. Almost every parish in our land has her Sunday School. These Sunday Schools are supposed to be the feeders of the Church. If we are to have these, we must have concentration, uniformity, and system in the teaching and worship. Each Sunday School has an individuality of its own. One uses leaflets arranged by Blank and Company; another uses leaflets arranged by the rector of the church; another uses leaflets arranged by a committee; another uses this question book; another that; another uses the Scripture and verbal instruction; another uses the International Series. One rector uses this children's service book; another uses that; another uses the Prayer Book, abridged; another uses extemporaneous prayer; another is introducing various experiments.

Some modern notion, growing out of the lack of system in our Sunday Schools, or inherent in the Sunday Schools, has caused many of our children to be absent from the Sunday services provided by the Church. The priest reads the fifth commandment on the Lord's Day, but the majority of the children do not hear it. The Church, directed by God's Word, commands the godfathers and godmothers to call upon the child to hear sermons; but the Sunday School seems to have stepped in as a substitute, rendering this rubric of little effect.

Wise legislation is needed, in order that our children may not advance to maturity, strangers to the worship of the Church.

A Burning Question.

From the N. Y. Tribune.

There is "a burning question" smouldering in the Church, which has discovered itself with seeming suddenness, but which spreads with a rapidity which argues considerable combustibility. Sporadic complaints about the position of the clergy, and about the difficulties which impede them in the discharge of what they regard as their duty, have indeed appeared, from time to time, for years in the press of that Church; but public attention has not been specially aroused by them. The late Dr. Rudder, of Philadelphia, moved a resolution of inquiry on the subject at the General Convention of 1877, but little notice was publicly taken of it.

A year after, however, the Right Rev. Dr. Huntington published several papers, warning the clergy of the increase of a secular spirit in their Church; and, in response to these, the Rev. Dr. Langdon, of Cambridge, came forward and boldly indicted the parish system of his church as the cause of this secularization. With the exception of Bishop Huntington, who concurred substantially with Dr. Langdon in the position he had thus taken, and the almost local utterances of two or three of the Western Bishops, no one, for a time, seemed disposed to support this indictment. On the contrary, hard words were both spoken and written plentifully against the disturbers of the peace. But those who had taken the matter up pressed it home in article after article, and at last the subject was discussed on every side and in various ways, until the secular press began to speak of it as a matter of more than mere denominational interest; and Dr. Paddock, Bishop of Massachusetts, finally, by making it the topic of his late Triennial Charge, publicly and officially recognized it as among the most important, perhaps the most pressing practical questions of the day for his Church. About the same time some other Bishops—those for instance of Vermont, Iowa, Long Island, Easton, and Colorado—have also, in their annual Addresses, spoken substantially in the same sense.

But it appears, as the discussion spreads,

that this clerical question is by no means one which concerns the Church alone. Bishop Paddock, in his charge, made it evident that some, at least, of the evils complained of are spreading also in several denominations, and all over New-England. The echo comes back distinct and clear, particularly from among the Presbyterians; and a Western Synod of this church has spoken out very plainly about what it does not hesitate to call "the degradation of the ministry."

There is surely something more than smoke in all this; and there is now little necessity of arguing with those who go on still denying that there is any fire under it all. The only question with these churches is, what is to be done about it? The Episcopal Church seems to have an advantage over others in dealing with this question, for not only are her clergy less thoroughly broken in than their brethren of other churches; but they have (which others have not, to the same extent) in the professed principles and polity of their church, a broad and solid leverage for their efforts at reform.

But the charge is the same in substance in all the churches, that, whereas they, the clergy, are sent by or through the ecclesiastical authorities of their respective churches on a Divine embassy to be leaders and teachers, they have, in practice, been reduced to the position of mere hired employes, and their power faithfully to discharge the duties for which they were ordained and sent, very seriously circumscribed; and that if they endeavor to preserve that power and the independence necessary to their office, they are quite often reduced to submission or driven from their posts by the summary process of destroying their influence by slander or by cutting off their support. But it would seem as though it were in the Episcopal Church that the battle will have to be fought out and the remedy found for the general evil.

Some of those who press this charge are disposed to demand the dissolution of the parish system itself—indeed the placing of the appointment of the clergy directly in the hands of the Bishop of the diocese. I do not understand, however, that those who took the lead in this discussion are themselves disposed to go this length. Bishop Huntington and Dr. Langdon, I believe, expressly disclaim this. They urge only the necessity of certain modifications of this system. Bishop Paddock does not, in terms at least, admit the necessity even of such modifications; but only of a more considerate and righteous administration of the system as it stands.

There is, of course, much to be said on each of these three sides; but it is surely one deserving of very serious consideration by all Protestant Christians, and of patient inquiry, rather than of irritating language on either side.

CHURCHMAN.

Elevation of Railroads.

Correspondence of the Living Church.

One of the pleasantest and most picturesque railroad rides in the world is the crossing of the Apennines from Bologna to Florence. Leaving the hot, dusty city, and its sickening limestone water, in the afternoon, one reaches the summit before the sun has set, and is among cool forests, granite cliffs and springs of sweet water. Winding down the mountain side, the road turns and re-turns, passing through many tunnels, leaping chasms and cataracts on three-story bridges of stone, arch rising on arch, till they look as though a breath would topple them over. The twilight has not faded ere we are in the green valley of the Arno. In a few hours we have crossed one of the mountain chains of the Old World, and have seen some of the most charming mountain scenery. The highest point reached, however, is only about two thousand feet. The Mt. Cenis Tunnel is not much over four thousand feet above the sea, and the St. Gothard is less.

Compared with these, our Rocky Mountain Road is a wonder, though the traveler cannot realize his tremendous ascent into the air, and has little to break the monotony of his journey. A whole night and day he is gliding up grade, and, at Sherman, reaches an altitude of 8,235 feet. It is two days more of travel up and down, among the ranges, before he begins his descent to the western sea. This was the highest elevation a railroad had ever reached, at the time of its building. Since then, the Andes have been crossed at an elevation of 15,620.

The following is from the *Journal of Science*:

The St. Gothard is the largest tunnel in the world, and exceeds that of the Mount Cenis, the Hoosac and the Sutro. The total length of the Mount Cenis is 40,084 feet, or 7.6 miles; the Hoosac, 25,040 feet, or 4.74 miles; the Sutro, 20,370 feet, or 3.84 miles, while the St. Gothard measures 48,900 feet, or 9.14 miles.

Work was commenced at each end in September, 1872. It is of a horseshoe form, 19½ feet high and 25 feet wide at the level of the sleepers; by hand boring the progress averaged 2½ feet a day, by machinery near 7 feet. It was estimated to cost \$45,000,000.

The road from Vienna to Trieste, over the Soemmering Pass, though less than 300 miles long, passing through a general-

ly populous country, required 15 years for its construction by the Austrian Government; our Pacific railroad, more than six times as long, rising more than twice as high, passing through a waterless, woodless region for hundreds of miles, infested by hostile Indians, was built in 7 years, (7 years before the time required by contract,) by private enterprise, a proof of the wonderful energy and foresight of the American people.

Hymns Ancient and Modern.

To the Editor of the Living Church:

Those who are dissatisfied with the Hymnal, and the friends of Hymns Ancient and Modern, will agree most heartily with everything the *Churchman* says about private judgment in the matter of hymns. Certainly, so important a matter as the arrangement of a Hymnal, should never be entrusted to the hasty decision of a few individuals, especially when, as in the case of the Hymnal committee, there is a great lack of harmony and unanimity among those individuals, both in their discussions and decisions. A Hymnal should, of course, like a liturgy, obey certain laws of growth, and be as much an authorized body of doctrine, and as responsible for declaring truth, and not error, as the prayers, or the pulpit. It was well known that the compilers of Hymns Ancient and Modern, were men of the highest ability; that their work had been conducted with such deliberation, in such a harmonious, prayerful spirit, as to make it likely to be as perfect as possible; but all this was disregarded. Instead of forbidding the use of the few debatable hymns, or authorizing an edition with those hymns omitted, the use of the book was forbidden, and the "Hymnal" was prepared. Everyone remembers the disappointment felt and expressed, when the Hymnal appeared, and it was discovered how many fine hymns had been omitted, how many insignificant ones inserted, and how different was its entire tone to what was wished for.

The paper quoted above says: "A reasonable clergyman or congregation can find in the Hymnal what is necessary to divine service." Yes, but if a clergyman is not "reasonable," if he has little Churchly spirit or poetical taste, if he is quite satisfied with the old prayer book hymns and selections of Psalms, or likes only such hymns as express individual feelings, and knows and cares nothing for the glorious hymns of common praise, which the last two or three generations of Church people have learned to love, he can go on from year to year suiting his taste, and learning nothing better. That this would be impossible where Hymns Ancient and Modern were used, any one can see who will carefully look through that collection.

It is hard to believe that "the Church has a number of more pressing concerns on its hands" than discussion of its Hymnal, or that it is expedient to wait until "some future day" for further steps to be taken upon the subject. If, as seems probable, the improvement in her hymns and music has had a great influence in bringing about the great missionary awakening which has begun in the Church of England, helping to arouse her members from Spiritual selfishness, to a sense of their duties and responsibilities, then the sooner such an improvement is made with us, the better. There is much to be said in favor of uniformity in the music set to our hymns. The taste of the compilers of the music of Hymns A. and M., has been even more questioned, and set aside, than that of the compilers of the Hymns. Do not the best of the musicians of the American Church agree that the music to which those hymns are set, is most correct, beautiful and Churchly? So much unsuitable music is usually set to the anthems, etc., that it seems hard that the hymns, at least, should not be put beyond the reach of desecration. At present such complete liberty is allowed in our music, that it is often not only light and unseemly, but almost sacrilegious.

The lovers of Hymns A. and M., do not claim that it is perfection, only that it is the most nearly perfect collection of Hymns and tunes yet made, and that the members of the American Church should be free to use it, instead of the Hymnal, where they desire to do so.

MARSHALL, Mich., Aug., 1880.

It is said of a certain negro, that his master, perceiving him one day with a down-cast look, asked him the cause. "Oh, massa," he said, "I am such a great sinner!" "But, Pete, you are foolish to take it so much to heart. You never see me in trouble about my sins." "I know de reason, massa; when you go out duck shooting, and kill one duck and wound another, don't you run after de wounded duck?" "Yes, Pete." And the master wondered what was coming next. "Well, massa, dat is de way wid you and me; de debil has got you sure; but, as he's not sure of me, he chases dis chile all de time!"

While condemning enthusiasm, did you ever quite get rid of a feeling that, however unfit it was for life, it would be far from an undesirable state to die in? The truth is that by enthusiasm men mean the being more religious than themselves.—F. W. Faber.

Summering at Saratoga.

Correspondence of the Living Church.

Last week I took a run to Saratoga, the city of caravansaries, where they have not only the grandest hotels in the world, not excepting Chicago, but where every house during the season is turned into a boarding house, not to speak of institutions, at other times used as schools. The normal population is about 9,000, but in the summer it is doubled by the influx of visitors from all parts of the country, not to say of the world. For many years, the springs were resorted to for purposes of health and recreation, but, for a generation or two, it has been famed for its gatherings of wealth and fashion. Nowhere has there been such extravagance and display, and, to a large extent, that is still kept up, as may be seen almost any evening at the palatial hotels. Some of these eclipse anything it was ever our pleasure to see, and remind one of fairy land, or of the palace built for Aladdin by the genius. This is especially true of the Grand Union, which belongs to Judge Hilton, and of the Windsor, which is owned by Mrs. Stewart. Such a scene as the court of the former, with its large trees, its shrubbery, and fountains, lighted up by electricity and with the flowing waters radiant with different colored light, is unique; and the rooms, and suites of rooms in the latter, for elegance and costly furnishing, every one being as it were a bridal chamber, are unrivalled. The expense of them, beginning at \$35 a day, we found ill suited to a newspaper man, and so we removed ourself and carpet-bag, before we were told that we had mistaken the house. It is intended especially for families, but is open to the general public. But even our extravagant people cannot go the price, and the guests seemed to be few and far between. Among the few that were there, we noticed several Churchmen, one of whom had built a Church at large cost, and perhaps thought he had a right to select his own inn. During our stay we visited most of the many springs, and tried the healing waters. The ingredients are mostly the same, but the combinations are different, and so very many of the ills which flesh is heir to find here their cure. They have been known, and resorted to, for many hundred years; by the Indians, before the whites, and even by the cattle, whose instincts taught them their remedial value; and some of them go back to pre-historic times. Many of them are free, save a gratuity to the boy who hands you the water, but some of them make a small regular charge. In the early morning they are thronged with people; and so going to Saratoga is conducive to early rising. We could not but see, as we stood at the springs, with what eminent fitness our Church had chosen its name at Saratoga. It is the Bethesda Church, and the multitude who were waiting for their draught reminded us of those who, at the pool of Bethesda, waited for the angel's presence to trouble the water. The Church is in a thriving condition, but draws its support largely from the summer visitors, and was holding a fair during our stay. We noticed that in one direction the ladies were practicing a wonderful economy. At the hotels, in the streets, when out driving, hats are entirely discarded. It will be a great saving of money, unless it may be that parasols, which they substitute, are still more expensive, and, looking at them, we judged they might be, or else, possibly, the hats were in pawn, to pay the enormous bills at the hotel. We enjoyed our visit to the famous watering place, and owe many thanks to the gentlemen by whose courtesy and liberality we were able to make it. We returned home refreshed, and not more discontented with our lot than when we went away, and thoroughly satisfied that the life at watering places would never suit us.

To the Editor of the Living Church:

Having enjoyed the pleasure of a week's visit at Kemper Hall, we desire, through your kindness, to make known to our "suffering and weary sisters" at the fashionable watering places, the perfect rest we have found here, that they may "come and do likewise." We wish also to express our great delight in the Institution, so complete in all that promises to make the education of young girls a success; to speak of the perfect arrangements for ventilation, heating and lighting, of the really very fine and well selected library; and, above all, of that cheery and homelike atmosphere pervading all, which must be felt to be understood. It gives us great joy to know that this noble school, which opens on St. Matthew's Day, Sept. 21, 1880, is to be wholly under the auspices of the Sisters of St. Mary, aided by an efficient corps of teachers, and we do earnestly say to all who are searching for a school and home in which to educate their daughters in the highest and fullest sense of the word, visit Kemper Hall, so beautifully and healthfully located on the shores of Lake Michigan, under the charge of the Sisters of St. Mary. Two VISITORS.

Never does a man portray his own character so vividly as in his manner of portraying another's.—Richter.

The ass complains of the cold even in July.—Jewish Proverb.

The Stewart Memorials.

From our New York Correspondent.

NEW YORK, August 14, 1880.

The great work which Judge Hilton is doing for Mrs. Stewart, at Garden City, Long Island, which is ultimately designed to become the property of that Diocese, continues to assume more definite proportions. The Cathedral is not yet completed, but there are signs of the end. The organ is now going in. It will be the finest in America, different portions being situated in the basement, the chancel, the tower, and the roof of the nave. The chime of thirteen bells has been placed in position. Half a mile from the Cathedral stands the new St. Paul's College. The general plan of the edifice is that of a gigantic E, with a length along the south front of 270 feet. The end wings are each 170 feet in length, and the middle wing is 150 feet long. There are three stories, surmounted by a mansard roof, and five large towers at the corners and front centre, each rising one story above the main building, except the tower at the northeast, which is 180 feet high, and is to contain a bell and a clock with four dials. The main entrance is at the middle and south front. It will have a large and massive porch and vestibule of brown stone. High above, the wall of the building bears two large tablets of brown stone with the inscriptions, "In Memoriam, Alex. Turney Stewart," and "Saint Paul's." At the eastern end is to be a spacious and elaborately decorated gate, with the motto, "Historia et Scientia," while a tablet at the western end bears the words, "Arts et Philosophia." Within, the building is far from completion. It will not probably be ready for occupancy before the summer of 1881. The building is to be thoroughly fireproof. Every partition is of solid brick, and the inside of the roof is lined with tiling. The floors, above and below, are covered with fireproof slabs, and the staircases are to be of iron, so that nowhere will any woodwork be exposed to any possible flames. Two elevators will be employed, one for the use of the students and the other for freight. The building will be heated throughout by steam and lighted by gas. It is to be ventilated by a new and original duplex system, by which all foul and dead air will be expelled at the same time that fresh air is introduced.

The *Tribune*, to which we are indebted for these details, adds that this building will, when finished, afford accommodation for about three hundred students. Near by, there is soon to be erected another building, similar in size and style to this, for the use of the Saint Mary's school and college for girls. A divinity school, to fit young men for the ministry of the Church, is also contemplated. These buildings will stand near each other, on a plot of sixty acres of ground, which will be made into as fine a park as the landscape gardener's skill is capable of producing. The endowments of these various institutions will be ample, amounting to over \$2,000,000. When they are all fully equipped the entire property will be placed under the charge of the Diocese of Long Island, and formally presented to the Bishop of the Diocese. It is likely that the dedication of the Cathedral and the opening of St. Paul's will take place at nearly the same time.

A New Book for Children.

MOTHER TRUTH'S MELODIES FOR LITTLE FOLKS, is one of Carleton's recent publications. It is evidently intended to supersede Mother Goose, as this is the introduction:

Since little ones are *geese* no more,
But *knoving* have become,
It ill becoms that "Mother Goose"
Should dwell in every home.
So "Mother Truth" in "Melodies"
For Babes, here lifts her voice,
Assured that parents, children, all,
Will welcome and rejoice.

This volume is profusely illustrated, and it presents some elementary instruction in an attractive form. "Handsome Dick" is one of the prettiest melodies. It is the story of a little girl who had a pet cat by that name, and it was taught all the tricks that a cat could learn. When there was a fair, for some charity, the little girl put the cat in a cage and exhibited him:

"Handsome Dick! weight, fifteen pounds,"
Whispers Elzie, on her rounds;
"What is Handsome Dick?" they say;
"Come and see, please, step this way."
And once seen, they're glad to tell
Others, of white Dick, as well;
For the cat, as knowing now
He must make his courtliest bow,
Did his best to help along
Elzie's plan, the friends among.
Upon his cushion he would stand,
Or sit, as Elzie might command;
Then down upon his blanket-lye,
And be wrapped up, like baby-lye;
Would lap his milk, or dainty sip,
And shake his pretty under-lip,
Thus showing teeth as white as pearl,
Then round and round would quickly whirl,
Till each one seeing, cheerful, said:
"For that five cents I'm sure we're paid."

Thus the three days passing by,
Which the fair must occupy,
Dollars ten—ah, yes! and more,
Elzie holds within her store!
Dues for cage and ticket met,
And the ten is Elzie's yet,
Which unto the fair she gave
With an air so joyful—grave,
That it seemed a spirit bright,
Nestled in her heart, so light;
And a happier child than she,
We may never hope to see.

A Beautiful Service on Cayuga Lake.

Correspondence of the Living Church. Many readers of the LIVING CHURCH are more or less familiar with the beautiful lake country of Central New York.

A ride of two hours, on the steamer Frontenac, brought us from Cayuga and the ruins of the "Old Bridge," of historic and political renown, past Union Springs, the home of Courtney, the disappointing oarsman, past the beautiful village of Aurora, Wells College, and Sheldrake, with its attractive summer hotel, to the little wharf at Kidder's.

The children who were present, by the sale of flowers, earned a handsome offering, whereby they might add goodly stones to the temple. A little girl gave her Hymnal to be put among the books and papers in the corner stone, regretting that it was not new and clean.

Our party separated, hoping again, upon a summer day, to be called by the bells of "All Saints" to come from the hills, the lake, and from its further shore, to the consecration of the Temple of the Lord, where He shall dwell because He has a delight therein.

Another Corner Stone.

On Thursday, August 19th, the corner stone of St. James' Church, in McLeansboro, Diocese of Springfield, was laid by Bishop Seymour. About three months ago, he called the Rev. I. N. W. Irvine, formerly Rector of St. James, L. I., who was one of his students in the General Theological Seminary, to take charge of the missionary work in Mt. Vernon, McLeansboro, and adjacent parts.

corner stone was held, interspersed with hymns. Notice of the contents of the box was given by Mr. Irvine, after which the history of the mission station was read by the Rev. Mr. Stanley; then followed the laying of the stone by the Bishop. The choir then sang the 248th hymn, after which the Bishop delivered a beautiful address. In it he alluded to the fact that it was his first visit to McLeansboro, and thanked them for the grand reception which he received, viz.: the laying of the corner stone, and in his masterly eloquence left nothing untouched which had pertained to the occasion.

The procession left the platform, singing a Recessional. The names of the first communicants are: Mr. Wm. Rickards, Mrs. S. J. Pake, J. Shoemaker, J. Darley, and Misses Annie and Mary Jones. It is a gratifying thing to know that not one of the persons asked refused to give toward the erection of the church; Mr. Wm. Rickards starting the subscription with the sum of \$500 and afterwards adding the handsome sum of \$1000.

Some Foreign Notes.

ENGLAND.—The Church League for Disestablishment has recently held its annual meeting. The National Church says: "We can scarcely call it an important gathering. Those present numbered exactly seven, and of these, we are told, the majority were women."

A service, celebrating an unusual event, has been held in the old parish of Fontstown, Ireland. It was in recognition of the fact that three incumbencies, of incumbents in a direct line of descent, have together lasted for exactly 100 years.

In a recent speech, the Archbishop of Canterbury remarked, that much had been said as to the poverty of the clergy, but there was a great deal of poverty in other professions. He believed that a colonel, on leaving the army, was in a position not very dissimilar to that of an unbeneficed clergyman.

Mrs. Fraser, wife of the Bishop of Manchester, recently laid the foundation-stone of St. Clement's, Greenheys, Manchester, after which a short address was given by the Bishop. In acknowledging a compliment which was paid her at the close of the proceedings, the Right Rev. Prelate said: "When I asked her to share my fortunes, I told her that if she came here the Lancashire people would find her something to do. That did not make her afraid, and she has come prepared to do anything reasonable that she has the strength and ability to do. Her heart is in every good work, and I will venture to let you into the little secret—you have no idea what a comfort and help I find her." (Laughter.)

The new church will consist of a chancel, nave, and north and south aisles, and will supply accommodation for 750 worshippers. The total cost, inclusive of a parsonage house, will be about 6,000, without reckoning the amount paid for the land.

DIocese of Huron.—The Diocesan Sunday School Convention, has been arranged for Monday, Tuesday, and Wednesday, October 4, 5, and 6, in Bishop Cronyn Hall, London, Ont. It is proposed to commence with a sermon in St. Paul's Church, on Monday evening. A number of distinguished speakers have been invited to take part.

The corner stone of St. George's Church, which was laid on the 11th of June, was broken into pieces, recently, and the coins and documents taken therefrom. Great indignation is expressed by all classes. The Building Committee will meet this week with the view of offering a reward for the conviction of the dastardly fiend who committed this most revolting crime.

A singular document, purporting to be a copy of the records of the Crowle (England) Baptist Church Book, has been recently quoted in a number of Baptist papers. According to its statements, immersion was practiced by the Baptists as long ago as 1598. This is in complete contradiction of well known historical facts. The New York Independent investigates the claims of the document, and pronounces it a fraud. The Baptists, while they refused baptism to infants, and insisted on "believers' baptism," did not baptize by immersion before 1641.

A circular signed by the Rector of Christ Church, Sweetburg, Diocese of Quebec, and Church-wardens, contains the announcement, that a cabinet organ had been stolen from the church, and offers a reward of \$50 for such information as will lead to the conviction of the thieves, and the recovery of the instrument.

DAY'S KIDNEY PAD. IS STRONGLY ENDORSED. Rev. E. F. L. GAUSS, Galena, Ill., writes: "For over ten years I had been a great sufferer from pain in the small of my back and region of the kidneys, which was most excruciating and at times most insufferable."

Rev. E. F. L. GAUSS, Galena, Ill., writes: "For over ten years I had been a great sufferer from pain in the small of my back and region of the kidneys, which was most excruciating and at times most insufferable. Doctoring brought no relief, and I was finally advised to go abroad and seek the climate of my youth. In Germany and Switzerland, eminent physicians, after close examinations, declared my sufferings to arise from disease of the kidneys, of long standing, and could do me no good. I was, however, benefited by the climate, and consequently returned. No sooner had I been back and resumed my pastoral work, when the old trouble grew again so intense as to make life a burden."

CAUTION. Owing to the many worthless imitations of this medicine, we deem it our duty to warn them. Ask for DAY'S KIDNEY PAD, and take no other.

KIDNEY WORT. PERMANENTLY CURES KIDNEY DISEASES, LIVER COMPLAINTS, Constipation and Piles. DR. R. H. CLARK, South Hero, Vt., says, "In cases of KIDNEY TROUBLES it has acted like a charm. It has cured many very bad cases of PILES, and has never failed to act effectively."

HUNT'S REMEDY. SAFE AND RELIABLE. A. W. BROWN, M. D., of Providence, R. I., says: "I have used HUNT'S REMEDY in my practice for the past 16 years, and cheerfully recommend it as being a safe and reliable remedy."

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CHICAGO IRVINGTON AND QUINCY R.R. THROUGH CARS TO Kansas City, Topeka, Atchison, St. Joseph, and the shore line all points on the Missouri, Kansas & Texas, and Houston & Texas Central.

DETROIT R. R. TIME TABLES. DETROIT AND BAY CITY RAILROAD. Short line to the Saginaw Valley. Trains leave Third street depot as follows, by Detroit time, and pass Woodward Ave. depot 30 minutes later.

MICHIGAN CENTRAL RAILROAD. Arrival and departure of trains. Depot foot Third street. Ticket offices, 154 Jefferson Ave., and depot. All trains run five and depart on Chicago time.

LAKE SHORE & MICHIGAN SOUTHERN. Depot foot of Brush street. Trains run by Detroit time on and after Nov. 9, 1897, trains will run as follows: Buffalo Ex.—Ar. 1:30 p.m., Lv. 7:30 a.m. Adrian, Cleve land and Buffalo Ex.—Ar. 8:15 p.m., Lv. 3:10 p.m.

GREAT WESTERN RAILWAY. Depot foot of Third and Brush streets. Trains run on Detroit time. Atlantic Ex.—Ar. 10 p.m., Lv. 4 a.m. Day Ex.—Ar. 6:30 p.m., Lv. 8:35 a.m. New York and Boston Ex.—Ar. 9:45 a.m., Lv. 7 p.m. Detroit Ex.—Lv. 12:45 p.m. Steam boat Ex.—Ar. 7 a.m.

FLINT & PERE MARQUETTE RAILWAY. Depot foot of Third street. Ticket offices, with Michigan Central R. R., 154 Jefferson Ave., and depot. Trains run by Detroit time.

CANADA SOUTHERN RAILWAY. Depot foot of Third street, Detroit time. Atlantic Ex.—Lv. 4 a.m., Ar. 9:40 p.m. Fast Day Ex.—Lv. 12 p.m., Ar. 4:55 p.m. Lightning Ex.—Lv. 11 p.m., Ar. 9:25 a.m.

WABASH RAILWAY. The Great East Through Route to West and Southwest. Three Express trains leave Detroit and Toledo daily, except Sunday.

DETROIT, GRAND HAVEN & MILWAUKEE. Depot and ticket office foot of Brush street. In effect Dec. 14, 1897. Trains run by Detroit time.

DETROIT CITY R'y. Time Tables. Jefferson Avenue, 3/4 Miles. Leaves going East; Leaves going West. This St. 6:10 a.m. Mt. Elliott Ave. 6:20 a.m.

WOODWARD AVENUE, 3/4 Miles. Leaves going North. Leaves going South. Jefferson Ave. 6:24 a.m. R. R. crossing. 6:12 a.m.

MICHIGAN AVENUE, 3/4 Miles. Leaves going West. Leaves going East. Jefferson Ave. 6:00 a.m. Junction. 6:00 a.m.

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Chicago and Milwaukee Line. Is the only road in the West running Pullman Hotel cars between Chicago and Council Bluffs. Bear in mind no other road runs Pullman Hotel Cars, or any other form of Hotel Cars THROUGH between Chicago and the Missouri River.

"THE GREAT ROCK ISLAND ROUTE" Calls your attention to the following REASONS WHY, if about to make a Journey to the GREAT WEST, you should travel over it:

REMEMBER, this is the most direct route for all points WEST and SOUTHWEST. For further information, time-tables, maps or folders, call upon or address R. R. CABLE, E. ST. JOHN, Vice Pres't & Gen'l Man'gr, Chicago, Gen'l Tr'g and Pass't Agent.

The Living Church.

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C. W. LEFFINGWELL,
162 Washington Street, Chicago.

September.

We hail the coming of Autumn with a subdued joy. It is not the exultation with which we greeted the Spring time, when life abounded, when days were lengthening, when Hope, "with eyes so fair," whispered promised pleasure, "And bade the lovely scenes at distance, hail!"

A sober gladness, like the subdued tints of the ripening corn, comes to the thoughtful soul, in looking at the Autumn fields, the gleaming orchards, and the purple hills.

The contrast is not sad, but suggestive. Between pursuit and possession, between the near and the far, in this world, there is ever this difference. We are eager to gain the prize, we are quietly glad to hold it. As our hopes are consummated the ardor that attended our expectation fails. We reap not with the spirit in which we sow; we gather not with half the energy that tilled. We wait and watch and work, in scorching heats and drenching rains, "with eyes upraised" to the future; but when we come to that future, even though its fruition be abundant, it is not all that we fancied; the spirit is gone out of it. We are glad because we are not disappointed, because we are not defeated. Our Winter is a season of discontent, and glorious Summer lags too long.

We were not made to use and enjoy, but to work. The law of eloquence is the law of life—"action, action, action." To stop is to stagnate; to be satisfied is to surrender hope, and to surrender hope is to lose our hold on eternity. We were not made after the law of a carnal commandment, but after the power of an endless life. It is the energy of that Life that leads us on with impatient eagerness, that finds no satisfaction in all that we reap here, and refuses to rest this side the grave. A rest remaineth, but it is not here. The earthly harvest crowns the summer of earthly toil, but the golden sheaves of the spiritual harvest are still to be garnered. We gather in the fruits of the earth with thankfulness, but with a feeling that, after all, these are not our real treasures. The end is not yet. We must again sow and till the field, again garner the store, wait in winter and work in summer, while life lasts. This harvest is but one of many, and it means not that our toils are ended. With all the bounty that it brings, autumn must ever remind us of the labor that has led up to it.

Life has its early Autumn, differing from its Spring time as this serene September is unlike the last rosy June. Happy the man who comes to it with vigorous body, mature mind, and ripened character, fruitful in all good works. Although to such the enthusiasm of early youth is wanting, there is a chastened joy and satisfaction in the contemplation of an honorable career, and the assurance of treasures laid up in store against the time to come. The rainbow that arched the heavens when April showers were coaxing the young buds to blossom, has departed, but the skies of September are blue and the sunsets are golden. The kindly light leads on towards evening, fading imperceptibly to the twilight of Paradise, and dawning to a more glorious day at the rising of the Sun of Righteousness.

The Summer is ended and the harvest is nigh. Where, O Christian! are thy sheaves? Shall the husbandman bring in his golden fruits to his landlord, and thou have nothing to offer to Thine? What hast thou been doing, all this Summer time, O Brother, beloved of the Lord? Hast thou brought thy gift to the Altar? Hast thou offered there thy sacrifice of praise and thanksgiving, hast thou pleaded there the great Sacrifice of thy Saviour, and joined in the Holy Eucharist of His Church from week to week? Hast thou gathered treasures from His inexhaustible Word, and enriched thy soul by frequent communion with Him in prayer and sacrament?

Hast thou saved a soul from death by timely warning and watchful care? Hast thou filled up the measure of thy high calling in Jesus Christ, as thou hast filled the appointments of thy secular life?

If thou canst answer Yea, thou art ready to enter into the joy of thy Lord, when called.

Living Monuments.

We gave, last week, some account of the wise provision which a noble layman of Michigan, deceased, has made for the continuance of his usefulness, after he has been called away from earthly toil. For many years, he had given liberally of his time and talents and moderate fortune, to sustain the Church. In his own parish he was foremost in all good works, and to the cause of missions, at home and abroad, he was a constant and cheerful giver. His death has been a great loss to the community, but he has left his good work to go on, and in his legacies to the parish, and to the poor, he will still be present, with the same blessed helpfulness that made his life so noble.

In nearly every parish of the land there are liberal laymen, upon whom the welfare of the work largely depends. The contributions of one or two such, in some of our feeble parishes, are equal to all the other revenues, and without them the services must be suspended. Their aid is absolutely needed for the continuance of the work. But they cannot live always, and there is small hope that others will be found to take their places. It is a fact, that many dormant and extinct parishes are to be found that date their decay from the removal of such exceptional helpers. The burden was too great to be borne without them, and the church was closed.

Upon those who are able to sustain such a relation to the Church, a great responsibility is laid. They hold in trust a great charge. A mission, a parish, the salvation of many souls, rest upon them. It is a cause of thankfulness that so many of these noble souls are faithful to the end, and continue their benefactions, even in times of disaster and financial depression. We shall never forget the remark that one such layman of Chicago made, after the great fire, when nearly all his current revenue was swept away. When asked if he would still be able to pay a subscription to build a Church school in Illinois, he answered that all his pledges to the Church should be redeemed, at any needful sacrifice. There are many, we believe, that go on giving liberally, amidst losses and misfortunes that compel them to reduce expenditures in every other direction. They feel that the Lord's work must not suffer by their change of fortune.

That this principle may be carried even further, we learn from the example to which we have called attention, and we trust it is only one of many that might be found. If a discontinuance of offerings, during life, would put in peril the cause which has been sustained by them, the same result is imminent from a discontinuance at death. If a portion of our income from property has been consecrated to Christ, during life, why should it not be permanently assured to His struggling Church, and be left to carry on our work after death? It will be needed then as much as now; and even more, for all our other activities in the church militant will then have ceased. Surely, one might leave this scene of earthly stewardship with greater resignation, if assured that a portion of the wealth that must be left behind shall keep on working for him in the vineyard of the Lord.

It is a small marble monument that costs only a thousand dollars, and few heirs would grudge that to a father who had divided to them the bulk of his fortune. But this stone shaft is nothing to the dead, nothing to the living; nobody cares for it, nobody blesses the hands that reared it. If that thousand dollars were given to endow some charity, to help some parish or mission or school, thousands of Christ's "little ones" would care for it, thousands would gratefully recognize the wisdom and generosity of the giver.

There are so many blessed ways in which a man of moderate fortune, by small or large legacies to the Church, might go on working on earth while he rests in Paradise, that we can but wonder that so few make such a provision; that so many pass away, leaving nothing behind to tell the world that they still live.

Briefs.

The sons of the late Oakes Ames send us a long document in vindication of their father and his connection with the Credit Mobilier, with a request that we print it. We are not aware that we ever did anything to injure the paternal Ames, as he died before the LIVING CHURCH was born. Our advertising rates are given above.

A Western farmer wrote a letter to the officers of Yale College, and asked them if they would charge him anything extra to teach his son mathematics, astronomy and the languages, as well as rowing.—The Rector of Brownsville, whose appeal we publish this week, is personally known to us; his people are really in need, or he would not ask for anything. Give something, and give quickly.—The Roman Catholics in Quebec, advertise a lottery to be held in aid of the funds of the Rimouski Seminary. The announcement of the prizes winds up with a statement that "Six hundred masses for the living and the dead will be at the disposal of holders of tickets."—The Church Guardian, of Omaha, says: "Nearly all the Dioceses in the new province, between the Mississippi River and the Rocky Mountains, have their Cathedrals. Indeed, there needs but a Cathedral in St. Louis to fill out the complete set of Cathedrals of 'the Province of the Interior.' Every Bishop in this Province, but one, has his Cathedral work, organization and building."—We give, in this issue, a letter from an eye-witness of the Ober-Ammergau Passion Play. It is a simple recital of the scenes enacted, and gives, in brief outline, a graphic account of the wonderful performance. As it is produced but once in ten years, and is rendered by the simple and devout people of a mountain village, it is an event of great interest.—Bishop Vail, in his address to his last Convention, favors the appointment of a missionary Bishop for New Mexico. He thinks we should stop there, though he admits we need more Bishops among the great, outlying territories. He thinks, however, they should be diocesan, not missionary, Bishops.—If the Christian at Work, in order to say a smart thing, has to garble its quotations from the LIVING CHURCH, "it should at once retire from business." (Page 667, Aug. 12.)—The Advance took a vacation last week. The practice does not seem to be growing in favor.—"Possibly a Valedictory," was the title of the leading editorial last month, in a diocesan leaflet that has reached its second number! The Bishop spoke pathetically of his many cares and duties.—Bishop Brown, Fond du Lac, has issued a Pastoral, with a special prayer, for celebration of the Harvest Home Festival, next Sunday, Sept. 5. The Offering is to be for the Bishop's Fund for the Education of Candidates for Holy Orders.—The Sunday School in the only organized parish in Montana, St. Peter's, Helena, needs contributions of books. Those that have been read in other schools will be thankfully received. They may be sent to this office, and will be forwarded at a convenient opportunity.—Voltaire said: "It took twelve men to found Christianity; I want only one to crush it." In bold assurance and bombast, the modern infidel leads the world.—The Pan-Presbyterian Council meets in Philadelphia, on the 25th. Their Andover Theological Seminary has lengthened its course from three years to four.—The fourth of July was Sunday, and at nine o'clock A. M., a fine boy was born unto the pastor of the First Baptist church, Galveston. Two hours after, the pastor ascended the pulpit and announced his text, "None of these things move me." There was just a perceptible smile playing upon the faces of his audience.—Texas Baptist Herald.—It is remarked by a London paper, that Mr. Brooks' enunciation, in a recent sermon in Westminster Abbey, was "almost entirely free from nasal peculiarity!" We would return the compliment by saying that Prof. Huxley, in his lectures before American audiences, exhibited but very few cockneyisms of expression, and seldom misplaced the aspirate!—Brethren of the clergy are reminded that we cannot republish long reports from other papers. We may sometimes make an item from such sources, but if full reports are desired in the LIVING CHURCH, they must be written for this paper and forwarded promptly.—The omission of the word "may" in the General Thanksgiving ("may show forth Thy praise"), is discussed by corre-

spondents in the English Churchman, and it is stated that it disappeared from the English Prayer Book about the beginning of this century, and was simply an error of the press, which has never been corrected. Our General Convention, some years ago, authorized its omission, and some editions of the Prayer Book appear without the "may."—The Association for the Removal of Bishops from the House of Lords, is gaining in membership. Several hundred clergymen now belong to it. The Rev. W. J. E. Bennett, vicar of Frome, is the president.

A correspondent of the Pacific Churchman complains that so many of our boys educated at Church schools, are very poor Churchmen, and many never care to enter a church at all. He attributes it to the fact that Sunday is made a wearisome day—two services, two study hours, Sunday School hour, and some instruction or pious exercise in the evening. He says the teachers and scholars are victimized. It is well to consider if there be not some truth in this, though we think it is overdrawn. Children ought not to be burdened, on the Lord's Day, with an amount of duty and attention that would weary their elders.

We are pleased to note that scholarships have at last begun to come to the aid of some of our Western Church Schools, and to the assistance of worthy girls who are unable to pay their own expenses in full. At St. Anan's School, Indianapolis, are announced the Bishop Talbot Scholarship, educating a pupil nominated by the Bishop; the Hon. David Macy Scholarship, at the nomination of the Rector; the Diocesan Scholarship, at the nomination of the Standing Committee. In St. Mary's School, Knoxville, Ill., the Bradford Scholarship is announced, supported by a lady widely known for her great liberality to the Church, and to the cause of Christian education. May these good examples be followed by many.

A correspondent is after us with a sharp quill, for allowing the word "Episcopalian" to be used in our columns as equivalent to "Churchman." We do not think this has occurred many times, for we dislike the nickname as much as our critic does. He says: "I am laboring to teach my people that they are Churchmen and Catholics, and not 'Episcopalians' and 'Episcopals,' and I am thwarted constantly by the cropping up of these terms in your columns." Now don't you think you have put it rather too strong, brother? If you can find a cool place, count up and tell us how many times we have used these terms in one year, without quotation marks.

Perhaps people who live in the country think they have no special interest in a city Hospital. They naturally look upon it as the work and duty of the city to maintain it. A little reflection will show that the Hospital should draw its support from without the city, as well as from within. On the general principle of charity, the country and city should naturally sustain each other. On motives of self-interest the country should help the city Hospital. It is from the country that many of its patients come; strangers in sickness, people seeking employment, who meet with accidents while in the city.

The Church Review suggests a new word, "Schismatesque," to indicate various ecclesiastical eccentricities that tend toward schism and sectarianism. It could be used to designate a certain style of meeting-house architecture, so common in this country, which belongs to no order heretofore named.

The Methodist Bishop Foster, is charged with heresy, for denying the Resurrection of the body in his book "Beyond the Grave." The charge was brought before the late conference, but was dismissed as being too vague for consideration.

The German Proverb "If I rest, I rust," applies to many things beside the Key. If Water rests it stagnates. If the Tree rests, it dies—for its winter-state is only a half-rest. If the eye rests, it grows dim and blind. If the Arm rests, it weakens. If the Lungs rest, we cease to breathe. If the Heart rests, we die! What is true Living but Loving? And what is Loving, but growth in the likeness of God?

Church News.

NEW HAMPSHIRE.—The corner stone of St. John's Church, Woodsville, was laid on St. Bartholomew's Day. The Holy Communion was celebrated in the Town Hall, where the congregation has worshipped since the mission was founded, by the Rev. W. B. T. Smith, Priest in charge, assisted by the Rev. G. G. Jones, supplying at present. The sermon was preached by the Rev. N. F. Putnam, of St. Johnsbury, Vt., from I Peter ii:4,5. The stone was laid by Mr. Smith, Rev. Messrs. Howard F. Hill, of Montpelier, Vt., and S. M. Bird, of Galveston, Tex., taking part in the services. The address was delivered by the Rev. Anson R. Graves, of Littleton. The church is to be of wood, 30x70, with bell turret, porch, and recessed chancel, 16x16, open truss roof, and will have 250 sittings. The amount necessary has been provided, except \$200. Woodsville is a lively railroad village, just opposite Wells River, Vt., and the Church is first on the ground, and has come to stay.

What New Hampshire loses Vermont is to gain, in the removal of the Rev. A. R. Graves, of Littleton, to Bennington, Vt. Mr. G. is full of the live missionary spirit. The change is to be made this week. H.

QUINCY.—The return of the Bishop from the East is expected this week.—The Rev. G. W. West and wife have arrived in Knoxville, and he will enter upon his duties, in St. Mary's School, next week.—This institution will re-open on Tuesday, Sept. 7, and there is a prospect that all its rooms will be full. About seventy boarding pupils can be accommodated, since the recent enlargement. A large stained glass window, presented by the pupils and teachers, last year, has been placed at the end of the great hall, and the effect is very beautiful.—The grounds of the Church in Alledo have been enclosed with a substantial fence, the work of the Sunday School. They expect to paint the church building and fence this fall, and in the spring to ornament the grounds with shrubbery.—The Church people of the Monmouth mission are making an effort to secure a lot for a church building. If they succeed in this, it is probable they can obtain enough aid from the citizens to build a church.

ILLINOIS.—The colored people of Chicago have three Methodist and two Baptist chapels, with large congregations, but all heavily in debt; and one Church congregation, worshipping in a rented building and paying \$30 a month for rent. Many of the most intelligent of this race, not now connected with our mission, favor it, and are disposed to connect themselves with it, as soon as they see it put on a permanent basis and out of danger of incurring debt. There is no doubt about it, the building of a nice chapel for this mission would insure it a grand success. All its offerings now have to be used for paying rent and current expenses—some \$500 a year; this amount could nearly all be turned over to the support of their clergyman, if they had a church building. Moreover, such a building would give the assurance that many are waiting for, and would afford such attractions and comforts as would largely increase the congregation. Here is an opportunity for some wise and wealthy Churchmen to do a good work. Build a chapel for the colored people, and they can be trusted to pay their way. The colored clergyman now in charge is a very worthy man, Rev. James E. Thompson, lately from St. Louis, and formerly of Baltimore. He owned and edited there, in 1865, "The Communicator," one of the first papers ever conducted by a colored man. He was one of the founders of the present flourishing St. Mary's Mission in that city. We understand that Bishop McLaren is greatly interested in this mission, and we have no doubt that he would be glad to give further information, if needed. The services are very hearty and interesting, and the congregation are intelligent and thrifty people.

MICHIGAN.—For many years St. Paul's Church, in East Saginaw, has been under the burden of a mortgage debt. In January, 1878, when the present rector came to the parish, the whole debt, bonded and floating, amounted to more than \$6,500. The mortgage was in process of foreclosure, and the outlook was not encouraging. In the course of that year an arrangement was made by which the rate of interest was diminished from 10 to 7 per cent., the foreclosure proceedings were stopped, and the indebtedness diminished by \$1,000. Interest had accumulated, however, again; and in June of the present year it was found that the indebtedness amounted to \$6,200. At a meeting of the parish it was decided to make an earnest effort to pay the whole debt. That effort has been successful, and in the course of a few weeks it is hoped that the Church may be consecrated. It is believed that, free from debt, and united in zealous effort, under God's blessing, a career of increased usefulness, lies before the parish. The Rev. Charles DeL. Allen, the Rector, and his faithful people are heartily congratulated by the LIVING CHURCH.

On Sunday afternoon, Aug. 22, the Rev. Myron A. Johnson, D. D., Rector at Jackson, with about fifty of his choir and congregation, went to Mason by special train, and held a service in the courthouse. It was well attended, many not being able to find seats, and created a most favorable impression for the Church. Dr. Johnson preached upon "The Church of the Living God, the pillar and ground of the Truth." Similar services will, we understand, be held in other towns adjacent.

ARKANSAS.—Bishop Pierce visited St. Mark's parish, Hope, and Grace, Washington, last Sunday. The Bishop will remain two or three days in each place. Both these parishes are in charge of the Rev. Geo. Moore, late of Tennessee.

Deaths.

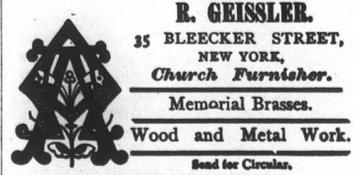
Written for the Living Church.

Memento Mori.

Innumerable voices tell, From mountain brow and shady dell, The solemn story: Forever does the requiem swell, Memento mori.

Ecclesiastical Needlework.

Orders for Altar Frontals, Superfrontals, Antependiums, Pede Mats, Stoles, Bookmarks, Burses, Veils, etc., carefully executed after reliable English designs, by the Chicago Society of Decorative Art, Pike Building, cor. State and Monroe Streets.



Memorial Brasses. Wood and Metal Work. Send for Circulars.

Educational.

St. Agnes' School, 717 Monroe Street, Chicago, Ill.

Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations.

Allen Academy, Chicago.

Best equipped Boys' School in the world. Thorough preparation for Harvard, Yale, or any University or Scientific School, or graduates students here. Equal advantages to girls. A few boarding pupils received into the family of the President and enjoy rare advantages in the most fashionable residence district of the city.

Huron Street School, 275 Huron Street, Chicago.

Will re-open on Thursday, Sept. 16. Kindergarten and department for boys attached. For circulars or further information, apply to the Principal, Miss E. S. KIRKLAND.

Oconomowoc Seminary, A Boarding School for Girls, at Bordulac, Oconomowoc, Wis.

Delightful situation. Thorough training and home care. Terms moderate. The 25th School Year will begin on Sept. 21st, 1880. For Catalogues apply to Miss GRACE P. JONES, Prin.

Kemper Hall, Kenosha, Wis.

Under the charge of the Sisters of S. Mary, will re-open on Tuesday, Sept. 21st, 1880. (Terms reduced.) Address the Sister in charge.

Racine College, Racine, Wis.

Will re-open Thursday, Sept. 9, 1880. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year. Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information apply to The Rev. STEPHEN PARKER, S. T. D., Racine, Wis.

Shattuck School, Faribault, Minnesota.

A Military Boarding School of the highest order; exceptionally thorough. Graduates take high rank in college. Admirable course for business training. Only good students wanted. Term opens Sept. 9. New Catalogue ready. REV. JAS. DOBBIN, A. M., BISHOP WHIPPLE, President. REV. JAS. DOBBIN, A. M., Rector.

St. Mary's Hall, Faribault, Minn.

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 15th year will begin September 16th, 1880. For Registers, with full details, address the RECTOR. Prices reduced.

Brownell Hall, Omaha, Nebraska.

Protestant Episcopal Seminary. Seventeenth year begins Sept. 1st, 1880. The school is noted for good health. Situation delightful. Home comfortable. Twelve able and experienced teachers. For Register and particulars apply to, REV. R. DOHERTY, M. A., Rector, Omaha, Neb.

Bishop Spalding's Boarding Schools, DENVER, COLORADO.

JARVIS HALL, exclusively for boys. The Rev. H. H. HAYNES, Principal. WOLFE HALL, exclusively for girls. Mrs. ANNA PALMER, Principal. These well-established and thoroughly good Church schools have now greatly increased accommodations for pupils. Denver is noted for its beautiful climate and beauty of situation. Boys and girls having asthma or a tendency to consumption are greatly benefited, and often cured, while at the same time pursuing their studies. For terms, catalogue, etc., apply to Principal.

Bexley Hall, Gambier, Ohio.

The Theological Seminary of Ohio. For information address Rev. FLEMING JAMES, D. D., Gambier, Ohio.

Female Seminary, Cleveland, Ohio.

Next term begins Sept. 2, 1880. A healthy and pleasant location; ample and attractive accommodations. Music in all its branches. Drawing and Painting. French and German taught by masters. For catalogues or information, address S. N. SANFORD, President, Cleveland, Ohio.

Mrs. Salisbury's School for Girls, (Late Brooks School) 677 Euclid Ave., cor. Perry St., Cleveland, Ohio. Thorough English Course. Greek, Latin, French, German, and Drawing without extra charge. Boarding pupils limited to eight. Resident French Teacher. Special class for boys under twelve. Full term begins Sept. 16. Circulars on application.

Miss Mittleberger's School for Young Ladies, Cleveland, Ohio.

Course of study intended to prepare for the Junior Year of the best colleges open to women. Practical instruction in modern languages. Boarding pupils limited to ten. Preparatory and Intermediate Departments for boys and girls. School soon to be located in a large residence, 436 Prospect St., S. E. cor. Case Avenue. For the present, application for circulars may be addressed to 429 Prospect St., Cleveland, O. Full Term begins September 16th, 1880.

Educational.

The Suburban Home School, New Haven, Conn.

Rev. Dr. Shears, Rector, offers the very best advantages for a few young boys. Founded A. D. 1853. Send for reference circulars.

The Selleck School, Norwalk, Conn.

The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and tuition, \$350.00 per annum.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baker, Jr., a private pupil of Plaidy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

Episcopal Academy of Connecticut, The Rev. S. J. HORTON, D. D., Principal.

Boarding School for Boys. Military drill. Five resident teachers. A Junior and Senior Department. Terms: Juniors, \$375 per annum; Seniors, \$400 per annum. Special terms for sons of the clergy. Three sessions in the year. The next session begins Sept. 13th, 1880. For circulars address the Principal, Cheshire, Conn.

Episcopal High School, Near Alexandria, Virginia.

Established 1839. Fits for college or business. The next Session opens September 22, 1880. Catalogue sent on application to the Principal, L. M. BLACKFORD, M. A., Alexandria, Va.

Episcopal Female Institute, Winchester, Va.

Rev. J. C. Wheat, D. D., Principal, assisted by competent and experienced teachers in the departments of English, Modern Languages, Music, etc., etc. The terms are moderate. For circulars containing full particulars, apply to the principal at Winchester, Va. The school opens Sept. 19th, 1880. References: Rt. Rev. T. U. DUDLEY, Louisville, Ky.; Rt. Rev. W. E. McLAREN, Chicago, Ill.

Female Seminary, New Market, Virginia.

This school will open Sept. 1, 1880, and close May 31, 1881. Expenses are paid to manners, morals, and general comfort of each pupil. Terms, including all expenses for nine months, ranging from \$140 to \$200. The salubrious climate, fine church privileges and social advantages of the town render the location most desirable. For particulars, address Miss Belle T. Michie, Principal of Young Ladies' Seminary, New Market, Shenandoah County, Virginia.

Virginia Military Institute, Lexington, Va.

Extract from Report of Examining Board, July, 1875. In conclusion, your committee cannot too highly commend the school for its scientific, moral, and distinguished features of this institution, the happy combination of the military system of instruction with the departments of science and of literary culture, and the more encompassing care of the heart and soul. Nowhere else have we seen this combination so complete and perfect. We cannot speak of it too highly. It is such a system as fits a pupil for life and for death. Under its guidance he is sure to tread always the path of duty, virtue, and honor. (Signed) CHARLES DAVIES, LL. D., WM. F. BARRY, Maj. Gen. U. S. A., D. H. COCHRAN, LL. D., Br'kd'n Pol. Inst., J. WARREN GRIFFIN, Kentucky. Session opens September 1st, 1880. FRANCIS H. SMITH, Supt.

The Eclectic Institute, Alexandria, Va.

Miss MARY E. DEARL, Principal. The third annual session of Miss Mary E. Dearl's school for girls will begin Sept. 15th. The Principal has had an experience of fifteen years in teaching. She was four years at Belmont Seminary, Va., and was vice principal during the latter part of her stay there. She has also taught in the families of prominent gentlemen in Virginia; among them the late Dr. R. F. Baldwin, of Staunton. In Alexandria she has met with success and encouragement, and she desires to patronize her on make application to be admitted by the first of September. Address Miss Mary E. Dearl, Alexandria, Va.

College of St. James, Grammar School, Diocesan School of Maryland. Bishop Pinkney Visitor. Re-opens on Wednesday, September 15th. For Circulars and information address HENRY ONDERDONK, College of St. James, Washington Co., Md.

The Hannah Moore Academy, Reisterstown, Md.

The Diocesan School, 15 miles from Baltimore. Accessible from every direction by turnpike and rail. Best advantages for health, comfort, training, and instruction. Forty-sixth year. Begins Sept. 15. Rev. ARTHUR J. RICH, M. D., Rector.

Waverley Seminary, Maryland.

A Family School for Girls. Board, Tuition in English, French, and Music, \$25 per annum. The next term will begin September 14. References: Bishop Pinkney. Address Miss Keech, Agricultural College P. O., Prince George Co., Md.

Patapsco Institute, Ellicott City, Md.

Miss SARAH N. RANDOLPH, Principal. This well-known school for young ladies and children, so noted for the health and beauty of its situation, will open Sept. 15th, with an able and experienced corps of teachers. It offers unusual facilities for a finished education. For circulars address the Principal, Patapsco Institute, Ellicott City, Md.

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.

Christ Church Seminary, Lexington, Ky.

Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Number of boarders limited. Special attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. The Christmas term of the fifteenth year begins Sept. 13, 1880. For circulars apply to Miss HELEN L. TOTTEN, Principal.

Educational.

St. John's School, Sing Sing, N. Y.

Rev. J. BRECKENRIDGE GIBSON, D. D., Rector. The School Year will begin Sept. 14th.

St. John Baptist School, 233 East 17th St., New York.

Under the charge of the Sisters of St. John Baptist. Terms, \$275 per school year. Address the Sister Superior, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

St. John's School, 21 and 23 W. 32nd St., New York.

Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

Charlier Institute, Central Park, New York City.

Boarding and Day School for boys and young men from 7 to 20. College and business. School designed to be as perfect as money, science, and experience can make it. 25th year will begin September 20, 1880. For prospectus, address PROF. CHARLIER, Director.

Siglar's Preparatory School, Newburg, N. Y.

Preparation of Boys for Yale, a specialty. Our graduates are taking the highest rank at Yale and Williams. By entering their sons at 10, or not later than 12 years of age, parents will gain largely in time, expense and thoroughness of preparation. Circulars sent on application. Correspondence solicited. Address HENRY W. SIGLAR, M. A., Yale.

Church School, New York.

MRS. SYLVANUS REED'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Nos. 8 and 8 East 53rd Street, New York, reopens Sept. 29. French and German languages practically taught. Thorough training in Primary and Secondary Departments. The course of study in the Collegiate Department meets all the demands for the higher education of Women. Each pupil receives the personal supervision of Mrs. Reed.

Keble School, Syracuse, N. Y.

BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. D. HUNTINGTON, S. T. D., Bishop of Central New York. President of the Board of Trustees. Terms for board and tuition in English, Latin and French, \$50 per annum. The tenth school year will commence on Wednesday, September 15th, 1880. For circulars apply to MARY J. JACKSON, Syracuse, N. Y.

Trinity School, Tivoli-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 a beautiful location, home comforts, first-class teachers, thorough training, assiduous care of 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 Fourteenth year will begin Sept. 7th, 1880.

Starr's Military Institute, Port Chester, West Chester Co., N. Y.

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De Veaux College, Suspension Bridge, Niagara Co., N. Y.

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Home and School.

Written for the Living Church.

"In Memoriam."

While visiting the grave of my much loved friend, Charlie J. Howes, of London, England, I brought from that sacred spot a few leaves, which had sprung to life above his breast. B. E. C.

These little brown and withered leaves
Are very dear to me,
In memory of a friend, who lies
Asleep beyond the sea.
So cold and still; yet flowers bloom
To life above his breast:
There must be something strangely sweet,
In this unbroken rest.

This dreamless slumber, undisturbed
By throbbing pulse or breath,
The pallid gateway into life,
And yet we call it death.

Ah, no! not death; each earthly germ
Bears an immortal bloom
That blossoms into perfect life,
Beyond the silent tomb.

The fragrance that these withered leaves
Have lost forever here,
Borne upward by the summer's breath,
Lives in a purer sphere.

'Tis so, when from our hearts the fair
Immortal part has fled;
We lie, through all the coming years,
Asleep—but never dead.

GALVESTON, TEXAS, Aug. 20, 1880.

The Bears of Bozeman.

(Concluded.)

Correspondence of the Living Church.

BOZEMAN, MONTANA, July 26, 1880.

A few days ago two men were pretty roughly handled by a bear, on Bridger mountain, and I have been with the surgeon, Dr. Monroe, to see them. The Doctor has a pair of beautiful pinto ponies, such as the boys will remember to have seen at the circus; prettily variegated in color, of "calico" pattern, as it is called. We drove in a nice "top buggy," a distance of about fifteen miles, to the other side of the range, passing Fort Ellis. The roads here are generally good, but there are dangerous places in crossing streams and mountains. People at the East would consider it quite impossible to go through such places. The distances, too, that are travelled by stage, or on horseback, are astonishing. A man frequently drives fifty miles and back, on a small matter of business. One of the young ladies who was confirmed at Bozeman last Sunday, rode on her horse thirty-two miles in one day, to get here.

We had a very pleasant ride, except for breaking the buggy, which we managed to mend with a strap. At the base of the mountains, near a snow drift, by a pretty stream, winding among willows and wild roses, and overshadowed by great cotton wood trees, we stopped at the log cabin, where our patients lived, Mr. Beazley and son. The young man was so far recovered as to be out, but the father has still a very bad wound across the foot. He will save the foot but not all the bones of it. I give the story as I heard it from him.

They were out "logging," and wandering about to find trees, when an immense bear suddenly sprang upon them. The old man had a rifle slung across his back, but had no time to get hold of it. The bear was upon them so unexpectedly they could only dodge the first blow and climb trees. But the bear was a climber, and followed the old man very close. As he swung himself up the first branch, the bear caught the rifle hanging behind him, and sent it whirling ten yards away. The poor man had nothing left but hands and feet, and into one of these the bear fixed her teeth before he had fairly got into the tree. It was the heel, however, that was caught, and the shoe came off, letting the monster fall to the ground. Beazley lost no time, one shoe off and the other shoe on, in going to the top of the tree, and it did not take much time for the bear to collect her faculties for the pursuit. Up she came, tearing the bark and snarling, looking like an infuriated fiend, her eyes glaring and her great teeth gnashing. She has reached her victim, but a good kick on the end of the nose holds her for a time, snapping at, and dodging the heavy shoe that is playing such antics around her head. At last she has it in her mouth, and her great teeth close down on it. The sole resists the lower teeth, but the teeth above pierce half through the foot. Throwing all her tremendous weight on this, she drags the man down. But the tree is not to be given up without a struggle; each limb is grasped in turn, and held to, though the teeth are tearing through flesh and tendons. The young man now starts to the rescue. If he can only reach the rifle they are saved. He is on the ground, but the bear is watching him. She swings her whole weight upon the old man's foot, her teeth tear through, nearly cutting it off, and she stands between the young man and the rifle. To the tree again, and the bear after him! He is caught in the leg, and bear and man come down together. The bear falls upon her back, and the young man in her arms. It is not a pleasant situation for either. If the bear had been in any other position, there would have been a hugging scene. As it was, she knocked him with her paw, about ten feet in the air, and they both started for a

race. The man is too much injured to run well, he falls, and there seems no hope for him. He feigns dead, and the bear taking him up by the ribs, shakes him vigorously and leaves him.

After this the bear seemed to be satisfied, and calling her cubs she shuffled off, leaving the young man on the ground, and the old man in the tree. The two men crawled away, and found a man with a wagon, some distance down the mountain, who carried them home. The old man says it was a grizzly, and weighed a thousand pounds. It no doubt felt heavier than that, hanging on his foot, but it was a remarkably good climber for a grizzly.

The Lakes and Mountains

Bishop Perry's Party in Italy and Switzerland.
Correspondence of the Living Church.

LUCERNE, SWITZERLAND, July 24, 1880.

The third Sunday in July was passed at Bellagio, the loveliest spot on the loveliest lake in the world. It seemed, indeed, almost like Paradise, and, as we sat by the open window of our magnificent hotel, and looked out upon the beautiful gardens, rich with tropical plants, and upon the calm water, and the high mountains beyond, and listened to the birds singing in the trees, and far down the lake heard the bells, at evening pealing, we felt that here upon charming Como, of all the places on this beautiful earth, might be found perfect rest and peace. What a delightful change it was, from the warm enervating climate we had just left, in the region further south; and what a blessed rest this beautiful Sunday brought, after a week of busy travel and sight-seeing, after the hot and dusty journey of the day before; and after the narrow escape from death on the previous evening.

Tired and dusty, after the long disagreeable ride from Venice, we reached Como about six o'clock, and went at once on board the pretty little steamer "Italia," which soon started down the lake. Our journey to Bellagio was about half accomplished, when suddenly, with great noise, a volume of steam rushed from the escape pipe; the vessel stopped; clouds of smoke burst from the engine room; and, as the passengers crowded in haste to the rear of the boat, all became a scene of confusion. The situation was at once understood. The vessel was on fire in the engine room, and there was great danger of the boiler bursting. It was a fearful moment—a time of dreadful suspense. The whistle shrieked furiously. Sailors rushed to the sides with buckets for water, officers and passengers mounted the guards, and waved frantically to the distant shore for help. Strong men turned pale and wrung their hands. Weak women sank down in terror, while others displayed their fear in floods of tears. The passengers, with few exceptions, showed great presence of mind. There were a few individuals, all men, that behaved like fools or madmen, and did their best to create a panic, but were held in check by the firmness of the officers. It seemed an age before the boats put out from the shore, and all the time, the noble crew were working with all their might to extinguish the flames, and the passengers, with wild gesticulation, were urging greater speed to the coming oarsmen. At last when the boats drew along side, the excitement even increased, for the same few excited men tried to force their way down the steps or over the sides. They were driven back, however, by the officers, and one by one the passengers were quietly transferred. The ladies going first. By this time the fire was out, and all danger over. At a pleasant spot on the shore of the lake, we awaited the arrival of another steamer, which had been telegraphed for at Como. Our second ride on the lake, which completed our trip to Bellagio, was extremely delightful.

The moon was just passing in majestic beauty over the high ridges, and deep darkness was beginning to settle down over the lake and valley, when we reached Bellagio. The next morning at the English Church, there were special thanksgiving services, for the deliverance of the passengers from death on the water the night before. And the good clergyman, after referring most appropriately to the almost miraculous deliverance, called on all who had been so graciously spared, to show their thankfulness, by a self consecration to the service of their God. How grand and good a thing it is, that all over this continent, wherever the weary traveler stops to spend the Day of Rest, he can find the blessed service of the Mother Church, the same holy prayers, the same sweet chants, the same old songs of love and praise. And more than ever we thank God that we belong to the Anglican Communion, that great branch of the Catholic Church, which now has its Bishops and its churches all over the world, having preserved undefiled, through the long line of centuries, the Faith once delivered to the Saints.

Monday was passed in making that most delightful tour of the Italian lakes. Our only discomfort was found in passing from lake to lake in the disagreeable diligence, which, in common with most tourists, we cordially detest. About midnight, at Biasca, we entered the *coupe* of the immense diligence, and with seven powerful

horses in the harness, began the long and tiresome but magnificent journey over the great San Gothard. We gained much in time, and lost little of the beauties of the ride by starting at night, for we did not begin the ascent, and come in sight of the grandest scenery, until long after the sun's rays had gilded the mountain tops. Although the road over the San Gothard cannot display that skill in engineering and perfection of construction found on the Simplon, it has what gives even greater delight to the daring tourist—steep ascents, dizzy heights, and wild, rugged scenery, more striking perhaps than that of any other Alpine pass.

About noon we reached Fluellen, on Lake Lucerne, and from there had a lovely ride on the lake to the charming city and fashionable summer resort—Lucerne. This beautiful place contains few objects of interest, being noted especially for its position, upon the loveliest of the Swiss lakes; the healthfulness of its climate; its close proximity to some of the most sublime mountain scenery of the Alps; and, in short, for possessing all the attractions that constitute an almost perfect summer resort.

We have been to see the great Lion, carved in high relief, in a living rock on the mountain side, by Thorvaldsen, in commemoration of the Swiss Guards, who heroically sacrificed their lives in defense of the King of France at the beginning of the French Revolution. We have visited the Glacier Garden, and have seen in the worn and scratched bed of rocks, and in the deep holes, the effect of immense glaciers which existed in this region long ages ago. We have crossed the *Muhlbrucke*—the old covered bridge over the Reuss, noted for containing the remarkable old paintings called "The Dance of Death," and made famous in the beautiful poem of the "Golden Legend." Twice we have gone at sunset to the old Cathedral and heard one of the largest and finest organs in the world. The imitation of the choristers singing the evening hymn to the Virgin, was something exquisitely sweet, the rich human voices in all their parts being given perfectly.

Lucerne is quite a musical place, and has become noted for its fine music boxes, in which it deals so extensively. It is very amusing to notice the different forms given these mysterious instruments. We enter one of the best stores, sit down in an elegant chair, and immediately from some unknown quarter sweet strains arise. We open an album, handle a glove-box, or pick up a glass bottle, and the same pleasant result ensues. At every hour a dozen clocks begin to play, and many pretty Swiss chalets are ready, at any moment, to add their music to the harmonious hubbub. There is music everywhere. We dare not touch, handle or even smell any object, in this mysterious room, lest it may reward us with some sweet operatic strain.

We seem to be in Lucerne during the season of storms. It has stormed nearly every day, and every body seems imbued with the spirit of storms. At the Cathedral we heard the great organ imitate the rain and thunder. At the hotel the fine orchestra, which plays every evening, often produced the same effect, and we even believe we heard a brass band, and a hand organ, and a dozen other instruments, all trying to raise a storm. We were about to enter one store, but hearing three or four boxes all playing Pinafore, we fled in haste, believing it to be some wicked scheme to deceive the unsuspecting American.

Thursday we went up the Rigi, on the wonderful railway constructed along the mountain side, and passed the night at the hotel at Rigi-Kulm. About sunset we had the grandest view of our life. It extended for many miles on all sides, taking in most of the Alpine ranges, and all of the lakes, rivers, and towns in the regions round about. The beautiful landscape appeared about the size of the model of the country we had seen at Lucerne, and the numerous villages, like toy houses grouped together. Even while impressed with the awfulness and grandeur of the scene, we could not but realize how insignificantly small was this earth of ours, its habitations, and its tiny people. Truly, this lovely landscape was but a model, fashioned by the Almighty hands; its lakes and rivers, its villages and people, only playthings of a higher Power. And yet, we could not but feel how great was the mind of this little creature, man, who appeared even smaller than the ant, and was finally lost to sight, before we were half way up the mountain. It was this small being who planted the vineyards and built the cities. It was he who made that little speck that moved so swiftly over the glassy lake, and found means of reaching, so quickly, the high elevation where we stood. It was he who had subdued all nature, and made such progress in science, art, and literature. Truly, "The only thing great on earth is man, the only thing great in man is mind." Late at night a terrific thunder storm passed over the country below us, while above, the bright stars were shining, and the moon was beginning to rise. It was too cloudy, the next morning, to see the sun-rise, so beautiful from the Rigi. So, after breakfast, we made the descent to Vitznau and returned by steamer to Lucerne. D. C. G.

The New Northwest.

Correspondence of the Living Church.

FARGO, D. T., July, 1880.

Private enterprise, after the failure of several previous attempts, is succeeding, at length, in the accomplishment of an undertaking, so gigantic in its scope, that one can only stand and wonder at the boldness both of the mind that conceived, and the hand that actually took hold upon it. For it was nothing less than the construction of a railroad from Duluth, at the head of Lake Superior, to the Pacific coast; a distance, including the branch over the Cascade Range, of more than two thousand three hundred miles! Mountains to be crossed, rivers to be bridged, hostile Indians to be encountered, an almost utter absence of white settlers over the entire length of the projected line—how could any man, or any set of men, ever have dreamed that such an enterprise could succeed? But, aside from these material obstacles, there were others hardly less formidable, in the shape of the greatest possible ignorance with regard to the character of the country through which the road was to pass, and the inveterate prejudice born of that ignorance. Happily, the observation and experience of thousands of people from all parts of the continent is fast dispelling the ignorance, and removing the prejudice; and this region, which, until recently, was popularly supposed to be scarcely habitable, on account of the inhospitableness of the climate, the poverty of the soil, and the scarcity of rain, proves to be one of the most healthful and the most fertile to be found anywhere! And now, the construction of the Northern Pacific Railroad over more than five hundred miles west from Duluth (which carries it close upon sixty miles beyond the Missouri River), is an unmistakable proof of the sterling character of the enterprise. People begin to realize now, having their own eyes to judge with, as they are whirled along over the well-laid track, between the vastest fields of waving grain that the world has ever seen, that this "New Northwest," before many decades shall have passed, will have a population numbering millions! For, not only is the climate excellent, not only is the soil fertile, but the price at which the land bordering on the railroad can be purchased of the Company, is so reasonable, and the facilities offered by Government, to actual settlers, so liberal, that it is not saying too much, to assert that to any one able to avail himself of them, they hold out an almost absolute certainty of independence. Of course, occasional drawbacks must be counted on in the long run. There may be an occasional "grasshopper" season, or a local hailstorm, destruction of the crops, and so forth. But, take one year with another, the farmer's enterprise will be handsomely rewarded; and, if he can succeed in establishing some other branch of his industry, cattle-raising, for instance, so as to have two strings to his bow, he may hope, in case of an unfavorable season for one, to find compensation in the other.

I have been to Fargo, which once I was in the habit of thinking of as the jumping off place, and also to its sister city Moorhead; and, to my astonishment, instead of finding there a collection of houses and stores little better than shanties, I found excellent hotels, with comfortable rooms and well furnished larders; blocks built of brick as well as of wood; stores well stocked to meet the ordinary wants of the average citizen; and plenty of lawyers, doctors, land agents, bankers, etc. Stirring, active business was in order from morning till night; the principal streets were lined with farmers' wagons; and the frequent arrival and departure of trains contributed to the general air of busy, cheerful, active life.

Of course, being so far on my way to it, it was essential that I should visit the famed "Dalrymple Farm," lying on the railroad, about eighteen miles to the west. I will put, in as few words as possible, the result of my observations and enquiries; little doubting that my statements (which, by the way, I have been at the pains to verify), will interest a good many among the numerous readers of the LIVING CHURCH.

The "Dalrymple Farm" proper, by which I mean that in which Mr. Dalrymple has an exclusively personal interest, consists of six thousand acres. But he owns, besides, a half interest in what are known as the "Cass-Cheney," the "Grandin," and the "Watson" farms. The Grandin Farm occupies forty thousand acres, of which six thousand five hundred are under actual cultivation. In all these farms collectively, there are eighty thousand acres, and, of these, twenty-five thousand are under cultivation this year, being in grain, and mostly wheat. Taking one with the other, it is estimated that, if the present favorable prospect continues, the land will yield an average crop of 20 bushels to the acre. And, just here, I may give the result of a few very simple calculations: In the whole 80,000 acres, there are exactly 125 square miles; and, of these, more than 39 square miles are yielding this season, actual grain, some of which is barley (already harvested), and some oats; but, as I have said, the bulk of it is wheat. Taking this crop at a fair estimate, its value will be about four hundred thousand dollars!

In harvest time, about two thousand acres of wheat per day are harvested; the work on these farms being thus accomplished in about twelve days. In ploughing, a number of teams start nearly, but not quite, abreast, and proceed five miles in one direction, going around the field, and returning, at night, to their starting-point; having thus performed their day's work.

And now, a few words as to the system upon which all this work is conducted. Each section of land has 1, a Superintendent's House; 2, a Machinery Hall; 3, a Granary for seed-grain (the only granary needed, as the grain is loaded directly on the cars from the thrasher); 4, Quarters for the men, where they are lodged and fed; 5, Blacksmith shop, for shoeing horses, and repairing machinery; 6, Barns; 7, a Building for cutting the feed, which is done by steam power.

During harvest time 800 men are employed; during the rest of the year, about 200. In conducting operations in the harvest field, with so large a force of men, it is evident that a most perfect organization, and a thorough system, are indispensable. The superintendents and their subordinates each have their allotted places and duties. Every farm has its peculiar office, and its book-keeper; and the most exact account is kept of all the most trifling details in the way of implements. Without any reference to salaries and wages, the cost of implements alone, for each section, is thirteen thousand dollars; so that all the farms together require an outlay, for this purpose, of five hundred and seven thousand dollars.

The Grandin farm is divided into four sections of 2,000 acres each, and has a central office, communicating by telephone with each section; returns being made from each one, every evening, to the central office.

I believe that the account which I have given above of this marvellous agricultural region, although it is little more than a brief outline, will be found to include the main points of interest; and I know that it is substantially correct, and in no degree overdrawn. And if any of my readers should be tempted to think that I have "drawn a long bow," all I can say is, that they cannot do better than go and see for themselves.

"In the Midst of Life we are in Death."

To the Editor of the Living Church:

In your issue of July 22nd, you say that this wonderful passage in the Burial Office is originally from a hymn of Luther! Allow me a correction, please. You will find the original in a hymn, or antiphon, of *Notkerus Vetusior*, surnamed *Babulus*. He was a learned member of the Benedictine Monastery of St. Gall, in Switzerland, and died A. D. 912. It is said that he composed this famous hymn while watching the samphire-gatherers at their dangerous labor, on the precipices around St. Gall. Our Burial Service has incorporated it with but little change, and, as it may be of some interest, I subjoin a copy:

ANTIPHONA IN MORTE.

Media vita
In morte sumus;
Quem querimus adiutorem,
Nisi Te, Domine,
Qui pro peccatis nostris
Iuste inascaris!
Sancte Deus, sancte fortis,
Sancte et misericors Salvator,
Amare morti
Ne tradas nos!

EDWARD P. LITTLE.

Pittsfield, Ill.

During some sort of a meeting gotten up by workingmen, a blatant individual, replying to a remark of a previous speaker that God would help those who help themselves, arose in his seat, and denied the power of God to help anybody. To illustrate his position, he pointed to one of the gas-jets in the room, and said: "The man who first discovered gas has done more for the world than all the preachers who ever lived." When he resumed his seat a cadaverous-looking individual, way back near the door got up and took issue with the speaker. Said he: "You may talk about God and the Bible as much as you like, and nobody can deny that you have a right to express your opinion as much as you like, and nobody can deny that you have a right to express your opinion at any time and anywhere. When you are about to die, perhaps you'll send for a gasfitter to help you over the river; but I tell you, my friends, when my time comes, I propose to secure the services of a man of God."

"Father Killeran," a Roman priest of Bergen Point, N. J., lately heard of some of his parishioners having a good time Sunday afternoon at "Pat Dillon's place." He went in, and with an umbrella in his hands did considerable execution. There was a "Sunday closing" speedily of that grog-shop. Next morning he had "Pat Dillon" fined. "I'll try and keep them in mind of whose day the Sabbath is," said the plucky priest. Good for Father Killeran.

The country lad soon becomes impressed with the belief that his father is bent on leaving no stone unturned; but he wants the boy to do the turning. Hence the cityward rush of farmers' sons.

Who will Explain?

To the Editor of the Living Church: A Churchman, "to the manner born," and use of the Prayer Book, I must confess to some degree of surprise at the employment of certain terms by your correspondents in describing Church services in various parts of the country. Not long since one wrote, "Eucharistic Lights were used for the first time at this Celebration." Eucharistic Lights! here, in this American Church! Where do they find the authority for them? Certainly not in the Prayer Book, which is our Service Book, for the administration of the Sacraments and other Rites and ceremonies of the Church. I have carefully studied this Book for many years, and I can't find in it any authority for the use of "Eucharistic Lights." Whoever rises to explain, I would respectfully ask him not to refer me to the Ritual Usages of the English Church. I would ask him to read the Preface to our American Prayer Book, in which our part of the Holy Catholic Church is called "the Protestant Episcopal Church," and in which the right and authority and expediency to make certain changes, from time to time, as may be deemed proper, is clearly set forth. Hence, if in the proper exercise of this right we have omitted certain things, please do not go to the Prayer Book of the English Church to prove the legality of their use in this Church. Another thing I would ask—please do not use the puerile argument, that what is not specifically forbidden, is plain unmistakable words, is allowed. To any mind, with the smallest ability for the legal construction of enactments and statutes, this argument is simply childish.

But I hope I am a sensible man; as such I am open to conviction; and if the use of "Eucharistic Lights" at the Celebration of the Lord's Supper can be established from the Prayer Book, or from canon, or from general usage, then I want to see it. Because I don't want to be behind in the use of what is right and proper and expedient, in the reverent, devotional practice of our Liturgical ritual.

I know "Blunt's Annotated Prayer Book"—which, please remember, is a book of Annotations upon the English Book, not upon the American—tells about lighted tapers held by two notaries, or readers, in the Administration of Baptism in the Sixth Century; also, about the use of them, and symbolical meaning in the Divine Service, as of Primitive Antiquity. But, all that granted, how do we get their use in this Church, which has a right to order her ritual observance, nem. con.?

Again, in writing about the Services, some one called them "Matins" and "Even-Song." These words are not found in our Prayer Book, nor in our "Digest of Constitution and Canons," nor yet in general usage. In the English Prayer Book, Blunt tells us in his "Annotations," the words, anciently used, are retained in Tables of Proper Lessons and Proper Psalms, and in the Elizabethan Act of Uniformity.

But what have we got to do with the English Prayer Book and the Elizabethan Act of Uniformity? It is true, as the aforementioned Preface to the American Book states, we are "indebted, under God, for our first foundation and a long continuance of nursing care and protection," to the Church in England; but having once established our own autonomy, Book of Rites and Ceremonies, Constitution and Canons, why shall we go back to the Sixth Century, or to the English Prayer Book, for our customs or our names? Why not say "Morning Prayer," and "Evening Prayer," which are words that everybody understands, and are taken from our Book? Now, if there is any gain in any way by the use of these terms, please, somebody, set it forth, and straightway we'll take the better way. A. ZEE.

BROWNSVILLE, Texas, Aug. 14, 1880. To the Editor of the Living Church:

I write to ask a place in your columns for an appeal for help of the suffering. My parish was visited by a cyclone, on the 11th and 12th insts., which almost destroyed the town; not a man has escaped loss, though, fortunately, none lost their lives. The affliction fell most heavily on the poor, many of whom lost their little all, and are now homeless and in want of the necessities of life. Our communications are so cut off by the storm that I fear there will be great suffering before supplies can be

received. My church is almost ruined. The roof is misplaced, windows and blinds smashed, furniture injured and destroyed, and I don't know how the damage can be repaired, except the merciful help us. Every member of the parish (and they are few and poor at the best), is injured by the storm. Anything sent me will be faithfully and judiciously used, and God will repay it. NELSON AYERS.

Church News.

COLORADO.—The Leadville Daily Chronicle, announcing the recovery of the Rev. Thos. J. Mackay, last spring, said: "There is a certain magnetic attraction, bred by common sense and rational religious expressions on the rostrum, and a uniform courtesy on the streets, that has drawn many sinners out of the common herd towards Bro. Mackay and the Church. Whether they go as interested listeners or as worshippers, Bro. Mackay succeeds in pulling them off the streets at church-time."

VIRGINIA.—Some of the members of St. Paul's Church, Richmond, have requested Dr. Minnigerode to publish a volume of his sermons. We are gratified to learn that the request has been complied with, and that the volume is now in the press. The pulpit of the East has been represented by Dr. Phillips Brooks, that of the West by Dr. DeKoven; the South will be proud of such a representative as Dr. Minnigerode. With his fervent piety, vast learning, thorough knowledge of men, and ready and elegant pen, we feel sure he will not fall behind the others.—Southern Churchman

PITTSBURGH.—On the 15th ult, the church of the Ascension, Bradford, was re-opened, an immense congregation in attendance, and Bishop Stevens preaching the sermon. Bishop Kerfoot was not able to officiate. Bishop Stevens was to have confirmed a class in the church, last Sunday. The removal and rebuilding of the church has been accomplished under the energetic administration of the Rev. A. B. Putnam. May he and his congregation long enjoy the fruit of their labors. It is said to be one of the handsomest churches in the town. The offerings, on the day of opening, amounted to \$325.

FOND DU LAC.—St. Paul's Church, Plymouth, has been renovated and painted, the ceiling a light blue, and the wood-work a dark brown. At last advice the parish was without a rector.

The Rev. E. A. Goodnough, Missionary in charge of the Indian Mission School, reports an average attendance, for ten months, of 32 pupils. The children have made commendable progress in their studies. From the government agency it has received \$333.38; from other sources, various gifts of money and clothing. Funds are needed for some improvements and repairs.

The Cathedral School is well organized, and provides a liberal course of study. Miss Tibbets, the Principal, takes especial charge of pupils who are placed in her care and board in the same house with herself.

WISCONSIN.—The Cathedral School reopened yesterday. The teachers of last year remain, Miss Buchan, Principal, and Misses Marsh and Kemper, assistants. Miss Kemper is a grand-daughter of Bishop Kemper, and passed the last years of her school life at St. Mary's, Knoxville, having been a pupil of the Rector when he conducted the Lake View Academy at Nashotah.

St. Paul's parish, Ashippun, is one of the most rural congregations in the Diocese. It took its rise in the early missionary work of Nashotah among the Scandinavian population living in that neighborhood, and for nearly thirty years has been under the pastoral care of the Rev. Dr. Kemper, of Nashotah.

There is a growing feeling in the interesting and vigorous parish at Geneva Lake that there is a great need for a new church building, and the laying of the corner-stone may be at any time in the near future expected.

The Rev. Sam'l B. Cowdry, late of Minnesota, has accepted a call to the Rectorship of Trinity Church, Baraboo, and is now occupying the Rectory adjoining the Church building. The members of the Vestry have been active in their labors and the parish is united and harmonious.

MINNESOTA.—On Sunday, Aug. 22d, after Evening Prayer, the Bishop confirmed two persons in the pretty little church—St. John's in the Wilderness,—at White Bear Lake. On the morning of the same day, the Bishop held service and preached in the same church. The proceeds of the Offertory, at both services, were devoted to Diocesan Missions, and amounted to twenty-five dollars.

At Zumbata, the present terminus of the Northwestern railroad, and of the narrow gauge branch of the St. Paul road, ground has been broken for a new church, and the completion of it, without debt, is assured. It is one of the finest agricultural regions of the Northwest. For the last two years, services have been held at intervals, the Rev. Louis F. Cole, of St. Charles, having of late been in charge of the mission. The men who have been most active in the work, and who now lead the movement for building, are Messrs. E. V. Canfield, Fred. George, W. E. Bowen, Arthur Pierce, and Dr. McInstry. Mr. George was recently in Chicago to select windows and other furnishings. The Church people of Zumbata are in earnest, and will not let the work languish.

The old Catholic Synod of Switzerland was held this year in Geneva, for the first time. Among the visitors present were Bishop Plunket, of Ireland, Bishop Riley, of Mexico, and Father Hyacinthe. Bishop Herzog preached the sermon.

Personal.

Bishop Bedell expects to return to Cleveland about Sept. 4.—The death of the venerable Treasurer of Southern Ohio, Isaac N. Whiting, is reported.—Rev. A. W. Snyder has returned to his parish, Rockford, Ill., after a brief vacation.—Bishop Paddock has been spending a few weeks at York Harbor, Maine, and has now returned to Boston.—The Rev. H. G. Perry, of Chicago, officiated recently at St. Peter's, Sycamore, in the absence of the Rector, the Rev. W. E. Toll, who is visiting his paternal home in England.—Rev. A. B. Graves having accepted the rectorship of St. Peter's Church, Bennington, Vermont, his address hereafter will be at that place.—Bishop Elliott, of Western Texas, has recovered his health and is at his work.—The Rev. Dr. Nevins, our missionary at Rome, is on a visit to this country.—The Rev. Mr. Mackonochie, of London, is also sojourning with friends on the Atlantic coast, for a short time.

The Sunday School.

Teachers' Helps.

SIXTEENTH SUNDAY AFTER TRINITY. Lesson: Judges, xiv, 12-18.

Samson (the sun) is the name of one of the Judges of Israel. The circumstance of his birth mark him as one specially ordained to do the work of God. The angel of God appeared to the wife of Manoah, of the tribe of Dan, Judges xiii:2, and promised to her a child, requiring from her the dedication of herself and of the child to God, as a Nazirite (one set apart and separate by strict consecration). Thus, Samson was wonderfully born, and as a child blessed of God. moved by His Spirit, and made the instrument of His power. Judges xiii to xvi, recounts his history. He is mentioned by St. Paul as one of the heroes of faith, in the Epistle to the Hebrews.

The purpose of the Holy Spirit, in recording the life of Samson, is not apparent upon the surface, but the fact that all scripture is written for our learning, will compel our dutiful and reverent contemplation of his history. The power of faith seems to be the first lesson; his name is used for this purpose by St. Paul. His life is all supernatural, consequently wild and sublime from a human standpoint; unarmed with sword or spear, yet armed of God in the power of faith, he is invincible. His life is marked as largely under the influence of the spirit of God. Judges xiii: 25, xiv: 6-19, xv: 14, xvi: 20. These expressions raise his history into something altogether beyond that of daily life.

With this thought we may approach our lesson, which is guarded from common interpretation by the intimation, Judges xiv: 4, that this episode was under a prophetic and divine impulse. The choice of the Philistine woman, the marriage feast, and the riddle were, in their primary use, an occasion against the Philistines. We can, however, find this further meaning; the choice is prophetic of the choice of His Church by the true Samson, from among the Gentiles; the riddle is the type of that mystery "to the Jews a stumbling block, and to the Greeks foolishness," Christ, God and man, imparted only to and through her, who was taken from the defilements and darkness of heathenism, to be the Church and Bride of Christ.

The words of the riddle propounded by Samson have their special lesson for us. In its literal purport, the riddle meant no more than that he had obtained honey for food and pleasure from the lion prepared to devour him; but to us, it speaks as its true meaning, of the victory over that roaring lion, who walketh about seeking whom he may devour; and as the consequence of that victory, out of the body of death, from the grave which devoureth all things, we receive the Bread of Life, which, if a man eat, he shall live forever; and from the power and tyranny of sin, through Him, who was made sin for us, we receive the sweetness of the knowledge of the forgiveness of our sins and of our acceptance with God. On its subjective side, it is a type of the Gospel message, through death unto life, through tribulation unto joy. The death of the fall issues in the sweetness of the atonement. Ages of persecution in the Church are marked by purity, constancy and holiness. Death is but the portal of eternity.

In his discomfitures and failures, Samson speaks to us of One who should always be in our mind; Christ and his work, the mysteries of his Kingdom, His calling of the Gentiles; His victory in death.

It has also a practical lesson for Christians of all time. We have not been victorious, we have fallen before manifold temptations, yet the way is open for us to call upon God in affliction, and the lion that meets us in the way may, through faith and by the spirit of God, be overcome and afterwards yield the sweetness of divine consolation. Though father and mother and those nearest in the flesh know not of our struggle nor of our conquest, yet we may go on our way rejoicing in the strength which God supplies.

Again, the Church in our day may have fallen on evil days; the spirit of wisdom to lead, direct and govern may be hidden, yet by faith the individual member, the humblest in the household, may do wonders.

We cannot consider our lesson without some thought of the strength of Samson. The wonderful strength of Samson lay in his hair, that which could have least to do with any means of strength; this seems designed to show that his power was all of God. His unshorn locks were the signs of his consecration, of his being a Nazirite, dedicated to God from the womb. "There hath not come a razor upon my head; for I have been a Nazirite unto God from my mother's womb; if I be shaven then my strength will go from me, and I shall become weak, and be like any other man!"

And so with us; our power is from our dedication to God at Baptism; water, the weakest of

all things, could have nothing to do of itself with spiritual things, but God has so appointed it as a sign and means. When we are defiled with sin our strength is gone, but after deep repentance and humiliation it may return, and we at length be so recovered, that when the last great trial shall come, we shall prevail through death; Death being swallowed up in victory.

The following testimonial was recently received by the Electro Magnetic Company, at 149 Clark street, in this city, from a well known lady of Malone, N. Y.:

MALONE, N. Y., Aug. 13, 1880. This is to certify, that in December, 1879, I put on one of the Electro Magnetic Pads, and it gives me pleasure to say that I have been greatly benefited by its use. I was never robust, and for the past few years, have suffered much from debility in many ways. A friend recommended the Pad. In a few days after putting it on (though I had no faith in it) I felt new life, and strength was being diffused through my system, and, by its help, have had comfortable health, most of the time since, and have done a large share of my household since, which, considering my age, sixty-eight years, and the former condition of my health, is wonderful. MRS. L. C. CHILDS.

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An Earnest Wish.

Rev. E. F. L. Gauss, Galena, Ill., writes:—"For over ten years I have been a great sufferer from pains in the small of my back and region of my Kidneys, which were most excruciating and at times almost insufferable. Doctoring brought no relief, except, perhaps, momentarily, and I was finally advised, being unable to fulfill the duties of my calling, to go abroad and seek the climate of my youth. In Germany and Switzerland, eminent physicians, after close examinations, declared my sufferings to arise from disease of the Kidneys, of long standing, and could do me no good. I was, however, benefitted by the climate, and consequently returned. No sooner had I been back and resumed my pastoral work, when the trouble grew again so intense as to make life a burden. A few months ago I came in possession of one of DAY'S KIDNEY PADS, put it on, and the effects were truly wonderful. The pains at once grew less, and are now, after wearing the second PAD, entirely gone, and there can be no doubt that I am entirely cured, as I write this some weeks after its use, and am strong and look again the very picture of health. I write this perfectly voluntarily, and it is dictated only by truth and gratitude. Indeed, I consider the DAY KIDNEY PAD Co. God's agents and great benefactors of mankind. May all suffering be helped as I have been, in my earnest wish."

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