

The Living Church.

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

VOLUME I.

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Commencement at Racine.

Dr. Hopkins's Sermon—The Installation.

Correspondence of the Living Church.

Commencement week at Racine opened with "Baccalaureate Sunday." The Bishop of the Diocese presided, and, as usual, the services were held in St. Luke's Church, Racine. The sermon was preached by the Rev. Dr. Hopkins, of Williamsport, Pa., from 2 Tim. iv. 7: "I have fought a good fight, I have finished my course, I have kept the faith." The preacher said that he would not enlarge upon those parts of Dr. DeKoven's work and character which were so well known from his daily life at Racine; but would rather turn to those points of contact with the general movement of the Church within the ten years past, in which Dr. DeKoven had been so bold and brave a soldier. Three chief subjects had been brought into dispute: first, and mainly, the doctrine of the Holy Eucharist. On the last day of the session of General Convention, in 1871, it was Dr. DeKoven's brilliant and manly speech which had defeated the attempted outrage of really setting forth a new doctrinal definition, under color of a Canon on ritual; and because he had thus defeated it, the advocates of restrictive and coercive legislation had never forgiven him. The other two subjects were those of Confession and Absolution, and Prayer for the Faithful Departed, in both of which he had contended for the preservation of the liberty left to her children by the Anglican Church. All these three battles were battles of love; for the Holy Eucharist is Christ's best gift of love to us; confession and absolution are most valuable helps to the conquest of the individual heart by that love; and prayer for the faithful departed is the golden bond that binds in one kingdom of love both the faithful who are now upon the earth, and those who have gone before. And these brought Dr. DeKoven also into full sympathy with the greatest movement of our age,—that which looks toward the reunion of Christendom in accordance with the prayer of Christ Himself, "that all may be One." A brief address to the graduating class closed the sermon.

In the evening, a Reception was begun on the lawn, and ended in the library, the singing of hymns by the students, in either place, adding greatly to the enjoyment of the hour.

On Monday morning the Examinations for prizes were held, Alexis Du Pont Parker being awarded the Edwards Prize for Greek, and the Latin Composition Prize going to Harry Townsend Pardee. Mr. Colin Fyffe, of the Freshman class, passed *cum laude*. The Scientific Prize was gained by W. R. Thorsen.

In the afternoon the Larrabee Prize exhibition took place, five young men competing. The prize is given for reading alone, the selections being taken from the 2d Book of Paradise Lost. The speeches made besides were of their own composition. The prize was awarded to L. M. Dearborn.

On Tuesday, the other Bishops began to arrive. The Installation of the Rev. Stevens Parker, S. T. D., as Warden of the College, took place at noon, in the Chapel. The Bishops of Missouri, Wisconsin, and Illinois, robed and wearing their hoods, walked down from the Sanctuary to the door of the Chapel, where the Warden was presented to them by the Faculty, the Record of his election was read, and questions as to the performance of his duties were answered; and then, all advancing to the Sanctuary, he solemnly made his oath of Office, and was inducted into his seat. The Warden then celebrated the Holy Eucharist, which closed the service.

Then followed the annual Reunion Dinner, a great crowd thronging the Hall, and the arrival of the Bishops of Indiana and Fond du Lac adding to the interest of the occasion. After dinner, the Cricket and Base ball prizes were awarded, the Clarksons having a heavy preponderance over

the Badgers, this year, and being triumphantly joyous accordingly.

In the evening, the Bishop of Quincy arrived, thus making six Bishops in attendance at the meeting of the Board of Trustees, (there was only one Bishop at the meeting of the Trustees of the General Theological Seminary in New York, and he was also a Trustee of Racine.) They sat till about midnight.

At the Gymnasium, at 8 A. M., a delightful musical entertainment was given, opening with a number of Part Songs very well done, and a remarkably fine solo song, with encore, by Mr. McDowell. Then followed a comic opera, the "Trial by Jury," by the authors of Pinafore. The leading characters dressed for their parts, and the whole affair went off with the utmost spirit.

On Wednesday morning, the Grammar school exhibition took place, four of the Bishops being present. The speaking was uncommonly good, E. A. Merritt receiving the prize of excellency. A large number of prizes were delivered for the year's work; chief among which were the Mathematical and Classical medals, which fell to Wolff and Robinson; the Keene medal which was taken by Jackson Kemper; and the Clarkson medal, which was pinned upon the coat of Schultz; while Robinson was received with three cheers as "Head of the School."

On Wednesday afternoon, the procession formed at the Chapel, left front, and moved toward the Gymnasium, where, with five Bishops on the platform, besides the Warden, Trustees, and others, the Commencement speeches were spoken by the graduating class. The Latin Salutatory was by L. C. Rogers, who also received the prize for the best English Essay, and read it,—a very thoughtful analysis of Locke's Essay on the Human Understanding, pointing out many of the weak spots in that famous work. The German speech was by T. C. Prentiss, on *Die Gesellschaftliche Entwicklung*. The highest honor on the programme—the closing speech and Valedictory—fell to Alexis Du Pont Parker, who has been Head of the College during the past year. His subject was "The Centralization of Power," which embodied a review of the history of the world in connection with the leading thought, and was delivered with a manliness of tone which speaks well for his future.

"Five honorary Degrees of M. A. in course" were conferred, besides those of B. A. given to each of the graduating class, and the prizes awarded during the week were formally announced. Mr. Alban Richey was declared Head of the College for the coming year.

The most interesting incident of the day—one the like of which is seldom seen—was that Alexis Du Pont Parker, the first to receive a Diploma from the new Warden, is the Warden's only son, who has been eight years at Racine, having never attended any other school. And in the Valedictory,—when, after addressing others, it was his duty to welcome the new Warden,—the father rose to receive the good wishes of the son, intermingled with tender allusions to his predecessor in the Wardenship, and the task was almost too much for self-control on either side.

Richey, the new Head of the College, is the son of Dr. Thomas Richey, the new Professor of Ecclesiastical History in the General Theological Seminary, who, as well as Dr. Parker, the new Warden, was a classmate of Dr. DeKoven in the General Theological Seminary.

The usual Warden's Reception and Class Party closed the evening; and, after the *Dulce Domum* next morning, Racine was left alone in its glory till next term shall open.

For the year ending with March, 1879, the Church Missionary Society of England secured the enormous sum of \$237,930 from the children alone, by means of little collecting books, cards and boxes, that it sends out to be used in gathering money for this purpose.

Our Schools in Faribault.

A Week of Commencements.

Special Correspondence of the Living Church.

It is seldom that one city centers so many attractions, and calls together so many visitors from abroad as has the city of Faribault. One constant series of engagements have occupied every hour during the past ten days.

On Monday evening, June 9th, about half past seven, the graduating class of the Seabury Divinity School planted their tree. The members of the institution gathered around the graceful evergreen, and listened to a brief address by Mr. C. A. Cummings, a member of the class of '79, who was responded to by Rev. M. Chase, the Warden.

On the following evening, the commencement exercises of the Divinity School were held in the Cathedral, where each member of the class read a brief thesis. The Rev. Dr. Harris, of Chicago, was expected; but his election to the Bishopric of Michigan hindered. The class numbers five, as follows: Rev. S. P. Cowdry, (Deacon), Henry J. Gurr, Henry Langlois, C. A. Cummings, and Geo. St. Clair, a native Sioux. The Bishop presented them with their diplomas, with a few forcible remarks.

On Monday evening a very large audience assembled in Hill's Opera House, to listen to 13 declamations by cadets of Shattuck School. All were surprised at the proficiency shown, which might well tax the powers of many an older orator. The committee found great difficulty in deciding, but finally awarded the first prize (a gold medal) to A. J. Easton, of Chatfield, Minn., whose subject was "The Soldier's Reprieve." It was a difficult piece for oratorical display; but it was admirably spoken, and the tale seemed new. E. D. Goodman, of Canon City, Minn., secured the second prize (a silver goblet). His subject was "A Bayonet Charge." His full, deep voice added greatly to the effect of the rendition. Two other declaimers are specially worthy of notice. Geo. W. Cronsier, of Chicago, and S. R. McKinstry, of Faribault.

The orchestra of Shattuck School supplied the music, which was worthy of praise.

Tuesday evening was occupied by the Commencement exercises at St. Mary's Hall, followed by a reception in the parlors. The programme consisted of music chiefly, with a valedictory address by Miss Stevens. Her subject was "Completeness." We are very sorry the crowd left us beyond the reach of her voice. We gathered, however, that it was a very commendable article, from those who were more fortunate than your correspondent.

The Bishop addressed the seven graduates, and presented their diplomas. The medals of the school were then awarded. The judgment of the teachers must have been very good in their selection, as each award was enthusiastically and heartily received by the pupils. The last one was particularly acceptable to all, as their joy knew no ordinary bounds. The prizes were as follows: The Bishop's Medal, Miss Emily Pennington; Alice Kerfoot Medal, Miss Emily Studdart; Nellie Dearborn Medal, Miss Myra Cross; Bishop Pinckney Medal, Miss Lulu Van Horn.

On Wednesday, A. M., about half past nine, the beautiful chapel of Shattuck School was filled with friends, and the choristers and elergy marched to their places, singing Hymn 138. The service was brief and spirited, closing with the Bishop's blessing. Immediately thereafter, a large concourse gathered under the trees south of the chapel, to listen to the orations of the graduating class. The Bishop, Faculty, Rev. Dr. Newton, of Philadelphia, the examining committee and members of the Board of Trustees occupied the platform, and the class, which numbers eight, were seated immediately before it. Seldom has it been our privilege to listen

to such able orations, so admirably rendered. They seemed to express the utterance of mature minds, and speak well of the mental discipline they have received.

The address to the graduating class was delivered by the Rev. Dr. Newton, of Philadelphia, and it was one of his happiest efforts, his theme being "The stone that is fit for the wall will never be left in the way." He spoke of the elements necessary for success in life. They must have ability and education, and then as the final element they must consecrate their lives to Him who is the source of all that is manly, pure and noble. He illustrated by both story and anecdote. At the close of the address Bishop Whipple conferred the diplomas upon the graduating class, with a simple "God bless you," to each.

The awarding of the medals immediately followed this address, and resulted as follows:

Rector's Medal, for highest standing in conduct and studies, awarded to V. E. Bemis, of Chatfield, Minn.

Shumway Memorial Medal, given for most marked, gentlemanly Christian courtesy and attention to religious duties, was awarded to C. H. Jenkins, Louisville, Ky.

Graduates' Medal, given for greatest excellence in the department of mathematics, was awarded to J. S. Ames, Faribault.

C. S. C. Medal, given for greatest excellence in military drill, was awarded to W. Greene, Cedar Rapids, Iowa.

Gethsemane Medal, given for greatest excellence in elocution, was awarded to A. J. Easton, of Chatfield, Minn.

The second elocution prize was awarded to D. E. Goodman, Cannon City.

Prof. H. E. Whitney, teacher of Latin, offered a prize, a handsome book, for the most rapid progress in the study, and the award was made to Master Willie Frank, Leroy, Minn.

The roll of honor consisted of 17 pupils, all of whom have passed through the school year without any reports for misconduct, and have exceeded 2.8 in scholarship in a scale of 3.

The military drill, under the command of a U. S. officer, has been an important feature during the past year, the cadets taking an interest in it heretofore unknown. The annual parade took place on the campus, immediately after the exercises on the lawn, which lasted for nearly an hour. Several officers from Fort Snelling reviewed the battallion, and it was their general verdict that these cadets excelled the regular army in the various movements through which they passed.

Thus closed the most successful year in the history of Shattuck School.

It has been a matter of general comment, congratulation, and surprise during these exercises, that Bishop Whipple's schools are wielding so great an influence throughout the Northwest. It seems remarkable that these schools, of only 13 years standing, at the longest, should draw hundreds of visitors from all the surrounding states, and receive from them their liberal patronage. And yet when we look at the advantages offered, the surprise passes away. The Bishop has gathered about him the best of talent, the ablest men, and though their efforts are centered on preparatory schools, they might well adorn collegiate chairs. Add to this fact, the healthful sites which these institutions occupy, extensive and beautiful as they are, ornamented with buildings suited in every respect for the work, and we see the secret of success. While we all rejoice at the present prosperity which has crowned their youth, we have but to look on this vast and beautiful country, just filling up with the thousands who seek its advantages, to understand the future in store for them; and as we imagine it, we cannot but see the wisdom of the stout hearted Bishop, who plants such institutions when the country is new, and makes them the basis of the future prosperity of the Church.

The Convocation of Central Texas.

Correspondence of THE LIVING CHURCH.

For years past, the need of Convocations in the Diocese has been greatly felt. The Bishop, in his address to the Council, warmly urged the subject on the Clergy. Those residing in the Central part of the Diocese, thereupon determined to make the first movement. On Tuesday, May 27th, eight Clergymen assembled, by the invitation of the Rev. Edwin Wickens, at Hearne, Robertson County. The Rev. L. P. Rucker was chosen Dean, Rev. John Davis Secretary, and the Rev. Edwin Wickens Treasurer. On Tuesday night, the little church, which is remarkable for its extreme ugliness, was filled with a large congregation. The Rev. V. O. Gee preached the sermon. On Wednesday, Thursday, and Friday mornings, we had Celebrations of Holy Communion, and sermons and addresses were delivered by Revs. L. P. Rucker, W. D. Sartwelle, John Davis, J. C. Waddill, and G. W. Dumbell. Three special hymns only were sung at the Services; viz., "The Church's One Foundation," "Come Holy Ghost, our Souls inspire," and "Lead Kindly Light." One great advantage of this was hearty congregational singing. The Meetings of the Convocation were held in a private room; simple rules were adopted; provision was made to help in the support of a Missionary in Limestone and Freestone Counties—a portion of the Diocese (with the exception of the Bishop's yearly visits) entirely without the Services of the Church. This is a most promising part of the Diocese, and would soon repay all labor; it only needs an energetic man to take up the work. Who will respond?

Clergymen were appointed to pay monthly visits to the interesting parish of Navasota, during the vacancy in the rectorship; a point which the Bishop is very anxious to fill as soon as the right man can be procured. The needs of other points were discussed; but, for lack of men and means, nothing could be done.

The subject of Schools was warmly agitated. In this Diocese we have no schools; and never was a finer opportunity offered than at present, the Public Schools having failed. If some Churchman could be found, who would assist the Convocation in the building up of a good School at Waco, which is the scholastic centre of the State, much good would be accomplished, and the rich blessing of approval would be his reward. After a most pleasant meeting, lasting till mid-day on Friday, the brethren separated, hoping to meet again in September, at Rockdale. To those who live in strong Church centers, our little effort may appear weak, but to us it was an occasion of great interest. Help us in our School at Waco, in sending us a live, active missionary for Limestone and Freestone Counties—a man well versed in the Holy Scriptures, who can endure hardness and not flinch. Send us also something to help keep him in his wild field; and then we will show you (with God's blessing) our faith by our works. I add a few items of Church news.

A new church is now in course of erection, at the growing town of Rockdale, and it is hoped that it will be ready for Consecration in the Fall. Its erection is due (under God) to the earnest labors of Rev. J. C. Waddill, Georgetown. Steps are being taken for the speedy erection of a church in this town, which is the County seat of Williamson County, one of the richest in the State. The Bishop of the Diocese laid the Corner Stone of Grace Chapel, Pennington, on the 22d of May, in the presence of a large congregation. On the 21st, the Bishop of the Diocese opened the "upper room," prepared as a Chapel for the few but very faithful ladies of the congregation at Crockett. The Rev. I. C. Meredith, formerly a prominent Methodist Minister in Philadelphia, now a Candidate for Holy Orders in this Diocese, conducts Services as a lay reader in Huntsville during the vacancy. E. W.

Church Calendar.

July, A. D. 1879.

- 6. Fourth Sunday after Trinity.
- 13. Fifth Sunday after Trinity.
- 20. Sixth Sunday after Trinity.
- 25. St. James.
- 27. Seventh Sunday after Trinity.

News from the Churches.

OHIO.—The Annual Ordination was held at the Church of the Holy Spirit, Gambier, Sunday, 22d. Bishop Bedell officiated, assisted by President Bodin and Rev. U. S. Rulison, President of the Standing Committee.

One Priest and three Deacons were ordained, one of them being from Kentucky, ordained by request of Bishop Dudley, for him. The Sermon was by the Rev. H. L. Badger, of Portsmouth, Southern Ohio; on the text, "Go, stand in the Temple, and preach all the words of this Life." In the evening the Baccalaureate Sermon was preached by the Rev. U. S. Rulison, of St. Paul's Church, Cleveland, on the text, "The things which are seen are temporal, but the things which are not seen are eternal,"—not sight alone, but insight, essential to the true development of character.

The Commencement of Kenyon College took place on Thursday, June 26.

DAKOTA.—Bishop Clarkson has recently made a visitation through Southern Dakota, extending to Bismark on the Upper Missouri River, and to Pembina, on the Canadian border. He reports a large number of emigrants settled along the Northern Pacific Railway, and on the Valley of the Red River of the North, among whom are a number of Church people. The Bishop officiated at Fargo, Moorhead, Grand Forks, Valley City, Jamestown and Bismark. At Fargo, there is a church and parsonage, at Bismark a chapel will be built during the summer, and at Grand Forks eight hundred dollars has been subscribed by the people for a chapel; two hundred dollars additional will secure its erection. There is a resident missionary at Fargo, the Rev. Mr. Huntingdon, who officiates occasionally also at Grand Forks, and at Valley City. The Rev. J. G. Miller is the missionary at Bismark, and he will also hold service hereafter regularly at Jamestown. There should also be a missionary in the Red River Valley, with headquarters at Grand Forks. The new chapel, St. Thomas, at Eden, in the Sioux Valley, was opened for service on the first Sunday after Trinity. The Rev. J. M. McBride officiates there and at other points in the valley.

FOND DU LAC.—Bishop Brown, in his last Convention address said: "Spiritually, it seems to me that the Diocese is slowly but healthfully growing. The laity are gradually gaining a better knowledge of the doctrines and customs of the Church. The sacred seasons are better marked and kept. The congregations as I have seen them this year are much larger than I have seen before, in some instances beyond the capacity of the building. The behavior of the people indicates interest in the service. The responses are more full and hearty, and much less disposition manifest to turn the musical portions of the service into occasions for the display of vocal and instrumental gymnastics and antics. The neatness of some of the church buildings is most commendable. Disorder and dust are nearly banished. I begin to hope that I may live long enough to note some intelligent care for ventilation. When the preacher almost reels from the effects of foul air, it is reasonable to suppose that his hearers are in a physical condition not the most favorable for the hearing of the Gospel, or for the most thoughtful worship of Almighty God."

MONTREAL, June 27.—Bishops Nicholson and Fallows, of the Reformed Episcopal Church of the United States, addressed a public meeting here to-night on the difficulties that have led to St. Bartholomew's congregation in this city seceding from the parent body in the United States and uniting with Bishop Gregg in England. After going into the whole question Bishop Nicholson finally offered as a solution that the congregations in Canada form an independent synod and elect their own bishop. No decisive action was taken. The parties who sympathize with Dr. Usher, pastor of the congregation here, refused the use of their lecture hall to the bishops to address the people in.—Chicago Times.

ILLINOIS.—At Kankakee, the Second Sunday after Trinity, June 22, was observed as the twelfth Anniversary in the Pastorate of the Rector, Rev. D. S. Phillips. The Church was tastefully decorated with flowers, and filled with a large congregation both morning and evening. On a bank of white flowers on the altar, was the inscription in crimson blossoms, 1867—1879, while in the mass of flowers crowning the font, were the figures 12, indicating the duration of the present Pastorate. The evening was given to the Sunday-School, which, with its two mission schools, now has a membership of 400

Notwithstanding the heat, the great gathering in the evening seemed thoroughly to enjoy the various exercises.

NEW YORK.—The Rev. Drs. Rylance, of St. Mark's in the Bowery, Kramer, of St. John the Evangelist, and Rev. J. Rice Taylor, will sail in the steamship Spain, of the National Line, on the 12th of July, for a trip through England to Paris, and along the Rhine. They will be absent until about the middle of September. In England the party will pedestrianize considerably.

Church Work in Tennessee.

[Correspondence of the LIVING CHURCH.]

The recent visit of our Bishop, to Somerville, was a great treat to all his friends here, and apparently not less so to himself. He came on May 24th, and staid till the 26th. It was not intended so much as a Visitation of the parish, as a visit of welcome to its newly-arrived Rector. Yet, short as the notice of his purpose was, one Candidate received the Rite of Confirmation.

On Sunday, at the Early Celebration, the Bishop officiated. The altar and font were elaborately decorated with flowers. The Bishop preached morning and evening, to large congregations; and we need hardly say his sermons gave great pleasure.

On Monday, May 20th, the Bishop visited an old friend, 7 miles in the country, and baptized one child, the Rector standing Godfather. In the evening, Divine Service was held in the school house at Moscow, and the Bishop again preached at this point; the Church is gaining a strong hold on the affections of the people; and the prospect is fair that a House suitable for the worship of God will be erected this summer or next fall.

The Bishop left, greatly encouraged at the work done in Moscow.

On the 27th, (Tuesday,) a Service was held at night, in Immanuel Church, La Grange, when once more the Bishop preached. The Rector officiates here one Sunday in each month. On Wednesday evening, May 28th, the Bishop visited Collierville, and held Service in the College building. On this occasion, he appointed a Committee to purchase a lot for a church building. There is a very favorable prospect for the Church in Collierville. The next point visited was Bailey, where Services were held on Thursday, May 29th, in the evening. The church was beautifully trimmed with flowers. The Bishop preached, and baptized one adult and confirmed three candidates, presented by the Rev. Mr. Moore.

On Friday, May 30th, the Bishop went to Memphis, and remained there for the Services on Whitsun-Day, at St. Mary's Cathedral. At 11 A. M., the Bishop blessed the Altar, a Memorial to the Sisters who died during the epidemic at Memphis, last year. It was a gift to St. Mary's Church, Memphis, from friends of the Sisters in the North. The Sermon was by the Rector, the Rev. G. C. Harris, S. T. D. At night, the children's Whitsun-Day Festival of St. Mary's Cathedral was held. There were present the Bishop, the Rector, Dr. G. C. Harris, Rev. W. T. D. Dalzell, D. D., Rev. Messrs. A. J. Yeater, Tho. Gaylor and George Moore; and, seated in the congregation, the highly esteemed and much beloved, the venerable Rector of Calvary, the Rev. George White, D. D. At 3 P. M., the Bishop confirmed, in St. Mary's, three Candidates presented by the Rev. A. J. Yeater; two of them being from the parish of the Good Shepherd. At 4 P. M., in Immanuel Church, the Bishop confirmed one, presented by the faithful worker, the Rev. J. B. McConnell. Mr. Moore took part in the Service, and preached the Sermon.

At 12 P. M., on June 6th, the Bishop left for Nashville, to enter upon another week of hard work for Christ and the Church. Monday I returned to continue the work laid out for me by the Bishop; left Memphis Monday evening for Collierville; Tuesday morning met the ladies and appointed a vestry for the unorganized Mission. Mrs. J. H. Mangum, Warden; Miss S. Barbieri, Secretary, and Miss Annie Holden, Treasurer. I baptized one child, and received pledges that were good to about fifty dollars towards the purchase of a lot. Service at night. Wednesday, June 4th, went to Bailey; Celebration of Holy Communion at 10 A. M.; Baptized one; Service at night. This is a country town, and at this hurried season of the year the people left, in goodly number, their work, and attended the Service of God's House. I would right here say to my clerical brethren, if you are traveling on the M. & C. R. R., do not pass Bailey Station without stopping; call on Mr. and Mrs. Bailey; you will find a good Church family; hold service and preach in the church; they will be glad to have you. Thursday went to Moscow; Service at night, in the school house; a very good attendance at Service. Friday went to La Grange; Service in Immanuel Church at night. Sunday, June 8th, Early Celebration. There were a goodly number at Service; the women brought baskets of flowers, and among them the magnolia. The church was filled with the odor. The Service at night ended two week's missionary work for Christ and the Church.

The Cathedral in Kansas.

From Bishop Vall's Address to the Convention.

Our present parochial system, originating when there was no Bishop in the United States and no conventional or conciliar associations whatsoever, is of pure congregationalism, having no dependent relations to either Bishop or Convention; and our Diocesan Institutions stand, each under its own charter, alike independent of Bishop or Convention, except as these charters, on the free motion of the trustees of these institutions, recognize certain relations of the Bishop ex-officio, and certain relations of the Convention as a body to be informed and reported to.

Under our present ecclesiastical system the Bishop is appointed to preach to the people and to guide and instruct the flock of Christ; he is the only officer in this Church to ordain ministers; he, as the Ordinary, is required to decide and to direct as to matters of Ritual. Yet there is no canonical or legal provision by which either place or time is secured to him for the exercise of these essential prerogatives of his office. There is, in his own Diocese, no church building in which, as the recognized exponent of the doctrine of the Church, he has the canonical right to enunciate truth or to exhort to duty. There is no place canonically secured, into which he has a right to invite or summon the Diocesan Convention for consultation on the grave interests of the Church or of religion; or in which, as the constituted Ordinary, he can control the service and give to his Diocese an example of regular ritual methods of procedure in conducting them. Even after the Standing Committee, to which all Episcopal discretion, of which the bishops have been deprived, has been transferred under our present laws, has placed the candidates before him, yet there is not a church in his Diocese into which he has a canonical right to enter to fulfill his bounden duty in ordaining candidates to any order of the ministry. For the privilege of doing all the details of the work for which he has been especially ordained to the Episcopal office, he is indebted solely to the courtesy of the parochial clergy, which I am happy to say, is never withheld. But it is certainly a very strange inconsistency in our present canonical system, that the Bishop has no canonical right to preach in a church or to exercise his Episcopal offices, with only one exception; and that for permission to do his bounden Episcopal duties he has no legal rights, but is dependent upon the courtesy of his clergy. The one exception is that of a visitation, when, once in a year or in a limited time, he may appoint a visit to each church in his Diocese for confirmation and for such services or sermonizations only as may be directly connected with the administration of that Apostolic Rite.

In arranging our plan we have followed the general plan of the canon of Nebraska, somewhat modifying; and we think simply copying that plan, and to a large extent copying the language of that canon which was prepared under the careful supervision of Chancellor Woolworth, the able canonist of that Diocese.

The first section of the canon relating to the Cathedral, reads as follows:

The Convention of the Diocese, acknowledging primitive usage, admitting the See City to be a necessary element in Diocesan Episcopacy, and believing the Cathedral therein to be an essential organ of the Bishop for the reality of his office and the discharge of his duties, hereby recognizes the idea and the fact of the Cathedral in the See City as a proper prerogative of the Bishop, and establishes "the Cathedral chapter of the Diocese of Kansas."

Hobart College.

Exercises of Commencement Week.

The literary exercises of this institution incident to annual commencement, began Sunday morning, June 15, with the missionary sermon before the DeLancey Memorial Association, by Rev. Dr. Battershall, of Albany.

The sermon was to the students of Hobart College, especially those preparing for the sacred ministry, and the text was taken from the Epistle of the day: "We have seen and do testify that the Father sent the Son to be the Saviour of the world."—1. St. John IV. 14.

In the evening the Rev. Dr. DEAN delivered the Baccalaureate sermon, taking his text from Ecc. VII. 12—"The excellency of knowledge is that wisdom giveth life to them that have it."

The annual meeting of the Phi Beta Kappa Society was held at the Philosophical Rooms at 5 o'clock on the afternoon of Tuesday.

The society of "honor" men listened to an address Tuesday evening at Linden Hall, delivered by Prof. Geo. A. Strong, late of Kenyon College, Ohio.

Wednesday morning, at 10 o'clock, Linden Hall contained an audience much larger than usual, assembled to hear the orations pronounced in competition for the Horace White Prize Medal. There were five competitors—two from the Senior and three from the Junior Class.

The class day exercises contributed light and airy but none the less delectable relishes to the more solid part of the in-

tellectual repast—the whole making a rich and memorable Commencement feast. Class day exercises consist of a poem, class history, presenting and receiving the paddle with appropriate addresses. They had been suspended from one cause and another for seven years past, and their revival was a happy thought and resolve. They were held at Linden Hall Wednesday evening, a large audience being present and enjoying them immensely.

An old collegian who had participated in two and witnessed many such exercises, pronounced these "the very best" he ever attended.

On Commencement day Linden Hall filled up at an early hour with as brilliant an array of female beauty and cultured men as ever was seen within its walls.

The stage was occupied by the Faculty and Trustees of the institution, the Rt. Rev. Bishop Coxe, the venerable Dr. Shelton, of Buffalo, and many others of the clergy and laity.

The graduating class consisted of George Henry Cornell, Edward Gideon Herendeen, Josiah Millspaugh, William Philip Neele, Charles Watson Smith, Charles F. J. Wrigley.

After the Oration, the Alumni Address, the Award of Prizes and Conferring of Degrees, the benediction, pronounced by Bishop Coxe, closed the exercises of Commencement.

The Alumni dinner followed at Dove's Hall. The repast was ample and excellent in quality and variety. Bishop Coxe presided.

After the inner man became satisfied with the good things provided, the Bishop proposed sentiments which elicited eloquent responses.

"Deceased alumni" of '78-9, called out Rev. L. Halsey in a beautiful tribute to the memory of Rev. Lewis Schuyler, who died at his post while ministering to the plague-stricken and dying people of Memphis—who by facing and meeting death in such manner, displayed his love for man, and a higher, holier courage than was ever shown by mailed and armed soldier in the strife of battle.

"The President and Faculty of Hobart College," brought out in response most earnest and forcible words of appeal in behalf of the institution from Rev. Dr. Ayrault. After complimenting the Class of '79, for whom he predicted a brilliant future, he passed on to speak of the College, its past, present and future. He claimed that of all Colleges in our land it stood pre-eminent as the educator in "true scholarship," as Christianity was its chief corner stone.

Other sentiments elicited happy responses in turn by Rev. L. S. Stevens, alumni orator, Rev. Mr. Bill, of Faribault, Rev. Dr. Parke, and, in the very climax of felicitous expression, an eloquent eulogy of Hobart, by W. H. Bogart, Esq. He disclaimed the honor ascribed to him by the good Bishop, of being counted among Hobart's most "valued" friends, because he had been unable so endow it with metallic treasure. To which the Bishop demurred, saying in the language of Scripture that "words fitly spoken were like apples of gold set in pictures of silver,"—a retort that fairly brought down the house by its admirable application. The assembly broke up after singing in full chorus the Doxology, with band accompaniment.

The Victims of the Cyclone.

A Letter to the Kansas Churchman.

IRVING, KANSAS, June 4, 1879.

DEAR BISHOP: I know you want to hear from us, so snatch a few minutes to say we are doing well—many of the wounded, indeed, I think all, being out of danger now.

Mr. Keeny's boys are at my house—two of them—the other will come as soon as possible. They are doing well. I want the Church to care for them. They are ours. I told the Committee here that I would take them to care for, relieving them entirely. They have enough of others destitute. Mark got up yesterday, and we took him to see Jimmy, who is hurt so badly—his leg broken in five places. Poor boys, they could not speak for some time, and as the tears ran down their faces, I thought of that double grave, in which father and mother are laid.

We must take care of them. Everybody is kind, but the Church must be the kindest of all to them.

I write to Mr. Blish, of Atchison, today, to answer his offer of help, and ask Trinity Parish to clothe them. Please tell Mr. Osborne. But there is a good deal more to be done than that. Jimmy can't get up for weeks. They have no home to go to now, but my home, and until able to do for themselves, my home is theirs.

Mrs. Snyder and Jennie, the only other members of our Church hurt, are both able to be up and doing well. They are at her daughter's.

I want to hear from you as soon as I can.

Yours in Christ,
CHAS. HOLMES.

President Eliot intimates his distrust of the accuracy of medical diagnoses in the case of students who prefer late slumbers to early prayers.

The Church in Minnesota.

Extracts from Bishop Whipple's Convention Address.

In the past twenty years I have ordained 47 priests and 64 deacons, I have consecrated 58 churches, I have confirmed 6,969 persons, I have preached and delivered 5,000 sermons and addresses, I have celebrated the Holy Communion 836 times, I have officiated at 57 marriages, and 65 burials. Statistics cannot give the history of the Church's work. That can only be known to God. Every honest effort to do His will, every sharp cross bravely borne, is remembered by Him. The sick visited, the poor comforted, the deeds of love to Christ's brethren may not have been recorded here. He who remembers all will see that they who have gone forth "bearing precious seed and weeping," shall find their sheaves in the garner of Paradise. * * *

Only one of the clergy and two of the laity who were present in that Council are with us to-day. Brothers Breck, Evans, Fitch, Gear, Jones, Manney, Olds, Patterson, Sweet, and Van Ingen, are waiting in Paradise. The number of clergy in the Diocese then, including chaplains in the army, was twenty. We had four self-sustaining Parishes, viz.: Christ Church and St. Paul's Church, St. Paul; Christ Church, Red Wing, and Gethsemane Church, Minneapolis. We had Mission churches or chapels at St. Cloud, Sauk Rapids, Chanhassan, Gull Lake, Hastings, St. Anthony's Falls, Hassan, Minnetonka, North Minneapolis, Oveo, St. Peter, Faribault, Stillwater, and Shakopee. All of these except two have been enlarged or rebuilt. I find no cause for self-congratulation in the record of these twenty years, but I do find abundant cause for gratitude to Almighty God. His love has overruled my shortcomings for His glory and the welfare of the Church. There are sixty-two clergymen now connected with the Diocese, of whom one is in England, one in the Diocese of northern Michigan, one in the Diocese of Texas, two disabled, and four are professors without a pastoral charge. We have trebled the number of our pastoral and missionary staff; we have now seventeen self-sustaining parishes; we have built seventy-two churches and chapels, twenty-two parsonages, four parish school-houses, three hospitals, four buildings for Shattuck school, the beautiful Shumway memorial chapel, two divinity halls (one of which was destroyed by fire), a professor's residence, St. Mary's Hall, and the Cathedral of Our Merciful Saviour.

The last year's work was given in detail, showing the following results:

Sermons and addresses,	200
Baptisms,	23
Confirmed,	540
Ordained priest,	1
Ordained Deacons,	6
Consecrated Churches,	4
Celebrated Holy Communion,	28
Marriages and Burials, each,	2
Clergy transferred to other dioceses,	4
Clergy received by transfer,	5
Candidates for Holy Orders,	10

Bishop Whipple's Indian Wards.

Correspondence of THE LIVING CHURCH.

A feature of peculiar interest in the late Annual Convention of the Diocese of Minnesota, was the attendance of an old Indian chief as a delegate, who was accompanied by another about his own age. They knew nothing of civilized life, and their peculiar costume and manners attracted a great deal of attention. They heartily enjoyed themselves, and the refreshments which they were taught to eat. Two of the Indian clergy also had never been from their native woods before and they looked forward to their visit with great pleasure.

The Ordination on the following Sunday was unusually impressive; especially so, as the Bishop made special reference to the Ordination of the Indian, standing there, to receive his authority. The Bishop first saw him as a bright-eyed heathen lad, with his arrows and blankets, listening to the music that came from a Christian Church. Afterward he referred to his attendance upon the Parish school, and later in the Divinity school, from which he has just graduated. Very impressive likewise was the scene, when 14 Indians came and knelt together at the altar rail to receive the Holy Eucharist. Talk and argue as we may about our "Indian Policy," witness such scenes as these, and any but a heart of stone would confess that the Christian faith alone, can harmonize the conflicts of race, and make the Indians obedient and peaceable citizens.

Bishop Whipple, in his address, thus spoke of his work among the Indians:

No portion of our work has brought richer rewards than that done for the poor heathen red men. If at times I have seemed an enthusiast in my pleadings for those who had no helper, and who were going down to death without so much as having heard that there was a Saviour, I could not help it. The day that Bishop Kemper, with others, consecrated me to this holy office, he said with deep feeling, "My young brother, do not forget the poor Indians." For years the Bishop's charge, "Bring again the outcast, seek the lost," rang in my ears. When the way became so dark that I could not see a step; when tempted to give up all efforts as

hopeless, I always seemed to see the upturned faces of those poor wandering souls, pleading for help, and over against them the loving Saviour who died for them as he did for me. It seems to me a remarkable providence of God that through all those years the clergy and laity of the diocese have stood by this work with the heart of one man. Their loving confidence would have made a weaker man than myself brave for Christ.

Another Foundation Stone.

Mrs. Stewart's Work in Garden City.

From our New York Correspondent.

The Corner Stone of St. Paul's School, Garden City, Long Island, was laid on Wednesday, June 18, by Bishop Littlejohn, just two years after the laying of the corner stone of the Cathedral. A hundred tents had been pitched for the accommodation of visitors, and a large tent with seats for a thousand people was provided at the place where the ceremony was to take place. Such is the interest taken in anything that relates to this Stewart Memorial, that 5000 people were gathered from the adjacent cities and country. There were present at least a hundred clergymen; and it was a beautiful sight, as in surplices and Oxford caps, they came from the robing tent. The Centennial chime of bells—they were on exhibition at the great exposition—rang out most joyously, and the pupils of St. Paul's and St. Mary's furnished an effective chorus of one hundred for the processional hymn, which was

Christ is made the sure foundation,
Christ the head and corner stone.

Mrs. Stewart and Judge Hilton and their personal friends came by special train, and occupied a place on the platform. The stone was duly laid, and signed with the sign of the cross. Upon it was inscribed, *Pro Christo et Ecclesia, et Literis Humanis*. For Christ and the Church, and the Education of Humanity. In a copper box beneath the stone, were placed a number of documents relating to the Church in Long Island, catalogues of the schools; and, among the rest, was a copy of Ovid's *Metamorphoses* used by Mr. Stewart. The address was by Bishop Littlejohn. It was very able and eloquent. The building is to be finished next January. There are already three hundred applications for admission to the schools this fall. We have spoken several times of the great work going on in Garden City. There is nothing like it on this Continent, and it well deserves attention. When finished, it will include the Cathedral, the See House, St. Paul's and St. Mary's Schools, the Chapter House, Divinity Hall, the House for the Deaconesses, and the Asylum for Aged and Infirm Clergymen. They are all to be built upon a grand scale, and munificently endowed. It is generally believed that Mr. Stewart's body, which was stolen from the tomb in New York, has been recovered, and in due time will occupy the magnificent crypt under the Cathedral, which is fast approaching completion.

The Lord Bishop of Rupert's Land was present at the ceremony, but was not in canonicals, and of course took no part in the service.

Two Conventions.

A Contrast and a Lesson.

To the Editors of the LIVING CHURCH:

I desire to say a few words on the Cathedral and the reception of the idea in two Conventions recently held.

First, as to Quincy: The congregation of St. John's Parish, anticipating the erection of the Diocese of Quincy, was desirous of having the future Bishop of Quincy realize as fully as is possible—under our present system of Constitutions and Canons, both general and diocesan—the prerogatives of his Episcopal office. They therefore conveyed their property, which was free from debt, to the Bishop of Illinois, who subsequently conveyed it to the Bishop of Quincy and his successors in office. This conveyance was without any conditions except that this should be the See city, and that he should hold it as a Trustee for the See of Quincy.

In his annual address, on the 27th day of May, Bishop Burgess announced that he had organized a Cathedral: the Chapter to consist of the Dean, Canons, and Lay Councillors chosen from the congregations in the city of Quincy. Among the Canons are the clerical members of the Standing Committee and the Missionary Deans, and among the lay councillors, the lay members of the Standing Committee and the Chancellor and Treasurer of the Cathedral. Thus the Chapter is both local and diocesan. The Bishop had previously met with the Standing Committee; at which time—shortly before the Convention—they unanimously approved of his scheme for the erection of the Cathedral.

In his address, the Bishop asked the Convention to provide, by Canon, for the representation in Convention of the Cathedral congregation, on the basis of parish representation. That is to say, lay delegates, besides Dean, Canons, and Chancellor.

Provision was thus made without a moment's discussion.

The announcement, in the address, of

the organization of the Chapter, fell upon the quiet waters of the Convention without causing a ripple of discussion or excitement; neither was consent asked or required. The Cathedral was and is a fact. And the Chapter is in working order, with no lives lost as yet. Neither is war anticipated. It would be useless; for the Bishop is entrenched, in a perfectly Churchly way, within the walls of his own Cathedral, and under its ivied tower. It is a home for all the children of his Diocese, and is, and is to be, a tower of strength in realizing the just and Churchly powers and prerogatives of his office. Here I might enlarge; in its bearing upon Church life, both in respect to its spiritual and practical workings, and a death unto Congregationalism; but time and space will not permit.

Second, as to Milwaukee: "Let the dead past bury its dead," but let us begin with the Bishop's address and proposed Cathedral.

The address was calm, logical, impartial, spiritual, fatherly. The Mitre there rests on the head of a true father in God.

But the address and announcement of a proposed Chapter did cause more than a ripple in the Wisconsin Convention. I do not propose to discuss the merits of the Cathedral for Milwaukee.

I have given the outline of the reception of the Cathedral idea in the two Conventions; readers can fill in their own lines of light and shade.

One observation, however, before I close:

A Diocese and See City at peace within itself is like our beautiful Western agricultural landscapes, which we look upon today. Framed by the Osage orange hedge, and filled up with the matured golden wheat; the fresh, young life of hopeful corn; bowing rye and oats; fragrant grass, and stately trees giving us "the benediction of the air," whose sighs and the music of whose boughs rest the wearied man, and, like a noble Cathedral service, lift up his soul to the great Creator of all things. On this Western landscape rests the thin veil of haze over the face of nature; harmonizing all its beauties, as the blessed Spirit, called the third person of the Holy Trinity, will lend harmony, peace, and beauty to the works of men—in the Church of the Living God—if, by sacrifice and prayer, they seek His benedictions.

EDWARD J. PARKER.

QUINCY, ILL., JUNE 23, 1879.

Difficulties of Modern Doubt.

The followers of M. Comte are not a very large body, but the fervor of their discipline has not prevented their splitting into two. As it is their fashion to call themselves a Church, and to be in possession of a cult, perhaps they contrast favorably with the Reformed Episcopalians in having existed for thirty years without a schism. However, the English portion of the Positivist Church has now split into two sects, one of which is called the pious section, and the other the scientific. As even Professor Tyndall recognizes the expediency of cultivating the religious emotions while depriving them of their objects, and as the pious Positivists still profess their zeal for science, the schism seems to us plain persons not to have very intelligible grounds to go upon. It would appear, however, that some of the Positivists do not think piety scientific, though a perusal of the liturgy used by the Positive pietists suggests the suspicion that perhaps the scientific Positivists possess a sense of humour, and were indisposed to keep up a sham. Here is an extract from the liturgy used by pious Positivists:

"Holy and Glorious Humanity, on this thy High Day, at the beginning of a new year, we are met in praise, in prayer, in thanksgiving, to celebrate thy coming in the fulness of time, for the visible perfection of thy as yet unseen work. Priest—We bow before thee in thanksgiving. People—As children of thy past. Priest—We adore thee in hope. People—As thy ministers and stewards for the future. Priest—We commune with thee humbly in prayer. People—As thy servants in the present. All—May our worship as our lives grow more and more worthy of thy great name."

If this, which in Christian times must be called jargon, had appeared in the work of a heathen philosopher before the coming of God in the Flesh, it would have been taken as a remarkable expression of human longings which the Incarnation alone could satisfy, and indeed an unconscious prophecy of that revolution in the history of humanity. Appearing after nineteen centuries of the knowledge of the Incarnation, it is as sad as it is wonderful. For a company of reasonable beings to dress up an abstract idea in the trappings of personality, pray to it, praise it, and bow down before it, while rejecting the only Divine concrete expression of it, is irresistibly comical on one side of it, and inexpressibly mournful on another. No wonder that robust minds revolt against this sickly sham and roll the Jack-o'-lantern in the dust. * * * Church Eclectic.

"Give me your hand," said the schoolmaster, sternly. "And my heart, too," she replied meekly. Being pretty, her soft answer effectually turned away his wrath.

Higher Education for Women.

[We take the following from Dr. Storrs' oration at the Semi-Centennial Celebration of Abbot Academy, Andover.]

From all this we see the prophecy of the future position of women. While physical force triumphs she is but the drudge of man, the instrument of his will and pleasure. By the development of mind over physical force is woman to become eminent. When civilization wants the finest force, the most subtle and ethereal that can be developed in society for its possible attainment; when it seeks to unite beauty with strength, and to lay hold on everything that is fairest and sweetest in life, then is woman's opportunity. Then will institutions of this kind multiply. Then will woman rule because of her gentleness, not because of her strength. The movement for this elevation of mind and of woman cannot be arrested. It has the push of centuries behind it.

The question to be proposed is, What does civilization ask of woman? not, What does woman want for herself?

Certainly it wants nothing of artifice or fancy. Nothing is efficient except it is real and natural, and only that which is true in women does civilization want. It is not a being to worship, that society wants of women, nor yet is it a flashing, ornamental brilliancy of intelligence. But that woman shall work out her own nature—peculiar to herself, and distinguished from man—and shall richly unfold and nobly act, that the welfare of the world may be advanced and secured.

Woman necessarily must regulate the tone and largely set the standard of intelligence in society. Knowledge and intellectual culture are in her sphere. A nation will rise or fall as its women are intelligent and cultured. Why is it that Turkey, founded by one of the strongest stocks of the Old World, one that pressed upon Europe even to Vienna, stands trembling to-day, supported only by rival nations who cannot settle how to divide her lands and waters? What is it that has pulled this strong nation, that once threatened all Europe, to the dust? Is it the harem—the feet of clay destroying the head of gold? The slave threatened the Roman Empire and the slave would have pulled down the American empire if emancipation had not broken his providential power. The strong and healthy culture of woman is needed to keep society secure. Woman is not wanted any more than man in a place for which she is unfitted; but her special characteristics and genius should find and be recognized in, the sphere suited to them; and the peculiar training which any inclination of her mind demands should be given her. Such institutions as these should be enriched with professorships of music, art and mathematics, that the widest learning and best training in all the branches of mental equipment may be at woman's disposal.

Great misery prevails just now among the Jews in Jerusalem, the greater part actually suffering from want of bread. "In two Jewish shops where I entered," says a Missionary, "the owners could think and speak of nothing else. They said that the time had come in which the Lord must have mercy upon Israel, and send them the Messiah to deliver them from all their affliction."

The King of Siam has a body-guard of four hundred female warriors, chosen from amongst the strongest and most handsome of all the ladies in the land. They enter service at the age of thirteen, and remain in it till they are twenty-five, when they pass into the reserve. The king has recently endowed a Christian college for the use of the children of his court.

The American Baptist Home Mission Society claims that for every week of its history of forty eight years, on an average, a Baptist Church has been raised by it, and between one and two scores of persons have been baptized by its Missionaries.

"John, did you go round and ask how old Mrs. Jones is this morning, as I told you to do last night?" "Yes, sir." "Well, what's the result?" "She said that seeing as how you had the impudence to send to ask how old she was, she'd no objection to telling you that she's seventy-four."

An irreverent newspaper, referring to G. Washington, says, "Wish the old rebel was alive now to deliver the Fourth of July oration in this city."

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TESTIMONIALS.

From the Bishop of Illinois.

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

From the Bishop of Indiana.

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

From the Bishop of Montana.

"I have been at St. Mary's School and through its rooms, and have watched the progress of a woman's noble and useful career, are prominently here. But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A bitter-galley for girls, in the Church or out, I am confident, is not maintained in all the Western States. Our Clergy and Laity should be proud of St. Mary's."
DANIEL S. TUTTLE.

From the Bishop of Quincy.

"The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A bitter-galley for girls, in the Church or out, I am confident, is not maintained in all the Western States. Our Clergy and Laity should be proud of St. Mary's."
From Hon. Judge C. L. Higbee, Pittsfield, Ill.

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

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

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

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

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

Chicago, July 3, 1879.

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The Fourth of July.

There is one day in the year when Americans pretty generally feel a thrill of patriotism, and make some sign of national life. Perhaps even this is due to the irrepresible instinct of the boys for mischief, and their predilections for gun-powder and Bedlam. Whatever it may be that stirs us up, we ought thankfully to accept and encourage it, for we are, as a people, the least susceptible to enthusiasm of all the people of the world.

In fact, it is to be feared, that with our migratory habits, our mixed population, and our money-getting mania, the sentiments of home and country have not taken root among us as they ought. Our geographical position has shielded us from the rivalry and interference of foreign powers, so that we have not been obliged to band together for defence; our vast extent of territory, embracing nearly every clime, and extending over half the longitude of the habitable world, has made our interests so large and varied, and our associations so complex, that local prejudice and pride have not, to a great extent, prevailed; and large accessions from all the great nations of the world have prevented the close and compact nationalism which characterizes the countries of the old world.

This may be to our credit, in a measure, but it must have its limitations; and if we are to work out a destiny among the nations of the world, we must draw the lines of limitation more closely.

It ought to be, as it seems to us, the effort of every American citizen, to encourage the spirit of nationality among us. Whatever tends to perpetuate the distinctions and rivalries of foreign nationalities, should be done away, in the schools, in society, in public celebrations. Those that come to live with us should be welcomed to American citizenship and moulded in the ways of our American life. We want no German, or Irish, or Scandinavian combinations. We want no "solid" sections, no distinctions of nativity; but a great country where all vote and live as American citizens; and we want a general recognition of nationality among those who are born and bred here.

Something of this spirit we ought to have, too, in the Church. We cannot cast ourselves adrift from the past, it is true, for that would be to build upon other foundation than that which is laid. But we may build, in our own way, and adapt our work to the country and the times.

We plead for national life and a national Church; a national life, not separated from the civilization and usages of the rest of the world, but unique and united, maintaining its institutions and honor with patriotic enthusiasm; a national Church, not departing from the historic faith and the Communion of the historic Churches, but free and independent as the nation it guards, holding up the law and worship of the living Lord with a zeal that is according to knowledge.

Therefore we welcome the Fourth of July as a celebration of the birthday of a nation that has been called by the Lord of Hosts to greatness and power. We hail it as the one day that stirs the hearts of the people to patriotic impulse, and leads them to forget themselves and their business, and to remember that they have a country and a history.

Our Schools.

From the reports of Commencement week in several of our schools and colleges, given in this number, we may infer that the interest of the public in these and similar institutions, is not waning. We believe that the last year has marked progress in most of our schools, and that education in the American Church was never upon a better or firmer foundation. Our institutions, throughout the country, are in a prosperous condition, and if not entirely recovered from the depression of the last few years, are past the period of discouragement and danger. With the continued prosperity of the country there is nothing to fear in respect of patronage.

We anticipate no falling off in the number or efficiency of our schools, but we are not satisfied with that. The educational interest is one of the greatest that we have, and the Church ought to be aroused to a greater appreciation of it. We ought not to be content to let our few schools struggle on with insufficient means and resources, to pay their way scantily out of current receipts, and to have their usefulness limited by a limited supply of buildings, apparatus, and pupils. We ought to enlarge and endow them, that they may become tenfold more helpful in extending the Kingdom of our dear Lord. There is no doubt about it, the Church School is the best agency that the Church has for making itself known and felt in this land. The hope of the future is in the children of the present. We can do little to mould or change the character of grown up men and women. Preaching and pastoral work effect but little, outside the circle of those who have been brought up in the Church; and even the children of the Church are often poorly trained, or not trained at all, when their religious teaching is entrusted to the Sunday School alone.

But aside from the proper teaching of our own children, it is an important consideration that in efficient boarding schools we are able to gather many boys and girls who would never, without them, know anything of the Prayer-Book. There is no good Church School in the land that does not, every year, send out useful helpers to our parishes, from the ranks of those who have been brought up in other ways.

It is a fact generally admitted by intelligent members of the denominations around us, that our Church life and order are admirably suited to the training of the young. The beauty and variety of religious exercises, the systematic instruction, the quiet discipline, the association of religion with daily life, which are found in our Church Schools; cannot, we think, be found elsewhere; and many parents who are not of our Communion, admit this. A Methodist lady once said to the writer that she wished her daughters to have such an education as only a Church School could give. Her three daughters were educated in one of our schools, and two of them are now among our useful members.

But good schools are expensive. A large amount of capital is required to establish them, and large amounts of money must be had to carry them on. If we wish to extend their influence and to reap the full benefit of the work they are able to do, we must furnish the means. Generous provision must be made for buildings and outfit, and they must be made comfortable and attractive.

Perhaps one of the greatest needs that our schools now have, is endowment to meet the expenses, in part, of worthy pupils who are not able to pay their full proportion of the general expenses of the school. Especially for the children of the clergy, some provision ought to be made. Most of the clergy have little or nothing to spare out of their small salaries, for education. Many of them who have children, are actually so poor that they do not feel able to take a Church paper at \$1.50 a year. Their children need all the advantages that the children of wealthy parishioners enjoy. They associate with them, and are socially and intellectually their equals. It is hard that the children of the priest should not have as good a place of training as the children of the people whom he teaches. Yet we know of such cases, for which the only relief is gratuitous instruction and support by schools that will make the sacrifice. But when this sacrifice is made, the burden is no less felt, and either there is financial loss or the expenses of others are made so much greater, in proportion as gratuitous instruction and board are furnished to those who are not able to pay for it.

There is no way to make our schools cheap and efficient, but by giving them the means to work with, and the first step forward, as we believe, ought to be the endowment of scholarships for the sons and daughters of the clergy, and for other worthy pupils.

Brief Mention.

The Operatives in Fall River, Mass., are on a "strike." In the strike of 1870, lasting three months, it is stated that their aggregate loss was \$250,000, and they finally resumed work at reduced wages. Chromos no longer "draw," and something new has to be found to induce the darling public to subscribe. A religious paper in Upper Silesia offers holy earth from the graves of the martyrs, and cuttings from the gardens of the Vatican!—Gambetta declares that the French Republic will never go to war except to defend herself. Probably he means "hardly ever!"—Prof. Mathews has gone East for a summer rest.—The Dean and Chapter of Wells Cathedral, (England,) have offered "Chapter lodgings" to the clergy of the diocese who for business, study, or retirement, may wish to spend a short time in the Cathedral city.—Bishop Tozer has met with a serious accident, the fracture of his shoulder.—Père Hyacinthe expresses the opinion that the American Church is the best constituted Church in the world.—Bishop Bedell delivered a beautiful sermon at the first ringing of the chime of bells recently placed at Kenyon College.—Bishop Wingfield has declined the Episcopate of Louisiana, as was noticed in our last number. There is a general conviction that our Missionary Bishops should not be called from their fields, unless for very urgent reasons.—A number of laymen in Michigan have added \$1,000 to the salary of the Bishop, making it \$4,000. Even at this, it will be a sacrifice to Dr. Harris, financially, to return to Detroit.—Bishop Kip, in his Convention Address, recently said, "I would rather have the circulation of a Church paper well established in this diocese, than receive the addition of several missionaries to our list of clergy, much as we need their aid."—In Virginia, the proposition for the election of an Assistant Bishop was rejected, reconsidered, and then rejected a second time.—The Standard of the Cross quotes the Churchman's ungracious remarks about Dr. DeKoven and the Memorial Service at St. Clement's. We passed them by, without comment, praying that the writer might come to a better mind.—That little hatchet! Forever endeared to the American heart, may its touching story induce every American boy to go and do likewise!—M. Gambetta is criticised sharply by the extreme radicals of his party, who call him the Alcibiades of Paris. He dwells in an elegant house, keeps the finest horses and the best of cooks.—A plague of locusts is devouring everything in some districts of the Caucasus.—The Texas Churchman is the organ of the Houston Convocation. It is an enterprising little sheet, and is to be enlarged.—The Little Churchman is published at Fort Worth, Texas. We like it, all but the name.—"Bredren," said a darkey in a prayer meeting, "I feel's if I could talk more good in five minutes dan I could do in a year."

A Baptist paper says: "Rev. Charles Howard Malcom, D. D., has gone from the Baptists to the Episcopalians, and was 'confirmed,' (whatever that may mean), on Sunday, 8th inst., at Newport, R. I." Confirmation means, dear Brother, "the laying on of hands," which St. Paul enumerates as among "the principles of the doctrine of Christ."—Now is the time for schools to advertise, to secure pupils for another year.—Why do we not recognize the National Holiday by appointment of the Church? The English Church does not ignore English history.—The Mail observes that while Chicago loses Robert Collyer she gains the base ball championship.—Says the Chicago president to the Boston president, "What abominable weather you do have here at the East!"—Nine young ladies have presented themselves for examination for admission to Harvard University.—The Boston Transcript, referring to Rev. Phillips Brooks's speech at the banquet given to the Chicago delegation, says, "Although he does not sermonize when he makes an after-dinner speech, he avoids the other extreme—falsome twaddle—and always says something worth remembering."

The Bishop of Missouri has ordered a change in the place of holding the Annual Convention, September next. It will meet in Christ Church, St. Joseph, instead of St. Luke's, Kansas City. Vacancy in the rectorship of the latter, is the cause of the change. Rev. R. A. Holland will preach the sermon.—At his annual Diocesan

Convention, Bishop Scarborough stated that he had received from a friend of the Church, who did not wish to be known, the sum of \$8,000, to be appropriated to the endowment fund for aged and infirm clergy.—An Indiana preacher, who made use of the expression "the iconoclastic segregate of sin," has already received a call to a Congregational Church in Boston.—The Church in Kansas is merged into The Kansas Churchman. The latter paper gives signs of new life.—It seems to be a hard year for the Roman Catholic prelates. After Cincinnati came Montreal, and now it is announced that Monsignor Capet, the English propagandist, cannot pay his debts.—Dr. Talmage had a wonderful ride in London one Sunday, not long since. His carriage was raised from the ground and carried to the church by some enthusiastic Presbyterians.—The Northwestern Christian Advocate thus sets off Dr. Patton: "The leading light of a Chicago school in theology persists in robbing himself each Sunday for the pulpit, in a most unmanly gown of bombazine flowing to his shoe buckles, with sleeves which caricature a schooner's flying-jib, all slightly relieved by a dainty white pinafore under his chin." The Alliance says that Dr. Parker, the new Warden of Racine College, is having great encouragement.—The Standing Committee of the Diocese of Fond du Lac have signed the Testimonials of the Bishop-elect of Michigan.—White Eagle Chief of the Poncas, has written a touching letter on the wrongs of his tribe. He sees a ray of hope for the rights of the Indian, in the courts of law. That is where the matter ought to have been settled long ago. When the legal status of the Indian is recognized and we cease to treat him as a foreign potentate, he will begin to be quiet.—Rome believes in sisterhoods. The Sisters of Charity in all the world number 30,000.—There are twice as many Episcopal churches in Philadelphia as Roman Catholic, wanting four. The numbers stand at 84 and 44. The Quakers, who settled the city, have 15 houses of worship; 8 are Hicksite, and 7 are orthodox.—A Romish Church in Kansas not only gives a chance in a lottery, but offers thirty Masses to those who contribute to the building. The Protestant way would be to give strawberries and cream, and perhaps throw in a ticket to a dance.—Dr. Locke preached at the Church of the Epiphany, last Sunday evening.—The Rev. E. A. Larrabee does not accept the call to St. Louis. He is now in Chicago.—Dr. Harris will take a short vacation in July.—Bishop Talbot has gone a-fishing, and Bishop McLaren will probably go and do likewise. It is hoped they will stay on the right side of the boat! The first number of the new series of The Epiphany, Rev. T. W. Morrison, Jr., editor, is out. It is as good as ever, a model parish paper.

The Advance naturally elevates its comb, and crows angrily at Mr. Judd's statement, that the bane of the Church is congregationalism. But it quietly submits to Dr. Noble, a Congregational pastor, who says in its columns: "During all these years of our past, men have been emphasizing liberty and individualism. The time has come, and more than come, when it seems to me it would be of incalculable worth to lay stress on the other side, and to develop and utilize the efficacy which is always found in intelligent and hearty combination."

At St. Paul's, Alexandria, Va., on Friday, June 26, the ordination of Robert R. Clairborne, F. D. Lee, E. B. Rice, E. H. Wellman, and S. S. Gregory, to the Diaconate; and of Revs. C. B. Bryan, A. P. Gray, Wm. B. Lee, R. Z. Turner, S. S. Ware, J. W. Ware, Jr., and F. Page, to the Priesthood, took place. Bishop Whittle was assisted in the services by the Rev. Drs. Washburne, Norton, and Walker, and the Rev. Messrs. Suber and Sharp, the last preaching the Ordination Sermon.

The letter from Rev. J. Robert Love, under head of Missions, we hope will call out some response. Mr. Love is a colored Presbyterian, preparing to sustain himself in San Domingo by the practice of medicine, while he works among the people as a missionary. He is nearly through his course, but needs aid, during one year, to pay his expenses. Money may be sent to him through this office.

The Church Abroad.

The spire at St. Mary's Cathedral, Edinburgh, has recently been completed, by the placing of the top-stone and cross. The Lord Provost of the city, in addressing the large assemblage gathered to do honor to the occasion, remarked that it was not too much to say, that this magnificent edifice, when completed, would be one of the grandest, if not indeed the grandest, of the ecclesiastical edifices which had been erected in the country since the Reformation. The entire cost will be \$460,000. Thus the good old Catholic Church of Scotland, Catholic but not Roman, Scotch but not Presbyterian, is shaking herself from the dust, and asserting her claim to her rightful heritage.

It is said, upon very good authority, that considerable dissatisfaction is felt among the old Conservative Roman Catholics of England, at the despotic action of Cardinal Manning, and of "the intolerant and aggressive faction," of which he is the head. They complain, that the hierarchy is selected principally from new converts, to the exclusion of hereditary Romanists; and further, that the favored parties are, for the most part, men of very moderate attainments. How can it be otherwise than grievous, where, as is the case with this body in England, any priest is removable at the individual will of the Bishop? Witness some of the results. "Father Law, the Oratorian, has left the priesthood; Father Roberts, a relative of Dr. Manning, has become sick of petty tyranny, and taken a wife; while another Westminster priest has gone on the Stage." "Possibly," says the Church Review, "if the heads of the Roman Catholic Mission in England had tried to reproduce the Old English Church, instead of their bastard Italianism, they might have done more respectable things."

One of the most recent incidents of Church interest, is the twentieth anniversary meeting of the English Church Union, held on Tuesday, June 10; at which, in the absence of the President—the Hon. C. L. Wood—Mr. Alderman Bennett, of Manchester, took the Chair. The subject around which the main interest centered, was—the action which it would be best to take, in view of a possible attempt, in certain quarters, at a revision of the Prayer Book. For a proposition to that effect is, it seems, being hatched in some dark corner; a proposition which, if it were acted upon, would simply yield all the points which distinguish the Catholic Church of England from the "Reformed Episcopal" sect. The true state of the case was admirably summarized by the Rev. Berdmore Compton, in the course of his speech. "What," he asked, "is the real history of this agitation? The plain voice of the Church in the Prayer-Book is becoming unbearable to those who are in the Church but not of the Church. They want us now to clip and pare our Catholicity in order to make their un-catholicity not so glaringly inconsistent with the very formularies they use. They have tried to do it by the machinery of secular courts. They have tried persecution and imprisonment. They are now going to try the same process of what they call "squeezing out," by adulteration of the Prayer-Book, under the specious but untrue protest that the Prayer-Book is doubtful. It is not a bit doubtful to honest men! And therefore, why alter it? We will have none of this alteration if we can possibly help it."

Many other admirable speeches were made, in deprecation of any changes in the Prayer-Book; and the Evening meeting was brought to a close, by the passage of a Memorial to Convocation, earnestly protesting against any action of the kind on the part of that Venerable Body.

We cannot resist the conviction that disestablishment, and its inevitable concomitant, confiscation of Church property, is imminent in England. Upon many accounts, we should deeply deplore such a result; but, if the Church can in no other way be purged from Erastianism, if there be no alternative between abject subjection of her spiritualities to the State on one side, and absolute independence, on the other, then, in GOD'S Name, let her cast off the shackles which would not only degrade her, but actually hinder her from accomplishing her Mission to the people of England.

CORRESPONDENTS will please take note that our last form is closed Tuesday night, each week. The paper goes to press Wednesday morning.

Our New York Letter.

Consecration of Bishop Riley. Semi-Centennial at Northampton. Convocation at Washington.

[Special Correspondence of the LIVING CHURCH.]

NEW YORK, June 28, 1879.

On Tuesday, St. John's Day, the Rev. Henry C. Riley was consecrated in Trinity Church, Pittsburg, Bishop in the Church of Jesus in Mexico, a church which our House of Bishops has taken under its protection. Bishop Lee, of Delaware, presided, and the sermon was preached by Bishop Cox.

There were fifty clergymen in the procession, and a large congregation witnessed the impressive ceremonies. Pittsburg was chosen for the place of consecration for the reason, among others, that the contributions for the Church of Jesus in Mexico, had been larger in that diocese than in any other.

It is still the commencement season, and the daily papers give us column after column upon the subject. Graduating day, which was formerly the high day, seems to have taken a subordinate rank, and to have given place to Class Days and Alumni Meetings.

The Rev. Dr. Hoffman has taken his final leave of St. Mark's Church, Philadelphia, and is now Dean of the Seminary. Bishop Stevens sent him a warm, personal letter, expressing regret for his loss to the diocese, and his satisfaction that he was to fill so important an office in the General Theological Seminary.

St. Ann's Church, Dr. Gallaudet rector, has a service for Deaf Mutes in the sign language every Sunday. There is also a Home for Aged and Infirm Deaf Mutes, in charge of the Church Mission to Deaf Mutes, which is an incorporated institution.

Our Foreign Board of Missions reports that the Bible will soon have been translated into seven of the languages and dialects of China. During the year 1877, 100,000 copies of the Scriptures or portions of them were circulated.

A vessel sailed for Siberia last week, and took about 50 negroes. Seven Missionaries also went out in her. If there is to be an exodus of negroes on the Atlantic Coast, as well as on the Mississippi, the labor question in the South will soon be adjusted according to the law of supply and demand.

Congregationalism is showing a good many signs of a wish to do away its independency and to become a denomination. A catechism is to be formulated for general subscription. A creed will follow, and it may be they will, in time, accept the his-

torical creeds of Christendom. They find that it is with parishes as with individuals,—they can not live to themselves. We trust the Church will be too wise to take up their cast off garment; it is shorter than a man can wrap himself in it.

St. John's Church, Northampton, Mass., has just celebrated its Semi-Centennial. The Rev. Dr. Burroughs, of Christ Church, Boston, a former rector of the parish, preached a sermon on The Worship of God, as being the fullest employment of the Understanding, Reason, Imagination and Affections.

The growth of the Episcopal Church in this Commonwealth is the result of missionary effort. Of the 23 churches in this State in 1823, 16 were founded by the "Society for propagating the Gospel in Foreign Parts."

He reviews also the growth of the Church at large during the fifty years, and appends a table of the religious population of the English speaking world. It will be seen that more than one-fifth of it are Episcopalians.

According to this table, carefully prepared and corrected from year to year, the whole English speaking population is 88,250,000. Episcopalians, the most numerous of all, and comprising more than one-fifth of the whole, number no less than 17,750,000; Methodists of all descriptions, 14,000,000; Roman Catholics, 13,500,000; Presbyterians of all descriptions, 10,000,000; Baptists, 8,000,000; Congregationalists, 7,000,000; Unitarians, 1,000,000; Minor religious sects, 1,500,000; of no religion in particular, 7,500,000; total, 80,250,000.

On the 17th and 18th of June, the Convocation of Washington, comprising the District of Columbia and several adjacent counties of Maryland, met in Trinity Church, Washington, the Rev Dr. Addison, Rector. The opening sermon was by the Rev. Dr. Stanley.

The Reports of the Dean and other members of the Convocation showed a good degree of Missionary activity. Work among the colored people in Washington, Dr. Paret reported, was going on very favorably. A noble church built of blue rock, faced with grey and red sandstone, and holding some eight hundred people, will be ready for occupancy in the fall, thanks to the unwearied efforts of Rev. Dr. Crummell, the Rector. It will be called St. Luke's.

We regret that it could not have been finished without a debt, but are assured that it will not be so large, that the congregation itself cannot manage it. The Convocation discussed the best means of providing for the Aged and Infirm Clergy, and a Committee was appointed to consider the subject, and report at the next meeting.

The subject of a sustentation fund for the poorly paid clergy, was also brought before the Convention, but without result. After the adjournment, Bishop Pinkney made known to the Washington clergy a case of need, in an aged and worthy clergyman, and in a few minutes \$300 were pledged for his relief.

Convention of Central Pennsylvania.

The Eighth Annual Convention met in St. James's Church, Lancaster, on Tuesday evening, June 10. Bishop Howe presided. The attendance of clergy and lay deputies was unusually large, and they were entertained with great hospitality, many of them being guests at the Stevens House, and others in private families.

The address recounted in detail the official visitations of the year, noting the various changes which had taken place in Parishes of the Diocese. During the year the Bishop has received 8 clergymen into the Diocese, and transferred 10 to other Dioceses; consecrated 4 Churches, ordained 3 to the Priesthood and 1 to the Diaconate, and confirmed 824, this being the largest number he has confirmed since he entered upon the duties of Bishop.

During the year he has received notice of the deposition of 11 clergymen by other Bishops, and deposed two himself. The number of Lay Readers licensed is 26. Postulants, applicants to be admitted to Holy Orders, 11. Number of candidates for Holy Orders, 4; for the Order of Deacons, 2; Deacons, candidates for Holy Orders, 2.

The Committee on Cathedral Organization made their report, which was accepted and the committee discharged. The report concluded with a recommendation that the Cathedral Statutes (printed in the last Journal) be accepted and adopted as a part of the law governing the organization. This was adopted, and the Cathedral Organization is, therefore, a fixed fact in the Central Diocese.

The question of the erection of a new Diocese, as advocated by Dr. Hopkins for several years, was discussed. Speeches were limited to five minutes.

When the vote was finally taken, it was defeated, through a non-concurrence of orders, the vote being as follows: Clergy—ayes 32, nays 21. Lay—ayes 22, nays 29.

Kemper Hall, Wisconsin.

Correspondence of the LIVING CHURCH.

The Commencement Exercises of this excellent school for girls occurred on Thursday, June 26th. At least one father, who has had a daughter there during the past year, feels very sure that she must not fail to return next year. Among the advantages which he has discovered there, are the following: a delightful and healthful location, close upon the lake shore; a home-like house and good rooms; a Chaplain of so many years experience as father of a family and Priest in the Church of God, that he is peculiarly fitted to have the spiritual oversight of girls separated from their own parents; two faithful and devoted "Sisters of St. Mary," in immediate charge of the girls; an apparently faithful and efficient corps of teachers; a sufficient number of pupils to ensure interest in study, and not so many as to forbid careful attention to each individual pupil.

The graduating class was small, but each member there exerted herself in fourfold fashion—in Class Exercises, in English Essay, in German, French or Latin Essay, and in Music—so successfully as to leave nothing to be desired. All was well done,—thoroughly, modestly, quietly, impressively. W. J. H.

A Correction.

To the Editors of the LIVING CHURCH: In your report of the proceedings of the Minnesota Council, there was a slight inaccuracy, that I would like to correct. The Report of the Committee on Sisterhoods and Deaconesses, (appointed at the Council of last year,) while giving their individual opinion, on the respective advantages of the two systems, simply recommended that "no action be taken by the Council;" and without any discussion upon the subject, it was voted, as a matter of form; that the "Report be received and the Committee discharged." The Council expressed no opinion on the subject.

A MEMBER OF THE COUNCIL.

ON May 27, in St. John's Church, Washington, Mary Clemmer, the poetess, was confirmed by Bishop Pinkney, of Maryland. After years of separation from its Communion, caused by circumstances beyond her control, she returns with great joy and faith to the Church in which, for centuries, her mother's family lived and died.

The extract from Bishop Vail's Convention Address, which we give in this number, is a clear and forcible statement of the position of the Episcopate without the Cathedral. We bespeak for it a careful reading.

CLERGYMEN,

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The following are a few of very many opinions similar in substance: "Full of original and valuable thought. * * It is a complete mouth-shutter to those that would pit Genesis against Science. I consider it one of the most valuable contributions to Biblical exegesis ever published."—Chancellor Howard Crosby.

"I am impressed with a sense of its ability. It is entitled to the highest attention from Biblical and scientific scholars. I do not know of any writer on the subject to whom I would be more ready to yield an opinion."—Prof. Taylor Lewis, D. D.

"I have read the work with great interest, and should have been sorry to omit the perusal of any of its chapters."—A Letter from Hon. Wm. E. Gladstone, ex-Premier, England.

Also a paper read before the N. Y. Academy of Sciences, "The Relation of the Mosaic Cosmogony to Science." Sent free for one 3-cent stamp. Address C. B. WARRING, Poughkeepsie, N. Y.

NEW BOOKS.

The Vicar of Morwenstow. A life of Robert Stephen Hawker, M. A. By S. Baring Gould, M. A. 8vo, cloth gilt top, with portrait, \$1.75. This is the most remarkable book of the season.

"All who are fond of original characters and enjoy a hearty laugh ought to get this biography."—American Church Review. "Like all the author's work, this life of Hawker is well done. It is a work the reading of which no one can well afford to lose."—The Literary Churchman.

Heroes of the Mission Field. By the Rt. Rev. W. Packenham Walsh, D. D., Bishop of Ossory, 12mo, cloth, \$1.25. "Such books as this have all the fascination of fiction, with the vast superiority of being true, useful and inspiring."—The Observer.

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Home and School.

The Little Cavalier.

He walks beside his mother,
And looks up in her face;
He wears a glow of boyish pride
With such a royal grace!
He proudly waits upon her;
Would shield her without fear—
The boy who loves his mother well,
Her little cavalier.

To see no tears of sorrow,
Upon her loving cheek,
To gain her sweet, approving smile,
To hear her softly speak—
Ah! what in this wide world
Could be to him so dear?
The boy who loves his mother well,
Her little cavalier.

Look for him in the future
Among the good, the true;
All blessings on the upward way
His little feet pursue.
Of robed and crowned and sceptered kings
He stands the royal peer—
The boy who loves his mother well,
Her little cavalier.

The Duties of Parents.

A Series for the Living Church.

VII.

On Abating Children.

It is bad enough to discourage children by systematic repression, to wound their feelings and provoke them by a dignified severity that makes life as barren to them as a blasted heath; but it is simply brutal to provoke them to anger by scornful looks and bitter words, or to abuse them by spiteful punishments. A child knows almost instinctively, the difference between the chastisement which is the parent's solemn duty, and the flogging which is from the impulse of a bad temper. It is pitiful to think how many poor children are cuffed, and kicked, and beaten, by brutal men and women, whose feelings at the time are much more related to murder than to any sense of parental duty.

Even with little violence a father may be a very tyrant in his family, freezing the young blood of his tender subjects by his passionate and domineering manner.

There are a great many Christian savages, I fear, in civilized countries, who are as much a terror to their households as the wild Norsemen of old were to the families of Europe. What idea of the Father in Heaven do children get, who are so fathered on earth? There is no surer way to drive children into rebellion against society and against God, than by this species of terrorism, in which the child is cowed into submission and brought up in slavish fear.

If parents could only realize the privilege and blessedness of their calling, the value and beauty of the gift that God has bestowed upon them in their children, a spirit of cheerful love and mutual respect would more generally pervade our homes. What should elevate the spirit of a man above the small concerns and irritations of his daily toil, if not the sight of his glad-hearted children? What should dignify and sweeten a woman's temper, if not the discipline of maternity? Who could imagine that fathers or mothers with bright-eyed boys and girls around them, could be peevish, or ungentle?

Childhood ought to be the happiest time of life, home the loveliest place on earth. The discipline of family life and duty ought to ennoble the souls and enlarge the sympathies of fathers and mothers, so that it would be impossible for them to act unkindly, or to speak roughly to their children.

Discipline does not demand habitual sternness and severity. Subordination, the most complete and beautiful, is perfectly consistent with loving manners. Fathers, mothers, teachers! You have no right to be rude and impatient; you are bound to be forbearing, long-suffering, considerate, kind.

Not only avoid discouraging the timid little souls, whose happiness hangs upon your smile, but seek in all right ways to encourage them. They need it more than do older people. We all know how helpful it is, to be sincerely praised and deservedly commended; much more it is to the young and eager spirit of the child. If we would more often temper our blame with kindly commendation, we might rob reproof of its sting, and light up the repentant soul with hope and joy. Well chosen praise is better than gifts of gold.

The effect of unkind discipline extends

even to the spiritual nature of the child, and deforms the very soul. If the joyous impulses of children are checked and chilled by the heartless manner of parents or teachers; if their lives are overshadowed by perpetual discouragement, and their affectionate natures are shut up to pine in loneliness, or to brood over their mortifications and failures; if all good is denied them but the impossible good that flinty-hearted parents find in business or society,—it need not be expected that they will love God and abound in Christian graces, even though their parents may have emphasized religious duty by line upon line, and precept upon precept. The good in them has been dried up by the sirocco of paternal petulance; their noble and generous natures have been worn out by exactions; their elasticity of spirit, that would send them springing heavenward under the inspiration of God's grace, has been exhausted by long-continued fretting and bending under the capricious will of a petty tyrant. There is no safe way of training children in godliness that does not first provide for the training of them in gentleness. They must be allowed to respect themselves or they will be far from the right fear of God. They must be surrounded by all that is graceful, and gentle, and generous; they must be encouraged by the cheerful, patient discipline of high-souled and great-hearted parents, instead of being discouraged by the daily exhibition of small-minded meanness and meddlesome oppression.

The spirit that I have recommended in the treatment of children, is the spirit of our religion—gracious, tender, loving, dutiful. It is just the spirit that every Christian ought to have toward his neighbor—much more toward those of his own flesh and blood. It is the spirit that will enable him to walk in his house with a perfect heart, and to win the beautiful love of his children every hour.

Ætna is the largest volcano in Europe, being over ten thousand feet high; situated on the eastern coast of Sicily. The last great eruption was in 1852. Vast torrents of lava issued from two new rents on the eastern side. One stream was two miles broad and 170 feet deep. Moving at the rate of 600 feet an hour, it poured over the cliffs on the mountain side in fiery cascades. The recent eruption has formed new openings in the sides of the mountains, and has already caused great destruction to the surrounding country. A visitor to such volcanic regions is astonished to find the people building and planting on the ashes where their forefathers' homes and bones are buried, apparently forgetful of danger. It is said that they can hardly be driven away, even by the near approach of the fiery flood.

Color-blindness is attracting the attention of railroad officials, as it has been ascertained that some accidents have been caused by mistaking the color of lights. It is not generally known, but is a fact, that a small percentage of the employés of our railroads are color-blind. In England the eyes of all employés on railroad and steamship lines are examined with reference to this. It seems to be a matter worth looking into. We should like to be assured that our engineer knows the difference between green and red, before we lie down to pleasant dreams in a Pullman palace car.

An American, writing from Spain, urges the shipment of labor-saving implements there. Spanish farmers plough with the end of a piece of wood about five inches thick, as was done in the middle ages, sowing and reaping machines are unknown, and grain is not threshed. Oxen tread it out, and it is winnowed by women, who toss it into the air to scatter the chaff.

Little Billy was told, "Never ask for anything at the table. Little boys should wait until they are served." The other day little Billy was forgotten in the distribution, and was not served at all. What could he do? Presently, after reflecting seriously, he asked, "Mamma, when little boys starve to death, do they go to heaven?"

It is stated on excellent authority that a good preacher once paused after reading the Psalmist's declaration, "I said in my haste, all men are liars," and remarked that if the Psalmist had lived in that parish he might have said it at his leisure.

"Is dis a war sheep?" asked a Frenchman, pointing to an iron-clad. "No," answered the boy, "It's a ram."

"What Answer Shall I Give?"

By Rev. B. W. Lowrie.

A Series for the Living Church.

VII.

"Is not your Church more careless than others in the choice of her lay-officers?"

Not knowing just how careless others may be, in the choice of lay officers, I can, perhaps, but partly satisfy the enquirer. Our chief "lay-officers" are termed Wardens and Vestry. Besides these, we have the Parish Clerk, or Register; and the Parish Treasurer, a sort of Economist, who, by the way, is not infrequently a pattern of official economy, of whatever else he may, or may not, be the model. But as these two officers, Register and Treasurer, are of rather subordinate rank and dignity, I pass them by without further notice.

Our Vestries are bodies which attract public attention, and are popularly regarded, certainly by persons out of the Church, and frequently by those within, as, in a sense, representatives of the Church; a fact, which, taken in conjunction with the kind of persons at times elected to serve upon our Vestries, leads persons who are uninformed, to make the enquiry which stands at the head of the present article.

Moreover, as our Wardens are practically Vestrymen, i. e., Vestrymen with merely an occasional extra duty, wholly perfunctory, I proceed to consider them and Vestrymen under one head; and can best answer the enquiry before me by a description of the duties of these lay officers.

A Vestry is a Board of Trustees duly elected to administer, under the civil law and the canons and usages of the Church, and for the use and benefit of the Church, the temporalities of the Parish which elects them. The chief duties of a Vestry are—1. To hold the Parish Property; and, 2. To provide for the financial support of the Parish. It will be thus seen that the duties of a Vestry are of a secular nature. At the same time, these duties relate to religious interests, and spiritual matters are frequently not only indirectly, but immediately involved. Hence, to no one's surprise, opinions divide the mind of the Church. Some claim, that, as the duties of a Vestry are temporal mainly, and only religious indirectly, a Vestry may be composed of worldly men, non-Churchmen, any good business men who may be available. Others hold that since the duties of a Vestry, although in themselves business affairs, and temporal in their nature, look to the interests of the Church, and often may involve religious issues and must always, notwithstanding the civil origin of the board, be conducted with due regard to canons and ecclesiastical usages, they should be committed only to those who, by open profession, have arranged themselves upon the side of the Church.

For my own part, I incline to the conviction that only Church-members should be in charge of Church affairs. Ordinary worldly bodies do not take their active and important men from the list of non-members. The idea of a Board of Directors of an Insurance Company being made up of estimable gentlemen who have conscientious scruples against insuring human life!

Besides; though the Vestry is the creation of the civil law, though it is true, that the Church would continue even if all the Vestries of the land should expire, still the popular impression prevails that Vestries are Church affairs, a very part and parcel of our Episcopal organization. Many of our own Church folk are uninformed on this subject. And so, as the Church does get the credit, or the discredit, of the sort of Vestries she allows, my judgment is strongly against the election of persons who are indifferent to her.

Evil does generally result from placing upon our Vestries of those who have only their wealth, as their recommendation. I have never seen the election of a rich man, as a rich man, for the reason of his wealth only, a permanent benefit. It may, for a time, "interest him in the parish," but a chill follows the fever, so far as I have observed, invariably. The Parish gets the name, too, of flattering the rich; and it is in reality more or less a compromise with the world, to pass by our own members because poor, and to seek alliance with the neglecter of the Church, simply because he may be in this way "influenced" to take a pew, or in some other way to "patronize" the Church of the Living Lord.

Much trouble, too, now and then originates in Parishes, from "turning out" a Vestryman. Sometimes he is dropped by mere accident; at other times, a change is considered best and he is purposely set aside for some one thought more active, or who is personally more popular, or who, for some reason, is preferred. Frequently this man feels hurt, slighted or ungratefully treated. His self-love is touched. He draws off; grows cool; it may be "gives up his pew;" refuses to renew, or reduces his subscriptions. How puerile and contemptible this is, I need hardly say. There can scarcely be a much smaller spirit than that of a man who will not aid in the advancement of the interests of his own Parish and Church, unless he be bribed with the gift of a little official consequence. If we were to select churchmen only, perhaps this might never happen, and the

Church might be saved from the offense caused by a careless or improper selection of material. For, as before said, the Church, does, in the popular estimation, get the credit, or the blame, as the case may be, of the kind of state officers whom she allows to serve her in those matters in which her religious affairs necessarily touch temporal concerns.

And this brings me to state the matter more plainly than I have. Our Vestries are not Church Officers. The Church did not originate vestries, and ought not to be held accountable for them. Good and faithful vestries have done valuable service for her, and such as they will continue to do it. An intelligent and conscientious vestry is an incalculable help to a parish. But, for all that, this in no wise determines it to be a body either created by the Church, or representing the Church. The Church would have existed had there never been a vestry. It would continue to exist, should every vestry cease to be. And so, I say, that while assisting to administer certain of our Church affairs, vestries are not, strictly speaking, Church officers; and must not be looked upon as representatives of the Church. The intelligent godly Churchman in a vestry is one thing; a mere vestryman, as a vestryman, is quite another.

In fact, vestries are state affairs; and vestrymen, state officers. The position is a civil one, and not an ecclesiastical. The qualifications are, always, regulated, wholly, or in part, by state enactment; and even when they are not, but are left to be prescribed by parochial or diocesan action, they are regulated by virtue of civil authority delegated, for the express purpose. And this power, bestowed by the state, may, at any time, be revoked by the state. One legislature may be willing that the Church, within the civil territory for which it is the law-making power, may have some feeble voice in prescribing the qualifications of those who are to assist in administering her financial and other temporal affairs; the very next legislature may not feel disposed to grant her even so small a crumb of comfort. So that, so far from our vestries being affairs of the Church, or representatives of her, they are in fact, as vestries, totally independent of the Church; are officers of the state, created by and responsible to, the state alone. Vestry acts, or General Laws of Incorporation, exist in every state, and these are the parents of those bodies which the popular mind generally regards as reflecting, in a degree, the tone and temper and discipline and example of the Church.

I have just said "totally independent of the Church." For, though as Churchmen, members of a Vestry are, and may feel themselves, responsible to church-law and usage, still as a corporation, they are not. The State created them, and to the State alone they have relations that can be enforced by law. True, they have duties that concern the Church, and if the Church be injured, she can demand restitution; but even then she must appeal to the state. She must say, "Your creature here has violated the instructions you gave it." If the State should think a vestry has done right, when it has done clearly wrong, or have perpetrated only a moral wrong and not a punishable legal one, the civil arm may refuse to move an inch and the vestry go free. No; vestries are civil bodies and must not be held up as reflectors of the light of the Church. A careful distinction must be made between our thousands of upright and devout Churchmen, who are also vestrymen, and the few vestrymen who are neither Churchmen nor even exemplary men; or, who may be Churchmen, as well as vestrymen, but unfortunately not such as either the Church would like to see them, or they themselves, perhaps, would like to be.

The *Figaro* publishes a long and very interesting article on an unauthorized religious community of females called the Beates. These nuns devote themselves to the instruction of the peasantry in the Haute Loire, who, without their aid, would have no means whatever of obtaining for their children even the elements of education. The *Figaro* draws a charming picture of the self-denial and devotion of these nuns, and avers that it would be impossible to induce any lay instructors to supply the place of these devoted and pious women. The great objection to the disabling clause in the Ferry law is its sweeping character, which attacks all non-recognized orders alike.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end! The life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanses of infinite years, only the Omniscient can discern.—*Carlyle*.

This somewhat unique and cheerful bit of midsummer reading are the words of an enterprising advertiser in a secular paper: "Grave Digging. Mr. — offers his services to the people of Knoxville, as a grave digger. Prices for adults, \$2.50; children, \$1.50. Satisfaction guaranteed."

Missions.

Proposed Mission in San Domingo.

To the Editors of the Living Church:

It was very far from me to have publicity given to my scheme of introducing our Church in SAN DOMINGO. I was desirous of assuming the responsibility of this Evangelistic effort, with as little noise as possible, and so I studiously avoided any public utterance respecting it, until the necessities of my preparation compelled me to speak, which I did privately. But since Providence has ordered that it should be published, I accept it as being for the best.

I am rejoiced to know that good Bishop McLaren thinks it a work of importance. There is a view-point from which, as a Missionary necessity, it seems to exceed in importance even the work among the blacks of this country. This is a Gospel land. The blacks can all be provided with a knowledge of the truth as it is in Jesus. The question as to the *modus in quo* of their evangelization is one of mere expediency. I never feared that my race here would relapse into "primitive barbarism," nor that their spiritual interests would be entirely ignored by the Church. This, in my opinion, is not possible. They cannot withstand the moral and religious forces which are lifting up this country to a plane of true greatness. In the full blaze of a progressive, Anglo-Saxon civilization, they must receive light, and in the reachings of a spreading Christianity, they must be moulded by spiritual influences and spiritual knowledge. The whites must and will enlighten them.

Neither did I ever believe that it is essential or even necessary to the evangelization of the blacks, in this country, that they should be ministered to by black clergymen only. This seems to be the conviction of a great many thoughtful and wise men in the Church, and, in fact, to be the principle of the Church's operation with this people. I think it all a mistake. If your space would allow it, I believe I could give such arguments from the relative conditions, past and present, of my race here, as would show conclusively the correctness of my position, and I would support the arguments by instances in point. It is enough, however, for me to say, that if not a single black priest were found in the land, the blacks could (and I think would) still have spiritual ministrations from our Church. It may be expedient to work through black clergymen. I do not question this. But it is not, as is thought by some, a necessary condition of the evangelization of the race here.

What of San Domingo, Africa, etc.? The former, in which I propose to labor, is within arm's reach of this country. Twelve years ago I made a brief visit to this part of the Island of Hayti, and there learned a little of the language of the people, their government, customs, habits of thought, etc. They live under conditions entirely different from those which surround the blacks of this country—conditions which render it necessary not only that they should be evangelized, but that they should be evangelized by men of their own color. Spanish in their antecedents, tastes and habits, Sunday is their great *fete* day, their gala day. The cock-pit, the public houses, even the woods are thronged with revelling gamblers and drunkards during all its sacred hours. A spiritual darkness of midnight hangs like a pall upon the country districts. In the interior, scenes are enacted in those "dark places of the earth" to which the most spiritually destitute district of the Southern States does not begin to present a parallel. Romanism, degrading at its best, is the only form of "Godliness" here, unresisted by any vigorous teachings. Can you imagine what effects this corrupt power must produce in the lives and character of an ignorant, superstitious people? If you can, I am sure you see the necessity of evangelization.

Then this people is independent. They have a government of their own. They have a national pride and stubbornness which the wealth and ambition of Napoleon I. and the bravery of the flower of the French army, could not subdue, and which to-day defy subjugation. They are not easily accessible to white men. Jealous of their national independence, and suspicious of those who are foreign to their race, they throw up breastworks against the approach of the white stranger, and say, "Timeo Danab, et dona ferentes."

This is natural enough, and it shows the necessity of evangelizing them by the ministrations of those of their own race.

From this view, it is easily seen, that this work exceeds in importance a work among those who live under more favorable circumstances. What they need is a pure Catholicism, free from Rome's alloy, yet not divorced from the deep Evangelism of spiritual truth and faith. This may God enable me to give them!

In my correspondence with Bishop Holy of Hayti, my plans, which I laid before him, have been approved as most judicious. In his letter of 7th February, 1879, he writes: "By all means finish your medical studies, and get a regular Diploma, before undertaking it. Rely on God and your own labors for support. Go, by all means, to San Domingo City, the Capital of Dominica, to establish yourself. The blood is diffused from the heart of the country to

the extremities, and all missions should begin at the Capital of a country, as the political centre of the body politic. * * * Mr. Gross, a distinguished citizen of Dominica at St. Domingo City, son of an American, a Methodist minister in that city, a few years since, being here on an official commission of his government, expressed to me the desire to see our Church established at the Capital of his country. * * * In going to Dominica, go resolved to adopt that country for your country, that people for your people, to live among them, to die in their midst, and be buried with them if God permits. The legitimate outcome of the idea of the Incarnation is, that the Gospel Ministry must be incarnated, so to speak, among each people, as Christ became incarnated among men, not taking the foreign nature of angels to preach to us."

I have thought anxiously about all this. I have accepted the conditions and the issue of this work. I mean, God helping me, to identify myself with this people in national life, as I am in race, "to live with them, to die and be buried with them," and in view of the peculiar conditions under which I am content to labor for Christ and the Church (i. e. providing for my own support while I preach the Gospel,) it does not seem to me that I act unreasonably when I request Churchmen, having the ability, to help me in my preparation for this work. Asking your indulgence for the space this must necessarily occupy, I remain, Very Respectfully, Yours in Christ and the Church, J. ROBERT LOVE. Presbyterian. BUFFALO, N. Y., June 26, 1879.

THE MIRACLES OF MOSES.

The Account of Creation in Genesis.

By C. B. Warring, Ph. D.

A Series for THE LIVING CHURCH.

V.

LAND AND VEGETATION.

And God said; Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after its kind, whose seed is in itself (in the fruit).

And it was so.

And the earth brought forth grass, and the herb yielding seed after his kind and the tree yielding fruit whose seed was in itself, (in the fruit).

And God saw that it was good.

And the evening and the morning (ending the two great works just described in verses 9-12, and preceding the great work of the next period) were the third day.

The strictly logical and philosophical order continues.

First, Matter, formless and void, and in darkness, before motion.

Second, Motion, from the same Author as matter.

Third, Light produced.

Fourth, Light perfected.

Fifth, A division between darkness and light (by the opaque earth).

Sixth, The first Day and Night.

Seventh, Clearing the atmosphere of dense vapors, and the admission of sunlight.

Eighth, The withholding the verdict of "good" from the expanse.

Ninth, The emergence of the land and the formation of the seas.

And, now, next in logical order is the account of vegetation. The reader will note that it is not sea plants, but land-plants of which Moses speaks, and whatever may be intended by "grass," whether it refers, as thought by many, to all the earlier vegetation, or whether, as it seems to me, to what we call herbage, or simply to grass alone, there can be no question as to the trees spoken of. They were to be trees bearing fruit whose seed was inside of it.

This fixes the date; for such trees made their first appearance in that Period of the world's history which Geologists call the Cretaceous. "With the opening of the Cretaceous, we find indicated in the rocks a great change in the vegetation of the Continent. In addition to the plants of the previous periods, there were the first yet known of the great modern group of Angiosperms, the class which includes Oak, Hickory, Beech, Fig, and the ordinary fruit trees of temperate regions; also the first of the Palms." (See Dana's Manual Geol., page 458 and 459). Of all these, the one common characteristic is, the fruit encloses the seed. There had been other trees in abundance, Pines, Cypresses, Yews, and the curious Cycads; and before these there had been trees enough of yet older kinds; but among them all not one has yet been found that bore fruit with the seed in-

side of it. Botanists everywhere recognize the value of this distinction, and base one of their most important divisions upon it. The very words which they employ, Gymnosperm and Angiosperm mean, the one the naked-seed, and the other, the enclosed-seed.

The writer of Genesis passes in silence that over early and inferior vegetation, and speaks only of the latest and noblest kinds.

Even if the remains of fruit should hereafter be found in the rocks of an earlier Period—for example in the Jurassic—it would merely put their appearance farther back, the fact would remain that at a certain epoch in the world's history, from some cause, the earth brought forth herbage and fruit trees with seed inside of the fruit.

Moses records the fact, and then tells us that "it was so"—the command was obeyed. This would appear to be the end of the transaction. All that remained to be done was to pronounce it "good," and then pass on to the next topic. But the verdict of completion was not uttered, and instead of at once proceeding to the next event, the writer seems to repeat his words and to tell us over again what was more concisely said in the brief, "and it was so." In such an account every word it would seem, ought to be big with meaning, and yet here is a sentence which apparently adds nothing to the sense.

Four thousand years these words have stood upon the record without explanation, and biding their time. See how simple and beautiful a matter Geology makes it.

Genesis tells us that, by Divine fiat, the earth was to bring forth herbs yielding seed, and fruit-trees with seed inside of the fruit; and geology says that from some cause which it cannot explain (!) the earth brought forth exactly such a vegetation, and that this new kind of vegetation appeared during the Cretaceous Period. Geology says that these plants and trees were not our present species, but needed much to make them such as we now see. Genesis enters into no detail nor explanation, and yet does not give the verdict of approval. Now note the remaining facts. Geology tells us, what no man until within a generation had even suspected, to wit: "At the close of that cretaceous period occurred one of the most complete extinctions of species of which there is any record. * * * It was remarkable for its thoroughness and universality." (See Dana's Manual of Geology, pages 487 and 488.)

After this "extermination," geology tells of a renewal—a new bringing forth—of seed-bearing herbage, and of fruit-trees, the new species becoming more and more like those of the present day, and more and more numerous, until in the latter part of the Tertiary, the dominant vegetation of the world was nearly or quite identical with that which lives to-day. To make, if possible, this agreement more evident, I repeat:

In geology we find set forth—

First. The earth, in a certain period, produced herbage yielding seed, and fruit-trees with seed inside of the fruit, "perhaps one-half of them allied to trees of our present forests."

Second. After a time, there was "an almost universal extermination of species."

Third. During the next period, the Tertiary, new species of herbs yielding seed, and of fruit-trees, appeared, more and more like the present.

Now compare this with what Moses says:

First. Let the earth bring forth herbage and fruit-trees whose seed is inside of the fruit. And then he adds that it was so done.

Second. Of the extermination of species, he says nothing.

Third. Passing over that in silence, he says: The earth went on bringing forth the herbage and fruit-trees, until it satisfied the Divine Worker, and was pronounced "good."

We have already seen that the land was completed in the latter part of the Tertiary, and now we see the vegetable world also culminating in identically the same period! The two "developments" went on, side by side, starting at different epochs, but reaching the goal of completion at the same time.

That He who is the Author of Genesis, so understood it, is evident, because he names but one epochal day for both,—the third of this series of Commemorative days.

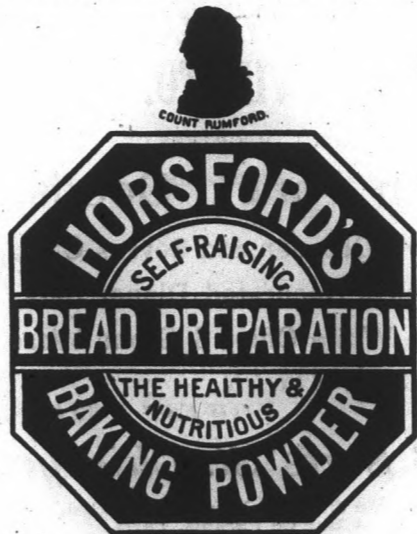
Read thus, in the light of geology, these verses become luminous as the face of Moses when he came down from the Mount. Once I stood admiring the Jung Frau as it rose 9,000 feet above the Alp on which I stood. It was beautiful, cold, and lifeless, a pyramid of snow, and nothing more. After a little, the clouds before the sun broke away, the air was at its maximum of transparency, the light poured down at the most favorable angle,—the result words can but feebly describe. It was as if the snow were a thin veil spread over the face of a mountain of light, through which the self-emitted rays shot forth, scarcely tempered enough for our eyes to endure their glory.

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1. By whom is this Psalm supposed to have been written? By David for the use of the Tabernacle.

2. What does it contain? A concise history of the Israelites from the time of Abraham to their entrance into Canaan.

3. To what does the portion of the Scripture lesson relate? To the plagues upon Egypt.

The design of the Ten Plagues is to punish the sins of Egypt against Jehovah and his people, and to make His Name to be known. To promote the knowledge of the One True God, and to inculcate Love of Man as His creature is the end of all God's judgments as well as of His revelations of Himself.

4. Are these plagues here mentioned in the order in which they were sent?

5. What was the first plague sent upon the Egyptians? Ex. vii: 19-21.

The Nile was the greatest native blessing of Egypt, but it had been adored by the King and his people; it was made an idol by them and it had been made an instrument of destruction of the infants of Israel. God began His judicial visitation of Egypt by smiting the Nile and turning its waters into blood.

"As Egypt never had but one river, and it is spoken of in the following verse under one name, the waters here enumerated must have been derivatives from the parent stream—the natural branches of the Nile in the Delta; the canals, ponds, stagnant pools, caused by the superfluous waters in the subsidence of the inundation, in marshy places, where reeds grew; the waters also in vessels of wood, and in vessels of stone. This was preëminently an Egyptian custom. The Nile water, which is the only potable water in the country, is kept for domestic purposes in vessels of wood, more frequently of earthen ware or stone, to filter. Besides the vessels used for keeping water in private houses, there were stone reservoirs built up at the corners of the streets and in other places, where fresh water was stored for the poor." (Edmann, quoted in Keil and Delitzsch's Commentary.)

"The waters were turned into blood to the wicked who abused God's gifts and rebelled against Him. So the waters of the Red Sea were made their grave, and the waters of the Flood had been made to be God's instrument for the punishment of the world, which had corrupted its way before Him.

"But on the other hand, the Element of water has been made by God the instrument of blessing to those who love and serve Him. At the Creation, He brought the Earth out of the water, on which the Spirit moved. Noah was saved in the Ark by water. Moses His servant, the Deliverer of His people, was drawn out of the water of the river now smitten by him. His people were saved by the waters of the sea which drowned their enemies. He turned the rocks of the desert into water-springs for them. The Son of God sanctified water to the mystical washing away of Sin. He first manifested forth His glory at the waters of Cana. He walked on the water. He sent forth His disciples into all the world to teach and to baptize all nations by water, that all 'may know the Lord.'" —Wordsworth.

"It is said that the 'magicians of Egypt did so with their enchantments; that is, they counterfeited the miracle by substituting an appearance of blood for some of the pure water that remained either in the sea or in the land of Goshen. These men in appearance imitated the miracles of Moses, and in the eyes of Pharaoh substituted serpents for the rods which they threw down, using sleight of hand, or incantation, or occult magical arts to effect this." "Such counterfeit miracles or lying wonders are ascribed elsewhere to the agency of Satan. Our Lord foretold that miracles should be worked by the false Christs. They should be the signs of the coming of Antichrist. When the Apostles and their disciples worked miracles in aid of the truth and for the salvation of men's souls, they were opposed by Simon Magus and other deceivers who claimed powers, using them to destroy and deceive men." It may have been that before the Incarnation, the evil spirits had more power than now; and that many of the wonders, though they may have succeeded merely by juggling, yet may have been actually performed. In that case they are to be distinguished from the miracles wrought by Moses, in so much as the magicians, while able to follow him in the first and second miracle, failed to do so in the third and succeeding ones. A broad distinction should be drawn; too, between the general and powerful nature of the wonders wrought by Moses, and their partial and weak imitations.

6. What were the next three plagues? Ex. viii., 5, 6; 16, 17; 21-24.

8. What sin was thus brought to judgment? Their pride, hence the humiliation in being plagued by such loathsome creatures.

7. "See how mercifully God deals with Pharaoh: First He gave a command; then a warning, in order that he might obey

without punishment, and that when punished he might repent, when he saw that what had been foretold had come to pass and that therefore it had come from God. But if he will not profit by the command, by warning and by the punishment, then the third plague shall come without warning. Then follow two other plagues again after warning, and the next without warning. Then two more after warning, and the last with a very short warning."

The plagues grow in severity by gradual succession. They rise from a visitation on the river, and on the land, and air, to an infliction of punishment on the cattle of the Egyptians, and on their persons, even on their priests, then on the first-born; and, lastly, on the army of Pharaoh.—Wordsworth.

After seven days Pharaoh was threatened with another judgment, and on his refusing to let them go, the second plague was sent.

This must have been an especially trying judgment to the Egyptians, as frogs were included among the sacred animals. (Smith's Bible Dic.) The frogs came up into their ovens, etc.—the driest places—against their nature. It is strange that Pharaoh should not have prayed for an immediate removal of the plague. Perhaps he postponed it to the morrow with the hope that the frogs would diminish and the land be relieved without the intervention of the prayer of Moses.

The third plague was either of "lice," of which the Egyptians, and especially their priests, are said to have had a superstitious dread, or of "guats," as others think; especially as they infested man and beast alike. (Ps. CV. 31) (Churton; Smith's Bible Dic.)

9. What was the fifth plague? Ex. ix: 1-6.

10. Why was it a sore judgment? Because they held some cattle as sacred and worshipped others.

The plague of the murrain of beasts is supposed to have been more universal throughout the land than the former plagues. These plagues had affected the river and the parts near to Pharaoh's courts. Yet some of the cattle seemed to have escaped and to have been reserved for the subsequent plagues of hail and the destruction of the first born. The murrain was therefore upon the beasts that were in the field, not upon Pharaoh's stabled oxen, nor upon the choicest horses in his stables.—How's Plain Com.

11. What was the sixth plague? Ex. ix: 8-12.

12. Why was it a sore judgment? It was a retribution upon them for making the Israelites toil in cruel bondage in the furnace or brick-kiln.

13. What were the seventh and eighth plagues? Ex., ix. 22-26, x: 12-15.

14. What lesson did both convey? Their dependence on the Almighty for the fruits of the ground.

15. What was the ninth plague? Ex., x: 21-23.

16. Of what false notion did it teach them the folly? Their trust in demons and in the powers of darkness.

17. What was the last and most terrible visitation of all? Ex., xi: 4-7.

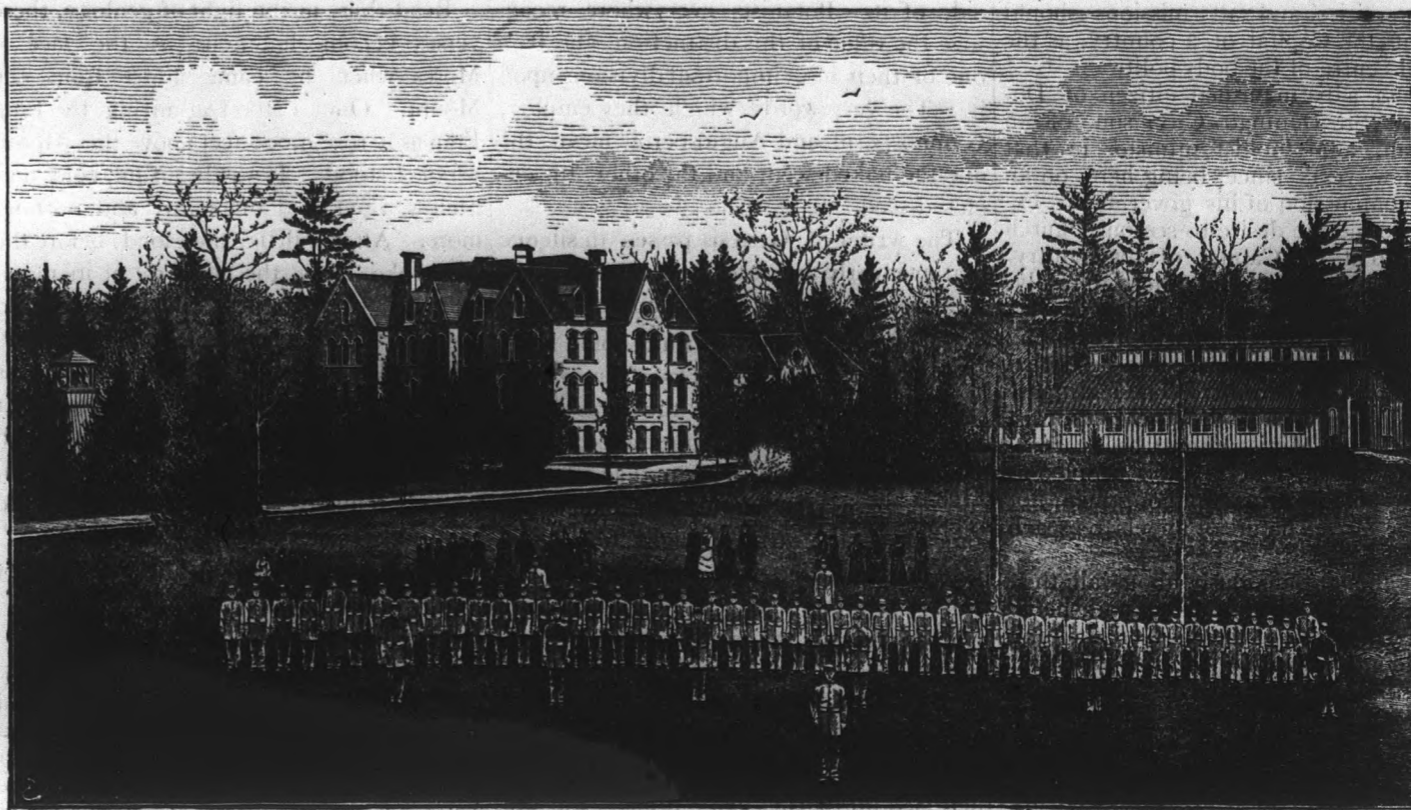
"Five plagues were sent and after each Pharaoh is said to have hardened his own heart; after the sixth the Lord is said to have hardened his heart, from which it might have been inferred that all hope of his conversion was gone. Yet God continues to expostulate with him. We learn from this that God deals gently and mercifully with the obdurate and hardened, when it can no longer profit them. The wicked are spared for the instruction and warning of their fellows." When a man has sinned until there is no possibility of good in him, still he may be a warning and terror to others, and like Pharaoh he may still live, after hope and wish of being better are gone, to be a witness that he has become a reprobate by resisting great opportunities and means of grace, and not by being deprived of them.

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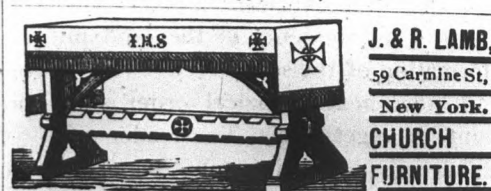
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