

# The Living Church.

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

VOLUME I.

CHICAGO, THURSDAY, MAY 29, 1879.

NUMBER 30.

## Southern Ohio.

### The Annual Convention.

Special Correspondence of the LIVING CHURCH.

CINCINNATI, May 24, 1879.

The annual convention was held in St. John's Church this week, and, altogether, was quite enjoyable. Every parish in the Diocese was more or less fully represented, and the Delegates were hospitably entertained by the citizens.

Convention week was inaugurated Sunday evening by a union meeting of the several congregations of the city, at "Christ Church," in behalf of Missions. A similar meeting was held in "St. John's Church," Tuesday evening. These preliminary meetings served well, not only to call attention to the convention and to the Church's work, but also to mould sentiment, and prepare for the more special work of the convention.

The convention proper was called to order Wednesday morning, by Bishop Jaggar. Usual religious services were held, including the Holy Communion. The Bishop's address was full of information as to the work in the Diocese. The whole number of Priests in the Diocese is forty-five, and of churches forty-six, besides fifteen Mission chapels. Three Priests and three Deacons were ordained during the year. The Mission work has suffered for the want of suitable ministers to put into the field; or rather, while it has not languished, it has not been pushed to the full desired extent. The demand for our churches' services and ministrations is urgent in many places, and the field yet to be occupied is large. We must not, therefore, be content merely to hold what we have, but must press on to new conquests. More ministers are needed, and as a proper school for all who desire such training and profession, the College and Theological Seminary at Gambier, O., were warmly commended.

The address proceeded to speak severely of the worldly tendencies of the Church. There seems to be a sort of mania in the Church for public shows and theatrical performances. Church fairs, even when there is no raffling—which is always scandalous—are of doubtful expediency. Their only justification is a dearth of true charity. They encourage selfishness. They are hostile to the spirit of almsgiving. They are doubtful means of bribing people to give for the sake of personal gain or pleasure who ought to give for the work's sake. But the Church fair is the least objectionable of the practices which are now resorted to in the name of Religion and Charity. Dancing parties and theatrical performances, which our Church has generally assumed to be inconsistent with a Christian profession, are not only approved, but Church-members engage in them, and that not only in private circles, but in public on the stage of the theatre or opera house. Even children are exposed to the bewildering influence. A taste for that sort of excitement and display is cultivated and becomes a passion among our young people. There is a distaste and indifference toward any form of Church work which is not associated with excitement and pleasure. If the members of our Churches were really "transformed by the renewing of their minds," there would be no need to resort to worldly schemes for raising money; but their affections being "set on things above," they would have no relish for questionable pleasures or associations. While, therefore, the clergy ought not to countenance any devices for raising money which may bring dishonor upon the name of Christ; the evil can only be cured by some positive treatment which shall develop in our members greater spirituality. We must seek to lead them up to a higher Christian life, to riper experiences of a Saviour's grace and love, to a more intimate acquaintance with His truth, and a more entire consecration to His service.

Wednesday evening a general meeting

was held in behalf of "Diocesan Missions." Besides the addresses, the Treasurer of the Missionary Committee reported receipts amounting to \$4,022.23. And a balance on hand of \$1,678.02. Apparent decrease in receipts from last year is \$1,294.73. But increased work and expenditures in and about Cincinnati had been made which do not appear in his account. So that in reality there was no falling off in contributions by members of the Church for Diocesan Missions, or in amount of work done, and progress made, notwithstanding the unusual stringency in industrial, commercial and financial affairs.

A report was also presented from Mrs. Rochester, Director of the "Woman's Auxiliary Society," showing total collections of \$4,817.29; which was disbursed among the Foreign, Domestic, Diocesan, Indian, Freedmens, Missions, and the Church of Jesus, in Mexico.

Thursday being *Ascension Day*, the Holy Communion was administered in St. Paul's Church, at 8 o'clock A. M.

Elections resulted as follows:

Standing Committee—Rev. S. Benedict, D. D.; Rev. I. N. Stanger, Rev. J. M. Kendrick, Mr. A. H. McGuffey, Mr. Channing Richards, Mr. W. J. M. Gordon.

Missionary Committee—Rev. A. F. B'ake, Rev. H. L. Badger, Rev. R. W. Grange, Rev. C. H. Young, Rev. C. H. Babcock, Mr. W. B. Marfield, Mr. R. S. Smith, Mr. A. N. Whiting, Mr. B. H. Warder.

Education Committee—Rev. F. M. Hall, Mr. H. C. Strong, Prof. C. S. Bates, Prof. Rust.

For Treasurer—Mr. Isaac N. Whiting.

The Treasurer's report showed collections for the year amounting to \$6,914.97; disbursements \$4,947.15, leaving balance on hand \$1,967.82.

A matter of some general interest was the resolution offered by Rev. Mr. Stanger to enforce the canon by which communicants changing their residence from one parish to another are required to transfer a certificate of good standing.

Rev. Mr. Rhodes said the difficulty was felt mainly in cities where there were several parishes. There were communicants in Cincinnati, for example, whose names appeared on the rolls of half a dozen different churches; therefore he moved to amend by requiring that the parish registers be printed and placed in the hands of the Bishop and Secretary of the Convention, so that by comparison of these registers it would be possible to ascertain the membership of every communicant.

The amendment met with opposition from several clergyman, first on the ground of inability to obtain accurate lists, and second, because it would subject communicants to visits from agents and others whose visits might be objectionable.

Mr. Rhodes defended his amendment. He could not see that the points were well taken because accuracy was only a matter of transcribing, and as for the other objection it could be obviated by confining the printed lists to the Bishop and clergy, and after use by them to be destroyed.

Rev. Mr. Babbitt said that in order to make the lists effective it would be necessary to have access to the parochial registers of all other dioceses.

Rev. Mr. Bartholomew moved to amend the amendment by having written copies of the registers sent to the office of the Bishop.

The whole subject was referred to the Committee on Canons.

A committee on Episcopal endowment was appointed.

#### THE SPIRITUAL LIFE.

The convention reassembled at 8 o'clock and heard brief addresses, the theme being an inquiry into the means for deepening the spiritual interest in the parishes.

The subject was opened by Bishop Jaggar. He said it was all very well to look after the material concerns of the Church, but the indifference and listlessness in

spiritual things demanded even more attention. There was a notable lack of real spiritual life; it was painful and sad. He thought that their laymen should consecrate themselves more to the spiritual life in family worship, in work in the Sunday-school, and the active works of the Church.

Professor Bates next spoke. He said there were two ways—the strong way and the weak way. The former meant a positive aggressive work; the latter was merely negative, the mere not doing wrong. Excellence of character, blessed companionship and good works were the threefold agency through which they could attain to Christian perfection. The question before them was how to present in the best manner the old, old method of God's redeeming love in the gift of Christ.

Rev. Mr. Kinsolving believed that the spiritual life can be deepened in the congregations simply by deepening it at home. He thought the secret of the matter was in having the spirit of God dwelling in themselves, then it would be felt by their parishoners. No one could expect to impart deep spiritual life until he himself felt it.

Rev. Dr. Ufford feared that the preaching nowadays departed too much from the presentation of the Gospel in the times of the Apostles. He feared they, as ministers, had not faith enough in God's promises and faith enough in God to bless His word when presented. He believed when this was done that there would be a closer communion with God, both on the part of ministers and people.

All united in singing the well known hymn "Nearer to thee, My God."

The minutes were read and adopted, and the fifth convention adjourned *sine die*.

The extra meetings and religious services were pleasant and profitable features in connection with the convention. As the actual amount of legislation required in an established diocese is comparatively little, it may well be a question if the annual conventions would not be most profitable, by giving them more of a religious character; occupying most, if not all of a week; discussing practical Parish work, and how to do it; Missions; spiritual life and growth; with frequent prayer and praise; sermons by some of our most able clergyman. Such conventions and exercises would cut off much useless if not injurious canon-tinkering; would encourage the clergy, and strengthen the Lay Delegates; and would present our Church to the public, and build it up in the places of meeting. The true objects of our Church Conventions might thus be much more advanced and be much more enjoyable and profitable than exhaustive wrangling over unnecessary canon-amendments.

CINCINNATUS.

## CHURCH NEWS FROM THE EAST.

### Anniversary of Old Trinity; Long Island Convention; Anniversary in Grace Church, Providence.

From the New York Correspondent of the LIVING CHURCH.

The state of New York has brought suit against Trinity, but always with the same result—the Church has come out of the contest victorious. "That respectable old institution, Trinity church," said Mr. Gerard, in conclusion, "like a venerable hen in possession of her ancient barn-yard, has not been frightened from her domain by these various attacks, but still sets there, hatching out little Episcopal churches, and chuckling over her numerous victories."

Trinity Church was consecrated Ascension Day, 1846, and the anniversary is always appropriately observed by special services and sermon. Last Thursday the church was overflowing full. All the clergy of the parish were present, and there must have been from four to six hundred communicants. The day was made notable by the use, for the first time, of the brass

eagle lectern, the memorial of the late Dr. Ogilby, so long one of the assistant ministers of the parish. An eagle, with outstretched wings; stands upon a base of rock, and the base rests upon four lions. In the base was placed a leaden casket, containing the names of the donors and sundry documents.

The services at Trinity, as also at Trinity Chapel, are ornate, but at St. Paul's and St. John's Chapels they are simple and plain, as in the days of Hobart. Thus all tastes are suited in the great mother parish of all. At Trinity, the black gown has become disused in the church, except, perhaps, in Virginia. Trinity, which, we think, has given the finishing blow, by putting it upon its sexton and ushers. It gives dignity to them and does not hurt the gown.

We have fallen in with a brother of the Cheney order, who is quite scandalized at Bishop Whittle's pastoral upon flowers. The Reformed, he says, see in them no Romanising germs, and use them freely to decorate their churches. Can it be that the "reformed" already need reforming? Florida is a land of flowers, and if our brother cannot discover the danger that lurks in a camellia, or magnolia, or even in orange flowers, and sees in them only emblems of purity, we fear he is badly demoralized.

We have heard, during the week, many good words for the LIVING CHURCH. The change of form is particularly approved, as people are tired of newspapers simulating magazines. Gratification is expressed also that it is to be a newspaper, and one that can be "understood of the people." There must be, in the nature of things, a good deal of misfiring in a great battle, and the order to shoot low is seldom out of place. What is wanted is not noise, but execution. We know a Bishop who, when he travels, by way of refreshment, takes along a treatise on the Integral Calculus or Conic Sections; but as a rule it will not work. Ponderousness and learning are well enough in their place, but are not always the best garnishment for the weekly dish of news; items are preferred to essays.

LONG ISLAND.—The Annual Convention was in session during the present week. Bishop Littlejohn delivered a charge upon the relations and uses of the doctrines of our Holy Faith. It was very able, and is largely summarized by the press in the two cities. With the convention closed the first decade of the Bishop's labors, and he made it the occasion to give some interesting statistical details. There have been in the ten years more than 20,000 baptisms and 11,565 confirmations. The contributions have been \$4,640,032.82. This is exclusive of the increase and interest of the Episcopal Fund, of the Infirm Clergy Fund, and the Endowment Fund of the Church Charity Foundation, of \$40,000, given for an Episcopal residence, and of \$100,000 placed in the hands of the trustees of Church Property. Altogether the contributions will exceed \$5,000,000, to which may be added the \$2,000,000 given by Mrs. Stewart for the cathedral, and the various foundations at Garden City. The small dioceses make a creditable showing! The diocese has been wisely administered, and has a glorious future before it. The convention had a harmonious session, its business possessing only a local interest. The standing committee was re-elected. The diocese has never been disturbed by party questions, and while among the clergy there are diversities of views, they yet all agree to disagree, and live together in unity and peace.

Last Tuesday evening a large missionary meeting was held at St. Anne's church, and an eloquent sermon was preached by Rev. Dr. Hall, of Holy Trinity. Since St. Anne's became a free church it has taken more interest than ever in missionary work.

We mentioned, last week, the annual parade of the Brooklyn Sunday schools. This year it took place on Ascension Day,

and we had the pleasure of seeing all the sections of the great army of 50,000 children. The city had put on its holiday attire, and the army was reviewed by the mayor and other distinguished men. It was emphatically Children's Day. We saw in the line, here and there, an Episcopal Sunday school, and that raises the question whether the Jews will be likely to take any harm for having had, on one day in the year, dealings with the Samaritans. It reminds one of the wise Bishop Cobbs, whose heart was full of love for all the world, and who used to say that the best way to live in peace with your neighbors was to keep up the line fences. On this subject Doctors disagree, and it is not for correspondents to decide.

The Roman Catholic Cathedral in New York is to be consecrated next Sunday, to-morrow, and we shall make some mention of it in our next. It has been many years in building. They are a patient people, and wise, and it is not often that you hear of one of their churches being ornamented with a mortgage, or sold out for debt. They have the art of calling out the contributions of their people, and we believe that the servant girls in the kitchens give more for religious uses than the masters and mistresses in the parlor.

RHODE ISLAND.—Grace Church, Providence, held its semi-centennial anniversary last week. Of its eight rectors, five were present, Rev. Drs. Fuller, Vinton, Bishop Clark, Drs. Currie and Green. Two, Rev. John A. Clark, author of the *Walk about Zion*, and Bishop Henshaw, had died, and one, Rev. D. O. Kellogg, jr., was detained. The opening sermon was by the Rev. Dr. Fuller, the first rector. He preached from the same text from which his last sermon, as rector, was preached. Bishop Clark delivered a historical sermon, which was full of valuable facts and contrasts. In 1829 there were 30 communicants; there are now 640, and 450 Sunday school scholars against 50 a half-century ago. The church is a large, handsome structure, of free stone, with a chapel, chime of bells and rectory, and with a congregation that entirely fills the church. The parish is free from debt. When Grace Church was organized, there was but one Episcopal church in Providence; there are now 11 churches and missions. In the diocese, 50 years ago; there were 5 clergymen and parishes, 563 communicants, and the offerings reported for the year were \$52.50. There are in 1879, 47 clergymen, 44 parishes, 6,000 communicants, and the offerings are \$139,570. The growth of the Church in the country is no less marked. In 1829, in the General Convention, there were 9 Bishops and 17 dioceses. We now have 63 Bishops, 3,204 clergy, 48 dioceses, and 12 missionary jurisdictions. Fifty years ago we had a missionary in Greece, and two stations among the Indians. Last year our contributions for missionaries were \$318,151. Facts like these show that we are indeed a living church. During the celebration, sermons were preached by Drs. Vinton and Currie. Bishop Randall was at one time a teacher in Grace Church Sunday school. Bishop Spalding was one of the assistant ministers, and we believe Bishop Henshaw here confirmed Bishop Perry. One of the original vestrymen, Mr. W. M. Blanding, is still living in California. The anniversary called out much enthusiasm, and sermons in succession by Dr. Fuller, Bishop Clark, Drs. Vinton and Currie will long be remembered by the churchmen of Providence.

VIRGINIA.—The Council of Virginia, during the week, has wisely voted down twice the proposal to elect an assistant Bishop, thinking that if one Bishop can not do the work, it is better to divide the diocese. The Council also voted its approbation of Bishop Whittle's late pastoral, which is a certificate to the Bishop's influence, rather than a judgment upon the merits of the question.

PENNSYLVANIA, May 17.—Hon. Asa Packer, president of the Lehigh Valley Railroad company, and a man who did more than any other single individual for the development of the coal and iron fields of Pennsylvania, died at his city residence, No. 722 Spruce street, at 10:20 to-night.

The judge leaves a fortune variously estimated at from \$5,000,000 to \$15,000,000. He owned one-fourth of the stock of the Lehigh Valley railroad company besides vast private interests of coal and iron.

Judge Packer was the founder of the Lehigh University, which was formally opened Sept 1, 1867. His original endowment to this institution was \$500,000 and a tract of land containing sixty-six acres, and he subsequently made liberal donations at various times. Last year he erected there a magnificent library building at a cost of \$70,000, which he dedicated to the memory of his daughter, Mrs. G. B. Linderman, who died a few years ago.

Judge Packer and his venerable wife celebrated their golden wedding at their Mauch Chunk residence on the 23d of January, 1878. This was the greatest social event that ever occurred in the Lehigh valley. All the children and grandchildren, all the principal officers and many of the employes of the railroad were present, and distinguished guests. Among the guests were Rev. Samuel Marks, the Episcopal minister who performed the marriage ceremony at Dimock Four Corners, fifty years before; Mrs. Amos Williams, who was bridesmaid; James J. Blakeslee and Mrs. Baker, the two latter brother and sister of Mrs. Packer. May 22.—The will of Judge Packer was read today. It bequeaths for the permanent endowment of Lehigh university, of Bethlehem, \$1,500,000; for a library for the university, \$500,000; to St. Luke's hospital, Bethlehem, \$300,000, and St. Mark's Episcopal church, Mauch Chunk, \$30,000. Several bequests are kept private for the present.—*Chicago Times*.

Bishop Littlejohn at Grace Chapel, Brooklyn, May 7th, confirmed twenty. At a former visitation he confirmed thirty-nine, making fifty-nine within the year. During the year the Rev. Mr. Tighe, the minister of the Chapel, has presented 202 for confirmation. It is a mission of Grace Church, Rev. Dr. Snively, rector, and is doing a good work among the poor. The congregation of Grace Church is wealthy, but it liberally dispenses its wealth to the furtherance of the gospel, like its namesake in New York.

Of the next graduating class at the General Theological Seminary, three will serve as deacons in Trinity Church, one at Trinity, one at St. Paul's and one at St. Augustine. Mr. Thompson, who is to serve at St. Paul's Chapel, has been for some time Superintendent of the Sunday School and has proved to be an efficient worker.

Among the eastern names mentioned as being likely to become Bishop of Michigan, is that of Rev. Thos. E. Davies, D. D., of St. Peter's Church, Philadelphia.

It is an open secret that rich Trinity feels the shrinkage of values, and that 20 per cent. has been taken from the salaries of her clergy. We do not hear from any reliable source that the same law of reduction has been applied to the salaries of her lay officers, but it is not to be supposed that the venerable corporation would make fish of her shepherds, and meat of her flock. Even at the shrinkage, the salaries are still well up in the thousands, and there are many of the clergy who would be willing to sacrifice themselves so far as to accept a place on her clergy roll!

We believe your columns have afortime given a notice of the Vicar of Morwenstowe, or a life of Robert Stephen Hawkes, M. A., by S. Baring Gould, M. A. It is published by T. Whitaker, at 2 Bible House, N. Y., in crown octavo, at \$3.00. Nothing like it in biography has been seen in our time, and we are not surprised at the increasing demand for it, or that it is having something like a run. The critics, Dr. Costa, Ward and others, speak of it in the highest terms, and it promises to become a classic.

A committee has been formed, of which Dr. Dix is chairman, for the purpose of placing in Trinity a bronze lectern, as a memorial of the late Dr. Ogilby, for so many years assistant minister at the Mother Church.

At the opening of the Massachusetts Convention the sermon was preached by Rev. Dr. Phillips Brooks, D. D., and the offertory was devoted to the aged and infirm clergy.

#### Other Church News.

QUINCY.—The Bishop visited St. Jude's church, Tiskilwa, on the evening of May 1, and confirmed 13. May 2d Grace church, Galesburg, received a visit for the third confirmation in the Conventional year. Two candidates were presented.

The Bishop's address at the opening of the Convention will be read on the afternoon of the first day, Thursday, May 27, at 3 o'clock. In the evening of that day, at 7:35 will be a short service with addresses. The subject will be the Home Mission Work of the Church in the Diocese.

1. Our Field; its reality and needs.
2. Its peculiar difficulties.
3. Our hopeful methods and encouragements.

Revs. J. S. Chamberlain, Geo. H. Higgins, and Dr. Lloyd, are appointed to speak. The members of the Convention are expected to meet the Bishop at tea, at the residence of Mrs. Bushnell, on the first day.

The clergy and the lay delegates will be entertained during the session of the Convention.

Our eastern correspondent and agent is the Rev. Dr. Cushman, whose headquarters are in New York. All communications for him should be addressed to No. 2 Bible House, at T. Whitaker's Church Book Store.

ILLINOIS.—A vigorous effort is in progress to pay the debt of Grace Church, Chicago. Speed the effort!

St. Luke's mission, in Chicago, is in a prosperous condition.

LAST Sunday Bishop McLaren visited Christ Church, Oak Park. He preached on the Distinctive Doctrines of the Church, and confirmed seven persons presented by the Rector, Mr. Sharpe.

MR. MACDONNELL, brother of one of the editors of the London *Times*, was buried from St. James Church on the 14th. He was a man of attractive manners and had many friends in Chicago.

FIVE persons were confirmed at Hyde Park on the 11th. Mr. Lester is greatly reviving this parish.

THE Rev. S. C. Blackiston, formerly of Austin, Nevada, officiated at Trinity Church in this city last Sunday.

NEBRASKA.—Joshua V. Himes, late an Adventist, has been received as a candidate by Bishop Clarkson.

THE Rev. T. O'Connell has returned to his old parish in Nebraska City.

WISCONSIN.—Kemper Hall, the diocesan school for girls, situated at Kenosha, was established as a memorial to the first Bishop of Wisconsin. The good Bishop entered into the rest of Paradise on the 24th of May, 1871, and a very happy custom has been established at the school of observing that day in each year under the title of "Commemoration Day." Saturday of last week witnessed another return of this anniversary and it was observed with the usual solemnities. At 9 o'clock A. M. there was a celebration of the Holy Communion, a meeting of the Trustees at 10:30, and at 3 o'clock P. M. there was a service, and sermon by the Rev. Dr. Lock, of Grace Church, Chicago.

Trinity Mission, Milwaukee, has been left vacant by the resignation of the Rev. Robt. Ritchie, who accepted a call a short time since to the Cathedral in Quincy, Ill. An effort is now being made by the people of the Mission to secure the services of the Rev. F. C. Eldred, of Columbus, Wis., who has made for himself an enviable record as a most efficient missionary. Mr. Eldred spent a Sunday in Trinity Mission preaching both morning and evening.

On Sunday, May 11th, the Rev. Dr. Cole, President of Nashotah House, preached at All Saints' Cathedral, Milwaukee, in the order of his course as Conciliar Canon. His sermon was from the text, "Loose Him and let Him go," St. John, xi, 44, and was a vigorous plea for greater freedom for the Church, that the grave clothes of superstition, prejudice and unbelief may be taken from her, so that she may rise up in the power of Christ with every member free and able to perform every function for which Christ ordained her.

NEW JERSEY.—At the invitation of a number of Clergy, and of laymen representing every parish in Newark, Rev. F. C. Ewer, S. T. D., of New York, will deliver a series of Conferences, in the House of Prayer, on the Functions of the Holy Ghost, which began Wednesday evening, May 14th, at 8 o'clock, and will continue May 21st, 28th, and June 4th, 1879. All are cordially invited to attend, and especially those who, although not in sympathy with this Church, yet accept the Evangelical doctrines of the Office and Work of the Holy Spirit.

IOWA.—Bishop Perry is writing an interesting series of letters of English travel for his diocesan paper, *The Iowa Churchman*. In the May number he visits Kenilworth and Warwick. From the same paper we gather the following items of general interest:

The Southern Convention met at Mt. Pleasant, on 23d-25th of April, in St. Michaels' church, the Rev. J. A. Farrar, rector. Five sermons and three addresses were delivered, and much interest was shown by the people. The subject of Systematic Collections in the Parish for Missionary Purposes, was discussed. It was resolved "that the parishes in the Southern Convention be requested to pledge some amount to the support of the Rev. Walter Tearne, as Missionary of the Convocation, to be located at Ft. Madison." The next session of this Convocation is to be held at Ft. Madison, during the month of September next, the date to be fixed by the Dean.

The Bishop spent the second Sunday after Easter at Muscatine. One was confirmed. The parish will shortly purchase a pipe organ, which will add materially to the interest in the services of the church. The Sunday School, under the charge of Mr. Charles Van Nostrand, a recent graduate of Trinity College, Conn., is becoming an important auxiliary in church-work and parish growth, and shows a marked advance in church teaching and good order. The rector of Trinity, Muscatine, is to be congratulated on the abundant evidences of his successful rectorate.

Pleasant indeed was the welcome afforded by the waiting rector and congregation of S. Mark's, Fort Dodge, after the long day of travel and fatigue. The brilliantly-lighted church was filled to overflowing, and a class of sixteen was presented for the laying on of hands.

The annual Convention meets May 17. The sermon will be preached by the Rev. Wm. H. Gallagher, of Muscatine. It is expected that the Bishop will, on the evening of the second day of the Convention (Wednesday, May 28th), comply with the request of the clergy, to address them on the late Lambeth Conference.

The German Sunday School of St. Paul's, Durant, numbers about forty. The interior of the church has been improved and decorated. An organ has been secured, and some finely-embroidered altar-linen. The Children of the Sunday School are making offerings for stained glass windows.

At Grace Church, Cedar Rapids, the sum of two thousand dollars of cancelled indebtedness was laid upon the altar at the Easter offertory, and the Sunday School gave as its festival gift over one hundred dollars. At the annual parish meeting the treasurer reported all expenses met, and a handsome surplus on hand.

One who is never tired in well and liberal doing, has offered a rectory and land for the "Mission" chapel, conditioned upon the congregation raising a sum (\$3,500) equal in value to the brick rectory proffered. We do not doubt but that such an offer will be promptly met.

In the beautiful city of Decorah, the "garden-city" of Northern Iowa, the Bishop spent the fourth Sunday after Easter. The Rev. Messrs. Gaynor and Hele were present at the services. Fourteen were confirmed. The Children's Choral Litany Service was especially pleasant, and the recital of the catechism by the children most creditable. The Bishop met the Wardens and the Vestry for consultation respecting the church debt, the only undesirable thing at Decorah.

OHIO.—The Sixty-Second Annual Convention will be held on Wednesday, the 4th day of June, commencing at 10 o'clock A. M. in Trinity Church, Toledo. The churchmen of Toledo are preparing to give the Convention and the delegates to the Woman's Auxiliary a most hospitable and cordial reception, as every one knew they would. On Thursday, at 3 P. M., the delegates of the Woman's Auxiliary Missionary Society will meet in Trinity Guild Room. In the evening at 7:30 in Trinity Church, Addresses on Missionary and Educational work.

The Woman's Guild at Trinity Church, Cleveland, report through the Woman's Auxiliary a box sent during Lent to a Diocesan missionary, valued at one hundred and eighty-five dollars (\$185).

MISSOURI.—The Rev. H. D. Jardine, of the Church of the Good Shepherd in St. Louis, has been elected to the Rectorship of St. Luke's Church, Kansas City.

The partnership of the two parishes in Kansas City, and the two in Atchison and Leavenworth in Kansas, for publishing the *Church Guide*, has dissolved. The Rev. Mr. Duncan continues the publication of the latter, and the Kansas clergymen have begun another parochial paper by the name of the *Church in Kansas*. It is a bright and useful little medium.—*The Church News*.

The clerical meeting on the 21st ultimo was attended by nearly a dozen of the clergy. The Rev. Dr. Ingraham conducted the devotions, and delivered the meditation on the best way in which, in a large city, the fervor and personal piety of the clergy can be best maintained. It was a warm and earnest paper. In the absence of the essayist the time was occupied by a full and crowded debate on some matters of peculiar administration, particularly the question of the burial of the dead. The time passed before the matter was exhausted, and it goes over to the June meeting, with Mr. Betts as the essayist. It is important that all should attend, and be there in time for the devotions.

The confirmations in St. Louis for sev-

eral years past have not equalled the average of seven or eight years ago by nearly 25 per cent. This is a matter which deserves being thought about. Take the country through, the average number of confirmations annually is about ten per cent of the number of communicants, that is, a parish of 200 communicants would have about 20 confirmed. At this rate, we in St. Louis are falling below natural expectation by at least a third.—*The Church News*.

NEBRASKA.—*The Church Guardian*, the official paper of the Diocese, edited by Rev. James Paterson, M. A., is a 16 pp. monthly, and shows not only enterprise but a lively interest on the part of the people in furnishing news and correspondence. We quoted from it last week, and add the following items:

At the last quarterly meeting of the Cathedral Chapter a sermon was preached by the Rev. H. B. Burgess of Plattsmouth. The Deaconess Sister Mary's report for the year was read by the Bishop. It reported a large amount of efficient work in connection with the Industrial School, Cass street, and the Sunday School (Old Trinity) on Ninth and Farnam. Independent of this, the Deaconess had made 400 visits during the year among the poor and suffering.

An application was received by the Bishop from the Parish of St. Stephen's, Ashland, requesting the Chapter, as the Trustees of the property and funds of the Church, to accept a transfer of the church and other property of the Parish to the Chapter, as said Trustees.

The Bishop spent a day recently at Nebraska College, and was gratified exceedingly with the appearance and work of the school. The Rector, the Rev. T. E. Dickey, has secured the services of an excellent corps of teachers, and the institution is evidently doing its work thoroughly and satisfactorily. The college is prospering under the careful management of Mr. Dickey, and the Boy's home is made pleasant through the motherly and many little kind acts of Mrs. Dickey.

MINNESOTA.—A very neat church has recently been erected at Appleton, Minn. This station has relied almost entirely upon lay services, the lay leader, Mr. Lathrop, having maintained a Sunday School for years, with occasional visit from the missionary at Witmer.—St. Peter's Church, Shakopee, Rev. W. R. Powell Rector, is being enlarged to double its former capacity.—Rev. C. W. Ward has resigned St. Paul's Church, Winona, and closed his services Sunday after Ascension.—Bishop Whipple is on a visitation up the Minnesota Valley.—The Annual Concert of Minnesota meets in the Cathedral Faribault, St. Barnabas, June 11; the examination of St. Mary's and Shattuck Schools closing exercises the following week.—The Bishop confirms at the Cathedral on Whitsunday.—A meeting of the standing committee is called for Thursday, May 29, 1879.

MISSISSIPPI.—In Vicksburg on the 4th of May, there was joy and gladness. The venerable Bishop Green made his visitation. Bishop Green will in a few days complete his eightieth year, but although his physical powers are giving way under the weight of years, his mental powers are as full and vigorous as ever, and the two sermons which he preached Sunday were as logical and argumentative as those of former years, and characterized by the charming plainness of speech for which he has always been distinguished and which enables him to make himself perfectly understood, by even the youngest of his hearers.

After the sermon Bishop Green laid his hands upon the heads of thirty-two members who came forward to ratify and confirm their baptismal vows. During this portion of the service every one seemed to feel that in view of the great weight of his years it was perhaps the last visitation to the Parish of the venerable Prelate, who, for more than a quarter of a century, has, with unflinching regularity, administered the Apostolic Rite of Confirmation in Christ Church. The sight, viewed merely as a spectacle from the body of the Church, was a beautiful one, as the entire chancel outside of the rails was filled with the members of the class appropriately grouped, the younger portion of the ladies being dressed in white. Amongst the number confirmed was an Indian woman.

In the evening Bishop Green officiated in the Chapel of Holy Trinity. The services were the usual evening prayer, a sermon by Bishop Green, and the confirmation of a class of seven candidates, presented by the Rector. In this connection we are pleased to be able to state that the friends of this Church contemplate soon resuming work upon their new and beautiful Church, which is now nearly ready for occupation, labor having been suspended during the epidemic of last year.

The curate of a South London church, whose pronunciation is more pedantic than proper, has been very justly snubbed for alluding to the heir apparent as though his name were written Awlbert Edward. One of his parishioners asked him the other day why he so significantly excluded the Prince of Wales in his prayers for the royal family. "Exclude him?" he asked, surprisedly. "What do you mean?" "Why," she said, "you always pray for all but Edward, Prince of Wales."

#### The History of a Parish.

##### Interesting Reminiscences.

It is our purpose to make this paper the registrar of the Church in the West, with special reference to its early history. These details have a present interest, and will be of great value hereafter. We begin with a notice of St. Peter's Church, Sycamore, in the Diocese of Illinois, and we solicit contributions to this department. The older of the clergy and laity are especially invited to write out their reminiscences.

##### ST. PETER'S, SYCAMORE.

Twenty-five years ago, and the services of the Episcopal Church were unknown save to a few, in this whole region of country. Not more than five or six persons could be found within a circle of twenty miles, at all familiar with the Episcopal mode of worship. About a quarter of a century ago one of Christ's faithful daughters was sent here to make Sycamore her permanent home. Believing it to be for the best interests of society, that the Church be planted in every community, efforts were now put forth by her to establish a Parish; and the prosperity and the continuance of the Church here is to be attributed largely to the constancy, fidelity and devotion of this lady, with whom many of all sorts and conditions have been wont to work in harmony. In 1855, the Rev. Julius Waterbury first visited this town. He gathered the people together, and upon a week day held service in the Congregational Church. There was at that service one baptism—a child of Mr. and Mrs. Ketchum. Communication with Bishop Whitehouse resulted in a visitation by him in August of the same year. Rev. Mr. Waterbury was afterwards engaged to hold semi-monthly services. In 1856, the next summer, St. Peter's Parish was organized. There was then only one communicant, Mr. Isaac Johnson, who still lives, an honored member of the Church. Mr. Glass of Geneva, J. E. Warder, Dr. Page, Mr. Hamlin, Mr. W. B. Page, Mr. Moore, Messrs. J. C. and J. S. Waterman, were appointed vestrymen; and they set to work to build a church. A thousand dollars was subscribed; the lot was given by Mr. J. S. Waterman. The ladies' sociable was organized, which has gone on ever since, working efficiently in the interests of the Church. During the summer the Bishop again visited the Parish and confirmed a few persons. In August the corner stone of the Church was laid by Mr. Waterbury, assisted by the Rev. Mr. Smedes, of Beloit. Only a little help came in from abroad. The ladies of the Parish gave a cabinet organ. St. James Church, of Chicago, provided a Sunday School library; and a communion service was donated by Christ Church, Chicago; a font was given through Mr. Bowman, of New York. Mr. Thos. Codrington, of New York, by Bishop Whitehouse, gave \$100. The hour for consecration arrived. The only drawback was a debt of about \$1,000. In this case it was generously removed by one who has always shown himself a friend to the Parish. On the first day of July, the Church was consecrated by Bishop Whitehouse. In the evening the right of confirmation was administered to six persons. The Rev. Mr. Roberts was chosen as rector, and labored for five years, winning the love and respect of all. From seven communicants the number increased to thirty before he left. The next clergyman to take charge of the Parish was the Rev. Dr. George Cushman, who came in 1866. He staid here three years; and was succeeded after one or two years by the Rev. Mr. Sorenson. The very severest affliction that possibly could befall a man, came upon him, in the sudden loss of wife and children. When he resigned the Parish, the present incumbent, the Rev. W. E. Toll, took up the work. All who know anything of his services will be unanimous in declaring him one of the most faithful, conscientious, and hard-working ministers that St. Peter's Parish has been blessed with. In 1878, the corner stone of a new church was laid by Bishop McLaren. He consecrated the church in January, 1879. It is a beautiful structure. The whole cost was about \$15,000. The whole cost, except the inside work, was borne by Mr. and Mrs. J. S. Waterman.

#### The Old Catholic Movement. How to Judge of It.

Rev. Dr. Wm. Chauncy Langdon in Sunday Afternoon for June.

Now nothing is more certain than that the Old Catholic leaders have not wished or proposed to themselves to found a new church. The very name, Old Catholic, should remind us of this. Old Catholicism is not, then, and never has been Protestantism in any but the simplest etymological sense of the word. It was, indeed, a solemn protest before God and the Church, first against the Vatican Council and the enforced dogma of Papal Infallibility; and then, as a logical consequence, against such other so-called dogmas as should, on mature examination, be found to be similar additions to or corruptions of the primitive Catholic faith of the Church of Christ. But it was not, and was not designed to be Protestant in any sense that implied a

willing separation from the communion and fellowship of the ancient Church. So far as actual separation resulted from the stand which they took, so far it was a departure from that original purpose; a necessary, an inevitable departure, if we please, but nevertheless a departure.

Instead, however, of carefully endeavoring to ascertain the true character of this movement from the declarations and the course of the Old Catholic leaders themselves, we, English and American lookers-on, have for the most part ever insisted upon assigning to them that purpose which we think should be theirs, although one very foreign to their own declared principles; and having thus assumed that they are the would-be founders of a new Church, the would-be leaders of a new revolt from the communion of the Catholic Church—having once assumed this, we are betrayed into regarding their work as a failure, because we have thus far looked in vain for results of this kind, to a degree which in our judgment could be called success.

This organization of the Old Catholics for worship or other ecclesiastical purposes, apart from their Roman Catholic brethren, which we are thus misled into taking for the one measure of success or failure, should then be regarded as only one of the phenomena by which, under certain conditions, that movement is forced to express itself and to seek the opportunities of growth and influence.

If, then, we must judge so soon of the probable future effect which this movement will produce upon the Church in which it has arisen and within which the scope of its proposed action primarily lies, we should do this, not by counting the number or considering the proportions of the separate congregations of old Catholics; still less by dwelling upon the isolated facts of the success or failure of the attempt to organize itself distinctively in any given place, or, indeed, in any one nation; but rather by a careful study of contemporaneous ecclesiastical history and by a conscientious estimate of the influence which these men and their principles have already exerted, and are now exerting and are likely yet to exert, both directly and indirectly, over the ecclesiastical thought and religious tendencies of the age in which, and especially of the peoples among which they live and speak and write and act.

The Sunday School.

Church Sunday School Lessons.

UNIFORM SCHEME.—LESSON FOR TRINITY SUNDAY.

SCRIPTURE LESSON: ST. MATT., III., 13-17. THE TRINITY.

For Older Scholars.

Let the teacher hear the lesson, fixing the attention of the pupil on the following points:

1st. Who God is—The Creator. Illustrate as simply as possible the idea of design as showing a designer—anything will do—a watch for instance—or, who made the world—our own bodies? &c. Dwell upon God's power. It was as a God of power that He first revealed Himself to men under the Old Testament dispensation. He did not disclose His perfect and entire being, because the Jew was not prepared to receive such knowledge. The Jew had come out from among idolatrous nations, idolatrous nations still surrounded him, consequently God revealed the unity of His being and first showed Himself to be the Creator, the Ruler of the world, and the Father of His intelligent creatures.

Now, as Bishop Moberly says, "It is conceivable that this simple knowledge might have been all that man in his life on earth might have needed, if he had remained in his original uprightness and had never fallen. That which sufficed for the fallen Adam might probably have sufficed for all his fallen progeny."

If this be true, the sin of man necessitates the separate operation of the Three Persons of the most holy Trinity to restore Him to the favor of God and to salvation. Hence God gradually gave intimations that He was to be man not merely Creator, Ruler, Father, but also Redeemer and Sanctifier, these offices being performed by the Second and Third Persons of the blessed Trinity. A Child was to be born whose name should be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace—the Son of a Virgin, whose name should be called Immanuel, which, being interpreted, is, God with us—the Branch of righteousness to grow up unto David, who should have the name of Jehovah, our Righteousness.

At last the Second Person of the Trinity appeared in the nature of man. Of Him St. John affirms in the 1st chapter of his Gospel, that "He was in the beginning with God, and that He was God"—"that all things were made by him." He declared of Himself, "I and My Father are One." "My Father worketh hitherto and I work." He prays that His disciples may be "one, as Thou, Father, art in Me, and I in Thee, that they be one in Us." The kingdom of God is His kingdom (St. Matt., xiii., 41; St. John,

xviii., 36), the angels are His angels (St. Matt., xiii., 41; xvi., 27; xxiv., 31). The Church of the Living God is His Church (St. Matt., xvi., 18; Rom. xvi., 16). Dislike of Himself implies dislike of the Father (St. John xvii., 3; xii., 44). Belief in Him secures eternal life (St. John, iii., 16; v., 40; vi., 47). Without Him we can do nothing (St. John, xv., 5; xiv., 6). He goes to prepare for us an Eternal Home (St. John, xiv., 2, 3). He promises to send the Divine Spirit from the Father (St. John, xvi., 23; xiv., 13, 14). He promises His perpetual presence (St. Matt., xxviii., 20). He founds an imperishable society (St. Matt., xvi., 18). He delegates the power to forgive sins (St. John, xx., 21-23; St. Matt., xvi., 19; xviii., 18)."

From all these and many like statements and paragraphs of Holy Scripture, we find that Jesus of Nazareth claimed to be God. He demonstrated that He was what He claimed to be by His miraculous birth, by His miracles, by His prophecies, by His Resurrection, by His Ascension, by the coming of the Holy Ghost, by the whole course of His Church's history, by the grace of His sacrament, bringing forth, day by day, holy lives and forming saintly characters. The Apostles bear witness to the same great truth by ascribing to Jesus the peculiar attributes of God.

1. He receives worship as God and is prayed to. Acts vii., 59; 1st Thes. iii., 11; Hebrew i., 6; Rev. v., 8, 12, 13.

2. He is eternal, existing from everlasting to everlasting. Col. i., 16 and 17; Heb. i., 8, 10, 11, 12; vii., 3; xiii., 8.

3. He is everywhere present. St. Matt. xviii., 20; xxvii., 20; St. John i., 48; iii., 13.

4. The power of God is exerted by Him.

a. He is Lord of the Sabbath, which God ordained, and none but God can change.

b. He sends His angels, as God. St. Matt. xiii., 41; Rev. i., 1; xxii., 6.

c. He has power to forgive sins as God. St. Matt. ix., 2-6; St. Mark ii., 5, 7, 10; St. Luke v., 20-24; vii., 48.

When forgiveness of sin is merely ministerial the power is conferred by Him and exercised in His name.

d. He shall judge the world. St. Matt. xxv., 31; St. John v., 22, 23; Acts x., 42; 2d Cor. v., 10.

e. He created and preserves all things. St. John i., 3, 10; Eph. iii., 9; Col. i., 16; Heb. i., 2, 3, 10, 11, 12.

f. He has all power in heaven and earth. St. Matt. xxvii., 18; St. Mark i., 27; St. John iii., 31, 35; v., 19, 21; xvi., 15; Acts x., 36; Rom. xiv., 9; Eph. i., 20-23.

As God had revealed Himself to the Jew as the Creator and Father of the world, so now in Christ Jesus He reveals Himself as its Redeemer,—yet we must not confound the persons, for the Father is God and the Son is God. See the lesson, the Son is baptised in Jordan—the Father testifies, "This is My beloved Son."

Towards the close of our blessed Lord's ministry, positive declarations were made of the coming of the Holy Ghost—the Third Person of the Trinity. See St. John's gospel xiv., 16, 19, 23, 26; xvi., 7, 8, and in the commission to baptize the Holy Ghost is associated with the Father and the Son on an equality, which would not be done were He not a distinct Person.

As in the case of the Son, so to the Spirit, are ascribed the attributes of God.

1. He is the great worker of miracles. Acts ii., 4; x., 45 and 46.

2. He is the inspirer of prophets and can teach all things. St. Luke xii., 12; St. John xiv., 26; xvi., 13; Heb. iii., 7.

3. He is Omniscient and Omniscient. Ps. cxxxix., 7, 1st Cor. ii., 10.

4. He is represented as the Creator. Gen. i., 2; Job xxvi., 13; xxxiii., 4; Ps. civ., 30.

5. He is everlasting. Heb. ix., 14.

6. Sin against Him is so great that, though blasphemy of all kinds is pardonable, blasphemy against the Holy Ghost is unpardonable. St. Matt. xii., 31; St. Mark iii., 29; St. Luke xii., 10.

God reveals Himself in the Person of the Holy Ghost as the Sanctifier, and so we have in this revelation which has come from God—a Father, a Redeemer, a Sanctifier. Yet not three Gods, but one God, for the Catholic Church affirms the unity of God as strongly as She insists on the Deity of our Lord Jesus Christ and that of the Holy Ghost.

The witness of the Church agrees with the testimony of Revelation, for we are told, "Hear, O Israel, the Lord our God is one Lord." "I am the Lord, that is My name, and My glory will I not give to another."—Isa. xlii., 8. We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him. 1st Cor. viii., 4-6. Have we not one Father? Hath not one God created us? Mal. ii., 10. One Lord, one Faith, one Baptism, one God and Father of all, who is over all, and through all, and in you all. Eph. iv., 5, 6.

We are, therefore, to believe that in the one Godhead there are three Persons—the Father, the Son, and the Holy Ghost; that the Father is God, the Son is God, and the Holy Ghost is God.

2. This doctrine is hard to explain and to understand, but it is not hard to believe. God has declared it, and all He asks of us is to worship Him and obey Him, looking to Him as our Father in heaven; obeying, honoring and glorifying His Son Jesus Christ; obeying and worshipping the Holy Spirit who dwells in us and sanctifies us. As to how the Three Persons are one God—that does not concern us, and if we were told, with our present faculties we would not be able to understand the first of all mysteries.

Impress upon the pupil's mind our own ignorance. What do we thoroughly understand? How does the same food produce on one animal hair, on another fur, on another feathers? How is it that instinct acts in animals, reason in man? How are spoken words, mere pulsations of the atmosphere, received by the ear and retranslated into thought by the mind? &c., &c.

Then again, take certain analogies. All force is one, yet force manifests itself in a three-fold form—light and heat and electricity. A ray of white light is made up of red, yellow and blue light. The red ray is light, the yellow ray is light, the blue ray is light. But the three together make up only one ray of light. A man is made up of mind, of body, and of spirit. You speak of your mind as yourself: "I think," you say. You speak of your body as yourself. You say, if one runs a needle into your flesh, "You are hurting me." Then your soul or spirit is most certainly you, yet you do not make up three individuals, but you make only one man. (See Baring-Gould on the Creed.)

One of the best and oldest illustrations of the Trinity is the sun. This analogy has been drawn out as follows: "What is there in the sun that makes it up? Light, heat and body. You see, 1st—the disk round which the world rolls. 2d—the light that makes our day, and which pours from it; and 3d—the heat which produces our summer, makes the plants spring, and which ripens the grain."

Now the sun pours forth light and heat. The sun begets the ray of light, but the sun was not before the ray, nor are sun and ray before the heat.

Not Numbers Only.

Mere numbers will never by themselves render a school a good one. There are other matters of vital importance, to which attention must be paid. Among these are:—

First—DISCIPLINE. In a school there must be certain rules and regulations, for the harmony of its working. It is of essential importance that these rules be impartially enforced, and implicitly obeyed. No rule should be made, however, simply for its own sake; for rules, to be effectual, ought to be the outgrowth of experience.

Secondly—PUNCTUALITY on the part of both teachers and scholars. No matter how well a teacher is prepared to teach the lesson for the day, nothing can be done if the scholar is absent; while if the scholar is late, more or less of the instruction is lost. In this matter, example is of great force. If a teacher is always present and regular in attendance, the members of the class will almost always be equally so.

Thirdly—SYSTEMATIC PREPARATION for the Sunday school work. Every officer will find that he will accomplish his work more, thoroughly, if he considers before hand what he will have to do, what material he will require, etc., etc. Every teacher also will find that every hour spent in the study of the lesson during the week, in considering what questions to ask, what answers to give to those that probably will be asked, what illustrations to use, etc., will tell wonderfully on Sunday. All labor of this kind will amply repay for itself in its results.

Fourthly—BEHAVIOR OF THE SCHOLARS during the recitation, and in fact at all times. To teach with satisfaction, and with the best results, the attention of every scholar must be centered upon the teacher. A teacher's work becomes tiresome the instant the scholars are allowed to talk or play.

The object of a Sunday-school should always be kept before both scholars and teachers. This is not simply to gather in children, and to amuse them in some way or other for so long a time on Sunday, but to teach them to become good, obedient, faithful, and well-instructed Christian, men and women.—Sunday School Teacher's Weekly.

Innocent, the metropolitan of Moscow, who has just died, was respected as a man of culture, and celebrated as a missionary Bishop for many years in Alaska. He was the author of a work on the language, customs, and history of the islands on the northwest coast of America, ceded by Russia to the United States.

GOOD INTENTIONS, no matter how earnest they may be, will never take the place of thorough and persevering work.

Galesburg Deanery.

Report of the Dean, May, 1879.

To the Rt. Reverend the Bishop of Quincy:

The work in the Deanery of Galesburg has gone forward during the past year with a fair degree of visible results, and, I trust, with promise of results that do not yet appear. The work of laying foundations is slow and attracts little attention. It is not until the superstructure begins to appear that we appreciate our progress.

In this Deanery we have six counties and only three resident clergymen. There are five organized parishes, of which only two have rectors: Galesburg, Knoxville and Farmington. The rector of Farmington resides near Peoria, and is not counted as resident in the Deanery. Lewistown and Rushville have been for some time without pastoral care, except such as the Rector of Farmington could give by occasional visits. St. Mary's school, Knoxville, is the residence of the Dean.

We have an organized and promising mission at Monmouth, to which the three clergymen resident in the Deanery have given in turn one Sunday in each month. The mission has been more especially in charge of the Rev. Geo. H. Higgins, of Galesburg, who has presented several candidates for confirmation. To the efficient and faithful lay reader, Mr. Victor H. Webb, the mission is greatly indebted. It has not only paid its expenses, including the fitting up of a hall for the services, starting a Sunday school, &c., but has also contributed something to diocesan missions. We may confidently look for the organization of a parish and the maintenance of a clergyman in Monmouth, at no far distant day.

At Canton, though a mission is not yet organized, the way has been opened by several services, and some candidates are waiting for confirmation. There is a prospect of growth there if the work can be continued.

I have also spent a Sunday in Galva, just over the line in the Rock Island Deanery. This mission has since been placed in charge of the Rev. Edward Benedict, under whose ministry encouraging progress is reported.

Concerning the future work of this Deanery, I would suggest that Lewiston, Canton and Rushville be placed, as soon as possible, in charge of a clergyman; and there is good room to hope that they could provide for his support, with perhaps a little aid from the Missionary Board. It seems also very desirable that a missionary should be engaged in the northern part of the Deanery, having his residence at Galesburg or Knoxville, and taking Monmouth as one of his stations. There are several towns on the line of the C. B. & Q. railroad, such as Oneida, Abingdon, Prairie City, Bushnell and Macomb, where the Church ought to be established, and which are easily reached from either of the places mentioned as centres for mission work.

We are few and feeble in the Deanery of Galesburg, but not without courage and hope. Under the inspiration of our good Bishop's frequent visitations, and example of sacrifice and zeal, we have begun to work and pray more earnestly for the extension of Christ's Kingdom.

Respectfully, your servant in the Church,  
C. W. LEFFINGWELL,  
Dean of Galesburg.

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The Living Church.

Chicago, May 29, 1879.

Subscription, \$2.00 a Year.  
To the Clergy, 1.50 "

C. W. LEFFINGWELL, D. D.,  
76 ASHLAND BLOCK.

Pentecost.

Five hundred years before Homer sang, the day of Pentecost was observed as a feast day by God's chosen people. At the time of Christ, this feast was twice as old as the Roman Empire. From our day to the Apostles' time is little more than half the way we must go back to find the date of its appointment. A hundred generations have lived and died since it was first ordained.

During all this time it has never once failed. It has been kept as holy day to the Lord, each year, a living witness to the great things that He hath done for the children of men.

Three great days of special commemoration were appointed for the chosen people. The Feast of Tabernacles was set apart in memory of the time when the Israelites dwelt in tents or tabernacles in the wilderness, on their way to the promised land. It was also a feast of thanksgiving for the completed harvest. The Feast of the Passover, or unleavened bread, commemorated the deliverance from Egypt, when the angel smote all the first-born in the houses of the Egyptians and "passed over" the houses of the Israelites. The Feast of Weeks, or Pentecost, celebrated the first fruits of harvest and the giving of the Law. These great days were appointed for "all generations;" and so they have been kept by the Church.

The Feast of Tabernacles is continued in our Christmas festival. On that day we commemorate the Incarnation, when "the Word was made flesh and dwelt (tabernacled) among us;" and the giving of the Bread of Life that came down from Heaven.

The Passover finds its completion in our Easter Day. The Paschal lamb was the type of the great sacrifice of the Cross; the deliverance from Egypt foreshadowed the greater deliverance of humanity from sin. The first Passover was a deliverance of a chosen few, for a few years of earthly life. The last Passover is the victory over death, and everlasting life for all humanity, by the Resurrection of Jesus Christ.

Pentecost, also, is kept now by the Church, with a far greater significance than of old.

As the giving of the Law followed the deliverance of the Hebrews, under Moses, so the gift of the Spirit perfected the work of Christ, in the establishment of His Kingdom on Earth.

Pentecost is our Whitsunday, the day of the Holy Spirit by whom the Law of life and love is written on the heart, completing the moral law that was written on tables of stone. It is kept now as the birthday, not of a small nation, but of the Christian Church, the last great kingdom which shall subdue the earth.

On this day the Holy Spirit was given to be the seal and assurance in the believer's heart, of the love of God; the divine energy which fitted the Apostles for their work and has descended with the promise, "Lo, I am with you always, to the end of the world;" the comforting Spirit, which helpeth our infirmities and ministers the peace of God to bleeding hearts.

It came with tongues of fire and with a sound as of a rushing, mighty wind. That sound has gone out into all the earth, those tongues of flame have lighted up the horizon of man's hope, and have led the way for millions through the valley of the shadow, to the Paradise of perpetual light. "That rushing mighty wind has filled the world. The earthquake of its power has toppled down the temples of old heathenism. Wheresoever, among all the tribes of men, truth is triumphant over error; sin is rebuked by holiness; self is inflamed to love; sorrow is kindled into joy; and light let in upon the grave, it is the glory shed upon the world by those Pentecostal fires."

As we go to press the Conventions of Illinois, Quincy, Iowa, Nebraska and Western Michigan are in session. We expect to give a report of them next week.

The Ascension.

The gates have lifted up their heads and the everlasting doors are opened wide that the King of Glory may come in. It is He, strong and mighty, the one that has overcome death, that has vanquished Satan, and is now is now highly exalted and given a Name that is above every name, and to whom every knee shall bow.

It is not only the Son of God returning to the Glory which he had with the Father before all worlds; it is also the Ascension of our glorified humanity, to the right hand of God. The Incarnation now takes hold on eternity. By the Ascension it was divinely sealed and assured to us, unchangeable and enduring as God Himself. The Son of Man is on the throne of the Universe forever, and the Virgin-born, the suffering, the crucified, has exalted our humanity to the highest Heaven.

Too little hold has this transcendent event upon the thoughts and lives of men. It is chiefly regarded as a natural conclusion of the life and labors of the Founder of our religion; as witnessing to His divine nature and supernatural power. Its sublime significance and relation to man is, for the most part, not perceived. We say that He ascended into Heaven, meaning only that He overcame the laws of the natural body, and passed from earth as Enoch and Elijah did.

But the Ascension of our Lord has deeper meaning than this. He ascended in our nature. He took with Him our full humanity, body and soul, and henceforth we sit with Him in heavenly places, we are joined to him in His ascended glory, we share in His exaltation and triumph.

Without the Ascension, the Incarnation would be incomplete. If a body had been prepared for Him that in it he might suffer and rise from the dead, to lay it aside when the work of atonement was done, we were no nearer to God than before. We might rejoice that for thirty years our poor humanity had been honored by kinship with the Son of God; but it would be only a broken bond, had Christ not taken us with Him to the bosom of the Father. Yea, there would be no longer any Christ for us; He would live only in History; He would be honored only as a personage of the past; He could not be loved and adored as a present Christ.

So it is through His Ascension that His abiding presence is assured to us. He is still our Christ, and His glorified humanity extends and imparts itself to His Body on Earth. It is communicated to us, to all who are prepared to receive it. Our bodies are made clean by His Body, and our souls are washed by His most precious blood. By the mysterious laws of natural descent we partake of the nature of the first Adam, by the mysterious laws of spiritual life we are related body and soul to the second Adam.

Therefore we contemplate the Ascension as completing the work begun at Bethlehem, which was no less than the joining of our humanity to God, with all which that implies. Our Saviour passes from our earthly sight only to be more near to us in spiritual reality. No distance of time or space affects our nearness to Him now. He comes to us, as He promised; He dwells with us, and is in us the hope of glory.

We must ask the patient indulgence of contributors where we have to decline or condense their communications, and beg that they will not consider it a personal offence. The editor must decide upon the fitness of what is offered, and even at the risk, of giving offence must exclude what seems to him out of harmony with the policy of the paper or otherwise unsuitable. At the same time we must not be understood to endorse every sentiment and sentence that is admitted.

The Baptists have some liberal bequests in the will of the late Gardner Colby of Boston, amounting to nearly half a million. Newton Theological Institute gets \$60,000; Colby University (Maine) \$120,000; Brown University (R. I.) \$50,000; Worcester Academy (Mass.) \$5,000. The remainder is distributed among various societies under Baptist auspices.

The Rev. Robert N. Parke, D. D., of Binghamton, N. Y., preached in Trinity Church, Chicago, last Sunday.

Pulpit Attraction.

We must begin by announcing our abhorrence of the quite modern heresy that the *ultima thule* of Christian instrumentalities is the sermon. A man may be saved without turning aside from the way to hear Rev. Mr. Blank pound or expound the Bible. But with equal emphasis we must cling to an ancient conviction that when St. Paul spoke of "the foolishness of preaching" he did not refer to foolish preaching. There are many standards of excellence. Persons educated to consider the place of worship no more than a lecture room, will want to be intellectually tickled; and they will go away unsatisfied unless they have had their weekly allowance of poetic *pate de foie gras* or "liberal" *charlotte russe*. But such persons regulate standards only for themselves and a few self-idolizing *confreres*. There is another standard which measures the sermon by its power to profit rather than to please, and this is the kind of pulpit attraction which meets our notions. The clergy therefore ought to avoid foolish preaching. The priest who, striving to be faithful at the Altar does not also do his best at preaching the Word, has very slight appreciation of his duty to follow in the blessed steps of Him Who was not only the High Priest, but the Teacher sent from God; Whom also the common people heard gladly.

Many sermons lack force and unction. The writer happens to know something about it, as he is a sermon-hearer; moreover he knows how the laity feel on this subject, which subject is not less important than questions of chasuble and altar lights. The laity are the last to object to a proper rendering of the services of the Prayer Book, and are well inclined to the clergy who would improve on the slovenly habits that used to be popular with a generation now happily gathered to the fathers. Indeed, they generally approve a stately and impressive ritual if it be thoroughly Anglican in its character; but beyond all doubt many wish the sermon were more to them than it is. They could willingly indulge the rector in a special vestment for the Holy Communion and other luxuries not forbidden by the spirit and letter of Church law, if the rector would also realize how thoroughly the pew-people long for discourses that will last them over night and follow them through the week, and be an inspiration and a help to them in resisting the influence of the world, and keeping alive in their breasts the good resolutions they form when they kneel on Sunday in the chancel.

There are changes in vestments that do not suit our fancy or meet the approval of our judgment; but we do submissively submit that the Episcopal robes might be changed for the better, and we are glad to see by the English papers that Dr. Lightfoot, who was consecrated Bishop of Durham at Westminster Abbey on St. Mark's Day, did not wear the portion only of a rochet one has been accustomed to see English Bishops wear, *i. e.*, a very plain white garment without any sleeves, but he wore the lawn sleeves and body of rochet as one garment, which is the primitive form of alb and rochet, and when he had assumed his chimere it was seen the sleeves were sleeves, and did not come out of the bladebone behind, as the recent bulbous and wing-like form do, when cut off and sewn to the satin chimere. The chimere back widened from shoulder to shoulder, and the sleeves reduced to moderate proportions, his lordship's robes presented a striking resemblance to the well-known portraits of that great Anglican worthy, Bishop Andrews. It is further reported that the Bishop of Lincoln and the Bishop of Truro and many of the colonial prelates have adopted this return to the ancient and more comely pattern. We believe the late Bishop Hopkins of Vermont wore his lawn sleeves open at the wrist. While on this subject—it is one we don't intend to give much space to—we might drop the remark to our fellow priests, that after all, the discarded black gown is better for looks than a short surplice without cassock, or a crumpled surplice, or a surplice that ought to have gone to the laundry.

A vessel is to sail from New York for Africa about the first of June. Any person, wishing to send boxes or packages to our missionaries, should forward them to the Secretary of the Foreign Committee, Rev. Joshua Kimber at the Bible House.

The Aged Clergy--Who Cares for Them?

Human life has its morning and evening sides, and no man can expect that his morning will last for the whole day. If he expects it, he will be disappointed as the afternoon passes and the evening shades creep apace. One generation cometh and another goeth, and the coming one must count upon being the going one in due process of inexorable time.

This is one of the hardest lessons we all have to learn, but whether we learn it or not, it is universally and irrevocably true that, as life ends in death, to this complexion must we all come at last. Cicero, in his beautiful treatise *De Senectute*, applauds the heroism of the man who grows old gracefully; and our observation confirms our impression that if rarity is the test of heroism, then, indeed, they who give up youth and maturity and all the pomp and circumstance of life with a good grace, are heroes worthy of the name.

An old presbyter once said of a bench full of candidates, waiting for examination, and said it with a certain scornful tone, "See the sprigs of divinity!" But the good man forgot that the sapling, verdant as it may be, is the forerunner of the tree. In his early day he was the sprig; now he decreases while they increase. These young fellows, with good claim to tarry at Jericho for lack of hirsute development, will be in demand among the parishes while his gray hairs, covering wisdom, experience and knowledge, will discount his value as a candidate for pastoral position.

It is easy to fall back upon the pillow of philosophy when the blood runs quick in the veins and all goes well with us; but it is no doubt one of the severer tasks of life for the old clergyman to try and get comfort out of philosophy. But why should he not? He has had his morning and noon and afternoon, and now he must accept his evening. He was sent forth by the Master into the battle, and now the trumpet bids him return and rest. He has fought his fight, he has finished his course; henceforth there is laid up for him a crown which the Lord, the righteous Judge, will not take away. Even now he has his reward in the gratitude of many whom he has served in Christ Jesus. They rise up and call him blessed.

But there is a practical view of the case which philosophy is not competent to meet. The evening of life has its physical wants, for which, in the long course of labor poorly requited, no provision could be made, and they must now be met. It is hard that the old servant should have to suffer. It is sad indeed that clouds and darkness should gather around the setting sun.

Moreover, it is the shame of the Church that no adequate provision is made for her aged and infirm clergy. The sick and the orphaned, the homeless and the widow, the very mendicant at the door, find a place in the charities of the good-hearted; but there is no place of rest, no sweet home, no haven of refuge, for the broken-down priest. If he has friends who are able and willing to care for him, the remark does not apply; but not a few of our old clergy are left alone in the world, with only that faithful one left who has shared his joys and sorrows through the long years, and now needs tender love and care as much as he.

The LIVING CHURCH sees many things among us that make the heart sad, but nothing is more pitiful than the hard fate to which we consign our old clergy; and if, sometimes, they lose their faith and charity, are they only to be blamed?

MR. BEECHER has been lecturing in Memphis. He explained that his visit had been postponed some years for prudential reasons. "When I ascend," said Mr. Beecher, humorously looking heavenward, "I have no desire to be assisted in my flight by a hempen rope!"

We hear from the Church away out in the wilderness. She is no longer the last to occupy the ground. Services are held in the Court House in Leadville, conducted by W. P. Minor, lay reader. There are about fifty members.

The Presbyterian Assemblies, (North and South) are not likely to unite this year.

Nine Congregational ministers in the last year, in England, have gone over to the Church of England.

THE QUINCY CONVENTION.

Interesting Extracts from the Address of Bishop Burgess.

Dear Brethren of the Clergy and Laity:

A year more of the omnipotent mercy of the Lord! Let us wake grateful hearts! A year more of Church privileges and duties! Let us seek pardon for indifference and neglects! A new year opening upon our hope, reaching out into its darkness! Let us send out new resolutions of courageous soldiery and faithful services! I welcome you to the Cathedral. Loyal priests and people you have proved yourselves. My warmest interest and commendation are for you.

THE CATHEDRAL.

The general wish of the brethren that the Cathedral Church be accepted, and the Cathedral system be adopted, as far as our circumstances permit, accords, I am convinced, with the best interests of our Diocese. I have established the Cathedral of St. John, with the fewest and simplest of rules. They are all which are needful at present. Add to the Church in the Diocese, and you may add to them. As the Lord's cause may demand, they may be changed. Let us not think of a Cathedral as a creation of mediæval times, or a necessity of ecclesiastical establishments. It is of the primitive and pure ages. It may be an important means, in the hands of the Bishop, his clergy and his faithful people, for planting and fostering the Lord's faith even in new countries, among democracies and where religious indifference prevails; for holding up godliness where the towers of worldliness are conspicuous. As in many a city of Europe the Cathedral cross is the first and plainest object which meets the sight, so here a well sustained though humble effort in the name of the Lord, may reach a revered eminence and an excellent usefulness.

To make the Cathedral the Church of the Diocese, I have arranged that the Deans of the Missionary District and the clerical members of the standing committee, while in office, shall be Canons, and the Lay members of the standing committee, councilors. These, with the Dean of the Cathedral, the resident Canons, the chancellor of the Cathedral, the treasurer and laymen selected from the congregations of the church in the city of Quincy and within ten miles of its limits, form the Cathedral Chapter. The Bishop presides, and has a veto upon its legislation. To provide the seat of the Bishop, a centre to which the Church of the Diocese may come, to maintain in its purity, worship and ritual, are always duties of the Chapter. What part it can take in the missionary enterprise, in the founding and support of schools, hospitals or charitable institutions, time must develop. But a foundation is laid. The day of small things will not last for ever. We must be ready for the Lord. Prosperity and large influence wait upon the American Branch of the Lord's Catholic Church.

THE PROVINCIAL SYSTEM.

As the year has progressed and thought and study have been given to the matter, the conviction has deepened, that Illinois should fill all that the Canon permits, and establish a Federate Council of its true Dioceses. Let us not lose the honor of forming the first Province of the Church in the United States. Comparatively little can be done at present, of good or harm, by this Council—but church people will be brought together. Hearts and minds, in prayer, sympathy, counselings, will be brought together. We shall be in a position to ask of the General Convention, power and privileges, which will be mighty for the extension of the Lord's glory and of gospel blessings. Let us not be disturbed by the name, now familiarly used, "Province." It is not properly offensive, and as a title of the Confederate Council, is no way essential.

A church which holds so jealously her safe conservatism, may be encouraged to take this one step onward and upward.

[To be continued next week.]

The endowment of Racine College has had a fine beginning at Racine, and good progress has been made at New York. Where is the Asa Packer of the West, to confer on this institution a grand endowment? The money is in the Church if the Church were only living with its hand in its pocket.

The Miracles of Moses.

The Account of Creation in Genesis.

A Series for The Living Church.

By C. B. Warring, Ph. D.

If this account be true, it is a matter of the utmost importance, because it tells of events which if they occurred at all, occurred before man appeared on the earth, and could be known only by a revelation which is itself a miracle.

It may be an interesting question whether Moses himself wrote this chapter, or whether he adopted it from some older writer, or took it from tradition. As Colonel Ingersoll very justly remarked in his lecture on "The Errors of Moses," this is of no real importance, so far as the discussion is concerned, the only vital matter being the truth or falsehood of the story itself.

This is a very great advantage in estimating the value of the account, for if it be true; or if it be false; such a comparison will show it. Those who believe the account from God have no fears as to the result of such a test, providing that what is called "science" is itself true.

This proviso is very natural and proper, for the "science" of to-day is a very different matter from the "science" of fifty years ago. Then, Sir John Leslie in his introductory essay to the Encyclopedia Britannica which embodies the highest "science" of that day, tells his readers that the interior of the earth is most probably filled with liquid light.

He also says that if the sun possessed a diameter 63 times as great as it now has, it would entirely overcome the impetus of light, and leave the earth in darkness! (Encyclopedia Britannica, Vol. 1, page 792.) Now, "science" laughs at such ideas. No one now thinks light is little particles shot out from the sun, as was taught by Newton, yet only a few years ago Messrs. Nott and Glyddon, in their work "Types of Mankind," p. 563, said, "After all it would be correct enough in general principles, if Moses had not thought light could have been physically possible three whole days before the sun!"

It is amusing to notice that this "unlucky blunder" is no longer alluded to by those who scout this account, for they too have found out that there was light long before the sun was formed. Should there prove to be agreement between what Moses says, and what science now teaches, those who believe the latter to be the highest possible authority must accept the account which he has left; while those who have too little knowledge to judge of the reliability of present "science," but who believe for reasons satisfactory to themselves that Moses was inspired, will accept the "science" so far as it agrees with him.

All will agree that Moses should be judged by what he has written and not by what people say he meant to say. This is so evidently fair that the reader may doubt whether any one disputes it. Yet on close examination it will be found that the charges against him are almost wholly founded upon something which he has not said. For example, we are told that Moses says all vegetation preceded animals, while geology tells us that only the lowest orders preceded animals, if indeed animals did not precede plants.

fowl, cattle, beasts and living, creeping things. Omitting the word "all" from the account of the plants, we have a statement absolutely true; putting it in makes it false.

I repeat then; This account is entitled to credit or discredit, for its own words, verba ipsissima; and it is not entitled to credit or discredit for anything which others may have said it said. I add two other common sense rules. The English version makes no claim to inspiration, and the Hebrew in all cases is the ultimate authority. Lastly, for present purposes, other parts of the Bible are as if they had not been written; for when this was written they were not in existence. It may be said that the account of Joshua calling upon the sun and moon to stand still is exact historical truth or merely a quotation from the Book of Jasher, with no more authority than the Greek poets quoted by Paul; it has no bearing on the truth of this account. Nor does it matter in reference to this narrative whether 3,000,000 or 300,000 Hebrews crossed the Red Sea, or whether they crossed at all, this story is true or false of itself and by itself.

I am thus particular to avoid being led off into a maze of questions, each in itself of importance, but here only serving to conceal the true and single issue. Is that ante-human history of our world, usually styled the Mosaic account of Creation and recorded in the first 27 verses of Genesis 1st, false or true?

These few rules are very simple, but neither friend nor foe has ever yet adopted and lived up to them. I propose to attempt it. Poughkeepsie, N. Y. May 20th, 1879.

The Church in Chicago.

Need of Liberal Gifts.

From Bishop McLaren's Annual Address, 1879.

Accompanied by the Chaplain (now the Bishop of Springfield,) I visited, last summer, the House of Mercy in New York, an institution for the reformation of the fallen, under the care of the Sisters of St. Mary. I sang the Litany and preached on "the one thing needful" which Mary chose. I was deeply impressed with the Christian good sense allied to cheerful self denial which marks this charity. It seems to illustrate how successfully the Church can grapple with the most difficult of social problems.

Perhaps I may make this my opportunity to say how similar thoughts concerning the possibilities of the Church in Chicago frequently occur to me. Regular services are now held at sixteen places within the city limits, and at nearly as many suburban points where men doing business in the city reside. Other facts and figures would give further emphasis to this encouraging statement.

But it has its "shady side." With the exception of St. Luke's Hospital and a few industrial and night schools under the care of Rectors of parishes, we have neither charities nor institutions in this vast city.

Colleges and theological schools of every name except ours abound; and of some of these it may be said that they might not have existed but for the singularly unselfish munificence of people who were known as "Episcopians." How long is this state of things to continue? Is it premature now, after the Church has been planted four and forty years in Chicago, to begin to consider what we shall do in it, beyond providing our people with services? Nay, rather, the period long since arrived in which our men and women of wealth, who have gathered their plentiful stores at this marvellous center of trade and growth, ought to have considered within themselves their duty to the Giver of every good and perfect gift. I can point to several sections of this city where 30,000 to 50,000 souls dwell in a state of spiritual famine, and where, if we had the means of building chapels of an inexpensive kind, multitudes could be brought to our services and back to their Heavenly Father.

Any intelligent mind can conceive of forms of charity and Christian beneficence, entirely practicable and seriously needed, which might be realized if they who are entrusted with means would listen to the call of God. If we had the endowment that would support three or four competent teachers, we should be able to, prepare our

own candidates for the holy ministry and attract many others to this great center to be prepared for the same. The scheme of a Church University for the Northwest was never designed by its lamented author to linger about one locality, but was avowedly intended to secure a foothold in Chicago. There are those who will not cease to pray that our rich men and women may rise to the perception of this opportunity and obligation, and so our reproach be wiped away.

The following is the Bishop's summary of his public labors during the Conventional year:

Table with 2 columns: Item and Count. Includes services conducted, Holy Communion, baptisms, burials, catechisms, sermons, addresses, church consecrations, etc.

Notices.

Bishop Whipple's Schools.

The annual commencement exercises of the Bishop Seabury Divinity School will take place in the Cathedral of our Merciful Saviour, Tuesday evening, June 10.

The closing exercises of St. Mary's Hall will take place Tuesday evening, June 17. The examination of the graduating class will be on Monday, the 16th.

The prize speaking of the boys of Shattuck School will be at the Opera Hall on the evening of Monday, June 16. Oral class examinations during the day, June 17. Closing exercises on the morning of Wednesday, June 18.

Diocese of Fond Du Lac.

BISHOP'S OFFICE, May 1, 1879.

To the Clergy and Congregations of the Diocese: The Fifth Annual Council of the Protestant Episcopal Church in the Diocese of Fond du Lac will meet (if the Lord will) in St. Paul's Cathedral, Fond du Lac, at 10:30 A. M., Whitsun-Tuesday, June the 3d, A. D. 1879.

Bishop Whipple's Appointments.

- Ascension Day, St. Peter, 7 1/2 P. M. Friday, 23d, Mankato, 7 1/2 P. M. Sunday, 25th, Faribault. Monday, 26th, Howard Lake, 7 1/2 P. M. Tuesday, 27th, Litchfield, 7 1/2 P. M. Wednesday, 28th, Hassan, 2 P. M. Whitsunday, Faribault. Monday, June 2d, Dundas, 7 1/2 P. M. Tuesday, 3d, Nordfield, 7 1/2 P. M. Wednesday, 4th, Cannon Falls, 7 1/2 P. M.

Bishop Wells' Appointments.

- May 22. Ascension Day, Nashotah and Missions. 24. Commemoration Day, Kemper Hall. 25. Sunday after Ascension, Wilmot. June 1. Whitsunday Morning, Cathedral. 1. Whitsunday Evening, St. John's, Milwaukee. 8. Trinity Sunday Morning, Cathedral. 15. Sunday, St. Paul's, Milwaukee. 27-29. Tuesday, Wednesday and Thursday, Madison Convocation, Evansville.

Michigan.

The forty-fifth annual Convention of the Protestant Episcopal Church in the Diocese of Michigan will meet in St. Paul's church, Detroit, Wednesday, June 4, at 10 o'clock.

WANTED.

The following Convention Journals of the Diocese of Illinois are needed by the Registrar of the Diocese of Quincy, to complete a file: viz., all journals previous to 1846, and journals for 1858, 1860, 1864. Any one forwarding them to Knoxville, Ill., will confer a great favor. Wanted also, copies of St. Mary's School Register for the years 1868-69; 1869-70; 1870-71.

Vessel for Africa.

The Barque "Monrovia" will sail from New York for Monrovia, Cape Palmas, etc., Liberia, West Coast of Africa, about the first of June. The Secretary of the Foreign Committee will forward any packages sent to his care. Notices of shipment should in all cases be sent by letter stating contents and value of each package, for use at the New York Custom House. JOSHUA KIMBER, 23 Bible House, New York.

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Church Calendar.

June, A. D., 1879.

- 1, WHITSUNDAY.
- 2, Monday in Whitsun-week.
- 3, Tuesday in Whitsun-week.
- 4, Wednesday, Ember-Day.
- 6, Friday, Ember-Day.
- 7, Saturday, Ember-Day.
- 8, TRINITY-SUNDAY.
- 11, Wednesday, St. Barnabas.
- 15, FIRST SUNDAY AFTER TRINITY.
- 22, SECOND SUNDAY AFTER TRINITY.
- 24, Tuesday, St. John Baptist.
- 26, THIRD SUNDAY AFTER TRINITY.

Dr. Foggo's Views on Coercive Legislation.

[The following appears in our columns simply as a matter of current opinion. We assume no responsibility for the views expressed.—ED. LIVING CHURCH.]

PHILADELPHIA, MAY 20.

On Sunday last the Rev. E. A. Foggo, D. D., rector of "Old Christ Church," (that grand relic of the revolutionary period, still a centre of sacred influences, and where descendants of Bishop White, its former rector, still worship,) delivered a sermon on the action of the late Pennsylvania convention in regard to St. Clement's parish. It is a question how far topics of this kind should be introduced to the pulpit, but Dr. F. has not set the precedent, and perhaps he felt that he was called upon to correct misconceptions among his own flock. The sermon was heard with eager and appreciative interest, and was very generally received by the congregation which heard it as presenting the subject in a common sense way.

The text was taken from Acts xv., 39, and Galatians ii., 11.—"And the contention was so sharp between them that they departed asunder one from another." "And when Peter came to Antioch, I withstood him to the face because he was to be blamed."

Dr. Foggo showed that men must think differently on every subject. Religious differences generally excite greater acerbity of feeling than any other, which is due to the fact that the religious instinct is the most intense of all those that human nature is capable of, requiring special effort to keep it in control and restrain it, when aroused to prejudices, within due bounds. The text shows that religious earnestness intensified differences among holy men at an early period in the history of the Church. There are other modern illustrations. One was that notable doctrinal controversy among the Presbyterians some forty years ago, by which that conservative and respectable body was cloven in twain. Another was the case of that large and powerful body, the Roman Catholic church, in which, for centuries, able men have endeavored to cast all minds into one mould, and to "measure all by the same bed." When a great council met for this purpose, in Rome, strong men like Strossmayer and others were found ready to withstand to the face, those who desired to promulgate what they thought to be strange and erroneous doctrines, and men like Dollinger parted from that great body, unable to subscribe to the dogmas there enunciated.

Coming more directly to the pending issue, he referred to the recent controversies in the Church as turning principally upon the two Sacraments. He continued:

"Our ministry comprises the most heterogeneous class under heaven. Among us are to be found the representatives of almost every sect that can be enumerated. Consequently we find ourselves standing on a wide platform most favorable to the development of breadth of thought. Wide divergence of opinion among our ministry necessarily exists; some for years have not been able to hold to the doctrine in regard to baptism, which has been taught by the majority, and they have deliberately and habitually violated the rubrics of the Church in the administration of the service of the Holy Sacrament. Others add to the ceremonial of the Lord's Supper, without altering, however, any of the words of the Book of Common Prayer.

The question before our late convention particularly turned upon this latter class. Should we legislate against them? For two reasons, in my judgment the answer should be No. First, because it does not pertain to the diocesan convention to legislate on matters of doctrine, discipline or worship; and second, because on a former occasion in another diocese the matter of trying a priest with regard to baptism ended in the schism known as the Reformed Episcopal Church. How, then, you will ask, is the difficulty to be met? By every priest being loyal to his bishop and obeying his godly admonition. For my own part I believe that this is the only

hope for peace and union in our branch of the Church of God. I respect my diocesan as an officer, and I like him as a man. If there were anything in connection with the service of this parish which he requested changed I should readily obey him. This obedience from the minister to his superior officer is a part of his ordination vow. If the Bishop requested me to make a change which would be not in accord with my conscience, as an honest man I would leave the Church. This is the only way to avoid the contention which would necessarily arise if I continued to officiate in a manner not in obedience to his godly admonition. While I am in the Church I shall obey him. But, while bowing in obedience to my diocesan, I would withstand to the face the interference of any committee, composed though it might be of most excellent men; until the General Convention, the proper authority, should decide, there must be a diversity of opinion and a divergence of form. I lose none of my manhood in obeying the Bishop. I should lose a great deal of it in yielding obedience to an irresponsible body."

In speaking of a remedy for existing troubles, he said:

"Do we want legislation on this matter? I answer No. If it were attempted to settle it in this manner every parish would be bringing their differences to the same source for settlement, and the result would be widespread confusion. No legislation in the diocese will make men think and practice alike unless obedience to the superior officer of the diocese shall guide them.

"Shall we proceed to force these men out of the Church? Human impulse and the majority unite in crying 'Yes.' For my part I unhesitatingly answer 'No.' I would reverentially learn a lesson from two of the Master's special teachings. When men were casting out devils in His name who did not follow Him, when the disciples forbade them, He answered: 'Forbid them not; whosoever is not against me is for me.' Again, in His parable He says: 'Let both grow together until the harvest, lest while ye root up the tares ye root up the wheat with them.'

"We need not be discouraged on account of this contention and difference of opinion. People are accustomed to think, when they see controversies and disagreement in the Church, that it indicates decline in the Church. This is a great mistake. Just as the sap in the tree denotes the returning energy of spring, these conflicts of opinion tell us of the life and vigor of the Church."

In closing Dr. Foggo said:

"We need not indulge in discussions which it does not behoove us to attempt to decide. Much less should we pass censure upon those who honestly differ from us. Let us rather pray for the peace of Jerusalem, and while we pray we work for Christ and will, therefore, have less inclination and time to condemn those who, though fighting under the same banner and working in the same cause, yet differ from us in their style and method."

Work But No Workers.

There is for the Church in this city a lowly work that can only be done by patient, holy women, organized into a sisterhood.

There is a class of children that inherit, through lines that run back into the darkest plague spots of old cities of Europe, germs of vice, disease and imbecility. They seem to be outside alike of the care of Church and State. Our public schools, thoroughly secularized, are bound by the pagan law of the survival of the fittest, and sift these children out, and send them back to their wretched homes, because they are sick and the school is no hospital; because they are foolish and the school is no nursery; because they are not well clothed and the school is no poor-house.

They instinctively look to the Church; but its gates are locked and its doors closed, and no less impenetrable are the invisible guards of conventional charity that thrust them away. For a little time they stumble in the ways that are too frightful for Christians to explore, and then they fall into prison or insane asylum.

This class of poor, sickly lambs is the despair of modern paganism, as it was of Old Rome, when they were thrown over the precipice or exposed at the Velutrum column to be carried away by beggars who would use them to excite the sympathy of the charitable. Only the healing hand of Christian love and the personal contact of kind, good women, continuously, and not one hour in one hundred and sixty-eight, will reach the least of these Christ's children.

Are there no holy women in all this city full who are willing to organize into a quiet, systematic effort to work in a part of the vineyard that is so sadly neglected? Does not the simple vow of the good hospitaliers of old awaken some enthusiasm among our Christian women to work in the field where the little sickly lambs, wounded and slain by the poisoned arrows of modern paganism, are being herded in the devil's cruel folds?

"To be all their lives, for the love of Christ, the servants of the sick poor so far as in them lay to do and to hold unto death."—Our Church Work.

"What Answer Shall I Give?"

A Series for the Living Church, by the Rev. R. W. Lowrie.

II.

"Is your Church careful enough whom she receives into membership?"

In regard to church-membership, I begin by reminding that this is acquired in Holy Baptism. Although this is not what is popularly meant by "membership," still, as the Church's ideas on this topic are often erroneously understood, let me, before passing on, quote some words of the Rev. Dr. Huntington:

"The real ground of objection to this is to be sought in that view of Christianity which is called Puritanism. The issue is between the inclusive and the exclusive theories of the nature of the Church. If, as the Puritan maintains, only a portion of the human race is salvable, and therefore only certain individual members of any given community are to be accounted subjects of Divine grace, then it is a manifest impiety to assert indiscriminately of all infants brought to Baptism that they are therein made members of Christ. But the Church idea pre-supposes a whole world redeemed—not necessarily a whole world finally saved—rather a whole world put in the way of salvation. We may not presume to anticipate the awards of the Judge. We know not how many or how few are to inherit eternal life. Christ discouraged enquiries upon that head. But this we do know,—that forgiveness may be had to-day by all who care to claim it. We come into the world the members of a guilty, but at the same time, a pardoned race. In a word, the Church treats redemption as a universal fact, and Baptism as a universal privilege. To bring little children to Baptism, is, in the Church's view, just as reasonable and natural a thing, as for a man who has been in rebellion, to claim for his family, as well as for himself, the benefits of a public amnesty.

"At any rate, one thing is true, the inclusive and the exclusive theories of Church life cannot both be true. They part company at this initial point of Baptism, but their divergence does not end here. If one is right, the other is wrong. It is for this nation to choose between the two."

And says the same clear writer, using a very beautiful and pertinent illustration:—

"When the first Napoleon wished to signify his hope and his ambition for his only child, he took him in his arms while yet an infant, and holding him up before the assembled legions of the Old Guard, caused him to be declared and made a member of that veteran corps. There was a profound meaning in the act. Thenceforth, the destiny of the baby-king was to be a soldier as his father had been before him, and from that moment the soldier life was to begin. True, the child appreciated nothing of the solemnity and import of the ceremony. His eye and thoughts dwelt only on the burnished arms, the gaily colored trappings and the waving banners. Nevertheless, that was a moment of crisis for the little King of Rome. In spite of his unconsciousness, a thing was done for him which he never wholly could undo.

"The Church has also a resemblance to an army. The leader is invisible, the weapons are not carnal, the campaign is against a spiritual enemy, and yet the sacramental host is no shadowy, unsubstantial thing, but real. To enroll children in this army is to undertake, that from the beginning of their conscious life, they shall be taught loyalty, and exercised in the use of arms. Unlike Napoleon's boy, the baptized child may claim the promise of God's blessing on his warfare to the end."

And so it comes that the Church "confirms" her young so soon as they can duly discriminate, and are "sufficiently instructed." True, the wolf may scatter them. He may scatter some of the older sheep, even. But he is less likely to do so, if he have a faithful shepherd to evade and pass; and, I may add, a wall to climb.

In regard to the mode of full, adult membership and privilege, I would say that, of course, some formal mode is necessary. It is too solemn an event to go, either privately or carelessly, performed. If, for ordinary, secular matters, due form and solemnity be required, surely the same is demanded in things of so vital a nature as this.

And the Church, having a due and ancient form for the reception of her own baptized children into full adult membership, makes use of it for her adopted children also—those coming to her at years of discretion, from other bodies of Christians.

It is called CONFIRMATION. It is of Apostolic origin. It has on its side the authority of no less than three of the early Bishops, or Apostles, that we know of; and one may ask, if of them, why not of all? In Scripture we read that Bishops John and Peter "confirmed" the disciples at Samaria; and Bishop Paul, at Ephesus. Read the passages and see how strangely they correspond to the modern custom of the Church. Philip, who was a minister of inferior degree, went into Samaria; gathered a congregation; preached to them; touched their hearts, convinced their wills, and having aroused the motions of a godly faith and repentance in them, forthwith baptized them. He then sends to Jerusalem for the higher officer—the Apostle, now called Bishop—who, coming, lays his hands on them, prays for God's dear bless-

ing upon them, and the fuller gift of the Holy Ghost. It is just so, now. The Parish Priest disciples, baptizes, instructs, prepares. The Bishop comes, and, in God's name, after a solemn and orderly mode, with affecting simplicity, most loving prayer, due confession of the faith, and ratification of Baptismal vows on the part of the candidates, and a full course of instruction in Churchly and Godly things beforehand, does, by his presence, authority, counsel and ghostly help, confirm and strengthen them in their resolutions to lead that upright and devout life, and acquire that holiness of personal character, that shall, in the end, through the mercies of Christ, make them as glad members of the Church Triumphant in Heaven, as they have been faithful and trustful ones of the Church Militant on earth.

Says a writer whom I shall often quote: "The Protestant Episcopal Church teaches that the religion of Christ is a religion of growth and progress, and therefore she makes it a religion of training. She cradles little children in her arms, and makes them lambs of Jesus, because He said: 'Of such is the Kingdom of God.' With Catechisms and prayers and Holy Scriptures, she trains them for confirmation, for she retains the Apostolic custom of 'laying on of hands' as one of the first principles of the doctrine of Christ. She then takes their oath of fealty, and blesses them in her Master's name; more teaching and more prayer, and then she calls them to the Lord's table to receive the children's bread; with benison and prayer she consecrates all joys and sorrows, until with 'dust to dust,' she lays them in the acre of God, to sleep until the Resurrection. In all her teachings the Church sets forth man's sinfulness and helplessness, and his need of Christ the Saviour; she ever magnifies the office of God the Holy Ghost, who unites us to Christ, and renews and sanctifies our hearts. The discipline of the Church is for correction. She suspends the erring from the Holy Communion, that they may repent and be restored to her full fellowship."

Yes; with due care and circumspection does the Church teach her clergy to welcome new members to her fold. First, to impress upon them the great necessity of faith; of a true repentance; and a firm determination, by God's help, to lead an upright life; that godliness is great riches; and that without holiness of character none shall see God.

Then, to explain to them, in all due detail, the principles and doctrines of the Church. Also, to call their attention to her discipline, as found in Canon and Rubric. Also, to review with them, the History of the Church, that they may not unite with a Body of which they know nothing. Furthermore, every opportunity is given for acquiring information of the other Christian Bodies around us. And all this is done by regularly formed classes; public sermons; lectures; the loan of books giving both an account of ourselves and of all the rival bodies about us; by personal examination of the candidate's knowledge and sincerity; by the subdivisions of the class (when large) into convenient divisions, one meeting at one time, another at another, and this particularly and for obvious reasons, when composed partly of adults and partly of younger folks; and all this occupying a period of several months, that none may be hastily presented, and repent in moments of coolness the step taken in those of excitement. Books, you all know, are particularly relied on for instruction. These can be kept near by; and never tire of answering questions, though it be the same ones over and over. Some clergy even go so far as to prepare books for their own classes, such as they know from personal experience, are suited to the peculiar needs of their candidates.

Any thing, all things, that our candidates may be firmly rooted in Christian truths, and have a calm, deliberate and intelligent knowledge of the Church whose fold they seek.

NOTE.—"Wherever practicable, clergy should meet all their candidates in a body, regularly for several weeks before confirmation, and give them earnest and diligent instruction as to the history and nature and benefit of the Holy Rite itself; as to the meaning and scope of the baptismal engagements, and as to the creeds and teachings of the Church. One hour a week for two months devoted to such a purpose would have a better influence upon the tone and character of a parish than a year's preaching from the pulpit."—From an *Epis. Address*.

In aid of M. Loyson's new Chapel at Paris an American committee has been formed, of which the Hon. John Jay of New York, is treasurer. Bishop Herzog, the Old Catholic Bishop of Switzerland, has written to M. Loyson, expressing his warm sympathy. He offers to ordain for him such candidates for the ministry as he shall recommend, and approves his applying to the Anglican Communion for episcopal supervision *pro tem.*, as he himself is not allowed by the Swiss Government to perform episcopal duties out of Switzerland. Bishop Herzog declares his contentment with the words of the Lambeth Conference touching the Old Catholic movement, and his readiness to admit Anglicans to the Sacraments. M. Loyson is now assisted by another French priest; his services are attended by crowds, and a large class of young people is under instruction for their *premiere Communion*.

Things to be Remembered in English Church History.

The Church of England was in all essential points the same Church 1,500 years ago that she is now.

More than 1,500 years ago British Bishops took part in important Church councils.

There never has been a time since Christianity was introduced into England in which the threefold ministry of Bishops, Priests and Deacons did not exist in the Church of England.

The teaching of the unity of the Church in early Saxon days first brought about the unity of the nation.

The national synods of the whole English Church first put into the heads of the people the idea of a national Parliament. The canons passed in the synods were the origin of our statute law (see Green's "History of the English People," vol. i., p. 59).

The Church of England was established and endowed by its own inherent growth centuries before Parliament existed in England.

It is impossible then that the Church of England can have been originally established and endowed by act of Parliament.

There never was a Church of Rome in England.

The Pope never exercised supremacy in England before the Reformation. He only exercised spiritual jurisdiction with the consent of the Crown.

No new Church was founded in England at the Reformation.

There was, therefore, no transfer of Church property from the Roman Catholic Church to the Church of England at that period.

But there was a great transfer of Church property given for Roman Catholic purposes, to secular hands in which it has ever since remained.

The property at present possessed by the Church of England (speaking broadly) was given her before the Conquest, or since the Reformation.

Tithe is of "the nature of a reserved rent which never belonged to either landlord or tenant." (Sir George Cornewall Lewis) *Neither* landlord *nor* tenant, therefore, pay it out of their own pockets. They came into their property subject to the tithe, it therefore never was theirs.

These things are worthy of remembrance.

Easy Method with the Millerites.

Dr. Bolles in the *Western Church* gives the following reminiscence of the Rev. James C. Richmond. Mr. Richmond was challenged to a controversy by a Millerite, the challenge was accepted; an immense congregation assembled to hear the discussion, which was opened by the Millerite. His argument for the definite fixing of the day of the second coming of Christ was based on the celebrated passage in Daniel, xii chap., 7 v.: "And swore by him that liveth forever that it shall be for a time, times, and a half." The Millerite interpreted the prophecy by the words of St. Peter: "One day is with the Lord as a thousand years, and a thousand years as one day," i. e., "A time" is a thousand years; "times and a half" two thousand years. After finishing his elaborate argument, Mr. Richmond commenced his response by calling the attention to the curse pronounced upon Nebuchadnezzar in Dan. 4-32 reading the verse, "And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee until those know that the most High ruleth among men, and giveth it to whomsoever he will." "Now," said Mr. Richmond, "if a time means a thousand years, then seven times must mean seven thousand years, and Nebuchadnezzar must now be eating grass somewhere; and I will leave my friend to find him." Of course the people dispersed in good humor, and the Millerite was used up more suddenly than he had anticipated.

The confession of the Trinitarian faith by the venerable transcendentalist, Mr. Bronson Alcott, is an event of considerable interest, and possibly of some importance as an indication of the breaking up of the Unitarian monopoly of New England literature and philosophy. We should be quite as well pleased if some few converts of prominent position in the world should come over from Unitarianism with a little less ostentation. Mr. Alcott's method of confession was something in the form of one of his set "conversations," the invitations being issued at his request by an orthodox minister. That he was able to answer the catechisms and cross-examinations of those present, was considered by them to be sufficient proof of his soundness, and by himself, apparently, to be sufficient acknowledgment of his former unsoundness. Looking at the matter from the standpoint of the interests of historic Christianity, we should say that the mistakes of erratic independence could be best as well as most modestly corrected by the reception of baptism, and the beginning, however late, of the quiet habits of Church-going and Communion.—*Standard of the Cross.*

Home and School.

From My Arm-Chair.

To the Children of Cambridge,

Who presented to me, on my seventy-second birthday, Feb. 27, 1879, this chair, made from the wood of the village blacksmith's chestnut tree.

Am I a king, that I should call my own This splendid ebony throne? Or by what reason, or what right divine, Can I proclaim it mine?

Only, perhaps, by right divine of song, It may be to me belonging; Only because the spreading chestnut tree Of old was sung by me.

Well I remember it in all its prime, When in the summer time, The affluent foliage of its branches made A cavern of cool shade.

There by the blacksmith's forge, beside the street, Its blossoms white and sweet Enticed the bees, until it seemed alive, And murmured like a hive.

And when the winds of autumn, with a shout, Tossed its great arms about, The shining chestnuts, bursting from the sheath, Dropped to the ground beneath.

And now some fragments of its branches bare, Shaped as a stately chair, Have by my hearthstone found a home at last, And whisper of the Past.

The Danish king could not, in all his pride, Repel the ocean tide, But, seated in this chair, I can in rhyme Roll back the tide of time.

I see again, as one in vision sees, The blossoms and the bees, And hear the children's voices shout and call, And the brown chestnuts fall.

I see the smithy with its fires aglow, I hear the bellows blow, And the shrill hammers on the anvil beat The iron white with heat!

And thus, dear children, have ye made for me This day a jubilee, And to my more than threescore years and ten Brought back my youth again.

The heart hath its own memory, like the mind, And in it are enshrined The precious keepsakes, into which are wrought The giver's loving thought.

Only your love and your remembrance could Give life to this dead wood, And make these branches, leafless now so long, Blossom again in song.

Feb. 27, 1879. [Henry W. Longfellow. Cambridge Tribune.]

The Duties of Parents.

II.

Many persons have an idea that the "training" of children is a distinct and specific exercise, that can be reduced to system and carried out by rule. They expect to accomplish it by positive precepts, by restrictions and regulations, by teaching and discipline of a formal kind. Faults are to be corrected and character developed, as they suppose, by a strenuous exercise of authority and a persistent teaching of precepts. This is well enough, as far as it goes, but it is a very imperfect view of Christian nurture.

The fact is, every circumstance, every influence, is potent for good or ill, to the young life. Not only the direct and formal discipline of teachers and parents, but all the surroundings of the child, in every hour of its young life, are exerting an influence upon its temper and character. The sensitive nature of the child is affected by every sight and sound. It breathes the intellectual and moral atmosphere of home. It develops under the genial light of its parents' example and conversation, or languishes in the repellent darkness of their unkindly intercourse.

When the spirit of love and duty, of respect and sacrifice reigns in the family, the children are likely to grow up with healthy bodies and happy hearts, with gentle manners and generous dispositions. But where the home habits of parents are coarse and selfish, where the father is rude and sullen, and the mother petulant and frivolous, the children will be ungracious and uncultivated, with vicious propensities that relate them to savage rather than civilized life.

Children learn chiefly by imitation. They learn language in this way faster than we do by hard study. With the same facility and in the same way do they acquire principles of character and conduct. Better than all precepts of morality are worthy examples of womanly grace and manly virtue. Exalted character is not usually formed apart from such models; and the teaching that is not illustrated by these, is but as sounding brass or a tinkling cymbal.

The life that parents live before their children is of far greater importance than wise counsel or strict discipline. It goes farther to mould character, to restrain temper, to cultivate virtue, to ennoble the soul, than all other influences combined. Parents should realize that they owe to their children the practice of good man-

ners, the control of temper, the manifestation of a patient, noble and dignified spirit, in the family circle. They cannot expect the children to grow up in the way they should go, if the whole course of their young lives is in the midst of discord and disorder. They cannot expect their children to come to the stature of the perfect man, if they are cradled amid scenes of contention and reared where reverence is unknown. It is a sad state of things when men are mannerly on 'Change and boorish at home; when women are polite in the parlor and shrewish in the nursery.

Yet, such is often the case. Men consume their energies and shatter their nerves in the daily struggles of business, and come home, like bears, to growl in their dens. Women overtax their strength and patience to meet the demands of social life, or wear themselves out in their household duties, and are in a perpetual fret and scold, behind the scenes. There can be no healthy growth of character where there is no spirit of politeness and charity.

Parents owe it to their children, as well as to themselves, to live like gentlemen and gentlewomen at home. If they would carry themselves always nobly, in the presence of their children, if they would "walk in their house with a perfect heart," setting always an example of unselfish devotion and gentle respect, their little ones would grow up dutiful, obedient, and true; and all other influences for good would find a welcome in prepared hearts and docile dispositions.

Smiles are the sunlight of the home. No amount of anxious care and toilsome service will make amends for a lack of cheerfulness. A mother may work herself to death for her children, and if she is fretting and frowning, sighing or scolding all the time, she will not make them happy nor cause them to rise up and call her blessed. Affections do not grow up in the shade. They are like bright-colored flowers, and must have the full light of the sun. Mothers had better let the children rough it a little, and take time to smile, than to follow the tread-mill of toil forever, with a grim and sullen reticence. Let us have a merry heart and a cheerful countenance in the house.

We have been asked if we were going to have a "household department," and already several recipes have been offered to give us a start. We might consent; if our better half had nothing else to do, to superintend such a department, provided she would do all the work! but under the circumstances, we rather think we shall decline. The following from the San Francisco News Letter explains our feelings on the subject—better than anything we can write.

"Household Departments" are very good adjuncts to a newspaper in their way when edited by a woman; but the male journalist who dabbles with the heaven-inspired mysteries of cooking runs a frightful risk. The editor of the Weekly Petaluma Peavine started a column of that kind recently, and a few days afterward a fierce-looking female came into the office, carefully concealing some object behind her apron. "Are you the man that published that new and improved way to make currant cake?" He said he was. "You said to mix washing soda with the flour, and stir in a little corn-meal and a little sweet oil to give it consistency?" "I—be-lieve so." "And to add fifteen eggs and some molasses, and two ounces of gum arabic, and set in a cool place to bake?" "I think it was that." "Well take that, then!" and the indignant housewife floored him with a weapon that felt like a sand-club; but which he felt in his heart must have been a half-baked cake constructed on the Peavine pattern.

There is a story told of two old Texas rangers, who had just helped bury a neighbor, and were talking about religion. One asked the other how pious he thought it was possible for a man to get in this world if he was in real earnest. "Wa'al," said the other, reflectively, "I think of a man gets so't he can swop steers or trade horses without lying, 'at he'd better pull out for the better land afore he has a relapse." Polite people would put this in different words. The merchant, the mechanic, the editor, the lawyer, the physician, the fine lady, who can go through life without a falsehood, such an one, we should say, "is not far from the kingdom of God."

A statue to William Tyndale, the first English translator of the Bible, will soon be erected on the Thames embankment in London; if the efforts of a promising committee recently appointed for the purpose are successful. The chairman of the committee is the Archbishop of Canterbury.

Speak for Your Church.

From all sides, from all denominations of Christians, people are turning their thoughts to the Church's claims, and worship, and history. Almost every month the writer of this meets some new worker who is learning the Church's ways. Every year some other body of Christian people takes a step in search of the "old paths." People who used to denounce the prayer book most bitterly are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all. Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. The Te Deum, Gloria in Excelsis and Gloria Patri are sung often in congregations where they were once shut out as Romish. The patience, the firmness, the strong conservative fidelity which have held fast the old apostolic truths and worship, however for the time unpopular, are finding their reward.

But the Church and Churchmen must remember that they need to do something more than "hold fast." They must "speak out."

"Why don't you let people know what your Church is?" is the question often asked in wonder by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as a mere formality. I find it full of life and earnestness." Said another, "I had long joined in the popular cry that your church was so exclusive. Now I know for myself that no other body of Christians have such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer, "Why are you Churchmen so close-mouthed? You go about your own business and don't seem to care much for what others think. If you would only speak out for your church as others do for theirs you would do better."

And so, good friends who read this article, I beg you to speak out for your church. Some may say you are "proselytizing"—another ugly word. Ugly words are the favorite weapons of ignorance and prejudice. Set against them our Savior's command to "make disciples, to compel them to come in." If you believe that in the Church you enjoy very great privileges and blessings, it is a duty of Christian charity to convince others of that fact, and to invite them to share with you.

Speak out, then, for your church. Do not keep all your enthusiasm for conversation with Church people. Let others hear of your love of the Church's ways. They will want to see for themselves what you praise. They will learn from your words some of its peculiarities. They will think more favorably of a church that can so kindly its members' love.

What we wish is that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awaken some interest by your words, and a book or tract, or a visit with you to the church, will give light. A fair understanding of our claims, our history, our principles, our worship, is what we desire. And to promote this, speak for your church, lovingly and fearlessly, and circulate its books and tracts.—Earnest Worker.

William Morris, who adds to his gift of poetry that of taste in house-furnishing, says: "Blue and white plates and dishes are very beautiful in their proper places—on the table—but when suspended from the wall make the room look like a bric-a-brac shop. A vase or a jar or two give, it is true, lightness and prettiness to an interior, but regiments of blue and white plates stuck against the wall only prove poverty of invention and the absence of anything like real taste. To make art enter into the life of a people we must make beautiful the things they use, not merely those they gaze at as curiosities. Beautiful china and glass appear to the best advantage when in actual use, and not when stuck about all over a room."

The will of the late Robert Means Mason, of Boston, contains the following public bequests: To the trustees of the Episcopal Theological school at Cambridge, Mass., \$5,000 as a permanent fund, the income to keep in perpetual repair St. John's Memorial church; to the same trustees \$20,000 the income to be appropriated for the general purposes of the school; to the Massachusetts general hospital \$5,000 for the support of free beds; to the Church for Orphans and Destitute Children, in Boston, organized by his brother Charles, \$10,000, the income to be used for general purposes; to the Boston Provident Association \$50,000, the income to be used for general purposes; to the Rev. H. B. Whipple, Bishop of Minnesota, \$5,000.

A memorial window to Bishop Heber, the author of the hymn beginning "From Greenland's Icy Mountains," is soon to be set up in the church at Malpas, Cheshire, England, the parish in which he was born.

The young Chinaman who is getting an education at Andover at the expense of the Chinese government, was reported for neglect of duty. The reply came: "Send him home, and we will behead him." Pleasant for John.

"Who is antichrist?" asks the Presbyterian. It ought to know. See Westminster "Confession of Faith," chapter xxv., sec. vi. "The Pope of Rome \* \* \* is that antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ and all that is called God." But the Presbyterian, which does not read the Confession so much as it ought, and has forgotten what it contains, says: "The Papal Church has never, in our judgment, been the antichrist, that Man of Sin which is to be revealed." It declares that, in its opinion, the antichrist is international socialism, and that its first assault will be on the Papal Church, and that the antagonism will yet bring the whole Christian Church, Protestant and Catholic, into nearer confidence and affiliation, in resistance to the last and most terrible of foes. Common persecution has often made fast friends of enemies, and joined them in self-defence, and we believe this as between Catholics and Protestants, is in the future, when the Man of Sin shall be revealed." It might be worth an irruption of antichrist to have the church, Protestant and Catholic, brought into a closer sympathy, and we are greatly encouraged in our own labors toward fraternity to see this remarkable utterance of the Presbyterian.—The Independent.

NEWSPAPER WIT.—There is much genuine wit floating in the newspapers, and much that is bogus to the last degree. When the Camden Post says "A man's character is like a fence—you cannot strengthen it by whitewashing," it gives a genuine epigram. Quite as felicitous, too, is "Otis" in the Cincinnati Breakfast Table: "A tack points heavenward when it means the most mischief; it has many human imitators." The Hackensack Republican said last fall, "The leaves of trees like summer boarders with bills unpaid, take their departure, leaving their trunks behind them." The following is from the English, "At dinner the host introduces to the favorable notice of the company a splendid truffled pheasant amid murmurs of admiration. 'Isn't it a beauty?' he says; 'Dr. So-and-so gave it to me—killed it himself.' 'Aw, what was he treating it for?' says one of the guests." This bears evidence of origin in the New York World: "A thorn in the bush is worth a dozen in the hand."—Kansas City Times.

M. Renan's description of St. Paul's insignificant personal appearance has caused the Paris bookworms to delve among the writings of the Church fathers for light on the subject. They found ample justification for Renan's picture of the apostle, beside unexpectedly obtaining some account of the appearance of Christ himself. St. Clement, of Alexandria, thus sketches the Saviour: "Jesus had no beauty of face; his person offered no physical attraction; he only possessed beauty of soul, which is the true beauty." "St. Irenæus, a disciple of St. Polycarp, who was a disciple of St. John, wrote that his master had often heard the beloved disciple say that the hair of Jesus had already turned white when he began his mission."

For the relief of "Archbishop" Purcell in his financial straits, there is a movement to get three thousand wealthy "Catholics" to subscribe \$1,000, payable in instalments of \$100 a year. This would make a total subscription of \$3,000,000. The whole amount of the debt would thus be completely wiped out in ten years. "Archbishop" Williams of Boston will subscribe to this amount, and will be ready to pay the first \$100 when the first one thousand subscribers are insured. Bishop Fitzgerald of Little Rock, Ark., has also put his name down for \$1,000. This may be called "a new way to pay old debts."

R. R. TIME TABLES.

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**A Convert from Mormonism Admitted to Orders.**

Correspondence of the LIVING CHURCH.

OGDEN, UTAH, May 25.

On Sunday, May fourth, the Rt. Rev'd Bishop Tuttle visited this Mission, (Rev. J. L. Gillogly, Rector) and preached at both morning and evening services. This mission was founded in 1873, by the Rev. Wm. H. Stoy, a graduate of Nashotah Seminary. When this gentleman first came here, there was not one Christian within fifty miles in any direction. But with the same missionary zeal with which the founders of his Alma Mater commenced the work in the woods of Wisconsin, he hoisted the flag of the Master in the thickest part of the foe's camp. During his connection with the Mission, fifty-nine received Christian baptism, 23 were confirmed, twenty married, and thirteen buried. A fine city lot of two acres and two rods was purchased, and a very neat gothic building erected, in which St. John's Grammar School is held in the week, and Divine worship on Sundays.

The Bishop's visit here made Sunday, May the fourth, "an high day."

At the morning service Mr. F. W. Crook, a former student of the parish school, and member of the '79 class of Nashotah, was admitted Deacon. The sermon was by the Bishop. The closing part was an earnest, eloquent address to the candidate, on the responsibilities of the sacred ministry. Rev. James Gillogly, Rector of Church of Good Shepherd, Ogden, and of this mission, presented the candidate.

Of several young men from this mission, who, after conversion from Mormonism, were led to devote themselves to the Christian ministry, Mr. Crook is the first to enter upon the work. Another will graduate next year from an eastern Church College, and (D. V.) enter upon his theological course, thus proving the truth of the Master's words, "Cast thy bread upon the waters," etc.

At the evening service the Bishop again delivered one of his eloquent sermons. Besides the deep thought and Christian spirit which pervade Bishop Tuttle's sermons, there is something in the way in which he delivers them, that carries with it the conviction that he believes and feels deeply every word he utters.

After the sermon, the rite of Confirmation was administered to a class prepared by Rev. Mr. Gillogly. The offering at the morning service was for Domestic Missions, and was larger than any previous year.

Tuesday, May 13th, Bishop Tuttle entered upon his annual visitation through the Territories of Montana and Idaho. This visitation occupies about seven months of the Bishop's time, and as there are no railroads there, many a hundred miles must be travelled in the dusty, tumbling stage coach; yet these Episcopal visits are as needful and helpful to the scattered sheep as the warm, genial sun is to the frost-bound lands. My our Heavenly Father long spare His noble, loving-hearted servant, to travel around "establishing the Churches."

In the Methodist Church South, the average salary paid the ministers is \$438, and in the Methodist Church North \$616. In this respect there is a great unanimity among all religious bodies. There are prelates in ecclesiastical, as in other callings, but the purse men are few, and the great majority of ministers, without the formality of a vow, live lives of poverty. Doubtless they reap as they sow, but it was never intended that the harvest should be in this life. Time is too brief to enjoy all the blessedness of doing good.

Follow the crowd to the great 10c store, 127 North Clark street, and save 50 per cent. of your money in purchasing all kinds of useful articles which are needed in every family. Remember the white and blue front.

Prominent public speakers and singers have long since learned the superior value of Homeopathic treatment in all affections of the head and throat, to which diseases Dr. Peiro, 83 Madison street, Chicago, devotes exclusive attention.

To Delegates to the Convention.

Of new articles many are more ornamental than useful. The stylographic pen, for which Thomas L. Hallworth, Chicago, is general agent, is both useful and ornamental. In fact, for business men,

and persons who write often and under diverse conditions, it is indispensable. We have used one almost constantly for several weeks, and are so well pleased with it that we would not part with it for five times its cost could another not be obtained. It is always ready, writes on any kind of paper, can be carried in the pocket, combines the readiness of a lead pencil and legibility of a pen, is non-corrosive and will use any kind of ink. No ink-stand, no blots, no inked fingers, no stopping to refill when a word is half written, no tipping over of ink-bottle—none of the objections common to a pen. One filling will last two days of almost steady writing. No matter where its owner is he can use it—in the office, on a street corner, in a railroad car, at a public meeting, standing or sitting, marking goods, writing sermons, noting the points of a lecture, making memoranda or indicating a dispatch. Such is the stylographic pen. And we commend it to all individuals who have much writing to do. Once used it will never be laid aside. T. L. Hallworth, 56 Madison street, Chicago.

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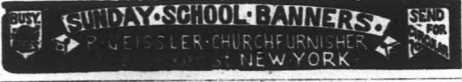
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