

# The Living Church.

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

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## Provinces and Cathedrals.

A Letter to the Editor from the Presiding Bishop.

It is less than thirty years since Provinces and Cathedrals began to occupy any considerable place in the thoughts and conversation of a few of the Bishops and clergy of a very few of the Central and Eastern Dioceses.

As to Provinces, but two ideas have assumed a definite shape: that of keeping together, by some bond, the several divisions of one united Diocese, as in the case of the five Dioceses of New York, and the three of Illinois; and that of the Bishop of Maryland which can be found on the pages of the Journal of General Convention. If the example set by New York and Illinois were followed, in a very few years the number would amount to between fifty and a hundred Provinces; in the other case, the number would not soon exceed eight or ten. The difficulty of carrying on some of the most important and urgent business of the Church, as one vast Province, under the General Convention, and special meetings of the House of Bishops, has very considerably increased the number of Bishops favorable to ready action upon this subject. It is hoped that the Committee of the House, through an able sub-committee, will prepare a report to be laid before next General Convention.

But to return to Cathedrals, the more special subject of this paper: As was natural, the question, in a few earnest minds, assumed a practical rather than a theoretical shape. Several are already in existence in a more or less tangible form, to name them according to seniority as far as can be remembered at the moment: Chicago, Portland, Albany, Milwaukee, Easton, Fond du Lac, Long Island and Southern Ohio.

The circumstances under which they were commenced, and under which they have thus far been conducted, are not, I apprehend, very much alike; the ruling idea very probably being, the Bishop's Church; and yet, so far as this from being the ruling idea in England, that, on a certain occasion, the Dean, for want of compliance with certain formalities, refused the use of the Cathedral to his own Bishop; and even the courteous Dean Stanley reminded the Archbishop that the use of the Abbey for the consecration of the Bishop of Durham was conceded as a favor, and not as a right.

It was quite in an unenlightened and in rather a rough way, when we wanted a Bishop's Church, we called it a Cathedral, with one Presbyter in charge called the Dean and other assistants, Canons, etc., etc.

And this leads to the following inquiries into the ruling Authorities in the Church of England until the suppression of the two convocations of Canterbury and York, (with nearly the same as now, since restored,) and also into the influence of certain outside institutions, such as Universities and Cathedrals.

For ages all the functions necessary for perpetuating and expanding the Church were in the hands of the Hierarchy from the Pope downwards. One of the greatest changes which took place in England at the Reformation, was the distinction drawn between the Temporal and Spiritual authorities, into whose hands all the working powers of the Church were committed, Parliament and the Convocations. The theory was, all the spiritualities belong to the Convocations, all the temporalities, to Parliament; church and state united, constituted the National Church, designed to embrace all the people.

Laws were thus made and administered, and power over money matters and the execution of the laws rested with Parliament, the vital and spiritual powers resided almost exclusively in the Universities and Cathedrals. The Universities were set up of old as theological schools, chiefly for the education of the clergy, which, even in reasonable proportions, they have ceased to be.

The late Bishop Selwyn thankfully accepted this state of things with regard to the higher clergy, of the value of which he and his compeers were illustrious examples; but with regard to an humbler class of rural and missionary clergy, as soon as he became Bishop of Lichfield, he was laboring to make his Cathedral the diocesan theological school. Dioceses as such were virtual nonentities.

How different with us. Dioceses and parishes, together with a little help from General Convention, furnish all the legal working power of our Church. With the help of our colleges, education societies and theological seminaries, we certainly get along reasonably well; in proof of which might be produced the position cheerfully conceded to our Bishops at the late Lambeth conference.

There have been, nevertheless, deeply murmured complaints that Congregationalism, minus its Calvinism, is creeping into the Church; indeed, that it has existed from the first, where we should least have expected it, in South Carolina, Virginia, Maryland, and all along those shores first settled by royal colonists under Church of England rule.

Has discussion resulted in action? Only two indications have been given, and it is doubtful whether either of these resulted from a desire to check this Congregational tendency; the change of the word Convention into Council and the erection of two Federate Dioceses or Provinces.

It is certain that Dioceses remain, in all their essential functions, exactly the same, call them what you will, and the two Federate Provinces, having no power to make or enforce law, would not occupy a very conspicuous place should real Provinces of much larger dimensions come into existence, having and exercising both of these important powers.

Speaking of Dioceses leads our thoughts back to the relations which possible Cathedrals have to them, and to another fixed and unalterable element, in the prosecution of the work of a living Church,—PARISHES. For a thousand years parishes have been so intimately interwoven into the details of Church, in all branches of the Western Church, that any attempt to modify, or in any way to interfere with them, would be extremely dangerous, and no assailant, especially a Cathedral organization, could expect to escape unharmed in such a collision.

At length we confront the question, in the midst of all these fixed organizations—Provinces, Dioceses and Parishes, of a strictly ecclesiastical character; and of Colleges, Education Societies and Theological Seminaries, of a somewhat different character, what place is left for a Cathedral in each Diocese?—that is THE QUESTION.

Room enough, ample room! A very brief summary will close this article. A place for the convention to meet and ordinations are commonly to be; where the Library and Archives of the Diocese can be carefully collected and preserved; where the Bishop's residence shall be, with ample accommodation for all comers; with a staff of clergy, ready to fill casual vacancies, and to make reconnaissance of new missionary fields; and compared with our great Theological Seminaries, an humble School of the Prophets to train lay readers, postulants and candidates for Orders and perhaps an humbler class of missionary clergy.

A. C.—n.

A fair young girl who had been made a member of Christ in Baptism and had received the Laying on of Hands with every evidence of simple faith in the Saviour, was called away to Paradise. The neighboring clergyman was absent, and a Baptist preacher was called to attend the service of burial. He preached a "funeral sermon" of more than an hour long, in which he intimated that although an Episcopalian he hoped she might be saved. We could match this incident with not a few similar to it, and taken, as it is, out of real life.

## THE INDIANA CONVENTION.

[Correspondence of the LIVING CHURCH.]

Probably the most harmonious and fruitful convention of this Diocese for years has just adjourned. Not only did the Conference (of which I will send a report next week) add very much to the general interest, but there seemed more life and enthusiasm in the consideration of such questions as came before the Convention proper.

The Convention opened in Trinity Church, Ft. Wayne, on Tuesday, with Evening Prayer, after which came the Bishop's address, of whose many strong and impressive parts I shall send extracts.

The Rev. Edward Bradley was re-elected Secretary of the Convention; Mr. Wm. H. Morrison Treasurer of the Diocese; Mr. D. E. Snyder, Registrar; Mr. J. M. Winter, Librarian. The Standing Committee elected is as follows: Rev. Messrs. W. H. Roberts, E. A. Bradley, J. B. Wakefield, D. D., Messrs. Wm. H. Morrison, Geo. C. Duy, and I. H. Kiersted. The Board of Missions: Rev. Messrs. E. A. Bradley, J. S. Reed, J. J. Faude, W. N. Webbe; Messrs. I. H. Kiersted, W. D. Engle, H. C. Knill, C. Hinks, and W. H. Morrison, *ex-officio*. These elections, together with the reports of the standing committees, constituted the entire routine business, which was never more expeditiously transacted than at this convention. The relief from the old time drag was something quite refreshing.

A considerable amount of business was transacted of secondary importance as compared with the amendment to canon which was passed, and to the changes effected in the constitution, method of work, and purpose, of the Board of Missions. The very staid and conservative Diocese of Indiana has placed itself on record as advancing. Female communicants 21 years of age may henceforth vote at all parish meetings. The amendment was introduced by Mr. A. B. Caffy of Plymouth, acting under instruction from the parish meeting on last Easter Monday, and who supported it by a written argument. The Rev. Messrs. Perkins, E. A. Bradley and Faude, also advocated the amendment. The amendment was adopted by an overwhelming majority, which surprised, probably, the entire body, including the projectors.

A very great and important move has been made in the work of Missions. The Board is now elected so as to represent all sections of the Diocese; mite missionary organizations are to be created under the supervision of the different members of the Board, and Missionary conferences are to be held under the auspices of the Board. Here, then, we are to have system and effort as against the policy which has seemed to feel that no effort was necessary.

A grand reception was given in honor of the Bishop at the residence of the Hon. E. P. Randall, whose fine, palatial home, seems to have been specially constructed for such occasions.

The Convention has been a harmonious, energetic, enthusiastic convention.

For the coming year we look for a more bountiful harvest than we have had for many a year, because there is a better spirit abroad among us. How much of this is due, in one way or another, to the conference I will endeavor to show next week.

## Diocese of Fond-du-Lac.

Fifth Annual Council.

[Correspondence of THE LIVING CHURCH.]

FOND-DU-LAC, June 7.

Our fifth annual council convened in St. Paul's Cathedral, Fond du-Lac, on Whit-sun Tuesday.

The Rt. Rev. J. H. Hobart Brown S. T. D. celebrated the Holy Communion, assisted by the Rev. F. S. Jewell, Ph. D. The Bishop's address took the place of a sermon and as portions of it are of

exceptional interest they may well claim a place in your columns.

Speaking of Dr. James De Koven the Bishop says:

"It was not the scholarship of James De Koven, nor his ability as a teacher, nor his persuasiveness as an orator, nor the charming geniality of his temper and manners, nor any peculiarity of his theological opinions or priestly practice that gave him the hold that he had on the love and reverence of Churchmen everywhere. That was won by his heavenly-mindedness, by the simplicity, genuineness and power of his faith. Men that differed with him greatly in matter of doctrine and pastoral work and rules, never doubted the purity and loftiness of his purposes. There were no cant words or pious phrases woven into his speech, but such a constant, honest care for the glory of God and the good of human souls that no one could be with him long without knowing that he was a man that walked with God. 'Thus saith the Lord' controlled his heart and mind. What he believed he had the courage to avow and yet he had no opinions which he was not willing to modify or restrain at the voice of authority. No man was more loyal than he to the branch of the Holy Catholic Church of which he was a member. Large-minded and large-hearted enough to recognize and admire the earnestness, faith, righteousness, self-sacrifice of religious men of all orders, communions and names, he had no love of mere empty formality in the conduct of public worship, no sympathy with superstitious rites and practices, nor admiration for frivolous sentimentalism. Vagueness of faith and unreality of devotion distressed him. Hence while positive in his convictions of duty, he was not self-willed nor obstinate. He was a devout man, without a touch of sourness or austerity. He was an ambitious man, but always to be right rather than to be prominent, and unlike many men of energy and high aspiration, absolutely free from personal envy and jealousy. Eminent in his sagacious in the conduct of worldly business, illustrating every day how the wisdom of the serpent and the innocence of the dove can be combined in the characters of the followers of the Lord Jesus Christ. The grand foundation that he has left in Racine College for educational institutions designed to plant the faith in the minds and hearts of the young men of the West, and to unite them intelligently and lovingly to this branch of Christ's Church, will be a lasting memorial of the wisdom, loyalty and zeal of James De Koven. But his gentle, glad, courageous, saintly life is a legacy to the world, of priceless worth. It is a sacred memory to us, that his last sermon was preached in the Cathedral, and from these significant words: 'And this is the victory that overcometh the world, even our faith.'

Faith is the victory. The eye that sees the beauty and glory of heaven cannot be content with the mere glitter and tinsel of this world. The ear that hears the harmony of Heaven has no room for the wranglings of man's reason and the discords of man's philosophy. The victory is heaven here on earth, peace which the world neither can give nor take away; deep joy of the heart with which no stranger intermeddeth."

In regard to the condition of the diocese the Bishop speaks hopefully. "Probably last year, financially, is the hardest that the diocese has yet encountered. But the parishes have maintained themselves fairly and in some instances have positively strengthened."

In fact new work has been developed and the receipts for missions have largely exceeded those of previous years. With such a Chief missionary aided in council by an energetic Board of Missions this does not surprise those who are conversant with diocesan matters.

"Spiritually," it seemed to the Bishop, "that the Diocese is slowly but healthfully growing. The laity are gradually gaining a better knowledge of the doctrines and customs of the Church. The sacred seasons are better marked and kept. The congregations as I have seen them this year are much larger than I have seen before, in some instances beyond the capacity of the building. The behavior of the people indicates interest in the service. The responses are more full and hearty, and much less disposition manifest to turn the musical portions of the service into occasions for the display of vocal and instrumental gymnastics and antics. The neatness of some of the church buildings is most commendable. Disorder and dust

are nearly banished. I begin to hope that I may live long enough to note some intelligent care for ventilation. When the preacher almost reels from the effects of foul air, it is reasonable to suppose that his hearers are in a physical condition not the most favorable for the hearing of the Gospel or for the most thoughtful worship of Almighty God."

The great feature of the address however was that concerning a system of diocesan support, the earnest words of which had a thrilling effect upon the members of the council and will be deeply pondered by thoughtful, devoted Churchmen in every portion of our land.

The subject was referred to a committee to report at the next annual council.

What specially marked the session of the council was the quiet earnestness with which the delegates entered into the plans for promoting the welfare of the Diocese and particularly the work of Missions. The pledge system was heartily endorsed as the most efficient method for bringing responsibility of missionary effort home to every baptized person.

The standing committee as elected and organized is as follows:

President, Rev. F. Durbin, Ripon; Secretary, Rev. Wm. E. Wright, Waupun, Rev. Geo. Vernor, Mr. J. B. Perry, Judge Gary and Samuel Chamberlin.

Five Indians were present during the session of the council as delegates from Hobart Church, Oneida.

## MICHIGAN.

### The Convention Elects a Bishop.

Special Correspondence of the LIVING CHURCH.

FIRST DAY.

The Convention met in St. Paul's Church, Detroit, on Wednesday, June 4, the Rev. W. J. Harris, D. D., being elected President, after the usual services, Rev. Dr. Johnson preaching the sermon, and Rev. Dr. Worthington acting as celebrant.

After the afternoon session, which was mostly occupied by a discussion as to giving seats to the fourteen clergyman reported by the Standing Committee as not entitled to seats, the laity met informally in a separate meeting or "caucus."

Mr. D. H. Jerome, of Saginaw, was elected chairman. The chairman stated that the object of the meeting was to confer as to a candidate for Bishop, and the action that the lay portion of the convention should take. Henry W. Rogers of Ann Arbor, placed before the meeting the following resolution;

*Resolved*, That it is the sense of this meeting that the interests of the diocese will be best subserved by the selection for Bishop of some man outside the diocese.

The question with a few was as to whether it was best to take any action in advance of the convention's regular order.

One member said it was not wise to forestall the action of the clergy or laity.

A motion to lay the resolution on the table was lost by a large majority.

Mr. Rogers said that all that had been desired had been accomplished, and he thought it wise to take no further action. An informal interchange of views had been had, and also an expression of the real sentiment of the meeting. He would withdraw the resolution, which was done. With the whole matter in this shape the meeting adjourned.

At night a missionary meeting was held. Pledges were made to the amount of \$2,700. Last year they were \$4,700.

SECOND DAY.

At the session on Thursday, after transacting a good deal of routine business, the convention received a majority and a minority report from a committee appointed last year to consider the meaning of articles 6 and 7 of the constitution. The portion of Article 6 referred to is as follows: "When two or more churches are united under one vestry, delegates may be sent for each church, subject to the provisions

Continued on Fifth Page.



NEBRASKA AND DAKOTA.—The *Church Guardian* made a mistake in naming "Decatur" as the place of meeting of the Missouri River Bishops. It intended to say "Davenport" Iowa.

Bishop Clarkson has just returned from a 400 mile missionary journey through Southern Dakota. He preached and held confirmations at Sioux Falls, Swan Lake, Free Steel, Rockport, Melltown, Scotland, Yankton and Decatur.

On the 14th of May, in Calvary Church, Sioux Falls, Dakota, Bishop Clarkson admitted to the diaconate Mr. William Page Case, the lay reader of the parish. The candidate was presented by the Rev. Dr. Hoyt, and a most excellent and appropriate sermon was preached by Rev. Dr. Knickerbocker.

MINNESOTA.—Recent confirmations by Bishop Whipple: Red Wing, 16; Frontenac, 6; Lake City, 24; Pine Island, 2; Rochester, 14; Wabashaw, 5; Shakopee, 2; Le Seur, 2; St. Peter, 10; Mankato, 5; Howard Lake, 3; Hassan, 6.

The beautiful wooden church erected here years ago in Pine Island was consecrated May 15.

Rev. James E. Purdy of Logansport, Indiana, has been called to the rectorship of St. Paul's church, Winona.

The Bishop will confirm at the Cathedral, Faribault, Whitsunday; 15th of June, ordination of senior class of Seabury Divinity School, 5 deacons to be ordained, one of them a Sioux Indian; 16th of June, examination of schools; 17th, closing exercises of St. Mary's; 18th, closing exercises of Shattuck school.

SPRINGFIELD.—The ladies of St. John's church, Centralia, held a strawberry festival and supper on the evenings of the 23d and 24th ult., with very gratifying success. The gross receipts of the two evenings were about \$123. The net receipts, it is hoped, will be sufficient to pay for the new windows of the church building now in process of removal and fitting up. The windows are to be furnished by Geo. A. Misch of Chicago, and while plain and chaste in design and execution they will serve as a continual memento of the unanimity, zeal and energy of the Church people, and the generous liberality of the citizens of Centralia.

IOWA.—We are in Winnesheik Co., Northeastern Ia. There is one parish in the county at Decorah—Grace. Rev. H. H. S. Hele has charge of Hesper and Burr Oak Mission. He holds service at Burr Oak once in two weeks in the church building of the Congregational society. On May 11, the time of the Bishop's visitation to Decorah, he was ordained to the priesthood by Bishop Perry, Bishop of the diocese of Iowa, he having been ordained to the diaconate one year ago. The prospect for the permanent establishment of a parish of the church here is good if only some other minister can be found to take Mr. Hele's place after midsummer, when he goes to England for a permanent residence, as I learn. We like very much the changes in the *LIVING CHURCH*. It is an excellent paper. C. W. W.

At the late Diocesan Convention the Bishop announced that during the year he made 58 visitations of parishes and missions, holding Confirmations on 35 occasions. The number confirmed was 239, a number of parishes and missions having offered no candidates for Confirmation, but having now classes awaiting visitations. He assisted at, or read prayers on 243 occasions, and delivered 264 sermons or addresses; celebrated the Holy Communion on 28 occasions; catechised 18 times, and baptized 5 adults and 6 children. He has licensed 10 lay readers, and the licenses of 22 are still in force. He has given his consent to the establishment of two parishes. He has received letters dismissionary in favor of four Priests; has dismissed three to other dioceses; ordained one to the sacred office and ministry, and remitted the sentence of deposition of a Priest pronounced by the Bishop of Iowa in 1858, with the consent of the Bishops of surrounding Dioceses—and much other labor. Eight postulants have been received for the ministry. There are now 4 candidates for Holy Orders, 2 of whom will probably be admitted Trinity Sunday.

WYOMING.—Bishop Spalding is on a visitation to the Shoshone Indians, five or six hundred miles from Denver. The boarding school is doing well, but laboring under some disadvantages. The government doing nothing for a building, the mission has extemporized dormitory, kitchen, etc., of canvas, over a large frame. Bishop Spalding writes hopefully of this and of his other school among the Arapahoes. Each has 35 or 40 Indian boys. The Bishop recently met the chiefs and heard men of both tribes in council. Let the prayers and gifts of the faithful follow the good Bishop in his work.

QUINCY.—Several Mission stations are awakening to life and growth under the fostering care of the Bishop and clergy. At Aledo, where there is a handsome little church, but where for years there has been but little done and the progress has been backward, if anything, they have a settled pastor, Rev. Geo. W. Gates, from Central New York, and are pushing on rapidly to be a self-sustaining parish. Mr. Gates is looking out for missionary work in the

country around, and has already begun work at Keithsburg. At the Quincy convention the Mission at Aledo came forward and paid up an arrearage after it was voted to be cancelled by the convention, setting an example of liberality which some of our best parishes might do well to follow. We ought to say that the arrearage would have been met long ago had its existence been known. Mr. John Porter, who with his family has been the main stay of the mission, represented it at the convention.

Mr. John Moon of Quincy, has offered a building lot for the Episcopal residence, should it be located thereon. There is already \$600 offered for the building.

The Rev. R. N. Avery of Tiskilwa is called to the Church of the Redeemer, Wilmington, Diocese of Illinois.

The Bishop of Quincy has been invited to preach the Baccalaureate sermon at Racine College.

The Rev. T. I. Holcombe's present address is No. 21 Union building, Chicago.

ILLINOIS.—The Rev. J. P. Du Moulin, of Montreal, preached at Trinity Church, Chicago, last Sunday.

WISCONSIN.—Dr. Parker was welcomed to Racine College on May third, the college and grammar school boys meeting him at the entrance of the grounds with cheers. Bishop Welles, acting warden, and the professors, received the new warden in Taylor Hall. A feeling of congratulation and enthusiasm prevailed.

ANNUAL COUNCIL OF NEBRASKA.

Special Correspondence of the *LIVING CHURCH*.

In addition to the brief report furnished last week, we give the following from another correspondent.

The attendance of clergy was large; all the clergy of the diocese but there being present. The attendance of the laity was not so good. One half, almost, of the parishes were unrepresented; while many others had but one delegate present, although entitled to three. It is to be regretted that more of our laity do not attend these annual councils, not because the routine business suffers much by their absence; that can be performed, probably, as well with few as with many; but because the annual coming together of the leading laymen of a diocese to meet and consult with the clergy, can scarcely fail to help and benefit all; and to infuse new life and energy in all the parishes represented, upon the return of their delegates.

At the opening service of the Council, Messrs. Hines, Meek and Green were ordained Deacons. Mr. Green is a colored man, in charge of the colored congregation at Nebraska City. Mr. Hines is a recent convert from the Second Adventists; upwards, I believe, of three score years and ten.

The ordination sermon was preached by the venerable Dr. Hoyt of Dakota. After the organization of the Council, Dr. Hoyt was invited to take his seat at the right hand of the Bishop, during the session of the Council. The venerable priest was thereupon conducted to the seat of honor, and was presented by the Bishop to the Council, the members all rising to their feet.

The report of the Committee on Education spoke of the evil tendencies of the age, as matters of justice, truth, purity and honesty; and of the imperative duty of the Church to seek to counteract these tendencies, by reassuming her partially abdicated function of educating the world, and especially her own baptized children in the eternal principles of justice, purity, and truth. The report commended very highly the zeal and ability with which the present heads of the diocesan schools have conducted them. Brownell Hall, the diocesan school for girls, and Nebraska College for boys, were never in better condition than at present. A resolution was adopted, declaring it to be the duty of the clergy and laity to exert their influence toward maintaining the daily reading of the Bible, and the daily recitation of the Lord's Prayer in the public schools. The motion was opposed by some on the ground that while all could wish that religious instruction and the reading of the Bible were maintained in the public schools, yet the passing of such a resolution would uselessly antagonize the Church to public opinion. The Church should maintain her own schools and educate her own children: that was her right and her duty, but to pass resolutions as to how State Education should be conducted, that was not her province, or if it was, her voice could not effect the result sought.

The Bishop in his address spoke of the Lambeth Conference, and expressed the strong hope that ere long this periodical assembling of Anglican Bishops may be for something more effective than mere conference, and the passing of resolutions and declarations possessed of no synodical force.

We could echo the wish, provided that the Anglican Episcopate recognized a little more fully than its head, and very many of its members appear to do, that they hold their commission from the Lord Jesus Christ, and not from the English Crown; and that the voice of the Church of the Living God, and not the statutes of a British Parliament, is the law

by which they should rule and govern their Dioceses.

The Bishop reported that the Episcopal Fund had reached the sum of almost \$11,000; the Divinity Endowment Fund nearly \$10,000. An unavoidable delay had occurred in commencing work on the new cathedral, but he hoped to welcome the next Annual Council within its walls. He had confirmed 238 persons during the year, and throughout the diocese he observed gratifying signs of progress; but this year, as every year, he had to submit to the sharp pain of seeing golden opportunities lost, for lack of means to make use of them.

The Rev. Dr. Hoyt, spoke of his long missionary life in the West, and of the wonderful growth of the country. When he was appointed a Missionary there was offered him the choice of three stations, Indianapolis, Chicago, or St. Louis. In each of these cities forty-four years ago, there was but one feeble congregation, under the fostering care of the Missionary Board. To-day, mighty cities have taken the place of what were then villages, and churches have sprung up, strong and beautiful, where but a few scattering Churchmen were then found.

Mr. Guy Brown, of Lincoln, was called upon by the Bishop, as a representative of the zealous young life of the Church, to make an address. The address of Mr. Brown justified the call of the Bishop, as it was strong and manly. He closed by hoping that when Trinity's new cathedral was built and consecrated, it should be, from turret to foundation, free as the pure air from Heaven. O her stirring addresses were made by Mr. Philip Potter of Nebraska City, and the Rev. Messrs. Doherty and O'Connell, in support of Christian work and education.

The Committee on Legislation reported favorably on changing the Constitution so as to allow parishes to be represented according to the number of their communicants, and not simply as parishes, as they are now, and to give every delegate a vote instead of having them vote by parishes according to the present rule. The proposed change provoked a very warm discussion, which resulted in a compromise, by which the proposed change in representation was abandoned, on condition that those who opposed it might support the change with regard to delegates voting as individuals, instead of by parishes. A resolution introduced by the Rev. Mr. O'Connell was passed, recommending the setting apart from the revenues of each Church, of one dollar a month, in addition to the regular Thanksgiving offering, for the Aged and Infirm Clergy Fund.

The following canon was introduced and its reference to the Committee on Legislation moved by the Rev. Mr. Williams. "Any person who shall voluntarily absent himself from the Holy Communion for one whole year, without giving a satisfactory reason therefor to the Priest in charge of the parish or the Mission Station in which he may reside shall be *ipso facto* excommunicated."

The proposed canon was sharply denounced by Mr. Chancellor Woolworth as *preposterous and unheard of*.

The motion to refer was defeated without a division; several of the clergy voting against the reference.

On motion of Mr. Clarkson, a special committee on the increase of the Episcopal Fund was appointed by the Bishop.

The work of the committee has a most important bearing upon the future prospect of the diocese. The Bishop of Nebraska receives no support from the diocese. He receives a salary from the Domestic Missionary Board, as Missionary Bishop of Dakota. While receiving this salary, he refuses to receive anything from this diocese, urging it to make every possible effort toward the establishing of a permanent Episcopal Fund. This has now reached the sum of nearly \$11,000, increasing at the rate of nearly \$1,000 a year. The work before the Committee is to devise ways and means by which this fund may be increased more rapidly until the full amount required to place the diocese in an independent position with regard to its Bishop may be obtained.

The following Standing Committee was elected: The Rev. Messrs. Millsbaugh, Paterson, and Burgess, and Messrs. M. H. Sessions, C. W. Mead, and H. G. Clark.

On the evening of adjournment the clergy and lay delegates were most hospitably entertained at a reception tendered them by Mr. and Mrs. Herman Kountz.

In these annual gatherings of the clergy and laity, it may be difficult to tell just what is accomplished in the way of practical work or legislation. And yet one feels that much has been accomplished by the very coming together of men who are all the rest of the year working on, isolated from one another; by the grasping of one another's hands, and the mutual greetings and courtesies exchanged between the Churchmen of the diocese.

One feeling grows stronger year after year, and that is, that a church is no fit place for the meeting of Diocesan Council. Men do get excited in debate and elections in Church affairs, as in worldly affairs; and in the flush of excitement they will forget where they are and they will say and do what they ought not to say or do in the House of God. One other

reform might very well be made in this as in other dioceses; that is with regard to the services. They ought to be made more musical and interesting, and with more than ordinary impressiveness of ceremonial. On such occasions we expect something more than the service of the parish church on ordinary days.

THE MARYLAND CONVENTION.

Special Correspondence of the *LIVING CHURCH*.

BALTIMORE, June 1.

Convention met at St. Peter's, Baltimore, Wednesday, May 28. The Secretary and Assistant Secretary of the last Convention were elected. The address of the Bishop was very brief and chiefly statistical. That of the Assistant Bishop stated that 1,400 had been confirmed during the last year, and dwelt at great length on the evils of division as hindrances to charitable works, such as Diocesan Homes, Hospitals, Schools, &c.

The missionary work was reported as being active, though for all inadequately carried on. Between \$6,000 and \$7,000 had been expended in Diocesan Missionary Work, by fourteen clergy, at some thirty-four points, helping to meet the religious necessities of about four thousand souls not otherwise provided for, about two-thirds of these being communicants.

The Standing Committee was elected on the second day and consisted of the following members: Rev. Messrs. F. H. Chew, S. R. Gordon, Geo. Leeds, A. P. Stryker, J. H. Elliott, Meyer Lewin and J. J. Hoff.

The Rev. Dr. Gholson offered a resolution requesting the Bishop to issue a Pastoral defining the views of the Church on the topic of regular and enforced confession. It was amended to read, "provided the health of the Bishop allow, and passed."

Mr. Albert renewed at a later hour the discussion of ritual topics by offering a canon strongly against the alleged ritualistic extravagances of certain churches in the diocese. This reopening of the subject led, of course, to animated discussion, in which many speakers participated, both clerical and lay, with much repetition and waste of words. The matter belongs to the General Council, and let the General Council see to it, was the view of many.

Rev. Dr. Leeds, Hon. Wm. Blair, Mr. D. M. Thomas and other great lights, including Dr. Lewis of Washington, Dr. Nelson, Mr. Bernard Carter, Dr. Paret and others considered any Diocesan action in matter of ritual unconstitutional. The canon was finally lost, 50 to 51 of the clergy.

The pledges of the parishes for missionary work during the coming year were liberal, \$300, \$400 and \$500 being the pledges of some of the more able parishes.

On motion of Rev. Dr. Leeds, a committee was appointed to act with a committee from the Diocese of Easton, to commemorate the organization of the Church in Maryland in 1780, in some suitable manner during the year 1880.

A beautiful act of the Rev. Dr. Rankin during the convention was his rising when the name of St. Luke's was called for its missionary pledge, and passing up to the Altar and depositing there, in unbroken and reverent silence, of the yet unknown amount his Parish, as alms, would give.

After the usual formalities and prayer, the Convention adjourned.

The health of the Bishop is still feeble. Resolutions of sympathy were adopted for himself and the Assistant Bishop, the latter of whom has recently been called to mourn the loss of his devoted wife.

O. P. Q.

As a matter of general interest we append the following report of the discussion to which our correspondent refers:

Mr. Chas. Albert moved that the following new canon be referred to the committee on canons:

"SEC. 1. No ritual, ceremonies, vestments or ornaments shall be used in the performance of divine service, or in any of the offices of the Church, except those prescribed in the Book of Common Prayer and its rubrics, or the offices or ordinal thereto appended, or by general or diocesan legislation, or sanctioned by general usages of the Church (such as the decoration of the Church at Christmas and other high festivals and the usual 'decent habits'), worn in the performance of divine service, without the express sanction of the Bishop given in writing."

"SEC. 2. Any clergyman of this diocese who shall, after the passage of this canon, introduce or continue practices and usages contrary to the foregoing sections, shall be

amenable to be tried for violation of this canon, and shall be proceeded against accordingly."

Rev. John Rose, of Laurel, moved to lay on the table. Lost by the vote of the clergy—yeas 46, nays 50.

Judge Lynch, of Frederick, moved to amend by adding that the committee be requested to report at the next Convention. Lost by the vote of clergy and laity—nays 86, yeas 85.

Mr. Bernard Carter said that according to his light he was as heartily loyal to the Church as anyone. The canon, as proposed, would not bring unity, and peace. He could show when the proper time came that only the Protestant Episcopal Church in the United States of America could regulate rites and ceremonies, and the recent action taken in Philadelphia was the only instance in which a diocese had claimed that right. Mr. Carter begged the convention to reflect, and let the healing influence of time soothe all asperities. Then the Church would be better able to stand as a bulwark, on one side against the Church of Rome, and on the other against those who in this city and to crowded audiences had declared that baptism was not necessary.

Judge Magruder argued that the General Convention was the only body which, by its constitution and canons, had the power to legislate in the matter.

Hon. Montgomery Blair said that the Prayer Book Churchmen seemed to be afraid to let the canon go to a committee for fear some one would get hurt.

At the evening session, Rev. Dr. Nelson re-opened the discussion by saying that the canon ought not to be referred to the committee on canons. A Diocesan Convention has nothing to do with legislating for the whole Church.

Rev. J. J. Joyce, of Georgetown, D. C., argued against the constitutionality and legality of the proposed canon.

Mr. Bernard Carter followed. The proposed canon, he said, is *ultra vires* and beyond the authority of the Convention. Doctrine has to be uniform, but rites and ceremonies have not. For the first time in its history has it been held that the Church is not one. The thirty-fourth article of the Church admits of diversity, but says the National Church has the power to change rites and ceremonies. If the Convention has a right to change its rites and ceremonies, then it must be a distinct branch of the Catholic Church. And if the Convention can deal with rights and ceremonies it can deal with doctrine as well as the whole Church can. Speaking for the Church which he represented, he would say, in no spirit or bravado, comes on and try us under the canon of the general Church; there we will plead to the indictments, but if you try us under a canon for which there is no authority we will demur to the indictment.

Rev. Dr. Grammer said: We do not claim to be a national, but only a particular Church. The rites and ceremonies complained of do symbolize doctrine. If individual clergyman have the right to make a ritual of their own, has not a diocese the right to say that no new ritual shall be made?

The next day the subject was resumed. Rev. A. M. Randolph said that the argument used in opposition to referring the Canon to the Committee on Canons was that they had no power to change the ritual law of the Church. True, the diocese had no power to change or add to the rubrical law, but it had the power to legislate for the protection of the integrity and purity of the canonical law. Wherever the law is not defined, the Bishop is the natural and lawful governor.

Rev. Dr. Stanley said that those who live in glass houses should not throw stones. It was not for those who are obnoxious to censure and to trial to come here and to accuse others of disturbing the peace. He had no love for Rome, but he was a Catholic. He argued that the reformed Episcopal movement was more dangerous to the Church than a tendency to Romanism.

Rev. R. H. Paine, of Mount Calvary, said it seemed to him that there was an intention on the part of some to force the Bishops to act on something which is supposed to be rending the Church. The so-called novelties were part of the heritage of the Church.

Rev. William Paret, of Washington, D. C., said it had been admitted that the diocese had surrendered its right to change ritual law, and yet this Canon sought to enact something new, instead of leaving it, according to the constitution of the Church, to the General Convention.

Mr. Malloy, of Washington, D. C., said he was in doubt as to the power of the diocesan convention to act in the matter.

Rev. Wilbur F. Watkins, of Christ Church, took the floor. He argued that by the Canon, authority was only given to the Bishop to prevent those things which were doubtful, not to change the ritual or the rubrics.

Rev. Mr. Lewis, of Washington, thought the very worst thing to do was to leave the question over to the next convention. The whole debate has proceeded on a hypothesis. The protest referred to is not in evidence, and there is no allegation that the same is necessary. The Canon, like a boomerang, might come back on the proposers.



Mr. Perrine said he would vote against the Canon although he was thoroughly in sympathy with its object.

Mr. F. Marbury, of Prince George's, advocated the reference of the Canon to the committee as the best way of getting to its merits.

Mr. Bernard Carter offered to amend by changing the reference from the committee on Canons to four clergymen and three laymen, to be appointed by the chair, and to report to the next convention.

Rev. J. K. Grammer seconded the amendment.

Rev. Campbell Fair, of the Church of the Ascension, said if this is a new thing the reason is because it is aimed at new things.

Rev. Mr. Poole, of Howard County, said that because the Church needed unity, but there never was a time that it had uniformity.

Rev. J. S. B. Hodges, of St. Paul's, said the position taken that the canon was unconstitutional had not been contradicted.

Rev. Chas. W. Rankin, of St. Luke's, said that because the question involved was one of doctrine, he challenged the Convention to lay its hands upon it.

The question then came up on accepting the amendment of Mr. Carter to refer the Canon to a special committee of seven. Carried.

Rev. Geo. Leeds, of Grace Church, said if vestments or ornaments were used, as prescribed by the prayer Book, there was no need for legislation. The appeal ought to be made to the General Convention.

The original question as amended, that the canon be referred to a committee of four clergymen and three laymen, to report to the next Convention was taken. The call was by orders, and the resolution was lost by the votes of the clergy — yeas 50, nays 51.

**Convention of Western Michigan.**

[Special Correspondence of the Living Church.]

GRAND RAPIDS, JUNE 2.

The Fifth Annual Convention met in St. Mark's Church, Grand Rapids. The clergy present 23, and the lay delegates 29. The annual services were held Wednesday morning, at which time the Bishop delivered his address. In the dioceses of Michigan, of which Bishop Gillespie has had charge for the greater part of the last year, he has made 51 visitations and confirmed 403 persons. In Western Michigan he has confirmed 174, one-fourth less than the number last year. During the year Grace Church, Grand Rapids, has been completed. St. Johns, Grand Haven, has been much enlarged and improved, and services have been renewed at Saugatuck and Holland. The Bishop alluded to the long vacancies in parishes as terribly damaging. Five churches are now closed and two more have only lay-services. He attributes this to the fact that this keeping churches closed "spares what a Christian and a Churchman should least desire to spare—the purse." The names in the clergy list represent no regular work. Speaking of the disposition to hurry into the newspaper with accounts of local church disturbances, the Bishop says: "Of one style of intelligence I could wish that we had far less. I refer to those controversies and dissensions that arise in parishes and dioceses. These offences that must needs come, must have their decision within their own bounds; and why must they be submitted to a public who can neither appreciate nor adjudge them? Is it not, before a Christian, Churchly conscience, an unlawful use of the Mail, a perversion of the Press, to thrust into notice the differences and distractions of the parochial or diocesan 'household of faith.' How shall we dwell in 'peaceable habitations,' when any part of the Church may thus affect the whole? What is a community that takes part in every household disturbance? The good sense of the Church and the love of peace should, as far as may be, let these things abide where they belong. It is not so much that they are called forth, as that they are sent forth, in that spirit of pride which magnifies one's own difficulty into every body's business."

The various reports showed the funds of the Diocese to be in good condition. An attempt will be made to increase the Episcopal Fund, and the present deficiency will be made good by assessment on the Parishes. It is in contemplation to erect an Episcopal residence at Grand Rapids, for which an eligible lot has been given. The Treasurer of the Board of Missions reported after all payments had been made, a balance of near \$700. The contributions from all sources last year were \$2,321.89.

The report of the Standing Committee showed two candidates recommended for Holy Orders; the election resulted as follows:

Treasurer—T. P. Sheldon, of Kalamazoo.

Registrar—Rev. Sidney Beckwith, of Grand Rapids.

Standing Committee—Rev. J. F. Conover, of Kalamazoo; Rev. John T. Alzgrath, Rev. H. J. Cook, Mr. Alonzo Platt, Mr. L. C. Chapin, Mr. D. J. Arnold.

Board of Missions—Bishop Gillespie, president ex-officio; clergy, J. F. Conover, Herbert J. Cook, Walter Scott, Geo. P. Schetky, Robt. Wood; laity, Charles P.

Dibble, William J. Stuart, Frederick A. Gorham, David Fisher, David G. Robinson.

Delegate to general convention in place of Hon. Peter R. L. Pierce, deceased, John W. Champlain, of Grand Rapids.

The Bishop invited the members of the Convention and their wives to a very pleasant reception at his house Wednesday evening after service.

The Convention next year will be held at Emmanuel Church, Hastings.

**The Madison Convocation.**

[Correspondence of the Living Church.]

EVANSVILLE, JUNE 3.

The May meeting of the Madison Convocation was convened at St. John's Church, Evansville, Wisconsin, May 27. Evening Prayer was said and a sermon preached by the Rev. W. J. Lemon, on "The Blessings of the Gospel of Christ."

Wednesday May 28, morning prayer and Litany were said at eight o'clock by the Rev. Fayette Royce, (Dean of the Convocation), and the Rev. Henry Green of Evansville. At 10, service and sermon by Rev. A. L. Royce of Janesville, subject: "Christ's Desire for Man." Holy Communion was administered. After this service a business meeting was held and reports from parishes and missions heard. In the afternoon an essay was read by Rev. Henry M. Green, St. Luke's, Mazomanie, subject "The Church's View of Temperance." At night, missionary addresses were made by Rev. T. W. McLean on Individual Responsibility as regards missionary work; Rev. F. C. Eldred, on Parochial Responsibility; Rev. Joel Clarke, on Personal Efforts necessary in this world. The Bishop closed the service by a few earnest and living words on the missionary work in the Diocese.

On Thursday at 7 o'clock, Holy Communion was administered by the Bishop and Rector, and partaken of by a large number of faithful and devout worshippers.

At 10 o'clock, morning prayer, and sermon by the Rev. T. W. McLean, subject, "Individual Responsibility."

In the afternoon, children's service with address by the Rev. W. J. Lemon, on "Jesus our Good Shepherd." The earnest and felicitous manner of the speaker kept the perfect attention of the Sunday-school children and older members of the congregation.

In the evening, a sermon was preached by the Bishop on the Apostolic Rite and Practice of Confirmation. After which the Holy Rite of Confirmation was administered to three persons. Upon close of service the Bishop, Clergy and all present met at the beautiful residence of Mr. J. M. Bennett and partook of a bountiful repast provided by the ladies. Thus closed one of the most delightful and interesting sessions of the Madison Convocation. H. M. G.

Any teacher who will take the trouble to look out the definition of that word, "Character," will find that it comes from a Greek word which means "to make sharp;" "to cut into furrows;" "to engrave." Then passing on from being "a distinctive mark," "an inscription," for instance, in the Runic character, it comes to mean, as applied to persons, "the sum or qualities which distinguish one person from another;" that which has been inscribed or engraven on the mind, and heart. The Teacher, then, is a printer or engraver whose sole work, considered, of course, as a co-working with God, is to produce that impression which is called Christian character. If his teaching does not tend to produce that impression, he fails, and he equally fails if it tends to produce any other impression. If the mark or furrow which he is making on a child's mind is not a distinctive Christian mark or furrow, he is working to no purpose. No matter how much he talks or teaches, or how much the child learns about Christian things, if, as the result, the sum total is not a Christly imprint in the child's nature. Now, the first thing a printer does in putting a paper through the press, is to see that it comes out a good impression. Does it read clear or confused, or is it so marred and blotted that it does not read at all? An engraver on a plate for a bank-note, for instance, looks to the cutting or inscription again and again to see if it answers to the draft or copy. And the supreme question is whether the teacher's cutting or inscription answers to the draft or copy. Does every lesson, every word, tend to bring out the one beautiful, distinct impression, by which the child may be known and read of all men as a Christian child, and which will give him the clear, intelligible character which belongs to Christian men and women? How noble the work! How easily disfigured! Let the teacher ask himself again and again: How am I handling my tools? What impression am I making? Shall others work so patiently and carefully on wood and metals, while I am doing careless work on immortal souls?—*Church Teacher's Weekly.*

The conversions to Christianity in heathen countries, especially India and China, have never been greater since the earliest centuries. The movements are wonderfully wide and significant.

**Clerical Insurance and Annuity Soc'y.**

Report of the Annual Meeting.

The Annual Meeting of the Clerical Insurance and Annuity Society was held in Boston, on Tuesday, May 13, 1879, and officers were chosen for the ensuing year as follows:

President. The Rev. George Z. Gray, D. D., Cambridge, Mass.

Vice-President. The Rev. B. B. Killikelly, Boston.

Secretary. The Rev. Geo. W. Shinn, Newton, Mass.

Treasurer. The Rev. Chas. L. Hutchins, Medford, Mass.

Directors. The Rev. P. H. Steenstra, Cambridge, Mass.; the Rev. Chas. H. Babcock, Columbus, Ohio; the Rev. J. R. Peirce, Boston; the Rev. Chas. S. Lester, Hyde Park, Ill.; the Rev. Geo. J. Prescott, Boston; the Rev. Geo. S. Bennett, Boston.

Although the Society was organized in the year 1877, yet the past year has practically been the only complete year of its operations; and the Board of Officers feel warranted in calling the attention of members and others to its very satisfactory condition. The number of members is sixty-one, with several applications to be acted upon. The membership has grown slowly—more slowly, perhaps, than might have been expected in a society whose principles and methods are generally approved and give to it so much promise of usefulness and success. This slowness of growth arises, probably, from the fact that many persons are only waiting until the membership is larger, before they connect themselves with the Society. Indeed, if all had joined who have expressed their purpose to do so, the number of members would be well on towards its largest limit.

While, undoubtedly, a slow growth is the safest for such an institution as this, which looks forward to a permanent existence, still it is desirable that there should be constant additions to its membership, and its claims are respectfully urged upon the Clergy whose age permits them to share its privileges and benefits. The copy of the By-Laws which accompanies this report will give all necessary information as to the obligations and advantages of membership.

Such a Society, if it looks forward to large and permanent usefulness, cannot be of purely eleemosynary character, but must be regulated by certain business principles which the experience of other institutions has found to be safest and best. It is believed that our Society, while beneficial and liberal in its methods, is based upon principles which carefully guard the interests of all its members. A society which expects nothing of its members will, in the end, give them nothing. A society which requires a fair and just support from its members, will give to them a just and generous return.

As yet, no member of the Society has died, and consequently no assessment has been necessary. The expense of membership has therefore been only the entrance fee, and the contribution or collection for the "Permanent Fund." This contribution or collection is expected only of rectors of parishes. In most instances it has been a personal contribution instead of a collection. The officers of the Society venture to urge upon members, wherever practicable, a collection in their parishes rather than this contribution. The amount may not be as large, but the society will thus be brought more prominently before the Church; and as its operations enlarge and its blessings are seen, it may sometime become the recipient of gifts from those interested in the support of the Clergy, or providing for the families which they may leave at their death.

Any information about the Society may be obtained of the Treasurer, the Rev. Chas. L. Hutchins, Medford, Mass., to whom applications for membership should be sent.

Boston, May 23, 1879.

A very good suggestion indeed is that of Rev. H. W. Spaulding, D. D., of York, Penn. in *The Churchman*, to the effect that every clergyman should lay aside one dollar a month out of the Communion Alms for the benefit of the disabled clergy fund. We cannot see how anyone can object to such an excellent plan. It dispenses with all sorts of machinery, and goes to the end in view. It is simple, and yet were it carried out it could not fail to be productive of great results. Dr. Spaulding deserves the thanks of all true churchmen for his simple valuable suggestion.—*Western Church.*

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**TESTIMONIALS.**

From the Bishop of Illinois.

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

From the Bishop of Indiana.

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

From the Bishop of Montana.

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

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

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

From Hon. S. Corning Judd, Chicago.

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

From Hon. D. Moor, Keokuk.

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

From Hon. J. M. Woolworth, Omaha.

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

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

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

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The Living Church.

Chicago, June 12, 1879.

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To the Clergy, 1.50 "

C. W. LEFFINGWELL,  
76 ASHLAND BLOCK.

The Whirligig of Time.

A foreign contemporary tells us that on Easter Sunday last the sound of an organ in public worship in Glasgow (Scotland) Cathedral was heard for the first time in three hundred years.

Glasgow Cathedral is the best specimen remaining in Scotland of the old ecclesiastical architecture. It was commenced A. D. 1133, but was not completed for three centuries. It is in the early English style, 320 feet in internal length and 63 feet in breadth. An octagonal tower 225 feet in height rises from the choir. Many of the windows are of exquisite workmanship. Under it is an extensive crypt formerly used as a chapel.

This magnificent monument of Scottish piety escaped the mad fury of the Knox Revolution, which Collier graphically describes: "Every building with a steeple was a mark of the beast, a seat of idolatry, and a house of devotion of the Amorites. The churches were all razed or battered, the beauty of the great towns scandalously blemished and the public ornaments of the Kingdom laid in rubbish. The Communion plate was made prize, and the bells, timber and lead sent to sale in the market. Registers and libraries were destroyed and the remains of learning and antiquity thrown into the fire."

But if the external edifice escaped from the lurid terrors of that storm, not so the interior, for not only was every vestige of the ancient ceremonial abolished, but everything that could remotely suggest the old order was disused and destroyed. The Scotch scythe made no distinction between Roman weeds and Catholic flowers—all were cut down, and Calvinistic seed was sown in the soil.

Of course, the organ, that "kist o' whistles," which so excited the ire of the iconoclasts, ceased its notes; and very long has been the silence.

Three hundred years have passed, and on Easter, 1879, the vaulted roof of Glasgow cathedral again resounds with the joyous music of the glorious instrument which has been well called the combination of all instruments. The seeds of Calvinistic error sprang up and flourished vigorously, but the soil was not wholly congenial. The flowers of Catholic truth and taste begin to reappear, and we pray that in God's own time, the re-action which restores to Scottish piety its organs, will re-establish everything Catholic but the Roman weeds.

What the LIVING CHURCH has to say further, will range itself under three heads:

1. The restoration of the organ in Glasgow Cathedral is a practical confession that the Scotch reformation was too radical; that it was a revolution rather than a reformation. Knox was a real Scot. Melville, his successor, was more Scotch than he. The *perfidium ingenium Scotorum* is their characteristic. Hot-blooded and truculent, they act with fiery decision, and remorseless energy. They were as earnest unto blood in support of the old regime as they were hearty and bigoted in devotion to the new. Gilfillan, the eulogist of the Covenanters, confesses their crushing contempt for those who differ from them, and their thorough intolerance of varieties of spiritual insight. But the Scot is "long-headed," as well as quick to appreciate all sides of a question, and long before he acknowledges it, he has perceived the blind rage and hard bigotry of the reformation period. Moreover the Scotch are eminently a poetic race. Dwelling amid grand mountains, gazing upon lovely lakes, wandering over pastoral expanses and by foaming rivers, they are susceptible to every line of grace and every form of sublimity. It was inevitable therefore, that the mistakes of the past should be recognized and confessed. With the decay of ancient prejudice and bigotry and a clearer view of the radicalness of Knox's nature and of his reform, the old love of the beautiful would assert itself.

"The ancient Spirit is not dead;  
Old times, methinks, are breathing still."

And thus a warmer worship and a deeper appreciation of the supernatural and mystic element in Christianity returns, and the music of the organ will waft the Scottish soul away from the harsh metaphysics of Calvinism to the beautiful realities of truly Catholic belief and practice.

2. Not only are the errors of the past acknowledged, but the work of restoration has begun. The thin end of the wedge was long in getting lodgment, but that crisis is past, and now we are ready to watch progress. The next step will be the restoration of the liturgical idea, which the established "Kirk" has already to some extent foreshadowed. The movement is unmistakable. Its spirit is in the air. Human forces cannot stop its progress.

3. This reactionary development has asserted itself in the face of vigorous opposition, and the violence of popular prejudice aroused by long controversy. The restoration of the organ has been a burning question in Scotland since 1807, when St. Andrew's Church, Glasgow, introduced an organ; but the presbytery prohibited it peremptorily. Twenty-two years passed, and again an organ made its appearance, this time in a chapel at Edinburgh. The Synod denounced the innovation in unmeasured terms, and enjoined the offending minister "to give up this practice instantly" under pain of expulsion from the ministry. An interval of twenty-seven years elapsed, and again Glasgow appears in the capacity of dangerous innovator, and gets for its temerity a law of most decided terms against all instrumental music in worship on week-days as well as on the Lord's Day. The controversy was a very bitter one, the more so because the opponents of the organ denounced it as a return to popery, an argument, if it can be called such, which had force only with minds which were swayed by prejudice rather than by reason. If the restoration of Catholic flowers were equivalent to the growth of Roman weeds, the argument would have force, but the Scotch Presbyterians do not admit the identity and therefore the organ's swelling notes resound in Glasgow's noble minister in spite of the cries of the mob and the laws of the Synod. Of course we who believe in law and authority deprecate unlawful action, but we also learn the folly and futility of that kind of legislation.

What relation this revival of ancient usage and instrumentality in Scotland has to the decadence of the stern fatalism of the Westminster Confession and the growth of the Roman Church in Scotland, where the pre-reformation hierarchy has lately been re-established by the Pope, we are not prepared to say. We suspect, however, that many of the wiser and more statesmanlike minds among the Presbyterians are convinced that if they are to retain their hold on the people and prevent the inroads of Romanism, they must lay aside their traditional prejudices and incorporate some of the means and instrumentalities which were so unwisely surrendered 300 years ago, and no longer be afraid to use them, even though Rome has them, and although in using them they have to contend with the opposition of those whose only argument is the cry of "Popery!"

We read in a religious paper an article which begins thus: "The pulpit is a sacred place. It is the altar of God." We presume not one of our readers but will be struck at once, as we were, with the incongruity of the expression. Evidently the writer fails to apprehend a distinction as fundamental as Christianity is old. He might have said: The altar is a sacred place; it is the pulpit of God, for at the altar God teaches us the profoundest wisdom. But to call the pulpit the altar is about as reasonable as to call the sail of a ship its compass.

When we grieve about the increase of "broad" views in the Church, it is well to remember that modern doubt has its radiant opposite in modern faith. While there are those who accept the fundamental postulates of Christianity with an interrogation point, there are those who cleave to them with all the ardor of assured conviction. For the "hundred voices of criticism," of whom the Bishop of Derry speaks, there are multitudes who have not laid aside the hushed adoration of former ages in the presence of the Crucified.

A Flash of the Sun at Midnight.

The burial of Mr. Robert Ingersoll's brother took place on the 20th ultimo. The only service was an address by the surviving brother. When the time came for the address, secular accounts inform us that Mr. Ingersoll was overcome with emotion and finally bowed his head upon the coffin in uncontrollable grief. Some time elapsed before he could proceed.

The address has been published. It indicates an emotional nature, and an intellect more gifted to discern the poetic than the logical side of things.

Mr. Ingersoll stated also the creed of his brother, which is also evidently his own, in these words: "He believed that happiness was the only good, reason the only torch, justice the only worshiper, humanity the only religion and love the only priest." As a matter of rhetoric, this sentence may strike the ear pleasantly. But what do the words mean? Let any ordinary mind subject them to analysis and then ask itself what definite or intelligible ideas are conveyed by them. Mr. Ingersoll is an iconoclast. His ambition is to slaughter creeds and banish all religions that recognize a personal God; and there is no doubt that he has emptied a great many souls of what little faith they possessed. If he were able he would close our Churches, and burn our bibles, and raze our altars, and despoil our cemeteries of their crosses and crush the Priesthood under the heel of his indignation. But it may be pertinent to inquire what, if he had the power to accomplish his purpose, which (thank God!) he has not, what would he give the world in their place? This announced creed, which we defy the average intellect to understand or the acutest analyst to define, is his substitute.

Well, it is probable that mankind will hesitate long before it exchanges a system of definite facts and clear-cut ideas for the fire-mist of Ingersollian rhetoric!

Far be it from us to assume a critical attitude towards a man who has met with sad bereavement and who bends under the blow with a grief that will not be controlled. But Mr. Ingersoll has invited respectful criticism by rising out of the silence of private sorrow and assuming the duties of public eulogist, giving his remarks, moreover, to the press, to be scattered abroad in the homes of the nation. And now we ask what did his creed do for him in the dark and awful tornado of grief which overwhelmed him? It did nothing. What miserable comforters were its rhetorical but meaningless phrases, then! It did not wipe away a tear; nor breathe a consoling word; nor point a finger of hope; nor arch his brother's grave with rainbow hues.

It did nothing. And so he turned away from it and went out into the darkness to find something to help him; something that reason could not teach him; something that humanity could not reveal to him; something that neither love nor justice could bring him. Here are his words:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights, we cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing. He who sleeps here when, dying, mistaking the approach of death for the return of health, whispered with his latest breath 'I am better now.'"

And then this unbeliever, this iconoclast who has dashed to atoms the faith of many, this ruthless foe of all who dare believe anything they cannot see or touch or hear, makes this remarkable addition to his creed:

"Let us believe, in spite of doubt and dogmas and fears that these dear words are true of all the countless dead."

Yes, O unbeliever, "let us believe" in the light of that star of hope and with the rustle of that wing in our ears, that there is a God and a future life and a way out of the sorrow of sin and a philosophy exemplified on the Cross which will control nature's grief and soothe our hearts and teach us "how sublime a thing it is to suffer and be strong."

If Mr. Ingersoll will forget the applause of the lecture-room and permit the momentary gleam of faith that found its way into his soul in that hour of utter woe and gloom, to lead him by its kindly light

whither it will, it will conduct him as it has others to the feet of God and to the real joy and confirmed peace of the Christian man.

A COMMITTEE of one of our recent Conventions in the West, urged the circulation of cheap books and papers among the people, as the best means for extending the Church and neutralizing the baneful effect of the popular publications of the day. The report says:

"Notwithstanding ours is a Church of culture and of wealth, the fact must be admitted that we fall far behind more than one Christian body in bringing to bear upon our Church work the mighty and far reaching influence of the press."

\* \* \* Modern denominations enjoy the blessings of a literature furnished at reasonable rates and placed within the reach of the lowliest. Why can not the Church of the ages devise means for thus blessing her children and the thousands of strangers who would gladly become her adopted children if they only knew her as she is?"

The report then acknowledges the worth of the Church newspapers in certain important respects, but remarks that "the subscription price places them beyond the reach of a majority of our own Church people"

This objection cannot be urged against the LIVING CHURCH. It is not only the cheapest paper in the Church, considering its size and quality, but the cheapest religious newspaper in the land.

THE mission of this paper is to promote the cause of charity, forbearance and good will among men of all kinds of views and sympathies. Most profoundly do we believe that our differences are less serious than many presume. As our Christian brethren of the Protestant denominations see things, a black gown is as much a rag of popery as a chasuble, while prayers read out of a book are no less a mark of the beast than prayers intoned; and we think they are right, while of course they are also wholly wrong. They are right in assuming that one is as bad as the other; they are wrong in pronouncing either of Roman tendency. But right or wrong they cannot appreciate our quarrels over matters that seem to them equally bad; as the LIVING CHURCH confesses it fails to appreciate the disposition to wrangle over things that are equally good or equally indifferent.

There is a great work of planting and training for us to do in this new world. Or, to change the figure, God has sent us forth on a campaign against the enemies of the soul, and He commands us to "quit us like men." A great many of us fail to fight well because the next regiment wears a different uniform, or because that body of cavalry charges contrary to the old tactics of ever so many years ago, or because hardly anybody will fight just as we want them to. What the LIVING CHURCH wants to proclaim is a *truce within the lines*, and a general advance against the world, the flesh and the devil. The eyes that are turned on the enemy will not see anyone else.

THE Bishops whose sees border on the Missouri Valley will meet, D. V., at the call of the Senior Bishop, the Rt. Rev. Dr. Whipple of Minnesota, at Davenport, Iowa, (not "Decatur" as incorrectly stated) on the first day of October next, continuing in session over the following Sunday. The meeting will be for conference on topics of mutual interest. At the same time it is proposed to have a Diocesan conference on Missions, at which it is expected that the Bishop of Minnesota will represent the Indian, the Bishop of Nebraska the Domestic, and the Bishop of Nebraska the Foreign work. Besides these Bishops, the Bishops of Kansas, Illinois and Iowa will be present.

PARISHES sometimes ask concerning a clergyman, "Is he the man for the place?" It would be well also to ask "Are they the people for the place? Are they deserving of a faithful priest? Are they alive to their duties? Are they in their place every Lord's and Saint's Day? Are they a help and strength to the Parish and an honor to the Church?"

THE Convention of Georgia has passed a canon to put down innovations. Next year we hope they will pass a canon against all the other evils that distress the Church in Georgia and elsewhere.

THIS is the way the Congregationalists sustain their papers. At a recent meeting of the Association in Terre Haute, Ind., the representative of the *Advance* was invited to present the claims of that paper upon the support and fellowship of pastors and people. We quote the following from the report:

After he had spoken ten minutes, Judge S. Gookins the first president of the *Advance* Company who had given it \$1,300, spoke of his interest in and affection for the paper since its first establishment 12 years ago, when he resided in Chicago. He testified to the good it had done. He was followed by Rev. L. Prose in an earnest advocacy of the *Advance* as a help in the missionary field. The new church at Cardonia immediately set about getting up a club. Secretary Powell spoke warmly of the aid the paper rendered in missionary work. Moderator Alexander commended the paper and subscribed on the spot. Dea. W. H. Quaife, of Elkhart, spoke from the standpoint of a constant reader.

WE have received the June number of *The Province*, the monthly paper circulated in three dioceses of Illinois. It is, to say the least, the best looking monthly among our exchanges. Its low price (50 cents a year) makes it available in many places where a weekly paper will not find its way; and its attention to local affairs makes it almost indispensable to those for whom it is prepared. The LIVING CHURCH wishes it the success that it deserves. The editor, is the Rev. Geo. H. Higgins, who abounds in all good works, in the parish, in missions and in journalism. The publisher, Mr. S. W. Grubb, was for four years connected with the publisher of this paper in the work of the old "Province." We claim a right to a paternal interest in the new *Province*.

News of the election of the Rev. S. S. Harris D. D., to the Episcopate of Michigan, is received with great satisfaction by his many friends in Illinois and elsewhere. It is a subject of congratulation to all, that the choice of the Diocese was made, at last, with such a degree of unanimity. Dr. Harris needs no praise, nor assurance of the good will of the LIVING CHURCH. He occupies a high position in the Church, and has once before been called up higher. We understand that his answer to the Committee that waited on him Tuesday, June 10, indicated a favorable consideration of the call.

THE *New York Churchman* says, editorially: "It is He (the Holy Spirit) who makes the Church's sacraments means of grace—that is, means by which we receive the influence of the Holy Spirit." *The Churchman* holds, then, that the grace of the Sacrament is the influence of the Holy Spirit. The Catechism tells us that the Grace of Baptism is "a death unto sin, and a new birth unto righteousness," and that the grace of the Lord's Supper is "the Body and Blood of Christ, which are taken and received by the faithful in the Lord's Supper."

THE Rev. Geo. F. Cushman is our Eastern agent and correspondent, with headquarters at No. 2 Bible House. Our brethren at the East will confer a favor by aiding him in obtaining news and subscriptions. We intend to make the paper interesting to readers in all parts of the country. Even if it were only designed as a Western paper we should wish to keep our readers informed of the work in other sections.

We give so much space, this week, to reports of Conventions presenting, we think, features of special interest to our readers, that we have had to condense some, and to omit others altogether. It would take a daily paper to keep up with the Conventions in May and June.

THE Sunday School Department is omitted this week to make room for news. The lesson for the second Sunday after Trinity will be published in our next, and will reach our readers before that Sunday.

THE Free Church movement in England tends to develop the open church idea. Why should so many of our churches be closed six days out of seven?

AT the Ascension Day service at Grace Church, Chicago, the Knights Templar presented the choir of the Cathedral with a processional cross.



Continued from First Page.

as aforesaid. The deputation from each church shall be entitled to one vote and no more."

Article 7 is as follows: "The clergy and lay delegates in convention shall deliberate in one body and shall vote as such, except when it is required otherwise by five members. In such case the concurrence of both orders shall be necessary to give validity to a measure; and on every question the votes of a majority of those present, or, if required by five, the votes of a majority of those present of the two orders respectively, shall decide."

Evidently this language is somewhat vague, although there is no doubt it means to imply the usage of the General Convention, and of the dioceses generally. The Illinois law is unambiguous. It says: "In all matters which shall come before the convention the clergy and laity shall deliberate in one body; and in voting the clergy shall vote as individuals and the laity by congregations, the delegation from each church being entitled to one vote and no more, and a majority of votes of the two orders jointly shall be decisive. On the call of any five entitled to vote, clergymen or parishes, the two orders shall vote separately and a concurrence of a majority of each order shall be necessary to constitute a decision."

The majority report made by the Rev's J. W. Clark, and L. S. Stevens, stated the case thus:

"A question was raised at the last convention whether in voting by orders each member of the lay deputation from a parish was entitled to vote, for the deputations severally should cast one vote, or the parish represented. The chairman ruled that each member of a deputation could vote, because such had been the uniform method in our conventions. By the appointment of a committee the last convention decided that this usage should be tried by the law, and very properly, for the practice of an organic body, however long maintained without deviation cannot of necessity, bind the members if it conflicts with rules and principles of its organization. Such usage whether the outgrowth of set purpose or of ignorance and carelessness, is a bitter root of evil always, and should be torn up and flung aside when discovered."

The Committee argued the case at length and with great ability, favoring the view that the constitution was against a per capita vote when vote by orders was called for.

The minority report by Mr. H. W. Rogers took the opposite ground.

A motion to substitute the minority report for the majority was made by Mr. Sawyer, of Monroe. An animated discussion followed, during which the doubtful expedient of reading an opinion from a Supreme Judge occurred. At length a vote by order was called for. The names of the clergy were called, nearly all voting "no," when Dr. Harris stated that the Chair found himself in a very embarrassing position. The laity were about to vote on the question as to whether in the election of a Bishop they could vote as individuals or by parishes. The Chair's decision at that moment would of a necessity decide the whole question. The Chair was obliged on his conscience, as he said, to decide that in voting upon this question, the laity must vote by parishes, each parish having one vote. This, President Harris claimed, was the fundamental basis of all voting in convention. The roll-call on the vote by orders must therefore proceed by parishes.

A storm was raised at once by this decision, and several lay delegates arose to remonstrate with the Chair. President Harris ruled all debate out of order pending the roll-call. A lay delegate at once appealed from the decision of the Chair on the question of voting by parishes. Amid much confusion, the President put the question, "Shall the Chair be sustained?" the vote being taken by orders on the roll-call. The clerical roster showed 29 ayes and 4 nays, the laity voting 30 ayes and 6 nays. The Chair decided that a disagreement of orders was equivalent to a tie vote, and according to the manuals a tie vote on an appeal from the decision of the Chair would sustain the Chair.

This announcement drew out some bitter remarks on the part of the laity, and President Harris was subjected to some hard questions, but preserved his dignity with little trouble. One delegate advised the laity to with-

draw from the convention and go home, but he was quickly brought to his seat on being called to order by the Chair.

Another moved that the convention adjourn. Half a dozen delegates seconded the motion, but some wanted to adjourn until this morning, others until evening, and others for a half hour, and the motion was lost.

Mr. Benjamin Vernor moved to indefinitely postpone the whole matter.

The Rev. Marcus Lane, in an emphatic speech, favored the idea of laying the whole matter on the table.

The motion was carried by a vote of 81 to 12. The almost unanimous vote to indefinitely postpone grew out of the fact, which was clearly to be seen, that there was no possible chance of harmony.

The Rev. E. R. Bishop, of Marquette, submitted a resolution to the effect that the annual stipend of \$1,500 to ex-Bishop McCoskry cease after the 1st of July next; and that, after that, the resolution creating the stipend be of no effect.

Ex-Gov. Baldwin opposed the resolution and appealed to the generosity of the convention. He alluded to the forty-two years' service of the ex-Bishop, twenty-seven years of which were without salary, and hoped that the resolution would be laid on the table.

The motion to lay on the table was lost, yeas, 33, nays, 34, and the resolution of Mr. Bishop was carried.

After other details, the convention proceeded to elect a Standing committee. The constitution requires this vote to be taken by ballot. The question arose as to how a ballot could be taken by parishes.

The chair ruled that unless the three delegates from a parish could agree, they could not vote.

After a discussion of rather a heated kind, during which no conclusions were reached, at length, L. T. Durand, of Saginaw, offered a resolution that hereafter in voting by ballot, whether by orders or not, every delegate, clerical and lay, be entitled to one vote. This resolution raised the whole question again.

The resolution of Mr. Butler then passed and an informal ballot was had, the clergy and laity voting per capita with the following result: Whole number votes cast, 122; Rt. Rev. Daniel S. Tuttle D. D., of Utah, 45; Rev. George Worthington D. D., 35; Rev. James Rankine D. D., of Geneva, N. Y., 21; Rev. T. A. Snively D. D., of Brooklyn, N. Y., 5; Rev. J. W. Brown D. D., of Cleveland, O., 4. One vote each was cast for nine other clergymen.

After recess for lunch the convention proceeded to a formal ballot by the clergy according to art. 9 of the constitution, with the following result: Rev. George Worthington D. D., 20; Rev. James Rankine D. D., 8; Rev. Daniel S. Tuttle D. D., 3; Rev. T. A. Snively D. D., 2. One vote each for four others; whole number of votes cast by the clergy 37; necessary to a choice, 19.

The chair announced that Rev. Dr. Worthington, of Detroit, had received a majority of all the votes cast. His name was accordingly presented to the laity for confirmation or rejection.

The convention took a recess of a half hour to enable the lay delegates to consult.

On their return, the chairman ruled that the laity must vote not individually but by parishes. No other construction of article 9 is possible. It is provided, as you will see in the latter part of that article, that two-thirds of all the congregations entitled to vote be represented. Who are to vote, now we are under that article? Congregations. It is not congregations entitled to be represented; it is congregations entitled to vote. Who are to vote? the congregations, not the individual representatives. Therefore the chair feels driven to say that a majority of the delegation from each parish will determine the vote of the parish; and if a majority say aye, "aye" is to be written upon the ballot. If a majority say no, "no" is to be written upon the ballot. If there are two, and they are divided, "divided" is to be written upon the ballot. The chairman of each delegation will cast the vote of that delegation.

The convention is now voting under a special provision of the constitution with reference to the election of a Bishop—a provision of the constitution which has not been before us until now.

Jas. V. Campbell—I appeal from the decision of the Chair.

The question, "Shall the ruling of the chair be sustained?" being put, was lost by a heavy majority.

Mr. Rogers asked that the vote be taken again, as he thought several did not know how they were voting.

The chairman announced that as the result had been decided, another vote could not be taken if objection was made.

Several members objected.

The tellers took their places at the foot of the choir, the secretary called the roll of the lay delegations, and each as his name was called, stepped forward and deposited a ballot marked "aye" or "nay," as he concurred or did not concur with the nomination of the clergy.

The ballot was subsequently announced as 15 ayes, 71 nays. The chair announced that the laity not having concurred with the clergy there was no election.

The clergy then retired for consultation. Concluded on Page Eight.

Notices.

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

MONDAY, June 23.—Examinations for the Greek and other prizes. Examinations for special honor and for admission, in the Library 9 A. M. Junior exhibition for the Larrabee prize at 3 P. M.

TUESDAY, June 24, RE-UNION DAY.—Early celebration at 7 A. M. Installation service of the Warden with the Holy Communion at 12 M. Lunch and presentation of prizes, 1:30 P. M. Meeting of the Alumni, 4 P. M. Trustee meeting 7 P. M. Students' concert 8 P. M.

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

The 33rd Annual Council of the Diocese of Wisconsin will be held in All Saints' Cathedral, Milwaukee, on Tuesday the 17th inst.

Bishop Clarkson's Dakota Appointments. Jamestown, Friday, June 12. Bismarck, Sunday, June 15. Fort Lincoln, Sunday P. M., June 15.

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

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

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

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

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

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

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## Church Calendar.

June, A. D., 1879.

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

## THE MIRACLES OF MOSES.

### The Account of Creation in Genesis.

By C. B. Warring, Ph. D.

A Series for THE LIVING CHURCH.

Last week I laid down five rules which I briefly repeat.

1. The account is responsible only for what it says.
2. It is not responsible for one iota more.
3. The Hebrew is the standard and not the English Bible.
4. Questions as to other parts of the Bible have nothing to do with this discussion.

It is evident that if the truth of this account be established, it would give the believers in a revelation an immense advantage in any argument as to other parts of the Bible.

As few men have the time or opportunity to study out the world's history from geology and astronomy, it is much to be regretted that some one of the eminent scientists who scout this story as a mere myth, has not made out an epitome of the points of interest in the period before man. He who shall do this, will put plain men under a lasting debt of gratitude, especially if he will do it in simple language, avoid crude theories and confine himself to those matters of which Moses writes. As this has not been done, although often requested, I must do the best I can to supply the deficiency, appealing to all who know anything of science as to the truth of my statements.

Well then, what was the earliest condition of the globe?

Geologists and astronomers agree that once it formed part of a vast nebulous or gas-like mass, of which it was an undistinguishable part. Although among scientists there is a difference of opinion as to details, yet as to the grand fact there is substantial unanimity.

Now if this be true, how can Genesis be false when it says that our earth was once without form and void? Surely while an integral part of that vast mass, it was as absolutely without form as is a ton of water yet to be taken out of the sea, and that it was "void" of all organisms, arrangements, stratification or order, needs no argument. If Moses is wrong, the Nebular Hypothesis is absolutely impossible.

While in this gaseous form, and before motion was imparted to this nebulous body, science tells us that there could have been no light there, for darkness of necessity precedes motion. Is Moses in error, when he says, before the moving upon the fluid mass, that darkness covered the face of the deep?

Modern science teaches us that light is only one form of motion. If Moses is wrong in putting darkness before motion, then the present undulatory theory of light is proved false.

Science says that force and motion have their origin in the same source as does matter. Moses takes exactly the same view of it. If he is wrong, so is science.

The "correlation of forces" is the glory of modern physicists. Perhaps no discovery has been more fruitful in results. Among its teachings is this: If motion in any way be imparted to non-luminous matter in darkness, the first visible effect will be the production of light. Moses then surely does not err when he places light after the impartation of motion.

"Science" tells us that the condensation of the nebulous matter went on and that at length our earth and the other planets, and the sun, became spheres of liquid matter, as the sun still is; and that each planet for a long time gave out light just as the sun still does. It tells us that thus far there was light everywhere on our earth, and that night then was impossible, exactly as it now is in the sun. That the continual cooling of the earth at last caused

it to become covered with a black crust of hardened lava, and that then for the first there was night upon one side of the globe and day upon the other. Henceforth, as now, only the side turned towards the sun was illuminated while the other was enveloped in darkness. Now this being so, and no scientist will deny it, what is there so absurd in Moses saying that God (through his laws if you please) divided between (so, in the margin, and so, in the Hebrew) the light and the darkness? Why should anyone feel called to spend his wit upon so truthful a statement?

I suppose no one will deny, that the first day and night (not axial revolution merely, for that takes place now in the sun, where there is no night) did really occur directly after the earth ceased to emit light. I do not see wherein Moses errs, when after that division he says the light was Day, and the darkness was Night, and the evening and morning were the first day.

It seems to me, if "Science" is to reject the statements in Genesis thus far, she has undertaken what will prove a very serious business to herself.

### "What Answer Shall I Give?"

By Rev. R. W. Lowrie.

III.

#### "How old is the P. E. Church?"

In A. D. 35; the Apostles planted the Church in every city. A. D. 70; Clement says: "St Paul went to the extreme part of the West," i. e., Britain. A. D. 314; three British Bishops went to the Council of Arles. A. D. 325; British Bishops attended the Council of Nice; A. D. 347; that of Sardica.

Let me now use the words of a Bishop whose style of writing is indeed "much in little." Says Bishop Whipple: "Three hundred years after the Christian era we find one Church throughout the world. Was the Church changed during those centuries of persecution? Did the Church in Asia, in Africa, in Greece, in Rome, in Gaul, and in Britain, agree to give up its primitive organization, and was there no one left to tell of the wrong which had been done to the body of Christ? Was there no one Church in all the world to plead for the Divine and primitive organization which apostles had planted with tears and watered with blood? If such change was made without a protest, the men of that day were made of different material from us. Christians throughout the world receive the testimony of this Church as to which are the books of Holy Scripture; we acknowledge its authority for the change of the Jewish Sabbath to the Lord's Day, for the baptism of infants, and for the receiving of women to the Lord's Supper. The testimony of the Church is equally good as to the form of her own existence. This Church was universal. As St. Paul carried it to Corinth, so it was extended throughout the world. The apostles were equals in apostolic office. St. James presided in the first council at Jerusalem, and gave the sentence. St. Paul withstood St. Peter face to face, because he was to be blamed. Each national church was a branch of the one vine, and yet all had the oneness of an organized life. This Church was planted in Britain. Its ministry was received through intermediate links and by English hands transmitted to us. There is not a Church on earth whose record of descent from the primitive Church can be more clearly traced."

I now resume the historic thread. In A. D. 450; the Angles and Saxons overran England, and forced the Church into Wales, Ireland and Scotland. A. D. 596; Augustine was sent to England by the Roman Bishop; and the British Church refused to receive him. A. D. 700; the British Church at last came very much under Italian influences.

Under the Saxons, the infusion of Romanism was mild, because the Roman Bishops had not yet attained any very great power. We have now reached a very important era. In 1066, the Normans conquered England, and Roman influence increased. The Church was now rapidly brought into vassalage. The English Church under the Normans became subject to the Papal See. But through all, she remained the National Church of Britain—these elements not destroying her identity, any more than the continued immigration of foreigners destroys the identity and nationality of our country.

In 1375, Wickliffe began the Reformation. Thus to him, not to Henry, Elizabeth, Edward, Cranmer, or any other, is owed the inauguration of the Reformation. The Reformation began before Henry VIII. was born!

Let me now give you some dates from 1534 to the consecration of Bishop Seabury. In 1534; Henry VIII. quarrels with the "Pope." 1535; the English Bishops determine that it is a good chance to push on the work of Reformation begun 160 years before by Wickliffe. 1547; Prayer-Book translated and improved.

1553; Queen Mary; the Reformation suspended five and one-half years. 1558; Elizabeth; Reformation resumed. 1559; Prayer-Book in general use. 1611; the present version of the English Bible printed. 1640; the great rebellion gives rise to various religious bodies. 1784; 1787; Bishops consecrated for the American Church.

These facts and figures will enable you to answer the question—"How old is your Church?"

It is as old as the oldest; and our Orders are as good as the best. Our pedigree is historically authentic beyond dispute. A few words more of the "Reformation." Some suppose that, during the reign of Henry the VIII., "one holy man after another became disgusted with the papal abuses and corruptions, and openly protested against them, until there was a number sufficiently large to constitute a Church; that then it was organized, some leaders among them constituted Bishops, the Bible translated, a liturgy composed; and that then the King and Parliament adopted it as the Establishment, declared it the National Church, and excluded from all posts of office, honor and emolument, those who would not forsake the ancient Church and join this." Nothing can be more contrary to the fact. No new Church was founded: The old one was reformed, i. e., made again pure and clean from all superstition and errors.

Then Church and King, prompted by different motives, (one to restore ancient independence, the other to obtain a separation from his wife, Catharine,) united to cast off the papal yoke. The Bishops and clergy rejected the temporal claims of the Bishop of Rome, and declared the King the lord and protector of the English Church. In 1534, they unanimously agreed that "the Bishop of Rome had no more jurisdiction in that realm, according to the laws of God, than any other foreign Bishop." This act was a rejection of both his spiritual and temporal claims. It was afterwards "ratified" by Parliament. The English Church and nation, by these and other acts of like kind, regained their ancient independence.

"How old is your Church?" Once more I say, let these facts answer.

### Dr. DeKoven and an Archbishop.

The Rev. Dr. Ashley, of Kenosha, pays a beautiful tribute to the late Dr. DeKoven, in the June number of *The Church Eclectic*. He adds an interesting postscript in which he refers to the imputation of a Romanizing tendency which persons ignorant of the man sometimes indulged in.

Dr. Ashley says:

"In reference to the charge of Romish tendencies, so often made or insinuated against my dear friend, let me relate an incident which may perhaps be known only to myself. It occurred about the first of February, 1868, a few days before we embarked for our European tour. As we sat in his library talking over our plans, he said to me, 'I have just received a letter from the Archbishop of Baltimore (it was the late Abp. Spalding, I think), which I will read to you.' The purport of the letter was as follows: After stating that he had been informed that his (Dr. DeKoven's) mind was more or less unsettled in regard to the Catholic faith, and also that he was about to visit the old world, he (the Archbishop) therefore took the liberty to say, that inasmuch as the interest and pleasure of his visit to the 'Eternal City' would be much enhanced by an introduction to Cardinal Antonelli and other distinguished ecclesiastics, it would afford him great pleasure to furnish him with letters to them. The epistle was couched in very flattering language. After reading it to me, he said, 'I have just written my answer, and will read it to you.' Thanking the Archbishop for his kind proffer, he replied, 'inasmuch as my mind is not at all in the unsettled state in reference to the Catholic Faith which your Grace's letter presupposes, I must very respectfully decline to accept your kind proposal.'"

No diocese recognizes more distinctly than that of Long Island, the importance of Sunday Schools in the economy of the Church. During the year it has held six annual convocations in the various parts of the diocese; there have been forty-three since 1871. These gatherings are largely attended by both clergy and laity, and papers are read and discussions are held upon the best plans and methods of conducting Sunday Schools. The Bishop takes a large and hearty interest in the subject, and is always present at the convocations. In the spring of the year there is a grand celebration of all the Sunday Schools in Brooklyn, of all denominations, and it is possible to see 30,000 children in line. Mission Schools are in operation in various parts of the city, under the auspices of the parishes, and often with success, in neighborhoods where there are no church people. They are made attractive to the children, and through them the parents are gradually reached, and the prophecy is illustrated, "and a little child shall lead them."

## Home and School.

### The Duties of Parents.

IV.

Recreation of Children.

A Series for THE LIVING CHURCH.

Parents ought to give time to the amusement and instruction of their children, and to bear with their inevitable noise and interruption. Children cannot sit down and keep quiet, like grown people; it is not natural and healthy for them to do so. They cannot be trained up in the way they should go, by constant repression. They need to move about and make a noise, or they will develop into nothing but idiots. What if they do put things in disorder and keep the whole house astir? What if they do tear their clothes and soil their faces, and run into dangers, and get things out of place, and worry their mothers! They are only getting strength for the struggle ahead. They are only "pushing business" in their childish way.

If parents would interest themselves more, in the amusement and employment of their children at home, they would not so often have the misery of seeing them go from home to find recreation in bad company. It is a mistake to suppose that healthful play is a waste of time.

There is no period of life in which so much is learned, as in childhood, before a book is opened. The observation is attributed to Lord Brougham, that between the ages of eighteen months and thirty, the child learns more of the material world, of his own nature, of ideas and language, than he learns during all the rest of his life! Such tender yet active minds need much recreation, and it is cruel in those who have the care of them to deny it to them.

They must have change, plenty of amusement, or they will be feeble and stupid; and their parents must interest themselves in this part of their training. Let them have holidays or excursion days, birth-days and celebration days, and frequent bright spots along the way of their childhood, to which they can look forward with gleeful hearts, and in the enjoyment of which they may find relief from the drudgery of study or even from the monotony of their ordinary sports.

It may seem like a serious undertaking to care for children after this plan, but the parents who will follow it will find reward in keeping their own hearts young, and in having their children for comfort and honor to their old age.

The unhappy lives of many men and women, the sad and forlorn countenances of many poor-children, attest that parents are often cruelly remiss in duty and devotion to the charge that God has given them. It is the greatest of all earthly stewardships, and fervently should parents pray, earnestly should parents strive to discharge it in the fear of God. We should be filled with wholesome fear when we consider that by wrong living or by neglect we may become responsible for the diseased bodies, the feeble minds, the uncultivated manners, the vicious habits and the savage tempers of those who are soon to take our places in society, in the Church, in the State.

Our own lives shall become better, as we strive by our imperfect fatherhood to give a meaning to the "Our Father" which we teach our children to say. Interesting ourselves in their little joys and sorrows, we shall keep our hearts young; striving to correct their little faults we shall grow ashamed of our own; kindly controlling them in their childish waywardness, we shall get the mastery of our own spirit.

Happy are such fathers; and they shall not be ashamed when they speak with their enemies in the gates; happy are such mothers, for their children shall rise up and call them blessed.

Mr. Kiddle, Superintendent of the public schools of New York, has lately published an extraordinary book, purporting to give revelations from the Spirit-land. It is a monstrous piece of nonsense, and naturally excited the suspicions of his friends, concerning the soundness of his mind. The *N. Y. Tribune* has the following:

Superintendent Kiddle has himself solved the vexed question of his continuance at the head of the public schools, by promptly resigning. His career of more than forty years in connection with our

school system has been of singular usefulness, and his efficiency was unimpaired, to all appearances, until the public was astounded by the issue of his book; and there seemed at one time to be a danger that the not unnatural reluctance of members of the Board of Education to wound the feelings of a veteran public servant might result in leaving him in his place for a time, at least. This would have been a misfortune, for the disclosure of Mr. Kiddle's mental dislocation had destroyed the public confidence in him, and he would eventually have been forced from his place instead of being allowed to leave it gracefully, as he now does. With his long official experience, he might have continued to discharge the more mechanical duties of his place as well as ever, but a man who is capable of believing that the doggerel and prose slop contained in his book was communicated to him by some of the wisest minds the race has produced, is capable of transmitting to others the contagion of his delusion—indeed is not capable of refraining from attempts to transmit it. When it is remembered that Mr. Kiddle's merely social relations with principals and teachers in the schools must be very extensive, it is easy to see how much mischief he might have honestly worked by purely private efforts to spread the belief which is, in his eyes, a new gospel. Every one will be glad that he has taken the manly and straightforward course.

### Temptation.

We might drop a lighted torch into a cave or a well without danger; but it would not be safe to drop it into a barrel of gunpowder. So Satan may drop his fiery temptations into one mind here, and another there, with results differing according to the temper and condition of the tempted ones. One mind, like a deep well, would quench the flaming torch of temptation instantly; another, like a rocky cave, would suffer its harmless fires to smolder and burn themselves out in leisurely play; still another like a powder magazine, would blaze into instant explosion and conflagration. The temptation might be the same in three cases, but in only one would it "take." The heart that is kept with all diligence, and full of the love and peace of God, will not respond to the solicitations of temptation. But woe to the soul which is a magazine of combustibles and explosives, when the darts of Satan fly thick and fast. He who would be secure against the assaults of temptation, should first of all, take refuge in the pavilion of God, cleanse the heart from evil and fill it with good, and watch and pray without ceasing. "He that keepeth Israel will not sleep nor slumber," and our faith will watch through the eyes of Omniscience.—*Evangelical Messenger*.

### The Christian Year.

It is a dear and wise Church, I think, that gives us the Master's life to live over and over, year after year; leaving nothing out, from the lowly infant manger at Bethlehem to the cross at Calvary, and the "glorious Resurrection and Ascension."

If we had Christmas and Easter, and left out Lent; if we took all the joy of the bright festivals and did not go into the sadness of the forty days, how selfish it would be! And if we should keep the Lenten fast, and not have the gladness of the birth-time and resurrection, how we should despond and grow weary on our earthly pilgrimage!

So it is wisely ordained that the Master's own Church should follow, in her seasons, the whole of His perfect life upon earth; that no Christian should miss anything of sympathy or comfort in striving to be His faithful disciple.—*Young Churchman*.

Mr. Moody is satisfied that tabernacle work outside of churches in the large cities is a mistake, since it has often happened in his experience that the converts have not attached themselves to any church! It is better, he believes, to address small audiences in the churches where the results of his work will be more certain to remain. Mr. Moody will pass the coming Summer at Northfield, and early in the Autumn will go to St. Louis, where he will remain six months, having the aid of Mr. Sankey who returns from England. Mr. Moody was recently in Boston, and at a reunion of Christians, he said if he understood this Christian life, it was a battle. He had been in the fight twenty-four years. He started with the idea that after he was converted all he had to do was to fold his arms and "float right along into Heaven." But he soon found that the Old Man was not dead in him, that the flesh still lived, and that the world and the devil were yet alive. From his experience and from careful reading of the Bible he had learned that when a person is converted he has only enlisted; the weary marches, the hard fights, the wilderness, the deserts and the mountains are all before him.—*N. Y. Tribune*.

A gentleman was disturbed in his rest in the middle of the night by some one knocking on the street door. "Who's there?" he asked. "A friend," was the answer. "What do you want?" "I want to stay here all night," "Queer taste; stay there by all means," was the benevolent reply.







Continued from Page Five.

and returned after an hour's absence, when they proceeded to a second formal ballot with the following result: Dr. Worthington, 22; Dr. Rankine, 7; Dr. Snively, 2; Bishop Tuttle, 2. One vote each for three others. Whole number of votes cast, 36. Necessary to a choice, 19.

Thus Dr. Worthington was a second time chosen by the clergy.

The lay delegates again rejected him by a vote of yeas 13, nays 67, blank 1. At the evening session a third ballot resulted as follows: Dr. Snively, 12; Dr. Hodges (Baltimore), 9; Dr. Rankine, 4. Scattering, 5. Sixteen votes being necessary, no one was chosen. The fourth clerical ballot resulted as follows: Dr. Snively, 18; Dr. Hodges, 7; Dr. Rankine, 5. Scattering, 4. Necessary to a choice 18. Dr. Snively being nominated, the laity retired for consultation and on their return rejected him. The vote stood yeas 1, nays 79.

Again the clergy retired and at half past ten returned and proceeded to take their fifth ballot as follows: Rev. S. S. Harris D. D., Chicago, 18; Rev. A. D. Baker D. D., Princeton, 12; Dr. Rankine, 3. Scattering, 2. Whole number of votes cast, 35, necessary to a choice 18, which was the number Dr. Harris received.

The laity then retired and discussed Dr. Harris. At five minutes past midnight they returned and voted to confirm the nomination by a vote of 39 yeas, to 36 nays and two blanks. Whole number of votes cast, 77. Necessary to a choice, 39. Dr. Harris received 39 votes. The nomination was then made unanimous by a vote of the Convention *en masse*. Revs. Dr. Stocking and Mr. Butler, and Messrs. Withington and Baldwin were appointed to convey the notification, and the testimonials were signed, the convention adjourning at a quarter past one.

The salary of the Bishop was fixed at \$3,000 and a house.

On Saturday the Convention attended to routine business and adjourned to meet if necessary at the call of the President.

After a long war of words, Mr. H. P. Baldwin said that he thought that the desired end might be reached by a compromise. He suggested that there might be a general understanding, without any formal vote, that in all votes hereafter the old rule of individual voting should prevail. He would not ask the clergy to take a formal vote on this proposition, but suggested that every man who favored it rise to his feet. Every man in the house arose.

Mr. Durand said that with the understanding that this tacit agreement bound all the members of the convention to individual voting on all questions he would withdraw his resolution.

The Chair said that this was the effect of the action just taken at the suggestion of Mr. Baldwin, although it was not strictly in order.

Mr. Durand then withdrew his resolution and the convention adjourned for the night, after the tellers had reported result of the election which is as follows: the Rev. George Worthington D. D., Rev. W. J. Harris D. D., Rev. Wyllys Hall, Rev. J. A. Wilson, Messrs. H. P. Baldwin, C. C. Trowbridge and James V. Campbell.

As the subject is one of considerable interest in Michigan, we append a portion of article 9 of the Constitution in reference to the election of a Bishop. In the nomination by the clergy and approval by the laity the article says "a majority of each order shall determine a choice, provided that two-thirds of all the Congregations entitled to vote, be represented; otherwise two-thirds of the votes of each order shall be necessary to determine a choice."

THIRD DAY.

The usual devotional services. Business opened with the offering of the following resolution:

*Resolved*, That the Convention proceed to an informal ballot for Bishop without discussion.

The Rev. A. A. Butler, who offered the resolution, said:

My object in offering the resolution was to obtain the sentiments of this convention. I supposed of course that the informal vote for Bishop must follow the same rules that the formal ballot would follow.

The Chair ruled that whatever the gentleman may have thought, his resolution, as it stood, pertained to the whole conven-

tion. The article providing for the election of a Bishop had nothing to do with this motion.

The ruling was objected to by several members.

Mr. John W. Wheeler, of East Saginaw, made the point of order that the convention could not, as a whole body, take any vote for Bishop under the constitution.

Mr. James E. Pittman submitted that the convention could, as a deliberative body, take this informal ballot.

Mr. W. C. Maybury rose to a point of order. Article 9 of the constitution was the provision intended to provide the manner in which the election of a Bishop should be proceeded with. That article would unquestionably, in this case, supersede the rule for routine business.

The Chairman said he had been rather warmly gone over by this body for some of his rulings. He did not wish to seem arbitrary, but to conscientiously carry out the provisions of the constitution. He must rule that deliberations of this body must be had, if the body sees fit, before proceeding to nominate or appoint by ballot; therefore that this resolution was in order. If any gentleman desired to appeal he would be glad to have him do so.

Mr. Maybury appealed from the decision of the Chair, and the Chair was sustained, yeas 64, nays 28.

The Chairman—In order to meet the question which has been raised, the Chair also rules that this resolution to proceed to take an informal ballot is pertinent to the matter of deliberation.

Mr. John Price appealed from the decision of the Chair.

The decision of the Chair was sustained, yeas 63, nays 35.

Our New York Letter.

The Church Congress.—New York, Its Heat and Its Beneficence.—One of the Lost Arts.—Memorials.

NEW YORK, JUNE 8.

The Church Congress has become a recognized institution, and is looked forward to with increasing interest every year. It brings together the best minds of the Church, and is an open field for the discussion of those points of doctrine and practice which most concern her welfare.

The next Congress is to be held in Albany in October, and the following are to be among the topics discussed: The Authority of Dogma, Positive Christian Education, Non-Attendance at Church, its causes and remedies, Social Science and Christian Ethics, Communism in its Relation to Public Institutions, Memorial Art, and Personal work of the Holy Spirit. The names of the ministers and speakers are not yet published, but we learn that among them Illinois will be represented.

The thermometer is at 98° and the summer resorts are in full blast. The lost art of reading the church service bids fair to be revived. A gentleman has offered \$300 to be given to the best and most effective readers of the service including the lessons, to be found in the divinity schools of Philadelphia, Cambridge, Alexandria and Sewanee. The late Dr. Hawks produced a better effect by his rendering of the service, so impressive and eloquent was it, than most men could do by the ablest sermon.

The papers announce, with a sketch of his life, the death of Bishop Gobat, Jerusalem. The nomination to this Bishopric is in the King of Prussia and Queen Victoria. Bishop Gobat was nominated by the King of Prussia and it is now the Queen's turn. The death also is announced of Bishop Tyrell, of New Castle, Australia. He leaves \$1,250,000 to his diocese for salaries and pensions of the clergy, and for the education of theologians and of children, and for other benevolent purposes. The money was acquired by early investments in lands in the colony.

Much uneasiness is felt in regard to the condition of Rev. Dr. Tyng Jr., who is very ill with pleurisy. Dr. Tyng is one of the most hard working of our clergy, and could with difficulty be spared. His late letter to Dr. Parker, in reference to the DeKoven endowment shows him possessed of a breadth of view for which he would hardly have had credit. Rev. J. O. Bache has been elected as an assistant to Dr. Tyng.

Trinity Sunday, twelve of the graduating class of the General Theological Seminary will be ordered Deacons by Bishop Potter, at the Church of the Transfiguration of which Dr. Houghton is rector. The Transfiguration is one of our finest churches and the parish is noted for its activity and zeal. Rev. Dr. Lawrence, rector of the Church of the Holy Communion, is dangerously ill, and much concern is felt for the outcome. Bishop Potter confirmed 13 at the Church of the Transfiguration on the 29th of May.

The charge delivered by Bishop Doane to the students of the Seminary, two weeks ago, is exciting some little discussion. The *Eclectic* characterizes it as a remarkable discourse, and will print it in its July number. The Bishop took the view of the great divines of the English Church, that was a *via media*. Some had erred to the right and some to the left, but truth stood in the old path.

The Sheltering Arms held its anniversary last Tuesday, at the Institute, corner of 120th street and 10th Avenue. It has been in operation now fourteen years, under the presidency of Rev. Dr. Peters. Mr. and Mrs. John Carey gave \$50,000 to endow a cottage, in which 20 girls can be educated, and on this anniversary the corner stone was laid by the Bishop of Springfield, who also delivered an address. The building is erected in memory of Little May, and her portrait was, with other documents, placed in the corner stone. The annual report shows that the institution was in a prosperous condition.

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Personal.

Dr. Harper of Springfield, Ill., has removed with his family to this city. The Dr. makes a specialty of the diseases of the Eye and Ear, and has been eminently successful while located in Springfield and his practice covered the entire Northwest. With a view to being more conveniently located to accommodate his numerous patients, he has removed to this city and we bespeak for him an overflow of patronage. His office is located at 125 State St.

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A Card.

J. D. Harper, M. D., Specialist for Diseases of the Eye and Ear, late Eye and Ear Surgeon to St. John's Hospital, Springfield, Office, 125 State Street, Hours: 9 A. M. to 4 P. M. Residence, No. 52 Lake Ave., Hours: 7 1/2 to 8 1/2 A. M., 5 to 8 P. M., Chicago.



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