

The Living Church.

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RACINE COLLEGE.

A Warden Elected

Correspondence of THE LIVING CHURCH.

Racine, May 10, 1879.

The coming of the right Reverends to these classic shades always indicates something important. But the gathering on the eighth was not only important but sad. For he who has so many years been accustomed to exhibit the hospitality of his warm nature, was not here. We shall never again hear the music of his voice or feel the grasp of his hand. "Under the window" his precious dust lies, and his spirit is absorbed in the grander duties and more perfect services of Paradise.

The eighth instant was the day appointed for the election of a successor to him whose untimely departure has made so many hearts bleed. A grave and difficult task! It is understood that the duty of nomination was devolved, by the statute-law of the University, upon the Bishops; the trustees then proceeding to elect. I learn further that a Special Committee had the matter in charge. What they did, I do not know. The results are all that have come to light. I do know that the Episcopal Church has few men of the DeKoven make-up, and that the Bishops have failed to find them among the experienced educators. Probably no man among the clergy was just the man he was, in Christian education.

The best attainable thing was to find a man who would be willing for love of his predecessor to accept the contrast with all its penalties. Only such an one might hope to meet the responsibility and attain final success, and only such an one could have passed the scrutiny of the trustees and the ordeal of the ballot. I have heard a number of names suggested as undoubtedly under Episcopal consideration; but I do not purpose to mention them. It will suffice me to say that the Rev. STEVENS PARKER, S. T. D., of Elizabeth, New Jersey, was elected on the first ballot by a large majority. Dr. Parker's personal relations to Dr. DeKoven, and his possession of faculties of administration as witnessed in his work at Elizabeth, together with the warm commendations of Bishop Scarborough, Dr. Morgan Dix and others, secured his election. The result has been received with enthusiasm. The Bishop of Wisconsin was surrounded by the students of college and grammar school as he passed from the chapel to Taylor Hall, on Friday morning. The boys made the quiet retreat noisy with their cheers and shouts. Three cheers for Racine College and the Trustees! Three cheers for Bishop Welles! Three cheers for Dr. Parker! The enthusiasm at length reached its climax in the Bishop giving them a holiday. The flags of the college were at once hoisted on the several halls, and base-ball and cricket were in order for the day.

An excellent feeling prevails as to the future, and new students for the next term are beginning to be heard of.

VIGIAT RADIX.

We append the following from the Chicago Times:

The candidates for election to the wardenship were Dr. Worthington, of Detroit, and Dr. Stevens Parker, of Elizabeth, N. J. The latter was elected, and his salary was fixed at \$2,000 per year. The trustees have apparently given general satisfaction by their choice. The meeting lasted until an hour after midnight, owing to a protracted discussion of affairs of business, things affecting the welfare of the college, etc. The question of steam heating, water supply and gas supply were all left to the executive committee, who will report upon them at the annual meeting of the trustees, which will be held on the 24th of June. Mrs. Casey has notified the trustees that she will give the college all her furniture there, with pictures, carpets, and other fixtures, the whole ag-

gregating considerable over \$3,000. The gift is munificent, and will be highly prized by the college. The continued success of the institution is assured.

Dr. Stevens Parker was born in Boston in 1830, and graduated at Harvard College in 1850. His father was Hon. Wm. Parker, a Boston lawyer of prominence, and his grandfather was the Rt. Rev. Samuel Parker, Bishop of Massachusetts. Dr. Parker, warden elect, was a classmate of the late Dr. DeKoven, at the General Theological seminary, at New York, during three years, commencing in 1851. After completing his theological studies he was assistant rector of St. Luke's church in New York city. Afterward he was rector of St. John's church in Wilmington, Del., and later at the head of the largest parish in New Jersey, at Elizabeth, which charge he will relinquish to accept the important office to which he has been called by the trustees of Racine college.

From the Elizabeth (N. J.) Journal of May:

The Rev. Dr. Stevens Parker concluded his fifteen years' rectorship of Christ Church this morning by celebrating the Holy Communion at seven o'clock, ninety nine persons receiving it.

Dr. Parker's ministerial work in Elizabeth has had many notable features, and that part of the record of his official acts which can be expressed in figures is one of which no Christian minister, to say the least, need be ashamed. During his rectorship there have been in his parish, as nearly as we can ascertain by inspection of the parish register, 1,516 baptisms of infants and adults, 404 persons confirmed, 169 marriages, and 202 burials. During that time, also, the daily morning and evening service has been maintained; there have been three services on Sundays, in addition to a session of the Sunday School, and the Holy Communion has been administered on all Sundays and holy days, and this has been done mainly by Dr. Parker in person. Dr. Parker's part in the management of the temporal affairs of his parish has also been most successful. Under his rectorship Christ Church has grown from a modest chapel into a beautiful and commodious church, the plans for its enlargement having been prepared by himself, all indebtedness upon the church has been paid, the building has been consecrated free from incumbrance, the current expenses have been met, liberal contributions to objects of general church interest have been given, and at the close of his tenure of office, a congregation with moderate resources, and worshipping in a free church, finds itself entirely out of debt and with a surplus fund in its treasury.

CONVOCATION IN INDIANA.

AN INTERESTING SERIES OF SERVICES.

The Northern Convocation of Indiana has just had a most gratifying session in St. Thomas's Church, Plymouth. The Bishop of the Diocese and all the clergy in the Convocation were present; the weather was charming; the church had been handsomely decorated for the services; the parishioners showed their unqualified interest by their attendance; the services and public meetings were full of life and zeal.

The first service was on Tuesday evening, May fifth. The pastor of the parish had been appointed Convocation preacher. After the sermon a class of eleven was presented for Confirmation—making twenty-one confirmed in the parish for the year. The Bishop's address to the conference was on the duty and benefits of receiving the Lord's Supper. A very large congregation was present and seemed intensely interested throughout.

On Wednesday morning was a celebration of the Eucharist. The Rev. J. L. Boxer preached, speaking, in a most original and impressive manner, of the mystery of the Real Presence. Upwards of forty members of the Parish communicated. The preacher incidentally alluded to the fact that in our day the banker, the lawyer, the merchant, the mechanic, the laborer, would not leave their respective occupations to follow their Lord as in the days when He walked among men. It is a singular coincidence that at this service at least one from each of these classes was present.

At a business meeting in the afternoon the Rev. C. C. Tate of Fort Wayne was

nominated for Dean. The Rev. S. C. M. Orpen was elected secretary, and the Rev. J. J. Faude, treasurer, for the ensuing year. The treasurer reported \$120 received for mission work within the Deanery, and a balance of \$71.25, making nearly \$200 for this work.

The Rev. S. C. M. Orpen read an essay on "Christian Giving," on which an animated discussion followed, the laity taking part.

The usual "Missionary Meeting" closed the exercises. The Rev. M. C. Stanley delivered a most thoughtful sermon, and the Rev. Messrs. Weatherbee and Wood followed with short and earnest addresses.

Since the close, the theme uppermost in the minds of the parishioners has been "the Convocation." Clergy and people speak of it in the very highest terms, and the people are talking of petitioning the next Convocation to assemble here.

J. J. FAUDE.

GATHERINGS OF MICHIGAN CLERGY.

INTERESTING PAPERS READ.

It sounds somewhat venerable to hear of the "twenty-fifth semi-annual missionary meeting of the Diocese of Michigan." It must be a valuable instrumentality which stands the test of time so well. The meeting really is a sort of "Church Congress" for the Diocese. At the beautiful parochial church of St. Paul, in Flint, the clergy assembled (but few of the laity) and with them the Bishop of Western Michigan.

The first session held on the sixth was devoted to the subject of Work in the Sunday Schools. We condense from the account in *Our Diocese*.

A letter was read from Mr. W. F. Whitehouse, of Chicago, on the subject of Sunday-school work. It was very able and instructive. Rev. W. W. Raymond delivered an address on "The Teacher and the Catechism." He regarded a knowledge of the Catechism as a most necessary equipment of a Sunday-school teacher. It is an epitome of holy Scripture, and the guide and rule of our lives. Could not comprehend the qualification of teachers whose lives, affections and interests had not been molded and influenced by the Catechism. Efficiency in teaching a result of such knowledge as the Catechism supplies.

The Rev. Mr. Stimson, when a young man, was humiliated at being asked if he knew the Catechism. Afterwards procured and studied it, and now loves it, and can never outgrow its blessed teachings. Preferred the Catechism to leaflets in Sunday schools. Believed that a knowledge of it is the best antidote to prevailing infidelity. Rev. Mr. Magoffin used the Catechism exclusively in his Sunday school.

The Rev. Mr. Hutchins read a paper, "The Teacher Visiting."

Rev. J. J. Morton read a paper, "The Good Teacher."

The bishop proposed a number of questions, which greatly added to the interest of the proceedings.

Question 1.—Who should conduct the services of the Sunday school—the rector or superintendent? Answered by Rev. Mr. Mortimer. Rector should do so when present. Rev. A. B. Flower would use best available material for the purpose.

Believed in engaging the laity for the purpose. Rev. W. W. Raymond would utilize all means within reasonable bounds in Sunday school work.

Question 2.—Is it best to have a Sunday school library or papers, and what is the best hour for meeting? Opinions seemed to be divided as to the comparative value of papers and libraries. Rev. Dr. Harris of Detroit: Sunday school not to be separated from the Church, but a part of it. Best to connect the Sunday school as much as possible with the church services; circumstances must govern.

Other questions were asked and answered by different clergymen. Is it better to have two services or one? What are the best leaflets for Sunday school use? To what objects should Sunday school offerings be donated?

On Wednesday Rev. G. D. E. Mortimer, rector of St. Mark's, Grand Rapids, preached the sermon *ad clerum*. Text, 1 Tim. 4th chapter, 16th verse. The Holy Communion was celebrated.

Rev. Wyllys Hall read a paper on "The Prayer of Faith." This paper encouraged a very animated discussion.

The second paper was by Rev. Dr. Harris, of Detroit, "Christian Unbelief and some of its results." The Christian religion is a religion of facts. It affords abundant opportunity for the exercise of sentiment, but it is founded upon a substantial basis of facts respecting the life, teachings, death, resurrection and ascension of Jesus Christ. Unbelief, from a Christian standpoint, is a denial of these facts and of the truth of Holy Scripture. Many Christians characterized by unbelief. As *credo* is the watchword of the holy Catholic Church, so is *non credo* the watchword of sectism." These points the Dr. explained and defended in his usual forcible manner.

Rev. Wyllys Hall read for Prof. Moses Coit Tyler a paper on Bishop Berkeley's visit to America 1729-1731. The fact having passed into history, it only remained to hear how some features of it could be divested of mystery. This most able paper, explained in a captivating manner, facts before but very imperfectly understood. Interesting speeches were made by a number of the clergy.

Rev. Mr. Allen read a very interesting paper on "Minor but important matters in conducting service."

Thursday being the Feast of St. Philip and St. James, the Holy Communion was celebrated, after which Rev. Mr. Stimson read a paper on "The influence of the study of the classics."

Rev. Mr. Dennis not appearing with his paper on the "Visitation of the Sick," Rev. Wyllys Hall took his place. The success of the ministry largely depended on the attentive visitation of the sick. In this matter there must be fidelity. He quoted the testimony of the venerable Dr. Burr, of Ohio, in support of his position. It is equally the duty of the people to send for the rector in sickness. No duty more systematically neglected.

Rev. Dr. Stocking, in a very able address, opened the discussion on "Sunday School Liturgies and Music," followed by Revs. Dr. Harris, Clark and Raymond. All agreed that the services of the Sunday school should be drawn from the Prayer Book, and that hymns should be such as are approved by the Church in addition to those of the Hymnal.

Hon. H. W. Lord read an able essay on "The Pattern of the Altar." This remarkable paper elicited some discussion, in which a number of clergy participated. Hon. Wm. Newton read a paper on "The Law of Subscriptions and Salaries." This paper was prepared by Judge Champlain, of Grand Rapids. It is a document of great importance to both clergy and laity.

The bishop closed with a few affectionate words and prayers.

The eighth semi-annual missionary meeting of Western Michigan was held April 22-3-4 at Kalamazoo. The subjects were in the main the same as those discussed at Flint. The Ad Clerum was by the Rev. A. A. Butler.

ANOTHER CHURCH CONSECRATED.

MEETING OF THE NORTHERN DEANERY.

(Correspondence of the Living Church)

AMBOY, ILL., May 5, 1879.

The Chapter of the Northern Deanery of Illinois held their Seventh Convocation in St. Thomas' Church, Amboy, on Tuesday and Wednesday, April 29 and 30.

There were present the Bishop, (who joined us on Tuesday evening), the Rev. Mr. Stimson (Rural Dean), Goodhue, of Sterling, Snyder, of Rockford, Steele, of Dixon, Toll, of Sycamore, Clapp, of Conn., Cowan (Deacon), and Heermans, of Amboy. After Evening Prayer on Tuesday evening, addresses were made on three distinctive features of the Church: A Pure Morality; a Definite Faith; a Solemn Worship. The Litany was said on Wednesday morning followed by a sermon by the Dean, and celebration of the Holy Communion. At the business meeting of the Chapter, reports were made concerning the mission work of the Deanery at Morrison, Rochelle, Oregon, Grand de Tour, Polo, and Lee Centre, where stated services are held by the clergy, with gratifying indications of great growth and encouragement for the future.

On the request of the Rev. Mr. Toll, of Sycamore (who has always done missionary work in the Deanery), the Chapter instructed the Dean to correspond with the Bishop with reference to enlarging the boundaries of the Deanery by the addition of DeKalb County.

After prayer the warden of the parish read some of the rites and ceremonies of the Church. Mr. Toll made a paper on the subject of Free and Open Communion, which was followed by the Bishop, who, in a usual happy manner, closed the meeting for the evening.

On Thursday, the Feast of Sts. Phillip and James, the Church was duly consecrated by the Bishop, who, with the clergy, celebrated the Church bearing the

ANNOUNCEMENT OF A CONCERT AT ST. MARY'S.

DIocese of Quincy.
The annual concert took place at St. Mary's School, Knoxville, Ill., Friday evening, May 9th, in the presence of the school and of invited guests. The head of the musical department is Prof. Carl Laux, a musician of the highest attainments and extended experience. All his pupils are instructed in the theory, as well as the practice, of music, and are taught the great principles of harmony, and are greatly aided by Prof. Laux's own work, the *Outlines of Harmony*. We speak advisedly when we say the advantages of St. Mary's for musical culture are hardly surpassed by those to be found in our large cities, and, of course, are furnished at a very moderate comparative cost. The concert shewed the effect of the thorough training which the pupils have received.

There were nineteen "numbers," and they were all well rendered. The Vocal Duet—*Il Ciel Stellato* and the Grand Duo, (two pianos)—*Themes sur la Norma*, gave unmeasured delight to the cultivated audience who were capable of appreciating music of a high order. The Piano Solo—*Cascarella*, the Vocal Trio—*Down in the Dewy Dell*, and Grand Duo, (two pianos)—*Salut a Pesth*, also received their meed of applause. But what shall we say of the Piano Solo—*Rhapsodie Hongroise*, No. 12, by Liszt? It was the gem of the evening. It is one of the finest pieces ever performed at a school concert, and it was most beautifully rendered. The fair performer entered into the very spirit of the music, and seemed to be herself the rhapsodist. It was an evening full of enjoyment, and it added very much to it that Prof. Laux, unlike many music teachers, realized that the concert was gotten up to bring out the proficiency of the pupils, and not his own. We recognize the uncommon virtue, but it seemed to us carried to excess, when he absolutely refrained from playing a single chord. We thank the school for an evening of rare enjoyment, and we trust it may not be the last occasion when we shall hear the ringing chimes of St. Mary's Belles; at least if we shall ever be forgiven for being "a chel among them taking notes."

FOND DU LAC.—St James Church, Morristown, has received a gift of thirty acres of valuable land, from a former resident in the city.

DIocese OF SPRINGFIELD.

THE SECOND ANNUAL CONVENTION, ST. PAUL'S CHURCH, SPRINGFIELD, TUESDAY, MAY 6, 1879.

Special Correspondence of the LIVING CHURCH.

Fortunately the last Convention changed the date of convening; for the original date March 10th will find Bishop Seymour in the midst of the active duties which devolve upon him as Dean of the General Theological Seminary during the commencement of that session.

Thus the Second Annual Convention finds the Diocese of Springfield in the happy relations of a complete organization of bishops, clergy, and laity, while the good laity of the city of Springfield rejoice in much serving occasioned by the presence of their Bishop and the attending clerical and lay delegates.

At ten o'clock A. M. the clergy and lay delegates met in the guild hall, and went from thence in procession to the church, the choir singing "Onward Christian Soldiers." A very large congregation was present in the church.

Morning prayer was read by the Revs. S. S. Lewis, of Paris, W. H. Moore, of Decatur, G. W. VanWinkle of Carrollton, and W. F. Taylor, of Danville.

Bishop Seymour officiated in the Communion office, being assisted by Bishop Burgess, of Quincy.

The sermon, by the Rev. M. R. St. J. Dillon-Lee, of Cairo, was a good practical discourse calculated to draw the attention of both clergy and laity to the best modes of doing the Church's work in a churchly way. The offertory, which was quite large, was for mission work in the Diocese.

When the Convention business terminated, fourteen clergy responded in their names, and thirteen parishes were represented by lay delegates.

Rev. F. W. Taylor, in notice of a memorial to the General Convention, in regard to a publication of authority of a definition of the words "Canon on Marriage and Divorce" otherwise than as God's Word doth allow.

During the proceedings, Bishop Seymour introduced to the Convention Bishop Burgess, of Quincy.

In the evening there was a reception by Bishops Seymour and Burgess, at the rectory. Nearly all the delegates accompanied by ladies, were present, as were a number of the most prominent citizens, state officers, members of the Legislature, and others.

SECOND DAY:—The Standing Committee reported the record of the official acts of the committee during the year as follows:

Pursuant to resolution, on July 10, 1888, the committee received the Bishop at Decatur, on his way to take charge of his diocese, and with expressions of hearty welcome, conducted him to Springfield.

Received notice of the deposition of the Rev. Nicholas J. Seeley, late a presbyter of the diocese of Connecticut, February 24, 1879.

Consent was given to the election of the Rt. Rev. J. H. B. Wingfield, D. D., to be bishop of Louisiana.

Testimonials were received recommending Frank Albion Sanborn, late of Massachusetts, and of J. C. Acome, formerly of Ohio, as candidates for holy orders in the diocese, which testimonials were approved and consent given to their admission.

Col. Harlow offered the following resolution, which after debate was laid on the table:

Resolved, That the committee on revision of the constitution and canons be directed to report in favor of allowing widows and other female representatives of families, the right to vote for members of the vestry.

The treasurer's report for the past year was submitted and showed:

Mission funds—	
Cash received from parishes	\$ 533 41
Cash received from personal pledges	125 00
Cash received from Sunday schools	67 65
Total	\$ 726 06
Contra	\$ 587 91
Diocese fund—	
To cash received from parishes on account of diocesan assessments	\$1,646 00
Contra	790 78
A. and I. C. fund	90 80

The new board of equalization was elected as follows: Messrs. L. Burrows, S. A. Foley, C. E. Hay, Wm. Ollis, J. S. Bradford, treasurer *ex-officio*. Standing Committee: Revs. J. D. Easter, D. W. Dresser, M. R. St. J. Dillon-Lee, and Messrs. S. H. Treat, R. P. Johnston, A. McKim Dubois.

The committee appointed at the last convention to act in conjunction with committees from the other diocese of Illinois, in the matter of the organization of a provincial system for the three dioceses, made the following report as a proposed constitution of the province of Illinois:

SEC. I. The dioceses in the state of Illinois, viz: the diocese of Quincy, Illinois, and Spring-

field, hereby associate themselves as a province of Illinois, and establish a federate council, as permitted by canon 8, title III, of the general constitution.

SEC. II. Each diocese by its convention, shall elect ten deputies, five of whom shall be clergymen and five laymen, who, together with the bishops in the province, shall constitute the council. Thirteen members, of whom two shall be bishops, shall constitute a quorum; a less number may adjourn from time to time.

SEC. III. The federal council shall hold its first meeting in Chicago, on the last Tuesday of September, and afterwards once at least in each year, on such day and at such place as the council shall determine by a standing resolution, or by adjournment.

SEC. IV. In the council the bishops, two at least being present, may, on their own motion, vote as a separate body, and the clergy and laity may also vote by orders upon the demand of any three members.

SEC. V. The presiding officer of the council shall be a bishop of the province.

SEC. VI. The council may exercise all powers not in conflict with the constitution or canons of the general convention of either of the dioceses of the province.

SEC. VII. This constitution shall be in force in all its provisions as soon as they shall be adopted and confirmed by the three dioceses.

The constitution was unanimously adopted.

A resolution, expressing a desire that \$1,000 be raised for diocesan missions, from parishes, Sunday-schools and missions was adopted.

On motion of Judge Treat the parishes pledged themselves to contribute the amount set opposite their names in the following table, for missions for the ensuing year:

PARISHES.	
St. Paul's, Alton	\$ 40 00
St. Matthew's, Bloomington	50 00
Redeemer, Cairo	60 00
St. Paul's, Carlinville	20 00
St. Mark's, Chester	20 00
St. Peter's, Chesterfield	15 00
St. John's, Decatur	25 00
Trinity, Jacksonville	125 00
Trinity, Lincoln	25 00
Grace, Paris	25 00
St. Paul's, Springfield	120 00
Christ, Waverly	20 00

SUNDAY-SCHOOLS.	
Trinity Chapel, North Alton	\$ 5 00
St. Paul's, Alton	10 00
St. Matthew's, Bloomington	10 00
Christ, Bunker Hill	5 00
Redeemer, Cairo	15 00
Trinity, Jacksonville	15 00
Trinity, Lincoln	5 00
St. Paul's, Springfield	75 00
Grace, Paris	5 00
Carrollton	3 00
Jerseyville	3 00
Carlyle	3 00

The following were elected delegates to the provincial synod, which will probably meet in Chicago the last Tuesday in September: Dr. Easter, D. W. Dresser, Dillon-Lee, Chase and Phillips. Lay delegates—R. P. Johnston, Judge Treat, L. Burrows, H. H. Candee and S. A. Foley.

The following preamble and resolution, offered by Rev. F. W. Taylor, were adopted:

WHEREAS, In rule II, canon 13, sections 1 and 3, entitled of "Marriage and Divorce," is declared that the marriage of persons joined together otherwise than as God's word and the discipline of this Church allow, is not lawful; and

WHEREAS, There is not published by the authority of the American Church, as representatives in the general convention, any complete declaration setting forth what marriages are to be contrary to God's word and the discipline of this Church; and

WHEREAS, "The table of prohibited degrees within which marriage may not lawfully be celebrated," as is published in the prayer book of England is such a complete and authoritative declaration,

Resolved, That the convention of the diocese of Springfield, now assembled, hereby memorializes your committee of the general convention urging that action be taken to effect the authoritative publication of said "table of prohibited degrees, etc.," and the appendage thereof to the various editions of the Prayer Book.

The diocesan seal was adopted and the secretary commissioned to procure the same, the device of the seal to be a copy of that engraved upon the Episcopal ring.

A resolution commending the Laymen's Relief Society to the support of the various parishes, was adopted.

We give an abstract of that portion of the Bishop's address most interesting to the general reader.

Since his consecration the Bishop has made two visitations of the diocese, and every parish and mission, except one, have been visited once, some of them twice, and a few three times. Over 200 persons have been confirmed, a larger number than ever before admitted in one year to this apostolic rite. This diocese, embracing over sixty counties, is among the poorest in Christendom. It starts with no endowment and no institutions, and yet contains over one million of souls. The missionary work, therefore, is the first duty. Steps have already been taken for giving the diocese a cathedral in Springfield, and the undivided diocese of Illinois, in view of the contemplated separation of the new dioceses which have been erected and organized, expressed by resolution its earnest desire for their speedy association into one province. The cathedral is an idea inherent in the system of the Church. It must exist wherever the Church exists, for, wherever the bishop sits to teach, to confer orders, or to

exercise jurisdiction, there for the time being, is the cathedral, the Bishop's seat. It may be migratory like the tabernacle in the wilderness, but when God's people have a settled habitation there the Bishop's seat is cushioned, and we call the shell the cathedral. Years ago, and perhaps even yet in some places it lingers, there was felt a strong prejudice against the word cathedral, because men did not understand the meaning of the term and imagined it must be something mischievous because they had never seen it or seldom heard of it. A cathedral may be the humblest building in the diocese; it may be the grandest; this is a mere accident. The bishop in his seat, the forces which he gathers around him to germinate life and action throughout the length and breadth of his jurisdiction—this is the reality. When once this organization is secured the shelter will be provided spontaneously. The same line of thought applies to the word "Province." We are as yet unfamiliar with its use because our sporadic missionary work in this country has up to a recent period been too weak for any other organization than union around one center. This has all along been a province although it has not been so described. While the dioceses were few and co-terminous with the states, this simple grouping under the senior Bishop as presiding head has been sufficient for our needs; but now the unwieldy body has outgrown the convenient wording of such an arrangement, and the multiplication of dioceses within the limits of the same state presses home upon us reasons for sub-dividing our large province into a number of working units, each under a head as-presiding bishop, and then in time, when these units have become numerous enough, they will aggregate into a patriarchate—an American patriarchate. It is within our power, the dioceses of the state of Illinois, to do what must be done ere long; associate ourselves together in a very simple way, and work out the problem of giving the Catholic church her old primitive organization in this country.

The following tribute to the late honored Warden of Racine we append in full:

I may be permitted to dwell more at length, and fondly, upon the memory of the Rev. Dr. DeKoven, because he was the companion of my youth, my classmate, and room-mate, at the General Theological Seminary, and I had, as he declared, a good deal to do with influencing his decision to cast in his lot with the West, when he entered upon his career as a deacon in the church of God. His last hours, too, are tenderly associated with me in my relations to the diocese. This interesting incident and item of history, if you will bear with me, as it concerns you as well as myself, will close my address: Shortly before my consecration, my early friend and fellow student asked the privilege—this is the way he put it—of presenting me with my episcopal ring. This is not a mere ornament, it is the official symbol of the spiritual union of a Bishop with his diocese. It is the wedding ring, which commemorates the marriage, as it is called, between the chief pastor and his flock. Of course the offer was gratefully accepted, and the device to be cut upon the stone was furnished. The ring was purchased, worthy of the munificent spirit of the donor, a large amethyst, heavily set in gold. The cutting of the stone required time, and hence the delicate work was not completed until after the lapse of several months. It was finished, however, in season to be submitted to the Rev. Dr. DeKoven for his inspection and approval, while he was still apparently in perfect health. I received a note from him the week before his death, informing me that he had the ring in his hands and was pleased with it, and would forward it to me in the course of a few days by express. In due time the package arrived, but within the same hour came the telegram which announced his death. The gift, therefore, to me and the diocese, drops, as it were, from the hand of our dear friend, as he sinks back lifeless under the stroke of God. It is his good-bye token of interest and affection as he leaves us at the bidding of his Lord, to go up higher. The device engraven upon the stone may, if no better can be suggested, be fitly chosen as the arms of the diocese. It represents the river which parted into four heads and encompassed Eden. This has ever been held to symbolize Christ, Who is the River of Life, clear as crystal, and the Gospels, four in number, which divide and carry the living water to the four corners of the earth. Hard by the fountain grows the tree of life, whose fruit is the bread which came down from heaven. May we, dear brethren, looking to God for guidance and help, seek to translate this divine symbolism (for it is the imagery of the Bible) into a blessed reality. We have the spring, the fountain of living water. Christ is here, in His word and doctrine, in His ministry and sacraments. Be it ours to bear that sacred water, east and west, and north and south, throughout the length and breadth of our diocese, until the field becomes green and beautiful, fruitful in every good word and work, and well watered as the garden of the Lord. Then the vigorous life, which will everywhere appear, in the extreme borders as well as in the centre, in endowments, institutions, schools, hospitals, asylums, orphanages, parishes, missions, will proclaim that the blessed water is flowing all over our domain, fertilizing the soil and converting the wilderness into an earthly paradise, which buds and blossoms as the rose. When this diocese, our diocese, will be in reality as in name, Springfield.

Continued from middle of fifth column on first page.
ANOTHER CHURCH CONSECRATED.

Holy Bible, prayer books, and sacred vessels for the altar. He also preached the sermon with remarkable power and unction.

The church building is a little model of beauty, and consists of Porch, Nave, Sanctuary and Sacristy. The Nave is lighted by stained windows, and the Sanctuary by windows in the roof, and with its vested altar, Re Table, Reredos and Credence, conveys a sensation of reverence the moment one enters the door. The altar linen is of fine texture, beautifully embroidered, and the chalice veils are bordered with lace, fit for the use of the "King's Table."

In fact, the building with all its contents gives one the idea that reverent hearts have prompted the work of the hands in its construction and adornment. The church has cost about \$1,400, and, of course, is all paid for, as well as complete in its equipment. The entire amount has been raised at home with the exception of less than \$200, showing what may be done by a few determined people when animated by a good spirit.

The efficient choir of the the Church were present at all the three days' services, and that is a good deal to say for busy men. May not this fact partly account for the good work accomplished?

By an oversight in proof reading, the reduced subscription price of the LIVING CHURCH is stated in another place to be \$2.50 per year. It should read \$2.00, instead of \$2.50. The mistake was not discovered till after the first form of the paper was printed, hence the necessity of inserting this correction, and inserting it out of the regular place for such matter.

Missions.

Bishop Tuttle writes: "Our Easter was delightful; a cloudless sky, 98 at Holy Communion; offering for Domestic Missions, \$171; Foreign Missions, \$5; offering of Sunday School, for Plain City, Utah, \$35. How vigorously your fresh young diocese (Quincy) pushes on; God bless it!"

The Philadelphia Record estimates that already \$238,000 has been paid in that city to witness performances of "Pinafore." What, meantime, has that city paid to witness the conversion of the world? We have not the figures at hand to furnish an answer; but we imagine that could the amount be placed side by side with the above, missions would bear about the same proportions to "Pinafore" as Falstaff's halfpenny-worth of bread to his intolerable deal of sack!

The Committee for Domestic Missions have made appropriations amounting to \$36,975 for work among the Indians of our land during the present year.

SELFISH PARISHES.

For the members of a Parish to be iterating and reiterating Sunday after Sunday the public expression of their belief in the Holy Catholic Church, and then to practically ignore the existence of the Church outside their own contracted limits, is an example of inconsistency no less common than it is deplorable.

We understand that out of the three thousand Parishes in the American Church, about one-third only are in the habit of giving toward sustaining the manifold and meritorious work of the Domestic and Foreign Missionary Society. We know also that there are few Dioceses which do not contain Parishes which give nothing or but little to sustain Diocesan Missions. Nor is it an uncommon thing to hear of other Parishes which regularly fail to pay their quota of the assessments for Diocesan expenses, whether it be for Bishop's salary or for expenses in connection with the annual convention. This is Parish selfishness. Our congregations ought to learn to recognize the claims of Church-work outside their Parochial microcosm. Let every Parish give something, be it only a little, toward sustaining the work of the Church at large in all its phases, and an irresistible impulse would then be given to that work, and God's blessing would rest upon the Parishes. It is a poor kind of charity which not only begins at home but always takes good care to end there.—The Church in Kansas.

DAYS OF PRAYER FOR MISSIONS.

BISHOP SEYMOUR'S PASTORAL.

Dear Brethren of the Clergy and Laity:

At the Lambeth Conference last summer, it was unanimously decided by the Bishops present, to call upon the Anglican Communion throughout the world, to make the Rogation Days a season for special prayer and devotion to God in behalf of Missions.

Nothing could be more suitable and proper in itself, than this very solemn call to prayer for the spread of God's Kingdom on earth. The time selected is most appropriate, the days immediately preceding our Lord's Ascension into Heaven, where He ever liveth to make intercession for us. The need is great. There is a dearth of men of self-denying spirit to go forth and labor in poverty and isolation for the salvation of souls. Means are needed to help carry the Gospel to the waste places where there is little to give, or no disposition to give of that little. The Holy Spirit, whom our Lord went away to send to us, is ready to come to us, and quicken us to a new life.

Let us prepare ourselves for His descent; let us seek to prepare others by praying for them. I would therefore recommend to the clergy, wherever it is practicable, to open the churches under

their charge, on one, two, or all of these days, the Monday, Tuesday and Wednesday before Ascension (May 19, 20 and 21), in the morning for the celebration of the Holy Communion, and such other services as may be convenient, and in the evening for a Missionary service: and that on each of these occasions an offering be made for Missions, Foreign, Domestic and Diocesan. I beg the laity to make sacrifice of time and means for the cause of God. He is now opening His hand in this beautiful Spring-time, and filling all things living with plenteousness. Let us open our hearts and hands in grateful response to His loving kindness, and give, of what He has given us, to spread the knowledge of Him and of His Kingdom among our fellow men. Such an observance of the Holy Rogation Days will rightly prepare us for the glad celebration of the great Festival of the Ascension. Let me entreat you not to forget the assembling of yourselves together on that day, which commemorates the lifting up of our manhood to the throne of God in the person of Our Lord and Saviour Jesus Christ. Let the Holy Communion be celebrated in the morning, and a service be held at night, so that the blessed teaching of the day may reach as many as possible. I would ask the offerings on Ascension Day for our Diocesan Missions.

Invoking God's blessing upon you all, dear brethren, I remain faithfully and affectionately yours,

GEORGE F. SEYMOUR,
Bishop of Springfield.
Springfield, Ill., May 7, 1879.

Bishop Atkinson, writing to *The Spirit of Missions*, speaks in praise of the work done in the Normal School for colored people, at Raleigh.

"The examination was very creditable, for it was quite searching; and though mistakes were sometimes made, yet the answers generally given to difficult and often complicated questions were, on the whole, surprisingly good. A distinguished professor who was with me said that he would hesitate before putting one of his classes in competition with these. It showed the effect of intellectual drill and discipline, skillfully and patiently applied."

The receipts for Domestic Missions, since September last, are \$95,084.31; for Foreign Missions, \$84,818.33.

The reports of our Missionary work, from all parts of the world, are interesting and hopeful. *The Spirit of Missions* ought to be in every family. It is probably the best publication of its kind in the world. Subscription price, \$1.55 a year. Address A. T. Twing, D. D., 22 Bible House, New York.

Our faithful Missionary, Mr. Good-nough, writing about the Indians of the Oneida Reservation, says:

"The laws of the State are not in force upon the Reservation. The laws they have among themselves are few, and are with difficulty executed. They do have trials and punishments, but public opinion is the only power by which they are upheld, and they do not amount to a great deal; still, they are better than nothing, and the people are remarkably quiet and orderly."

There is the flaw in our "Indian policy." "The laws of the State are not in force." A band of half civilized people is treated as a nation, and allowed to live within the boundaries of a State, without being amenable to its laws. As a consequence we must have the linked sweetness of savagery long-drawn out, until these bands of outlaws are persuaded one by one to behave themselves. Even then they are allowed to maintain a tribal independence, and to have their own laws, or to go without laws as they please, like these Oneidas in Wisconsin. The sooner the Indians are treated as American citizens the better will it be for them and the country.

The *Chicago Times* contains the following:

"A good many members of St. Paul's Reformed Episcopal parish have two objections to their present property, on the corner of Washington and Carpenter streets. One is that the mortgage is rather burdensome, and the other is that the property is too far east. The inconvenience of the removal eastward is more apparent now than then. The whole purchase money, \$25,000, is secured by a five years' mortgage, and as the society is not very large, the interest is rather burdensome. The wardens and vestry are contemplating the sale of the property if it can be done without loss. Dr. Fettersen-thal's Jewish congregation made overtures for the property of the Third Presbyterian church, and these overtures, in a very indefinite way, have been renewed to St. Paul's people. The sale of the property to the Catholics has been under discussion, but no offer has been made, and no formal propositions are before the vestry of St. Paul's."

Current Events.

ABROAD.—The subject of absorbing interest is still the wide-spread conspiracy of the Nihilists in Russia, which seems to gain in popularity, in proportion as the measures of the government for its repression become more stringent. A revolution is imminent, and it is doubtful if its limits will be marked by the boundaries of the Russian Empire. There is an under-current of uneasiness and dissatisfaction throughout Europe, which at any time may rise to a flood tide, and bear all before it. France already seems to be yielding to the pressure, and is prepared for almost any radical measures, as witness the recent so-called "reforms" in the army and the schools.

In England and America the Communist movement is held in check by the influences of constitutional liberty, free schools and a free press, against which it can make little headway. In England, however, the hereditary privileges of the nobility will always furnish fuel for the flames.

England seems in a fair way to a temporary solution to the worst problems of her "foreign policy." In Africa, the beleaguered garrison at Ekowe has been relieved, and the wild warrior Cetewayo has been driven to his stronghold. It will not be an easy task to dislodge him. In Afghanistan negotiations are still pending with Yakub Khan for the termination of the war, and England will probably gain the frontier that she courts. How much this will be worth, with Cabul left as a possible center for Russian operations, perhaps Lord Beaconsfield can tell. He may live long enough to test it by experiment.

AT HOME.—The "Exodus" of the negroes from some portions of the South has attracted considerable attention, and some public meetings have been held. We do not apprehend serious injury to the industries of the South, except in a few localities. The suffering attendant upon the emigration of a great number of poor people to a northern climate, and the natural desire of the southern people to retain their laborers, will doubtless be sufficient to check the movement.

Mr. Frederick Douglass, in a lecture at Staunton, Va., last week, advised his colored hearers not to trust to prayer, but to go to work honestly, systematically and conscientiously. He did not approve the exodus, and added: "Stay where you are, and so conduct yourselves that men will be bound to respect you—work with the head and hands—seek to acquire knowledge as well as property; and in time you may have the honor of going to Congress, for if the negro can stand Congress, Congress ought to be able to stand the negro."

The steam-ship *City of Richmond*, from Liverpool, recently landed at Castle Garden 758 immigrants. This is the largest number arriving by any one steamer since 1867, excepting on the steam-ship *Wieland*, from Hamburg, on June 5, last year, when 899 arrived. It is expected that there will be a large increase in the immigration to the United States this year.

Everybody seems to want some of the ten-dollar certificates; the long line of intending purchasers at the New York Post-office indicates their popularity, and shows that, on the whole, people prefer to trust the government rather than private parties or savings-banks.

The Bishop of Manchester, in a speech just made after the consecration of a new church, said that he had consecrated eighty-one churches in nine years, or nine a year, and the one consecrated that morning made the eighty-second. He had ordained 313 clergy and had confirmed 97,400 persons.

From Madagascar, Bishop Kestell Cornish writes that he is a parish priest as well as Bishop, and his wife school-mistress. A son of Canon Gregory has opened a college for native catechists and clergy, thirteen miles from Antananarivo, and has seventeen postulants.

News has been received of the ordination by Bishop Sargent at Palamcotta of nine native deacons and eight native priests. Thirty-five native clergy and 1,456 people were present on the occasion.

The 35th anniversary of the Protestant Episcopal Missionary Society for Seamen in New York has just been held. The annual report shows that the society has three missions—one of them being the floating Church of Our Saviour, at the foot of Pike street. Nineteen thousand bibles, testaments and prayer-books have been distributed among the sailors. A Sailor's Home is under the management of the society, and 800 sailors took advantage of this during the year. Sailors have entrusted to the Society's care \$28,520. The expenses during the year have been about \$10,000.

A Russian Diocesan.

CHAT WITH THE RIGHT REVEREND NICHOLAS ZASS, BISHOP OF ALASKA AND THE ALEUTIAN ISLANDS.
There passed through this city recently a distinguished dignitary of the Russo-Greek orthodox Catholic church—his eminence, Nicholas Zass, Bishop Nestor, metropolitan prelate appointed by the holy synod of the Greek Church with the concurrence of the Czar of Russia, and missionary prelate of all Russian Christians in the Americas.

His appearance was hardly venerable, save perhaps for the touch of age and dignity suggested by a long and flowing gray beard. He is of medium height and attired in black cassock and black velvet skull cap. He rose to greet *The Times* inquirer upon his entrance. The latter made the customary complimentary salutations and told his eminence that figuratively, he offered him bread and salt, at which reference to the Russian gift of welcome, signifying the utmost hospitality, his eminence was extremely pleased. The Bishop speaks pure idiomatic English and, on being asked where and how he acquired such an excellent knowledge of the language, he explained that for years past he had been cruising around the world as a chaplain on one of the men-of-war in the Russian naval squadron, and that he had thus visited many countries, America among the number, in 1863, all the Mediterranean stations, England, France, Italy, Spain, and, indeed, almost every nation in Europe and on this side of the Atlantic.

The bishop was asked how recently he had been in Russia.

"Within three months. I have come to America directly from St. Petersburg. Certainly, I did stay in Paris some little while, and I officiated there on Easter day. It was a most imposing service. I did not officiate in New York, as my arrangements would not permit of it."

"Is there much of a church organization in New York, bishop?"

"Well, for the number it is very good. It is small, of course; but sufficient for our people, I think the membership is about three hundred, certainly not more."

"Have you met any of the American bishops of the Episcopal Church, your eminence?"

"I met bishop Potter in New York, and he was extremely kind and courteous to me. I also received a very generous and polite letter from bishop Cox, of western New York, but am sorry I could not meet him. If my tickets of travel had not been arranged so that I was almost obliged to go directly west, I should have done myself the pleasure of paying my respects to your bishop here in Chicago."

"An archbishop of your church passed through Chicago some years ago and was entertained by Bishop Whitehouse, the diocesan, and in England was the guest of Dean Stanley, at Westminster."

"Yes, I am aware of it. He is well now, and he was much pleased with his American travels. You ask me about the movement in the direction of the unity of Christendom, and dwell particularly upon the plan of the unity of the Anglican communion in England and America, and the Russo-Greek and Greek orthodox church, and possibly, after great concessions, the Latin church. Sir, I must say to you that such great progresses are very slow, the Greek church is now, and has been for some time, making efforts to prepare the ground for a full communion between at least the Anglican communion and the Greek primitive and Catholic church."

"Your eminence having been so recently in Russia, will perhaps enlighten me upon the extent and progress of Nihilism there. The politics of Russia seem to present an angry complexion just now."

"Sir, you must not ask me about political matters, for in the first place, it is not becoming to my office to dwell upon them, and secondly, I do not know clearly that I could give you a correct idea of what is transpiring in Russia. Our imperial family is a good one, a pious and kind and patriotic family, but the passions of the people and the influence of secret political societies have wrought a condition of danger and even of martyrdom. Sir, the beauty and holiness in the life of our Lord Jesus brought but

shame and bitterness and martyrdom; and if He, the culmination of all that is gentle and good and pure had to drink a draught so bitter as public humiliation and crucifixion, what shall we not expect for those whose paths are in thorny places. But, sir, it is not my function, and certainly not my choice, to touch upon politics, and I must ask you to excuse me from pursuing that theme."

"Where will be your permanent Episcopal residence, bishop?"

"In San Francisco. I am permitted to reside there and exercise my missionary jurisdiction for all Russian Christians in America. My visits to the Aleutian Islands and Alaska will, however, be very frequent."

—Chicago Times.

In 1853 Mr. J. M. Harvey came to Chicago and established himself in the tailoring business, at No. 66 Lake street, up stairs. Here for many years he carried on the business and was highly successful. About 1860 he removed to the northwest corner of Lake and Dearborn streets, and there for eighteen years the sign of "J. M. Harvey, Clothier," was one of the most familiar objects in the city. During that time Mr. Harvey attended constantly to business, being greatly assisted by his wife. No business house in Chicago stood higher in the estimation of the public, and none of its class was so well and favorably known by the older residents of the city. About two years ago Mr. Harvey, realizing the fact that the glory of Lake street as a retail thoroughfare had departed, removed to No. 84 State street, near Washington, where he opened one of the finest clothing stores in the city. Soon after this Mr. Harvey died, honored and respected by all who knew him. The business, however, was continued by his two sons, James M. and Frank W., both of whom, having learned the business from their father, are entirely competent to carry it on. Such in brief is the history of the "pioneer clothing house" of Chicago, an establishment of which our people ought to feel proud, in view of the fact that it has for over a quarter of a century done business here under one name, and during all that time has maintained a reputation for honesty and square dealing such as few business houses now-a-days can boast of.

We can personally recommend our readers to the above firm, Harvey Bros., 84 State St.

The Rev. F. Humphrey, D. D., Prof. of Ecclesiastical History, in Seabury Divinity School, of Faribault, Minn., says of Adams' Illustrated Chart of History: "I must esteem it a necessary part of the apparatus for learning and teaching history. I shall make use of it at home and in the lecture-room. See advertisement in another column."

The Stylographic Pen.
This useful article has been in constant use in the office of the LIVING CHURCH for several months, and the wonder is how we ever got along without it. It writes for two days continuously with one filling of ink. It never gets out of order. It is a friend indeed. They can be had of T. L. Hallworth, 56 Madison Street, Chicago. If you cannot call on him write him and you will be promptly supplied by mail.

If you want to get ahead of the flies order your wire screens made at once. See advertisement of D. McDonald.

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

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Of "Graziella," the Boston Post says: "It is full of beautiful sentiment, unique and graceful in style, of course, as were all the writings that left the hands of this distinguished French author."
Of "Marie" the Cincinnati Gazette says: "It is one of the purest, sweetest little narratives that we have read for a long time. It is a little classic, and a Russian classic, too. We catch the very breeze of the Steppes, and meet, face to face, the high-souled, simple minded Russian."
Of "Madeleine" the New York Evening Mail says: "It is one of the most exquisite love tales that ever was written, abounding in genuine pathos and sparkling wit, and so pure in its sentiment that it may be read by a child."

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GREETING!

With this number THE LIVING CHURCH appears in a new form and enlarged. We hope to make the paper a newspaper, and think that this can best be done in a newspaper form. The magazine form has its advantages, but it is not suited to our use.

In order to carry out our plans for making a newspaper, we must have, of course, the generous coöperation of our constituency; and we are encouraged to hope that we shall have it. An office has been opened in New York, by which we shall be brought into prompt communication with church affairs at the East, and in several western dioceses we have already secured regular correspondents. We trust that a little time will call out many willing helpers, and enable us to report the good work all around.

A word, now, about the kind of help we need; and this can best be indicated by explaining the kind of work we desire to do. The paper which represents a "living church" should be an index of its life and growth. It should tell the people what is going on; it should be a mirror of the times; it should represent the vitality which is at work, unfolding and bearing fruit; it should "walk about Zion and tell the towers thereof."

Besides this, it should teach the people; it should help them to form a right judgment on all questions of policy and organization, of means and methods, so that the Church may be conserved, and the work of saving souls may be set forward. A living Church paper must stand for the Church against all enemies and influences that would hinder her growth or obstruct her progress. It must watch for her interests, guard her honor, work for her recognition as the Body of Christ and the Kingdom of Heaven on earth.

But this does not imply that a Church paper must determine questions of doctrine or settle theological controversies. If it expends its strength and uses its space on these, it cannot do its work as a newspaper; it will not be read by the people; it will not represent the life of the Church, but go out as an organ of a party, a champion of some "school," an exponent of some editor's idiosyncracies. Such a position we do not seek to occupy, and such a work we do not seek aid in doing.

We call upon all, bishops, clergy, and laity, to help us build up the Church, and to set it before the world as a living Church. Whatever tends to this is welcome to our columns. Whatever is merely controversial or personal, whatever tends to expose weakness or disagreement, we have no place for. We do not all think alike on all points; it is best that we should not. But we all agree in the Faith once delivered to the Saints, and in loyalty to the Holy Catholic Church that was built upon the Apostles and Prophets, Jesus Christ being the chief corner stone.

SOME ASPECTS OF EASTER.

Easter flowers do not fade in a day. For five days after the great festival the Church bids us linger in devout contemplation of the miracle of miracles—the foundation-fact of our religion. Looking back on the festivities of this year of grace, we plainly discover certain aspects which minister great encouragement to the Churchman's heart.

The recognition of the festival by religionists who have heretofore rejected it, increases year by year. The motive may in some cases be of doubtful character. An Easter sermon and some Easter music, with flowers on the pulpit, may serve to hinder the young people from flocking to the Episcopal churches, and so may shield them from the fascinating power of the ritual of the Prayer Book. Doubtless the so-called "liberal" speakers may diminish the depletion of pews by garnishing their sweet denials of the supernatural with a few boquets. But we have reason to suggest the operation of higher motives than these; for the marvelous power and reasonableness of the Church Idea of following our Lord in His blessed steps from Bethlehem around to Bethlehem again, are dispersing the mists of prejudice; and the sons of

those who used to stigmatize the celebration of the feasts and fasts of the Church Year as "popish," are proving themselves to be a generation wiser and more capable of discrimination than their fathers. They begin to see the truth of George Herbert's words.

"Who goeth in the way that Christ hath gone,
Is much more sure to meet with Him,
than one
That travelleth by-ways."

All over the land our Christian brethren of every name have signalized the great event of the unbarred sepulchre with earnest devotion and songs of hearty praise, to an extent quite exceeding that of any previous year. It is to be noted that even the exceptions, in the way of protest, are manifestly the prelude to surrender. The preacher who chooses to take the Incarnation for his theme on Easter Sunday, is quite likely to mend his chronology next year.

We rejoice in this advance. A dignitary of the Church once remarked in our hearing that it boded no good to us. The remark found no echo in our breast. If the idea of the Church year exhausted the distinctive features of the Church, then we might anticipate serious results. But we who know all know that this adoption of the Church year has its natural complement in truths and institutions of the Church which are not yet accepted by them, but for which they are being unconsciously educated, and which their descendants will lovingly embrace. We express this opinion without a trace of feeling. It is a calm conviction.

It is, however, with intense feeling that we recognize this increasing devotion to the Christian festivals as bearing witness to a deeper faith in the Supernatural facts of our religion. The rationalistic spirit cannot get undisputed possession of modern thought. Its extravagances have originated a positive reaction. The pietism that was sneered out of existence begins to worship and pray again in the German universities. Boston is no longer moored to the transcendent iceberg, but floats towards the *fortunata insula*, where Phillips Brooks and "Father" Grafton singing different parts of the same divine song, welcome weary souls to the charmed shores of true Catholicity. Perhaps the reason-worshippers are beginning to discover that reason is true to itself only when it leads up to the mysterious and incomprehensible, and there becomes transformed into faith and adoration. Perhaps gray heads that when young used to wag at the Crucified have learned in the light of history that there is after all no better way. Perhaps the sons of the Puritan who dismissed Christianity half sneering, half sighing, have found that in rejecting the old and hard doctrines, they were not rejecting Christianity, but a corruption of it. At any rate the phenomenon of renewed faith in the supernatural and miraculous elements of Christianity is apparent. An Easter half kept is a half surrender to the miracle it celebrates.

The mind which longs for Christian union will see cause for rejoicing in the increasing devotion to the Christian festivals. If, after all the cries of "popery" and what not, the different bodies of Christian people can safely come to our ground on this subject, why may they not exemplify unity in other particulars? It may be said that actual unification implies mutual concession. If that is the difficulty, there is no difficulty. We will let everything go that is uncatholic. We are tied to nothing to which the Church in its primitive state was not tied. If we can all harmonize around the flowers of Easter, why not around the altar that they are designed to decorate?

OUTSIDERS INSIDE.

We clip the following from the *Southern Churchman*;

"IVY DEPOT, APRIL 20, 1879.

"I have seen and heard a good deal about Bishop Whittle's letter forbidding floral decorations, etc. I am not a member of any church, but have been a pretty constant attendant of the Episcopal Church for thirty years, a vestryman for some twenty, and feel a deep interest in its success. I am surprised that the Bishop's letter should meet with any opposition in Virginia."

We have nothing at present to say about Bishop Whittle's bull against the flowers. They will continue to bloom just the same, and God, Who made them, will continue to rejoice in them as before. We simply point the mind of the reader to the dislo-

sure of the Church's weakness, contained in the above paragraph. Here is a man who is "not a member of any church." This man tells us that he has "been a pretty constant attendant of the Episcopal Church for some thirty years." Furthermore, he has been a vestryman for some twenty years. For thirty years an attendant, for twenty years a vestryman, in the Church, and yet only persuaded to "feel a deep interest in its success!" Thirty years an attendant and twenty years a vestryman in the Church and yet not a member of "any Church!" A "deep interest in its success," however, prompts him to protest against Easter flowers and all floral decorations, and to be surprised at the *ukase* aforementioned!

It may be remarked, in passing, that this anti-floral gentleman from "Ivy Depot," is evidently not a descendant of Virginia's first families, or he would remember how, when Lord Delaware reached Virginia in 1610, he "cast anchor," said one of his companions, "before James Town; and our governor, first visiting the Church, caused the bell to be rung; at which all such as were able to come forth of their houses repayed to church, which was neatly trimmed with the wild flowers of the country, where our minister, Master Bucke, made a zealous and sorrowful prayer." (The Litany doubtless.) Vide Purchas's Pilgrims, b. ix. c. 6.

The question which presses upon our attention, however, is not one of floral decoration. It is far more vital. Has the Church no reason to cast into the crucible of criticism this matter of the choice of vestments? By what law of congruity, or according to what rubric of common sense, does she select as her office-bearers, to elect her rectors, to recommend her candidates, to sit in her conventions, to choose her Bishops, men who, without any consciousness of impropriety, announce themselves not to be members of "any church?" We are devoutly thankful for our lay communicants. They are our pride, and our glory, and our strength. The clergy love to stand with them for the defense of the truth and the furtherance of the gospel of Christ and His Church; but how would the faithful laity protest against a deacon or priest who should give any evidence of being an outsider inside! There are many of our laity who feel that we have had enough of this kind of fatuity, and many of the clergy are beginning to realize the same conviction. It would be hard to find a body where persons of the "Ivy Depot" stamp have a better chance than in the "Protestant Episcopal Church."

To forestall misunderstanding of our meaning, we ought to add that we do not commit ourselves one way or the other, upon the question of restricting vestries by the test of communicating membership. There is much to be said on either side of that matter. We should hesitate less if our communicants were always more worthy than our baptized non-communicants. But give us those that have been signed with the Cross rather than those who are not members of "any Church!"

THE WESTWARD POSITION.

Our Mother Church overmuch vexeth her righteous soul anent the "eastward position." Some of her simple children see horrid popery in a priest turning his face reverently towards "God's board," and some see only the requirement of the rubric. We have settled that question in America. It matters little to us which way a priest turns, provided he does the work of a priest, and moreover a great many of our clergy have found by experience that even after observing her eastward position for years they continue to be as fixedly and uncompromisingly against the Pope as before.

We are decidedly more interested in the question of the Westward Position. What is the condition of the Church in this western region? Are we who owe her allegiance doing all that we ought and might do to promote her growth and commend her heavenly teachings? As this situation appears to our eyes, we discover three salient features. 1. An evident disintegrating tendency among the Protestant bodies, with consequent dissatisfaction and unrest, and an undertone of protest against the sin of multiplying denominations. 2. A most absolute ignorance of the historical claims and doctrinal status

of our beloved Church. 3. A strange deficiency of enthusiasm among our own people with regard to the progress of the Church.

A word touching the feature first mentioned. We do not allege anything more pronounced than a tendency. The zeal and devotion which characterizes our separated brethren is worthy of remark and we give God the praise; but no impartial observer can fail to detect the tendency. With reference to the second feature, it is not perhaps to be regarded as unreasonable when we consider how wide the distance between the ideal Catholic Church of the Prayer Book, and our imperfect representation of it. As to the third, just so far as we improve the representation, we shall develop the enthusiasm.

Whatever may be the case "down east," nothing has crystallized into definiteness in the West. The religious future is an unsolved problem. Still we are hopeful. The definite faith, orderly worship, conservative spirit and soberness of personal religion, which are the product of the Prayer Book, will commend themselves in due time to the sturdy common sense of the West. A great many fields, are yet to be burned over by fanatic fires, and many itching ears will heap to themselves teachers of a score of "isms." But when society matures and consolidates, just such a religion as ours will meet the wants of men and minister successfully to their souls.

The center of population on this continent moves rapidly westward. Five hundred thousand people are living in Chicago to-day, and our oldest parish is not fifty years old. With the march of population, the relations of things change. Former centers of influence must necessarily suffer some restriction, and the voice of the ardent and hopeful young West will make itself more distinctly heard in the councils of the Church as in those of the State. For this reason we must have a Weekly Paper in Chicago. We have often heard the remark that it was a shame to the West that it had no paper adequately representing it. It is the intention of THE LIVING CHURCH that this shall no longer be the case. We purpose to supply the Church with a western paper which it will not willingly let die as it has other enterprises—a paper which is not to attempt preposterous revolutions, nor conspire against the movement of the earth around the sun, (*e pur se muove*) but which will represent the living church of the West, turning neither to the right to become the organ of any party, nor to the left to become the antagonist of any party. It shall know but one party, and that is the party which believes in the Church and wants to see it grow, and expects to see it grow in this western world. Therefore the LIVING CHURCH takes the Westward Position!

Another remark: We state the proposition modestly, but we still believe that many of the economic problems that try the Church, will find their ultimate solution not in the theoretical wisdom of the East but in the practical common sense of the West. Things that have no better *raison d'être* than local or temporary use, get rough handling in a new country. Hence, every effort to perpetuate the ideas of eastern partisanship in the West has ended in chagrin and disappointment. Loyal to the Prayer Book and to the Catholic Faith, and ready to defend them against all enemies from without and (if there be any) from within, we propose to view and discuss all issues in a spirit of fairness and independence that does not need to advertise itself beforehand. No question of policy can be decided by a section. All points of the compass must be heard from. The Church is one and the action of every member is necessary to unity.

On the whole, therefore, we take the Westward Position, and do so the more confidently because we think we understand the feelings and views of the Bishops and other clergy, and the intelligent laity of the West; and we as confidently expect that their support of this paper will enable us to say of the paper as we do now say of the Church that it is a LIVING CHURCH!

This number of THE LIVING CHURCH is sent to all subscribers on our list, whether they have paid or not. We trust that those who wish to have the paper continued will forward the subscription, if they are in arrears. After due notice

from us, the paper will be discontinued, and none need fear that they will be held for payment beyond the time for which they have subscribed. Our rule will be, payment in advance, and if we send the paper beyond the time specified, it will be at our own risk. We do not like to lose any of the old subscribers, and may send them a few extra copies to secure their continued patronage. We need all that is due, to aid in meeting the heavy outlay which our recent enlargement involves, and hope that the brethren will be prompt and liberal in sustaining us.

New York is going to have a full set of "fiat" text books; the Legislature has passed the order to have all the schools supplied by the lowest bidder, and books may be paid for by taxation, wherever the people choose to vote it. If cheap books are desirable, much more is cheap teaching. The Legislature should also put this up at auction. Then it were desirable to have the children supplied with clothes as well as books. Evidently the easiest way to clothe children is by taxation. The number of those who wish other people to pay for their children's clothes, is always greater than the number of those who prefer to pay for the clothes themselves; therefore it will be an easy matter to get the clothes voted, as well as the books.

The New York Legislature also provides that the text-books shall not be revised oftener than once in five years, and only by the Superintendent of Public Instruction. The revision of text-books is, of course, to be deprecated. It is true the interests of education demand the latest and best books, but with the interests of education what has a Legislature to do? Change of fashions is also a needless expense upon the community, and should be restrained by law. No woman should be allowed to have a new bonnet oftener than once in five years, and then it should be prescribed by the Superintendent of Public Instruction. To be sure he has never been trained to the millinery business; neither has he to the book making business; but as the law can do anything it pleases, there is no reason why the fiat bonnet may not be as good and cheap as the fiat school-book!

We take the following from the columns of an exchange:

Garibaldi, in a recent letter on some features of Italian life, political, religious and social, says of the Roman priesthood that "they are the scourge of the country." And he declares that "no legislative relief will be adequate that does not reduce them to the ranks of productive industry." The atmosphere of free Italy is bad for Romanism.

But it is well to think twice before we congratulate ourselves on the tendencies which Garibaldi represents. Let us first be assured, if it be practicable, that the crusade against the Italian Church is not logically directed against Christianity itself. We have no sympathy with an immoral priesthood, but we have no faith in a truculent atheism which aims to uproot all religion. The educational bill of Jules Ferry now before the French Assembly, strikes at morality itself, while aiming at the Church, and distinctly excludes Protestant as well as Roman clergy from the Universities. In that new order of things which modern Communism hungers to inaugurate, there is no reservation in favor of "Protestantism." Here are some of its demands as proclaimed in France.

1. Confiscation applied to all families that have reigned, and sale of their possessions for the benefit of the working classes.
2. Complete liberty of speech and of demonstrations of every sort.
3. Expulsion of the Jesuits and every religious order whatever which occupies itself directly or indirectly with politics.
4. Edict forbidding the clergy, regular or secular, to teach.
5. Abolition of the Catholic Universities.
6. Revision of the Code.
7. Penitentiary reform.
8. Divorce.
9. Abolition of legal prostitution.
10. Gratuitous and obligatory instruction, and by laymen.
11. Liberty of teaching, except for the clergy.

The animus of this, as any one who has come into contact with much of the anti-Romanism of Europe knows, is really unfriendly to all forms and types of Christianity.

The relative importance of things is

something to be considered. We put it to the candid minds among clergy and laity, whether is more needful to-day, the decision of the doctrine of the Holy Mysteries of the Altar, or the building up of the Apostolic Church and the salvation of souls by and through it? We suggest that it is not given to a single diocese, nor even to a National Church, least of all to a newspaper of the nineteenth century, to arbitrate and decide the "deep things of God."

Our conviction is most decided that we American churchmen do not live in an age or a land in which we can wisely or temperately discuss certain questions of christian doctrine. THE LIVING CHURCH, therefore, proposes to devote itself to matters of practical christian work, and to the cultivation of mutual confidence and "good will towards men." We shall deprecate all displays of the "free lance," and insist that if any have an arrow to hurl, he shall hurl it against the enemy. It is high time that we should recognize our enemy in "the world, the flesh, and the devil," and not in the churchman who does not believe exactly as we do.

What we all want is to appreciate the value of patience and tolerance, and with one mind and one heart to labor for the Church, instead of wasting our strength in mere logomachy. We solicit no contributions on the "Eucharistic Controversy," or on any other doctrinal Controversy in the Church. We leave these matters to the bishops and clergy, and feel assured that in their hands they are safe.

Nor do we propose to settle the question of ritual. Our private opinions on this subject are of no consequence. We do not propose to play pope or inquisitor, and we are glad to believe that our position as a church newspaper does not require us to appear in such a role. We have enough responsibilities without assuming to be a Directorum Americanum. We hope our contributors will entertain the same views.

The Mexican Commission of the House of Bishops has recently had under consideration the proposed Offices of the Mexican Church. In their report they say that "Such changes were agreed upon and mutually approved, and results arrived at, as rendered the said Offices satisfactory to both parties." The report goes on to say:

"These Offices are not by any means copies of those in our Prayer-book, but are largely drawn from the ancient Mosarabic Liturgy, from which source also many of the Collects of the Christian year are taken, while the Epistles and Gospels are the same that are in use in our own and other branches of the church."

It is a matter of no little importance to the American Church, from which the Episcopate is sought, that the faith and liturgy of the Church in Mexico should be truly Catholic. While we are disposed to advocate and aid the cause, we should like to know more definitely upon what principles it is organizing. Will the Mexican Commission publish the Offices agreed upon, so that American Churchmen may be able to form intelligent opinions of the work proposed to be done?

We must beg the indulgence of our subscribers for the delay which the change of form has occasioned. Since the last issue of THE LIVING CHURCH, the office has been removed to 76 Ashland Block, and new type and outfit have been procured. These changes and improvements, with the change in form and management of the paper, have required a large expenditure of time and money, which we trust will add to its value and attractiveness. It will be no loss to our subscribers, as they will receive the full number of copies for which they have paid.

Rev. Drs. Harris and Fulton and Cushman have all withdrawn from the Living Church, which was recently organized in Chicago, placing it in charge of Rev. C. W. Leffingwell. We are sorry for it, as the paper was doing a good work.

The Southern Churchman. The Southern Churchman has lately been removed from Alexandria to Richmond. We are sorry for it, as the paper was doing a good work!

GROWTH OF THE CHURCH.

The Evangelist, (Presbyterian), recently called attention to the growth of the Episcopal Church as being one of the most remarkable things of this century. This may be said to be true not only of the Church in this country, but throughout the world, for it is comparatively a short time since the mother Church in England began her great missionary enterprises, which have since girdled the whole earth with a string of dioceses and placed a bishop at the door of every heathen land. It is only a half century, lacking two years, since the first Episcopal bishop in the state of New York, died. In his time the diocese was coterminous with the state. Where there was then but one diocese there are now five. At that time there were but thirteen bishops in the American Church; now there are sixty-three.

There are now forty-eight dioceses in the United States, and thirteen missionary districts, including some in Africa, China, and Japan. Almost every diocese has its hospital, its theological school, and means for caring for disabled clergy. There are in the United States 189 societies and institutions under the control of the Church. Of this number 87 are charitable, 88 educational, and 14 societies for publication of various works. Besides the regular clergy, there are 786 lay-readers. The Church in Canada also shows wonderful growth. A little over eighty years ago Canada formed one diocese of the Church of England, when there was one bishop. There are now fourteen, and their dioceses cover the whole of British America.

This is the only body in Canada which reports an increase in the number of candidates for the ministry. In the neighboring republic of Mexico there has been a noteworthy revival. Many Romanists have broken loose from their Church, organized parishes, gained possession of some important churches, established a seminary for training candidates for the ministry, adopted a form of government like that of the Church, elected three men to be bishops, and are awaiting the consecration of their bishops by the bishops of the Episcopal Church in the United States.

The Church of England now numbers one hundred and twenty-four bishops, and is growing at a rapid rate. One of the leading denominational papers in this country recently made the statement that in the last forty years, notwithstanding the outcry against the Church of England on account of those who had gone over to the Church of Rome, there had been only about 1,800 lost, whilst those who had come into the English Church from the denominations were in number about 18,000. And many thousands had come from the Roman Church.

Since 1842 there have been created in England by the English Church 2,581 new parishes. In the past thirty years the Church of England has expended in church building of all descriptions the enormous sum of about \$200,000,000. As to the cause of education the Wesleyan Watchman, an English Methodist paper, says: "In these columns it was always maintained that the position of the Church of England in regard to day-school education was far too commanding and deeply founded to be shaken by any development of school-board education. . . . We confess, however, that the scale of augmentation and advance in the day-school system of the Church of England has proved to be even greater than we could have anticipated. . . . It is an amazing fact that the net increase in the accommodations provided in the Church of England day-schools during the past seven years has exceeded 800,000."

When we add that the amount of voluntary contributions on behalf of day-schools in the Church of England has risen from £429,846 in 1870 to £620,034 in 1877, it will be seen how practical and how well sustained that enthusiasm has been throughout the period. At the Lambeth Conference of last summer communications were received from Christians in Portugal who were seeking for a reformation of their Church on the model of the Primitive Church. Communications were received, also, from the old Catholic bishops in Germany and Switzerland. One English church is now supporting several candidates who are preparing for the ministry of the Old Catholic Church, and the famous French preacher, Father Hyacinthe, has placed himself under the direction of the English Bishops, who will therefore hereafter direct the reformation in France.

Notices.

Missionary Conference at Baltimore.—The standing committee of the board of managers of the Domestic and Foreign Missionary Society make the following announcement with respect to the Missionary Conference to be held in the city of Baltimore, on the 3d and 4th of June, proximo, Tuesday, June 3rd. 11 A. M.—St. Paul's Church, Holy Communion, with address by the assistant Bishop of the Diocese. 3:30 P. M. Ascension Church—Informal Discussion; general topic, "Missions within the United States." 8 P. M., Christ Church.—General missionary meeting: Speakers, the Rev. Randolph H. McKim, D. D., rector of Holy Trinity Church, Harlem, New York; the Rev. S. H. Curteen, associate rector, St. Paul's Church, Buffalo, N. Y., and Mr. A. A. Hayer, Jr.; late of China. Wednesday, June 4. 11 A. M. St. Peter's Church, Litany, with ember prayer; preacher, the Rev. William Neilson McVickar, rector of Holy Trinity Church, Philadelphia. 3:30 P. M., Immanuel Church, Informal Discussion. General topic—Missions without the United States." 8 P. M. Grace Church: General Missionary Meeting. Speakers:—The Rev. Jacob S. Shipman, D. D., D. C. L., rector of Christ Church, New York; the Rev. William M. Hitchcock, D. D., rector of Trinity Church, Pittsburgh; and the Rev. Stephen H. Tyng, Jr., D. D., rector of Holy Trinity Church, New York. The assistant Bishop will preside at all the services, etc. The Conference will close with the Gloria in Excelsis, in which, as in the singing of the hymns, the whole congregation is requested to join. Noah Hurt Schenck, Chairman—Joshua Kimber, Secretary, Committee on Missionary Meetings.

Special services in the interests of "The Church Mission to Deaf Mutes," will be held by the Rev. Thomas Gallaudet, D. D., of New York, and the Rev. A. W. Mann, of Cleveland, on the evening of the following days, and in the following places: Christ Church, St. Joseph, Mo., Monday, May 19th.

Trinity Church, Atchison, Kansas, Tuesday, May 20.
Grace Church, Topeka, Kansas, Wednesday, May 21.
Grace Church, Kansas City, Missouri, Thursday, May 22.

BISHOP VAIL'S APPOINTMENTS.
May 11, 4th Sunday after Easter, Coffeyville.
May 12, Monday, Epiphany, Independence.
May 22, Ascension Day, Trinity Church, Lawrence.
May 25, Sunday after Ascension, Trinity Church, Atchison.
May 26, Monday, St. Paul's, Wyandotte.
June 1, Whit-Sunday, St. John's Wakefield.
June 2, Monday, Church Covenant, Junction City.
June 3-6, Tuesday to Friday, Convention, Manhattan.

BISHOP TALBOT'S APPOINTMENTS.
May 11, Sunday—Trinity Church, Vanderburgh county.
12, Monday, evening—Vincennes.
13, Tuesday, evening—Worthington.
14, Wednesday, evening—Bloomington.
16, Friday, evening—Terre Haute.
18, Sunday, A. M.—St. Paul's, Indianapolis. Evening, Christ Church.

Our Club Rates.
THE LIVING CHURCH
and Standard of the Cross \$4.00
and Western Church 3.50
and Church Guardian 2.00

General Theological Seminary.
The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St. Peter's Hall, 340 West Twentieth street, New York, on Wednesday, May 28th, 1879, at 4 o'clock, P. M. The examination will take place at the Seminary, on Monday, Tuesday and Wednesday, May 26th, 27th, and 28th, at 9 o'clock, A. M., each day. The Commencement will take place on Thursday, evening, May 29th, at 8 o'clock, at Trinity Chapel, West Twenty-fifth street. The Clergy and friends of the Seminary are invited to attend the Examination and the Commencement.
WILLIAM G. FARRINGTON,
Secretary of the Board of Trustees.
NEW YORK, APRIL 28, 1879.

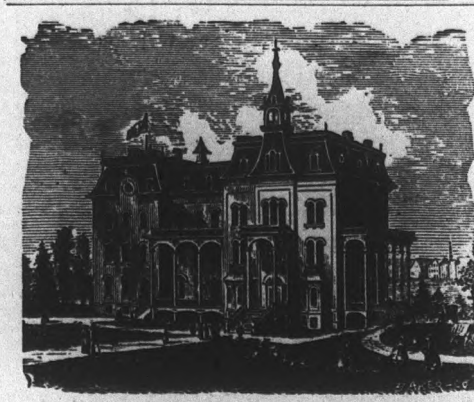
To the Faithful in the Diocese of Quincy.
The Bishop notifies the clergy and people of his Diocese of the selection, by the Bishops of the Anglican Communion assembled at Lambeth in July, 1878, of Tuesday before Ascension, as a day of Intercession for Foreign Missions. He earnestly asks all congregations of the Church to assemble and offer fervent prayers for the extension of the kingdom of our Lord, for the unity of the people and Church, for the increase and purity of the ministry, and for the faithfulness and zeal of all the members of Christ. If it be found impracticable to gather the people on Tuesday, let fitting services be held on another of the Rogation days, or let the subject of Foreign Missions and prayers for them have special attention the Sunday after Ascension Day. The Bishop appoints for Rogation Tuesday, instead of the Psalter, in the morning, Psalms LXXII and CXVI, and in the evening, Psalms LXXXV, XCIII and CL. The Morning Lessons are Isaiah LX and Acts XVII: 16 to end. The Evening Lessons are Ezekiel XXXVIII: 1-14 and Rev. VII. The Litany, entire, should be read.

Before the General Thanksgiving are to be said the Third of the Collects for Good Friday and the two prayers following, for Missions and for Unity.

For Missions.
O Lord, who didst come to seek and to save the lost, and to whom all power is given in heaven and in earth, hear, we beseech Thee, the prayers of Thy Church for those who; at Thy command, go forth to preach the Gospel to every creature. Preserve them from all dangers to which they may be exposed; from perils by land and perils by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; from discouragement and discord, and from all the devices of the powers of darkness. And while they plant and water, give Thou, O Lord, the increase; send forth more laborers into the harvest; gather in the multitude of the heathen; convert in Christian lands such as neglect so great salvation, so that Thy name may be glorified and Thy kingdom come, O gracious Saviour of the world, to whom, with the Father and the Holy Ghost, be honor and glory, world without end. Amen.

For Unity.
O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

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Church Calendar.

May, A. D., 1879

- 1, Thursday, Sts. Philip and James.
- 4, Sunday, Third after Easter.
- 11, Sunday, Fourth after Easter.
- 18, Sunday, Fifth after Easter.
- 19, Monday, Rogation Day.
- 20, Tuesday, Rogation Day.
- 21, Wednesday, Rogation Day.
- 22, Thursday, Ascension Day.
- 25, Sunday, after Ascension.

EASTER ECHOES.

BY MISS N. M. HITCHCOCK.

The Paschal feast is over ;
With loud, exultant strain,
The Church hath sung the triumph
Of the Lamb that once was slain ;
And those glorious Alleluias,
We may not now forget,
For the blessed Easter echoes
In our hearts are lingering yet.

Still they speak to us of Jesus,
How He bore for us the strife,
And how He rose victorious
To bring eternal life ;
And while holy Easter echoes
Easter triumphs still prolong,
We learn the blessed lesson
How in Christ we may be strong.

More strong to bear with patience
The race where none may fail,
Whose strength is the hope that entereth
With Christ, within the veil ;
For still we hear the echoes
Of those warning words of love,
"If risen with Christ indeed ye are,"
Then "seek the things above."

Stronger to fight the battle,
Against the power of sin,
Stronger, to conquer in Christ's name
All foes, without, within,
For hark! the Easter echoes,
As they linger, seem to tell
That the Lord for us hath vanquished
The power of death and hell.

Stronger to bear life's burdens
When, by weariness of prest,
The fainting heart and spirit
Long for the endless rest,
For the Easter echoes tell us
Of an immortality
When the body sown in weakness,
All glorious shall be.

And stronger, too, to suffer,
To taste of Sorrow's cup,
For we've heard of Him who, for us
The bitter cross took up,
And still the Easter echoes
To the mourner seem to say,
"The grave and death are spoiled. Come
see
The place where Jesus lay."

On the brow of each believer
More brightly shines the cross,
When for the Lord new-risen,
He "counts all things but loss."
While the Easter echoes tell us
How the Holy Scripture saith
Newness of life becometh those
Baptized into His death.

Around the front and altar
Lingers the sweet perfume
Of the roses and the lilies
In the glory of their bloom,
While the Easter echoes whisper
Of joys that shall be ours,
When we see the King in beauty,
And "the royal land of flowers."

And when the dark-browed angel
Shall bid us hence depart,
Still may we hear the echoes
Of Easter, in the heart.

Hear the glorious strain exultant
That the Holy Church does sing,
O Grave, where is thy victory?
O death, where is thy sting?

Thrice blessed Easter echoes!
Ye shall never die away
Till the angel's trump proclaimeth
The last great Easter day,
When with the mighty army
Who in the faith have died,
We shall see our Lord, and seeing, be
Forever satisfied.

NEMESIS.

A Louisville secular paper has the following account of the prospects of the "Reformed" there:

"The Reformed Episcopal Church in Louisville, which has been worshipping at Fourth and Chestnut street, disbanded on Monday evening, the rector, the Rev. Benjamin Johnson, having resigned the week previous. In January last, Mr. Johnson, then a Missionary of the Reformed Episcopal Church at Atlanta, Ga., was instructed by the Bishops and Standing Committee to visit Louisville, and, if possible, resuscitate and establish the work here. The Church in this city (Emmanuel) had gone through a series of very discouraging failures, and was greatly demoralized. By strenuous efforts Mr. Johnson succeeded in rallying a good portion of the former parishioners, and enrolled some eighty or ninety members under a pledge, if a church building could be secured, to use every means in their power, to advance the interests of the church. Upon this enrollment and pledge, aid was solicited in Philadelphia to accomplish this end. It was promised upon condition of thorough reorganization. Accordingly on Easter Monday, by unanimous vote, the parish was reorganized, the old vestry voting themselves out of office, the wardens having previously resigned, and the present vestry and wardens were duly elected. The

name of the Church was changed from "Emmanuel" to "First Reformed Episcopal, and under this title it was incorporated. Mr. Powers, of Philadelphia, advanced \$10,000 for the first payment on the Chestnut Street property, which was thus secured. Strong assurances were given abroad, of all needed help to get over the second payment when it should become due. This done, the work would have been assured. Upon this financial basis the enterprise proceeded. On the 1st of June Mr. Johnson became formally rector of the parish, and has been steadily and earnestly laboring for its success. Mr. Powers had pledged that he should be sustained. The sudden death of this gentleman, without incorporating in his will his well-known intentions, placed a wall of insuperable difficulty in the way of the enterprise, putting off any current help as well as the hope of meeting the second payment in July. Other Reformed Episcopal Churches are in a similar embarrassment, we learn, from this providential cause. The vestry have manfully done their duty under these difficult circumstances. Hoping against hope, heedless of personal sacrifices, the pastor has struggled on since January, trusting that relief would come from some quarter, unwilling to give up the ship until the last expedient had been exhausted. It finally became a moral duty to the community, as well as themselves, to honorably submit to Divine Providence and discontinue the enterprise."

The General Assembly (Presbyterian), met Thursday, May 15, at Saratoga. Rev. F. L. Patton, of Chicago, the retiring moderator, preaches the sermon. There is no more brilliant man in the Presbyterian ministry, which ranks high for learning and talent.

NEWS FROM THE CHURCHES.

FROM THE WEST.

ARKANSAS.—Bishop Pierce preached five times at Richmond, and eight times at Rocky Comfort, at his last visitation. It is his custom, whenever possible, to make a stay of several days at every point.

KANSAS.—A correspondent of *The Churchman* says the Parish Church of Topeka will soon be placed in the hands of the Bishop, by the vestry, for his Cathedral. There is diocesan property in Topeka worth \$150,000, and entirely free from debt. With the transfer of the Parish to the Bishop the whole Church work at Topeka will be brought into harmony, and new life and impulse will be imparted to it. These are noble foundations. In the future Kansas will reap rich harvests from the wise planting of its first Bishop. It is estimated that at least 100,000 immigrants will enter Kansas this year. These new settlers are generally young men, young married people, and persons with small families. Being poor they have not the means to build churches and support missionaries; and what can the Bishop do with his limited resources? The Board of Missions gives him \$2,000 to support the Church in places already established, and to found it in new and promising localities. But how pitifully small and inadequate is this sum to meet the wants of the diocese? The Presbyterians and Congregationalists are each expending annually more than \$30,000 in building churches and supporting ministers; and yet the Church expects Bishop Vail to push forward his work and keep abreast of the ever-increasing population, and compete with the denominations in the race of success and glory. Is there no way to arouse the Church to improve her opportunities and fulfil her duty? May God's Spirit so stir the hearts of His people to assist His ministers and stewards to enter in and possess the land.

No rector has been called to succeed the Rev. Mr. Loving, at Grace Church, Topeka. There is a possibility that the Church will become Bishop Vail's Cathedral.

Trinity Church, Lawrence, upon which some \$30,000 has been paid, has a mortgage of \$8,000, and there is a possibility of its being foreclosed. An effort is making to secure an extension of time.

MISSISSIPPI.—Bishop Green confirmed 32 in Christ Church, Vicksburg, Rev. Dr. Sansom, Easter day, making 56 confirmations in eleven months. In the evening he confirmed 7 at the Holy Trinity, of which Bishop Adams is rector. Other confirma-

tions by Bishop Green, are Oxford 11, Grenada 7, Carrollton 1, Uniona 2, Vaiden 2, Lexington 7, Yazoo City 3, Canton 9, Raymond 4, Edwards 2, Jackson 17, Terry 7.

TENNESSEE.—Since January, Bishop Quontesd has confirmed 84 in Memphis, of whom 37 belonged to the Cathedral. During the Epidemic of last summer, the devotions of Parsons and Schuyler, and of Harris and White, and the Sisters, in ministering to the Saints, made a lasting impression upon the community.

QUINCY.—The Second Annual Convention of the Diocese of Quincy will assemble in St. John's Cathedral, Quincy, Tuesday morning, May 27, at 10 o'clock. All offerings in response to the Bishop's pastoral should be sent in at once. In any parish where it is not convenient to have several offerings, the Bishop advises that gifts and offerings for Domestic and Foreign missions be taken at one time. While the Bishop hopes for large offerings in response to his appeal, he is chiefly desirous that the offerings be made, whether the returns be large or small. It should be the settled habit in every parish to make at least one offering during the year for the cause of missions.—*The Province*.

At the Bishop's visitation, May 11, there were eleven confirmed at Mt. Sterling: these are among the first fruits of the growing missionary interest in the young diocese, and give promise of an abundant harvest.

OHIO.—A rectory is building for the Church of the Good Shepherd, Cleveland, on a lot adjoining the Church. At Grace Church, on the last Sunday in April, the Bishop confirmed 12, one of whom belonged to the Rev. Mr. Mann's Mission for Deaf Mutes.

The parishioners of the Rev. Mr. McKim, at Wellsville, made the 13th anniversary of his marriage memorable by a largely attended Social and by liberal gifts.

We expect to give a good report, in our next number, of the the missionary conference held in Cleveland, May 15 and 16. We desire to do missionary work, and to make the paper as helpful and interesting as possible in that department. We shall be grateful for any assistance the brethren may give us in this or in any other way.

MINNESOTA.—Bishop Whipple visited St. Paul's on the second Sunday after Easter, and confirmed 22 in St. Paul's Church, Rev. E. S. Thomas rector, 8 in the Church of the Good Shepherd, Rev. W. C. Pope, and 11 in Christ Church, Rev. W. P. Tenboeck. The Bishop has returned from the South with renovated health, and will proceed with the visitation of the diocese as rapidly as possible.

On the 2nd of May, in Minneapolis, the Bishop confirmed 5, in St. Andrew's. On the first Sunday in May, in Gethsemane Church, Rev. Dr. Knickerbocker, he confirmed 23, in Holy Trinity, 7, and in St. Mark's 14. Making 49 for the city.

MICHIGAN.—We learn that the Rt. Rev. D. S. Tuttle, S. T. D., Missionary Bishop of Utah, is favorably considered by many of the clergy and laity for the episcopate of the diocese of Michigan.

—Our Dioceses.

Our Dioceses is responsible for the following:

"We are able to give a very interesting bit of history. St. Mark's church vestry, Detroit, it will be remembered, voted itself out of the old Church into the Reformed Episcopal society. It now appears that this was done prematurely. The R. E.'s have voted to decline the overtures of the vestry of St. Mark's, and thus the poor fellows are left high and dry. The R. E.'s don't want the church property, and so decline to pay the debt. This being interesting reading, we propose to give some more of it soon. In the meantime the old Church in Detroit is confronted with another possible horror. As extremes beget extremes, it is now feared that St. Mark's vestry, who, next to the payment of the debt, sought a more thoroughly protestant atmosphere than the old Church supplied, will, in despair at their failure, actually vote themselves into the Church of Rome."

SPRINGFIELD.—The Rev. J. E. Martin, of Lincoln, gave the following record of work done during the last year, on the occasion of preaching his second anniversary sermon.

The record of work is as follows: Confirmations, 25; baptisms, 12; admitted to communion, 23; received from other parishes, 3; removed, 5; present number of communicants, 106; increase during the year, 22; number of services, 177; sermons and addresses, 131; pastoral visits, 226; Sunday school, 52 sessions; 10 teachers; 120 scholars. The organist and choir have made an unsurpassed record of faithfulness. The ladies' and society has done a vast amount of work, aiding the church in more ways than finance. Their devotion is their praise.

The congregation has steadily grown. The children are attending the services in larger numbers than formerly and the future has a large hope for the parish in the large number of young people. And so my brethren the year has passed. Our work is that of laying the foundation. Another generation will see the church in her glorious beauty, and will remember our labors, and pray that our souls may have rest and refreshment in Paradise. Those who build the foundation and those who build and adorn the walls are both working for the master. Let us faithfully do our part—and beginning another year, work in the sight of God.

The tornado which visited Collinsville on the 14th of April, with loss of life and destruction to property, damaged Bhrishburch beyond the ability of the congregation to repair. A funeral service was in progress at the time, and it is thought that the weight of the large congregation prevented the entire destruction of the church building. A panic followed, and left the rector almost alone with the corpse. The funeral services were suspended until the next day. Three brick buildings next to the church were entirely destroyed. This one of the first parishes of the state; in fact, the second organized parish in Illinois. Its financial strength had just been taxed to the uttermost by the erection of a new vestry and guild room, just completed. Will the Great Shepherd put it into the hearts of sister parishes to help in this time of need? Any contributions forwarded by mail to the rector, Rev. R. E. G. Huntington, will be gratefully acknowledged.—*The Province*.

Bishop Seymour visited Alton, on Sunday, May 4. In the morning six persons were confirmed in the parish Church. In the afternoon, service was held in Trinity Mission, and nine were confirmed.

The weather was delightful, and a large congregation, including many from other denominations, and visitors from St. Louis, assembled in the Church. At Trinity Mission there was not even standing room for the number present, and many remained on the ground outside, listening to the service with closest attention.

Both sermons and the addresses to the candidates had a powerful effect on all hearers, and served to deepen the impression made by the Bishop's visit in December last.

ILLINOIS.—Dr. and Mrs. Harris are absent for a few days on a visit to New Orleans.

Through the kindness of Messrs. Meneely & Kinberly, of Troy, N. Y., the Cathedral children will soon have the happiness of hearing their much longed for bell; The unfortunate loss of their bell fund in the "bee-hive bank" touched the manufacturers so that they consent to take part payment and give two year's time on the balance. It would be a graceful thing to help the children in this their laudable effort.—*The Province*.

The report of the treasurer of Trinity Church, Highland Park, shows that the floating debt has been about extinguished, and that the Church is financially in a fairly prosperous condition. It is really the first successful experiment in this diocese of a Church being built and placed on its feet without a rector. The Easter offering of the Sunday-school, consisting of twenty-four scholars, was \$77.60, probably the largest offering *per capita* in the state. The same offering last year was the largest in the State.

The Bishop visited St. Paul and Kankakee on Tuesday, April 29, and confirmed a supplementary class of six. This is the third class confirmed in that Parish the present year; the fourth presented by the Rector for confirmation, including the class at the Mission in Mokence. Total number confirmed in the

Parish and at its Missions the present year, 34. Confirmed the preceding year, 33.

FROM THE EAST.

MARYLAND.—The convocation of Baltimore, at its last session, was presided over by the Rev. A. J. Rich, of Reisterstown. A resolution of sympathy with the assistant Bishop Pinkney, on account of the death of his wife, was adopted. The Dean in his annual report stated that he had visited 62 churches and chapels; and he reported the mission work in the hands of the convocation as being in a very encouraging state, and paid a deserved tribute to the lay workers. Papers were read on Mission work in suburban districts, by Rev. Dr. Griswold; Church Finances, by George M. Tinges; the Reciprocal Relation of the Church and the Medical Profession, by Rev. R. Whittingham; and on Temperance, by Rev. C. J. Holt, Professor Clew, and S. Wilmer; addresses were made upon the subject by Rev. Dr. Leeds, Nelson and Dr. Williams, and so closed a session of great interest.

Bishop Burgess, during a short stay at Baltimore on April 26th and 27th, at the request of the Bishop of Maryland, administered confirmation in St. Paul's, St. Mary's and Mount Calvary Churches, and in St. John's, Waverley, to large classes, amounting in all to about one hundred and sixty-five persons.

MASSACHUSETTS.—As a memorial to the late Dr. Wells, whose praise is in all the churches, it is proposed to raise \$50,000 with which to start a workingman's club. Dr. Wells' whole life was devoted to a ministry among workingmen and the poor.

NEW YORK.—There are in city of New York some 78 parishes and missions, and it will be quite a surprise to many to learn that in the number of parishes we are stronger than the Roman Catholics. The Church here goes back to the old colonial days, and has a popular prestige such as it can show no where else in the country. It is overshadowed, sometimes, by Romanism, and oftener by dissent, and it is not a struggle to live here; it has position, wealth and influence, besides its divine origin. In New York city and Brooklyn there are 240 working clergymen and they wield no small influence, and make no light impression upon the popular mind.

At Easter tide, Grace Church removed the debt, which has been incurred by the erection of a chapel and other improvements. It was but \$37,000, and easily manageable by that wealthy and liberal congregation, but it was preferred to pay it absolutely. Much has been said of the wealth and fashion of Grace Church, but it is unstinted in liberality and abounding in good works. It ministers to the poor in the city, and missions in every branch would feel the withdrawal of its contributions. Stores of its wealth have gone to the West to build churches, endow schools, and support missionaries. It is now pushing a mission among the Germans in the city, and Mrs. Lisser and Stewart has given \$5,000 for the beginning of a foundation for its support.

We are trying to solve the question of the Chinese. There are a thousand of them living in one street, and the problem is to Christianize our almon-eyed visitors. We have begun a mission among "the heathen Chinese." We are not all sure that many of the forms of our American civilization are to be preferred to that of the Mongols, but Christ crucified is their hope and ours. Success is crowning the truth in the far East, and we may hope for good results in our own cities, if we can eliminate the political element which disturbs the Chinese question. At any rate we are making the effort, and await the result.

Bishop Littlejohn has solved the difficulty about sisterhoods or deaconesses by putting the system into vigorous operation. There are now twenty connected with the diocese of Long Island, and they are recognized as one of the most efficient, as they are one of the most popular instrumentalities for good. They have charge of six vigorous institutions, of which four are charities, and two are schools. They also minister to public prisons and almshouses, and are helpful in some of the parochial missions. They take no permanent vows, and provision is made for their withdrawal; but as they are received only after long trial, it is found by experience that the choice of

the work is a choice for life. They have a distinctive dress, and where it is possible they live in communities. The "office" of the sisterhood has not been introduced to enable its members to lead a contemplative life, but rather one of active, vigorous work.

The contract for the inside work of the Cathedral at Garden City, built by Mrs. A. T. Stewart, as a memorial of her husband, has been given out, but such is to be the high character of the work that it will take a whole year to finish it.

The schools are already in operation. A choral service for the colored people is conducted every Sunday evening, by some students from the seminary, in the chapel of the Church of the Transfiguration, "the little church around the corner."

On Sunday morning, May 4th, Dr. Tyng, Jr., observed the fifteenth anniversary of the formation of the Church of the Holy Trinity, New York. It is a record of wonderful zeal and success. The doctor said: "Our fifteen years of life together have been over an Alpine road. We have threaded our way through the defiles of Splügen and Simplon. Now no shadow is cast on our sunlit path."

During the last fifteen years the society had built two large churches, three chapels and a rectory, and aid had been given toward the building of other edifices for religious purposes. There had been raised for parish purposes \$747,815.90, and for Charitable and Missionary objects \$369,348.95.

VIRGINIA.—Bishop Whittle, good man, did, perhaps, not quite forbid, but very strongly discouraged, the Monumental Church, in Richmond, Va., to adorn its chancel with flowers at Easter. He meant well, which was the best that could be said of him.

Mrs. Page, of Philadelphia, has presented a large bell to the church at Millwood. Bishop Whittle confirmed 30 at the Bishop Meade Memorial Church, Manchester, Rev. J. H. Stringfellow, rector. The parish is in a very flourishing condition, and the Church must be enlarged to accommodate the growing congregations.

WESTERN NEW YORK.—At St. Paul's, Buffalo, the venerable Dr. Sheller, preached Easter Day, his semi-centennial sermon. The Rev. Richard Radley, who was for a number of years a clergyman in Illinois, died this Spring at Stafford, where

he had been twenty-nine years rector. Bishop Cook at his late visitation to Christ Church, Rochester, confirmed 22.

PENNSYLVANIA.—The Annual Convention has had St. Clement's Church under consideration. The resolutions with votes on them are as follows:

Resolved, That, in the opinion of this Convention, the practices and usages referred to in this report, and ascertained to be followed in St. Clement's Church, and especially those in connection with the Holy Communion, are in entire contrariety to those of the Protestant Episcopal Church in this Diocese, and in the United States; and by their similarity to those of the Church of Rome are calculated to do a serious injury to this Church, creating in many minds, whether justly or not, unfavorable impressions, as to the continued adherence of the Church to the principles of the Reformation.

Vote: Clerical—Yeas, 89; nays, 20; Lay—Yeas, 68; nays, 12. Declined to vote, 5.

Resolved, That the Committee on Canons be requested to prepare and submit to this Convention for adoption, a canon, under which any parish, which in the judgment of the Bishop, the Standing Committee and a two-thirds majority of each order of the Convention, shall maintain or permit usages or practices not in conformity with the doctrines, discipline and worship of the Protestant Episcopal Church, may be deprived of its representation in the Convention, if not of all connection with the Convention.

Vote: Clerical—Yeas, 86; Nays, 51; Lay—Yeas, 52; Nays, 30. Divided, 4.

Resolved, That the report now submitted be referred to the Bishop and Standing Committee, to take such action thereon, under existing legislation, as they may think requisite and proper, in view of the facts set forth therein.

Vote: Clerical—Yeas, 95; Nays, 24; Lay—Yeas, 68; Nays, 11. Divided, 2.

The following is the text of the new canon:

First. The godly admonition and judgment of the Bishop, given in writing, with the advice and consent of his council of advice, shall have the force of law in this diocese, in respect to all innovations in ritual, ornaments, and vestments so far as they are not regulated by express law of the Protestant Episcopal Church in the United States, and such admonition and judgment shall have the same authority in respect to all ritual observances and formal absolution, in connection with private confession not expressly authorized in the Book of Common Prayer so to be used, and as to all practices tending to the encouragement of such confession as a habit, or its enforcement as a duty, or to the establishment of the confessional in this church as a part of its system of ordinary discipline; provided, however, that if it shall be shown to the satisfaction of the Standing Committee that anything thus disallowed by the Bishop has been the usage in the particular church or congregation during the preceding twenty years, or else, in at least one-third of the churches of this diocese at the time of the admission of such church or congregation into union with the convention, then such usages shall not be deemed innovation in such church or congregation, and for this purpose the clergy and church wardens shall be summoned before the Bishop and Standing Committee within ten days after service of said admonition, and shall be heard in objecting to the same.

Second. Any clergyman who shall refuse or neglect to comply with the godly admonition and judgment of the Bishop, given as aforesaid, with the proviso aforesaid, may be presented and tried under the canons of the General Convention for a violation of the canons of this diocese and a breach of his ordination vow.

Third. And at all meetings of the council for matters arising under this canon, or for any other purpose, there shall be kept regular minutes of the proceedings subject to the inspection of the Convention.

The vote on this canon was as follows:

Table with 2 columns: Clerical, Lay. Rows for Yeas and Nays.

TEN YEARS IN A PARISH.

The Rev. T. I. Holcomb, rector of Trinity Church, Rock Island, in closing his labors, gives some interesting details of his successful career there. We quote from a published sermon:

My rectorship dates from May 1, 1869. As one looks back through this period, events and years mingle together and lose distinction of outline, and it is only by recalling, one by one, the years that we may be able to appreciate how large a factor in our life ten years may be. To understand our ten years of church or parish life, let us note some of the changes that have transpired in our city. Consider how many of the present improvements there are, which seem to us old, but which were made some time after the decade began.

Go back with me, in memory, to the Island and the river, to the business houses and the hotels, to the churches and the residences. There was a temporary ferry to the Island then. All the government bridges, and all the shops and permanent buildings, but one shop, have been erected since 1869. The Harper House is now quite an old institution, but it was not completed for two years after I came to the city. Ten years ago, scarce one of the handsome brick blocks which now grace Second and Third avenues had been thought of. That old landmark, the primitive Rock Island House, extended its hospitality, in the old fashioned way, for five years and more after the decade began.

There were then Old-school and New-school Presbyterians, where are now Roman Catholic and Central churches. The Baptist, United Presbyterian, Broadway and Central, the Ninth Street Methodist and Swedish Lutheran churches have been built, while the Disciples, the First Methodist Episcopal and the lower town Roman Catholic churches have been as

good as made over new. Then, in ministerial changes, what have we witnessed? In 1869 Dr. Davis was at the Baptist church, and Messrs. Newell and Burnett at the Presbyterian. Since then, in those congregations which hold to a permanent pastorate, we have seen Messrs. Newell and Finley and Dr. Westwood at one church; Mr. Hench and Mr. Miller at another; Dr. Davis, and Messrs. Mabie, Nisbet and Van Osdel at another—all worthy men and faithful. Next to myself, Mr. Reynolds, of the United Presbyterian, is the oldest pastor in the city. These reflections will lead your mind to others and thus enable you to appreciate better what is meant by "a ten years' pastorate." There are some who seem to think a short pastorate a good thing, but this is not the church's idea, nor ever has been. It is generally deemed a bad sign for both parish and minister when changes are frequently made. The reasoning is just the same against frequent divorces that it is for short rectorates. It is because both see the evils of separation that they endure, but it is better that patience have her perfect work, if out of it grows self-restraint, the spirit of forbearance and a larger charity. When the minister is proved to be incompetent or immoral, then there should be separation; but otherwise separation of the pastoral relations is not, as a usual thing, followed by better results. The Methodist idea is not the pastoral idea, nor does it claim to be, and therefore is not to be taken into account in our estimate. This, however, is by the way.

My own pastory dates, as I said, from May 1, 1869, although I paid my first visit on March 25—some six weeks earlier. I recall the day; cold and bleak. There was a service in the little old church on Third avenue. Some sixty persons were present, and then there was a parish gathering at Judge Lynde's, and I left, the next morning before day, on a steamer for Winona, Minn. When I came to Trinity Parish there was but a small band of communicants, something, all told, between 40 and 50. But there was hopefulness and courage and a disposition to work, a disposition manifested already in having purchased a lot for the Church and having laid its foundations. The walls also were partially completed; but the funds were exhausted and it became necessary to secure a second subscription. But when, in January of 1870, we were about ready to occupy the building, we found ourselves short of funds to the extent of \$4,263. Then the question was, "What shall be done?" To try another subscription would be useless. I then proposed that we make an effort, at the opening of the Church, to raise the amount. You all, who helped to lay the foundations of this parish and built it up to its present position, remember well that opening day. It was the white day of our history, when a congregation, that had already contributed twice within two years, came forward and lifted the burden which else had paralyzed our future exertions. On that day, in the Church, was contributed \$4,263, and the Church doors closed that night upon a congregation which could look back and say, "Well done!" But this culmination of our hopes was not attained by this one effort. It was the beautiful crown, the superb finish in a struggle in which many did acquit themselves gloriously. In the first two years of the building of the Church the ladies were very efficient, and their self-denying efforts were crowned with success such as to defy competition. The ladies gave four entertainments on behalf of the church-building fund, realizing in the four over \$2,400. In the fall of that year they had a booth at the county fair and earned over \$800; in the following year, \$300, thus adding to the building fund some \$3,500. At the same time the rector organized a weekly subscription for the building of the sidewalk and fence, which brought in during the year about \$700 more. And so the Church was built and paid for, all within two years and a half. Including current expenses, all moneys raised within two and half a years was \$26,717.64. The rectory was built in the summer of 1869, at a cost of \$4,000, the funds for this purpose having been kindly furnished by Mr. Porter Skinner, his security being a mortgage on the house, and promises to pay back the principal within a reasonable time, that was, three or four years.

The sum total, for building purposes, salaries and alms at communion for diocesan purposes and general objects, as near as I can estimate, is \$56,329.09. The number of persons baptized during my ten years rectorship is 243; 63 adults and 180 children, and 155 persons have been presented for confirmation. I have married 84 couples, and buried 62 persons. Average: baptisms, 24 1/2; confirmations, 15 1/2. I have administered the Holy Communion 151 times and preached 1,050 sermons, not counting exchanges, or sermons preached in Moline, or outside the parish.

Incidentally to his history of parish work Mr. Holcomb had some very pleasant, but not more than just, things to say of the well known choir of Trinity Church, DAVENPORT, IOWA. Moline Pipe Organ Co., Moline, Ills.

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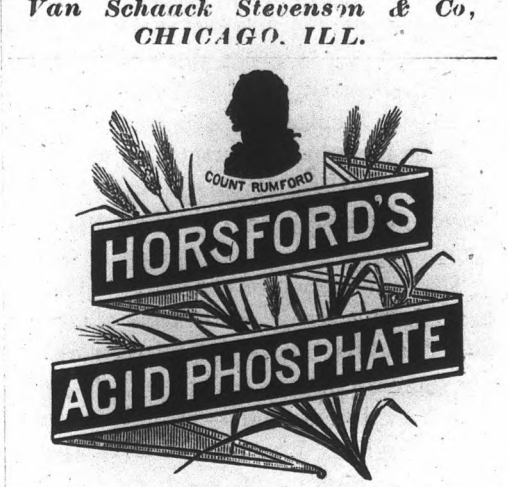
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Current Literature.

A READING BOOK OF ENGLISH CLASSICS FOR young Pupils—Selections from the Standard Literature of England and America, by C. W. Leffingwell, D. D. G. P. Putnam's Sons, Publishers.

"To improve youth is the art of reading; to meliorate their language and sentiments; and to inculcate some of the most important lessons of piety and virtue." Such are the objects of a Reading Book as happily set forth in the old English Reader of our childhood. Unfortunately these objects seem to have been lost sight of in modern compilations for the class-room, with their scrap-book trifles and fugitive pieces. If our pupils are to improve in the art of reading, they must have ideas to read as well as words—ideas perspicuously put by the skill of master workmen in the mechanics of sentence building; if "language and sentiments are to be meliorated," and "principles of piety and virtue inculcated," the youthful mind must be brought in contact with the noble thoughts that find noble expression in the master-pieces of our glorious mother-tongue.

The introduction to treasures of thought, beauties of language, and ideals of character, so richly abounding in the works of our standard authors, should not be postponed until such time as the pupil "takes up" English Literature. His speech should be forming on good models, and he should be learning to draw judiciously from the treasure house, which he, "the heir of all the ages," may rightly claim as his own—a never-failing source of delight and of intellectual activity.

These things the earnest teacher realizes, and resolves to encourage good reading among his pupils. But he finds real Literature forestalled by trash. The boy is devoted to Oliver Optics. His sister turns her pretty little nose up at the mention of the Arabian Nights. A generation is arising that know not how it was in the golden prime of good Haroun al Raschid; that have never made the voyages to Laputa and Brobdingnag; that have not journeyed under the escort of Great Heart, and fallen in love with Mercy before they knew that those delightful personages were allegorical. Little or nothing, it is to be feared, are they learning of the goodly company whom the old story tellers have made immortal, and whose names and deeds so inter-penetrate literature that he who knows them not must be a constant loser through his lack of power to comprehend the allusions of later writers.

Our young folks read too much for mere amusement, a habit, the legitimate result of which is intellectual inanity. Of the utmost importance, then, is it, that the class reading book should give them the food from which healthy minds are built up. They who have once acquired a taste for such mental diet will not be content to feed on husks or on the syllabubs of "light" literature.

Much can be done in the reading class. A half hour daily given to training in speech, sentiment, and language, will give happy results in culture of manner, mind, and heart. We have the half hour secured,—there are few schools that do not give at least that time to reading exercises—and lo! here is the book which shall allure to the bright realms of literature and lead the way. Look over its table of contents, fellow teacher, and rejoice your heart. Nor will you fail to appreciate the good paper and the bold typography, the importance of which you have learned to estimate in your care for the eyes of your pupils. You will agree with me that here is a book deserving something more than a mere "going through," that it is worthy of study, giving good models of style, and abundant material for that important exercise of memory, "Learning by heart."

"To improve youth in the art of reading; to meliorate their language and sentiments; to inculcate some of the most important lessons of piety and virtue." If these are, indeed, the objects of a Reading Book, Dr. Leffingwell and the Messrs. Putnam deserve the thanks of this generation of teachers and pupils; of the teachers for valuable aid in their noblest work; of the pupils for giving them a most happy and attractive introduction to sources of enjoyment and of culture, the worth of which they will estimate more and more truly as years and added experience in life's lesson shall be theirs.

The New England Historical and Genealogical Register, No. CXXX., April, 1879. Boston: Society's House, 18 Somerset Street. \$3 per annum.

The Register, the progenitor of all the historical magazines in the United States, makes its appearance quarterly, and finds a hearty welcome in the West as elsewhere, as the West has, from time to time, no mean representation in its pages. The opening article, by Dr. Osgood, which is devoted to a memoir of that most excellent man and exemplary Churchman, Evert A. Duyckinck, gives one more proof of the fact that there is practically little or no place in our Church for the man of letters. One of the best known men in the world of letters, being the author of the "Encyclopedia of American Literature," he was at the same time one of the least known men in the Church. His name may have been seen occasionally in the Church press, connected with some mention of his parish in New York, but there was no place for his pen; and thus to make traditions uniform, his biography is sent by a brother Churchman to be printed out of the Church, in New England.

This article on Mr. Duyckinck is written in a genial and appreciative tone, by a loving friend, and is accompanied by a portrait on steel.

There are thirty-one articles and departments in all, containing a large amount of critical and literary matter, all well edited by Mr. John Ward Dean.

DR. BOLLES ON SHAKESPEARE.

Dr. Bolles, of Cleveland, has delivered an interesting series of lectures on the theology of Shakespeare. In one he shows how thoroughly the "myriad-minded man," as Coleridge called the great dramatist, believed in the existence of a God, and he quotes passage after passage to this effect. He adds:

"How can there be any doubt as to the belief of Shakespeare in that fundamental article of the Christian faith as proclaimed in the Apostle's Creed, 'I believe in God, the Father Almighty.'"

"Not a Pantheistic God, absorbed in the universe, having no separate and personal existence, and as powerless to help and to govern as the 'senseless clay itself,' but a personal God, as distinct from the universe as the painter is distinct from his canvas, or the architect from his building—God in action, ever working, ever living, ever present for the exercise of the Almighty attributes of His infinite and incomprehensible nature.

"Not a mythological God, having no existence but in the fables, traditions and romances of the human imagination, but a God as true, as real, as positive, as absolute, as veritable as existence itself, and without whom there could be no existence of matter or of mind.

"Not a God separate, divorced, and so far removed from us by His infinity, as that He can feel no interest and no concern for the beings whom He has created; but a God of Infinite love and compassion for poor fallen humanity, stooping from His high and holy place, and condescending to the cries of the poorest, weakest and lowest of mankind.

"Such is the God of Shakespeare, as unfolded in his immortal works—not written for the purpose of defending or explaining, but brought out everywhere, incidentally, flashing and sparkling from every page, and from more than two thousand points of light, as stars in the firmament, and as radiators and reflectors of His own sublime and majestic mind."

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