

The Living Church.

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

VOLUME I.

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THE CONVENTION AT QUINCY.

A Good Record for The First Year.

Special Correspondence of The Living Church.

FIRST DAY.

The convention met in St. John's Cathedral, Tuesday and Wednesday, May 27 and 28. The opening service was rendered doubly interesting by the assistance of the boy choir from the Church of the Good Shepherd, which has been trained by the Rev. Dr. Corbyn. The sermon by the Rev. Wm. B. Morrow, rector of St. Paul's, Peoria, was an eloquent discourse on the unity of the Faith.

The sermon made a deep impression if it did not convince all, of the soundness of some of its propositions. Mr. Morrow is a writer of unusual vigor and clearness, and his delivery secures the attention of all. We heard several of the congregation remark that the opening service of the present convention had never been excelled, if equalled in that Church. Several more clergymen were in attendance than at any previous convention in Quincy. It might have looked like a small affair to our good Bishop, accustomed to the great conventions of the East, and late president of the General Convention. But things grow fast on the prairies, and it may be that the day will come when the Church of the West will tower up, like our giant corn in comparison with the dwindled specimens on the New England hills.

We were glad to see present, in the position of honor in the chancel, our venerable and learned presbyter, T. N. Benedict, entirely recovered from his serious illness of last winter. Mr. Benson, another of our fathers in Israel, was with us. Mr. Nash, of Cambridge, Mr. Benedict of Kewanee, and Mr. Ritchie of the Cathedral, met with us for the first time. Rev. E. J. Purdy of Logansport, Indiana, was our only visiting clergyman.

After the organization of the Convention the Rev. Geo. H. Higgins was unanimously elected Secretary. The Diocese is fortunate in having such a Secretary, and is justly proud of the Journal of last year, comprising reports of the two special and first annual Conventions. To this was added a historical summary of the organization of the new Diocese and of the steps that led to it.

The Bishops address was a model of its kind. It has been forwarded to the LIVING CHURCH and is probably printed elsewhere, or such portions of it as are of general interest. From this, and from the Treasurer's report, it was shown that the Diocese has done more work in every direction than in any previous year, while at the same time its principal work has been laying foundations and opening the way for development. The improvement and Church extension undertaken in the city of Quincy alone, for the coming year, amount to several thousand dollars.

It was regretted that Mr. R. F. Newcomb, though unanimously elected Treasurer, could not serve another year. Upon his nomination of a substitute, Dr. H. J. Smith of Quincy, he was excused.

EVENING MEETING.

After a short and spirited service, the Bishop introduced the subject of the discussion as one that is near home, our own missionary work, by our doors.

Rev. J. S. Chamberlain spoke of the reality of the work, and spoke from knowledge and experience of the field. He saw many discouragements in the human side of our missionary work, but there were compensations on the divine side. Always so, the Church has fought her way through enemies all the ages. Which side shall we take? Surely not the human. There are great difficulties here; there are everywhere where there are great treasures; family, country and Church. What treasure or value are to be compared to these in the Kingdom of God! We need to renew our allegiance, our baptismal vows.

Rev. Geo. H. Higgins spoke of the missionary field as being just outside our Church doors all around. The difficulties of the work are tremendous, for we wrestle not against flesh and blood, but against principalities and powers. Mr. Higgins described the neglected and godless condition of many portions of our Diocese, heathen at our very doors. What percentage even in the towns are identified with religion? One great difficulty is to get people to take any interest in their own salvation, or in the salvation of others. We are too parochial. We must get at the poor, reach the masses.

Rev. E. H. Rudd spoke of the encouragements of the work. Next Sunday we celebrate the coming of the Holy Ghost, the power that wrought with the disciples at the first, and enabled them to overcome. Look at the work we have done in the last year. Two sorts of encouragement, the human and divine. We have both. Concerning methods we have but one, Christ's method, "Go disciple all nations."

SECOND DAY.

The principal discussion of the session was upon the provincial relations of the Diocese with the other dioceses in Illinois. The Provincial Constitution that was reported from the Joint Committee, was drawn up by Bishop Burgess, a most conservative and harmless document, designed to promote unity of action and interests in the sister dioceses. But, as was to be expected in our conservative church, a new thing had to undergo a determined opposition, and to be fairly tested in debate. The discussion seemed at least to show that the convention at Quincy possessed forensic talent of a high order. The best spirit prevailed, and when the Bishop in his calm clear way explained the real nature and intention of the scheme, there were few if any that were not willing to trust to his wise direction. The adoption of the report was made unanimous, and the result telegraphed to the convention in Chicago. One great objection in the minds of some was that a proposition of this kind would indicate a desire upon the part of the new diocese to seek help and favor from the stronger diocese in the north, and would open the way for a quasi dependence. It was very evident that Quincy had no disposition to lean upon her neighbors, but was able and determined to sustain herself, as she has demonstrated her ability to do.

The old Standing Committee was re-elected, viz: Rev. Drs. Corbyn, Leffingwell and Benedict; Messrs. Kent, Williamson and Parker.

The committee on Finance to which was referred the subject of Episcopal residence and endowment, recommended the appointment of five Trustees to collect and hold funds for such purposes, until the Convention is incorporated or some permanent provision is made. The committee were convinced that a beginning however small, should be made, in this important matter. They announced that they had the promise of \$500 from one Churchman as a beginning of the fund. The Bishop informed the convention that he had received a pledge of \$100 for the residence and the same amount for the endowment. The following Committee was appointed by the Bishop, who was, on motion, added to the committee: C. W. Leffingwell, R. F. Newcomb, John Moore, J. H. Brown and E. J. Parker.

The delegates elected to the Provincial Council were the Revs. Leffingwell, Benedict, Morrow, Lloyd, Higgins; Messrs. Williamson, Parker, S. Wilkinson, Chase and Newcomb. Since the action of the Chicago Convention in postponing the plan for another year, the delegates may congratulate themselves on saving their expenses in a journey to Chicago!

The following, offered by Mr. E. J. Parker, was unanimously adopted:

Resolved, We learn with satisfaction that the Church paper known as THE LIV-

ING CHURCH has passed into the hands of a Presbyter of this Diocese, and we hereby, individually, pledge him our recognition and support in extending its circulation.

The hospitality of the people of Quincy in entertaining all the delegates, clerical and lay, was unbounded, and heartily appreciated. The Convention will meet (D. V.) in Quincy next year, and all who are permitted to attend will esteem themselves fortunate.

DELEGATE.

The General Seminary.

Meeting of the Trustees: Commencement Exercises.

[From our Special Correspondent.]

During the week the Trustees of the General Theological Seminary held their annual meeting. There were about a hundred of them present, mostly from the New York and adjacent dioceses. Indeed, the Seminary, while it is open to candidates for Orders from all dioceses, is, to all intents, a New York institution, and ought to be in the hands of New York Trustees, who, from vicinage, are able to manage its affairs. It is preposterous to suppose that a body of Trustees, gathered out of forty-eight dioceses, many of them remote, can act efficiently. Many of them cannot afford the expense of attendance, and but few of them can give the time and travel. All the Bishops of the Church are Trustees, *ex officio*, and the senior Bishop present presides. At this meeting, Bishop Seymour, the junior Bishop of all, presided, and the inference is, that he was the sole representative of his office, as Trustee, present. When, as Dean, he made his annual and final report, he called Rev. Dr. Dix to the chair. Notable among those present were Rev. Dr. Hoffman, Dean-elect, and Rev. Dr. Richey, the Professor of Ecclesiastical History elect, who enter upon their offices the 15th of June. The Seminary property is represented by 121 city lots, more than half of which are unproductive, and by bonds and mortgages to the amount of \$424,055.63, of which \$156,340.90 are special endowments. The annual expenses are \$24,390; the income of the Seminary is not sufficient to meet them, and, for the last few years, its capital has been somewhat encroached upon. It is hoped that with the reviving prosperity of the country, a change will be brought about in this respect. The money donations to the Seminary for the past year from the whole Church were \$576.39, and with a deficient income, it is not difficult to account for impaired capital. The business before the Trustees was mostly routine, and will not interest the readers of THE LIVING CHURCH so much as will a plain statement of the financial situation of this School of the Prophets.

Sunday night, the 25th of May, Bishop Doane gave the annual charge to the graduating class. His subject was the difference between liberty and license, a very important subject to young men just entering the ministry. We trust the charge may be published, for, like the Homilies, it contained "a godly and a wholesome doctrine, and necessary for these times." The services were held in Trinity Chapel, and the students were in surplices and the sextons in black gowns.

The commencement exercises of the General Seminary took place at Trinity Chapel, on the evening of the 29th, St. Peter's Day, Bishop Potter presiding, assisted by Bishop Seymour. There were twenty-one in the graduating class, who received the degree of Bachelor of Theology, with the Seminary hood belonging to the degree, which is black lined with blue. Essays were read by Joseph D. Herron, on Principles in Church Music, Preparation of the World for Christianity, by William W. De Hart, and Centralization of Law of the Church, by William B. Frisby, the two former from New York, and the latter from Maryland. Messrs. F. T. Gailor and W. C. Maguire received the prizes in Greek and Ecclesiastical History. The degree of Bachelor of Science was also con-

ferred upon Rev. Messrs. Diller, Parks, Richmond, Toggets and Whittemore. The Seminary is in a highly prosperous condition, if we except its finances, and Dean Seymour may well claim the "well done" of a most successful administration. On Wednesday evening he entertained the Trustees, and it was a happy re-union.

Convention of Nebraska.

(Correspondence of the Living Church.)

OMAHA, May 31, 1879.

The Twelfth Annual Convention of Nebraska has just completed its session. Twenty-two clergy, and twenty-three lay delegates were present. The presence of the venerable Dr. Hoyt, who preached the opening sermon on the 25th of May in the cathedral of Omaha, gave additional interest to the council. He also addressed the Missionary meeting held on the first night of the council, as did also the Bishop and the Rev. Messrs. Doherty and O'Connell, and Guy Brown Esq., and P. Potter. The old officers of the council were re-elected. The Bishop's annual address showed an encouraging condition of the church. Five deacons had been ordained during the year and 238 persons confirmed, and \$1,250 raised for Diocesan Missions. The number of clergy in the Diocese is 29, candidates, 2, communicants above 1,400. Two endowments are being created—to wit: The Episcopal Fund and the Theological Professors' Fund, the former is now above \$11,000, and the latter over \$9,000. The money necessary for the Cathedral is nearly all subscribed. The two schools of the Diocese, Brownell Hall and Nebraska College, are reported to be in good condition and the number of scholars nearly equals the capacity of the buildings.

Clergymen are needed for Sidney, for Crete, and for the Republican Valley. The Bishop alluded in feeling terms to the death of Rev. Thomas Betts, who was the first candidate for Holy Orders received by him on taking charge of the jurisdiction. He died in July, 1878.

It was unanimously conceded that the Council was unusually interesting and well attended. The Church is steadily advancing in all portions of the state, although her work is sorely crippled for men and means. A committee was appointed to take measures to increase the Episcopal Fund. And also one to promote the greater efficiency of Theological training in the Diocese. Steps were also taken to add to the Aged and Infirm Clergy Fund. Four clergy were added to the Diocese by ordination, three by removal into it, one was lost by death, and three by removal from the Diocese.

THE Roman Catholic Cathedral was blessed last Sunday with much pomp and parade. There were present, one Cardinal, seven Archbishops, 18 Bishops, 300 Priests and a throng of the faithful laity. The corner stone was laid by Archbishop Hughes, twenty one years ago, and of the Bishops then present, but two survive. It has cost \$4,000,000, and it will require to complete it, \$600,000 more. Some idea of the size of the Cathedral may be gained from the fact that it will seat 14,000 people. For admission to the services on Sunday a charge was made. The front seats were sold at a premium. It is not necessary to say that the Cathedral was thronged, and thus a petty penny was turned by the grand display. While the Cathedral has been so long in building a portion of it has been in use, and the same is true of the Cathedral which is in process of erection in Brooklyn. The Romanists build with their own money and are not ashamed of an unfinished building when their poverty requires. In New York the Church is richer than in Rome, but while their Cathedral is nearly done and has been blessed, we have not yet begun really to talk of ours. It is a marked difference and we can not give any good reason for it.

Diocese of Illinois.

Proceedings of the Annual Convention.

The forty-second annual convention of the Diocese of Illinois convened on Tuesday morning, May 27, in the Cathedral of St. Peter and Paul, Chicago.

Morning prayer was said at 9 o'clock by the Rev. J. H. Knowles, M. A., canon of the cathedral, with full choral service. A celebration of the holy communion was held at 10 o'clock, at which many clergymen and laymen received, the Bishop acting as celebrant, assisted by Rev. Messrs. Goodhue and Sweet.

The Convention Sermon was preached by the Rev. Samuel Cowell, of Lockport, Ill., from the passage in Romans, xiv., "No man liveth to himself."

The Rev. J. H. Knowles was unanimously re-elected secretary of the Convention, without ballot, this being his fourteenth year of service as secretary of the Diocese of Illinois, he having been elected assistant secretary in 1865, and secretary the following year and since.

The Rev. J. Stewart-Smith, of Evanston, was elected assistant secretary.

Mr. C. R. Larrabee was unanimously re-elected treasurer of the Diocese.

Bishop McLaren then read his annual report, which proved to be an interesting record of fruitful work. The Bishop, in opening his address, said: "Swift as passing ships, swift as the post, or as the eagle that hasteth to its prey, another conventional year has gone. We have assembled in this familiar place to-day to gather up results and wisely and bravely to prepare for another year of increased energy in the work of building up the Church, and of cultivating personal devotion to our Divine Lord.

"My canonical duty bids me rehearse the labors of the year, beginning immediately after the last convention."

He then recounted his episcopal work and journeyings through the Diocese for the whole year, giving a report in the form of a diary.

The following extracts from the address present the features of most general interest that were touched upon.

His remarks in regard to the subject of church charities in Chicago were published in our last number.

In reference to the proposed Province, composed of the three Dioceses of Illinois, Quincy and Springfield, the address proceeds as follows:

The Diocese of Springfield, in Convention assembled on the 6th of May, 1879, adopted the constitution precisely as reported, and without a dissentient voice. A communication from the secretary of that Convention has been received, and will be presented to this Convention in due time. The action of the Diocese of Quincy will reach us before our sessions are concluded.

I hope this Convention will act conformably to the spirit of past Conventions, and adopt the report of the committee. The proposed constitution may be defective in some of its details, but such defects, if they exist, are insignificant as compared with the importance and advantages of a measure which is designed to preserve the unity of the Church in Illinois, and which covers a principle of ecclesiastical polity which will save our national Church from the dangers of disintegration. It may be added that the proposed formation of a federated union neither trenches upon, but rather conserves, the authority of the general convention, nor does it abridge the rights of the individual Dioceses, but rather enlarges their privileges and liberties. In its relation to the episcopate, it confers no prerogatives on anyone inconsistent with the parity of the office and the equality of its incumbents. As contrasted with the peculiarity of diocesan independence, it combines wisdom and affords relief in case of needed appeal, and must prove very grateful to the episcopate itself as furnishing a means of official cooperation and fraternity too little enjoyed heretofore.

It will be observed that this movement is one which is strictly under law; and that it is also in the line of the past and proposed drift of the Church; that this action may be regarded as tentative and yet hopefully so, and furthermore that the idea developed among us spontaneously, for, so

far as my own first utterances are concerned, they but gave voice to the deep-seated sentiment of our wisest heads and warmest hearts that the pain of division could be assuaged only by the balm of federation.

Upon the subject of Systematic Beneficence the Bishop thus spoke:

The happy thought of securing a sufficient sum to endow a cot in the children's ward of St. Luke's Hospital by appealing through *The Churchman*, a weekly paper, to the children of the land, reached successful conclusion to-day. At half-past 10 o'clock, in the chapel of the hospital, I celebrated the Holy Communion, and at the offertory placed on the altar the sum of \$3,004.09. Addresses were made by myself and Dr. Locke, whose faithful and untiring presidency of this charity is appreciated by the whole community. I would that the burden were made easier for him; and, more than that, that we might see the beginning of other institutions of beneficence here. Sometimes I dream of great development in the line of our humanitarian efforts in Chicago. The waking reality is not far distant. Practical beneficence is the true *articulus stantis vel cadentis ecclesiae*. Christian zeal without the cup of water in its hand is a mockery. But let us not forget that the cup must first be filled from the fountain of love. The Bishop of Derry beautifully says: "Every battlefield, and hospital and mission and crowded city bear witness that tears shed beneath the Cross, as the Christ-ideal melts into the soul, are the rains which quicken the harvests of human charity."

Another \$3,000, raised to endow the "Minnie cot," and raised mainly through the influence and zeal of Mrs. Douthett, the much-beloved mother of Mrs. Locke, was placed by me on the altar of St. Luke's Hospital. Assisted by Chaplain Phillips, I administered Holy Communion to a goodly band of our most devoted church-workers. Dr. Locke and myself made addresses. One thought suggested by this and a previous similar service is sufficiently important to mention here: "The financial problem is one that presses upon our minds with great emphasis. Parishes, missions and institutions feel the strain keenly. How shall the ordained clergy, who have given up secular pursuits, the better to serve God and their fellow-men, be supported and relieved from worldly care and anxiety? How shall our hospitals and homes and other agencies for the relief of the suffering and the poor be provided with adequate means? Answers may occur to as many minds. But do not these golden offerings teach us the importance of small gifts, so often overlooked? The little rills make the great river. I once asked a priest of the Church of Rome how he could build so grand a church, his parish being manifestly composed of very poor people. His reply was, 'All, from the very youngest, give something, and they continue to give so much—be it twenty-five cents or \$25 per annum—until the sum total is raised; and the small gifts realize more to us than the large ones do.' The small sums sent to *The Churchman* from children in all parts of our land during two years past have amounted to \$10,000. Why should not every diocese and parish adopt this principle of putting honor upon the mites? It may require a little machinery and a vast deal of systematic, and perhaps vexatious, painstaking, but the result will justify the labor and the trouble. Systematic giving by all, under constraint of Christian love, would afford us all the means needed for the various departments of Church work. It may be that the method will be fully exemplified only when this generation of children who are receiving proper training have arrived at maturity, and begun to bear the heat and burden of the day." But I believe that this convention can address itself to no matter of more practical importance than the question of system in giving to God for his Church.

Referring to the untimely decease of the eminent and saintly Dr. James De Koven, late Warden of Racine College, the Bishop said, on the 19th of April:

A telegram brought me the startling announcement of the death of the Rev. Dr. James De Koven, by apoplexy. In this noble man, whom God has taken to a more congenial clime, the Church has lost one of the finest representatives of her best life, and his immediate friends a brother whose departure they must long contemplate with an utter sense of bereavement.

For Lycidas is dead, dead ere his prime. Young Lycidas, and hath not left his peer.

His beautiful character, manifestly governed by the highest motives that can influence human action, was the fruitage of grace early received, and never neglected. With an ardor like that of the virgins who watched the burning altars of Vesta, he devoted himself to preserving the purity with which he came from the waters of baptism, not without conflict, not without grievous trials, but with exemplary triumphs of faith. He was wise, pure and holy. He did not live unto himself, but unto God. His desire was so to pass through things temporal that finally he might not lose the things eternal; and while we most mourn that his "sun is gone down while it is yet day," we may indulge the assurance that among the praises which the saints and holy angels shall sing to the honor of God's mercy through eternal ages, it may be to the un-

speakable glory of God that he has redeemed the soul of this, His servant, and made him partaker of the everlasting life which is through Jesus Christ, our Lord.

No man who abandons himself without reserve to a life work can really die. He lives in his reward beyond the stars; but he lives potentially in the influence which survives his departure. He lives in that large number of souls who caught from his nobles as an inspiration that has ennobled their lives. He lives in those who have been as tenderly as wisely reclaimed from evil ways of thought or act, and taught to walk in wisdom's ways, whose ways are pleasantness and all whose paths are peace. He lives. He lives in a thousand hearts which were warmed by the fervors of his eloquence. He lives as a blessed memory within the sacred penetralia of many souls whose disclosed sorrows were soothed and sanctified by his words, fitly spoken, that were like apples of gold in pictures of silver. He lives in the solemn resolve of many that his broad schemes of Christian education shall not be forgotten. He lives as a perpetual example to us who yet remain, how a priest can enter, in the most absorbed way, into the conflicts and struggles that characterize the Church as she is rising slowly, but not the less really, to the realization of her own normal condition and life, as they are pictured ideally in the Prayer-book—can enter these struggles, not to court applause by contending for things that please the popular mind, but to solicit opposition by uncovering defects and revealing pathways of development, and yet can preserve his soul from bitterness and maintain that inner calm and sweetness of spirit which is the fruit of conscious communion, day by day, with the incarnate God. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Farewell, dear brother, who art gone and yet abidest with us by thy works and thy words and the memory of thy beautiful life: fare thee well, in that pleasant land where thy Lord, no longer seen by faith but by sight, leadeth thee through the green pastures and by the still waters, and may the perpetual light of His smile shine upon thee!

Upon the subject of Deaneries the Bishop said:

Appreciating the good success which attends the working of the Northern Deanery, and feeling the importance of associating all our clergy and laity in a similar manner, I have determined to erect the counties of LaSalle, Kendall, Will, Grundy, Kankakee, Woodford, Livingston, Ford, Iroquois, and that part of Putnam and Marshall counties lying east of the Illinois River, into a Rural Deanery, to be known as the Southern Deanery, and the Counties of Cook, Dupage, Kane, Lake, and McHenry, into a Rural Deanery, to be known as the Northeastern Deanery. I ask this convention to confirm these boundary lines and the following appointments: To be the Rural Dean of the Southern Deanery, the Rev. Duane L. Phillips, Rector of St. Paul's Church, Kankakee; in charge of the Church of the Good Shepherd, Mokenca, and the Mission at Waldron.

To be the Rural Dean of the Northeastern Deanery, the Rev. Clinton Locke, D. D., Rector of Grace Church, Chicago.

In the evening Bishop McLaren opened the doors of the Episcopal residence, No. 255 Ontario street, to the members of the convention, and a most delightful evening was passed.

SECOND DAY.

Morning prayer was said at 9 o'clock.

Mr. C. R. Larrabee, Treasurer, made the following report:

RECEIPTS.	
To cash balance from previous year, . . .	\$ 915.04
Arrears from parishes in the dioceses of Quincy and Springfield,	196.27
From parishes and missions for the current year,	4,855.41
From the diocese of Springfield on account of diocesan missions,	116.49
For missions, from parishes and Sunday schools,	1,678.70
From personal pledges for missions, . . .	475.00
From parishes on account of the aged and infirm clergy fund,	371.46
	\$8,608.97
DISBURSEMENTS.	
Paid on account of diocesan fund, including Bishop's salary,	\$4,725.96
Paid on account of missions,	2,599.34
Paid on account of aged and infirm clergy fund,	240.00
	7,565.30
Balance in treasury,	\$1,043.67

The Rev. Dr. Locke read the report of St. Luke's Hospital. During the year 278 patients had been received and 245 had been discharged; there had been 15 deaths and 17 births; 107 patients had been persons of no religious convictions, and the remainder had been of various beliefs or denominations. General improvements in and about the institution had been made.

The report of the Treasurer of the Hospital showed that the receipts of the past year have amounted to \$10,927.50, and that the disbursements for the year have amounted to \$10,881.93, leaving, on the 1st of the present month, a cash balance

of \$45.57. There is a debt of over \$1,800 to be met at once, and help is needed immediately.

The Missionary Committee reported that during the past year twelve missionaries have been working through the Diocese. More than fifty places had proved the fruit of their labors. No year in the past had proved so successful. The balance of money on hand at the last report was \$533; the amount received during the year had been \$2,153.70; the amount expended \$2,599, and the balance now on hand was \$233.

The Committee on Legislation presented a majority and a minority report. The majority report recommended that the proposed constitution be not adopted, and was lost by non-concurrence of orders, eleven clergy voting for it and twenty-two against it; while fourteen parishes voted for it and nine against it, four other parishes being divided.

The minority report was not pressed to a vote, and the whole matter was referred to the next convention, in accordance with the advice of Bishop McLaren.

The Rev. Dr. Locke read the report of the standing committee for the past year.

Dr. Locke also submitted the report of the Joint Committee on the Province with proposed Constitution drafted by the sub-committee.

On motion the report of the sub-committee on the creation of the province was referred to the committee on legislation.

The summary of Bishop McLaren's work for the year was published in the *LIVING CHURCH* last week.

The address was concluded as follows:

Thus closes the incomplete record of a year which has made an almost unintermittent demand upon my best capabilities of labor and administration. I did not anticipate any diminution of the volume of duty in consequence of the division of the diocese, and I have not been disappointed. It is, however, my duty as it is my highest joy to spend and be spent in the service of Almighty God and His Son, our Saviour, and in the advancement of those principles of His Church which we hold as a priceless heritage from the past and as the assurance of the Church's future triumphs. Sustained on the one hand by an implicit faith in those principles and on the other by an abiding confidence in their ultimate acceptance, no temporary storms of controversy, no wresting of things from that line of sober and devout wisdom which is characteristic of our Church, no wild mobshout from the multitude of enemies beyond our pale, no sharp and painful realization of our own deficiencies in spirit and in economical adjustment have contributed anything to impair that faith and that confidence. Those who can understand sympathetically this feeling are, I believe, the men who have caught the true spirit of our beloved Church, and who will prove her best interpreters and bravest defenders. They are the men upon whom we must rely for any healthy advancement of external strength and inner life. They, too, are the men in whom that noble collect for the twenty-first Sunday after Trinity is divinely answered: "Grant, we beseech Thee, merciful Lord, to Thy faithful people, pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind, through Jesus Christ our Lord."

The general Church has recently been called to mourn the sudden departure of the Rt. Rev. Joseph Pere Bell Wilmer, D. D., LL. D., Bishop of Louisiana, consecrated in 1866. He was a prelate of remarkable purity and devotion. He was one of the most ingenuous and childlike of men. He was absolutely fearless in discharging duty, but as tender and compassionate as a woman. His mind was well stored with learning, and his theology was definite and substantial. He loved the church and he revered the prayer-book. He said to me in Boston: "You are a young Bishop, my brother, and I am an old one; this is, in all probability, my last convention, and I want to leave this word for you: 'Never let them touch the prayer-book!' I met him for the last time in New York, in September last, when painful duties devolved upon us. The part he took was characterized by gentleness, yet decision. It was a rare privilege at that time to hear him describe in his own graphic way the scenes and transactions of the Lambeth conference, from which he had just come.

With regard to our missionary work I would simply say that all our work is of that character. We are laying the foundations in virgin soil. Foundation work is hard, taxing and often thankless. But, as that is what the Master commanded us to do, we must do it cheerfully and thoroughly. One of our difficulties is the impatience for results which characterizes us all, forgetful that true success is the fruit of patient continuance. Still we have no reason to mourn as though our toil were all unrequited.

This has been the most trying year, financially, that the diocese has experienced since my episcopate began. But at the same time it has been a year full of spiritual encouragement and growth. We can well afford to cast temporal fears and anxieties to the winds if God, the Holy Ghost, is manifesting His presence among us. All is well with us when souls are being brought to the Savior, and when lukewarmness among our communicants is developing into fervor and earnestness. Happy is that diocese where the minds of the people are fixed, not so much on points of difference in opinion and ceremony upon points of agreement with respect to our great mission of pushing forward the beloved Church, whose roots will take hold in this new soil all the more vigorously because they were planted first in the soil of apostolic times.

And now, brethren, my heart's desire and prayer is that the spirit of God may preside in our councils and that we may realize our obligations to the Church more thoroughly than ever. We live in stirring times. The conditions are singularly broken and chaotic. But in the possession of an apostolic heritage we enjoy the definite settlement of many of the questions which distract other bodies. We have a fixed and unalterable policy. We enjoy a faith that can neither be added to or diminished. We breathe an atmosphere that is fragrant with the past and yet charged with the freshest vitalizing forces. All this is calculated to inspire our hearts with enthusiasm. But we must be true to our heritage. Palsied be the hand that seeks to disturb our peace, or revolutionize our system. Our development in all right directions is in the hands of no Bishop, Priest, Deacon, Layman, Convention or Parish. He who presides over the normal progress and growth of the Church is the all-wise, all-mighty, all-holy Spirit of God, who at Pentecost did teach the hearts of God's faithful people, and by whom alone we may have a right judgment in all things.

As it is not appropriate, dear brethren, that as we approach even now the eve of another Whitsuntide, our lips should begin to sing a *Veni Creator Spiritus*, and that our brows should be ready to receive the sevenfold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness?

Upon the conclusion of the Bishop's address Mr. Otis said all were cheered by the work being done in the diocese, hard as the times are. He moved to confirm the defining of the two new deaneries and the changing of the other, as set forth in the Bishop's address.

On motion the several portions of the Bishop's address were referred to appropriate committees. That part of it recognizing the handsome gift of the Episcopal residence to the diocese from Dr. Tolman Wheeler, was, on motion of the Rev. H. C. Kinpey, referred to a special committee to prepare a resolution in formal recognition thereof.

The proceedings of the last day were mostly of routine business. The committee on Church extension recommend the admission of qualified lay readers to the permanent deaconate. It was also recommended that tracts on Church principles be procured and circulated.

The standing committee elected were Rev. Drs. Locke, Harris and Sweet; Messrs. Ackerman, Cobb and Roberts.

Dr. Parker's Acceptance.

The following is the correspondence between the committee of the trustees of Racine College and Dr. Stevens Parker.

RACINE COLLEGE, May 9, 1879.—To the Rev. STEVENS PARKER, D. D.—*Reverend and Dear Brother*: At a meeting of the trustees of Racine college, convened at the warden's room, Taylor hall, Thursday, May 8th, you were unanimously elected to the office of warden of Racine college. Accompanying this letter is a transcript of the action of the trustees. In announcing this election, the committee would express for the board of trustees and for the college, a sense of grateful and sincere satisfaction at the result of these deliberations, and a very sincere hope that you may find it consistent with your views of duty to respond by an acceptance to this invitation, warmly and heartily extended to you. Individually and as representatives of the board of trustees, we pledge our sympathy and support, and the assurance that in all ways and with willing minds we shall count it a pleasure to cooperate with you in your endeavors to continue the work which comes to us as the legacy of that warden of blessed memory whom we now call upon you to succeed. With loving regards, your brethren in the Church,

EDWARD R. WELLES, Bishop of Wis.
A. D. COLE,
H. G. WINSLOW,
Committee of Trustees.
ELIZABETH, N. J., May 15.—To the Rt. Rev. EDWARD R. WELLES, Bishop of Wisconsin, the Rev. A. D. COLE, D. D., and

H. G. WINSLOW, Esq., Committee of the Trustees of Racine College—*Gentlemen*: I feel overwhelmed by the weight of responsibility and honor that the trustees have laid upon me in electing me to the wardenship of Racine college. In all humility I accept the office, and, God helping me, I will endeavor to follow in the steps and continue the work of that warden of blessed memory whom you have called upon me to succeed. Thanking you for your promise of sympathy and support, I am, very faithfully yours,
STEVENS PARKER.

CONVENTION IN TENNESSEE.

The Liberality of the North Remembered.

Resolutions of Respect for the Heroes of the Plague.

(Correspondence of THE LIVING CHURCH.)

The forty-seventh annual Convention was held in St. Peter's Church Columbia, in the garden county of the State, beginning May 14th, and continuing three days. The clergy of this Diocese do not think precisely alike on all subjects, but they respect each other and with each successive year there is evident growth of mutual affection and fraternal sympathy. The strong body of faithful laymen contributed their full share as well of worth as of counsel. In his closing address just before the final benediction, the Bishop said, "I have been in the Convention of this Diocese as layman, as deacon, as priest, and now for fourteen years as Bishop, and I have to say that in all these years I have never known so harmonious and delightful a session as this has been to us."

The admirable arrangement of the rector and his committee for the reception and entertainment of the members of the convention deserves special notice, while the large hearted, open handed hospitality of the people of that charming town cannot be excelled.

The Rev. Dr. Duncan, of Knoxville, was preacher of the convention sermon, Rev. Wm. Collins, of Brownsville, of the Missionary sermon, and Rev. Dr. Shoup of Nashville, of the Otey sermon. (This last is the sermon on the Divine Construction of the Christian Ministry, for which the late Bishop Otey made provision in his will.)

On Thursday the 15th, Mr. Thomas F. Gailor was made Deacon, his pastor presenting him. Mr. Gailor spent three years at Racine College graduating with highest honors, and thence passing to the General Theological Seminary, is among the graduates of the present year. His friends anticipate for him a good and faithful work.

The Secretary of last year was re-elected. The standing committee remains the same except that the Rev. Dr. Dalzell takes the place of our well beloved Parsons.

Among others of interest the following resolutions were adopted:

Resolved, That we desire for ourselves and for the congregations we represent, to express a most grateful appreciation of the prompt and large hearted charity which in the hour of our visitation and distress, when suffering from a pestilence of unprecedented severity, poured out without stint from every city, town and hamlet of our land, aid for our distressed people.

Resolved, That in the bestowal of gifts, gold and treasure, food and raiment by our fellow countrymen at the North, we recognize that true spirit of brotherhood which binds us together as one people by cords of love and sympathy, as Christians traveling together to a better and enduring country where there shall be no more sickness or want.

Resolved, That the Christian heroism which impelled the clergy and noble hearted women of the Church to devote themselves in the true spirit of martyrdom to the cure of the souls and bodies of the sick, suffering and dying in our midst, calls for our highest admiration and most grateful and enduring remembrance.

In the time of Alfred the Great, a lease was executed from the Church to the Crown for a piece of land for the term of 999 years which has recently expired, and the estate has reverted to the party which leased it, viz.: the Church of England. In law, on the expiration of a lease the property reverts to the original owner or lessee, or his legal heirs. This fact is an absolute demonstration, that, in the view of secular judges, the Church of England did not come into existence in the time of Henry VIII., but is identically the same body which has been there since pagan times.

Bishop Potter recently confirmed 300 young women in Trinity church, New York.

MICHIGAN.—An informal reception to Rev. Dr. Worthington, on his return from abroad, was given by his congregation of St. John's Church in the Sunday School room of the church. There was a large attendance, nearly every member of the congregation being present, to join in welcoming their pastor home again. The room was beautifully decorated with flowers and flags. Hand-shaking and congratulations were extensively indulged in. Afterwards refreshments were served. The evening passed very agreeably.—*Our Diocese.*

MARYLAND.—The friends of Bishop Pinkney, who are many, will sympathize with him at the loss of his wife. She has been in failing health for several months, but as April drew to its close the life of this beloved Christian terminated. Her funeral took place from St. Luke's church, Bladensburg, April 30. As it neared the church the clergyman went to meet it, and preceded the remains of the venerable lady through the churchyard and within to the chancel rail.

A large number of persons came from Washington and Baltimore to attend the funeral. A long line of carriages followed the remains to the place of interment, Addison chapel, four miles from Bladensburg, the bell of the little church tolling as it wended its way slowly along the country road.

TEXAS.—On Easter Day the choir of Christ Church, Houston, put on for the first time their Cassocks and Cottas. After they were robed, the Rector, accompanied by a delegation of the Vestry, went to the Choir Room, and a member of the Vestry delivered an excellent address.

Bishop Burgess' Address.

Mission in the Diocese of Quincy. Christian Education. St. Mary's School.

To the extracts made last week we add the following, as likely to be of general interest to our readers:

The report of the Board tells its organization and doings, and the state of its finances.

Early in October I divided the Diocese into four Deaneries. I named them after the cities: Quincy, Peoria, Galesburg and Rock Island. They embrace, as nearly as may be, equal portions of population and church membership.

One thousand dollars was made the basis of the appropriation of the Board of Missions the first year. I am sure more should be expended annually hereafter. Our missions should have better support. In asking clergymen to come among us, the Bishop should be able to promise fair livelihood. At the best, self-denial will have large room for exercise by the missionary. Places where there are no congregations, should have more attention. I find families of the English or American Church dwelling alone, or by twos and threes in all parts of my Diocese. The older members manage to live on the memories of the old Church, but the younger crave connection with public religious worship. They are gathered, by influence out of the Church, into choirs, Sunday schools, Bible classes; moved by sense of spiritual need, at length they join the communion of one or other of the denominations. Pass a generation more, and the grand-children of devout Churchmen will have no more knowledge of the ways cherished by their fathers, than will be gotten from occasional looking into some ancient Prayer Book, its leaves thumb-worn forty years ago, or the memory of a solemn burial, more impressive than any they have since seen. A visit of a Priest, even two or three times a year, to those dispersed of our Israel, may serve to keep children's children ready to receive the Church when her enterprise, her liberality achieves her fuller work and duty. Itinerant missionaries, men of marked prudence, skill and ability, are our want.

Let us believe in the Church, heartily, without reserve; in her origin, her authority, her heritage, her future. Never put a mark of question or doubt after any word describing her as from the Lord and to the Lord, as the depository of the true faith, as the commissioned minister of the sacraments, or the preacher "by authority" to the world. I bid you rejoice with me in the organization this last year of four missions, two in new fields and two where a few services, have been held in years past. They are Trinity Mission, Monmouth; Grace Mission, Aledo; Mission of the Holy Communion, Galva; and a Mission at Mount Sterling.

CHRISTIAN EDUCATION.

My words, concerning St. Mary's School, in my address last year, accidentally omitted from the printed journal, I renew with emphasis. The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the branches, which make up so much of scholarship, and enter so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A better seminary for girls, in the Church or out, I am confident, is not

maintained in all the Western States. Our Clergy and Laity should be proud of St. Mary's. The straitness of the times directs men's thoughts toward cheap means of education. So our endeavors should be exerted this year, if not longer, to keep up the full number of pupils. With sympathy and help, both well deserved, the successful decade just closed will be renewed, heightened and brightened.

It is generally known that a legacy of Mr. Knox (in his life time a liberal patron of St. Mary's), amounting to ten thousand dollars, may be used as soon as a like sum shall be subscribed. To accomplish this is worth a hearty and united effort of the Church. What better can be done for Christian education than to give to St. Mary's a permanent foundation and a liberal endowment?

CONCLUSION.

Before closing I would express my gratitude and gratification for the warm hospitality I have received in every part of my Diocese. Outside of it, I have taxed often the kindness of Mr. C. R. Larrabee, of Chicago, and found his house always home. I should mention, too, the courtesy and respect with which I was received at the Convention in Springfield, and the large entertainment during my visit, by Mr. George N. Black and family. I can never forget the pains and care taken by all my clergy, that full preparation be made for my visitations, every aid extended to enable me to appreciate their situation, and due attention given to my least counsel or suggestion. Loving and devoted Priests have lightened my every effort for the good of the Diocese, and made pleasant all my labor.

The second year of my Episcopate has just begun. But a little longer than this year has the Diocese of Quincy been organized. Much exists and will exist to hinder our rapid growth. Works of large show may not be accomplished. But sometimes apparently small deeds are real achievements. Good has been done this year which will abide, and send out blessed influences into the future. I dread change among our clergy. If the Laity would make their support sure, and so honor the Priests in their office and their work, that they could remain in the Diocese years upon years, I should feel relieved, certain of the best success.

Let me charge upon the clergy to be patterns in all godliness, zeal, self-sacrifice, faithfulness. Let me charge upon the laity, "Remember them that have the rule over you, and admonish you, and esteem them very highly in love for their works' sake, and be at peace among yourselves. Two elements, esteem of the Priest, not as a hired laborer, but as ordained of the Lord, preference and honor, each to each, brother to brother, as members of Christ, will work wonders in a parish. Give cheerfully and freely of your means for the support of the Church. What may become of investments in real estate, railroads, stocks, goods, four per cents, who shall say? Loans to the Lord are secure: in this world yield large usury, and in eternity that which is infinite.

My brethren of the Laity, you are partners with your Bishop, and with those of the Sacred Ministry. Be it ours to resolve this day, that the kingdom of heaven, the Church and the salvation of souls, shall be our first interest. Here by counsel, and out in all parts of the Diocese, by work and gifts, let us "adorn the doctrine of God our Saviour," that doctrine which teaches us, "His Church, which He hath purchased with His own blood." He laid down His life for us, and we ought to lay down our lives for the brethren.

The Knights Templar at Grace Church.

CHICAGO, JUNE 2, 1879.

For reasons best known to the Order itself Ascension Day is the day of special observance for the Knights Templar; and we are free to say that they could not have selected a better. That the Organization is emphatically Christian, none could doubt who were present in Grace Church in this city, a week ago last Thursday. The service was special for the occasion, consisting of a Processional Hymn; the "Our Father," with versicles following; the Psalm for the Evening of the day; the *Cantate and Deus miseratur*, with the Proper Lessons; the Apostles' Creed, Versicles and Collects. These were followed by an anthem appropriate to the occasion, and the usual closing prayers of the Evening Service.

After the singing of an Ascension Day hymn, an eloquent and stirring address was delivered by the Rev. Dr. Locke, which was followed by a brief but interesting episode, being the formal presentation, to the Cathedral choir, of a handsome brass processional cross, on behalf of the Apollo Commandery. The presentation, accompanied by a few appropriate words, was made by their commander, Sir N. G. Gassette; and was acknowledged in a short address, by the Rev. Canon Knowles, who received the Cross for the choir.

The hymn "Soldiers of Christ, Arise!" was then sung, and heartily joined in by the large congregation, which filled the whole space left unoccupied by the Knights.

A Collect and the Benediction brought the service to a close; and the clergy, of whom seven were present in the chancel, together with the choir, retired to the Vestry, during the singing of the Recessional, "The King of Love my Shepherd is, &c."

The music on this occasion was admirable; being rendered by the Cathedral choir, with full organ accompaniment, aided by a very effective band of wind instruments.

The ceremonial peculiar to the occasion, was both interesting and impressive; and especially so to the many who witnessed it for the first time. The clergy and choir, preceded by the Cross-bearer, entered the church from the sacristy, and passed down the south and up the centre aisle, to their places in the chancel, under an arch of steel, formed by crossed swords borne in the uplifted hands of the Knights, who lined the aisles on each side, through the whole length of the procession.

Then the Knights, in due order, to the number, we should suppose, of not fewer than three hundred in full uniform, and plumed hats and drawn swords, filed into the seats reserved for them in the centre of the church. With them marched four standard bearers; two carrying aloft the ancient banner of the Templars, which is known as *Beauseant*, and two displaying other Templar banners. At the word of command "Return swords," every blade was returned to its scabbard. The mandates "Uncover," and "To your devotions, Sir Knights," were promptly obeyed; and then, the vast assemblage knelt, and the service commenced. At the close of the second Cantic, all arose to their feet; and with drawn swords recited in concert the Apostles' Creed.

Our space will only allow us to refer, in passing, to the splendid floral decorations, which crowned both font and altar. Upon the former, rose resplendent, a magnificent Greek cross, composed principally of bright scarlet flowers. Upon the altar, stood twelve tapers, arranged in a peculiar form, of which eleven were lit. These are supposed to typify the twelve Apostles, including the traitor Judas, represented by the one light which had gone out in darkness. St. Matthias seems to have been left out of account.

During almost the entire service, the sacred building was flooded with the mellow light of the declining sun, whose rays streamed in through the many colored windows, shedding a rich glory over clergy, choir, knights and congregation; leaving nothing to be desired, that could gratify an aesthetic taste.

We must not fail to add, that order the most perfect combined with taste and beauty to signalize the occasion, reflecting credit upon those who were intrusted with the arranging of the ceremonial.

The Sacrifice of Praise.

A series of articles on this subject, in *Our Church Work*, gives the following *resumé* at the close. There is much good advice in it.

1st. The music of the Church should be ecclesiastical in character, and not secular.

2nd. It should be rendered by a choral choir of communicants, and not by hired performers.

3rd. The children of the parish should be regularly and carefully instructed in the music of the Church in Sunday School, and should be promoted regularly into the choir, as their voices mature.

4th. But one music book should be used for Sunday School and Church. In other words, teach and use in the Sunday School the same music that is used in the Church service. The children should learn by heart the canticles and psalter in their regular course of Sunday School instruction.

5th. Form the choir into a choral society, with its leader, secretary, and librarian, that record of attendance, etc., may be kept.

6th. Employ a well educated church organist, competent to instruct the choir and render the music in a churchly manner. If necessary, send your organist to New York, or elsewhere, where he can hear sacred music properly rendered, and receive proper instruction from a competent church organist.

7th. Have the organist select suitable music for the canticles and hymns, for the different Church seasons, and always sing the same music to the words year after year, so that the music will become familiar, and can be sung by the congregation, and thus encourage the whole congregation to join in the Sacrifice of Praise.

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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 organize the nation, it is cheering to find honest efforts to afford the noble 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 bear 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 or amalgamates 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 5, 1879.

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To the Clergy, 1.50 "

C. W. LEFFINGWELL,
76 ASHLAND BLOCK.

We commenced last week a series of articles on "The Miracles of Moses," by Professor Warring, of Poughkeepsie, N. Y. We are personally acquainted with the author and know him to be a man of practical knowledge and scientific learning. He has written two books on the Mosaic Account of Creation, which have been read with interest by some of the profoundest scholars on both sides of the Atlantic.

The question now is whether Christian people are as much interested in the truth of the Mosaic narrative as unbelievers are to prove it false; whether they will give the same attention to the demonstration of the Miracles of Moses, as the insane rabble give to the proclamation of his "Mistakes."

The time has gone by when we can shield ourselves behind tradition, and rest in self-complacent satisfaction with our faith. It has been impiously assailed, and made a mockery before our eyes. It has been sneered at and jeered at by men who are mad without even a little learning to palliate their lunacy. The record of inspiration has been rudely challenged, and what we hold sacred has been held up to ridicule. The masses have heard it and read it, and all the answers that they hear or see are a few faint apologies and timid protests from popular pulpits.

While we do not propose to argue with the pretentious ignorance that parades itself in lectures and pamphlets against the word of God, nor to answer in detail the superlative nonsense that has set the western world agog, we think the time has come for the positive statement of the truth and the calm comparison of the facts of Science and Revelation.

If our readers care for it, we are assured that Dr. Warring will go on with his series on the record of Creation as given by Moses, and demonstrate that this account is the Miracle of to-day. He will show that we are not following cunningly devised fables, that the first page of Genesis is not a myth, or a poem, or a fraud; but that it exhibits a knowledge of the greatest truths that modern science has discovered, and must have been dictated by a wisdom that was impossible to the human mind when the Book of Genesis was written. We bespeak for him a careful reading.

THE *Inter Ocean* has collated some facts about Sunday laws in the different states. In appears that in every state except Louisiana, there is a Sunday law of some kind. In general these laws prohibit labor on the first day of the week, excepting works of necessity and charity. It is evident that the peace, comfort, and welfare of the community, in the estimation of the public, are dependent upon wholesome regulations in this direction. It will be well for Christian people to bear in mind that Sunday laws, like all other laws, depend upon public sentiment for their efficiency, and that any amount of legislation is not worth a straw unless the convictions of the people go with it. The observance of Sunday, in an orderly way, can only be maintained by the supremacy of Christian principles, and we must vindicate these, not only in logic but in life. The vigorous support of all institutions and agencies for extending the Church will do more in the end to secure the public and proper recognition of the Lord's day, than any special agitations or coercive measures.

THE LIVING CHURCH does not propose to keep its readers in ignorance of the remarkable progress our Church is making on this continent. We want to fill every number with news. We want the help of the clergy and laity; but we insist on promptness and brevity. Correspondents are springing up in every direction, and they are welcome with their budgets of cheerful news and no scolding.

THE Rev. Mr. McCracken, the hero of the yellow fever scourge at Granada, preached the sermon at the Convention of the Diocese of Mississippi.

Trinity Sunday.

Trinity Sunday closes the cycle of great days in the Christian Year. Unlike the other days, it commemorates a truth, not an event. Other days are related to truth through facts. This day gathers up all the truths implied in the wonderful events that have been celebrated, and presents them as summarized in the mystery of the Divine Nature. Through all and under all was this great truth of the Holy Trinity, which the Catholic Church in all ages has guarded as the ground and hope of eternal life to men.

It is a favorite maxim of modern life, that it is of no consequence what a man believes, if he lives a good life. Definite faith is at a discount in many so-called "churches." Their preachers scoff at creeds and ridicule dogma. Garnished with sentiment and garlanded with "sweetness and light," this "liberal" philosophy is put forth as an improvement of the old Gospel which calls upon men everywhere to repent and believe. In this way, of course, the community is prepared to listen to the "mistakes of Moses" or any other dogmatic atheism. It would not be so bad if there were not many, professing and calling themselves Christians, who quietly assent to every bold denial, and proclaim in advance that there is nothing in faith worth contending for. Not so has the Church held and taught, not so have her faithful sons thought and acted. "I believe!" has been the watchword that has rung all down the ages. "I believe!" has been the battle-cry that has heralded all victories over sin, "I believe!" has been the legend upon shield and banner, of all the hosts of the Lord. The sublime mystery of the Holy Trinity has ever held a prominent place in the creed and worship of the Catholic Church. Take it away, you take all. There is no significance or value to the residuum; the Key-stone is gone and it all falls to the ground.

The truth which Trinity Sunday brings home to us is the central and sustaining truth of the whole Christian system. It is written on every page of the Church's liturgy, and stands out in every page of her history, as the great truth that characterizes Christianity. It is not a modern invention, nor a mediæval invention, nor any invention of man. It is a revelation of God, and is the highest knowledge we can have of Him in this world.

Our conviction is clear that it does make a difference what a man believes, and the weight of human opinion and experience is on our side. The maxim that we protest against is pernicious and deadly. It would not for a moment be asserted, much less acted on, in the affairs of life. No one could have the slightest confidence in a man who should proclaim it as a principle of social or business or political life. Such a man would have no following and no friends.

It is as true now as it was when Athanasius stood against the world, that "in the knowledge of God standeth our Eternal life." To know Him truly is life eternal, as it is the basis of uprightness and purity of life temporal. Not to believe is not to be. To have no principles grounded in the eternal verities of things not seen, is to have no moral character; and, in most cases, no virtue or godliness of living.

The Church has a definite Faith, and that Faith is Trinitarian. It is not the product of pious opinion, nor the conjecture of reason, nor the result of "private interpretation" of the Word of God. It is historic. It pervades the whole historic Church. It differentiates her religion more than any other doctrine, from all other religions. It is to the Church as the Coliseum to Rome.

"When falls the Coliseum, Rome shall fall;
And when Rome falls, then falls the world."

The Church is very tolerant of "opinion;" she allows a wide latitude and liberty of thought, but in this truth she is outspoken and established. Her martyrs have died for it; her heroes have fought for it; her treasure has been expended to maintain it. While the world stands, she will proclaim it as the Faith once delivered to the Saints.

Trinity Sunday is the proclamation of our Faith. It includes all Gospel truth, all Christian life, all commemoration of historic Christianity.

EDWARD M. MCGUFFEY, candidate for Holy Orders in Illinois, has resigned his tutorship in Seabury Hall, Faribault.

The "Reformed" Contributing to Rome.

It will be harrowing to the minds of the "Reformed" to learn that one of their number has been and gone and done what we, the unreformed, are all doing, according to their representations. The *Southern Churchman*, now published at Alexandria, (and really doing a good work in nipping flowers in the bud in Virginia,) furnishes us the following information:

"If there was one thing our late brethren of the 'Reformed' thought they had succeeded in, it was getting rid of the Romish germs or fruit, whether in the Prayer-book, whether in any other book; but alas! they could not get rid of Romanism inherent in human nature. They forgot that it was not the book that taught the Romanism, but the nature; though they did presume to accuse the book. But after taking so much pains to get rid of the poison in the book, already one of their ministers, as we learn by the *Catholic Mirror*, Mr. Edgbert C. Cleave, has lectured at Grafton, W. Va., May 6, in the Catholic Church! His subject was, 'Why I became a Catholic.' The church edifice was densely packed, over half of those present being Protestants, among whom were several ministers. Mr. Cleave spoke an hour and a half, and gave a full and clear reason for his conversion. He made some very strong points. Being a fluent and graceful speaker, he held the attention of the vast audience during the whole of his lecture."

Well, this is sad; already our new Church has blossomed into Universalism, and now it is sending one of its ministers to Rome!

The *Southern Churchman* accounts for this perversion on the ground that Romanism is inherent in human nature. It probably means to suggest that there is a vast deal of human nature in the "Reformed."

Patience!

There are Hotspurs in the Church as well as in the State—men who drive ahead irrespective of the feelings and views of others. They are found among all schools. Others may be set for defence. Their vocation manifestly is offence. They are an illustrious line, dating back even as far as St. Peter's sword which cut off the right ear of Malchus, the High Priest's servant; and the succession has never been lost. Hot runneth their blood in their veins, and very rapidly waggeth that member of which St. James gives us a fiery genealogy. A very uncomfortable generation are they, especially to those who love peace and quietness in the house; and we incline to protest against their preposterous spurs and clanking long-swords, and perpetual gabble, almost as vehemently as we protest against those ecclesiastical aspens who are always trembling in the purple distance, and exclaiming, "There, we told you so!"

If the Catholic and Apostolic Church were a mere sapling of a sect, we should feel more alarm at times than we do, lest the storm, which these Hotspurs of all kinds raise, should bend it until it break; but being a brave old oak which has defied twenty centuries of tempest, and is just as strong as ever, we do not fear for it.

What are you trembling about, good friend Aspen?

Do you honestly think this glorious Church of ours is going to do anything worse than she has been doing all through these many years last past, in which you have been shaking? And what has she been doing?

In thirty-five years she has tripled her number of Bishops and she has tripled her number of "other clergy." Her communicants have increased from 72,000 to 350,000, and her Sunday school teachers and scholars from 45,000 to 300,000. Her contributions for all purposes in 1844 were about \$1,500,000. This year they will not be less than \$6,500,000. In 1844 the Lord Bishop of Oxford made special marvel at the growth from the time our two Bishops landed at New York on Easter Sunday, 1787. "From puritan Massachusetts in the north," he said, "down to the slave-tilled bottoms of torrid Louisiana, and from the crowded harbor of New York back to the unbroken forests and rolling prairies of Illinois, the successors of the Twelve administer in Christ's name the rule of this spiritual kingdom." Now, the whole boundless continent is ours, and Illinois is in the very center.

And all this time we have been going to Rome, or to Geneva, or somewhere; for dear Aspen, whom we sincerely respect, has told us so!

Men and brethren, let us put away these childish fears, and have faith in God. Ye who forbode evil things because you cannot have every shoe made on your last, look up to the calm stars and see how silent they are—golden symbols of the wise, patient, loving Hand that framed them, and Who frets not nor grows weary, but unperturbed by the tumults of the world, does His blessed work in His own calm Divine way.

Christian Giving.

The *Christian Intelligencer* has gathered up the gifts of one week during the last month as follows:

Last week's exchanges bring a record of Christian liberality calculated to fill the hearts of believers with thankfulness. The May number of the *Record*, Presbyterian, announces that Messrs. R. L. and A. Stuart of this city, gave about a month ago \$25,000 to the Home Mission Board; \$25,000 to the Foreign Missionary board; \$25,000 to the Board of Church Election, and \$5,000 to the Board of Ministerial Relief, all of the Presbyterian Church. The *Examiner and Chronicle*, Baptist, states that within a short time eight individuals have given \$142,000 to promote the permanent interests of the Rochester seminary. Of this Mr. John D. Rockefeller, of Cleveland, Ohio, gives \$38,000 for a building suitable for library, chapel and lecture-room; Mr. William Rockefeller gives \$25,000 for books, to be expended as fast as the money can be spent discreetly; Mr. Chas. Pratt, of Brooklyn, \$25,000 for the establishment and endowment of a professorship of Elocution; Mr. J. B. Trevor, of Yonkers, \$25,000 to endow the corresponding secretaryship; Mr. J. B. Hoyt of Stamford, Ct., \$25,000 to endow the professorship of Hebrew; Besides these, Dr. Nathan Bishop gives \$2,000; Mr. S. S. Constant, \$1,000; and Mr. Wolverson, \$1,000—the last three of New York. Mr. John D. Rockefeller's offer for the building led the way to the other contributions.

So runs the record. Hardly a week passes without the announcement of liberal gifts by Christian people for some good work to which their denomination is pledged. Truly it may fill the hearts of believers with thankfulness; it should also be the means of provoking one another to good works. The ordinary offerings of the faithful are barely sufficient to carry on the local work of the churches. The great work of education, church extension, missions, etc., needs great gifts from the few here and there whom the Lord hath greatly prospered, and to whose stewardship He has committed great wealth. They cannot ignore their duty and neglect their privilege without peril to their own souls, and peril to the interests of the cause of religion.

There never was a time when greater effort and preparation were needed to extend and defend the faith, than the present. Worldliness, materialism and infidelity are rampant all around, and poor humanity is only too willing to follow their lead. We must have men of learning and power to meet these influences; we must train them and sustain them while they give themselves to this work. We must come forward with our thousands and ten thousands, with great gifts as well as small, to fill the treasury of the Lord.

It is not a question of aesthetics or of sentiment. It is not a matter of personal preference for "the Church of our choice." Christian civilization is at stake. The foundations of family, of home, of country are shaken, and the paying of pew-rent, with an occasional offering for missions, will not save them. We dote out our dollars while the red flag of communism is flaunted in our faces, and the Lord's day is desecrated by the devotees of mammon. We stand counting the cost of subscription to a religious paper that pays the printer to fight the devil, while his satanic majesty is coining money by the sale of the "Mistakes of Moses" at five cents a copy!

Believers may be thankful for the record of such beneficence as we have announced above. But if it ends in thankfulness there is not much, after all, to be thankful for. What has been given is only a drop to the ocean. The wealth and intelligence of the land is in the hands of Christian men, for the most part. If they do not come forward and use that wealth and intelligence for sustaining the institutions under which they acquired them, they may look to see them swept away by the whirlwind of god-

lessness that is gathering. The rumbling of the distant thunder is heard from Russia, the mutterings of the storm for a long time have agitated Germany, and now the pent up fury of the coming conflict is indicated by ominous flashes from unhappy France. It is time we were doing something. We must strengthen all the posts, we must fortify all the camps, we must form the line of battle. Where are the men and the means? They are all around us.

A Crisis in Virginia.

The entirely "evangelical" character of the Church in Virginia has ever operated as a sure defence against those insidious attacks of the Pope to which other portions of the Church have been so disastrously subject. At least so we have been told.

At length, however, Father Tom's bibulous companion is beginning to make himself felt even in the "Old Dominion," and great is the tribulation. At a convention of that ancient diocese last week it was announced in the most important document which can come before a convention, that "a great crisis has arisen in our Diocese." Furthermore, there is not only a crisis, but an issue. "An issue has been joined, the result of which must determine the spiritual and Protestant or the worldly and Romish character of our Virginia Church, for all time."

This certainly reveals an alarming state of things. All the energies of the Diocese should be aroused to save itself from a fate so deplorable.

We only add, as a matter of information, that the "crisis" grows out of the "issue," though we hope it will guard against the heresy of blooming into flower. The issue is, in fact, one of flowers and cloths!

As we do fervently desire to be both spiritual and Protestant, we must say our feelings are against so many of the flowers as are Romish, and so much of the cloth as is worldly.

Realizing the tremendous character of this "issue," we deprecate and protest against all that the Presbyterian and Methodist papers will now say concerning our controversies about mint, anise, cummin, and other flowers.

The *Standard of the Cross* quotes the following from *The Orbit* (Buffalo), in its editorial "summary," with apparent commendation:

"We repeat our remark, that if Nashotah and Racine wish to regain confidence and support, they must shake off the very equivocal patronage of a faction that has had its day in the American Church. The 'Ritualists' are no longer formidable enough to excite vigorous remonstrance, but the dangerous *ennui* which comes to their feeble mimicry of Rome provokes indifference and begets weariness in well-doing. Why give money to build up a mongrel Romanism in the West? We wish well to Racine, and, above all, to Nashotah; but we are assured that both have lost very considerable benefactions by their equivocal relations. Let us hail the token of a return to healthful Catholicity, now everywhere apparent."

We are sorry to see this spirit manifested by our cotemporaries. It has long been a wonder and a grief to us that Churchmen should entertain such views of their brethren who use the same Prayer Book, who conform strictly to its Rubrics, who are working with earnestness and self-denial for the extension of the same Gospel, and who differ from them only in things allowable.

For many years we have known the work and the workers at Racine and Nashotah. More faithful men, better work, we think could not be found in all the Church of America to-day. No one of their representative men has shown the slightest disloyalty to the Church or the Master; their pupils are found, throughout the West, among the true and zealous disciples of Christ, earnestly contending for the faith, and setting forth the gospel of Christ by godly lives.

Brethren, is it not wrong that they should be thus thought of, thus spoken of before the world, and by those of the same household of faith? It is time that we have done with this; that we learn to treat with respect those who are fighting by our side, even if we think that our own ways and work are better. We protest against the narrowness that attempts to write down and ruin two such noble institutions as Nashotah and Racine.

In striking contrast with the spirit of the above quotation from our Church contemporaries, is the following from The Independent, in an article on our recent troubles in Philadelphia:

On this question we are in no position to carry on a successful discussion with these and other defenders of the whole faith in the Churches; because, while they hold that those who are sound enough to be recognized as good Christians if out of their Church, are not sound enough to be tolerated within it, we hold that no man and no assembly of men, and no teacher whom they may choose, can properly be excluded from any denomination which claims to be a Church of Christ, unless they have given up the Christian faith in its essential portion. No church has a right to have a constitution which forbids Christians as pious, if not as wise, as those whom it selects to be its members. There is neither Scripture nor reason in it.

If we could exercise a charity like this, we might soon be rid of the troubles that disturb our peace. Some of our Church papers might learn a lesson of Catholicity from the Independent.

ILLINOIS (Chicago) has decided to make haste slowly in the matter of the Province. Meantime, it will be realized and inaugurated at our doors, and we shall come to it after a while, wishing that we had kept in the van of progress. But Illinois is an old diocese and cannot be expected to move on with the first impulse. She takes her time, but when she does move it means business. It is hoped that within a year it will be found that the American Province is no more "mediaeval" in its scope and tendency than the American Cathedral. A few "object lessons" are needed to show what the name means in its modern application. If it means what some seem to think it means, of course we do not want it. Should it be really a working institution, adaptable to our present needs, as it might be and ought to be made, it will surely come, if this is a "living Church."

THE Church News (St. Louis) says: THE LIVING CHURCH, of Chicago, has changed hands, the Rev. Dr. Leffingwell, Rector of St. Mary's School at Knoxville, becoming its editor and proprietor. No alteration will be made in the character of the paper, and its columns will teem with news and controversy as before. The subscription price has been reduced from three to two dollars.

This is "news" to us—a portion of it. Whether intended as a compliment to our predecessors or to us, it would be hard to tell. We hope our columns will continue to teem with news, but as for "controversy," we have no intention of teeming that way.

Our exchanges generally have been very cordial in their expressions of good-will towards the LIVING CHURCH, and have our thanks. In those cases where no mention has been made of us, we suppose that silence gives consent, and we are at liberty to go ahead—if we can.

The Watchman (Baptist) charges on one of the pastors of the Baptist persuasion, for "sprinkling" a dying man. It would be difficult to decide whether the following is more irreverent or illogical:

"To appreciate the absurdity of the performance we need only remember that the minister who officiated understood the word baptism to mean immerse. He knew that the Greek original never signifies to sprinkle. In effect what he did was this: He said, 'I immerse thee,' and proceeded to sprinkle the brow of the sick man. Perhaps the exigency may be pleaded as an excuse. But was there not an exigency of precisely the same sort when the robber died unbaptized on the cross? How much our Lord needed of instruction! Why did he not think to instruct John, who stood near, to immerse the penitent by sprinkling a little water on his forehead?"

THE sad news of the death of a prominent and beloved priest of the diocese of Springfield, the Rev. M. R. St. J. Dillon-Lee, is probably known to most of our western readers. There are many to mourn his loss, taken as he was in the prime of life, in the midst of a useful ministry. The parish and the diocese unite in sympathy with his bereaved family.

THE coming of the Holy Ghost was necessary to the efficacy of the Word and Sacraments. He was to "take of the things of Christ"—Christ's Holy Baptism, His Sacramental Presence, His Blessing in Absolution, and all other means whereby Christ is made to come near us—"and show them unto us."

CHURCH CHARITIES.

Homes for the Poor at St. Johnland.

Special Correspondence of THE LIVING CHURCH.

NEW YORK, May 24, 1879.

The center of Church attraction during the week has been on Long Island rather than in the city, and one of the institutions of which the city has most reason to be proud, which was founded and is supported by New Yorkers, is located within the jurisdiction of Bishop Littlejohn. We refer to St. Johnland, established by Dr. Muhlenburg. It was the work of his life that was nearest his heart, and in its "God's Acre," upon a hill that overlooks the domain, the author of "I would not live away" awaits the resurrection of the just. Once a year the Trustees, with invited guests, make a visit to the institution, and spend a day in going through the various charities and in wandering over its picturesque grounds. The excursion, this year, took place May 21, and the representative of THE LIVING CHURCH received the compliment of a ticket.

St. Johnland is about forty-five miles from New York, and the grounds cover 565 acres. The object of it was to establish, not a mere eleemosynary institution, but a Christian industrial community, where, after the aged and the destitute children were cared for, the Church might help the industrious poor to desirable homes, where they would be surrounded by Christian influences. While it was to be an institution of the Church, it was to care for the poor without distinction of faith. It is a wonderful realization of a dream, published by Dr. Muhlenburg many years ago, though, like all dreams, some parts of it may well have vanished into air. He was a philanthropist and a Christian poet, but had some "idiosyncrasies" which could never be realized save in Utopia, and which perhaps ought not to be realized even there.

We have no space for a full description of St. Johnland and its workings, and can only call attention to its chief charities. There is a church or chapel, called The Church of the Testimony of Jesus, which will seat 350 persons. It has a fine organ, font, silver Communion service and bell. It is a plain, simple structure, and was built by Mr. Adam Norrie, the President of the Board of Trustees. St. John's Inn, or the Old Man's Home, built by the late John De Wolfe, accommodates forty aged men. It has a front of 150 feet, and an extension on the north gives room for 24 of the older girls. The center is occupied by the Superintendent's family. The Boys' Home was erected by Mrs. W. E. Chisholm, and is occupied by 36 of the older boys, with the Head Master and wife. The Spencer and Wolfe Home, for crippled and feeble girls, was built by Mrs. Spencer and Mrs. Wolfe, and is occupied by some two score beneficiaries. The Library and Village Hall was the gift of several gentlemen, and the upper part of it serves as a dormitory for forty little boys. The Printing Office and Stereotype Foundry was built by Mrs. F. F. Randolph. The workmen, except the Manager, are beneficiaries of the institution, and it is a source of profit to St. Johnland. The Rest Awhile was given by the late W. N. Aspinwall. There are other buildings on the domain, as the Mission House, two two-story houses, three cottages, farm buildings, work-shop, Dairy House, etc., altogether making a property worth, at a very low estimate, \$155,000, and upon which there is no incumbrance. On Dr. Muhlenburg's eightieth birthday, \$20,000 was given to him by a few subscribers, as the beginning of the Muhlenburg endowment, and it has been, since somewhat increased. There are some other small endowments, and among them two lots, but the institution depends mainly upon the contributions of generous friends. The receipts last year were \$22,115.91, and we were very sorry to learn that there is a floating debt of some \$14,000, which we are sure the wealthy churchmen of New York will not suffer to remain long unpaid. There are now 176 beneficiaries in the various homes; the number for the year was 232. It is proposed to erect additional cottages, and to rent them to the industrious poor, who can do work at home, and so save them from the various ills of the crowded city. A monument, a cross of Quincy granite, has been erected to Dr. Muhlenburg, and on it is the inscription, "Here sleeps the earthly part of William Augustus Muhlen-

burg, Doctor in Divinity. He was born Sept. 16, 1795. Ended his work April 8, 1877." On the other side, are the words "I know that my Redeemer liveth," for which we would have substituted the "I would not live away" of his beautiful hymn, for which, more even than for St. Johnland and St. Luke's Hospital, he will always be remembered with gratitude and love. He rests from his labors, and his works do follow him.

Notices.

Bishop Clarkson's Dakota Appointments.

Fargo, Sunday, June 8th. Grand Forks, Tuesday, June 10. Valley City, Thursday, June 11. Jamestown, Friday, June 12. Bismarck, Sunday, June 15. Fort Lincoln, Sunday P. M., June 15.

The Graduating Exercises of St. Mary's School, Knoxville, Illinois, will be held in the Study Hall, Wednesday, June 18, beginning at 11 A. M. The Baccalaureate Sermon will be preached by the Rector in St. John's Church, Sunday, June 15, at 3 P. M.

Bishop Whipple's Schools.

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

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

The prize speaking of the boys of Shattuck School will be at the Opera Hall on the evening of Monday, June 16. Oral class examinations during the day, June 17. Closing exercises on the morning of Wednesday, June 18. After the exercises in the school room there will be the usual dress parade on the school campus, followed by a collation for the friends and guests of the school in the dining hall.

Bishop Wells' Appointments.

June 1. Whitsunday Morning, Cathedral. 1. Whitsunday Evening, St. John's, Milwaukee. 8. Trinity Sunday Morning, Cathedral. 15. Sunday, St. Paul's, Milwaukee. 27-29. Tuesday, Wednesday and Thursday, Madison Convocation, Evansville.

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

Testimonial.

JACKSONVILLE, Ills., May 10th, '79. MOLINE PIPE ORGAN CO.

GENTLEMEN:—I have been engaged the last day or two in going over the organ made by you for Trlnity Church (Episcopal) in this city.

I desire to say to you in justice to your work that I have never seen a better instrument of its dimensions in the country. Its machinery is of the very best pattern and workmanship, while the tone, power and combinations are such as to make it a very desirable instrument.

In my judgment it is—out of the eight pipe organs here—the best and most satisfactory to the organist. Wishing you success I am,

Very respectfully yours, JOHN R. PRASZYK, Organ Builder.

125 HOURS MUSICAL INSTRUCTION. \$15 NEW ENGLAND CONSERVATORY. Music Hall, Boston. E. Tourjee, Director.

NEW BOOKS.

The Vicar of Morwenstow. A life of Robert Stephen Hawker, M. A. By S. Baring Gould. 8vo. cloth gilt top, with portrait, \$1.75. This is the most remarkable book of the season. "All who are fond of original characters and enjoy a hearty laugh ought to get this biography."—American Church Review. "Like all of the author's work, this life of Hawker is well done. It is a work the reading of which no one can well afford to lose."—The Life and Churchman. Heroes of the Mission Field. By the Rt. Rev. W. Parkenham Walsh, D. D., Bishop of Ossu. 12mo. cloth, \$1.25. "Such books as this have all the fascination of fiction, with the vast superiority of being true, useful and inspiring."—The Churchman. The Evangelical Church. A series of sermons by ministers of different Protestant denominations, illustrating the Spiritual Unity of the Church of God. Edited by the Rev. Henry Tullidge, D. D. 8vo. cloth, 75c. \$2.50. "We thank the publisher for bringing to the knowledge of the public and placing within their reach a volume remarkably rich in examples of pulpit wisdom and truly catholic in its scope and spirit. We doubt if a better collection of sermons was ever published."—The Churchman. A Year at Brerellife. By F. Mc ready Harris. 1 mo. cloth, 50 cents. A capital book for Sunday School libraries and home reading. The Home of Fiesole. By the author of "The Children of Seeligsberg." 12mo. p. 304, \$1.25. "The book is an excellent one for a Parish or Sunday School library."—The Churchman. Life Lessons. From the Book of Proverbs. By the Rt. Rev. W. Stevens Perry, D. D. LL. D. New and cheaper edition, 12mo. cloth, \$1.50. The Churchman's Handbook. A Practical Guide on the Rights and Duties of Rectors, Wardens, Vestrymen, etc. By the Rev. Thos. Richy, D. D. Fourth edition, 16mo. cloth, \$1.00. "A book that should be in the hands of every Rector, Warden, and Vestryman in the land." "Any of these sent by mail on receipt of the price. Sunday School Libraries supplied with the choicest literature on the most favorable terms. Write for catalogues and particulars.

T. WHITTAKER, 2 and 3 Bible House, New York.

W. G. CUMMINS, DENTIST, 70 STATE STREET, Room 1, CORNER RANDOLPH STREET, CHICAGO.

Moderate and consistent Prices. 68

Fine MILLINERY at Popular Prices. This Week Occurs The SPECIAL SALE OF FRENCH FLOWERS, Consisting of Wreaths, Black and Jet Montures, Marshall's Roses, so much in vogue with Parisian Ladies, Rose buds, Violets, &c., all of which are choice and just received from the latest importations. Bonnets and Hats trimmed to order on short notice. Retail Department of W. H. HAGEDON, 42 and 44 East Madison Street. Special Attention Given to Orders by Mail.

CLERGYMEN, Public Speakers, and Singers, Dr. F. L. Peiro devotes exclusive attention to Homeopathic Treatment of Catarrh, of the head and throat. May be consulted at his office, Room 7, Hershey Music Hall, Chicago. Hours 9 to 4. (Except Sunday.)

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Church Calendar.

June, A. D., 1879.

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

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

III.

"Is not your Church very much cut up into parties?"

Provincialism is intolerant; a Catholic Church, only, knows how to be tolerant, "roomy," inclusive.

In fact, all ignorance and intolerance may be looked upon as a species of provincialism. The heathen Japanese looking with contempt upon us poor Christians, and Hindoo law students instructing the Archbishop of Canterbury, are only extreme exhibitions of it; we have it nearer home every day.

Bigotry is provincialism of the most provincial type. He who thinks there is no sound doctrine, or holy living, outside of the boundaries of his little way of thinking; he who thinks that the great sun of truth shines nowhere so clearly as over the little patch of ground upon which he was brought up in matters of belief; he who thinks that broad oceans of difference roll between his and all other creeds, and that there is no soundness whatever, across the deep, on one of whose shores he stands—is narrow and dwarfed and provincial.

Provincialism is *always* opinionated. This is the *quod semper, quod ubique, quod ab omnibus* of provincialism. He who has never seen anything beyond the horizon of his native village or county, is apt to be more conceited about his knowledge of the world, and intolerant of opinions differing from his own, than he who has been in every capital of Europe, and made a circumnavigation of the world besides. The self-conceit so common in rural districts among the uneducated, and in small towns, has its own little standard. And the greater the self-conceit, the lower and more bigoted the standard by which it measures things. If one look at it right, what is national prejudice but—provincialism? We Americans are very provincial, in this way. What but America? Everything in America is perfect in the estimation of the provincial American, who has never seen any other country, or who is given to enthusiastic patriotism. Intercourse with different sections of the same country teaches persons to see that there is some good after all in those sections. The North knows the South better to day than it did before the war; and the South the North; and let us hope it will lead men to throw off some of their small-minded prejudices against the section in which they did not happen to be born; and that some good may come out of Nazareth. And so, too, intercourse between different countries will help to wear off the edge of this foolish provincialism on a large scale. Travel enlarges the mind; that is, if the traveler has any to be enlarged. If not, he may circumnavigate the globe once a year, and be as provincial as when he first left his native village.

Provincialism is not confined to any one people, or land. See how John Bull grumbles his way through country after country—provincialism, and nothing else. The old Roman, calling everybody else "barbarian"—the togad old bigot—had an attack of provincialism—that was all. Out of provincialism, Jew looked down upon Samaritan; and Norman upon Saxon. Out of provincialism, the old Spaniard hated the Englishman. Out of provincialism, the Englishman vowed that he had no national prejudices he was thankful to say, but he did hate a Frenchman!

No! schools of religious thought, but not rival cliques and clans. Others may not understand this, may be; it is Catholic, notwithstanding.

Says Dean Stanley: "William entered London as a stranger and a conqueror."

Who could have thought that those discordant languages and nations should have ever been blended into one? Yet so it has been. The proud Norman and the humble Saxon are united in one nation—the great English people; the French and the English tongues are welded into one speech—the great English language.

"This double element which has pervaded without destroying the English nation has also pervaded without destroying the English Church. Look at the words of exhortation. It is half Norman; half English. 'Acknowledge' is Saxon—'confess' is French; 'meet together' is Saxon—'assemble,' French; 'humble' is French—'lowly,' Saxon; 'goodness' is Saxon—'mercy,' French.

"And so, two tendencies have been in her womb also. And so lament the two sets of expressions found in her Prayer Book. These expressions—let us not be offended at them. The only real breach of Christian

faith and Christian charity is when each insists on having the Church to itself. Each for the moment partially succeeds; but if such should wholly succeed, it would be as if the Norman, at the first coronation, had succeeded in stamping out the Saxons forever, or the Saxons in repelling forever all contact with the growth and progress of the Normans."

Says a well-known Bishop: "There have always been in the Church two schools of religious thought; the one finds Christ in all the objective life of the Church, and the other in the rich depths of a subjective experience. I do not believe they are of necessity opposed to each other. They may both speak the same language, if Christ, and Christ crucified be the one foundation."

Says Bishop Doane: "A party in the Church, is, in itself, at once a harmless and an inevitable thing. That is to say, men who think strongly, and think alike, are drawn to each other instinctively; and, rightly enough, disposed to extend the knowledge and the influence of their opinions. It sounds well, to hear a man say, that he belongs to no party, that he knows nothing but the Church; but it is seldom honest, and if it is, it means an utter old-timedness and fossilization, left high and dry from all fresh currents of thought and study; or it means weakness, and the sort of please-all character, which is boneless and unmuscular. To be a *partisan*, is one thing; to belong to a party, is another. To transfer to ecclesiastical administration, what are called party politics; to exclude a man from the Episcopate, or from a Standing Committee, because he is a Low Churchman or a High Churchman—as in the world, a member of one political party cannot be a good city physician in the eyes of a political opponent—is as wicked as it is silly. But the existence of parties in the Church, and association with them, are, I believe, of immemorial necessity. Bitter, as in old days, the contentions between parties were, I think, in some sort, they were safer then, than they are now; and largely, because of their names, and the ideas their names involved: A High Churchman, and a Low Churchman, were, and are, intelligible and honest expressions of differing views. Even a Ritualist, means something that is true, and is not, necessarily wrong. And 'Puseyite' and 'Tractarian' are chiefly bad, because the latter has ceased to be distinctive since the 'Times' have caught up with the 'Tracts'; and because Dr. Pusey and his friends, alike and always repudiated the thought of calling any man Master: 'Nullius in verba magistri.' Recognizing it, then, as unlikely, and as undesirable, that schools of different opinion should cease in the Church, I believe that it is far wiser for us to set ourselves to learn those grounds of common confidence and mutual sympathy, on which we may be like-minded to one another. And the first will be, what I have urged upon you more than once: the recognition of the difference between the *faith* and our opinions. These latter are the colored glass; colored by temperament, by habits of thought, by training, by surrounding influences; through which we look at positive things. And a tree does not cease to be a tree, because some flaw in the window distorts it into queer shapes; nor is it *blue* because it looks so through a blue pane of glass. The consecrated Bread and Wine are, *somehow*, Christ's Body and Blood;—that is the *Faith*. And the twist of transubstantiation does not deprive them of their physical reality, because we look at them through its distorting lens. Nor does the pale tint of religious rationalizing empty them of their spiritual realness and power, because we look through its thin discolorization. These are *opinions*."

It may seem ungracious to refer to the fact that in many a religious body of the land, a lack of roominess for non-essential opinion, has resulted in division. Parties exist; are repressed; and then the centrifugal preponderating, explosion and dismemberment follow. Holding the common creed, loyal to the common Mother, schools of thought may exist side by side in one and the same Church.—In fact, when have they not?

LAV FAILURES.—When a rector has not accomplished all that his people would like to have him do, it sometimes happens that he is branded as a clerical failure. This fact causes us to inquire whether there were ever any lay failures. We have learned that about one business man out of one hundred reached affluence. As for the laity in church organizations how few can boast of many competent workers. How many of our laity are there, who are never deterred by trivial reasons from Church attendance? How many Vestries relieve the Rector of all distraction concerning temporalities, collect the income, and pay his salary promptly, so that he can devote himself wholly to the spiritual interests of his flock? We believe there are lay, as well as clerical failures. Let us not forget that the success of each is to be obtained by hearty co-operation.—*Church Guide*.

A contribution to the Board of Home Missions of \$25, was recently received, "the proceeds of sales of eggs of poultry raised on the roof of a dwelling house on Fourth avenue, New York."

Missions.

An Interesting Letter.

Aid Needed in Preparing for Work in San Domingo.

The following is a private letter from one of our colored clergy; it will interest our readers and aid the cause, by giving it publicity. Bishop Coxe, Bishop McLaren, Bisop Holly, Dr. Shelton, and others, speak of the case as one of more than ordinary importance and interest to the Church. Contributions for Mr. Love may be sent to this office (76 Ashland Block, Chicago) and will be acknowledged in our columns.

BUFFALO, N. Y., May 14th, '79.

L. R. JEROME, M. D.

My Dear Doctor: For the past two years I have been quietly preparing myself in this city, to undertake the establishment of our Church in San Domingo, the eastern portion of the Island of Hayti.

This part of the Island is three times larger than Hayti proper (i. e. Bishop Holly's Diocese) and has a three times larger population. It is Spanish in language, customs and traditions; Republican and independent in government; Roman Catholic and "Voodovistic" in religion, and has never been blessed with the teachings of our Church in any way.

I am solemnly impressed that I can be more useful to my race and to the Church by engaging in the rough work of a pioneer there, with all the difficulties of the situation, than by any labor which I may perform here. Aware of the narrow means of the Board of Missions, and knowing by experience, how greatly success in any enterprise of this nature is conditioned on *self dependence*, I determined at once to qualify myself to make my own living there, so that my labors for Christ may not be hindered by the poverty of those to whom I may be called to minister. With this view, and consulting my Bishop (Coxe) I commenced two years ago, the study of medicine, as being the most compatible with the exercise of the office of the Priesthood. Fortunately I found friends here who procured for me a "beneficiary" ticket in the Medical College of Buffalo, where I have regularly pursued my studies ever since. I have now one year only before me, at the expiration of which (D. V.) I will graduate with authority to practice the profession, *provided I can find means enough to support myself in the meantime*. My means are exhausted, and I fear the abrupt termination of my studies in consequence. With full consent of Bishop Coxe, (as the enclosed letter will show) I presume to acquaint some Church people with these facts, requesting them to aid me in whatever amount they may find it convenient.

The sum I need for my year's support, is only four hundred or four hundred and fifty dollars, any portion of which I would gladly receive from friends. Perhaps if you mention this, or show this letter to some of the generous laymen, they may think it money well spent in endowing a Priest with the "gift of healing" for his own support among the heathen.

I have no doubt that the large hearted, open handed Chicagoans, will respond, when once their sympathy is enlisted.

It cannot be denied that if in this country it is important to evangelize the black man by the black man, it is no less imperative to send by the black man, the black man's mission to the black man's land.

I should not omit to mention that for some time past, both Bishop Coxe and myself have been in correspondence with Bishop Holly, in reference to this contemplated work; that Bishop Holly approves of, and even urges it, promising his hearty co-operation.

Please let me hear from you quickly.

"He who gives quickly, gives twice."

Believe me to be, dear Dr., very earnestly your servant in Christ.

J. ROBERT LOVE,

Presbyter of the Diocese of W. N. Y.

The Church in Mexico.

The Catholic Church of Jesus in Mexico is described by a correspondent of the *Register* as follows:

There are over fifty congregations in different parts of the country, and over 3,500 active workers, pressing forward for the triumph of that faithful suffering Church. It is awakening marked sympathy amongst the people, and among those in high positions in the Government, and even within the ranks of the Romanists themselves, has it come to be spoken of with some respect and kindness for the noble Christian work it is doing to uplift the outcast children of their country. While appealing to you for your Christian help and sympathy, as a sister Church, they are straining every nerve to help themselves. They have organized a "Children's Protective Society," which aims to extend its branches into every town in the Republic where their Church has a foothold. Its object is to look after the educational part of the work, and to solicit subscriptions for the aid of the destitute children under its care. The Presi-

dent of the Republic has shown his sympathy by heading their list with his name and subscription of \$10 per month. It is but little, however, that this Society can do, though it is doing something, and will undoubtedly do more. The time has not yet come when the Church can count on people of means within its communion. Until then (which I believe to be not far distant, for it is increasing rapidly in the confidence and affections of the people), it will have to depend largely upon Christians here for the bare necessities of its existence. Methodist and Presbyterian, not having anything resembling the order of what those people have been born and brought up in, and accustomed to consider as Church-worship, they are powerless against Romanism, and the only way they can make any progress, is to take advantage of the poverty of individuals and congregations of the Mexican Church, and by the temptation of the money, which they are spending lavishly, try to find their congregations upon the results of its Christian labors, consecrated by the blood of more than forty martyrs. If they can afford to spend between seventy and eighty thousand dollars per annum, as they are doing, to break that work down, surely you American Churchmen can afford to contribute a little more than you are now doing to keep it together. Dr. Riley has spent a fortune there in supplementing the appropriation of the Foreign Committee out of his own personal means, and the time has come when he can no longer do as he has done. The time has come when the American Church must see its plain duty, and do what one man has been so long doing, or else see the grandest movement the world has seen since the English Reformation broken to pieces, and handed over right and left to the Methodists and Presbyterians.

I see that poor sister Church pressing forward and struggling, in the face of danger and death, with a heroism and unflinching fortitude, and above all, with that unspeakably deep, abiding faith, which it is impossible to avoid likening to that glorious, unquenchable faith, and unconquerable power of principle, which so raised to the admiration of the world those primitive Christians of the Church's earlier days. Look for a moment at that terrible picture of the massacre of twenty of the members of the Mexican Church, last fall at Atzala. They belong to the *Ayuntamiento*, or town government, of that place. One beautiful Sunday morning, they are gathered together in a room of the Government building. Yonder in the vista of the street is advancing a mad horde of two hundred fanatics, brandishing their pistols, hatchets, clubs, and every uncouth weapon of destruction and death they had been able to gather together. There is murder and bloodshed in the very tones of their demoniac howls, that make one's blood run cold, as they hoarsely shout, "Death to the Protestants!" "Long live religion!"

A messenger rushes, pale and breathless, into the room where those Christians are assembled, and warns them to flee. It is too late, however, to think of flight; the doors are hastily barred, and instead of rushing, in frenzied haste and fear, to devise every inventable means of defense they simply and silently kneel in that supreme hour before the Almighty Throne, and commend themselves to the King of kings, saying, "not our will but thine be done." As the murderous horde swarm into the building, and with oaths and execrations, and the savage yells of wild beasts, the doors are broken down, the heads of the doomed men are still bowed in prayer. The Alcalde, or Mayor, stands up and asks that they may be allowed a moment to finish their last commendation of their spirits to their Maker. He is answered by a yell of hate and derision and a shot through the heart, and in a few moments only their mutilated, horribly disfigured bodies remain to tell the tale of the noble spirits that have ascended to their Maker on the wings of a martyr's prayer. This is only a prominent incident of the many fierce and bloody persecutions from the Romanist side that have followed the Church from its earliest days, and through it all no resistance has yet occurred in which they have retaliated or shown the spirit of revenge. They have only prayed for their persecutors and slanderers, and that their hearts might be turned. Could a stronger proof be given of the vital hold which the truth of Christ has acquired upon those people? And when you take into consideration the naturally quick, hot blood of the Latin and Indian races there, and their education for ages in the school of superstition, bloodshed and revenge, you conceive a clearer idea of the grandeur and sublimity of the motive power that can so completely mould over their hearts and lives to diviner uses. I earnestly ask you to consider the grand future which the success of this martyr Church promises, not only for Mexico, but for every land in which the Spanish language is spoken.

Our Missionary in Denver, Colorado.

We would remind the members of the Auxiliary of our faithful Missionary, Sister Eliza, working under Bishop Spaulding, Denver, Colorado. Her support is looked for from us, but as yet one hundred dollars and more are lacking upon this year's

account. We wish that Societies in giving this summer for Domestic Missions would remember this need and contribute toward it.

Sister Eliza says in one of her last letters to us: "I have so many times hoped for spare moments to write you of all in which I am so much interested; and now that a very stormy day has come, in which I shall not be expected in my usual visits—it being impossible for me to get over Cherry Creek when it is so high—I can feel at ease to sit down and write, though I may think of little to interest except what makes me very, very happy in all I find to do here."

Since last spring our foot-bridge has been washed away, and I continue crossing Cherry Creek in rubber boots twice a week to reach the County Hospital, where are some forty-inmates, mostly men. Among them are always a few wasting away with consumption and far from friends and home. In one ward not long ago, were four such invalids, all young men, the oldest twenty-eight and the youngest seventeen, all consumptives. They desired Baptism, and were also confirmed and received the Holy Communion together. Now three are gone to their last home, dying within a few days of each other, and the ward is filling with new faces. Such are the constant changes. At Christmas-time I was pleasantly surprised with a letter enclosing me three dollars collected by a kind lady among her friends, who wished it used as a Christmas treat for the hospital sick.

With a friend helping me, we took out evergreens to decorate the dining and sitting rooms and wards. When done, we carried into the wards baskets of oranges, apples, and cake, and a handkerchief to each patient, surprising and delighting them all. We then told them to listen to some carols we would sing in the hall and when those were finished, found it nearly dark—the day had gone before we were aware in our pleasant work to cheer these poor invalids, to some of whom it was their last Christmas, three having died since then.

The patients are always glad to get the reading matter I take them twice a week.

In the Sunday-school the papers which have been sent me enabled me to give a paper to each scholar, as I find necessary to do to encourage attendance. In All Saints Mission there were seven infant Baptisms recently, two of them colored children. One the mother insisted on naming "Doctor," not after anyone but it was her fancy, she said, to call the child "Doctor Jessie Crew." The Baptism was at the house, one of the children being sick, which happened to be the little "Doctor."

The Christmas festival at All Saints' was a very pleasant one. The children sang their carols prettily, and were happy in their beautiful tree laden with gifts, a box of candy, an orange, apple, and pretty card for each—seventy-four scholars in all.

I wish some school getting new library books would send us their old ones, which would be as good as new here, and would greatly please the children.—*Spirit of Missions*.

The Missionary Diocese of Algoma.

(From the *Church Guardian of Halifax*.)

Algoma is a vast Missionary district, extending over half the Province of Ontario. It has a coast line of 800 miles, stretching from the River Severn, on the Georgian Bay, to Thunder Bay, on Lake Superior. In 1873, by the deliberate action of the several Dioceses of Canada, first in Diocesan Synod, and then by their representatives in Provincial Synod, the Missionary Diocese of Algoma was formally set apart and constituted, with the express understanding that the Bishop and Missionary staff should be supported by the several organized Dioceses. As a Missionary Diocese, without any funds or resources beyond what little the members of the Church within its limits can give, the Diocese of Algoma is entirely dependent upon extraneous aid for means to support the handful of clergymen now laboring therein, whose claims upon the Missionary fund amount to upwards of \$4,000 per annum. When first set apart as a Diocese there were in its limits 7 clergymen; there are now 10, besides 16 lay readers, who, without any remuneration from the Diocesan fund, are holding service every Lord's Day, thus fostering the Church where she must otherwise die out, and laying the foundations of what will, we trust, at no very distant day, prove her strongholds. In 1874 there were but 9 Churches, of which 4 were unfinished and more or less encumbered with debt; in 1879 there are 19 Churches clear of debt, and 14 log Churches in which services are held by the lay readers.

During these years (from 1874 to 1879) the population of the Diocese has increased from 15,000 to 60,000. In Muskoka territory alone there have been 40,000 new settlers in the last twelve months, most of whom have hardly a cent, but yet they are pioneers of a civilization which must one day add to the prosperity of the Dominion. They are crying out for Churches, and have promised all the help they can give in the way of labor, but they are without money to buy timber or to pay clergymen.

Letter from the Rev. Kong Chai Wong.

SHANGHAI, February 4th, 1879. REV. AND DEAR SIR: Since mine last to you of Mrs. Fay's death I have not written to you for a long while, so I beg to excuse me. I am glad and thank God that He had made Dr. Schereschewsky for our Bishop in China. On the 11th of January, the Bishop had confirmed twenty-eight at the Church of our Saviour, Hong Kew. On last Dec. 22d and 29th I had baptize four; one blind woman age sixty-seven, who heard the Saviour and attend to Church more than twenty years. At last she ask me baptize her. Now she feel happy, and rejoice to be number with the truth believers in Christ Jesus. One is wife of a blind convert, one is our day-school teacher, and promise to bring his wife and children to be baptize too, and one is a school teacher, age twenty-one. Above him he has parent; under him he has wife and a child. At the past New Year's and New Year's time his father scold him for not worship their ancestors and dumb idols. At the closing Chinese years the Bishop have examine the schools; the scholars in all 172, at Church of Our Saviour, including Duane Hall and Emma Jones school of girls is nine schools. The Bishop and Mrs. Schereschewsky is very much pleased at the examination of Emma Jones school, of Mrs. Nelson, in hearing their reciting and seeing their crochet work. Mrs. Nelson has taken great interest in that school, where my daughter Soo-Ngoo can manage so well, as she say, and I am well please to hear it!

After over the examination each scholar share their rewards from thirty to two and one cents apiece, and the teacher each rewards two dollars, as the custom of China, which we had done for years; but that seems not approved to the Bishop. The Bishop say I might have many day schools as I can manage it; mine work going on is same as usual; our old register is 27 years old; it contains 336 numbers of converts, and the new register is six years old, it contains 234 converts; you see how our work progressing now compare of former years. The Lord is ready to answer our prayer; and pray for us and share ours. Yours faithfully.

—Spirit of Missions.

Home and School.

Spring Cleaning.

'T was only a faded letter, yellow and dim with age, That had lodged 'way back in the chimney, a toil-worn, printed page; But my heart cried out in its longing, a longing intense as pain, As I gazed on the letter to Santa, with its printed words again.

And I saw, as in a vision, a cherub with golden hair, Struggling hard with the letter he wrote on a nursery chair. And the rosy face was puckered, as the lips, as well as the hand, Formed the letters that made the missive to send to that far-off land: "And I want, dear Santa, a ladder—one that is painted red: And a rocking-horse with a great long tail, about as high as my head. And Phil, too, wants a ladder, a striped one, painted red; But he's 'most a baby, dear Santa, and I'd send him steps instead."

And then it was put up the chimney, and lodged with the greatest care; And day after day came the children to see if the letter was there: Till at last, one day, it was missing, and a shout from them both broke forth, For Santa had taken the missive away to his home in the north.

And to-day I gaze on the letter, with its crooked lines again; And I hear the children shouting, though I look for them in vain. I stretch my arms for my cherubs, my boys with the golden hair, Who sent the letter to Santa that I found in the chimney there.

The ladders are worn and battered, and the one that was "steps instead" Has lost a part of its bearings, though both still hold to the red; And I see, as I wake from my vision, and glance about the room, Two dark-haired, manly fellows, with lips of bearded bloom.

—Boston Transcript.

The Duties of Parents.

III. Companionship.

Besides the silent influence of example, there is the direct influence of association, which is of great use and effect in the training of children.

There may be much good example with little real companionship; in which case the benefit of example is but partially realized. It must be brought near by association, and made to root itself in the soil of affection. The child imitates best what is nearest, and is not, greatly impressed by that which is out of reach and range of its own life. Parents must not only live nobly before their children; they must also live near to their children, if they would mould them to symmetry of life and character.

Parents must live with their children and enter into their little lives and form a part of their little world, if they would have a hand in shaping them. They must take time to cultivate their children if they would secure a healthy and harmonious growth. No amount of admonition or good advice will make up for lack of companionship. A parent can do more to guide and restrain a child by loving, confidential and sympathetic intercourse, than by authority; for the spirit conforms itself to what it loves, while it is disposed to rebel against mere law; it yields to the quiet and steady power of a loving, personal presence, while it may resent an occasional though deserved chastisement.

It takes time to cultivate anything of value; and the higher in the scale of being the product is, the greater demand it makes upon those who would bring it to perfection. It is not reasonable to suppose that a child, with all its wonderful endowments and possibilities of body mind and soul, can be brought to a glorious completion with less care and attention than would be required for the training of a race-horse;—that a creature with such complexity of nature should be prepared for a career of duty involving the greatest variety and range of doing and enduring, with less outlay of time and trouble than is bestowed on a mere animal in teaching it to trot!

Yet how few children are as carefully trained as thorough bred horses! How few parents give the personal attention and prudent management to their offspring that is given by some men to the care and keeping of fine stock!

It ought to be, and generally is, the ambition and endeavor of parents to do the very best that is possible for their children. Let them understand, then, that they must give some personal attention to them. They must know them and be known by them. They must be the best and dearest friends that the children have, and occupy a large place in their little world. They cannot do this without associating with them; therefore they must give up, if need be, many other little things, and take time for companionship, by means of which the inspiration of their example and the force of their character shall quietly take possession of the hearts and lives of their little ones.

A Letter from Longfellow.

LONGFELLOW'S PROSE. A few weeks ago, portraits of Longfellow and Bryant were hung upon the walls of the Douglas School. The students on that occasion read essays on the works of these poets, and during the ceremonies the following letter from Mr. Longfellow was read:

CAMBRIDGE, April 6, 1879.

Dear Miss Tullis—If I had time, I would write you a long letter in reply to yours, which has greatly interested me. But, alas! I have not time; for though, as the Indian said, "I have all the time there is," it is not enough for the many claims made upon it. I can only send you, and the boys and girls under your care, a friendly salutation. To those who ask how it is that I can write "so many things that sound as if I were as happy as a boy," please say that there is in this neighborhood or neighboring town, a pear tree planted by Governor Endicott two hundred years ago, and that it still bears fruit not to be distinguished from the young tree in flavor. I suppose the tree makes new wood every year, so that some part of it is always young. Perhaps that is the way with some men when they grow old; I hope it is so with me. I am glad to hear that your boys and girls take so much interest in poetry. That is a good sign, for poetry is the flower and perfume of thought, and a perpetual delight, clothing the commonplace of life "with golden exhalations of the dawn." Give them all my sympathy and good wishes, and believe me, Yours very truly, HENRY W. LONGFELLOW.

Indignant father to his son, whose picture has not even been skied at the Academy: "You're a nice artist! Here you are forty-five years old Christmas week, and yet no picture of yours has ever been received." "But, sir"—"Silence, sir! Don't you presume to 'but sir' me! Sir, at your age Raphael had been dead ten years!"—French Newspaper.

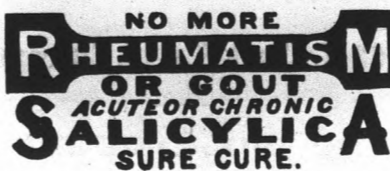
Miss Jennie Lackey, of Lancaster, who was confirmed by Bishop Dudley in this city on last Friday evening, was baptized by immersion previous to confirmation, by Mr. Benton the rector of the Church, in Mr. Salter's pond, near this city.—Danville (Ky.) Advocate.

For the quaint in marriage notices commend us to the following from an exchange:

After a social breakfast with many beloved friends and relatives, the happy pair, followed by their blessings and prayers, departed for their distant home and the work and responsibilities of the Presbyterian ministry. "The Lord gave"—a precious daughter and sister; "the Lord hath" selected—for His holy, glorious purposes: "It is the Lord!"

A very large congregation assembled to listen to Professor Stubbs' first sermon since his appointment as Canon Residential in St. Paul's Church, London. He was present and communicated at the early celebration, and assisted at the second celebration. The text was "In the name of the Lord Jesus," and the preacher alluded to the disappearance of the festival of the Holy Name, although the Name of God Incarnate was so peculiarly dear to all faithful-loving Christians, and was the theme of so many of our favorite hymns. He urged upon all personal communion and hold on their Saviour, and alluded to the grasp within the veil to be attained in the Holy Eucharist.

An examination in the Boston public schools showed that nearly four boys in every hundred were color blind to some extent, but that there were not one-twentieth of this proportion of the girls thus affected. The taste of girls for color is better cultivated.



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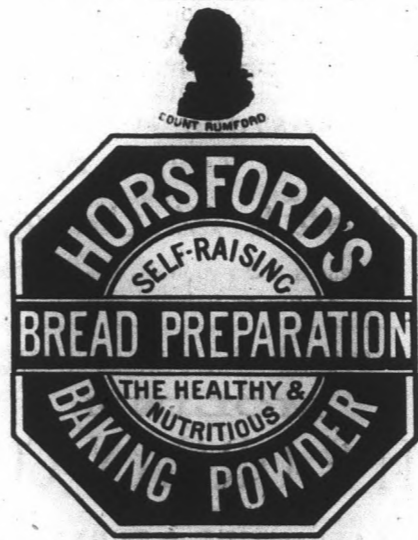
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The Sunday School.

Church Sunday School Lessons.

UNIFORM SCHEME—LESSON FOR FIRST SUNDAY AFTER TRINITY.

SCRIPTURE LESSON—EXODUS I, 8TH TO MIDDLE OF THE 11TH VERSE; EX. II:5-10.

For Older Scholars.

THIS lesson relates to two subjects. First, the Israelites in bondage, and second, the early life of Moses. It is the beginning of a series of lessons on the history of the Jewish people as recorded in the Old Testament Scriptures. Dwell, therefore, at the outset, on the object God had in view in dealing thus directly with this one nation—namely, to lead back sinful and apostate man to a knowledge of the true God, to educate one nation, and through it, in process of time, all nations, in the great truths of true religion, and to prepare a people, and through that people all mankind, to receive the truths of the Gospel—God Incarnate—a sacrifice for sin—an indwelling Spirit—a perfect Faith—a Catholic Church.

EXPLAIN how God chose Abraham and guarded him by his providential care, how He led Abraham into a strange country and made him powerful among the tribes of the wilderness. Explain how it happened that the Jews were brought down into Egypt—in other words, tell very briefly the story of Joseph and his brethren, and the immigration of Abraham's descendants into the land of the Pharaohs.

HAVING thus reviewed the story up to the point indicated by the lesson, see whether the class have clear ideas of the date at which the events spoken of in the Book of Exodus took place. The marginal reference gives the date at 1706, which is probably an approximate date, but near enough for the purpose. The older scholars may be questioned somewhat as to the relation between this date and other important dates in ancient history—the building of Rome, etc.

TAKE an Encyclopedia or Smith's Bible Dictionary, and get some general idea of Egypt—its climate, customs, geographical peculiarities. This is to be done in order that the whole series of lessons may be made more graphic. The references are given because Encyclopedias are usually accessible, and the want of space in this column forbids any extended account of such matters.

AS for the lesson itself the following questions may be of assistance: After the Israelites had been living in the land of Egypt for some time what happened? Ans. 8th verse.

THIS event happened about one hundred years after Israel's immigration to Egypt, and probably upon a change of dynasty. Some two hundred and fifty years before the ancient rulers had been dispersed by an invading people from the east, who had ruled Lower Egypt under the designation of the Shepherd Kings. It was under one of these kings that Joseph had been placed in honor and authority. After the death of Joseph a revolution took place by which these military usurpers were expelled and the old Theban kings regained their ascendancy, uniting Upper and Lower Egypt into one kingdom. (Poole) "Of course the new King would know nothing about the Hebrews, and he might ignore the important services of Joseph as being mainly instrumental in consolidating the power as well as rendering popular the government of the Shepherd King, and he would probably from the first regard the occupiers of Goshen with dislike and scorn, as foreigners and shepherds."

2. WHAT did the new King say to his people of the children of Israel? Ans. verse 9 and first part of the 10th verse.

THE expression "let us deal wisely with them," is equivalent to "let us show ourselves cunning, let us deceive, overreach them."

3. WHAT did the King fear from the Israelites? Ans. 10th verse, last part.

5. WHAT did the Egyptians do? Ans. 11th verse. "The taskmasters were masters of tribute service, service masters, or it may be masters of laborers. It has been the practice of Eastern people from time immemorial, particularly in Egypt, to draft workmen in gangs of ten and hundreds to labor in public works, marshalled under the inspection of overseers armed with sticks to bastinado the lazy or the disorderly; and this policy has been adopted chiefly to prevent insurrection and turbulence. They proceeded to such measures very gradually. Having first obliged the Israelites, it is thought, to pay a ruinous rent, and involved them in difficulties, the new government, in pursuance of its oppressive policy, degraded multitudes of the lower classes among the Hebrews to the conditions of serfs—employing them exactly as the laboring people are in the present day, (driven in companies or herds), in digging canals, or rearing public works, with taskmasters, who anciently had sticks—now whips—to punish the indolent or to spur on the languid. All public or royal buildings in ancient Egypt were built by captives, and on some of these works was placed an inscription that no free citizen had been engaged in the servile employment."—(Jamieson.)

6. WHAT is the verse to be learned?

Ans. He disappointed the devices of the crafty, so that their hands could not perform their enterprise. Job v:12.

WHAT human power could save the children of Israel from the hands of their taskmasters? What had the new King and his people to fear? Nothing, men would say—but the event proved that they had everything to fear. It is useless to plan against God or to attempt to bring to nothing the purposes which He has for His Church, or for his people as individuals. The intellect of man is no match for the wisdom of God, nor man's power for the omnipotence of God. The Pharaoh and his people had been very wise, as they supposed, but God was going to let them know for a certainty that He was with the children of Israel. He was going, in his own time and way, to bring his people out of Egypt, with a mighty hand. And so of all God's purposes for his Church. The world may enslave, but the devices of the world shall always fail.

Learn, too, that injustice and wrong and tyranny always will fail. For a time they may seem the expedients of great wisdom, but sooner or later God overthrows all wickedness. Great power may seem without restraint and given to be exercised without fear either of God or man, but the day of reckoning comes and God makes his power to be known.

ON the second part of the lesson the teacher may give a short account of the Pharaoh's command to put to death the male children of the Israelites; of how one mother tried to save her son by making an ark of bulrushes and putting her child therein, and laid it in the flags by the river's brink, and how the boy's sister stood afar off to see what would happen to him.

1. What river was this? Ans. The Nile.

Give a short sketch of the Nile and its peculiarities.

2. What happened to the child when it was left on the bank? Ans. Verses 5 and 6.

3. What did the sister do when she saw that the daughter of Pharaoh had discovered the ark and rescued the child? Verses 7 and 8.

4. What did Pharaoh's daughter say to the mother? Verse 9.

5. What happened when the child grew up? Verse 10.

THE age at which the child was taken to the palace is not stated, but he was old enough to be well instructed in the principles of the true religion, and this early impression, deepened by the power of divine grace, was never forgotten or effaced. He had remained long enough to be thoroughly imbued with the true national feeling of a Hebrew; and though he may have been actively engaged in the varied scenes to which his royal connection afterwards introduced him, he never ceased to cherish a spirit of sympathy with the race from which he had sprung. He became the son of Pharaoh's daughter and this high rank afforded him advantages in education, which, in the providence of God, were made subservient to far different purposes from what his adopted mother intended.

6. Who was this child of whom we have been talking? Moses.

7. What is the meaning of the name? Ans. Drawn out.

IN this history observe God's care for His people. When the deliverer is needed, God sends him. At the time of the deepest depression of the Hebrews, Moses is born. Hence the Jewish proverb, "When the tale of brick is doubled, then comes Moses." God providentially cares for the deliverer whom He is raising up. The mother has a happy inspiration to save the child by an ark of wicker work. The daughter of Pharaoh is brought down to the river, the ark is discovered, but the mother is commissioned to be the child's nurse, so that he is not allowed to forget his people, he is afterwards given a royal education and fitted to lead and command the Jewish people.

With older scholars the teacher may dwell upon the following points.

1st. We may learn that as God governed the Jew and directed the destiny of the Jewish people according to the great principles of mercy and justice, so He guides and governs all nations. The history of the Jews unfolds the course of all history.

2nd. As God had a plan for the life of Moses, so He has a Divine plan for every human life. Some are called to high positions as was Moses, and others have appointed them but a humble place and an obscure common-place work, but for all there is a plan, and our greatest glory is to have fulfilled it. We must remember that high and low are terms of no meaning to God, save as they denote an obedient spirit, an earnest heart, and a ready hand. Let each soul submit itself to God and follow patiently that which God seems to point out as true and right, and God will work out for that soul a place in human affairs and bless that soul with the best blessings that are possible for it.

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