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

## :Consecration of Bishop Riley

History of the Amer
addition to the brief report which as given by our Special Correspondent in our last, we publish the following descrip ion, condensed from the newspaper r
ports. We have before given some a count of the work :
The movement for the establishment o me Mexican Church originated with a for mer Roman Catholic priest named Aquilar Hernandez, in 1865 . Benito Juarez, who was then President of Mexico, a man of ance, aided and protected them in estabance, aided and protected them in estab-
lishing the new Church, as far as he was lishing
In 1868 Dr. Henry Chauncey Riley was requested by a delegate sent by the Mexican o and he was very successful in his labors. In 1871, Manuel Aguas, a very distin. guished Dominican friar, joined with Dr.
Riley, and they secured from the Mexican Government a grant of the magnificent Church of St. Joseph and the chapel of the famous Church of San Francisco, both in the City of Mexico, and both of which The Roman Church, seeing the power and influence which their opponent was Several clergymen of the "Church of Jesus" were assassinated-one in the church for the day. Merchants refused to retain in their employment men who had joined strong that they even refused to buy from or sell anything to, the members of the Episcopal Church
first Bishop of the "Mexican Brach Catholic Church of our Lord Jesus Christ militant upon Earth,'' but he died in 1872,
before he was consecrated. The Mexican Church in 1874 sent a petition to the House of Bishops, asking that the latter should take charge of the affairs of the
Church. A commission of seven Bishops Church. A commission of seven Bishops
was appointed, consisting of Bishops Whittingham, of Maryland; Lee, of Delaware; Bedell, of Ohio; Stevens, of Pennsylyania; Kerfoot, of Pittsburgh; Coxe, of Western New York, and Littlejohn, of Long Island. The Mexican Church to-day is in a thriving condition. It has within its charge tion depot, nine day-schools, where ove two hundred children are taught, three thousand hve hundred communicants and The Right Reverend Chauncy Riley, who is now Bishop of the Church of Mexico, was born in Chili, South America, o American parents. He early entered the ministry, and for a time preached in Santiago. Upon his return to New York, Dr Riley became rector of the Spanish Epis copal Church of Santiago, in New York,
and it was while ministering to this charge that he became so deeply interested in the work that was going on in Mexico. When Francisco Aquilar, who had led the re formation there, died, his bereaved con gregation called for Mr. Riley. It was startling summons to Mr. Riley, urging him to leave his kindred and congregation for a post of certain danger and uncertain results. When the expediency of estab lishing a mission in Mexico was under
consideration by the Foreign Committee of the Episcopal Church Board, Mr. Sew ard, Secretary of State, was consulted, and he strongly dissuaded from the enterprise as involving too great risk for the mission aries who should be sent there. After ex
amining all the difficulties and perils in amining all the difficulties and perils in to the work. The Foreign Committee de clining the mission, he went on his own responsibility and mainly at his ow charges. Arriving in Mexico in 1869,


#### Abstract

tered flock of Aguilar, teaching both pub-


 licly and from house to house. He labored not less effectually with his pen,circulating numbers of tracts of his own composition, explanatory of the great doctrine of the Gospel. He soon attracted inant church with vigilance. He obtained from the Government one of the sequesGracia, and prepared to transfer there his ervices. The Romish party employed clesiastics of the capital named Aguas, a Dominican friar, to oppose him with ar guments. He examined Mr. Riley's publications with a view of preparing a refuta
tion, but was overtaken by the though hat he himself had been in darkness. He sought Mr. Riley and finally became a
convert. Bishop Riley, upon leaving this ity, intends to visit England, where he has been invited, and where also great inerest is taken in his work. Upon his re-
urn from England he will spend a short ime in this country, and then leave for his bishopric.
In personal address the new Bishop is a intellectual qualities are marked. He is concise and vigorous writer and speaker, ooth in English and Spanish, although in
he former tongue he exhibits some pecu iarities consequent upon his foreign eduation and long life in South America. characteristics of the man, and it is probble that in no one else could ound qualities so much needed in the re-
sonsible position to which he has been alled. He is now forty years of age. Trinity Church, Pittsburg, on the morning f St. John Baptist's day, and called out a large number of Bishops and other clergy,
besides an immense congregation. Bishop Coxe delivered the Consecration sermon. His text was from Revelation, $3: 2$, "Be
watchful and strengthen the things which remain, that are read not found thy works perfect before God The sermon was a masterpiece. It abound ed in striking passages, and told in terse and forcible sentences the history of the the rise of the "new reformation."
Bishop Lee, who was the Consecrator, seated himself before the altar, and Bish-Bishop-elect to him and presented him Bishop Bedell then read the official ac count of the appointment of the commisOn of Bishops which had charge of Mexican Church and of their labors.
Bishop Berdell concluded by reat
Bishop Bench Whitined by reading letter from Bishop Whitingham. of Maryland, stating that he fully concurred in the action of the other members of the com-
mission, and although unable to be presnt at the ceremony, he wished the new Bishop "God-speed.
Bishop Littlejohn presented the certif cate of the election of Bishop Riley and the testimonial of his good character and fitness for the position, which were read by the Bishop-elect in his strange clipped English, so indicative of foreign birth and training. The Bishop-elect was invested with the robes of a Bishop by Rev. Reese F. Allsop, of Pittsburgh, and Rev. Rober Meech, of Allegheny. He then knelt in the gateway leading to the altar; Bishop
Lee read the Veni Creator Spiritus, and the other Bishops responded. The seven Bish ops then laid their hands on him as they said the usual form of consecration. The ordinary Communion service wa hen partaken of by the new Bishop, the other Bithops and clergy, and a large numer of laymen. The benediction was pro nounced by Bishop Lee, and the imposing eremonies were over

Bishop Coxe furnished an advance copy of his sermon at the consecration of Dr, Riley at Pittsburgh, to the New York Dr. Riley at
Independent.

## Summer Outings. <br> der the Treea at <br> To the Editor of the Living Church

Under the trees is a good place to be the leafy month of June. Perhaps this is not altogether humane proposition with cated himself for the summer in the fifth tory of Ashland Block.
"Under the trees is a good place to be," was the well-satisfied comment with which I sat me down upon one of the comfortale benches in the grounds at Racine Col ege. It was the morning of Commence
ment Day; and, with a frend arrived early, so as to enjoy a whole day's "outing," in this delightful spot. Neither us had acquaintances at this college tain class who rush in where another ce ain class fear to tread, we modestly appro priated to ourselves a portion of the out side, until such hours as the public had no doubt-were all the interior ap pointments of the college, the outside, tha ovely June morning was unquestionably he best side. The grounds, as you know re very fine. Neither you nor your readare all the surroundings of the college by the lake. To-day was not the first time came to me with a new sense of beauty, as from $m y$ seat beneath the trees I gazed upon the fine landscape,-Taylor Hall, gay with 目owers, and already looking venhalls half revealed amid the greeh foliage, halls half revealed amid the green foliage, hapel. From where we sat was visible the ew grave, with its turf already green, and


Groups of students were passing to and ro, lending animation to the scene, and other visitors than ourselves had sought ery pleasant; and yet it seemed, even to a stranger, as if the joy of the festal day was subdued, as if hearts bereaved were feeling anew the sense of loss on the re-
currence of a day so associated with him who was sleeping his last sleep beneath the chapel window.

## But now the bell announced the hour

or the Grammar School Exhibition, and we followed those who were wending their ducted us to pleasant seats, and we passed an hour listening to declamations from youthful orators whom we were not disposed to view with a critic's eye, even thenes and Cicero. The giving of prizes, followed, and very interesting was this part of the programme. The announcement of applause that was liberally uproarious, and applause betoked most kindly feeling on the and betokened most kindly feeling on the par of the school towards the suc
petitors for scholastic honors.

## petitors for scholastic honors.

In the raised seats back of the rostrum, sat four of our Western bishops-Bishop Talbot, Bishop McLaren, Bishop Wells and Bishop Burgess, who beamed approval of the proceedings, and doubtless recalled the days when they were young, and spoke their little pieces.
The Grammar School exercises wer ver at half past ten, having, among othe decided merits, that of not being tediously prolonged. Before resuming our seats under the trees, we entered the chapel. It was not the hour for public worship, bu a few persons were within, evidently strangers who had come to see. That, at least, was clearly the intention of one o the visitors ; and to see pretty thoroughly, of handling the altar cloth, turning it up to see what might be beneath. Her mo to see what might be beneath. Her mo Evidently shedid nots belong to that upon. of thought in the Church which holds the

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altar too sacred to be approached, save by those who are to minister thereat.
Once more under the trees hostess in the city nooning. Our kind hostess in the city had provided us with
an excellent lunch; and making ourselves free of the : college pump, we dined in pleasant pic-nic fashion. The college bell announced the dinner hour, and soon ther floated to us the familiar words and music of the "grace" we had so often sung at St. Mary's.
Somewhat later a shower drove us int he Gymnasium, where people were alread athering for the Commencement Exe ises. A band of music, stationed in gallery, entertained the guests until th arrival of the procession-the Warden, the
Bishops, and other clergy, and the graduBishops, and other clergy, and the gradu
ating class. Whether it was a vagary o he band-master, or a piece of advance ritualism, your correspondent is not pre pared to say; but true it is that the marc o which they entered was Nancy Lee Suppress this paragraph, if you think best
dear editor. As a faithful reporter, I fel it my duty to communicate the circum stance to the Living Church, leaving it your wisdom to decide whether such itual may contain dangerous "germs," bout tne "goings on"-at Racine! Yo reporter's private opinion, however, is hat the reverend fathers of the Church learned in the harmonic differences b ween Old Hundred and a Gregorian, did , though inspiring strains of an air so cular as Nancy Le
The graduating esiays were good and well delivered. An improvement in the college and grammar school exercis since my last visit here, some five year since. The valedictory was by the son the new warden. He graduated with high honors, ending his eight years of college life at Racine, juist as his father assumes dress to the warden, naturally referred to him who had so lately filled that place and with a fine sense of the fitness hings. the new incumbent stood during is delivery.
Our day's $\qquad$ ing " at
out Racine close with an amusing episode. We had made delightfully enthusiastic from Boston, delightfully enthusiastic churchwoman whose first object in a Western tour was t
become acquainted with the workings Church and Church institutions in th part of the country. She had been de lighted with her visit at Racine ; she had waukee, and was about to go to Nashotah and to Kemper Hall, Kenosha. She gave -in the liveliest and most dramatic man-ner-a resume of a musical drama, "Tria performed the night before; and she made her small audience laugh-almost as heart ily as if they had been at the play itselfover the comscal effect of the roles of brid and bridesmaid, as performed by rogueish and br
For my next "outing"' I take a northern trip, and will report to you soon from the shores of the Black River, where Lo-the poor-Indian still roams his none too happy hunting grounds. So long as my scalp is safe, believe me, to remain, dear Livin

## aithfully Yours,

unofficially stated that the Bishops on the Mexican Cohmission have only
withheld the offices of the Catholic Church of Jesus in Mexico till they can be reported to the House of Bishops which meets no body can tell when, and which alone can authorize the publication of the offices It would have been well had the Commission satisfied the Church by making some explanation of their reticence. The op posite course only tends to excite picions which may be unfounded.

## Our New York Letter.



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New York, July 5, 1879 .
A good deal has been said of late in th papers, as to the increasing number of dep sitions annually reported by the Bishops, ithout perhaps taking into account th teady growth of the church. The Inde pendent says there were 85 depositions in he five years from May, 1873, to May 878. The number of our clergy is now very large per centage epositions were not for imy of thes epositions were not for immorality, a chism, for defections toward ultra-Protestantisu Of Ro ultra-Protestantis. Of the twelv Apostles one was a traitor, one denied his Lord, and early surprised at the 17 deposition yearly, we are not sure that the fact that ere are so foes not argue, that there a decay of discipline. The depositions解, and the lnuependent tastens it who can not see the sun for the spots, real fan not see the sun for the spots, real ace. In which they descry upon its sur umbers of the clergy increased from 2 662 to 3,086 , and $33^{1 / 3}$ per cent. were ad ded to the number of the communicants. We have had occasion to mention the disaster brought upon the Reformed Episcopalians by the death of Mr. Powers in Philadelphia. His surviving kindred are not at all in sympathy with the schism, but adhere faithfully to the old path, and do not feel at liberty to give the mey which is now theirs to bild money, vil from which they dily pay the evil from
livered.
Now the commencements are mostly over, it is pleasant to remark upon the practical subjects, which were discussed by the graduating students. Sentimentalism seems to have had its day, even classical themes were a good deal ignored. The ghost of Socrates was not vexed, and the birth-place of. Homer was not settled. It seems to be dawning upon the minds of
the young men and women, that the clasthe young men and women, that the clas-
sics and mathematics are studied for disci-

| cbured Calenoar. |
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| July, A. D. 1879. |
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News from the Churches. New York.-The Court of Appeals in
New York has sustained the will of the late
Mrs. Peretor, and the Church is better for
 ochial Fund of Western New York, and
$\$ 12$, Noo to other societies of the Church.
The funeral of the late Cyrus Curtiss,
 others. Mr. Curtiss had occupied for
many years a place in the Executive Com-
mittee of the Baard of Missions. His obsequies drew out a large attendance.
Rev. Albert Wiswoll, has resigned the
presidency of St. John's Guild, which he presidency of St. John's Guild, which he
has hell for the last twelve years. The
Guild has been and is wery active in works of charity, and is now erecting a sea-side
nursery for children on Staten Island.
Few churches are richer in altars and


 child of unusal. promise. The eestment
arrof the finest colth borderd with sill
fringe. In the center of the frontal is eml broidered a large monorgam of our Lord
and upon it rests a crimson cross, with
equal arms, terminating in lilies with stament of golden silk. Upon the covering
of the retalle is embroidered the word
ALLELUIA in Church text, in crimson silk. The embroidery, which is unusually fine,
was the labor of love of Mrs. Mascord.
At the same time, , here was placed upon
the altar a handsome book-rest in brass, the memorial of a grandson, by Mrs. B.
Richardson. It was fom Lamb's, and was
inscribed : In Memoriam. Ad gloriam
 and Clergy proceeded to the Font, the
congreation standing. A selection from
Holy Scripture was said lower by the "Gloria Patri." Then the
Bishop and Clergy, standing around the
Font Font, recited the Scriptures that refer
Holy Baptism, and the Bishop, laying hi
hand on the Font, said: "In the name Holy Ghost, I Iset apart and consecrate this Font of stone, an offering of faith, charity
and thanksgiving, to stand henceforth in mightly God in the sacrament. of Holy
Baptism; and I declare it henceforth ha
lowed and venerable accordingly for the washing of regenerabation, and for the hono and praise of God in the Kingdom of Jesus
Christ His Son. Blessed are they who d
His commandments His commandments, that they may have
right to the Tree of Life, and may enter After appropriate collectsts and a hymn
the Bishop gave the Ep scoal blessing.
The Font is of Caen stone as on ins bas and bowl, with Red Greotte marble shafts,
"Suffer little children to come unto me," is sunk in the rim. A band of Annuncia
tion lilies, boldyly cared, encircles the
bowl. In the sub-base or plinth, two pol ished brass plates show the names of Rich
ard G. and Edward N. Doty, sons of the Rev. William

Tensessec. The growth of the Church
in Tennessee has more than kept pace with that of the population.
ago there were 420,000 inhabitants. and
no clergyman of the Church, the popula-
tion now is $1,250,000$, and the number of
tion now is $1,250,000$, and the number of
clergyinen is about 40.:

## Consecricut:-Every long rectorship in these days of frequent clerieal changes is worthy. of special mention. Rev. B. M. is worthy.of special mention. Rev. B. M. Yarrington, of Greenwich, Conn., has completed his fortieth year as rector of Christ Church, and the Rev, Dr. Barnes has been thirty-five years rector of Church, Little Neck, Long Island.

- A cablegram reports that the Arctic ex-
of Captan ship, Resolute, which formed a aprtin's expedition in search of Sir John Franklin, in 1855 ;, is to be broken
up in Chatham dockyard. Ornaments and up in Chatham dockyard. Ornaments and
pieces of furniture will be made from the
best timbers, which the Admiralty intends to present to the President of the United States, as a souvenir of the occasion when
the Resolute was found by American whalers, abandoned in ice, and the Government
of the United States had her rene of the United States had her repaired and
refitted, and presented her to the British
Admiralty.

Trinity College Commencement.
 Newspaper Paragraphs.
That The New York Tribune says: It seems
tuddenly at Jacob's chilldren who died died a little village of which spoke well $f \mathrm{r}$ th training which
Trinity was giving to her young men, and
told of the influmanec she was exerting in
the interests, not only of sound learning, but also of true godiness.
Amter conerring their degree on the
members of the Graduating Class, the De-
gree of M gree of M. A. was conferred on Messrs.
Edward Nevins Burke, Isac. Heister,
Chas. $H$ Proctor, He Dansmore D. Cliapin, and William M,
Rambaugh; of D. D., on the Rev. Fran England; of L.L. D., on Jno. S. White, of
Cleveland, Ohio. The Exercises were
closed with the Doxology and Prayer and Benediction by Bishop Williams.
At co colock the Alumi dinner was
given at the United States Hotel. After
dinner speches were made by the Lieut.
Governor of the State, the Mayor of the
City Hor Hartord
City of Hartord and others. The Rev.
 expressed the hope that future benefaction
to Trinity night enable her to give to he
sons those opportunities of learned leisure
and and that freedoun from care in which they
should have breathing space to do such
good and noble ork tor the Church and
the world tab those men had done whose the world 'as those men had done whos
names were the greatest adornment
Oriel College. The Rev. Dr. Gallaudet. of N. Y., also made a speech, one point
of which was that whiile Trinity was not
theological
that thinary her raining was such
that who went forth from her might and should be a leaven to leaven the lum,
of society with true Christian manliness, and the wholesome spirit of the Doctrine
Discipline, and Worship of our branch o the Church Catholic. Both this speech
and that of Dr. Fairbairn were loudly ap
plauded plaudec.
A reception was held by President Pyn
chon, in the evening at Sealury Hall,

> Mark's School, Utah.

## To the Edizors of the L.lvisG CHurch : The School has now finished its telf year, with steady progress from the begin

 year, with steady progress from the begining. Bishop Tutle and his helpers
Utan are fully satisfied that the main work
of the Church of the Church against Mormonism mast be
among the young people. Adult Mornons
cannot be affectea in any great measure by

| This year we have enrolled 574 pupils, five-sixths of them of Mormon antecedents. From the origin of the School, in 1867, we have had 2124 pupils under our instruction -the bulk of them from among the Mormons. ${ }^{\text {mave trained twenty efficient teach- }}$ ers. Two of our pupils have been ordained to the Holy Ministry, two are in College studying fur Orders, and several are preparing for College. The Confirmation classes in St. Mark's Church are fully halt made up from pupils from the School. <br> May God put it into the hearts of His eople to continue their kind help in this efficient work. <br> G. D. B. Millek. |
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## The Freedmen of the South.

 Is not the spiritual condition of thefreedmen a subject of considerable importance to the Church of Christ ? Can any
branch of the Church affurd to ignore tnis department of Missionary work? II thay
dee answered that great efforts are now being made by the church at this time to do
her duty in this regard. It in to be eared
however, that the ehorts. hi herto made in however, that the ererts.
this direction have not reached the class
who are in the greatest need in his respect.
There is'a distinction between a colored There is a a distinction betwen a colored
man and a "freedman." Not every col man and a ""reedman.", Not every col-
ored man is a freedman, for the simple
reason that there are some who have always reason that there are some who have always
been fre. This latter class have always
had the means equally with the white man, of education and of the Church's spiritual
ministrations. The "freedman," on the other hand, is the one who most needs the
Church's fostering care. There are many Church's tostering care. There are many
congregations of respectable, God-fearing,

THE MIRACLES OF MOSES. The Account of Creation in Genesis.
$\qquad$ "The lights in the firmament of heaven.
It will be seen by referring to Genesis ist that the fourth great stage in the pro
gress of our world from formlessness to its present condition, is placed after the emergence of the land and the appear-
ance of those highest forms of vegetation whose characteristic is the enclosing of that this stage came before "living" that this stage came before living to speak as a geologist, the work of the
fourth period, if the account be true, came just after the Tertiary, and therefore during this vast, and as yet unexplored
portion of our world's history, called portion of our world's history, called
(from the ice which was then so extensive
the Glacial Period." the Glacial Period.
It is of this fourth period that I pro
pose to speak, asking the reader's indul pose to speak, asking the reader's indul
gence for the imperfect treatment neces sitated by the limits of a newspaper article
A full discussion of all the matters involved, would require a volume.
In order to a satisfactory result, it wil be best to clear the ground from needless
obstructions, by first determining what Moses has said, in its plainest and most literal sense.
Our English Bible reads thus:
And God said; Let there be lights in
the firmament of heaven to divide between the darning to my Hebrew Bible, I notice
that our word "there" has no correspond ing word in the original. I also read in separate form for the third person of the
imperative, but employs the future instead. Hence it may be translated either way, Nor is this anything unusual, for every
one who has studied Greek, or Latin, or French, or in fact any language, know
that nothing is more common than on for two different parts of the verb. I reference $t$ the Hebrew use of the same
form for the third perion imperative and for the sense is substantially the same
whichever way the word is translated In order, however, to get out of old rut
of thought, it will be well in this place use the future, then we shall read with ament of heaven shall be for to divide b tween, Soc: or, if the reader prefers the
imperative, then with equal literalness, is, Let the lights in the firmament be for divide, ©rc. There is in this verse the
same construction and order of words as under the heaven be gathered unto one
place, $\delta_{0} c$. There are other arguments for such a translation, based upon the Hebrew idiom of the verb "lamedh" before an infinitive which time and space do not permit to do more than allude to

This rendering makes it a command to bodies already in existence, requirin them to do certain things. It seems to
me that there never would have been any other version than this, but for the fals science which prevailed when the Bible later day. It required the stalwart ph losophy which held up the clouds and sun, moon and stars, to believe that the heavenly bodies were made after "the
heavens and the earth" had been created All this, too, in spite of the fact that the account itself speaks plainly enough previous days and nights, and of morning belief and its positive contradiction he text, will further appear, as we go on with the
said.
As I read the fiat, it is only a command to bodies already in existence to enter
upon certain duties, to do certain things. They were to divide between the day and he night, and they were to be for signs How were they to be for these? What did such a command or announcement nean? Moses records the fact that th rder was issued, but offers no explan tion. The world has groped for it in
darkness these 4000 years. It is, I think,
possible to discover what was a.ctually done ; not, however, from the Bible, but from the Book of Nature, for the one supplements the other. The style of these
books in many respects strikingly alike. Each states facts regardless of apparent contradictions. In each there is a com-
complete absence of attempts to solve difficulties, or to remove misapprehensions. If we can do this for ourselves, it is well; if we fail in our efforts, these books
persist, and await some one who can make persist, and await some one who can make
it all clear." We, therefore, turn to the volume of Nature, and there search to see termined upon, (the end of the Tave de) anything did occur which will cast light upon this narrative.
Geologists have made many interesting our globe. They tell us that from the dawn of life to the end of the Tertiary,
lived equally well in Spitzbergen and da, although the former lies in lati-
tude $79^{\circ}-30^{\prime}$. Magnolias and cypresse and 100 other species of temperate and grew, according to Dana and Lyell, in that now frozen island "with amazing luxur lieving that the climate of Spitzbergen was then warm all through the year, and
exceedingly equable. The same is true exceedingly equable. The same is tru
of Disco Island, and the shores of Smith' Sound, and even of that remote spot,
$81^{\circ} 30^{\prime} \mathrm{N}$. where Capt. Nores wintered, and where no warm Gulf Stream could
exert any sensible influence. Yet, if the earth's axis was then inclined $231 / 2^{\circ}$
there must have been in these regions total cessation of solar heat, for more than
four consecutive months each wintercause of itself sufficient to have destroyed
the equability of the temperature. More over, according to the well known law of plant life, such a plan demanded
daily supply of light, and this, with the
axis as now, was impossible. I conclude, therefore, for these and for many othe
reasons which space and time do not per



 ll at sea in reference to this period, agree ing only that it was intensely cold; tha egetation all over the globe, but "n it had passed away there were such zones If I am right in this conclusion, then good," there were no days and night of unequal length, and there were no sea , for these both are dependent upon coldiquity of the earth's axis. No
could there have been the vernal equinox, rom which are dated the Jewish festivals. There would have been no alternation of summer and winter and hence no sugges tion of a year, except to astronomers nder the new arrangement, however changing seasons, and equinoxes for meas urement of time. All of which accord with what the Divine Command calls for nd makes clear its meaning, and that this so, receives confirmation from the cur months and weeks,-measures of time far gxeater importance to the Hebrews, han seasons or years. Months and week are unaffected by any change in the inclithat measures of time which are influenced y and dependent upon such a movemen are enumerated,

## After the fiat,

 corded.We next informed that God made the two great lights-the greater light to night day and the lesser light to rule the night, he made the stars also. But we are not told, as is generally assumed, that God made these bodies next in order or time. The difference is very great, for the first is true beyond dispute, and the
second, it is equally clear, would be false.
The Great First Cause did make the solar system, and, if he knew the results of his own acts, must have purposed just that which the sun and moon now do.
These verses, 16-18, are merely
renthetical statement placed here in the
heavenly bodies in God's creatorship.
In verses 14 and 15 the writer exhibits
in as under God's control ; but here,
order to guard against the tendency to
olatry, a higher claim is put forth.
That Moses could not mean to say that
evident; because he had already re corded their obedience to the Divine Command, in the words "And it was so."
The popular interpretation makes Mose
stultify himself. It makes him say (I)
God commanded the sun and moon to do
certain thing; (2) and they did them

## From the study, therefore, of the two

Records, I conclude that the work of the
fourth period was an increase of the incli fourth period was an increase of the incli
nation of the earth's axis. This, so fa as I can see, is in harmony with the fact of geology, and with the statements of Moses. The earth's climate thus was of the pre-glacial climate was to fit the earth for men by purifying the atmos
phere of carbonic acid, and by enriching the soil and storing beneath it lime and
$\qquad$

variety of production in high and low education and progress of man by sug


The Law of Marriage in the Church


## pringfield Convention. Your corre pondent, D. B., S., has, I think, misunde

stood the purpose of the mover of that
memorial, when he assumes that it neces
sarily calls for an amendment to the con
The memorial asks for the authoritative
publication of the said Table, in such publication of the said Table, in such a
way that everybody may be able to see it,
if he has anything to do with the Church he has anything to do with the Churc rial proposes the appendage of this Table to the Prayer Book. In my copy of the
English Prayer Book, after "The Ratifi-
cation" (of the "o articles) there is a ${ }^{\text {a }}$ page containing "A Table of the Articles,""and
directly under it, "A Table of Kindred and Affinity, etc.," called briefly, the
Table of Prohibited Degrees. This Table purports to be taken from the Canon Law and is appended to the English Book.
is a convenient method of publishing portion of one of the most importan
Canons of the Digest, so that all may se Table Memorial really assumes that the of the Church; what it desires is that it
of the Canon law such. Hence the recommendation to a pend the Table to our Prayer Bo
is appended in the English Book. It matters little if at every meeting of Bishops, or both Houses jointly, should Church is, and has always been that the Church is, and has always been, bound by ity to embody the Table in the text of and the Canon with the Table in full, be not so published as to leave no excuse for
gnorance about them. Everybody is aware that joint resolutions even, are often as weighty as the paper they cover, in relaity are not, as a rule, conversant with the Canons of the Church, whether gen-
eral or diocesan. However, if the course proposed in the Memorial is liable to be
objected to on technical grounds, the undersigned, for orne, earnestly hopes that eral, or "popular " publication of the and executed at the next session of the
F. W T
General Convention.
Danville, Ill., June 25, 18

## -George Eliot's new work, "Theophras

 tus Such,', just published in this country by Harper \& Brothers, awakens great atThtion in America and England. London

## ST. MARY'S SCHOOLL

## Church School for Girls.

 KNOXVILLE, ILLINOIS

## TESTIMIONIALS



## E. R. P. SHURLY Watchmaker Ueweler.

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WINES, OLD AND PURE,
 MOInTNI PIPE ORGAN CO LANCASHIRE \& TURNER. Builders of Church Orgàns, Moiine, Ill


 HHECHURCH Sunday-School Teacher's Weekly

The Wilson Adjustable Chair


## Cye zibing Cburctj.

Chicago, July 10, 1879.

## Sinbeription, To the Clergy,

## C. W. LEFFINGWELL

## Nashotah. <br> Bishop Gillespie furnishes the following

 account of the closing exercises at Nasho tah, on St. Peter's day, June 29 , and ofthe meeting of the Board of Trustees Three Deacons, two from the Diocese of Massachusetts,
Wisconsin. A Deacon from the Diocese of the Bishop of Fond du Lhe Priesthood mon was preached by the Bishop of Missouri. At the same time the Senior Class o the Degree of B. D., also several graduIndiana, Missouri, Wisconsin, Fhops Lac, and Western Michfan, with severa clergymen from abroad, were present. The of the class.
At the meeting of the Board, were presCole, the President of the House, Rev.
Dr. Adams, and the Rev. Dr. Shelton, of Dr. Adams, and the Rev. Dr. Shelton, of
Buffa, the long tried friend of Nashotah, he wearisome journey at the advanced age

## eighty-one

The Board-were in session nearly six held eight meetings since their appointment in November. A very full investiga-
tion has now been made of the pecuniary tion has now been made of the pecuniary
condition. As the result, while there is a condition. As the result, while there is a
large indebtedness, this is exceeded by the funds permanent, and heretofore held as such, though not required, and besides dress to be issued
Important action taken by the Board, elects a lay Treasurer ; appoints a committee to examine all securities; enlarge the
Board by the addition of clergymen and laymen ; provides for nomination by the ber as members of the Board; appoints a committee of the Alumni for examinations; Board of visitors composed of Bishops. Besides the above measures, looking to tee of their body is requested to enlist their
interest and action as' an association, and individually, by addressing an Alumnus in with the graduates in the Diocese.

Other measures, exercise the the Bishops by the Constitution, 'to di
rect the religious instruction and public worship of the institution
While this vigorous taking hold of the affairs of Nashotah, has come none to soon, there is no reason for the apprehen
sions expressed in some quarters. The Board continuing its vigorous oversight Professors showing that spirit which their voluntary reduction of salary implies; stu-
dents making themselves part in the effor to honor their future Alma Mater; the Alumni acting in grateful and pleasant re membrance of their life here, and the hand for Nashotah ; we shall yet see a brigh day ; and "be beautiful in situation," sh shall have the blessing, "peace within he walls and plenteousness within her pal the Prophets in our prayers.

The Standing Committee having Dr Harris' testimonials before them, have no signed them, being unsatisfied that there is reported that the Standing Committee Pennsylvania has difficulties on the sam score. The last news is that Virginia takes that the House of Bishops accepted D McCoskry's resignation of his jurisdictio conformably to

The Rev. E: M. W. Hills, a priest the Roman Catholic Church has entere now at Bexley Hall, Gambier.

De Veaux College.
We have the catalogue of De Veaux College for the twenty-sixth year ( 1878 -79) Rev. G. H. Patterson, President ; Bishop Coxe, visitor. The college is situated on the picturesque shore of Niagara river, and has a domain of 360 acres of land. The
buildings are ample and thoroughly furnished for their uses. The religious teach ing of the school is decidedly churchly and the organization is military. Of the desirability of the latter feature the
Eclectic expresses doubt. It says :
"It is by no means certain, as far as o the value of an institution of learning. would appear that the title of 'cadet,' an the 'full dress' and 'undress' uniform, with the 'chevrons, side-arms and other ac-
coutrements similar to those in use at the
U.S. Military Academy, would tend to U. S. Mritary Academy,' would tend
distract youthful minds from scholarly
scientific studies ;-and that the time scientific studies; and that the time r
quired for drill and the due care of the students' weapons, must interfere with the
hours of study. If the military element be desirable in a school of learning, why was clude it rigidly from the College over
which he presided in his last years? or why
did ot Dr. DeKoven, the greatest educadid, ot Dr. DeKoven, the greatest educa-
tor, perhaps, that the Church in America
has produced, introduce it at Racine? has produced, introduce it at Racine? De
Veaux is entitled to a trial of the experi-
ment, of course; and to the benefit of any ment, of course; and to the benefit of any
doubt. But we venture to predict that
eventually it must become either a Military Institute, or a Classical College without the military admixture. Apart, however, from this question, the organization and disci-
pline of DeVeaux College appear to be
very thorough, and a strong moral and religious tone seems to pervade it. Mr.
DeVeaux's munificence enables it to maintain and educate, free of charge, about
twenty boys, who must be 'fatherless, without the means of support or education, unexceptional character an! habit There are numerous medals, prizes and exertion and honorable rivalry, and also a
rigid and exact system of marking recitarigid an
tions."
We cannot agree with the Eclectic in its boarding schools. When it is properly managed, we believe and training; and we have had some experience to justify this

## .



Baltimore last winter was Prof. Reider Jewish rabbi, who has now entered the soon give a series of lectures He will soon give a series of lectures before
Baltimore clergyman explaining how why he became a Christian.

## We call attention to it, with the caution

 that our Methodist brethren had better in quire into the antecedents of Prof. ReiderHe may be all right ; but we suspect he is the same C. E. Ryder that has figured as a distinguished convert in several de
nominations. Mr. Hammond first brought him to light as a converted actor, and circulation here and in England. We exposed the fraud in the Province, and since prominent. C. E. Ryder is a scoundrel, have him arrested for fraud and forgery. He is an unprincipled hypocrite, a sneak and a rascal. We do not wish to wrong
"Prof. Reider," and shall publicly do him justice if we are corrected. If any one will send us his photograph or signature
we can tell at a glance whether he is the we can tell at a glance whether he is the
party that forged our signature once. Let us have it.
The New York Society for the Suppres ion of Vice makes its annual report, show ing a vigorous prosecution of their com mendable work. It is greatly to be desired that every citizen who has opportunity should coöperate with the Society by giv ing such information as may be had, about publications or advertisements that ar
immoral in their influence. Address An thony Comstock, Secretary, 150 Nassau vised, by his circular, not to publish the address of pupils in their catalogues, and through the mails.

Bishop M. Laren, while at Racine, was called eastward by private business and so was prevented from being present at the graduating exercises of Kemper Hall, and Nashotah House. At his request Bishop
Brown advanced Rev. John McKim to the Priesthood on St. .Peter's Day.

John Wesley as a Churchman.

## In the June number of the Church $E$

 lectic a correspondent quotes from Joh Wesley's works to show his position on th doctrines of Baptism, the Holy Eucharist,and the Christian priesthood, and the Christian priesthood. *He says: Wesley, in the year 1771, when he was
sixty-eight years of age, collected and re-
published his works in 32 volumes, not published his works in $3^{2}$ volumes, no in his preface he says that in that edition his last and maturest thoughts, agreeable he hoped) to Scripture, reason, an Ist, then, as regards Baptism, John
Wesley put forth in this edition of 177 I : "Stey put forth in this edition of I 771
"The plain meaning of the expression except a man be born of water' is neithe tized." " To attempt to explain this
meaning away he pronounced "vain phil meaning away he pronounced " vain phil
osophy." Again, "Baptism is the ordi nary instrument of our justification.
In the ordinary way there is no other
means of entering into the Church or int Heaven." Once more, "By water, as
means, the water of Baptism, we are re
generated, or born again." Vol. xix., p

## 2nd. As regards the Holy Eucharist.

 In the two treatises on the Sacrament,adopted by him, and in the hymns put
forth by him and his brother, througho peatedly speaks of it as "a sacrifice" he re
pan "everlasting sacrifice,"
"present" there " "present"" there,

## 

works he affirms "We freely own tha
Christ is to be adored in the Lord's Sup

## we deny." (Vol. xix. 87.) 3rd. As regrrds the Christian Priest-

 Eucharist, Wesley reäffirmed in this same edition his statement, "We believe thatthere is and always has been in every Christian Church an outward Priesthood ordained by Jesus Christ, and an outward sacrifice offered therein by men authorized
to act as ambassadors of Christ and, stewards of the mysteries of God." (Id. vol.
xxviii. 348 .)
These then represent to us John Wesley's doctrine on the three great questions
above mentioned-held by him, as he himself tells us, for the last 50 years of his life, and deliberately put forth at the age
of three score and ten, as his "last and
maturest thoughts." maturest thoughts.
To attempt to deny or explain away
these statements, so made, is something

## Asa Packard's will provides the income

Valley $\$ 3000$ for the employés of the Lehigh Valley Railroad who may be disabled by have no souls, but the heads of them some times have. Great capitalists must consider the wants of the poor and unfortunate their chariots. But to make this solution possible, great capitalists must be religious men; and be brought to recognize that While we are waiting for this, the only with the Spirit of Christian Charity that with the Spirit of Christian Charity that is Duty is not all on the side of capital. faithful poor seldom want for the necessities of
them.
The Chicago Fournal says Gen. Dix's estate includes some sixty-five acres in the vicinity of the South Park of Chicago, and evinced in a correspondence recently carried on between his agents there and himself, in connection with the lease of a
building in that locality: One letter from the General explains all, and is as follows I am very glad yqu have allowed the
Woodlawn House to remain Woodlawn House to remain vacant in cant to the end of time than to have rented for such a purpose. I consider rum the cause of nine-tenths of all the
murder, poverty and crime in the country, and no earthly consideration would
induce me to contribute in the remotest manner to its sale. $\qquad$
What is it that hinders and represse he proper development of our Church system? I answer briefly, it is congrega
tionalism. I do not mean the ecclesiastitionalism. I do not mean the ecclesiastithe denominational title of congregationalism, but the centering and bounding of the spiritual obligations and duties of in-
dividual churchmen by the apparent ne sins, interests and strength of loca chial.-Bishop Brown.

## News From England.

A nice little dilemma has just develope itself in England, arising out of the clumsy patchwork of the Establishment. Year go, Royal letters empowered convocation to raise all the Rubrics. A big job this
was, but convocations manfully undertook it, and have just finished it. Of course it is of no effect until it has gone through oth Houses and the Crown. The Rev. Dr eo. Prevost writes a letter to Mr. Beres rord-Hope, asking him whether he has any idea that Parliament would pass a Rubrics sill presented by conservatives. Mr. Hope nough to know, replies that it is so utterly mpossible to foresee in what shape such
bill would come out of the Parliamentar furnace, that no prudent Churchman ough o think of such a thing; and his advice
is, "Drop it." We give the same advice. Church has never yet shown in any very Triking way that any change was needed here are some bad Rubrics, but the killing like the killing of flies ; a dozen live on may come to every funeral. It does look convocations all these years on this business, and then have to "drop it."
What a charming speech Cardinal Newman made when he was officially notified of his cardinalate. When we read it w
thought of a letter a certain American pre late, who visits Rome from afar, and believes no good can come out of Nazareth wrote, soon after Newman's desertion o
his Mother Church, in which he made him out maudlin and stupid, and all demoral zed. This speech does not look like it part of a thoroughly considered policy to cowd of fawning Papalists. It is said the ew Pope sent for a number of divinity ions in, and put them at some disputa hinting that those who distinguished themselves would not find it a bad thing in the way of getting a good parish. Not a bad amining chaplains.

England never engaged in two much
meaner wars than the Afghan and the Zu -
or certainly no one can call the Zulus mean fighters. It has been said publicly in Parliament, that British troops never
contended with braver fues. We are glad learn that the Afghan unpleasantness is at last over, and the British are hereafter have a finger in the Afghan pie. The
are fighting on. Rumors of peace
been flying about, but those who know, declare Cetewayo has made no over
ures that amount to anything, Thus far certainly, he has had the best of it, and we The poor Prince Imperial was badly defended by his companly was badly defended by his compan-
ions, and it is a comfort to find that the lieutenant who was with him is to be court martialed. His body is being conveyed ed mother ; all the Royalists will do it honor, but alas, that will not give her back littleness which seems Govsurnment, with littleness which seems absurd to us, who are not as Frenchmen are, playing at Re-
publicanism, has forbidden any army officers, except those who were directly at tached to the Imperial household, from attending the funeral. It speaks well for General Pleury, the Prince's old tutor, that he has asked to be put on the retired list, that he may attend.
The French ship of state does not sail in
very smooth waters ; We might criticize it
sailing at.length, but it will do well to re member General Trochu's words to those who fouud so much fault with the way he behaved during the siege of Paris: "It is very true that you were not there. We that we are uncultivated Americans, who as the last London News asserts, always all a "menu" a "meat bill," we certainl ings on in thê French Assembly, wher hat impossible Zulu, Assembly, where 'shot off his mouth,", Paul Cassagnac, West. The dignified Reviue des Deux Mondes says about it: "In an instant the hall was transformed into a tumultuous mob The ministers were assailed with outcrie
freely exchanged, and members all but
came to blows. Indeed, but for the efforts have been a fight.'
And all this fuss was about something Cassagnac had said in his paper about the Government. Imagine our Senate and House flying into such tantrums abou something they might see in the opposition It about themselves.
It seems, although we hear a great deal the contrary, that it does make a tre mendous difference what you wear, and deed history shows that articles of cos ume have often been the symbols of burn ing questions. We remember when in Italy, some twenty-five years ago, we were at ian overing was considered by the authorities s indicating the most frightfully revolu ionary sentiments on the part of the wear . And here comes the Turkish govern European Powers, that the head the he new Pasha of Roumalia segear which new Pasha of Roumalia sees fit to put nstead of the red cap with a tassel, affect d by Turkish officials, was a '"violation of he engagements previously entered into $y$ the Governor General with the Porte. "Can angers such as these affect celestial can.
The Powers want to give Greece some them Janina, and people seem to be aston shed that the Greeks will not agree hat, and stop talking about Janina; but ot blame Greeks for urging Greece without Janina is just like Hamle with Hamlet left out ; or rather, like En and without Oxford and Cambridge. The place itself is nothing very great, but it is nearly next to Athens, the educational centre of that little Grecian Kingdom sire for education. A gymnasium with 700 pupils, five schools of mutual instruction with 2,000 pupils, three girl schools with over 400 pupils, a normal school, and ny number schools, is not a bad Macmillan's appeals to 19,000 people. George not to be a party to english péople place like this from the country to which it naturally belongs, and the forcing it to burning of the tibrary a Power which, from the burning of the library at Alexandria to the present day, ha
o literature.
The old historic family of Orange is ting small by degrees and beautifully less. The heir, a rollicking fellow of forty, has just died of diphtheria ; and his brother is is not likely to have any more heirs, and Germany stands ready to gobble up the little Kingdom.

## A New Altar and Reredos

Tne new Altar and Reredos in the Ca solemnly consecrated by Bishop McLaren, Morning Prayer having been said at 8 A. M., the Consecration Service began an
ro. 30 A. M., with a Processional Hymn, lowed the Litany and an Anthem by Ousely, "From the Rising of the Sun," a formal presentation of the Altar to the Bishop, and a request for consecration in Rt. Rev. Father in God:- -1 had the honor to receive from you a formal com-
munication on the ith of December of last year, in which it was said that the prothedral Church might be erected upon the basis of Holy Memorials.
Acting in accordance with that commu-
nication, the work has duly proceeded, and now stands ready for acce proceeded, and now stands ready for a.
secration at your hands.
Although not quite finished in certain
minor details, it is yet so far perfect, and so far paid for as to be ready now for a
special and formal setting apart for its holy Te Altar proper is a memorial of the
late venerable and honored Dr. Chase, at his death Shenior Priest of the three Dio
ceses in this State, Illinois, Quincy, and Spring field.
children of the sund ay School, to some of
our choristers, and to an honored member of our congregation.
The wings of the Reredos are also me-
morials placed to commemora:e an old age, ripe in wisdom and experience; and
a bright youth, cut off in an instant in all
its manly beauty. The central and highest portion of the
Reredos helps to preserve among us the
blessed memory of the ever beloved War-
den of Racine college, James DeKoven, den of acine coltege, James DeKoven,
Priest and Doctor thas been a high privilege
Feeling that tit have peen
to have ben pernitted to supervise and bring to completion such a holy work, and
to giide therete the loving offeringso oour
people, as Priest in charge of the Cathepeople, as Priest in charge of the Cathe-
dral) I now formally present the finished
Altar and Reredos to the Bishop, asking for myself and those who have helped to
erect it its gracious acceptance at his
hands, and its solemn consecration in due form to its high and holy use.
The Bishop thereupon proceeded to th Altar, while the Choir sung the Introit,
Psalm xi-iii., and at its close repeated the that used by Bishop Potter at the dedication of the Altar and Reredos of Trinity
 Choir and people, and the Communion Service followed, as usual, the music being "O Lord our Governor," by Gadshy The Bishop's sermon was listened to extracts therefrom
The work in this Cathedral, it seems to the proper developpent of the theory o
diocesan Episcopacy which the Church professes, and will, in God's own time practice more faithfully. Here we have
the apostolic headship, exercising due and the apostonc headship, exercising due and
proper control in those things which per tain to that office, while under him, in
loving obedience, but not withour suffi cient individual freedom, labor the priest
and deacon. But the graduated scale of and deacon. But the graduated scale o
responsibility and effort is not completed until we include the faithful laity-devote men, faithful women, dear children an
youth - who minister while they are min istered unto, and without whose prayers support and colaboring, we, who are order ed men could do but an imperfect work.
Here in this Cathedral you shall discov
Here in this Cathedral you shall discov er no antagonisms. The Bishop has n ruthority. The oachment on his rightfu the presence of the will which alone ha in such wise as, first; to participate iel it ounsels, and, second, to ohey with in de manded servility of submission ; but the of those distinctly priestly or diacona functions which inhere in their office. The
laity here neither dictate to those above them, nor are they overborie and crushed by those who are set over them in the
Lord, and them they love anid howor very highly for their work's sake. , It is really rerreshment to perceive how on every hand
there is .more emphasis placed upon the question of duties than upon the question
of rights, and this because we all find that we attain and enjoy the fullest measure of duties which our Heavenly Father has de it is noon us in our several stations.

| uses of this Church, which we call a Ca- |
| :--- |
| thedral (and which, when our Divine Lord | hedral (and which, when our Divine Lord

pleases to bring it to pass, will be a Cathe-
dral in very truth, to illustrate the harmo nious operation of that system of Church
government which we profes and hold and which is as far removed from the des-
potism of a democracy as it potism of a democracy as it is from the irresponsible self- will of an autcocracy; and
I beg you, dear friends, to consider how
great an example you are presenting, to the end
that what exists here in miniature may, without compulsion or jar, or strain, extend, as it ought, to the whole diocesan
family, in fact, as now in cheory, if not in Now I claim your attention for a few
moments to some words which, as coming from your Bishop, may be supposed to have
significance on an occasion like this. We have reared here, from mother earth tor's art, and we call it an Altar because we
believe it in the Christian Church, a priest, an altar, and a sacrifice, is God's eternal truth, and
they who deny it deny the truth. But these they who denyit deny the truth. But thes
deep and fundamental facts of the Church's life do not inply, in their larger acceptance and more distinct utterance, anything that
is not implied in the revival of the essen-
tint tially catholic character of the Anglican
communion. That revival does not take us back to St. Thomas Aquinas nor to the
decrees of Trent. It would seem like an
absurdity even to suggest the idea, did no palpable facts, as unpleasant as palpable,
ald demonstrate the necessity of distinguishing
between the revival of Catholicity and the
revival of medied of the truth. The good strong exagerat whions
your Bishop wants to say to you to-day the very foot of this Altar, is that the ritu-
al and the teaching, in this Cathedral, will witchery of that exaggerated ceremon ial ism a precipice it can drive without toing over,
or that has advanced so far toward error as
to presume that Cath stated only in terms and under formulas
which the Reformed Church repudiates. o not think the ritual and the teaching of tint which gives no oftense to any eye. The
positive doctrines of the Prayer-Book will be heard here in the future as in the past.
The Church will be loyally proclaimed in definite faith and a differentiating fait traditions of the Prayer-Book in such clear character that only by quiubling, or self-
deceetion, or through educational defect
of vision can any fail his is the historic faith whiche we were
preach and practice, without the slith temptation to compromise its purity by ad
mixtures from any quarter. And as to the
Cathedral Cd,thedral worship, it has always conform-
ed, rubrical and canonical law of the Church
than to the wishes or prejudices or preferencas of individuals. Forms for extraordcanon daw, be set forth by the Bishop, but
the ordi dictates of individual taste or whim or pre
judice, nor by a mania for spectacular dis play, nor by the suggestions of a cultus
foreinn into the genis foreign into the genius of our system, but
by the law of the Church. Before this no by the law of the Church. Before this no
ble Altar let only the knee of loyalty to ly privileges let only those approach who are willing to receive them ander the sob er solemnities and restrained reverences of ${ }_{*}$ ur Anglican ritual.
Now, my beloved flock, I would bid yo arn your eyes from this beautiful shrine it its real glory and transfiguring light These truths address themselves to God and to man. Like the moon, this blessed
sacrainent has two faces-one shedding its sacrainent has two faces-one shedding its
gentle light upon us and the other gazing perpetually upon God. The Church has divine Liturgy
onsecration of the which follows the priest must say: "Wherefore, O Lord an teavenly Father, according to the institu Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine majesty, with these Thy thyly gifts, which
we now offer unto Thee the memorial it is-its Godward face, its heaven- gazing fering, and lifts it up in solemn oblation he blood that was shed is offered wan and by, way of a new death, but by way of
standing memorial of His death. way of a new sacrifice, but by way of ation of that sacrifice to God on behalf sinful souls; not as though that which bought to bear upon God, but is the re merit of the Cross, or rather of Him who once died thereon, and now liveth to do in His Church on earth the same sublime tercessory work which He is perpetuall)
how wonderful is our sacramental oppor

| tunity thus, whenever the holy mysteries are celebrated, to offer up to God and hide our sinful selves behind the all-aton ng sacrifice of the Cross, and find refuge in the Lamb of God that taketh away the sin of Lamb of God that taketh away the sin of the world, and being assured of the innumerable benefits procured unto us by the same memoriai offering! This is what attractive to the sin-sick soul than all the fascinations of the world; and this, too, is a blessing so transcendent that our gratitude bids us adorn the spot where we re- ceive it with every evidence of our adoring love and praise. <br> That face or aspect of the sacrament of | college of the SISTERS of BETHANI <br> Prot-siant Episcopal, |
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|  |  | pressed in the words of invocation which

ollow those of oblation,
ayss. says:" "And we most humbly beseech thee,
O merciful Father, to hear almighty goodness, to vouchsufe use to bless and these Thy gifts and creatures of bread and wine; that we, receiving them according
to Thy Son our Savior Jesus Christ's holy
institution, in remembances and passion, may be partakers of His most bessed body and blood." How rich w ing love! We have not only a sacrifice, but a feast upon the sacrifice. That which
is prevalent with Good is life-giving food to most humbere and hearty thanks to Almighty God, our heavenly Father, for that
he hath given His Son our Savior Jesus
Christ not Christ, not only to die for us, but also to
be our spiritual food and sustenance in that holy sacrament." Nor is this spirit
ual food of His body and blood for our
solls access"' we pray:
"lGrant us, gracious Lord, so to eat the
flesh of Thy dear Son, Jesus Christ, and to drink His blood, that our sinful bodles
may be made clean by His body and our may be mate clean by His body and our
souls washed through His most precious
blood Him and He in us." And thus, in this
marvelous instrument of heavenly Father not only provides for the
continued union of the baptized with the
Incarnate One unto the immortality of our Incarnate One unto the immortality of our
sourl, tut plants within us the germinal
principe ol glories of the spiritual body in the king.
lom of His trumphant grace. Elessed
sacrifice, by which, in no carnal or physi-
cal sense, but in ali the tremend us signif.

the Rev. Edward A. Larrabee, and the
Rev. Henry G. Perry. Quite a large number received the Holy Sacrament, and Knowles nearly $\$ 400$ was pledged for the Re-decoration and other needed improve ent by the beauty of the New Altar and

The graceful structure contributes wonderfully to the beautiful interior of the
Cathedral; it adds to its height and dig. nity, and in its teaching and hallowed as sociations will ever be an object of in
On the evening of the same day, Can
Knowles delivered his annual address to
the various societ:es in connection with
the Cathedral portune storm, the Church was fairly filled and all the Associations were well repre ifying exhibit of work done, and gave earnest of further real progress year by year.
The new altar looked bright and beautiful at this first Sunday evening service since it erection; a spiri
filled all hearts.
TIII LIVIIG CHIRRCII,
CHICAGO.
Weekly Newspaper for the Church in the

| subacritum |
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T. WHITTAKER,

The Mosaic Account of Creation.

By C. B. WARRING, Ph. D.
$\qquad$





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Chicago Medical College


WRE FOR DOORS AND WINDOWS
MADE PROMPTLY AND AE LOW aices. manufaltory at

Fome and ochoor.
Too Little. Johnny and May and Dicky and Bell
Were Wohny and Nay and the Daisy Dell;
Were going down
"I know you're going, know very well, Take me too!" said dear little Nell. "Too much bother!" says lazy John
May, "Who wants vou tagging along May, "Who wants vou tagging along?"
"Too little !" said dell, "Course", said Dit.
"Hurry, now, Nellie, and grow up quick." Two weet "ips to quivering fell;
"Too ititle for what?" said dear "Too litte for what ?" said dear little Nell.
"Too litte!" cried mother, "too litte to be Our portion in life-a burden of care.
"Too little a heart for trouble to weigh,
Too litte for tears a moment to stay; Of wrongs and rebuff too lititle to know;
From mother's own side foo little to go. "Let Johnny and May and Dicky and Be
Go frolicking down to the Daisy Dell ; But mother and Nell and pussy-cat-mew Will have the merriest picnic too. When mother went on to tell of the piles Of strawberry. -akese, and candies, too,
With bread and milk for pussy- cat-mew.

## The four round faces visibly fell-

Looked sober enough at mother and Nell; She nestled and said, "'rd mu
I ain't too litle for $y: u$,anyway"

## The Duties of Parents.

## Solomon says that "foolishness is bound

 in the heart of a child, but the rod of cor-rection shall drive it far from him," and "The rod and reproof give wisdom; but a
child, left to himself, bringeth his mother to shame " That is, there is in the child
an element of folly and waywardness which must be checked, controlled and trained
out of him ; that by discipline and chastisement he learns prudence and gets the better of his weakness, which would otherwise be
his ruin. It is only, after all, saying that his rinn. It is only, after all, saying that
children have the same human nature that

## they will develop downwards rather than

That the good example of parents and
the sood influences of a happy home will go far to cultivate aspirit of subordination
and dutifuneses in and dutifulness in a child. I have before
shown; but it is seldom, very seldom, that these are sufficient to drive away th.
ishness that is bound up in its heart. Children differ very much, as we all
know, in natural disposition, without al. lowing anything for difference of training
Still Stil, in some ways, each one verifes the
assertion of the wise man. Some exhibition of folly is sure to be made very early in
youth and scarcely ever is the period 1 on baby-hood passed ere the inheritance from the first Adam is a demonstrated fact There are some vert but how much is owin to the good management of wise parents and hearty child will show a great likin for mischief, of one kind or another, an this, if it be not checked, develops
wickedness in a few years, and then in wickedness in a tew years, and hin int
crime. Left to himsell the child is almost certain to "bring his mother to shame ; just as he will be almost certain not to de part from the right way if he istrained uy
in it. The sure way to ruin a child is $t$, ket him alone. Allow him to have his wa in everything; control him in nothing, but furnish him plenty of means and opportu-
nity to destroy himself, and he will do it because there is foolishness bound up in hi heart and he will follow that rather tha righteousness, unless it be driven far away
by correction, and he learn wisdom by reproof and the rod.

## chiefly, corporal punishment. I do no

 think that Solomon meant that, though he is often quoted as authority for the perpetual flogging of children. The most that means is correction, which is symbolized by the rod, because the rod is a useful instrument of correction. Gods chastisemen of men are sometimes spoken of, in scrip sometimes, for ecclesiastical discipline, "Shall I come unto you with a rod?" When, it stands for family discipline, there fore, it is not necessary to suppose that, means using the whip.

Just as "the sword" is a symbol of war,
and stands for all those engines and weaand stands for all those engines and weais resisted or overcome; so "the rod" stands for family government, and means
all methods by which the folly and selfwill of a child are controlled or subdued. I am not prepared to admit that the rod am not prepared to admit that never be used except as a symbol I believe that the real, literal rod, is some time necessary, or else it would never have come to be accepted among men as a symbol of discipine ; but I believe, also, tha it needs to be used with discretion such as
few parents are able to command in the presence of a disobedient child.
There are some offenses of children that, promptand literal whipping, -offenses that exhibit a disrespectful and rebellious spirit, or*a vicious temper. It will be seldom that such a disposition is manifested by a child
that is under good influences-but it will surely make its appearance, sometime or
other, and if not met promptly and somewhat sternly, it will be sure to bring forth of its kind an hundred fold. I know of nothing else that will exactly meet some
cases of dsscipline, but a real rod,- if only it is used without anger by the parent and without physical injury to the child; if
only it be followed by forgiveness on one side and repentance on the other. I know
some of the objections with which this proposition will be met, and though I can-
not stop to argue it here, I must reply briefly to one that is too often accepted as even when wisely administered, appeals to of the parent by terrifying the child. As
to the motive, the child that would need such correction cannot be supposed to ap would influence a mature mind. It can be and are we wiser than $G \supset d$, that we should presime to discard such a motive as fear,
and to think we can govern without it We are sustained
and Revelation.

## There is an important difference between

 and fear. Where a child is whipped passion and frightened by violence,terrified, wronged, ou:raged. There foolishness ; it is rather as the sting of ad followed by discouragement. Such brutal
$\qquad$ violated law, and is administered in sorrow where love stands by with open arms to
take back the penitent, it has the sanction I believe, of God's word and the use of all the ages. If, however, we mean by the old adage, "spare the rod and spoil the child,"
that we must be forever whipping our chil must decidedly dissent. Whipping is bu
molishness, one means and the last means to be used in the government of the family or school
still not to be altogether dispensed witl on the ground that it is not of general applicawhere it does apply, there is nodoubt that authority is weakened all along the line dhat family discipline has suffered bow from which it will not soon recove administered.

## Baby Ruth.

[The following is from the Iowa Church eight, years old, for a school "composition."']
Ruth
Ruth is my little sister She is nearly
wo years old. She has black eyes, brown hair, and pink cheeks. She likes to climb very much, and almost always, she is o
some chair, or table ; then she says "nown some chair, or table ; then she says "nown,
nown," and then some one goes to take
her down ; then she climbs on something
Ruth likes books, and she has two o
three. She likes to mark, very much, and three. She likes to mark, very much, and
if she finds a lead pencil, will mark the if she finds a lead penci, will mark the She wanted to help me write my composi
ion ; she always wants to help, no matte what we are doing; but when mamma
says, "Come, Ruth, it $i$ i time to go to bed;" she runs out into the yard and hides in the deep grass. Though she does so much
mischief, we all love her very much ;
wouldn't you like to have such a cuning


When mamma puts Ruth to sleep a
pight, Ruth sings, "papa, papa," until sh
night, Ruth sings, "papa, papa," until sh
gets to sleep. MARY FAY Hoyt.
"What Answer Shall I Give?

## By Rev. R. W. Lourrie. Series for the Livws Chuvch. VII. <br> II.

## the mutual

 fined and guarded by your Church?'
## Let me answ explanations.

A parish is a portion of the Church duly set apart as such; and coming, from the moment of its creation, under all the
Church's rules and regulations, he canonical and regulations, under all the canonical and civil laws which govern
all other parishes in the Diocese to which it beiongs. It is an integral part of the Church. It is somewhat like a State ad mitted to the constellation of Sister States, member of the Union. It accepts the laws already enacted, and shares in the
privileges of all future legislation. It is to help meet the burden of Diocesan expenses n a just footing with all its sister parishes. Rubrical conformity is expected in all parishes alike. What custom prevails, under law, in one parish, may prevail in another Ecclesiastical precedents may be appealed oo by all the sisters of the family alike. In ract, in all respects, one among equals The Parish is composed of all who at end, or support, the services of the Church in the Parish. If, for instance, a person be baptized, he becomes a member of the
Church by that act, as, when a person is naturalized, he becomes thereby a citizen
of the country naturalizing hım. But his of the country naturalizing hım. But his
baptism need not necessarily make him a member of the particular Parish whos Rector administered the Sacrament. In parish relationship. But, in our days, some act of the party, in cities, at any rate, must
be superadded. One may reside in a given territorial parish and attend the services o some other all his life. Territorial rights by thousands. It cannot be otherwise. So that something more than merely receiving Parish Church, is required in order to mak to a carelessness prevails. Persons com call themselves members of that Parish by the Rector, even though they called o neither Letter Commendatory nor brough ordinary letter of introduction;
though they may never have even so much as sent the Rector their card, containing name, street and number. The prope
thing that a person, wishing to be consid

## red a parishioner, should do, is-to sa

## ecorded baptism, "I suppose I may b

 Parish :", as a member of this particula and, before going to the Holy Communio -Here is my letter from my late Parish, making me a member of this one." Or,already personally known to the Rector and not a Churchman; "I should like to become your parishioner, here is a written ist of my family, please register us." How actions; I say "other," for after tran matter has a necessarily business side to it which must not be ignored because it has
also a religious one. As matters also a religious one. As matters go, the
Rector does register all these classes of people, but he does it at a guess, and without direct authority. He should not b hus compelled to rely upon conjecture The formation of parish relationship, and the discontinuance of it also, should both be invested with more decorum.' They involve issues which canm
high dignity and esteem.
But to return to my definition-،'all
who attend or support the services; Alas!
that this is so ; but so, alas, it is! The civil law says that this shall be. If a person usually attend the Church of the Hallowed -a parishioner of the Church of the Hal lowed Name ; and this, whether the Rec or of the Hallowed Name wish it or no If he be an infidel, a forty-gallon Baptist, Hebry despiser of Episcopacy, a Unitarian, cause a Christian Portia, whose smiles and favor he sues attends that. particular congregation and accepts his escort, or even one who hates the Bible, and lovès music and goes because of the artistic quartette -these, by law, are forced upon the

Church accepts them ; the Act of Assembly of the good old Churchly State of Maryand Claggett, and Whittingham,-whittlin he financial qualification of Electors down on the small point of their having, during the year past, paid toward the support of he external worship of Almighty God, the My own humble suggestion for the cor My own humble suggestion for the corhich I have referred, would be this: Have two classes of electors, one qualified to vote at parish elections on all matters;
he other, on exclusively temporal matters the other, on exclusively temporal matters and communicating members of the Parish, should appear by the Rector's. Parish Register ; the latter, those who, although not Church-members, yet, if by civil enact ment qualified, might be regularsupporters of the Parish, as should appear by the
Books of the Vestry. Thus there could be Books of the Vestry. Thus there could be called meetings of the Parish; and meet come before them might require. To the
$\qquad$ of the Vestry, and that of Delegates to the Diocesan Convention; and this would be the regular yearly meeting; only occasional and extraordinary matters would go to th blage.
Thus stands the Parish; and thus, the Parishioner. It will be seen that a parish cannot do what it may wish altogether. It a thing of the State; and has its /ecclesi ancal relations, also. It is under law onscience and a financial honor. Hence

## contracts are sacred They ought to be

inviolable. It has no more right to break them than an individual has, and ought to
be allowed no more immunity. To let be allowed no more immunity. To let a
Church debt run on unprovided for, is a parochial disgrace. To refuse to meet an honest obligation is as immoral as it is for a State to "repudiate" its State debt. T
slip out of a parochial pledge is as base a o plead the statute of limitations, some
$\qquad$

## d happy, on an offer of $\$ 3,000$, and the

## it

that they can raise only $\$ 2,000$, is a breach
of honor. To fail to meet the Rector
salary promptly when due, is blameworthy
salary promptly when due, is blameworthy.
To say, "You do not preach, read, visit, tract with you, though we made it volunta rily, though you have kept your par hough there is a usual mode of severing these things, and although we are only bare majority, we mean to cease paying ou hall be said of this? To say "We will ig - Canonical Collons, we shan ments;" what of this? The Parish has bot ivil and ecclesiastical relations. It is un der constitutional law. It must be a law-
oving and a law-abiding subject of the State ; a peaceful; affectionate sister of the family ecclesiastical. We are not Congre Parishes are not guerilla companies car ing on an independent warfare at their own weet will, but parts of a gener
tion under drill and discipline
Of our Vestries, I have already spoken in my last number. They are state corporations; although having a religious object rions, alhough heir duties fivject view, and lime matters temporal. And as the civil law egulates these bodies, so do canon, rubric nd usage guide our Rectors in the dis charge of their official duties. In all the
partly spiritual and partly temporal affairs f the Parish, the Rector shares with the Vestry in the direction of parochial mat-

In affairs exclusivelv religious, he is,
of right, independent of his Vestry. His sphere if clearly described by the ordina-
tion office, by canonical and rubrical definition and otherwise. Thus, each member of the army has his post, and his dutyat it. Due regard to mutual rights will always obviate conflict. If this due regard be not paid, then even * greater definition and stronger guards would avail nothing. We ers ; Charity, after all, being the strongest law, as well as the highest virtue. As a Christian Body, we are becoming better
understood year by year. Old prejudices understood year by year. Old prejudices

Church cannot surrender her principles to court popularity. Her people must be law-loving and law-abiding, and it is so she must counsel them to be. They must keep ep and march to the music of constituted athority. Parishes have duties. Ludividparishioners have obligations. The congregation is not over the Pastor, but
the Pastor oyer it, "in the Lord," be it me Pastor oyer

## him.

now, it be thought by any, that a Ifregation has insufficient protection for its rights, and that there may be danger of "priestly tyranny," I reply, that, in this e, the problem with the clergy is not how get the foot of usurpation on ary one's eck, but how to keep the foot of usurpa-倍 off their own. I reply further, that That , help elect alway ly Vestry as will place over the Parish nly the Rector whose reputation is unimpeachable ; 2. That of a relinquishment, due notice, of his payments to the Par ther Parish, upon obtaining and present ng his letter commendatory; 4. That of espectful personal conference with a Rec , if he be thought to transcend his own That of joining in petition of others; 5 That of joining in petition with any an grieved; and finally, 6. That of a canoni al presentment to his Bishop, for trial, of ny clergyman guilty of a punishable of nse. If all this is not enough, then n w, short of the infliction of physical pun Ent, could protect rights.
ere may have been a athorities in a parish, it has arisen not rom the defects of our system, but from the Nature, that has fallen to the as Human at. It is this that gets into every system greater 't be kept out ; and makes it to a the one horse shay, which, while it did run, felloe, and the shafts as strong as the tire still dropped to pieces at las:-the systen

## Alissions.

## Japan.

Wright, a Society for the Propagation of "I have carried on, during the last quar Thave carried on, during the last quar on chapels in West Tokio. One of these; he chapel of the Holy Cross-in Japan ese, Seijuji Kwaido-was built last Septem ber on part of a piece of ground purchased for the soci ty just before the gate of the
Imperial Military College, and only a
$\qquad$
do not expect much to be done among
cottage for a catechist and can build a
$\qquad$

| obtained a license, I hope to be greatly |
| :--- |
| supported by their help in the worke The |
| Preper | supported by their help in the work.

Prayer Book is likely to be adopted mo
or less by all Christians in Japan: or ess
ready the Methodists and others have asked me for copies. to use in service

## New Mexico.

The condition of New Mexico, so far as Church affairs are concerned, is is different
from that of any other field. It is not a from that of any other field. It is not a
new country, like the other missionary jurisdictions, but one settled centuries ago by the Spanish race. For full 200 years
the Roman Church had held sway there before the American occupation; every village contains one of her churches or chapels-in Santa Fe there are no less than
four. too many of our pioneers, were generally
men of no religious convictions, and either remained practical heathen, or, from one motive or annther, outwardly conformed
to the Roman faith. Thus the belief to the Roman faith. Thus the beinef
steadily grew, and now fully exists among steadily grew, and now fully exists among
the Mexican population, as a rule, that
those of their creed are the only Christhose of their creed are the only chris-
tians ; they simply divide the population
into the two clas es: "'Cristianos, " Romanists, and those "not "Cristianos.",
Within a few years a band of highly educated Jesuits has arrived from Italy, and greatly strengthened, by their organization
and zeal, the power of the Roman Church. Converts are found in every important
village, and the education of the children is almost entirely, , ndertaraken by ""Broth
ers" and "SSisters') of tariuss Orders. Since the American occupation, some of
the Protestant sects have esialisished Missions, but these could, of course, bok for
but little success in such a country except Meanwliile, a large American population
is entering the Territory; and railroad makes transportation easy, and the wonderfully fine climate, as well as the
business opportunities of the Territory, are becoming known, the influx will be multi-
plied and rapid whose furisdiction this Territory lies, and ious condition, doing? The Territory i miles from north to south. It contains extent and population the Church provide
just one missionary. Twice she has. to supply them with a Bishop, but both at tempts have failed, so that the Rev. Mr
Forrester has to work alone as our sol representative, is a good congregation, and
In Santa Fé
there he remains most of the time. L there he remains most of the time. L L
Massilla, in the extreme south, has a littl chapel and a faithful lay reader. Silve extreme southwest, greatly needing, an very anxious for, Church services. Sa
Vegas is the most "live". town in the Ter ritory, the centre of an immense busines
and this summer to be reached by railroad and here we ought to have a flourishing ences are immense and tie Iraveling necessarily slow and expensive
In the East, traversed in every directio y railroads, we cannot realize the diff culties of the situation in this regard. To
visit Silver City from Santa Fé is the work of a iortnight, and involves much cost and the Church must be ready to recei ime to lay strong foundations, which will influence and control the whole future.
Certain things are necessary. We need a Bishop for New Mexico and Arizona but what can a man, with Colorado and
Wyoming to attend to, do for this great southern country? No one can plan, and arrange, and organize for the future of such
an extended field, but a Bishop. Then need at least two more clergymen. That hree-one for Las Vegas and the great growing American county of Colfax, to gether with Mora and San Miguel ; one Santa Fe and the middle valley of the Rio ilver City. We ought to have twenty oted missionaries, and we ought to wenty devoted women as Sisters, to atten to schools and works of benevolence. B e must have three clergymen ther

> be continued.) L. Bradord Prince.

The Rev. Dr. Shedd writes from Ham adan, Persia, a very interesting letter about a movement among the Jews of that place.
One of the oldest colonies of Jews in the One of the oldest colonies of Jews in the
world is found at Hamadan. Their anworlo is found at Hamadan. Their anian king twenty-five centuries ago. For months past the colony has been agitated
by the question: "Is not Jesus the Messiah?" Four of the chief men, the heads sand people), have, after long trial been publicly baptized, and many others are asking to confess Christ. As in the days of the Apostles, all the city is moved, and one Nestorian helper is day and night be set with Jews

The Gunian Qefyool.
Church Sunday School Lessons.

## Sixth Sunday after Trinity.

NIFORM SCHEME: SCRIPTURE LESSON (84); HOW TO KEEP THE
LOED DAY. For Older Scholars.
I. What portion of our time does Go
require us to consecrate to Him? Th
eventh, or one day in seven.
2. When did the Almighty first set apart
"The observance of a Sabbath as a day o religious rest dates from Creation and is grounded upon it it was indeed incul
Sinai, on account of their degeneracy from
the law of God. There is a general tradi-
tion, throughout the heathen world, of the
sanctity of the seventh day, but the origin sanctity of the seventh day, but the origin heathen."-Wordsworth. seven was prior to the promulgation of the Decalogue. This is clear from Exodus xvi: 23.30 , where we fand the rest of the
holy Sabbath mentioned as a thing already
logue."
3. OF what was it designed to remind mankind? Of God
holder of all things.
"The Sabbath had a retrospective char
acter, in that it was a record of Creation
and it also was prospective and preparato people of God.' Heb. iv:9. It was to re-
mind man of his creation, of his dependence upon God, and the worship which
was God's due from his creature man. I

## man might rest from worldly care a

be thus enabled to contemplate himself a a creature and son of Gord, look to hi
soul's needs and give God an offering o a rest from earth to heaven; a rest from the things of time to those of eternity.'
Dwell upon the horror, the weariness of life without rest. Show to older scholar
what life would be to most people were
not for the day of rest-day after not for the day of rest-day after day the
same round of care and business. "G ing and rest (iv Commandment) as th
model after which, he is to work and
rest. Time presents a perfect whole. rounded and entire, when it is shapt d in
a week, mod led into the six days of days' work and the seventh day's rest con Creator. God's rest consists in His seein and man's works are in their measure ver
its issue in a seventh of rest after God' 4. When were the Children of Israel especially commanded to keep it holy
When God brought them out of Egypt.
5. On what occasion did He teach the of its sacred character? Ex. xvi:22-30.
6. How were the Israelites required to keep the Sabbath? By abstaining from any
unnecessary work. quired to observe it? By double sacr o God an every day should be enlarge
on the weekly festival of the Churcl?, 8. For what two purposes, then, wa hip. Corporal labors, especially since the fall, is weariness and vexation of spirit;
and cessation from it is necessary for the cherishing of the spiritual life in God and

## 9. WHY was the day changed from the seventh to the first? Because of our Lord'

## resurrection.

The Apostles, acting by Divine authority, made the first day of the week a day
of great rejoicing, as being the day of ou Lord's resurrection, and seem to have he day. On the first day of the week we rea that they met together to break bread, fo laying up, and receiving instruction, for laying up offerings in store for church and thoughts and prayer. It was on the first day of the week that the Apostles were all with one accord in one place, and that the Holy Ghost fell upon them. At Troas,
Acts xx:7) St. Paul, years afterward, abode seven days, aud "upon the first day gether to break bread, he preached unto them. St. Paul in ICor. xv:I-I, writes,
"Upon the first day of the week, let every one of you lay by him in store as God has prospered him," etc. See, also, Rev, i: : 10. elites by Moses, to keep holy the seventh day, himself changed the day of rest and Apostles whom He in the Person of the God-man had chosen.
II. How should
We should worship God in His Church
and regard the day as consecrated to His 12. What may we do on Sunday be-
sides religious duties? Works of necessity and mercy
and mercy.
13 . How in this respect has our Lord t us an example? St. Mark, ii:
The stricter ideas of what we may do and what we ought not to do on the Lord $s$
day have in a measure passed away. This day have in a measure passed away. Th perhaps is not to be regretted, provided a revolt from these ideas does not lead men
to laxity. The Lord's day is a day of joy the best day in the week, but it is ought to discourage all unnecessary we ought to be conscientious in refraining from such work ourselves, and from pelling servants and others to labor.
ould err on the side of strictness th
feelings and opinions of the people amons whom we live, and often conform to their ideas of what is necessary rather than have our good evil spoken of-that is if we are
among those who think what we are ac customed to do, wrong, if they look up our opinions as too lax, we should guard ourselves against bringing contempt upon
the name and day of the Lord. We should remember that the noblest of all position
is, "If meat cause my brother to offend, I
will eat no meat while the wis We should always attend to our religgou on ourselves and the way in which we shall spend the day. Such a thought and prayer
would prepare us for the decision of the would prepare us for the decision of the
many questions which we must face as to what is allowab!e and what is not, on the It. What injunction of St. Paul has
special reference to Christian worship? 15. What special promise is attached 16. How did the Psalmist express hi
 ustion, Veriousnss, Diminished V
$\qquad$

$\qquad$
$\qquad$
$\qquad$
$\square$


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## THREE GREAT CITIES OF THE WEST



By the CHICAGO \& ALTON RAILROAD


ST: LOUIS TO KANSAS CITE

 The Great Excursion Route between the North and South, and to Kansas Lands ana Meals in Palace Dining Oaps, 75 Oents.

JAMES CHARLTON,



Continued from page r ．
a part of the surface，was the face of a
ars
a part of the surface，was the face of a
clock．It was suggestive indeed，and at the end of twenty minutes，every tick seemed to say，Amen．We don＇t know，i the idea has been patented，but there are many pulpits，where it would save much time and vexation to adopt it．
The Gospel Tent services are meeting great want．They are crowded with peo ple．Last Sunday night the Bishop o Springfield preached to some two thousand of them．Standing in his surplice，with out a note，he spoke for some forty－five
minutes，and was listened to with unabated minutes，and was listened to with unabated interest．The church is thus reaching ．a mass of men，whom it could reach in no other way ；she is ceasing to be in the pop－ ular regard，the church of the rich exclu sively．She is going out from her ceiled wall into the high－ways and hedges，and compelling men to come in，drawing them to her by the cords of love．During the Evangelist，is assisting in his parish and Evangelist，is assisting in his parish and
mission work．The church in the country has very little idea of the amount of time labor，and means expended by the wealthy parishes in this city in missions among th poor．We may not be willing，as we have said before，to endorse all the methods we can not make the speech of Ashd， familiar to us，nor say Sibboleth insted of Shibboleth，but we recognize the work done，and the money expended．
St．John＇s Guild，last year，had 24 ex－
cursions，and on them took 19，804 chil－ dren and mothers．It was their only chance for a breath of fresh air．Each excursion gin this year July 8th．How much they are needed may be gathered from one fact． We had a heated term last week，the the－ mometer went up to $98^{\circ}$ ．In 24 hours the mortality increased from 84 to 152 ，and
of the deaths 110 were those of children under five years of age．The figures are appalling，but they are reliable．The ex－ ular，and all christian people look with fa－ tend one of them，and give the readers of The Living Church the benefit of our ex－ upon a Mission Sunday School．At the close of it，a lady sent flowers to the school． some 75 children，and it was refreshing to see the eyes brighten and the cheeks fush with pleasure at the sight of the flowers， and at the thought that they were to have them for their own．It reminded one of
La Gouleuse，whose only treasure in the La Gouleuse，whose only treasure in the
world was a dead rose bush．There is reward in doing good，and the harvest often follows close upon the seed sowing． The Episcopal Church at Augusta，Me． was struck by lightning last Sunday after noon．The spire wat the fire was speedily extinguished．This church，was，we be lieve，one of the earliest parishes of the

## Bishop of Quincy．

John F．Seymour，a brother－in－law of the Bishop of Springfield，was found dead in the grounds of the General Seminary
last Thursday night．He was a retired merchant，and was living with the Bishop Before retiring he went out into the grounds to see that all was safe，as they had been infested with tramps．Not returning for some time，the Bishop and his sister went out to look for him，and found
dead from a pistol shot．Who fired it is mystery，and one which we fear will no be easily solved．He died and made sign，and none of the theories offered are satisfactory．By some it is said to haye satisfactory．By some it is said to hav particle of proof，and all the presumptions were against it．There was no reason that could be given in favor of it，and no trace of any pistol could be found．On several occasions Mr．Seymour had expelled tramps
from the grounds，and it is thought that one of them may have turned and shot him．The firing of pistols is a frequent mode of celebrating the 4 th，and it is pos－ sible that he may have fallen the victim of a chance shot．It will be remembered that last winter such a shot went through the window into Prof．Buel＇s study，and he had a narrow escape of his life．Mr．Sey－
mour was a man of character and position， and much sympathy is felt for the Bishop and his sister，the wife of the deceased． He was buried from the Church of the Transfiguration，on Sunday last．

Last Sunday was the last of the seaso chools are dismissed until September，the congregations and the rectors take a va cation，and with thethermometer at $100^{\circ}$ is vain to argue against it．In the large hurches provision is made for services， and very few of the churches are absolute y closed．The number of services is re congregations unite．In the Mission Sun－ day schools it is difficult to find teachers for the heated and the children are or thed hear and children are harder to collect them together again，on harder to collect them together again，on
account of the migratory character of the account of the migratory character of the
people．We think，whatever is true of he Sunday schools of organized congre Mission，that at very considerable pains the ird in the hand is worth two in the bush The people in the East have been ap y the ale of intoxicating liquors to minors in our city．They ask，Can such things be A thousand saloons supported by boys and girls ；thirty thousand boys and girls fre－ quenting saloons，and twelve thousand of dreadful picture，and without any light to relieve the shade．What will the ha est be，if such is the seed time？ would seem as if there was the great field of the Christian work，the rescue of the
young from the imminent destruction that threatens them． $\qquad$
One of the Baptist preachers intimated before their meetings at Saratoga that their er＇s wax on the seats to keep impulsive， misguided brethren down．They either missed some seats，or the wax was poor．We
have been in Presbyterian Assemblies where a little wax judiciously distributed would ald and Presbyter．

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Rev．L．Peirce of Sparta．Ga．，father of Bishop
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