

The Living Church.

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

VOLUME I.

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Our New York Letter.

Death of Dr. Lawrence—Ordination—Elevated Railroads—Trial of Mr. Prescott—Board of Missions—Columbia College—Long Island News—Interesting Intelligence from Other Dioceses.

NEW YORK, June 14.

On the 10th of June, after a lingering illness, the Rev. Dr. Francis E. Lawrence entered into rest. He was educated at St. Paul's College under the eye of Dr. Muhlenburg, and afterward became his assistant, and then his successor, as rector of the Church of the Holy Communion. During his rectorship he organized the sisterhood of the Holy Communion, and placed in its charge a dispensary, where more than 5000 prescriptions are annually prepared, established a parish Home for the aged, with accommodations for twenty old and destitute women, a Babes' Shelter, where poor women could leave their children, while gone out to their daily toil, and a Refuge for poor and respectable young women, who have been discharged from the hospitals before they are able to work. Dr. Lawrence was almost 53. His father, Judge Lawrence, of Flushing, died the Monday before, at Flushing, at the age of 84.

Rev. Francis Lobdell, of New Haven, has been called to the rectorship of St. Andrews, Harlem, and there is a very strong probability that he will accept. He has had a long and successful ministry in New Haven.

The Presbyterian Church of Dr. John Hall is situated on Fifth Avenue, near St. Luke's Hospital. From charity to the sick, who would be disturbed by the ringing, the wealthy congregation have refrained from putting a bell in their tower. It is an illustration of the Golden Rule that deserves to be embalmed in the columns of THE LIVING CHURCH. It is the fulfilling of the great law of Christian love.

Bishop Potter consecrated St. Peter's Church, West Chester, on the 12th. It has been largely improved and made over. The Bishop has recovered from his illness, and hardly a day passes that he is not engaged in some visitation of his large diocese.

The statement made in a late number of THE LIVING CHURCH, that the state of New York had brought suit against Trinity Church is without any foundation. The state has never called in question the title of Trinity Church to its property. The suits brought every year or two by alleged heirs of Anneke Jans, are probably black-mailing operations, engineered by lawyers, who have no other occupation. The Church does not scare easily, the black-mailers take nothing by their motion, and so the cases are dropped, until some other needy adventurer hopes to find a bonanza in the revenues of the wealthy corporation. The title of the Church to the property has passed through all the courts, to say nothing of some two hundred years of possession, which of itself is equal to all the ten points of the law.

The Trinity ordinations took place on the 8th of June, at the Church of the Transfiguration, at 10:30 A. M. The sermon was preached by the Bishop of Springfield, from the words, "Ye shall receive power;" the Bishop of New York ordained the deacons and priests. They were all graduates of the General Seminary, and there was a special fitness that the sermon should be by Dean Seymour who, when the week closed, would finally lay down his office.

The elevated rail-roads, while they are a great accommodation to the public, are also, by their noise, a great nuisance. It is proposed to run Sunday trains. The route of one of them is lined with churches of every name, and unless some arrangement can be made with the road, the churches, it is feared, will have to be abandoned. There are preachers who might compete with a steam engine, but would be compelled to give in to a series of them, plus the terrible clatter of the cars, at intervals of about two minutes. The "Ls," as they

are called, are the common enemy, and so Jews and Gentiles, churchmen and dissenters, Romanists and Protestants, and men of every creed and name have banded together in self-defense. It is a question to them of life and death. At first they are going to try a little moral suasion on a railroad, and if that does not succeed, they will sue out an injunction.

The *Sunday School Teachers' Weekly* gives the statistics of 85 of our Sunday Schools in the city. The largest single school is that of St. John's, a chapel of Trinity, which, teachers and scholars, has 1191. The school of St. Augustine's chapel, in the same parish, numbers 1168. St. George's Church, with its two chapels, has 1590 scholars and teachers. There are many other very large schools in the city.

The Rev. Leon Pons has resigned the Church of St. Esprit, one of the older parishes in the city where the liturgy is in French.

We are glad to state, that Rev. Dr. Stephen H. Tyng, Jr., is better, and that hopes are entertained of his recovery.

Trinity Church, Boston, is about building a rectory for Dr. Phillips Brooks. It will be in harmony with the church.

It is an open secret, that preparations are making for the trial of the Rev. Mr. Prescott of St. Clement's Church Philadelphia. The trial is to take place under the former canons, and not under the canon recently passed by the Pennsylvania Convention. Bishop Doane, the father, used to say, that he should do what he could to make the trial of a Bishop hard, because the evil overbalanced the good. We think the same may be said in the case of Presbyters.

Bishop Potter confirmed, on the 6th of June, 117 at the mission chapel of St. Augustine, which belongs to Trinity parish, and among them was a Methodist minister.

The Executive Committee of the Board of Missions met at the rooms of the Board, on the 10th of June. There was a full attendance, and the session was most harmonious and pleasant. This Committee is made up of the representative men of the Church, men of ripe judgment and experience, who have lived and labored for the Church, and it is deserving of the entire confidence of the whole Church. The reorganization of the Board at the last General Convention made a radical change in its constituent elements, and it has taken some time to adjust its several parts, so that it would move on without friction. The Board see their way through the year without debt, at least the Domestic Committee do, if the Church does not diminish its offering. If she will send all the tithes into the store-house, the treasury will be overflowing full. The Living Church, by a necessary law, is a missionary church.

Columbia College held its annual commencement on the 10th, at the Academy of Music, Dr. Barnard presiding in black gown and Oxford cap. There was an audience of some 3000, and the exercises were highly enjoyed. Quite a large number of degrees in the various schools were conferred, but no honorary degrees, and a long list of prizes, from a fellowship for three years to a prize of \$30, was read. A son of Rev. Dr. Mulchahey was read out as a second honor man.

On the 11th of June, Christ Church, Oyster Bay, Long Island, was consecrated by Bishop Littlejohn in the presence of a large congregation. The parish is more than 200 years old, and the former church was built in 1705. The new church cost about \$13,000, and is free from debt. The Rev. Mr. Vandewater is rector. There were fifteen of the clergy present.

Thursday evening anniversary services were held at St. John's Hospital, Brooklyn. The report of the Building Committee was read, and addresses were made by several of the clergy and laity in the interest of the hospital. When completed, it will in all respects, be equal to St. Luke's hospital in New York.

On the 18th of June, the corner stone

of St. Paul's school will be laid at Garden City, by Bishop Littlejohn. Several of the Bishops will be present and a large number of the clergy.

At nearly all the public services in the city we notice that surplined choirs bear a prominent part. They are so common in the parishes that they have ceased to attract special notice, and it is not considered a sign of party leaning to give prominence to praise as well as prayer in the worship of the sanctuary.

The ordination for the Berkely Divinity School was held by Bishop Williams, June 4th; one of the Ember days. The Bishop of Albany preached the sermon, on the grace and responsibilities of orders, and the best methods of discharging them. The Bishop of New Hampshire was also present, and said the liturgy. There were some seventy clergymen present in surplices. Many of them were drawn together by the 25th anniversary of the school, which was celebrated the day and evening before. In the 25 years 250 laborers have gone into the great field, which is the world. A fine portrait of Bishop Williams, painted for the diocese by Huntington, was entrusted to the care of the school.

Nowhere is the system of Convocations more vigorously employed than in Massachusetts. The 185th session, of the Eastern Convocation was held in St. John's Church, Lowell, June 4th and 5th. Several of the clergy made addresses on the Church's mission to the classes who pay no heed to her message, taking up separately those hardened in indifference, those degraded by extreme poverty, and those criminally vicious. Unity in the Faith, the Duty of the clergy to young men, and St. Paul's Conversion, were some of the subjects treated.

The Southern Convocation met at Brooklyn, June 3, and nature and art, the Parables of Grace, the limitations for the due observance of the Lord's Day, the clergyman's training to meet the Demands of Modern life, the Poetic element in the Preacher, sympathy with the People, the Benefit of Business Experience, Influence of the Poetic element in the Bible on the Preacher, the power to hold a congregation, method and accuracy of thought, the Paramount value of Personal Consecration, Difficulty of making people believe in Miracles, Common Sense in the Clergyman's work, were all treated by different clergymen, and missionary addresses were delivered besides. The Convocations evidently are not mere social gatherings.

The Convention in Rhode Island was in session on Tuesday and Wednesday, May 10 and 11. The Bishop's address shows that the diocese is in a highly prosperous state, and after giving an account of his labors he touched upon several topics of general interest. Among other points he touched upon the organization of the General Convention, and proposed a readjustment of the representation of the House of Deputies. Every diocese, in his scheme, is to have one clerical and one lay delegate, and an additional deputy, clerical and lay, if the number of the clergy exceeds fifty, and the same for every fifty thereafter. It would equalize the representation of the dioceses, and it would reduce the size of the General Convention. New York has four clerical and four lay deputies. It has more clergy by seventeen than can be found in thirteen dioceses that can be named, more communicants than seventeen dioceses, and it gives more money to domestic missions than thirty-eight dioceses. Here is a great inequality of representation. Bishop Clark also remarks upon the growing absence of children from the services of the Church, and upon the necessity of weeding out the defunct parishes from our parish lists, if we would rightly measure the strength of the Church. Paper parishes are an element of weakness, and may become a source of danger in election times, when they may, for a purpose, be momentarily galvanized into life. We give one

sentence from the Bishop's address, for it takes the view held by THE LIVING CHURCH upon the subject:

"The pressure from without is such, that we cannot afford to waste our strength in controversy upon points which do not pertain to the substance of the faith. I wonder at the prominence given to certain questions of ritual and dogma in an age when the vital matter at issue is one which strikes the very citadel of all forms of true religion. The hour has come, when, forgetting all our minor differences, we must rally around the Captain of our Salvation, and resolve to fight in defense of the Cross. In this contest, he that is not with us is against us, and he that is not against us is with us."

On the 8th of June Bishop Clark confirmed 69 in Newport, 45 in Trinity, and 24 in Emmanuel Church. Of the 45 there were 14 from St. John's Chapel, and of the 24, Zion Church furnished one.

The Indiana Conference.

Correspondence of the LIVING CHURCH.

For several years it has been the endeavor of some of the prominent clergy of this Diocese, and notably of the Rev. E. A. Bradley, of Indianapolis, to inaugurate a series of conferences on matters pertaining to the growth of the Church. Attempts in this direction have, however, failed of adoption, until last year, when the Convention resolved upon an inquiry into such measures as might "give greater efficiency to Church endeavors." Then it was that the above named gentleman came forward and proposed, in a resolution, the Conference of which a full programme was given in the LIVING CHURCH of a few weeks ago. Here was the opportunity. If the Convention was sincere, as of course it was, it must now adopt what it had so long and so persistently fought, for here was an answer to its inquiry, "ready made," and there was no way of telling whether it would "fit," except to "try it on." The "fit" was so good a one that we have ordered another for next year.

The opening Service of the Conference was on Tuesday morning, June 3. There was morning prayer with a celebration of the Eucharist, the Bishop making a short address. Not all of the clergy nor lay delegates arrived until the afternoon, but at the first conference, that on "Preaching," there was a full attendance. The Rev. Dr. Wakefield, of Richmond, was the writer. He advised extempore preaching, considering it more powerful, even if not superior as preaching, than the written sermon. He deplored merely argumentative discourses when intending to convince others of error, and considered the harmlessness of the dove a necessary attendant of the wisdom of the serpent. There were many excellent points in the paper.

The Rev. Dr. Austin, of Vincennes, was, owing to illness, unable to be present, but sent what he had to say on the subject of preaching, which was read by the Rev. Mr. Bradley of Indianapolis. This paper breathed the gentleness and piety of its writer. The Rev. W. H. Roberts followed on the same subject, and with great earnestness and force of wisdom.

The Rev. W. N. Webbe then spoke with great energy and impressiveness, but our limited space prevents any report of his remarks.

This closed the conference on preaching—and gave a foretaste of what the others would be.

"The Conference on Unbelief" was cut short by the proceedings of the Convention and the Bishop's address—but so much of it as there was time for was exceedingly fine. The paper of the Rev. J. Sanders Reed was certainly unexcelled in evidences of careful and searching preparation, both as to subject-matter and delivery.

"The Conference on Lay Work" was the one most favored by circumstances, having the whole of Wednesday evening, and having been heralded by those who had attended previous services and confer-

ences. The excellent paper of the Rev. E. A. Bradley came first.

Hon. George C. Day, Chancellor of the Diocese, made a few very practical and very earnest remarks on the subject.

He spoke of the hindrances to lay-work, most prominent among which is fault-finding. Jones thought the clergyman too slow; Smith thought him too fast; Brown wished he had more life; Brown thought he had too many services, Smith thought he didn't call enough, Jones thought him too free with outsiders. People who work have no time for fault-finding, and vice versa, therefore fault-finders are never workers. If the laity have any strictures to make upon the Rector's conduct, they should go to him, and not backbite and slander as busy-bodies. He spoke of many other hindrances, but the chief one was lack of zeal and earnestness. In this the speaker became so eloquent that at the close of his address there came an involuntary outburst of applause.

The Bishop, (instantly rapping for order)—Brethren, this is the House of God; no such demonstrations can be permitted.

Rev. Mr. Webbe—Then I say Amen.

The Bishop—That is proper.

A general Amen followed.

Mr. Chas. Hinks said that in England, when a clergyman came to a new charge, he looked for the round men and put them into round holes, and for square men to put into square holes, but American clergymen, he thought, were too often careless of this, and would try to put any sort of men into any sort of holes. When a clergyman entrusted certain work to a layman he should hot stand at his elbow to watch him do it, but act as if he believed it would be done.

Several others spoke on this subject. There was a large attendance and very close attention throughout.

There seemed to be a general feeling that these conferences could not fail to be of benefit, not only to the Diocese in general, but also, and more particularly, to the parish in which they might be held. The Bishop and all present were delighted and felt cheered for the coming year's work. The Conference is not yet what it will be, but so far it has served as the entering wedge for bringing together the workers in the Lord's vineyard for consultation upon their common work.

A Noble Charity.

To the Churchmen, Churchwomen and Churchchildren of Illinois.

Emboldened by the success of the efforts of *The Churchman* and the *Province*, in the endowment of beds in St. Luke's Hospital, Miss Olive Lay, at the request of the President of the Hospital, has undertaken the collection and management of a Fund for the endowment of a Bed for Incurables. This is a Charity very much needed. Hospitals cannot receive Incurables in any number. It would block up their beds and very much reduce their usefulness. St. Luke's has agreed to allow this one bed, at least, if the money can be raised wherewith to endow it. The same sum will be needed as for the others, viz: \$3,000; and it will be raised in the same manner, by small offerings from a great number. We ask Sunday Schools to give their attention. We ask parents who wish to keep some dear dead child's memory green. We ask children who have little sums to spend. We ask invalids who can appreciate the comfort of this charity to the poor and helpless. We ask every kind hearted person who sees this announcement to send us something for this Fund. Between one and two hundred dollars have already been acknowledged in the *Evening Journal*, and anything received will be acknowledged either there, or in THE LIVING CHURCH. Address all communications, MISS OLIVE LAY, 321 Michigan Avenue, Chicago.

GEORGIA.—The Convention has passed a Canon upon the subject of ritual. In case of reported innovations upon our ritual, the Bishop and Standing Committee are to make inquiry. If the reports are well grounded, the Bishop is to admonish the offending clergyman. If he disregards the admonition, he is to be brought to trial for breach of his ordination vows, and during the pendency of these proceedings, the Bishop may, at his discretion, suspend the offending clergyman.

VERMONT.—The Bishop of the Diocese visited the parish in Poulton on Monday, the 26th ult., and was greeted by a large congregation, filling the church to its utmost capacity. The Bishop preached and confirmed a class of seven. The rector, the Rev. E. H. Randall, was assisted in the services by Rev. William M. Picklesy, Jr., rector of Trinity Church, Granville, Diocese of Albany. The musical portions of the service were finely rendered by a choir of boys from the Granville Military Academy, a flourishing boys' school located at North Granville, N. Y., eight miles distant. After the services the reception was given the Bishop at the Rectory, which was greatly enjoyed by all present.

ALBANY.—North Granville, N. Y. The Rev. Wm. C. Porute, rector of St. Paul's Free Chapel, Troy, has accepted the appointment of Chaplain of the Granville Military Chapel, located at this place, and will assume his duties at the opening of the next scholastic year in September. Mr. Porute is a ripe scholar, and will bring to his work here the recommendation of many years of successful and faithful work of a parish Priest. The work of the Church in this school has grown to be one of the most important in the Diocese, bringing, as it does, our seventy young men and boys from all parts of the land under its immediate influence.

LOUISIANA.—Bishop Wingfield was not present at the late Diocesan Council of Louisiana, but it is understood that he will accept the Episcopate. His salary was fixed at \$5,000, and the expense of his removal from California was provided for. Rev. Dr. Hugh M. Thompson seems to have dropped his offices in the Diocese.—*The Church News.*

SPRINGFIELD.—“The ladies of St. John's Mission, Carlyle, are waking up to the display of their former zeal and activity in church work. On Ascension Day, they talked of holding a Festival, on Friday held the first meeting, and on Tuesday following, five days from the first ‘talk,’ the Festival came off and was successful too. The net earnings were over \$40. With a continuance of such zealous working it cannot be very long before the plan, now in their possession, will be realized in the erection of a neat church edifice on the lot owned by the mission.” So the church is quietly extending her borders, and the Kingdom cometh not with observation.

Some sacrilegious thieves lately carried off the sacred vessels from the church in Rantoul. They will have little profit from the theft, for the stolen articles are not solid silver. They were, however, of considerable value to the parish. The local paper says: “We would feel sorry to accuse a conscientious temperance man of doing an act so wicked, but by the side of these articles stood a bottle containing wine, which was not touched, tasted nor handled. If the thief will leave the stolen property at any place where it can be procured, no questions will be asked, as the articles cannot be conveniently used for anything other than sacramental purposes.”

IOWA.—The Trinity ordination took place at the Cathedral in Davenport, at which time Mr. Samuel F. Myers, of Griswold College, and Mr. Allen Judd, A. B., of the Iowa State University, were admitted to the Diaconate; and the Rev. Henry H. Selby Hele, Deacon, was advanced to the Priesthood. The Sermon was preached by the Rev. Canon Silvester. The Rev. Mr. Myers will officiate during the summer at Decorah, and resume in the autumn his connection with the Senior Class at Griswold College Theological Department. The Rev. Mr. Judd will take charge of the promising mission at Garden Grove, which under his lay-reading has gained a new life and will shortly become a self-supporting parish.

During the recent trip of Rev. Dr. Gallaudet and Rev. Mr. Mann to the West, they visited Council Bluffs and Omaha, each the seat of an Educational Institution for deaf mutes. On Sunday May 18th, Rev. Mr. Mann conducted the morning service at the Iowa Institution. Leaving early, in company with the superintendent and several of the teachers, he reached the Nebraska Institution in time to conduct the afternoon service. Hastening back to Omaha, he assisted Dr. Gallaudet at the special or “combined service” in the evening, at the Cathedral. One of the teachers of the Iowa Institution was baptized at the special service at St. Paul's, Council Bluffs, the Friday evening previous.

WISCONSIN.—On Trinity Sunday, in All Saints' Cathedral, Milwaukee, Messrs. Chas. T. Susan and Samuel W. Moran were or-

daind to the Diaconate, and the Rev. David A. Sanford was advanced to the Priesthood. The Rev. Dr. Kemper of Nashotah, preached the sermon. The candidates were presented by Rev. Drs. Cole and Spalding.

At the morning service on Trinity Sunday at All Saints' Cathedral, Bishop Welles placed upon the Altar a beautiful brass Cross, as a memorial to the late Dr. DeKoven. The Cross was specially designed for the Cathedral, by the Messrs. Lamb of New York. In announcing the gift to the congregation, the Bishop said: “I have placed to-day upon the Altar, a Memorial Cross, bearing this inscription: ‘In Memoriam, James DeKoven, D. D., March 19, A. D. 1879. This is the victory that overcometh the world, even our faith.’ This inscription from the word of God, was the text of the last sermon preached by Dr. DeKoven, in the Cathedral Church of Fond du Lac, and the Cross is the gift of one who, like many of you, has reason to miss him in an especial manner, of one who knowing his constant and earnest interest in the Cathedral, felt that it was fitting that there should be placed a memorial of him—where God grant the words of the text may ever admonish and encourage us all. ‘This is the Victory.’”

ILLINOIS.—About \$2,000 is needed to complete the Church in Morris, the corner stone of which was laid by Rev. Dr. Locke in August 1876. Rev. Wm. Turner is giving his whole time to the work at Morris and hopes to obtain means to finish the church. It is supposed that about \$500 can be raised in Morris towards this, and a lady of the Mission has kindly consented to go East to solicit aid for the building fund. Bishop McLaren in his Convention address, spoke of the work so long ago begun, as a challenge of the zeal, perseverance, faithfulness and loyalty of the Church people. There are twenty families and as many communicants connected with the Mission, but they are poor in this world's goods; therefore Mr. Turner will have to depend upon the benevolence of Churchmen principally in this city for assistance to carry out the plans for completing the Church.

PITTSBURG.—On Easter Day, Trinity Church was rendered specially attractive by the newly arranged and completed altar, originally presented by the late Mrs. John H. Shoenberger, when the present edifice was first erected, but which, owing to a mistake in its first setting, had not until now, fully revealed its grand and charming features. There has been both an enlargement and improvement. The effect when seen at night, when the designs and tracery of this magnificent work are illuminated by the two standard brass candelabra, one on either side of the altar, will be very beautiful. These handsome and appropriate embellishments of the chancel are the gift of the same munificent and constant giver, to whom the parish is indebted for the work above described.

QUINCY.—The Bishop, in his address, makes the following mention of two lay helpers whom the young diocese has lost by death during the past year. “Two of the Laity, who sat with us last year, now look on us from the hidden cloud of witness. Within sixty days of the last Convention, Mr. J. B. Gilpin, of the Church of the Good Shepherd, Quincy, through the straits of extreme suffering, passed beyond pain. In January of this year, Mr. Seth C. Sherman of the Cathedral Congregation, one of the original proprietors of St. John's Church, slept in Jesus. May the Lord baptize and ordain ten for every dead disciple.”

We regret to hear that one of the most faithful and liberal laymen of this young diocese is suffering a protracted illness. Mr. Jerod H. Smith, of Osco, has been a main stay of the little church there, and has contributed liberally to aid the sister church in Cambridge. The Church Militant cannot afford to lose such helpers, and her prayers will be offered for his recovery. The Rev. F. B. Nash is in charge of these pleasant rural parishes.

WESTERN NEW YORK.—Bishop Cox visited St. Paul's Church, Rochester, Whitsun-Day, A. M. and confirmed thirty-seven (37). In the evening he visited St. Luke's Church and confirmed twenty (20).

MONTANA.—Bishop Tuttle is off on his long summer visitation. His appointments in Montana and Idaho extend from June 1st into November. This spring he has confirmed 44 in Utah, half of whom were reclaimed Mormons. There is no missionary work that the Church is doing, more interesting than this in Utah and neighboring territories, and there is no missionary in any field, we believe, more faithful and devoted than Bishop Tuttle. God speed him and the Cause!

The College of William and Mary of Virginia has conferred the two degrees of D. D. and LL. D. on Rev. William H. Platt, rector of Grace Church, San Francisco, Cal.

The shortest sermon on record is Dean Swift's famous one on the text, “He that giveth to the poor lendeth to the Lord.” “If you like the security,” said the preacher “down with the dust!”

DIOCESE OF INDIANA.

Extract from Bishop Talbot's Address.

STATISTICS.—Baptisms, 27; Confirmations, (80 without the diocese,) 330; Holy Communion, 34; Marriages, 4; Burials, 4; Ordinations; Deacons 2, Priests 4, total 6; Sermons and Addresses, about 150.

DR. DEKOVEN.—The Rev. Jas. DeKoven, S. T. D., for nearly 20 years the Warden of Racine College, and for many years past, one of the most distinguished Priests and theologians of the Church in the United States, departed this life very suddenly on the morning of the 19th of March last. “He is not, for God took him,” and we who survive, mourn in his departure the loss of a truly great man and a saintly Christian Priest. His place in the Church may be supplied, it can hardly be filled. For he was a man of a generation. He seemed, as did Arnold in the Church of England, to have been born for a special work. How well he performed it, all you who have ever seen Racine well know. Few men of his age have ever attracted to themselves so large an amount of public attention; and yet, from a most intimate and affectionate relationship to him these many years, I believe I can truly say that few have done so little, consciously, to attract it. Even the Senate of a great State not his own, paused in its work, in order to send us—as we stood together in presence of his open grave—a message of sorrow for his departure, and of testimony to his value, as one of the foremost of the Christian educators of the land. I scarcely dare allow myself to speak of him as I saw him, and knew him, lest I should be charged with extravagant eulogy. No man who knew him could fail to see in him a man of exalted piety, as well as a staunch and loyal Priest of the Catholic Church of God. Never needlessly obtruding his well known views in Theology, he was a man always true to his convictions, and brave in their defense. He has gone to his rest, mourned by all whose privilege it was to enjoy his closer friendship, and I doubt not, by many who never saw his face. May we be as faithful in our several stations in the Church, and as sure of “our perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory!”

NASHOTAH.—In connection with this subject, (Diocesan Missions) I beg again to call your attention to our Northwestern Theological Seminary, at Nashotah. It is supported entirely by the freewill offerings of the faithful. It has done much for our students and our diocese. Nearly one-fourth of our present number of clergy were there prepared for their holy work. I earnestly ask of every parish, at least one annual offering for its benefit.

CLERICAL CHANGES.— * * * But, brethren, we have fallen upon evil times. This is not the man, nor are these the ministrations which this unspiritual and novelty-loving generation of Church goers demands. We want men now, who can pound as well as expound the Scriptures—men whose ability to “draw houses,” and fill pews, and thus pay their own salaries, after the manner of “stars” in the Theatre—saving congregations and vestries all trouble about the “running expenses” of the parish. What a debased estimate does all this rev. al, of the high calling, and the high responsibilities of the Ministry of Christ! What an idea does it present of the purpose of the Master in ordaining such a Ministry for the world, and of the real needs of a congregation of immortal souls—that their need is pleasure, entertainment, and not salvation through Christ's atoning Blood, and through His Church and Sacraments! The lamentable want of spirituality among the people; the popular demand for excitement and sensationalism, and everything else but the old story of God's redeeming love, joined with work that will make that story a reality to sinners; these are causes which largely explain the evils of change which I here again deplore.

But not these alone. I am far from thinking that the people are always and alone responsible for this unhappy state of things in the Church. There is sometimes a spirit of unrest, and desire for new scenes and new work, even among the clergy themselves. Where no other reason can be given than the hope of doing better for the Church; than the weariness arising from apparent rather than real success, it does not seem to me enough.

ST. ANNA'S SCHOOL FOR GIRLS.—I call the attention of my brethren, Clerical and Lay, to St. Anna's, as an existing and established fact, and urge upon them the duty of using their influence in the several communities and parishes whence they come, to make it what it ought to be, a Boarding and Day School for Young Ladies, which will afford them all real advantages which they can have anywhere.

I hope to make it a blessing to the Diocese and every parish in it; to do in it a work for Christ and the Church, which no other agency can accomplish; a work greater and more lasting in my judgment, in its effects upon the future of the Church in the Diocese of Indiana than can ever be that of the largest

and most successful parish in its borders, or, indeed, than that of many parishes combined.

LAY WORSHIP AND WORK.— * * * If there be, as I am sorry to know, a growing disregard of their obligations to the stated order of the Church's Services, on the part of some of the clergy, in these unhappy days, I am convinced also, from my observations throughout my jurisdiction and elsewhere, that the Laity of the Church have much to answer for to God and His Holy Church. The Church will never gain upon a community, never impress upon it the beauty of holiness in its almost inspired Liturgy, while the Laity sit idly by to be preached to, sung to, and prayed for, instead of themselves praying and singing with the Clergy and the Choir! There is no stronger obligation laid upon the Clergy than upon them, by the Rubrical Law, to take their appointed part in our public worship. It is Common Prayer and Common Praise; appointed, that is, to be said and sung by Priest and People—“common” to both. What an idea can a stranger to the Church obtain concerning the advantages of Common Worship in some of our Congregations where a response is scarcely heard—an audible and loud “Amen,” never! The Prayer Book used as it is intended and expected to be used, will prove our best instrumentality for leading men to say, “I will go with you, I have seen that God is with you.” It will bring men to Christ, and to the Church. Let men say, “Here is worship, heartfelt and real; here the people pray and praise God, not by proxy but themselves. Here every body and mind and voice and soul, is heartily engaged in rendering to Almighty God the honor and homage which are His rightful due; and the parish which is now dragging on its slow way to death, will revive, and attract those who now pass it by as the home of formalism and spiritual sloth. Nor, I believe is it generally thought how much posture in Divine worship has to do with the interest of the Services, and with spirituality and devoutness in the House of God.

But neither conformity to the Worship of the Church as it is appointed for the Laity both in posture and response, nor attendance upon public prayer, nor even upon the Sacrament of the Eucharist itself, nor the prompt payment of parish dues, fulfills the measure of a layman's duty to his parish and his pastor. Just what a Diocese will be, without a working clergy, that will be the parish whose communicants and people live only to themselves, who never strengthen their pastor's hands by active help in the work of building up the Church in his appointed place; who ignore the personal duty of labor with and under him for the promotion of God's glory and the coming of His Kingdom, for which they daily pray. In the work of the Sunday School and the Parish Missions, he directs; in the care, under his direction, of the sick and poor for whom Christ died; in the welcome of the stranger to their spiritual home; in their ready help in all his plans for the promotion of unity and brotherly love, and for the extension of the Church outside the parish; in the Diocese, in the country, and in the world, they will best help him; and at the same time benefit their own souls. Only those who “water others” shall “themselves be watered.” No parish can ever really prosper, which lives wholly for itself; no individual member of it can. Try all this, brethren of the Laity; see how it will encourage the devotion of every energy of body and soul, on your pastor's part, and lengthen rectorships, which are better the older and longer they are; and how, where there was deadness and stagnation “the wilderness will rejoice and blossom as the rose.” For, more than you imagine, dear brethren of the Laity, the prosperity of the parish in its peace and harmony, and in the ingathering of souls for the great Husbandman, depends upon yourselves, the people, to whom we are sent as pastors and teachers, to be guides and leaders in God's work, committed not to us alone, but to the “Apostles, Elders and brethren” alike, each in his proper sphere. I believe that the Church will grow and prosper anywhere, if only her true spirit be shown in all our words and works; and just in that degree in which we carry out in practice, rather than talk about in our pulpits, Her distinctive and Scriptural principles, and set forth Her glorious history and Her promised and assured destiny as the Bride of Christ.

—We are very glad to learn that Burlington College of N. J. is again open, with a goodly number of students. We have felt that it was a shame to let Bishop Doane's work fail, especially in so thickly a populated portion of our country. But while we rejoice at the above re-opening, we learn that his greater work—St. Mary's Hall—is to be given up at the end of the present year. We hope the decision is not final. Surely, St. Mary's daughters should rise in love for this childhood's home, and save it from such a fate.—*Educational News Gleaner.*

One student, Chokichi Kikkawa, a young Japanese, carried off three medals at the annual exhibition of the Chauncey High School, Boston.

CONFIRMATION.

From Bishop Burgess' Annual Address.

The number in all confirmed is two hundred and two. This is larger than in former years. But the Episcopal visitations have been more frequent. I have no special reason to be surprised at the few instances in which no candidates have been presented for confirmation. My priests are faithful, devoted, laborious, earnest men, anxious for the increase of the Church. They are careful to stir up their people to duty in the confession of our Lord. I need hardly urge that the seeking out and preparing persons for Confirmation be a continuous work the year through. Prayer for the baptized, exhortations and persuasion to soldiership and service on the part of all who have ears to hear, are to be “without ceasing.” But there are retired districts in which the population is decreasing and there is lack of material. The congregation cannot add to its numbers, indeed holds with difficulty its place of former years. Worldliness and faithlessness, always mighty, sometimes settle down into indifference almost almighty. As in some wars, the really stronger, only after years of patient endurance and frequent renewal of strife, step by slow step, secures possession of the kingdom, so it may be with the Church. She has vast resources and infinite force behind her. Anti-Christ in all his ranks must go down. But it may be suffering and frequent loss on the part of the conquerors must precede the resistless manifestations. “They that be with us are more than they that be with them.”

A Memorial Altar.

Correspondence of the LIVING CHURCH.

MEMPHIS, JUNE 2.

On Whitsunday the new altar erected in the Cathedral in commemoration of the Sisters of St. Mary who died of yellow fever last summer, was consecrated by the Rev. Dr. Harris, Dean of the Cathedral, and the Rev. Messrs. Moore and Gailor. The design of the Altar was furnished by Congdon of New York. It rests upon a platform of dove-colored marble, of three steps, with risers of Tennessee marble. On the lowest riser is the legend: “Sisters of St. Mary, September and October, 1878.” On the riser of the second step are the four names: “Constance, Thecla, Ruth, Frances.” On the upper riser these words from the Song of Solomon: “He feedeth among lilies.” These letters are cut through the polished surface, and then gilded. The body of the altar and the retable are of Caen stone. The front is divided by shafts of red Lisbon marble, with molded bases and annuli, and carved caps of natural foliage, flowers and fruits, into three panels, each bearing a group of lilies in high relief. A carved band of hawthorn leaves and berries forms the cornice under the mensa, which last is of white statuary marble, inlaid with five crosses of red marble. The altar projects two feet in width from the retable, and is eight feet ten inches in length, and three feet six inches high. The retable is one foot five inches in projection, and nine feet long, with ends paneled and carved. The central portion is of superior dignity, height and projection, and out of its gabled top rises an octagonal pedestal with modeled base, and capital carved with morning glories, bearing the large white marble cross heretofore used as the altar-cross. This projecting center is flanked by red marble shafts, with molded bases, annuli, and carved caps of natural foliage, carrying a trefoil arch under the crocketed gable. A band of carved passion-flowers forms a cornice between the capitals and supporting the tympanum of the arch above, which is of red marble, with the Chi Rho, flanked by the Alpha and Omega, incised and gilded, and with the descending dove in a panel above, in the spandril formed by the gable. Below the cornice, boldly carved in Caen stone, is the device of the Sisterhood of St. Mary—the lily of the order, the ground being richly diapered and gilded. The bottom shelf of the retable is carved with foliage; and the risers are of Tennessee marble, with the legend on the gospel side, “Alleluia Osanna,” and on the epistle side, “Osanna Alleluia,” cut into the polished surface and gilded. The risers of the upper shelves are of red Lisbon marble. They finish against two terminal octagon pedestals, with carved capitals, and are surmounted by an ornamental carved cresting.

In the Chancel twelve memorial windows have been placed, and upon them are inscribed the names of seven of our clergy who died martyr deaths during the raging of the pestilence last summer. Five of the windows commemorate five laymen who died in the same heroic way.

The services attracted the closest interest and were marked for their peculiarly touching character. In the evening the Cathedral Sunday Schools held their Whitsunday festival. A poem on the Altar, by Miss Dammann, was read. The Bishop, with Drs. Harris, Dalzell and Yeater, was present.

—The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—*Carlyle.*

A Tribute to the late Rev. M. R. St. J. Dillon-Lee.

FOR THE LIVING CHURCH:

No tidings of sorrow and death received by Church people throughout the State, have been more keenly felt than the sad news which informed his many friends, that this talented and brave young soldier of the Church Militant had suddenly been called away from the heat of the conflict to the Church Triumphant.

Resolved, That the Vestry of Grace Church have heard, with great sorrow, the news of the death of Hibbard Porter, for many years connected with the Vestry of this Church, one of its founders, and a faithful friend of all its fortunes.

The Rector, Dr. Locke, spoke of the deep personal loss that Mr. Porter's death would be to him. Mr. Porter was one of the first in the parish to call upon him, and the promise he then made of loyalty, he had carried out faithfully unto the end.

When in the Chancel, follow the service carefully from the book, no matter how familiar with the words. Consider your presence there, when simply assisting, that is, standing by, as important as if you were the officiating priests.

Giving an Answer.

FOR THE LIVING CHURCH:

St. Peter is careful to tell Christians to "keep themselves posted" (as we say, in the dialect of our time), so that when a stranger to the faith shall ask our reasons for holding certain doctrines, we can promptly answer.

The Faculty of Syracuse University have granted a petition of the seniors at that college, asking that speaking at Commencement be abolished.

The late Mr. A. L. McDonald, for forty-two years vestryman and for thirty-eight senior warden of St. Luke's Church, New York, was only absent from four of the vestry meetings in all that time.

A Tribute to Mr. Hibbard Porter.

The death of Mr. Hibbard Porter will be very deeply felt in Grace Church. He was one of its founders, attended the first Service it ever held, and had been connected with it from that day to this.

Resolved, That a copy of this resolution be spread upon the records of the Church, and transmitted to the family of the deceased. Also that it be published in THE LIVING CHURCH and in the daily papers.

Resolved, That the Vestry attend the funeral of Mr. Porter, in a body, as a mark of their respect.

The Rector, Dr. Locke, spoke of the deep personal loss that Mr. Porter's death would be to him. Mr. Porter was one of the first in the parish to call upon him, and the promise he then made of loyalty, he had carried out faithfully unto the end.

"Manners Maketh Man."

FOR THE LIVING CHURCH:

It is not a grateful thing to lecture the clergy, yet one must risk giving pain if a great good may result. Some of them need to be reminded of the way they act in the Chancel, especially when large numbers are assembled on any great occasion, staring into the congregation, lounging attitudes, a bored expression during the Chants and Canticles—these are a few of the noticeable peculiarities which arrest one's attention and cause pain to the reverent worshipper.

When in the Chancel, follow the service carefully from the book, no matter how familiar with the words. Consider your presence there, when simply assisting, that is, standing by, as important as if you were the officiating priests.

Never look into the congregation, sit erect, and do not cross one leg over the other.

Be grave and reverend in every act and attitude, and thus give outward evidence of your inward condition.

Giving an Answer.

FOR THE LIVING CHURCH:

St. Peter is careful to tell Christians to "keep themselves posted" (as we say, in the dialect of our time), so that when a stranger to the faith shall ask our reasons for holding certain doctrines, we can promptly answer.

In the midst of the throng was a man who did not believe this doctrine; and he said aloud, and in a defiant tone, "I shall be glad to have any one show me a place in the Bible where the HOLY GHOST is called God."

A layman who heard him, forthwith responded, to his utter amazement, "Acts, 5th chapter, 3d and 4th verses—'Ananias, why hast Satan filled thine heart to lie to the HOLY GHOST? Thou hast not lied unto me, but unto GOD.'"

The late Mr. A. L. McDonald, for forty-two years vestryman and for thirty-eight senior warden of St. Luke's Church, New York, was only absent from four of the vestry meetings in all that time.

A Working Guild.

The first annual meeting of the Guild of Grace Church, Galesburg, was held on Whit Sun-Monday evening. We give some quotations from the Reports, hoping they will be interesting to our readers.

Resolved, That a copy of this resolution be spread upon the records of the Church, and transmitted to the family of the deceased. Also that it be published in THE LIVING CHURCH and in the daily papers.

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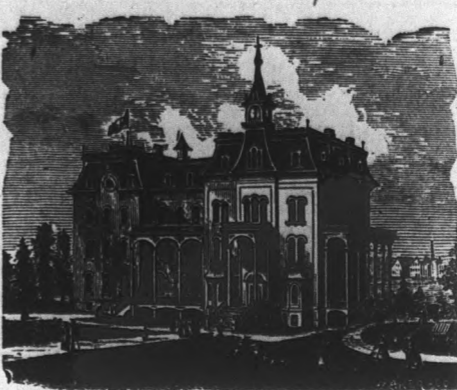
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TESTIMONIALS.

From the Bishop of Illinois.

"I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped, and so successfully administered, has been established upon enduring foundations. In these sad times, when the secular spirit is striving to divorce education from religion and so to paganize the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessed Lord, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils.

From the Bishop of Indiana.

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

From the Bishop of Montana.

"I have been at St. Mary's School and through its rooms, and have watched the work done. In fidelity of attention to the girls committed to its care, in observance of the laws of health, in quiet, persistent thoroughness of studies and recitations, and in the refined home tone out of which grow the peace and power of true Christian womanliness, it is not, I believe, surpassed by any other school."

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

"I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner, and those moral and social graces which lend so great a charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this with liberty to use as you may see fit, with best wishes for your great success in your most worthy work."

From Hon. S. Corning Judd, Chicago.

"I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior, to any other girls' school in the country. In a remarkable degree it combines ornamental and polite culture, with substantial education; with sound moral and religious training it affords ample facilities for the development of all that goes to make up cultured, accomplished and Christian young ladies."

From Hon. D. Moor, Keokuk.

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

From Hon. J. M. Woolworth, Omaha.

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

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

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

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The Living Church.

Chicago, June 19, 1879.

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

G. W. LEFFINGWELL,

76 ASHLAND BLOCK.

Brief Mention.

A church is hearing candidates and this is the way a local paper puts it: "A new finger points the theological turnpike to heaven every Sunday." —Phillips Brooks, of Boston, goes to Cohasset for the summer. Trinity Church remains in Boston. —Down east in Maine, heterodoxy on eternal punishment prevented a Congregational preacher from being installed, even after the people had assembled. The attention of the *Advance* is called to this outrage upon "individualism." —Bishop Clark, of Rhode Island, confirmed 431 last year. —Vermont has just held its 89th annual convention. —A circus clown revivalist is at work in New Hampshire. There is another in the West. And this is Christianity! —The Cumberland Presbyterians are not Calvinists, they say. What are they? —The Swedenborgian sect has 5,000 members in America and grows very slowly or not at all. —The vicar of a church in England raised the money and built a church, after his own designs, carved the wood-work and wrought with his own hands on the walls; and when he got through some of the people said he was not just the man for the place. And yet they say the bane of the Church is Congregationalism! —Nearly all the ten new cardinals are men, whom Pío Nono could not abide. —Advice of a colored preacher to his brother: "Touch werry light on the ten commandments. I notice dat dey hab a damperin' effec' on de congregation." —The "Reformed congregation at Peoria have lost their minister. He has not been made a bishop yet. —An intelligent correspondent of the *Evening Journal* demands of the editor proof of the "unheard of statement" that Washington was a Churchman. The editor gives it. The correspondent need not bring any proof of his intelligence. —The Presiding Bishop is out with another article in favor of the Provincial System. —An exchange says of a certain doctor of divinity that he fills the pulpit if he does not fill the pews. If he does not do the latter, he will not do the former, long. —The Rev. W. J. Gold, of Racine, has an article in the June *Eclectic* on Heathenism and Revealed Worship. —The Rev. E. R. Ward, of the *Western Church* reiterates his denial that the Bishop of Wisconsin is in any way responsible for what that paper says, and if any one after this says so, he "tells a falsehood, knowing it to be one." —The Arkansas Council met at Little Rock, June 10. —Bishop Brown thinks with Mr. Judd that congregationalism is what hinders the growth of the Church. —"The Dove must settle on the Cross else we should all sin on, or sleep with Christ in sight, turning our gain to loss." —A present to Bishop Seymour from the standing Committee of the Seminary is appropriate. —Bishop Perry, of Iowa, confirmed 239 last year. —Indiana having given women the right to vote for vestrymen, the next step will be the right to be elected vestrymen. —The Baptist ministers of Chicago have been contributing to support Dr. Anderson, president of the University. That institution is overwhelmed with debt. —Some of the denominations pronounce the International S. S. Lessons a failure. The Universalists think they have too much about future punishment. They want "the Bible pure and simple." —A woman speaker says when she was seven years old she was an infidel. At eight, sickness in the family caused her to investigate, and she became a Universalist! —A young lady gained the first prize for declamation at a college in Illinois. —In North Carolina it was proposed to allow the laity to participate in the nomination in the matter of electing a Bishop, instead of confining it to the clergy, but the change was rejected by the following vote: Clergy—yeas, 14, nays, 26; Laity—yeas, 14, nays, 13. —A lay delegate in the Michigan convention insisted that the laity were more interested than the clergy, and added: "The laity are permanent, and their interests here are

permanent. They are the bone and sinew, and furnish the wherewithal to sustain the establishment. The clergymen are here to-day and gone to-morrow. They have no permanent interests; they are here so long as they have employment." Such remarks are not wise. —The *Standard of the Cross* berates the Michigan Convention for ruling that each layman should vote, instead of each parish. —According to the *Church Times*, the number of clergymen that have left the English Church for the Roman during the past forty-five years amounts to only 1 per cent of the entire body of the English Church-clergy. —The Rev. H. M. Collisson has left the Reformed Episcopalians to join the Presbyterians, which seems a proper thing to do. —Dr. Gairdner says Spiritualism is a diseased condition of the faculty of wonder. —Some of the Sunday schools begin to enjoy their usual summer vacations. Would it not also be well to intermit in mid-winter for a month or two when the weather is so cold? —The *Chicago Times* says Racine College is doing finely under the new warden, Dr. Parker. —There are three Anglo-Catholic Churches in Rome. —In Philadelphia we have 84 churches. —Rev. Robt. Collyer has resigned the Unitarian (Northside) Church in Chicago. In his farewell he said "My dear friend Bishop Clarkson writes me from somewhere in the wilderness that I shall never find such friends again as these I have on the shores of Lake Michigan." —One of the Chicago Sunday sensational lecturers has started a new "Church," on the basis that salvation is conditioned by conduct and not by creed. We shall now look for remarkable developments in the line of good behavior. But as this new departure is the result of a sad "unpleasantness" in a Unitarian congregation, our hopes do not inspire us with enthusiasm!

THE Bishop of Nova Scotia requests his clergy to specify the ages of their candidates for confirmation, and to give special reasons if any are presented under fifteen years of age. Why fifteen? Why not wait till they are of age? They surely will not need the grace of Confirmation and of the Holy Communion after fifteen more than they do before. They begin to be responsible and subject to temptation years before that. Can the grace of God enter where Satan can, must evil be allowed the first opportunity? We hope that no usage or tradition will grow up in the American Church that will hinder children from coming to confirmation. Bishop Bissell has well said. "The period of life between 14 and 16 or 17 years of age is ordinarily full of peril to the souls of the young. There is needed, then, for this period of life the special influence and help which confirmation is designed to supply. Many a Christian, now mature in age, has reasons to thank God that for him the perils of that period were anticipated and guarded against by his early reception into the full communion of the Church. The time has been with him perhaps, when he was feeling the restraint of his confirmation vows a little impatiently. But the very impatience showed the necessity of that restraint, and its blessings also; that it was keeping him in the strait and narrow way. The experience of the Church is therefore in favor of an earlier age for candidates for confirmation than was formerly the custom."

THE recent trial of Dr. Talmage by the Presbytery of Brooklyn resulted in a great noise and in his acquittal, by a majority not very large. What good it has done it would be hard to tell. It has not improved Dr. Talmage's temper, if we may judge from his speech at the close, wherein he likened his prosecutors to spiders and other like interesting insects. They, in turn, do not feel any better than they did at the beginning, but worse and worse. They threaten to carry the case to the Synod of Long Island. On the whole, we do not think that ecclesiastical trials are edifying to the Church or the world. They ought not to be undertaken unless from downright necessity to guard the faith or honor of the Church.

THERE are hundreds if not thousands of our people who will learn with pleasure that the author of "Plain Words," Canon Walsham How, has been chosen suffragan Bishop of London.

Nature and the Supernatural.

In spite of the "Philosophers," the world goes on in the old way, taking hold of eternity with its hopes and fears; formulating its faith, in Creeds and Symbols; and proclaiming, by social, civil, and religious institutions, the supremacy of the supernatural in the hearts of men. Argue against it as he may, man has a religious nature, and some sort of a religion he will have. Whether this religion be good or bad,—Christian, Moslem, or pagan,—it is sure to be founded on the supernatural, and to recognize the existence and claim of a God.

The fact is, any philosophy that assumes to explain Nature apart from the Supernatural does violence to the instincts of mankind. In a most unscientific way it ignores a prominent fact in human nature, viz: the fact that man has a capacity for religion.

The soul of man has always been athirst for the living God. He has ever cherished hopes of immortality and aspirations for the infinite; he has ever felt that the noblest parts of his nature were those that related him to God.

Is it all a mockery, this longing after immortality? Are they all illusions, these convictions of truth enthroned in Heaven, of righteousness and Judgment to come? If they are, where is the basis of moral law, the cement of society, the security of the State? If there be nothing above man, nothing beyond nature, nothing after death, there is no standard of right, no reason for anything, and no use or purpose in anything. Virtue is dead, and heroism has perished from the earth. All that men have suffered for and lived and died for, has been supremest folly. There have been no benefactors—no bad men; there never can be. It is all the same. Honor, truth, sacrifice, noble living, are all without motive. He is a fool who toils and sweats for others, bearing their sorrows in his heart and their burdens in his arms. He is a lunatic who faces danger and disease and death, to serve friend or family or country. He deserves only ridicule who denies himself and lives soberly and honestly in this present world. If there be no mystery of God that overshadows life, no supernatural that gives a meaning and a motive to life,—"Let us eat and drink for to-morrow you die."

Against this modern materialism (which is only, after all, a revival of the crude theories of a benighted paganism of 2000 years ago), against this demoralizing and dehumanizing philosophy, the common sense of humanity protests. The universal presentiment of God is too conspicuous a trait of human nature to be set down as superstition by thoughtful men. The religious instinct of the race is a fact that must find a place and solution in any philosophy of life that shall command the respect of manly men. If Cicero's statement is true (and who will deny it?) that there is no nation so barbarous and wild as not to have believed in some divinity, then we must have some account of man's origin better than that which develops him from protoplasm; some theory of man's destiny more profound than that which resolves his body into atoms and his soul into the correlation of forces.

ON Decoration Day, Dr. Dix delivered in Trinity Church New York, an address on his father, the late General Dix. The Church was filled. Dr. Dix spoke more particularly of his father's religious life, his devotion to the Church, and his integrity in the administration of the trusts committed to him by the public. The address was as beautiful as it was modest and in good taste.

IN the Report of the Western Michigan Convention, published last week, an error occurred in the item concerning the Standing Committee. It is composed of the Rev. J. F. Conover, the Rev. M. D. E. Mortimer, the Rev. J. F. McGrath, the Rev. H. J. Cook, Alonzo Platt, M. D., Mr. L. C. Chapin, and Mr. D. J. Arnold.

"WHEN we have the money in bank, we will break ground!" is now the motto of building committees who contemplate new churches.

BISHOP PADDOCK does not object to Church fairs, but only to the way some of them are conducted.

Yesterday (June 18), was Graduates' day at St. Mary's School, Knoxville; the completion of the eleventh full year of the school. The class was the largest that has ever been graduated, eight young ladies receiving the Diploma and Cross of Honor. The ceremony of graduation at St. Mary's is very impressive. Each candidate, in turn, kneels and receives the Cross from the Rector, while he pronounces the beautiful motto of the School, "Blessed are the pure in heart, for they shall see God." The Diploma that confers the Degree of Baccalaureate of Arts is bestowed by the Bishop presiding, who gives to the graduates his special benediction. The closing week at St. Mary's, as at Racine, has come to be a great occasion, and calls together Bishops, clergy, and laity, from all parts of the West. A large number of guests were present this year, and in our next we may make some mention of them. One of the features of the week was "H. M. S. Pinafore," rendered by the young ladies for the entertainment of the guests, in the most charming fashion. It was really superb, as many declared who had seen it performed in the large cities.

After morning prayer, on Graduates' Day, the following was the order of literary exercises: Music; "Action, Action, Action," Miss Chamberlain; A Mysterious Autocrat, Miss Cover; music; A Popular Fallacy, Miss Higbee; "The Sweet Influences of the Pleiades," Miss Higgins; music; An Afternoon Among Books, Miss Kline; "Found," Miss Steel; music; Pet Names, Miss Thornton; The Valedictory, Miss Margaret Ewing. Graduating Honors. Recessional, "Lead us, Heavenly Father, Lead us."

We hope next week to present a full and interesting account from some fair correspondent at St. Mary's.

It makes one wish that the Church might have other Mrs. A. T. Stewarts when we learn how grand her plans are. She proposes to make Garden City the Oxford of America; and with this aim in view the cathedral has been erected; and a bishop's residence, a theological school, a college for boys and one for girls will also be built in due time. The bishop's residence will be a large and palatial structure, built in the English Gothic style, of brick and brown stone. West of this and on a line with the center of the estate will be located the divinity school of the diocese, for the preparation of the diocesan clergy. The main college building is to be very large, and will be situated in the middle of a park, back of the main road of the estate. The building will be of brick, hard brown stone, and Dorchester yellow stone, and will be in ornate English Gothic. It will accommodate 500 students. The building for the female college will be of the same size, constructed of the same material and in the same style as the male college building, will have accommodations for as many pupils, and will be situated a mile south of it, or half a mile on the other side of the divinity school.

"INDIVIDUAL Faith the secret of the Church's growth," was the subject of the Rev. Mr. Mills' sermon at the Cleveland Conference. O, that the godly fellowship of the harpers, each one harping with all his might at something he does not like, would only remember that if each one of them would faithfully attend to the working and the praying which God expects of them, a great many of the wrong things would come right, and the Church grow more rapidly than it does, and every harper could then hang his harp on the willows.

THE Rev. F. O. Osborne, Kansas, has received a unanimous call to St. Matthews, Bloomington, Ill. Mr. Osborne has been eminently successful in Atchison, and it will be hard for him to leave a united and hopeful parish. There is perhaps no place in Illinois where there is a better opportunity for Church work than in Bloomington. It is a large and thriving city, the Church building is new and attractive, and the parish has been waiting a long time for a forward movement. God speed the work!

CANON CARTER has recently made an address, in which he thanked God that the Church of England had found its way to the poor. We wish the same reason for gratitude might exist in this country.

A Plea for Daily Service and the Octaves.

[Special Correspondence of the LIVING CHURCH.]

A Methodist "holiness" paper lately proposed to have revival services for ten days or a fortnight from Ascension Day, including Witsun-day and gave as an argument in favor, the original associations of those days. One would have thought the article to have been dictated by a Churchman, so powerfully did it emphasize the benefit of drawing inspiration, by the law of association with special days and their scriptural events.

On reading such appeal a Churchman is led to reflect that the highwater mark of religious zeal is plainly set down in our Prayer Book. Our brethren have withdrawn from us for various reasons; very largely because we do not keep up to that mark. The impression is almost universal that our standard of zeal is lukewarm, and that we are "at ease in Zion." Our attendance at one service per week on an average fails to generate much zeal. Now what would be the result if we should simply carry out the Prayer Book? If we should all have Daily Service the year through, with Holy Communion on every Holy Day, and *daily* during the Octaves, as the preface of the Communion Office seems to suggest; and so continue? Would not our American Church experience a revival? The result, even if not all we might hope for, could not fail to be beneficial unless the increase of service were forced upon unwilling people without previous instruction and the securing before hand the cooperation of at least a few. If by careful effort three persons on an average could be had for daily service throughout our land over 3000 parishes would be sending up daily from 9,000 hearts, the petitions of our Liturgy. What might we not expect from such an increase of devotion? Is there a single interest in the Church now flagging which would fail to receive a blessed impulse for good? Is there any objection thus to increase our service? Let us hear from others, both clerical and lay. A more important subject could hardly come up. It might well take precedence of all others. Shall outside brethren professedly opposed to the Prayer Book virtually carry out its most effective means, and thus reach a very high standard of zeal, while we insist on confining ourselves to only a small part of its privileges and those often the least effective?

W. C. HOPKINS.

Champaign, Ills., June, 1879.

The *Appeal* says that Mrs. Cummins has in preparation a volume of her husband's correspondence, which it opines "will create some uneasiness in certain quarters of the Protestant Episcopal Church, while setting the Bishop *rectus in curia* as to some points little understood, even by his friends." This business of publishing private correspondence will not make many friends or win much respect for those who engage in it. If it does nothing else, however, it will serve to show in what quarters of the Church (if in any) there has been a disposition to coquet with schism. Those that play with fire may expect to be burned.

AGAIN we protest in the name of everything that is fair and honorable against the course of some of the Eastern papers in attempting to excite prejudice against our Institutions of Learning in the West. We notice the *Southern Churchman* now copies and endorses the cruelly unjust insinuations of *The Orbit*, the Diocesan organ of Bishop Cox. We do not anticipate any harm from these partisan ravings, which are thoroughly understood, nor do we propose to open our columns to rejoinders which might reveal institutional difficulties in Eastern directions; but we do protest, in the name of common justice, against the unmanliness of these attacks.

By a misunderstanding with the printer, some reports were left out last week. Though not without interest now, the printing of them a week late is but small credit to our enterprise. We are especially disappointed about the report of the Tennessee Convention, as it was written expressly for the *LIVING CHURCH* by a prominent delegate, and was in type some days before the issue of the paper.

CLERICAL "personals" will be published in this paper, free of charge, provided they are sent directly to us. No such notices will be copied from other papers.

THE Rev. S. S. Harris, D. D., has accepted the election of the Diocesan Convention of Michigan to the Episcopate.

Consecration of Christ Church, Ottawa, Ill.

The history of the Church in Ottawa dates so far back into the past of this Diocese, that its incidents are of some thing more than merely local interest.

In the Fall of 1851, Mr. Kelly left, and was succeeded in April of the following year, by the Rev. Charles P. Clarke, who divided his time, for nearly two years, between this place, Farm Ridge, Peru, and Morris.

The Holy Communion was of course celebrated, the Bishop being Celebrant. The Clergy and a large number of the faithful laity received.

Evening Prayer was said at 7 o'clock, and an excellent sermon preached by the Rev. Mr. Phillips, of Kankakee, upon the easy yoke and the light burden of Christ.

Roses, red and white; fuschias; calla lilies, and a multitude of others, lent to the Sanctuary a glory and a beauty of God's own direct creation, and yielded without stint, the fragrant incense of their perfume.

Soon after 10 A. M., the Bishop and Clergy, vested for Divine Service, left the adjacent Rectory and proceeded, two and two, to the west door of the edifice, reciting, as they went, the appointed Psalm.

The proceedings of a very delightful and encouraging day were brought to a close by a Reception at the Clifton House, at which the visitors, clerical and lay, were the guests of the hospitable Church people of the city.

The Rev. Dr. Patton, of Chicago, has accepted the call to London, where he will have fine opportunities of studying at its best the glorious old Church which he has recently spoken of in glorious terms.

the Convention, on offer from Grace Church, Topeka, to constitute that church the Cathedral of the Diocese. The question came before the Convention for discussion in the shape of a "Canon relating to the Cathedral."

There being no other church in the rapidly growing city of Topeka, but the Cathedral, the Diocese of Kansas has a golden opportunity for working out a Cathedral system more effectually than any other Diocese in the American Church.

AN exchange says: The Unitarian church of Newburyport recently celebrated the Lord's Supper "without material bread or wine, as a spiritual rite."

That is at least consistent, for on the Unitarian theory there can be no such thing as sacrament. How any who believe in the Incarnation and the Holy Trinity can hold the same view of the rite, while they outwardly conform to it, we cannot imagine.

THE Rev. Dr. Patton, of Chicago, has accepted the call to London, where he will have fine opportunities of studying at its best the glorious old Church which he has recently spoken of in glorious terms.

Notices.

Racine College Commencement.

SUNDAY, JUNE 22, 1879:—Baccalaureate Sermon, St. Luke's Church, 11 A. M.

MONDAY, JUNE 23:—Examinations for the Greek and other prizes. Examinations for special honor and for admission, in the Library 9 A. M.

TUESDAY, JUNE 24, RE-UNION DAY:—Early celebration at 7 A. M. Installation service of the Warden with the Holy Communion at 12 M.

WEDNESDAY, JUNE 25:—Grammar School Exhibition 9:30 A. M. Commencement exercises 2:30 P. M. Warden's Reception and Class Party 8-12:30 P. M.

Kemper Hall, Kenosha, Wis.

The annual Commencement at this school, established as a memorial to the late Bishop Kemper, will take place on Thursday, June 25th, as follows: Class exercises at 9 A. M.

Bishop Wells' Appointments.

June 1. Whitsunday Morning, Cathedral. 1. Whitsunday Evening, St. John's, Milwaukee. 8. Trinity Sunday Morning, Cathedral.

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.

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Church Calendar.

June, A. D., 1879.

15, FIRST SUNDAY AFTER TRINITY. 22, SECOND SUNDAY AFTER TRINITY. 24, Tuesday, St. John Baptist. 29, THIRD SUNDAY AFTER TRINITY.

THE MIRACLES OF MOSES.

The Account of Creation in Genesis.

By C. B. Warring, Ph. D.

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III.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made a firmament and divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament heaven. Gen. I., 6, 8.

Perhaps no part of this account has afforded the opponents of the Bible more satisfaction than this, because here they are sure they have a blunder, in square contradiction with the facts; of course God could make no blunder, and therefore this story is not from Him. There is no escape from the conclusion, if the error is really there; but I long since learned a lesson from my experience as a teacher. When one of my pupils brings me an example that "won't come out," I invariably, before looking over his work, turn to the book from which he has taken it, and see for myself whether he has copied the equation, or whatever it may be, correctly. Very often I find something added or omitted which accounts for the trouble. Now, I propose to see what it is that Moses says, and then to see if it is true.

It is said that a lie will travel seven leagues while Truth is putting on her boots to follow. This lie has had a long start. Who is to blame for it? I shall show by and by.

Of course there is no "firmament," i. e., solid arch over the earth. Nor does Moses say there is. I am sorry that my readers, in general, cannot go for themselves to the Hebrew Bible, and see that such a translation is as foreign to what Moses wrote as it is to the science of to-day.

The word rendered first "stereoma" in the Greek and then "firmamentum" in the Latin Bible, is rakhiah, from Rak-ah or its cognate Rak-kak. This means first, to pound, or make a noise by beating with the hands or feet; then, to expand or spread out with violence and noise, as a piece of metal is pounded out thin by the gold-beater or other metal-worker. The idea of thinness, when this word is applied to substances, is always dominant, as rikkoogem, thin plates of metal; Rakkah, the temples (i. e., the thin bones); rak, thin, lean; rakkech, a wafer; rakkagh, to spice, and also the noun spice, and apothecary; these three last having special reference to the pounding of the spices or drugs in a mortar with a pistle. Rakhiah occurs only 17 times in the Old Testament—9 times in Gen. i.; 5 times in Ezekiel; twice in the Psalms, and once in Daniel. It is very remarkable that of all these texts which are often referred to, as proving that the firmament was solid because it had doors and windows, not one contains the word under consideration. That this is so, any reader can see for himself. The verb rak-ah occurs 12 times in the Bible, and when applied otherwise than to the sky is never translated in the Septuagint by stereon, "to make strong or firm." Every where, in the word itself and in all its cognates, there is a total absence of any such meaning as firmamentum conveys. If I am wrong, I shall thank any one who will show me my error.

What then does rakhiah mean? Until lately it was very difficult to say, any further than that "expanse" expresses at least one phase of its meaning. There is now an expanse in the midst of the waters, separating, as it did then, the waters below it from those in the clouds above it.

So far as this, the common sense and scholarship of the educated world, got years ago. But expanse does not exhaust the wealth of physical knowledge and the miraculous fitness which the advance of modern science enables us to see in this most wonderful of words. The reader will fix firmly in his mind the fact that rakhiah means not only "expanse," spreading out or thinning out, but it carries with it the additional idea of noise and violence. Then he will go back with me in the

world's history, to this division between the light and the darkness, which followed the continued cooling of our earth, and caused the first day and night (not first revolution on its axis, but first alternative of light and darkness.)

The earth at that time was yet intensely hot, its temperature only a trifle below 1000 F.; the oceans and seas were yet suspended above the earth as vapors, many hundreds of miles in thickness. All progress further was impossible until the waters were deposited. The next step, therefore, absolutely necessary, was the thinning out of these vapors, and the formation of an open expanse through which light could reach the surface. As the temperature fell, the vapors descended in cataracts of waters upon the yet hot crust, to be thrown back again and again as super-heated steam. Through tempests, electrical disturbances, and earth quakes, with noise, and violence, and uproar such as no imagination can conceive. Geology and Chemistry now tell scientists that the present expanse was thus made. And when Moses said that God made a rakhiah in the midst of the waters, by one master stroke he re-ordered what scientists have been 4,000 years in finding out! Thus much for what Moses, not the translator, has said.

How came the Seventy so to translate this word? On whom lies the responsibility? On the "Science" of that day. For reasons satisfactory to themselves, they believed there were crystal spheres, "firmaments," rising above the earth and supporting the upper waters and the stars. Like "Scientists" of a later day, they could not believe the Bible was right and they wrong. So they forced it to say what Moses never wrote.

Before closing this article, which is longer than I intended, I must call the reader's attention to a most remarkable omission. In the account, the making of the rakhiah is not followed by the verdict "good." The light is pronounced "good," land, plants, "the lights," water animals, and cattle, all are pronounced "good;" but the rakhiah receives no such verdict. So strange is this, that the translators of the Scriptures, with their desire to mend matters, interpolated it in the narrative, and at least one very eminent gentleman who has written upon this cosmogony, assumes that the verdict is there, and shows how "good" the explanation was. The explanation of its omission I must defer to next week.

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

IV.

"What do you mean by 'The Apostolic Succession'?"

There are three Orders of the Ministry; those of Bishop, Presbyter and Deacon.

Our Lord "called" twelve to be His Apostles. These were the germ of the sacred ministry. In a sense, thus, there is but one order; that of Apostle, or Bishop. But after our Lord's death the two other orders arose—the children of apostolic authority and local necessity.

It is, however, of the first order only that I am to speak now.

One day a very important meeting of the Apostles was held. One of their number had died. Some one must be elected in his place. They chose Matthias, and he became the 13th Bishop.

Then came the sudden conversion of St. Paul, called by the will of God to be a chosen vessel and a Bishop in the Church. Then Barnabas was ordained; St. Luke speaks of him as an Apostle. Timothy and Sylvanus; also, Epaphroditus, Junia and Andronicus, etc. And so the number was increased according to the wants of the Churches. And so, from Bishop McLaren back to St. Paul, St. John, and all the original Apostles (or Bishops), we believe God's promise has not been broken, and that the chain of Apostolic descent and authority has never been lost. Every American Bishop is, thus, an Apostle. Says Bishop McIlvaine:

"The beginning of the grass was miraculous, by the immediate mandate of God. It was created in full maturity, but its succession was provided for by no such measure. The grass and fruit tree were furnished with the means of succession by ordinary laws, each having seed in itself after its kind." Thus also with man. Adam was created by the immediate hand of God; but the succession from that moment to the end of time, was provided for by the laws of ordinary nature. But we hold it no arrogance to say of any man, though the lowest of his kind, that he has succeeded to the nature of the miraculously created first man; nor to say of the field, that though it be but the offspring of the little seed, which sprang and grew by an ordi-

nary law, and by human planting and rearing, it is, nevertheless, in all the essentials of its nature, the successor, in an unbroken line of descent, of the herb which, on the third day, sprang into maturity at the wonderful fiat of the Almighty. I know not that the man or the herb is any less a man or an herb, or any less descended from the miraculous beginning of the creation, because the laws of growth were but ordinary, and the intermediate production was but human; and so I know not that a minister of the Gospel is any less a successor of the first Apostles, because, instead of receiving his authority like them, immediately from Christ, it has come to him by the intermediate communication of a chain, fastened at its beginning to the throne of God, and preserved as inviolate as the line of Adam's descent, or the succession of seed-time and harvest, day and night, summer and winter. I know not that this day is not a true day, and strictly a successor of that very day when the sun first appeared, though that, you know, was made by the sudden act of God, suspending the sun in the skies, and this arose by the ordinary succession of the evening and the morning. The beginning of every institution of God must, of necessity, be extraordinary; its regular continuance ordinary. So with the course of Providence in all its branches. What began with miracle is continued by laws of familiar nature. And so it is with the ministry of the Gospel. What was created by the direct ordination of God, is propagated and continued by the authorized ordination of men. Its seed is in itself after its kind; and at every step of the succession it is precisely the same ministry, and just as much of God, sanctioned by His authority, sustained by His power, as if it had been received by the laying on of the hands of Christ Himself. And so with the office of the Apostles. It was the promise of Christ the Lord, that it should continue to the end of time. It is not more sure that sun and moon, seed-time and harvest will continue to the end of the world."

The illustration is as beautiful as it is pertinent.

In a paper, we once saw the remark that in the Episcopal Church, "the Bishop is a kind of ecclesiastical protoplasm." Truly said. He ordains the Deacons and Priests. He consecrates the Bishops. He does all official acts which the lower orders of the clergy can do; and besides these, such as they cannot do. In him, is the germ of the living Church. Were a Deacon or Priest cast away upon a heathen island, he could not establish the Church there in full Apostolic force. Baptisms there could be; communicants could be gathered; prayer, praise and thanksgiving offered; souls be blessed, and none go unsaved simply because circumstances had not cast a fully organized Church upon their shores; but, for all that, the Church organization would be incomplete, irregular, and incapable of transmission after the primitive and apostolic pattern.

But, a Bishop, so cast away, would contain in himself the whole working power of the Church; and as fast as material should offer, could utilize it; and the Church of which he was the earthly head would be complete and capable of regular transmission. Out of him can develop the whole living organization of the Church. "The Presbyterians, Lutherans, and Reformers," by their standards and practices, are fully committed to the doctrine and principle of Apostolic Succession in some shape, contending that it comes through the Presbyter and not through the Bishops."

The Methodists are also strict as to their "Succession," (the very word of the discipline,) says a writer. "They ordain 'Deacons, Elders, and Bishops,' by separate ordinations, and the ordainer is a 'Bishop,' his reserved function, tracing their 'succession' to Dr. Thomas Coke." "Ordination lies at the basis of the Church," says the Methodist quarterly. (1876.)

In 1745, "when John Wesley was in the height of his Evangelical fervor," he writes: "We believe it would not be right for us to administer either Baptism, or the Lord's Supper, unless we had a commission to do so from those Bishops whom we apprehend to be in succession from the Apostles."

I dislike to jump from Wesley to Gibbon, but the latter—an enemy of the Church and of religion—says that Episcopacy was the universal rule, as early as A. D. 100. "Even our enemies, themselves, being judges," you see.

John Calvin, the father of Presbyterianism, was not a Presbyterian from choice but only from what he regarded as necessity. Hear his views of Episcopacy: "The Episcopate had its appointment from God. The office of Bishop was instituted by authority, and defined by the ordinance of God. Let them give us such a hierarchy, in which the Bishops may so bear rule that they refuse not to submit to Christ, and to depend upon Him as their only head; let them be so united together in a brotherly concord, as that His truth shall be their only bond of union; then indeed, if there shall be any one who will not reverence them, and pay them the most exact obedience, there is no anathema but I confess them worthy of it."

Calvin thus sanctioned Episcopacy; more; he desired to be consecrated Bishop.

Says Archbishop Abbott: "Perusing

some papers of our predecessor, Matthew Parker, (Archbishop), we find that John Calvin and others of the Protestant Churches of Germany, and elsewhere, would have had Episcopacy if permitted, but could not upon several accounts.

"It appears that Calvin sent letters, in King Edward VI.'s time, inviting a conference with the clergy on this subject, which letters were intercepted by Gardiner and Bonner, two Romish Bishops, and they never reached their destination. Calvin received an answer purporting to be from the reformed divines, declining his overtures. In the sixth year of Queen Elizabeth's reign these letters were discovered, but Calvin was dead."

Philip Melancthon, a Presbyterian, and a distinguished Continental Reformer, thus speaks of Episcopacy: "I would to God it lay in me to restore the government of Bishops. For I see what manner of Church we shall have, the Ecclesiastical polity being dissolved. I do see that, hereafter, there will grow a greater tyranny in the Church than ever there was before."

Home and School.

Grandpa and Baby.

From the Derby Transcript.

Out on the lawn, one summer's day, I left my baby boy at play, And smiled to hear his gleeful shout, And happy voice ring in and out 'The arches of the grand old trees, Then die away upon the breeze, While all the playful echoes stirred To merry laugh and hissing word.

But when I missed the cheerful noise, Nor heard the sound of prattling voice, I rose, and to the window hied, And looking thence, this vision spied— O, Memory! though thy name be pain, Paint, paint that picture o'er again!

The westerling sun his glory threw Along the sward of emerald hue; Save where, perchance in playful frown, Some cool, green shadows nestled down, And idly shifting with the sun, Crept slowly eastward, one by one.

Beneath the elm tree's waving crest, Where birdlings tossed in downy nest, And where alternate sun and shade, Like changing fancies skipped and played, The old arm chair, secure and good, With wide-spread arms, inviting stood; And in its cushion, broad and deep, Grandpa and baby fast asleep.

On rounded cheek and golden head The sinking sun his radiance shed, While on the grandsire's silver crown A single ray dropped softly down, And then in benediction, fell On both, and wrapped them in its spell.

The breeze, in frolic, growing bold, Tossed up the rings of shining gold On baby's head; then with the gray, On grandpa's head began to play.

In the worn palm, securely pressed, One little dimpled hand found rest; The other clasped a withered flower, Cuddled, all at will, in nature's bower.

Fixed was the look of sad content On the worn face, a trifle bent; And forward drooped, to rest the chin My baby's clustered curls within; While on the collar of his coat The gray and gold together float.

Such tinting one might vainly seek As slept on baby's lip and cheek; But thin and pale that other one, And sad and careworn in the sun; And so the evening shadows fell, And deeper grew, but all was well. The elm tree boughs are gaunt and bare, And tossed about by wintry air, While pale, wan shadows come and go Upon the lawn, all white with snow; But never more at eve or dawn, On garden walk or grassy lawn, May I, in vision fair behold That little head, with crown of gold, Nor evermore, on Summer day, That other one, with crown of gray. Aneth the dreary, drifted snow, The silver head, and gold, lie low; Yet evermore, in joy or pain, O, Memory! paint that scene again.

The Duties of Parents.

V.

On Discouraging Children.

Reciprocity is the law of obligation in society and in the family. No one class has exclusive rights; no one class can claim the submission and service of another class, without rendering an equivalent.

The husband has a duty to the wife, the master to the servant, the parent to the child; and the less the weaker class is able to enforce its rights, the more the stronger class is bound in honor to respect them.

Parents are entrusted with almost supreme power over their little ones, and there is danger of using that power inconsiderately or selfishly, at the promptings of their own caprice or convenience, rather than with reference to the greatest good and happiness of the child.

Arbitrary and exacting parents always discourage their children, and defeat the purpose of family government and nurture. St. Paul gives a solemn warning to fathers, that they provoke not their children to anger lest they be discouraged.

It is, perhaps, not necessary to show how "provoking to anger" begets discour-

agement. We all know that a child does not improve in anything unless it has a will to improve, and that it cannot have a will to improve, while in a state of irritation and rebellion. A teacher, with but little experience, knows that he can do nothing for his pupils unless he gets their "good will," and parents very wisely decline to place their children under teachers that cannot command their good will. The connection between vexation and discouragement, in the school and in the family, is very intimate, as anybody who understands human nature at all, will admit.

Parents and teachers may be very "provoking" without being brutal. The impatient and petulant way in which many children are treated from their infancy must be most discouraging to them. The family life is often an incessant quarrel, unpleasant, unhappy from morning till night. The young affections that find no sympathy are withered and wasted; the timid impulses to loving service and dutiful regard, are repelled by the cold, censorious and distant manner of the parent. The child shrinks from the society of those who should love it most, who should delight in all its winsome ways. It becomes peevish or sullen, and grows up unloving and unloved.

What a wrong to the enthusiastic and sensitive nature of the child, is the gloomy, forbidding, joyless spirit in which fathers and mothers too often rear them. Is it not discouraging for a child to find constantly that everything it likes is wrong, and everything it loathes is right; that what it most desires is forever under ban, and what it most detests is always duty? Is it not discouraging for children to find that there is no place or privilege reserved for them, that in the making of this world their needs were not considered; that they are out of place, wherever they are; that they are a nuisance whatever they do?

If you Please.

Boys, do you ever think how much real courtesy will do for you? Some of the greatest men were ever cautious in this respect. When the Duke of Wellington was sick, the last he took was a little tea. On his servant handing it to him in a saucer, and asking him if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded great armies, and was long accustomed to the tone of authority, did not overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to rule their little brothers and sisters, and sometimes to their mothers! They order so. That is ill-bred, and shows, to say the least, a want of thought. In all your home talk remember "if you please." To all who wait upon or serve you, believe that "if you please" will make you better served than all the cross words or ordering in the whole dictionary. Do not forget three little words: "If you please." Speak gently; it is better far To rule by love than fear.

"Hail to thee, Blithe Spirit."

Who has not heard the nightingale's song? And yet—exquisite as it is—its notes are few. According to Bechstein it is "so articulate that it may very well be written." It is Tiou, tiou, tiou, tiou,—Spe, tiou, squa—tio, tio, tio, tio, tio, tio, tex—Contio, contio, contio—Tzu, tzu, tzu, tzy." Mr. Davy, our most eminent London birdcatcher, opines that the trill commences with "Wheet, wheet, wheet, kur-r-r-r," from which it passes over into "Sweet, sweet, sweet, sweet. Jug, jug, jug, jug. Swot, swot, swot, swoty," ending again with a long drawn out "kur-r-r." The song must be trilled, we are told, crescendo diminuendo, the "sweet, sweet, sweet," being given plaintively, and the "jug, jug, jug, jug" with quick iteration, like a dog's bark.—London Standard.

"What shall I preach about?" said a minister to the pastor of a colored flock which he was to address. "Well, mos' any subject will be 'ceptable," was the reply; "only I'd like to gib you one word ob caution." "Ah! what is that?" "Well, ef I was you, I'd tech wery light on de Ten Commandments." "Indeed! and why?" "Oh, cos I hab notice dat dey mos' always hab a damp'nin' effect on de congregation."

Freshman: "Where shall I find Darwin's works?" Librarian: "What do you want with Darwin?" Freshman: "I want his 'Origin of Species,' so as to find out something about this finance question."—Exchange.

The admirers of Pinafore will be pleased to learn that it is considered vulgar to speak of "Dick Deadeye" now. Persons of "culchaw" know him as Richard Extinct Optic.

The Sunday School.

Lesson for The First Sunday after Trinity.

Scripture Lesson—Exodus, III, 1-10.

FOR OLDER SCHOLARS.

In these helps, the "Sunday School Leaflets," edited by the Rev. Thomas E. Patison is generally followed.

1. How long did Moses remain in the palace of the King of Egypt? Ans. He was now eighty years old, (ch. vii, 7.) and his exile in Midian was of forty years duration, (Acts vii, 30). Thus God had deferred His purpose regarding the children of Israel during a great number of years. God is never impatient, He has all eternity in which to work; and with Him, we are told, one day is as a thousand years, and a thousand years as one day. He would fulfill the promise made to Abraham, Isaac and Jacob, but He would move only according to the dictates of His own wisdom, and when all things were ready. Apply this to God's recorded promises and purposes regarding the Church.

2. What circumstances led to his leaving the King's palace? Ans. Ex. ii, 11-15.

St. Paul refers to this incident in the Epistle to the Hebrews, xi, 24-26, saying that "by faith Moses when he came to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, etc."

The expression "went out to his brethren" indicates probably that Moses, "possessed of some official character, prepared to make a full and systematic inspection of their condition, in the various parts of the country where they were dispersed."

Referring to this event in the life of Moses, St. Stephen informs us that Moses "supposed that his brethren would have understood how that God by his hand would deliver them; but they understood not." (Acts vii, 25). According to this statement, Moses understood that he was commissioned by God to lead his people out of their bondage; hence the act of vengeance upon some petty officer of the Egyptians, whom he saw oppressing a Hebrew with needless excess of cruelty. On the morrow, he attempts to reconcile brethren at variance; but, degraded by slavery, his brethren turned upon him and taunted him with the death of the Egyptian. It is possible too, as has been suggested, that his brethren would doubtless resent as a wrong done to his nation, his refusal of the crown of Egypt. These two incidents prove that the Children of Israel were not yet ready to go out of the Land of Egypt, nor was Moses ready to be their leader. Both he and the Children of Israel were for forty years cast into the furnace of affliction; yet it was therein that God had chosen them." (Isa. xlviii, 10.)

3. To what land did he flee? Ans. Ex. ii, 15.

The taunt of his brethren showed Moses that the death of the Egyptian had become generally known, and he determined to seek safety in flight. He fled, however, in faith; see Heb. xi, 27. "By faith he forsook Egypt, etc."—patiently waiting God's time. He came to Midian, south and east of Canaan. The Midianites were partly a commercial and partly a pastoral nation, especially in the districts towards Mount Sinai, near which, probably, Jethro dwelt.

4. How did he secure a home in Midian? Ans. Ex. ii, 16, 21.

As he journeyed, he sat down by a well, literally the well, probably the only well in that neighborhood; which made it a subject of strife. In Eastern lands, the wells were comparatively few, and were of very great importance to people possessing large flocks and herds. Strife and even bloodshed was not uncommon at these watering-places. While Moses was at the well, the daughters of the Priest of Midian brought their father's flocks to be watered. The shepherds of some neighboring tribe attempting to drive them away, Moses stood up and helped them. This led to his dwelling in Midian, and becoming one of the Priest of Midian's household.

5. What was his occupation? Ans. Ex. iii, 1.

6. Whither did Moses lead his flocks? 7. What name is given to the same locality in Acts vii, 30?

8. Were Mounts Horeb and Sinai identically the same?

The first verse tells us that he led the flock to "the back side of the desert." This expression according to Wordsworth, means that he passed through a desert region, before he came to the pasture land around Mount Sinai. It was in this mountain—Mt. Sinai—that God afterwards gave the Law. Horeb, the dry or desert place, was a general name for the whole mountain, of which Sinai was a particular summit.

"The fact that Moses resorted to it for pasturage shows its fitness for that purpose, and throws light upon the question, 'How the flocks of Israel were maintained in Mount Sinai?' "The natural qualities of the desert, and the miraculous powers of God, displayed there in the burning bush seems designed to suggest an answer to all candid inquirers."

9. What strange thing did Moses behold? Ans. Verse 2 and 3.

"The Angel of the Lord" was the second Person of the Ble-sed Trinity. We know from the testimony of Holy Scripture, that the Man or Angel who visited Abraham and Jacob, was God, the Son, the Angel of the Lord, or Messenger of the Covenant, as being sent by the Father to declare His will to man. The Divine Person who visited the Israelites and redeemed them from Egyptian bondage, was the Son who was afterwards sent from the Father to accomplish that greater redemption of which the first was a type."

The bush was probably some prickly plant of thorn or acacia, such as is found in the more fertile spots in the desert.

"The sign of God's presence was a flame of fire, which gave light without scorching or consuming. By this He showed that He was bringing His people through the fire of affliction; but by His presence with them He kept them from being devoured by it."

"Again, the fire was a type of the Incarnation, in which the Godhead itself took the similitude of sinful flesh, and glorified it without consuming it."

It was also a figure of the Church in every age.

11. What direction did God give him? Ans. verse 5.

12. What reverence for holy places does this teach us?

Ans. The Hebrew Priests performed their sacred functions unshod, in order that they might not defile the Temple or Tabernacle with the dirt or dust of the streets; a lesson for Christians to leave their worldly cares outside the door of the Sanctuary. It teaches also, and perhaps more directly, a bodily reverence in holy places. Where God manifests His presence, either by miracle, or to faith in the fulfillment of his promises, certainly we ought to act consistently with what we profess to believe—that He is present. In our day however, reverence is confounded with superstition; and men deny God the worship of the body, which is His. When meeting our fellow men, we observe social usages, we bow in meeting them, we remove the hat when we come into their dwellings, we turn to them in speaking, etc. Is God's presence in holy places less real than man's presence? Is God less really addressed by us? The subject may be indefinitely elaborated. The teacher cannot spend ten minutes better than by enforcing the importance of reverence.

13. By what name did God reveal Himself? Ans. Verse 6.

Our Lord refers to this saying at the bush as a proof of the Resurrection of the dead. (St. Matt. xxii, 32; St. Mark xii, 26.) "After Abraham, Isaac and Jacob had slept with their fathers, their souls still lived with God, and were in His keeping, reserved until the day of the resurrection, when they should rise again to inherit the promises. But God could not be said to be a Friend to those who are not, or who have ceased to exist. He Who is the "I AM" or self-existent, cannot be the God of the non-existent."

14. Did God appear in any form to Moses? Ans. Deu. iv, 15.

15. Why did He never appear in any shape or similitude of any object? Ans. Deu. iv, 15-19.

16. What promise did God make Moses? Ans. Verses 7 and 8.

"God by His perfect knowledge knew all the sorrows and sufferings of His people. He suffers the enemy to oppress them for a time; but He watches over His people, and the day of their redemption is in His heart."

"I know their sorrows' may be taken not only as declaring the Divine condescension at that time, but as foreshowing the Incarnation, when the God of Abraham took on Him the form of a servant, and submitted to the state of bondage and affliction."

"The land of Canaan was large and spacious, as compared to the land of Goshen in Egypt. It was a good land, because of its fertility, being watered by the dew and rain of Heaven, and not by artificial irrigation as Egypt was. It was called 'a land flowing with milk and honey;' not because these were its chief productions (Deu. viii, 8, 9.) but because it was a land that was productive without much labor being expended upon it. Even when it was laid waste and depopulated, there was an abundance of milk and honey. Hence it was called by Ezekiel 'the glory of all lands,' and by Daniel, 'the pleasant land' or 'the glorious land.'"

Milk and honey. "The produce of a land rich in pasture and in flowers; a striking contrast to the dry desert, and emblematic of all abundance."

17. What did He commission Moses to do? Ans. Verse 10.

—There is no place where a penny is supposed to be so large among coins as in a contribution-box. Five cents is the minimum for a gift to a child, a gratuity to a street-sweeper or organ-grinder, or a bargain at a pop-corn or peanut stand. The penny stood for a real value in the days of our grandfather; but long ago it was dropped out of use—merged in the larger coins—for every other use than the missionary cause. It is high time that its mythical value as an offering to the Lord's

treasury were exploded. Let the children be called on to contribute their five and ten cents to any good cause. Don't talk to them in this connection, of a coin they never think of in any other.—Sunday School Times.

ESSENTIALS IN SUNDAY SCHOOL TEACHERS.—1. Influence scholars by precept and example.

2. Set an example of punctuality, regularity, diligence, reverence, and piety.

3. Pray for your minister, for your superintendent, for each pupil, and for yourself.

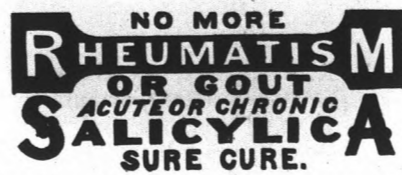
4. Study diligently, thoroughly, and prayerfully, the Sunday school lesson so as to instruct and interest your pupils and win them to Christ.

5. Visit each pupil at stated times, and also immediately after any absence.

6. Consider that the great object of Sunday-school instruction is to bring children to Christ, to the Church, and to prepare them for life on earth and in eternity.—The Sunday School World.

—One of the best ways to encourage the young in benevolence is to inform them, from time to time, of the good work which their gifts promote.

—A superintendent, after the lesson was closed, asked the little boys the following question: "Who knows better than father or mother?" A little five-year-old promptly responded, "I do."



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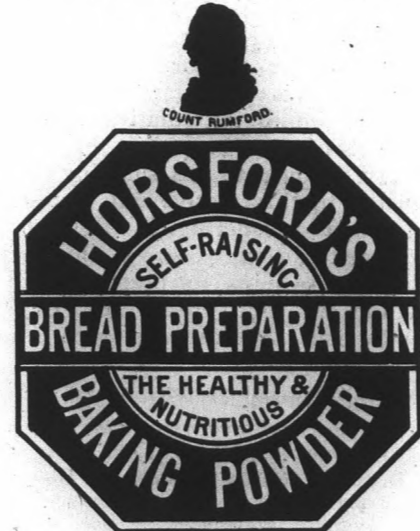
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Colorado and Wyoming.

Annual Convocation.

(Correspondence of THE LIVING CHURCH.)

The Sixth Annual Convocation of the Missionary District of Colorado and Wyoming assembled in St. John's Church, Denver, June 11. A fair representation of the churches in the Diocese was present. Rev. J. F. Walker, of Colorado Springs, preached the sermon. The subject was the duties to which members are called by Christ.

Bishop Spalding, in his address, said: Never in any previous year has the field been so much extended and enlarged. Never have so many and such good opportunities for the church presented themselves. With our scanty appliances of means and men it is very difficult to keep pace with our secular growth. The following is a summary of Episcopal acts:

Confirmed 87; baptized 24. Delivered 200 sermons and addresses, and celebrated the Holy Communion 47 times. One candidate for Holy orders has been admitted, Mr. John H. Simey. I ordained one priest and one deacon.

Two of our clergy have died. The Rev. John H. Kehler—"Father Kehler," as his friends affectionately called him—was called to the rewards of his labors, in Washington, February 21, at the ripe age of eighty-four. He was the pioneer clergyman in Colorado. He organized and was the first Rector of St. John's church in this city. He was a member of the Standing Committee of the Jurisdiction from its organization, in 1866, till about three years ago. He was identified with all the early struggles of the church in Colorado, and did much by his wisdom, zeal and earnestness in laying its foundations. He set the noble example of declining to receive any missionary stipend, and depending wholly on the church people here in Denver for support. Thus he built a strong point where it might otherwise have been for years a weak and struggling mission. The church in Colorado will cherish the memory of this devout and good man.

The Bishop spoke at some length of the schools in his care,—Jarvis and Wolfe Halls:

Wolfe Hall has become so prosperous under the present management, and the school-rooms and dormitories are so crowded, that the enlargement of the building has become a necessity. It seemed best to make plans for whatever extensions might be needed in the future, as far as possible, upon the present grounds, and build as the funds might be in hand. The total cost will be about \$12,000. We have about \$4,000 in hand towards the wing, which is all we propose to undertake this summer. For this \$6,000 will be needed, and \$2,000 is to be raised. This ought to be done, and, it is hoped, can be done, in Colorado and Wyoming. We ask of the Convocation that they will do all they can to this end.

With reference to rebuilding Jarvis Hall, the Committee on Education reported this resolution:

Resolved, That a school for boys and young men, of the character described in this report, be established in the city of Denver as soon as possible, and that the matter of securing suitable grounds and erecting permanent buildings be left for future action at the discretion of the Bishop and the Convocation.

The Standing Committee was announced as follows: M. F. Sorenson, H. H. Haynes, Dr. F. J. Bancroft and J. A. Thatcher. William F. Stone was elected counsellor on legal advice; Colonel L. H. Eichotze, treasurer of the Episcopal fund; C. B. Kountze, treasurer of Home Missions; examining chaplain, Rev. T. L. Bellam.

The report on the state of the church by Rev. H. H. Haynes, was extremely encouraging.

The report of Sister Eliza, who is in charge of All Saints Mission, was highly satisfactory to the Convocation, fully substantiating the high estimation of the church in woman's work.

A large congregation was present at the Evening Session. After Evening Prayer, there were several short Missionary addresses.

Rev. Mr. Drummond, of Cañon City, gave his experience as a missionary. He has organized with great difficulty a society there, and great promise is given of future success. At Silverton and Rosita he has also organized societies and guilds, going so far as to start the project of the erection of a church building at Rosita, which is now practically under way. There is no cause which is listened to as indifferently as the mission cause, yet it is an all important element in the work of the church.

Rev. M. Neyrick, of Wyoming, said that there are only two clergymen in that vast Territory, and it may be easily seen that it is not easy for them to engage in mission work, which is consequently in a

very confused state. They needed men and they needed money. He said that there is a popular idea that a man who fails in the East as a preacher will stand a good chance of success in the West; this is wrong. The man who succeeds in the West as a preacher or missionary, will succeed in the East and vice versa. The work we are doing is the same the world over.

Others followed these two representatives of the South and North. The burden of their discourse was that more men and much more money was needed in the mission work.

The Convocation was occupied the second day with reports of Committees and routine business.

Previous to adjournment the Bishop briefly addressed the meeting, congratulating the Convocation on the large attendance, admirable spirit which prevailed, and the fact that each year showed great progress and results. He hoped in the near future that the diocese might become independent, merging its character as a missionary body in that of an independent sovereign diocese. To this end all should redouble their exertions. It is a grand thing to be laying broad and deep the foundations of the Kingdom of Christ in the Rocky Mountains.

Summer Charities of New York.

From our Special Correspondent.

In summer, New York does not forget its works of charity and its care for the sick and poor. Floating Hospitals are established, which are not only moored to the docks, but are capable of making excursions down the bay, to give the inmates a breath of fresher air than can be had on the river. They are maintained by a general subscription, and do a world of good, first to the bodies and then to the souls of men. They hold hundreds upon hundreds, and are often crowded with mothers and their children, who are thus provided with the only rest and holiday they have during the year. Refreshments are furnished them, and they are thus enabled to make a day of it. On the next day the excursion is the same, but the person's enjoying it are changed, and so during the season the floating hospitals, are made available to a very large number. At the seaside, buildings are erected, and the children of many of our institutions are taken thither by sections, and, according to their need are allowed to remain a week or a fortnight, to find health and strength in the pure air and in the salt water bathing. Even so famed a resort as Coney Island, where a foot of land is worth as much as a foot of land in Wall street, has such an asylum for the children; and let us hope it may do something to atone for the immense wealth squandered in folly there. These summer asylums for the sick and the poor are dotting the coast. It is beginning to be realized that the poor are Christ's legacy to the Church, and that we can in no way minister so acceptably to Him, as by ministering to His representatives. This is the true faith that works by love, and is more effective to commend the Church to the world than volumes of controversy. When the Roman Emperor demanded of the old Bishop, the jewels of the Church, its treasures, he gathered together the halt, and blind and poor, who were fed by her bounty, and said, Behold them!

The Flower Missions are now in full operation. Societies of ladies from the different parishes visit the streets, where, but for them, no flowers would ever come, and where sunshine is rarely seen, and distribute these mute messengers of the love of God. They are received even by the most degraded and vicious, with gratitude and tears. To some they recall the innocence of youth; to others they are a revelation of something new and strange. The work, the ladies say, of the distribution, while it may have some disagreeable features, as all work has, is yet full of pathos, and it is wonderful to witness the effect of a simple flower upon those who receive them. Even in the very worst portions of the city, the ladies who have been there, are treated with respect, and it is a singular fact, that when permitted to choose, as they often are, the most vicious will select a pure white flower. The love of purity is not wholly destroyed. The work of the Flower Mission is reduced, to system, and not only the hospitals, but all parts of the city are supplied. Ladies of wealth and refinement have come to understand, that works of charity are best, when done in person, and not by substitute. All honors to such workers!

WHILE Conventions wrangle, and parishes discuss questions of "high" and "low," such statements as the following fall on the listless ear of the Church, viz: that between the hours of seven and twelve, in one night, 1,364 men and boys, and 148 women entered one saloon on State Street, Chicago.

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