

The Living Church.

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

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AT THE KINDERGARTEN.

BY M. A. L.

I heard, one day, a busy hum,
Through open, sunlit windows come,
As from a hive of honey bees,
Swarming amid sweet-scented trees;
Twas in the month of June,
Then peering closely through the door,
Saw children fitting o'er the floor,
Singing a merry tune,
The song has ceased, now, in his place,
Each, earnest, bends with glowing face,
For Froebel's gifts are waiting there;
One knits his brow, with anxious care,
Tracing the line and curve;
Some weave bright mats in colors gay,
Some shapely figures mould in clay;
Due silence, all observe.

And when the simple task is done,
For aid or praise, they turn to one
Whose pleasant words and cheering voice
Make every youthful heart rejoice;
But, should a shadow stem
Their loved Miss Nina's sunlit smile
Obscure, 't'is for a little while,
How great, each child's concern!
I see her, still, that graceful form,
The rounded cheeks with color warm,
Dark eyes that like twin stars would shine,
The soft, brown hair that loved to twine
In many a willow wave;
Then, trace, through all the woman's heart
That bravely hid each, inward smart,
And only gladness gave.

Again, I watched the children play—
Was this, indeed, a song less gay
Or must my spirit's minor tone
Mar the sweet music with its moan?
Her voice was wanting there!
Another stood the desk beside
Waiting the little hands to guide,
Twas not our Nina dear.

For, o'er a green mound, far away,
The mockbird sings his roundelay,
And pure Magnolias blossom near,
While loving hands are planting, there
The violet and the rose;
So, under her own Southern skies,
All that was earth of Nina lies,
Sweet be her soul's repose!

No mother closed her dying eyes,
No sister's voice soothed her last sighs;
But, tender, watchful friends were near;
Oft rose a faithful pastor's prayer
Beside the sufferer's bed;
And Danville hearts must ever claim
A tribute, when we sound the name
Of our beloved dead.

Port Gibson, Miss., June, 1884.

*Miss Nina Lettingwell, of Woodville, Miss., died at Danville, Ill., June 6, 1882.

NEWS AND NOTES.

A SON of the President of the English Wesleyan Conference was recently admitted to Holy Orders by the Bishop of Durham. This fact is an excellent example of the way in which the educated and intellectual youth among the Dissenters naturally come over to the Church.

THE new Bishop of Ripon, who is to be consecrated on the Feast of St. James, July 25, is a strong advocate of the Deceased Wife's Sister Bill, and in this respect he follows in the footsteps of his saintly predecessor, Dr. Bickersteth, who was one of the earliest to support the proposed change in the law, claiming that he had been brought to recognize the necessity for the "reform" by his experience as rector of one of London's largest parishes.

A CURIOUS and significant reaction has set in upon the Continent of Europe. For the last few years the government of Belgium has been in the hands of the so-called "Free-thinkers," but at the recent elections the Christian party carried all before them. The same thing practically has taken place in Italy, although there unfortunately the voters have as yet had no opportunity of wresting the control of their country's destiny from the wretched Revolutionary party. The municipal elections, however, all over the land, have resulted in a great Christian triumph.

THE terrible principle of divorce has been reinstated in the French Code. Divorce was allowed by the Revolution, but in 1816 it was prohibited, and not until now has any attempt been successful in introducing dissolubility of marriage. Poor France! The estates of the Church have been confiscated, the clergy have to serve in the ranks of the army, Godless education is alone legal, and now the very foundations of society are attacked; and all this in the name of Liberty. Well might one exclaim with Madame Roland, herself a victim, although by no means an innocent one, of such friends of freedom: "O Liberty, what awful deeds are perpetrated in thy name!"

BERLIN is not the only place in Germany at which the newly appointed English Bishop for the chaplaincies of Northern and Central Europe has had the privilege of witnessing the foundation of an English church laid. On Ascension day he personally laid the corner-stone of an Anglo-American church at Leipzig, where an Anglican chaplaincy has existed since 1864. Bishop Titcomb was supported by the Rev. L. R. Tuttle, chaplain of Leipzig, and other English clergy in full canonicals, while the sympathy of Leipzig with the strangers in its midst was testified to by the numerous municipal, military, academic, clerical and consular dignitaries who had accepted the invitation of the building

committee to be present. Conspicuous among these was genial old Baron Tauchnitz, the well known publisher, who afterwards entertained the Bishop, clergy and churchwardens, at lunch at his beautiful little country seat near Leipzig.

AT the above-mentioned ceremony a small deviation was made from English usage in order to follow a picturesque German custom, according to which representatives of each body interested in the success of the church taps thrice on the foundation stone in honor of the Holy Trinity, at the same time invoking, in prose rhyme, a blessing on the building. In this case this act was participated in by the Bishop, chaplain, senior churchwarden, Superintendent Pank (the head of the Leipzig clergy), Baron Tauchnitz, Mr. J. du Bois (U. S. Consul), the Burgomaster, Herr Udenbourg (treasurer of the building fund), and Dr. Mothes (the architect.) Dr. Mothes, the architect of the tasteful English church at Carlsbad, has produced a very pleasing design for a small church to cost \$15,000. Of this \$5,000 still remains to be collected; but the building committee was, in a manner, forced to begin operations at once, under pain of forfeiture of an admirable site (valued at \$10,000) presented by the Municipality of Leipzig.

THAT was a curiously bold experiment tried the other day in Scotland by a Presbyterian minister. He preached an energetic sermon against the growing tendency to desecrate the "Sabbath," and concluded by boldly offering to give half-a-crown (62 cents) to every woman present who would come to him the following day, and conscientiously declare that she had not spoken of worldly matters after leaving church. The men, probably on the presumption that they were not so inclined to chatter, were offered a shilling (25 cents) each on the same terms. Not a single person appeared at the minister's house on the Monday to claim either the one sum or the other. There is at once a lesson and an argument in this story, which I leave to others to discover and make use of.

DIOCESAN CONVENTIONS.

NORTHERN TEXAS.

THE tenth annual convocation of this missionary jurisdiction was held on Wednesday, May 28, in St. Matthew's cathedral, Dallas.

IT was also the tenth anniversary of Bishop Garrett's consecration and appropriate resolutions were adopted. The committee on the State of the Church reported a marked increase in the number of Confirmations, and also in the number of Baptisms. One very gratifying feature in this connection is the large proportion of adults baptized and heads of families confirmed. Although owing to the shifting population the number of communicants is little larger than last year. The sum total of offerings shows an increase of \$7,000 over last year. The plans and specifications for a Church College for girls at Dallas, have been secured and a beautiful site of 20 acres purchased and fenced. Through the energy and zeal of the Bishop, and the liberal contributions from other dioceses, enough money has been secured to justify the beginning of the work. The group of buildings when completed, according to the plans, will cost about \$50,000, and will accommodate 150 girls and the necessary Faculty with great ease.

THE Bishop in his address spoke of the great need of a course of instruction in the use of the Book of Common Prayer, as to the proper manner of receiving sacraments, etc.

THE following Standing Committee was appointed by the Bishop: the Rev. Messrs. William Mumford and W. D. Sartwell, Richard Morgan, Jr., and E. H. Lingo.

Richard Morgan Jr., was re-elected Secretary. On Thursday evening the Bishop gave his customary reception to the clergy and laity which was greatly enjoyed by all.

COLORADO.

THE eleventh annual convocation of the missionary district of Colorado, was held in St. Peter's church, Pueblo, on the 11th and 12th instant. After morning service the Convocation sermon was preached by the Very Reverend Dean Hart, St. John's Cathedral, Denver, on faith in the Holy Ghost, when the Holy Communion was administered. The Convocation was then organized by the Bishop, and a recess taken until 3 P. M. At the appointed hour the Bishop took the chair and called the convocation to order. Committees were appointed; reports received, and the business of the session became active, urgent and interesting. Various topics of importance in Church work were discussed with unusual energy and animation, until 6 P. M. The Bishop

read his annual report, in which he referred in pathetic terms to the deceased Bishops, recently translated from the Church Militant to the Church Triumphant, with other important subjects of a practical nature as tending to the progress and prosperity of the church in Colorado. Evening service at 8, was conducted by the Bishop, who made the opening address on the missions of the Church in the jurisdiction and at large, and was followed by some of the clergy on similar topics, all of which were good and practical. The service was well attended. Music excellent. Closed by the Bishop.

LIVELY discussions took place on the various reports, as rendered by the respective committees on certain portions of the Bishop's address and other subjects, all of which were freely discussed with united harmony. A report on "Temperance organization" was rendered and received, but no action was taken on the subject by the convocation, and the committee was discharged from further consideration of the same, though an earnest appeal was made by the clerical member who presented the report, on the temporal, spiritual and the eternal welfare of suffering humanity! After the completion of business the convocation was brought to a close with an appropriate address by the Bishop, prayers and the Benediction. The next convocation is to be held in Denver. There was an evident spirit of brotherly love existing among the clerical and lay delegates during the convocation. On the whole the reports were cheerful and encouraging. A missionary service was held in the evening at Trinity church, South Pueblo, when addresses were made by nearly all the clergy present, which were of a most earnest and practical character, and deeply interesting to all.

VERMONT.

THE ninety-fourth annual convention of the Church in this diocese was opened on Tuesday evening, June 10, with a sermon by the Rev. W. H. Roberts of Bellows Falls, followed by the rite of Confirmation. The subject most fully discussed by the convention was the action taken by the General Convention concerning the enrichment of the Prayer Book. A committee was also appointed to observe the action of the State Legislature on the subject of divorce laws, and to co-operate with other committees. The Bishop in his address paid fitting tributes to the late Bishops Smith and Clarkson and other distinguished clergy and laymen who have died during the past year. He also noted the progress made in missionary work in the diocese, and urged still greater diligence and zeal.

THE election of officers resulted as follows: Standing Committee:—The Rev. Messrs. J. Swett, D.D., A. H. Bailey, D.D., J. I. Bliss, and Messrs. Booth, Williams and Ellis.

Secretary.—Hon. T. H. Canfield.
Treasurer.—E. L. Temple.

THE next convention will meet in Christ church, Montpelier.

CENTRAL NEW YORK.

THE sixteenth annual convention met in St. John's church, Ithaca, at 7 o'clock on Tuesday, June 10, the Bishop presiding.

THE Rev. Dr. Goodrich, of Utica, who has served in the same capacity for 18 years was unanimously chosen Secretary, the Rev. T. E. Pattison of Syracuse, assistant secretary, and the old Standing Committee re-elected.

THE Treasurer of the diocese, Mr. George J. Gardner, read his annual report, showing that some \$19,000 had passed through his hands. The receipts of the Clergy Fund were \$2,988, and nine clergy and seven widows were its beneficiaries. The Episcopal Fund amounted to \$70,000, interest, \$3,400.

THE Bishop then read part of his conventional address, giving various statistics for the past year. There had been confirmed 848; the Bishop's Relief Fund had aggregated \$809. Mention was made of 12 congregations whose weekly payments amounted to only five dollars; the Woman's Auxiliary and its helpful work was strongly commended; aid was asked to liquidate the debt of \$7,000 on St. Joseph's church, Rome, and it was generously suggested that any funds which might be at the disposal of the Bishop for a foreign trip, should be devoted to this purpose.

BY permission of the Bishop, the Rev. Dr. Abercrombie of New Jersey, presented the cause of the Clergyman's Retiring Fund Society, which the Bishop had in his address most cordially endorsed. A most excellent report on Christian Education was then read by the Rev. Prof. Tyler of Cornell University. Mention was made of the formation of a Seabury Guild in that University, and also that ground was ready to be given for a Church Hall, and that Prof. White would do all in his power to aid in building such a Hall.

THE Rev. Dr. Gibson was elected trustee of the General Theological Seminary. The

receipts for Diocesan Missions have amounted to \$7,500, somewhat less than last year.

THE Rev. A. B. Allen, missionary at large in Chenango, Cortland and other counties, at the request of the Bishop, addressed the convention, and showed what had been done and what might be done if the means and the working force were greater. An address on Domestic Missions was then read by the Rev. W. W. Kirkby, D. D. After this sundry resolutions and reports were offered, and the minutes of the convention read by the secretary. The *Veni Creator Spiritus* was said by the Bishop, and after prayer and the receiving, the convention adjourned *sine die*.

OREGON.

THE annual convocation of the Church in this diocese met in St. Paul's church, East Portland, Thursday, June 5. After the usual opening services, the Bishop read his annual report, which shows gratifying increase of labor and efficiency in the various branches of Church work. St. Helen's Hall and the Bishop Scott Grammar School have done well throughout the year. There have been 257 students against 231 of last year. Ascension School, Cove, will be opened in September, towards which Eastern friends and the Woman's Auxiliary have generously contributed. He spoke of the good work done by the Good Samaritan Hospital and Orphanage, which has suffered a serious loss in the death of the Rev. George Wells Boyd, the first Church clergyman buried on that soil during the 40 years in which they have labored there.

THREE clergymen have been received into the diocese and one dismissed, with a pressing need for at least four more. The cornerstone for a church, to be called St. John's, has been laid at Prairie City. The total number of confirmations is 97. Some valuable bequests have been made in addition to the landed property left by the late S. G. French, for maintaining a Girls' School at The Cove, and \$5,000 for the support of services in Ascension church, a gift of \$600 from the late Henry Wheeler for the Hospital, and \$200 from Mrs. Elizabeth Mamm, of Portland, for chancel furniture for St. Stephen's chapel.

THE Standing Committee is as follows: The Rev. Messrs. G. F. Plummer, and J. W. Sellwood, Dr. R. Gilson and W. F. Brown. Secretary, John W. Sellwood.

WISCONSIN.

THE council of this diocese began its thirty-eighth annual session in All Saints' Cathedral, Milwaukee, on Tuesday, June 17. The attendance of clergy and lay delegates was quite full, and the congregation large. The Rev. Wm. Bliss Ashley, D.D., preached the council sermon, taking his text from II. Corinthians iv., 5: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

AT the afternoon session, after the reference of various reports to appropriate committees, the Bishop read his annual address. After speaking of the many losses by death during the ten years of his Episcopate, and the growth and prosperity of the diocese, he gave the following statistics: present population, 920,000, an increase of 8 per cent. during the nine years; number of communicants, 4,789, an increase of 45 per cent.; and 108 parishes, and missions, an increase of 35 per cent. Thirty-two churches have been built, and 11 rectories; also St. John's Home, Milwaukee, and St. Luke's Hospital, Chippewa Falls. There have been 393 confirmed; 6 churches consecrated or dedicated; 1 person ordained to the priesthood and 1 to the diaconate. The present number of clergy is 66. He spoke of the work of the year as having been full of encouragement, particularly in the various schools and institutions in the diocese. At Racine, the increase in the number of students was marked. At the conclusion of his address, the Bishop introduced Mrs. Kimball, of Kenosha, who made a stirring appeal for aid in lifting the debt from Kemper Hall, of \$15,000.

MUCH interest was excited and offerings ranging from \$25 to \$1,000 were made by quite a large number. On Wednesday evening an address on the subject of missions was delivered by the Venerable Archdeacon Kirkby in which he severely criticised the American government for its failures in dealing with the Indian question. He was listened to with much interest.

THE officers elected were as follows: Standing Committee—The Rev. Messrs. Fayette Royce, W. B. Ashley, and E. P. Wright, and Messrs. Winfield Smith, E. P. Brockway, D. G. Hooker, and H. M. Wells.

Registrar—The Rev. E. W. Spalding, D.D.

EASTON.

THE sixteenth annual convention of this diocese assembled in St. Andrew's church, Princess Anne, on Wednesday, June 4. The convention was opened with the usual services, the Rev. H. Y. Satterlee, D. D., of Calvary church, New York, preaching the convention sermon. Owing to the absence of the Bishop, who was summoned to the sick-bed of a friend, the convention was organized with the Rev. Theo. P. Barber, D. D., as President, and the Rev. J. A. Mitchell, Secretary. The call of the roll found 22 clergymen present and as many lay delegates. The number of lay delegates was augmented to 23 by the arrival of others during the session. The work of the first day was the usual routine business of the appointment of committees. At the evening session the Rev. W. Y. Beaven read the Bishop's address from which we give the following items of interest: There are two candidates for Holy Orders, George W. Lay and Lewis T. Watson. April 14th the corner stone of the new church in Cambridge was laid. Two churches were consecrated, both in North Kent parish, Kent county. During the year five new rectories have been built, or are in course of erection; 152 persons have been confirmed; 4 persons have been licensed as lay readers. The address concludes with these words: "In conclusion, I would give expression in your presence to my humble acknowledgement of the undeserved mercy and goodness of Almighty God, our Heavenly Father, in an unhoped for restoration of health and strength, separating the year that is passed from several years of prolonged infirmity. I have also in grateful recollection the patience and kindness extended to me in time of need, and especially the affectionate and assiduous care of those who watched with me in Port Deposit something more than a year ago, when through a long night I was hanging in extreme agony of body, over the brink of the grave. Let me say in all honesty that it was in that extremity not a displeasing thought that God might be preparing the way for an administration of the diocese more effective and more enthusiastically sustained by clergy and people. It seems to be His will and pleasure that I shall continue to preside over you. May He so enable us for our several duties and so strengthen the bonds of sympathy and affection which unite us, that His work may not languish nor be impeded!"

WHEN the Bishop's address was concluded a resolution was adopted that thanksgiving be offered for the Bishop's restoration to health. The convention then knelt in silent prayer for a space, and the President offered prayers for the continuance of the health of our diocesan. The standing committee elected were: the Rev. Theo. P. Barber, D.D., the Rev. John O. Barton, D. D., the Rev. E. F. Dashiell, D.D., the Rev. Jas. A. Mitchell, and the Rev. S. C. Roberts. Mr. Thomas Hughlett was re-elected treasurer; all the other officers were elected, and the Rev. A. R. Walker elected to fill the vacancy in the Ecclesiastical Court. The Rev. Dr. Dashiell, from the committee on the Episcopal residence, reported progress and moved a continuance of the committee, which motion was adopted. Later in the session Mr. H. S. Coudon offered the following resolution, which was adopted:

Resolved, That each Rector be requested to appoint one layman in his parish, who shall co-operate with the general committee in their efforts to secure an Episcopal residence. In connection with this resolution it was stated that the laymen present had given substantial evidence of their interest in this matter by raising among themselves something over \$700, without reference to what had already been given by some of them. This object was thus given a start of some \$2,000. It is to be hoped that it will not be delayed beyond the meeting of another Convention.

THE report of the various committees showed a good condition of the finances, and of the spiritual work of the diocese. This cannot be better stated than by the following extracts from the report of the Committee on the State of the Church: "We desire to call attention to the work of the past year and the present condition of the diocese. Baptisms last year, adults, 21; infants, 333; this year, adults, 36; infants, 502; Confirmations last year, 80; this year, 152; communicants added last year, 190; this year, 236. Congregations have shown an especial interest in the welfare of their pastors. Rectories are multiplying with great rapidity. They report some nine churches built and repaired." And they conclude: "Surely your committee are fully justified in offering the following resolution:

Resolved, That the encouraging record of the past year, the zeal and activity of the clergy, with the blessing of God upon their labors, the increase in the spiritual harvest, the abundant signs of material prosperity, coming to view at the very time when we learn of the greatly improved health of our Bishop, move the Church in this diocese to profound thanksgiving and such earnestness and fidelity in the Master's service as it has never yet known.

THE resolution was adopted. After this report there were several addresses made on the spiritual work of the Church. After suitable devotions the convention adjourned to meet next June in Centreville.

Calendar—June, 1884.

29. ST. PETER. (3D SUN. AFTER TRINITY.) Red.

CRUCIFIED UNTO THE WORLD.

Dedicated to the candidate being received into the Stewardship of St. John the Evangelist.

Thou bid'st me follow Thee, dear Lord, Weighed with a daily cross, Ah! whence the strength to bear the load.

Thine, Thine the promise, Thine the grace, Thine all the strength, the power, To Thee in confidence my face Shall turn in trials' hour.

Though flesh grow weary of the task Thou givest me here to do, What can I need, I may not ask To help me daily through?

The promise,—“in each time of need, A present help” dear Lord, Shall be my stay, shall be my need To bear me on the road.

In labors sore, Thine arm to share In danger, Thou my shield, Why should I doubt of cross or care, Or fear myself to yield?

I ask not ease nor worldly joy, Only discernment clear, To know Thy will and find employ Within Thy footprints dear.

Seal, Lord, Thy servant while I kneel, Oh, consecrate me all— My hand to do, my heart to feel Each duty as Thy call.

Here rest my heart, here place my feet, My life, I give to Thee, Take me, dear Lord, and make me meet, To serve eternally.

W. H. F.

Brooklyn, N. Y.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

SAINT PETER'S DAY.

This day is one of the oldest of Christian festivals, and one that was from the beginning of its institution celebrated with great solemnity. Ruinart traces it back as far as the third century, and it is probably of even more primitive antiquity. In St. Jerome's Lectiary there are two Gospels and two Epistles, the one pair under the name of St. Peter, the other under that of St. Paul. As there is only one Vigil, and one Octave, which is called the Octave of the Apostles, the day was evidently then dedicated to both Apostles, as it was in the English Church until the Reformation [a "Commemoration" of St. Paul following on the 30th], and as it still is in the Latin and the Eastern Churches. It was a very early custom for the Bishops of Rome to celebrate the Holy Communion in both St. Peter's and St. Paul's churches on this day, a custom which is mentioned [A. D. 348] by Prudentius [Peristephano, carm. xii.]

Transtyberina prius solvit sacra periculis sacerdos.

Mox huc recurrit, duplicatque vota.

He also speaks of the whole city frequenting each church, as if the festival was kept very generally and with great solemnity. St. Augustine, St. Leo, and several others of the Fathers, have left sermons preached on the day of St. Peter and St. Paul; and no doubt the two, from their relative positions as the chief Apostles of the Jews and the Gentiles, from their joint ministrations at Rome, and from their martyrdom together there on the same day, have always had this day dedicated in their united names. Bishop Cosin restored the title "Saint Peter's and St. Paul's Day" in his Durham Prayer Book, and added to the collect, so that it should read " . . . commandedst him earnestly to feed Thy flock, and madest Thy Apostle St. Paul, a choice vessel to bear Thy Name before the Gentiles, make, we beseech Thee, all Bishops, and all other ministers of Thy Church, diligently to preach Thy Holy Word . . ." He also altered the Epistle to 2 Tim. iv 1-9; but none of these changes were adopted.

St. Peter was one of the first-called of our Lord's disciples [John 1. 35-42], and as soon as he had come to follow Christ, he was marked out by a new name, that of Cephas, the Syriac equivalent of the one by which he has since been so familiarly known to the Church. Our Lord did nothing without a meaning, and in giving this new name to His disciple, He appears to have prophetically indicated the strong, immovable faith in Him which that disciple was to exhibit; and the firmness of which is not contradicted even by that temporary want of courage which led him to try and save his life by denial of his Master in the bitter hours of His Passion. Such instances of faith as St. Peter's attempt to walk on the water, and his confession of Christ as the Son of the living God, seem to set him at the head of the Apostles, as one whom no shock could move from his belief in the Lord; and the striking words of our Lord which are recited in the Gospel for this day shew that a special revelation had been vouchsafed to the Apostle to give him that knowledge of Christ on which his faith rested. It was, perhaps, because St. Peter's faith was stronger than that of the other Apostles that he had to undergo greater temptation. Satan desired to "sift him as wheat," as he had desired to tempt Job; but one look from Jesus brought him to himself and counteracted the temptation. A similar temptation is said to have assailed him just before his martyrdom, as our Lord's Agony was a kind of second temptation. St. Peter too desired that the cup might pass from him, and endeavored to escape from Rome. But as he was leaving the city he had such a vision of his Master as St. Paul had on his way to Damascus. "Lord, whither goest Thou?" were the words of the Apostle, and the reply was a question whether that Master must

go to Rome and again suffer, since His servants were afraid to die for His sake. As when Jesus had "looked on" the Apostle years before in the hall of Pilate, so now, the trial of faith ended in a victory, and the servant returned to follow the Master by being girded by another than himself, and led whither he would not at the first have gone, to the Cross. At his own request he was crucified with his head downwards to make the death more ignominious and painful; and as being unworthy to suffer the same death as his Lord. This was in the year 63; and while St. Peter was being crucified at the Vatican, St. Paul was being beheaded at Aquæ Salviæ, three miles from Rome.

Our Lord's remarkable words, "I will give unto thee the keys of the Kingdom of Heaven," do not seem to be wholly explained by saying that St. Peter represented all the Apostles, and that these words represented the power given to all. But if they implied any distinction of authority between St. Peter and his brethren, they do not give any foundation whatever to the claims which the Bishops of Rome have made as successors of St. Peter; for [1] there is no evidence that they are in any special sense successors of St. Peter, and [2] if our Lord's words cannot clearly be applied to the other Apostles, much less can they be applied to Bishops of later days who were not Apostles. There is nothing in the Scriptural account of St. Peter's apostolic work which adequately explains these words; nor does the tradition of the Church respecting that work shew anything that at all helps to do so. He presided over the Church at Antioch for some time,—a fact commemorated by the festival of St. Peter's Chair at Antioch—assisted, as it appears, in evangelizing Chalcedæ, and was probably some years at Rome before his death. During these years it seems most likely that he was all the while acting chiefly as the Apostle of the Circumcision having charge of Jewish Christians; and, while great works were undoubtedly assigned to the other Apostles, there are evident traces of a providential disposition of duties by which Jewish Christianity became the field of St. Peter's labors; Gentile Christianity that of St. Paul's (the successor of St. James); and the general government of the Church, when Jewish and Gentile Christianity were merging into one, the work of St. John, when the others had passed away from their labors.

THIRD SUNDAY AFTER TRINITY.

The Christian virtue of Humility is set forth in the Epistle for this Sunday, in the words of St. Peter; and illustrated in the Gospel by the example of our Blessed Lord in receiving sinners and eating with them. The Collect, however, seems to take its tone from the latter portion of the Epistle, which speaks of the afflictions and sufferings to which the early Christians were subjected. The Epistle and the Collect are, in fact, much more frequently associated together in tone and language than the Collect and the Gospel; indicating a probability that the Gospels were not read in the Communion Service until a later period than that in which the Epistles came to be used; which was, perhaps when first written to the respective Churches to which they were addressed.

"TOWARD THE SUNRISING."

BY SISTER BERTHA.

Every living thing naturally turns to, and rejoices in the sunlight; how much more the soul of man, that God has created in His own image, feels its need of that Light which lighteth every man that cometh into the world [St. John i. 9]. In the wonderful symbol teaching of the Bible the thought of Christ, the satisfying, ever increasing Light, is brought out in a beautiful series, each one brightening into more glorious radiance, from the first ray of dawn that wakens the soul to its true life, till the cloudless day is reached when there is no more night of sin or ignorance forever.

The soul is as in a prison house, and the Saviour's mission is to release such as sit in its darkness [Isa. xlii. 7]. "Out of the depths have I cried unto Thee, O Lord, my soul fleeth unto the Lord before the morning watch, I say before the morning watch, while it is yet dark before the daybreak. I will lift up mine eyes unto the hills, from whence cometh my help." And as I lift them trembling and expectant, there hanging over the topmost peak I catch sight of the Harbinger of day, and hear His own voice answer my cry of longing. "I will give him the Morning Star, for I am the Morning Star." Its rays gladden my heart with hope. I could not know what He could be to my soul till He reveals Himself, till he lays His hands on my eyes, and I look and see Himself. Far more than I had asked or dreamed of, the Light grows brighter and I gaze enraptured as His glory begins to break upon my sight—"For unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings" [Psalter cxxx. 16, cxxi. 1; Rev. ii. 28, xxii. 16; St. Matthew iv. 2]. Having wandered on the cold, dark hills before the morning watch [Ezk. xxxiv. 6], the lost soul cries out in despair, "Watchman, what of the night?" and the assuring answer has been returned, "The morning cometh" [Isa. xxi. 11, 12]. Then from the first glimpse of the Morning Star, to the glory of the rising sun, the soul goes on, more and more satisfied and sure. The City of Refuge has been sought, which is built towards the Sunrising [Deu. iv. 41, 42], and

there may be seen the perfect Light to guide the way. Afterwards he brought me even to the gate that looketh toward the East, and behold, the glory of the God of Israel came from the way of the East, and the earth shined with His glory. And He shall be as the Light of the morning when the sun ariseth, even as a morning without clouds, as the tender grass springing out of the earth by clear shining after rain. Then shall we know if we follow on to know the Lord. His going forth is prepared as the morning [Ezk. xl. 1, 2; 2 Sam. xxiii. 4; Hos. vi. 3].

But the dawn, lovely as it is, surprising the soul with sweet revelations of new Light after the long night of darkness—and the glorious Sunrise, with its songs of rapturous praise, as its unwonted glory satisfies the soul's new powers of sight—are not all that the Light has to reveal. The path of the just is as a shining Light, which shineth more and more unto the perfect day; alluring ever onward, steady in its increase, giving clearness of vision that might have been dazzling if full brightness had burst upon its sight at once—giving steady light for work, for growth, for assurance to walk in unknown paths, as they open out before the feet. "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them" [Isa. xlii. 16].

If clouds sometimes obscure the Light for a little while, yet it is only for a time, the Sun still shines clear and bright behind the clouds. The Sun, once risen, shall no more go down, for the Lord shall be thine everlasting Light and the days of thy mourning shall be ended [Isa. lx. 20], and at last, that City shall be reached—not a City of Refuge for a time, where the Sunrise can be watched from the gates—but the City that has no need of the Sun to shine in it, for the glory of God does lighten it, and the Lamb is the Light thereof forever [Rev. xxi. 25].

THE GREAT PREACHERS OF ENGLAND.

From Temple Bar.

X. DR. LANSDALL.

From a man who knows the "great world" of London we may pass to one who knows the world as a traveller of almost unique experience. Dr. Henry Lansdall, the author of "Through Siberia," is a disciple of Howard. Trained for the ministry at St. John's College, Highbury, he was ordained in 1867, and from that time began to make annual voyages. His sermons are of powerful interest because his adventures have supplied him with an inexhaustible fund of reminiscences, facts, and anecdotes upon which he can draw to enforce his precepts. It is something to hear a man who has been to Khiva and come away safe and sound, who has seen Siberia, and pushed his explorations in all other lands quite beyond the ordinary track of tourists. Dr. Lansdall prepares his sermons with unusual care, for he makes it his rule, whenever possible, to devote thirty hours to the composition of them—that is, six hours a day for five days. If he is to preach on a Sunday he will on the previous Monday choose his text generally from the portions of Scripture to be read on the Sunday, and will then read up all that has been written on that text by Bible commentators. On the Tuesday he will write out a rough draft of his sermon; on the Wednesday make a fair copy of it, adding what improvements he can. On the Thursday he will learn the sermon by heart; and on the Friday rehearse it to himself and think upon it, after which the manuscript is locked up; for Dr. Lansdall preaches without notes. We mention all this by way of showing what respect a high-principled man will feel for any work he undertakes, and we can only wish those presumptuous preachers whose favorite text appears to be "Take no thought what ye shall speak," would follow Dr. Lansdall's example, and remember that inspiration is only vouchsafed to those who seek it diligently.

XI. MR. HAWEIS.

The vicar of St. James's, Marylebone, is nothing if not cool, and his coolness is not like that of still air, but searching as an east wind; and, to some, as irritating. About a year ago, Mr. Haweis announced that he was going to introduce some changes into the ritual. The Lord's Prayer would only be said once at morning and evening service, there would be but one creed, one prayer for the queen, etc. The time gained by this Prayer-Book revision, undertaken with the high sanction of Mr. Haweis's churchwardens, has of course gone to the enlargement of the sermon; but nobody complains, for there is never a dull sentence in what the preacher says. His voice, though small, and in tone like a clarionet, is penetrating, one might say perforating, for it works its way in gimlet fashion to the farthest corner of the dark little church, and going through the ears of each one, bores in to his mind unfailingly. Of delivery there is nothing that can be so called in Mr. Haweis's style; his intonation is throughout as if he were giving out notices. He kindles sometimes, but he never warms. He is not anxious to keep his hearers in the old paths where they may find rest for their souls; he beckons them towards unexplored declivities, and is so sure that they will follow from curiosity, that he has no need to excite himself. He is a radical; he has campaigned with Gar-

ibaldi; he has written on cremation, on democracy—what else has he not done? It would require a trumpeter to flourish it all, but Mr. Haweis is too good a musician himself to keep a hired performer. At one time he was chaplain of a volunteer corps, but one day that corps having been appointed to muster at a certain place, failed to put in an appearance because it rained, and Garibaldi's friend would have nothing more to do with soldiers who feared to be wetted. He is superior to common weaknesses, like most of his political school, and goes in manliness to the point of thinking that every age ought to buy its own experience instead of accepting the same as a legacy from generations which maybe have had to buy it too dear. He hates restraints on "the people" as much as a progressive Dutchman who had never seen a flood might dislike dykes, and question their uses; and against popular distemper he is as well persuaded as Mr. Bright that "force is no remedy." Water never quenched fire, fire never burned stick, stick never beat dog to good purpose yet, and never will. This is the new faith. *Ainsi soit-il!*

There used to be at Berlin, at about the time when Mr. Stopford Brooke was chaplain to the British embassy in that capital, a preacher much like Mr. Haweis in opinions—a pastor, Conrad Lobbeke, of whom Prince Bismarck said: "He is always for unchaining my dog and giving him your dinner. I know two sorts of Liberals," added the Prussian statesman laughing, "both of whom think it cruel to keep a mastiff tied. One would loosen the beast, to muzzle him and make him draw a cart; the other, after taking the dog's chain off, would scream to me to shoot him for being mad." Let us hope things will never so happen that Mr. Haweis will be asked: Who shot the dog?

M. Lafitte, in 1831, "begged pardon of gods and men" for having promoted the revolution of 1830; M. Jules Favre, in 1871, likewise with tears in his eyes, begged pardon of gods and men for not having consented to Prince Bismarck's proposal for disarming the National Guard of Paris. When M. Gustave Chauley, the republican journalist, was being led to execution by Raoul Rigault and a Communist rabble, he exclaimed: "I have spent my life in trying to make you free." He also, poor fellow, repented of having "unchained the dog."

RUSSIAN MISSIONS.

We do not usually connect missionary effort with the Russian Church, though the fact is that Church carries on a very active propaganda in Central and Eastern Asia. A very large proportion of the population of the Asiatic dominions of the Empire are heathens, and although not actual savages, many of the tribes of Siberia are in what may be called the second stage of barbarism. It is obviously the interest of the Church, therefore, as an important Government institution, to induce such people as the Chukchis of Siberia, and the unsettled Turcoman tribes to come within her pale, and be subject to her loyal guidance and councils. There is, indeed, a society of Orthodox Russian Missions, which seems to be supported pretty much as our own missionary societies are, and to carry on its work in a similar way. This society publishes annual reports, and from the latest of these, just issued, and referring to 1882, we gather some interesting statistics as to the progress of these Russian missions in Asia. The society is as active among the Mussulman as among the Pagan population of the Empire. In 1882 the Irkutsk mission made 1,688 converts; that of the Altai, 427; that of the Trans-Baikal region, 225; of Kamtschatka, 1,315; of Tobolsk, 45; of Yenesseisk, 55; Astrakhan, 22; Samara, 20; and Perm, 4; in all, 3,801 converts, a very good year's work so far as numbers are concerned.

Hitherto the principal field of activity of these missions has been the Altai, the Amoor, and maritime provinces, with the population composed of Tartars, Buriats, Tungus, and Chukchis; during 1883 the propaganda has been extended to the Kirghiz, and the people of Turkestan. Special attention has been given to the Kirghiz, who are very numerous in Central Asia; there are half a million in the territory of Semipalatinsk, 30,000 in Akmolinsk, and some hundreds of thousands in the provinces of Semirechensk and Turkestan. Among these are very few converts to Mohammedanism, which seems to have found little favor, especially among the Kirghiz, though the Mollahs are in the habit of reckoning all the Kirghiz among their converts, whether they are so or not. In Turkestan a convent has been founded on Lake Issik Kul, about 600 versts from the town of Vernee, under the auspices of the Archbishop of Tashkend. For the buildings, the Holy Synod has already spent 5,000 roubles, and has advanced other 20,000 roubles to the society, repayable in ten years. The local authorities have presented to the convent 500 desjatines of land, besides certain fisheries. One of the most active of the Siberian missionaries has been nominated Abbot of the post. The Russian missionaries have been specially active in Japan. In 1882 the number of converts who received baptism was 1,255 (168 more than in 1881,) and 422 others were admitted as catechumens. The orthodox community in Japan is stated to number 7,217, with 13 priests and 93 unattached preachers. There were 90 churches, besides 277 "houses of prayer." The Japanese of the Greek Church have their own schools; there are two schools for catechists a seminary with 48 pupils, a school for Church readers, and a school for girls with 40 pupils. Indeed, the Russian Church claims to have more adherents in Japan than

the Roman Catholic and Protestant missions together. The president of the society, on which all these missions are dependent, is the Metropolitan of Moscow. The number of members in 1882 was 7,598; the total contributions amounted to 179,990 roubles. The society spent 136,087 roubles for the maintenance of the missions, schools, and benevolent institutions, as well as for the publication of books intended for the use of the converts of the various Russian nationalities.

THE HOUSEHOLD.

WHEN slicing bananas always use a silver knife, as a steel one will make them turn dark.

Do not keep your caller waiting a moment if it can be avoided, and when it is necessary, let some one go in and briefly, but pleasantly say why. Then there will be no need of an apology on your part.

ONE of the most excellent greens for use in salads is the mustard green, served plain with a little vinegar and sugar; it is appetizing; with a mayonnaise dressing it is delicious. Another way to serve it is to boil it as you do spinach, and serve with hard-boiled eggs cut in rings.

"MISTAKES in governing children" says a New York author, "arise from supposing that family government exists for the good of the parents, whereas it really exists for the good of the children, as is seen in the fact that the older the children grow, the less government they get. I do not believe in striking a child. It is often the easiest way to deal with him, but it does not argue much cleverness in ways and means on the part of the father, mother, or teacher who strikes.

A VERY good way to use cold roast meat which you do not care to send to the table again in its original form is to chop it very fine, season it with pepper and salt; if you have gravy also moisten it with that, but if you have not, pour a little milk over the meat, and, after putting it into a buttered pudding-dish, put some little lumps of butter around on the top of it; then spread mashed potatoes over it all; wet this with milk and set the dish in the oven; when hot and browned nicely, serve it.

A PRETTY way to dress up the small sofa, the back of which is divided in two parts, is in place of two tidies, to make a long and narrow scarf. This may be of any handsome material, but it must be long enough to tie in a loose and graceful knot; this is to be placed at the top, and in the centre of the back, and the ends are to be spread out and must be fastened in place to the cushions of the sofa. If fringe is used to decorate the ends, it should be soft and silky, and not be in balls; if made with taste this is a pleasing change from tidies.

AN ornamental and convenient wall-pocket is made by covering a large palm-leaf fan with silk. If the silk is thin put a sheet of white wadding under it, so that the ribs in the fan will not show. The silk must be put smoothly over it. The handle of the fan must, when it is hung on the wall, be at the left-hand side, not inclined at all, but pointing straight toward the left. A pocket is to be shirred on across the fan; it is cut rounding at the bottom and straight across the top. At the top of the pocket put a bow of ribbon. Above the pocket on the plain silk-work, in a delicate gray etching silk, a spider's web, and at one side pin on a metal spider, which can be obtained at a milliner's store. This makes a pretty ornament for the wall of any room.

HOME TALK.—A good many men and women covet, and perhaps have the reputation of being "charming conversationalists" who never appear in that role in their own homes. There, their talk is confined to humdrum topics, to mere gossip, or to enforcing quiet while they cultivate their precious intellect or settle their nerves to fit them for amiability in public. Yet aside from the pleasure which cheerful and worthy conversation diffuses over a home circle, its educative force can hardly be over estimated. The bright and interesting girls who surprise and interest you with their ready fund of information quite outside of the conversational topics, and the "well-posted" boys who know much more than books could have taught them, will be found in general to have a father or mother who is wise enough to "visit" with them, and who do not keep their best mental and social gifts for friends outside.

Show us a father who saves his new stories or jokes to delight the family circle after supper; who has an eye out for new facts of travel, or discovery, science, literature, art, or religion, with which to stimulate conversation at home; who talks with the little chaps about their studies and plays, and the older ones about their duties, ambitions and labors who keeps before his daughter an ideal of a gentleman who treats ladies with sincerity, reverence, and as equals, and doesn't carry his "small talk" in a separate package from the rest of his knowledge, strictly for their use, and we'll show you a rare man, we are afraid. If a home is to be something more than a boarding house, a mere convenience or social necessity, it ought to draw out the best gifts of each inmate into the fund of common enjoyment and mutual ministrations.

A LADY reader sends the following recipe for a dish for dessert which has often given pleasure to company at her own table.

Use a large, round flat glass dish, line the bottom and sides with sponge cake. Take eight or ten nice oranges, tear them to bits, removing skin and fibre, and put them over the cake. Sprinkle on sugar to taste, and the juice of a lemon. Take one and one half pints of milk, and put it on to boil; with some of it, dissolve a dessert spoonful of corn starch; add three ounces of sugar; and the yolks of three eggs, beaten very light. Stir this into the milk when it comes to a boil. Stir for a few minutes, and then pour it over the orange and cake. Set it aside to cool. Meanwhile take one pound of sugar, one and one half gills of water, and a half teaspoonful of cream of tartar, boil this, until, by cooling a little in a saucer you can dip in your thumb and forefinger, and find on drawing them apart, a fine, unbroken thread forms, then set it aside for not a minute over ten minutes, then take a wooden spoon, and stir as hard as you can, and mash the sugar against the sides of your porcelain skillet. In a very short time it will lose its clear look, do not let it get too stiff, and add a teaspoonful of vanilla extract or the juice of one lemon. Pour this very quickly over the custard, evenly and covering the whole surface. This forms an icing. Prepare one or two days before using.

ROBBIE'S CASTLE.

BY MRS. L. E. CARTER.

We sat within the old church tower, My little Rob and I. And watched the clouds,—a happy hour Beneath the summer sky.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX. MONASTERIES.

In quietness of sacred love They present seem with choirs above; Their thoughts with God for evermore. To know, to worship, and adore.

For many years Monasteries rendered a valuable assistance to the Church; and as we at the present day are much indebted to those holy men who spent their lives in seclusion from the world, we must not pass by these institutions without some notice.

The early history of monasteries leads us back to that period, when numbers of men and women flying from the persecutions of which you have heard, betook themselves to deserts and caves, in order to escape the cruel torments to which they would otherwise have been exposed.

The system which was thus brought into great repute by Antony was at length changed from a solitary to a social system; and this was chiefly effected by St. Basil. Having been ordained a priest of the Church of Caesarea, he ministered there, until the heresy of Arius induced him to withdraw from the troubles which he was unable to compose, and to retire into Pontus for the purpose of devoting himself to study and self-discipline.

into regular societies, they found it necessary to frame certain rules by which they might be governed, and by which disorder and confusion might be avoided. The earliest of these rules were formed by St. Basil, and were a practical commentary upon those passages of Scripture which relate to the duty which we owe to God, as well as that which is due to our fellow-creatures.

When the monastic system became fairly established in the world, it was divided into two principal orders, which were again subdivided. The principal orders were the Benedictines and Augustinians. The former derive their name from St. Benedict, a native of Italy; and the latter from St. Augustine, Bishop of Hippo in Africa.

A TAME SPARROW.

A gentleman writes to The London Times:

A year ago my son brought home a sparrow, which he put into a good-sized cage. The bird was very young, not too shapely, and very ravenous. He could fly a little, but seemingly did not care to go too far.

In his younger days, while sowing his wild oats, he was given to staying out all night; but when this occurred he was certain to be found the next morning sitting on my fence waiting to be let in, and looking very rakish; wretched and disreputable, and half ashamed of himself. And after these nocturnal absences he usually dozed away the following day.

taste multifarious. Bread, butter, dough, jam, marmalade, cakes and pastry of all kinds, sugar, milk and meal, to say nothing of ordinary bird-seed and green stuff seem in no way to disturb his digestion.

I have been in doubt as to whether I should lose him this spring; but I am happy to say that, although it is evident, from the pieces of mat, strands of carpet, feathers, and other odds and ends which he carries off that he has assumed marital responsibilities and gone into house-keeping, he still returns every evening as usual.

SHE HATH DONE WHAT SHE COULD.

While walking in one of our large cities, not long since, I met a little girl whose singular walk and movements attracted, at once, my attention.

"Do you see that poor child?" said a friend walking with me, "she has neither hands nor feet; she has never had them, having come into the world without them. And yet," she continued, as we both noticed the little girl's bright countenance, "you would be surprised to see how much she can do, and how happy she is."

Ah, little children, what a lesson is here for us to whom God has given hands, and feet, and all our faculties with which to serve him! How little do we do, and how little gratitude do we feel compared to this little one whose cheerful face was quite as noticeable as her sad affliction.

"She hath done what she could!" —The Young Churchman.

EXTREME TIRED FEELING.—A lady tells us "the first hour I did my daughter a great deal of good, her food does not digest, she has now no more the suffer from that extreme tired feeling, which she did before taking Hood's Sarsaparilla. A second bottle effected a cure."

ORIGIN OF AMMONIA. Ammonia is obtained in large quantities by the putrefaction of the urine of animals.—Encyclopaedia Britannica.

THE BAKING POWDER WAR. Readers of the daily papers all over the country cannot but have had their attention attracted to the fierce newspaper and advertising war now going on between two rival Baking Powder Companies.

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CHELSEA, VT., Feb. 24, 1879. MESSRS. C. I. HOOD & Co., Lowell, Mass.: The 6th day of last June I was taken sick with a swelling on my right foot, and with an awful pain. The swelling went all over me. My face was swelled so that I could with difficulty see out of my eyes, and I broke out over the whole surface of my body; my right foot up to my knee was one raw, itching mass, and my ankle and foot so lame and sore I could not step on it, and it would run so as to wet a bandage through in an hour.

P. S. Every person that saw me said that I never would get over my lameness without having a running sore on my ankle; but thank God I have.

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The Living Church.

Chicago, June 28, A. D. 1884.

Entered at the Chicago P. O. as second class mail matter

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NOTICE TO ADVERTISERS.

WEEKLY CIRCULATION 16,000.

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C. W. LEFFINGWELL. ARTHUR P. SEYMOUR.
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Rev. C. W. LEFFINGWELL, D. D. Editor.

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The great Festival of St. Peter serves well to remind humble Christians that to stumble or fall on the road is no reason for a withdrawal from the race set before them. The Apostle turned his back upon his suffering Master and affirmed that he knew Him not, and yet, after the first glorious Easter, it is he who is chosen to make the Church's Confession of Faith: "Thou art Christ, the Son of the Living God" and the secret of this signal honor, is it not to be found in the words, "And going out he wept bitterly." After his awful fall, the disciple's whole life was a proof of the sincerity of his repentance; a long and useful life crowned by a martyr's death.

A contemporary speaks some wise words to a layman, in this wise: "To be personal, sir, we mean, that it is your business, not your minister's, to gather the congregation; yours to open the church door wide, and then your own pew door, and above all the door of your own heart; and having done this to go to your butcher and your grocer, your clerk, your neighbor in the street, on the cars and everywhere, and find out if he goes to church, and if not to invite him to go with you, and give him a seat and welcome him when he comes.

On the election of the Rev. N. S. Rulison, D. D., as Assistant Bishop of Central Pennsylvania, we congratulate the venerable Bishop, the Reverend clergy, and the laity of that diocese. We do not believe they will ever regret the result reached in this matter. We know of no priest better suited to the office of a bishop in the Church of God. Dr. Rulison was educated at Bowdoin College and at the General Theological Seminary. His first rectorship was at Morris, New York, in succession, we believe, to the Right Rev. D. S. Tuttle, D. D. Bishop of Utah. Not many a rural parish like that of Morris can boast two such men among their list of former rectors.

From Morris, Mr. Rulison went to St. John's church, Hoboken, and thence to St. Paul's church, Cleveland, Ohio, where he now resides. St. Paul's church has, under his rectorship, grown into a parish of the first rank, and was never before so prosperous. Since being rector of St. Paul's church, Dr. Rulison has received the degree of Doctor in Divinity, from, we believe, Kenyon College. He has for some years been President of the Standing Committee of the diocese and one of its delegates to the General Convention. Only about a year ago he was elected rector of St. James' church, Chicago, but he could not make up his mind to leave Cleveland. He was among the nominees to the Bishopric of Indiana, and ever since his parish at Cleveland have had a wholesome dread of Episcopal elections. We trust, however, they will yield him up gracefully, and we hope that Dr. Rulison will see his way clear to an acceptance. He is a man of fine presence and charming manners. He is an unusual preacher and withal of first-rate executive ability. He is a dignified, kind, sympathetic, unaffected, genial man; has, in short, a singularly happy combination of gifts which fit him for the high office to which he has been called. From no member of the House of Bishops will Dr. Rulison receive a heartier welcome than from his old friend, the good Bishop of Montana. May both be long spared to the Church and to their dioceses. We know that they will both

prove workmen of whom the Church will never be ashamed.

"DENOMINATIONAL LINES."

A religious newspaper that claims to be "undenominational" in character, endorses the principle of sectarianism and condemns the Catholic principle of unity in the following utterance:

The denominational lines are not a reproach to the Christian religion, but denominational exclusiveness, and denominational claims to possessing the only true Apostolic method, to alone following the Lord—the denominational claims to regularity, and hyper-churchliness—all this is against the spirit of Christ and Apostolic teachings.

The writer of the above must (1) have had a special revelation on the subject; or (2) he must have derived his information from the Bible; or (3) he must have deduced his conclusion from reason; or (4) the wish was the father of the thought.

1. There is no claim to inspiration, and no evidence of it. We may dismiss that.
2. There is no evidence adduced from the word of God, none has ever been adduced, in defence of such an assertion. The organic unity of the Kingdom of God, both under the Old and under the New Dispensations, is clearly set forth in Holy Writ. Before the Advent of our Lord the Church was undeniably one, both in theory and fact. Not a single utterance of Christ, of Apostles and Evangelists, can be quoted to prove that any departure from organic unity was intended under the new Dispensation. On the contrary the New Testament records many actions and utterances that indicate the continuance of this in the Christian Church. The Temple worship was not forsaken, even after the veil of the Temple was rent. The Apostles waited in Jerusalem for the Pentecostal sign that the Dispensation from Sinai had been consummated, and that the Dispensation of the Spirit had begun in power. Then and there the Church became the Body of Christ by the ministry of the indwelling Spirit. Upon what lines did it go forth to its work? Was it a Church, a Kingdom; or a doctrine, a sentiment, that took its inspiration on the day of Pentecost? "There were added to the Church such as were being saved." That is the record. Believers were made disciples by Baptism. The Master's word was accomplished. "A Kingdom I appoint unto you." Believers were made members of that Kingdom. They continued in the Apostles' (1) doctrine, and (2) fellowship, (3) in the breaking of bread (the Lord's Supper), and (4) in the prayers. Here are four points of unity noted in the first chapter of Church history, all of which are broken by "denominational lines," and all of which are maintained by "hyper-churchliness."

The character of the Christian Church was illustrated by its Divine Founder by various figures. He likened it to a building, fitly framed together, resting upon the foundation of the Apostles and Prophets, Himself being the Chief Cornerstone. He likened it to a body, of which He was the Head, in which the Holy Spirit should dwell, "joined together and compacted." His intention was understood and carried out by His followers. Schism was rebuked, unity was maintained, discipline was enforced, Christians were persecuted, became obnoxious to the Roman law, because they were an organized society, not because they believed certain doctrines and held certain opinions. There is nothing more clear than the testimony of Scripture and primitive Christianity to the fact that organic unity is a fundamental principle of the Church of Christ. For fifteen hundred years it was maintained, and the Church, as at the first, "continued" under Apostolic teaching and rule. The successors of the Apostles were everywhere the bond of union, and their headship of the Church was recognized by all.

(3). Is there any argument from reason or from the nature of things, which warrants the statement that "denominational lines" are not a reproach to the Christian religion? The argument is all on the other side. It is a reproach, we venture to say, that is felt and deplored by Christians of all denominations; that is a standing ground of opposition to the Christian religion for all its enemies; that is the chief hindrance to its extension throughout the world. What are "denominational lines?" They

are lines of division among Christians; they are lines of schism; they are lines of opposing principles and opposing practice, they are lines of attack and defence within the Christian army, along which it is wasting its best life while the enemy rejoiceth and taketh great spoil.

"Denominational lines" mean "denominational exclusiveness," the very thing against which our contemporary rages. For what were denominational lines drawn, but to exclude those within from those without? They are "denominational claims" to a better religion than that from which the denominations separated. There is not a denomination in existence that does not justify its existence by the claim of being "a more excellent way." It may not be called "hyper-churchliness;" "hyper godliness" would perhaps, be a more exact definition. Each denomination claims to be better than any other, or it has no reason to be at all. This is true as a matter of history. The Puritans left the Church of England to set up a better and purer church. It was a claim of hyper-godliness. The Quakers draw a "denominational line" to set off those who were more spiritual than other Christians. The Baptists made another enclosure for those who "possessed the only true Apostolic method" of baptism. The Methodists manifested another phase of "denominational exclusiveness," when they set up a standard of conversion and vital piety which excluded Churchmen. These are all "claims to regularity," not of organization but of faith and practice. This is exclusiveness of the most radical kind.

Now, after the lapse of one, two, or three centuries, these denominations have, for the most part, lost sight of the principles upon which they were founded. Denominational lines have become confused. Individualism in religion has increased, sects have multiplied, and Protestants of almost every name have come to regard "one church as good as another." They keep up their divisions not as founded on principle, but as a matter of taste.

The conscientious sectarian who believes that he is following "the only true Apostolic method," the world will respect; but what shall we say of those who divide the Body of Christ with no other motive than to please their own fancies?

Since there is nothing in Holy Scripture or right reason to lead us to suppose that sectarianism is according to "the Spirit of Christ and Apostolic teaching," we must conclude that the writer from whom we have quoted belongs to the great body of Protestants who have ceased to respect the principles upon which they formerly justified their separation from the Catholic Church, and now argue against the principle of unity itself. The wish is father to the thought. Schism is not a sin but "hyper-churchliness is against the Spirit of Christ and Apostolic teaching!" The Church has never drawn any "denominational lines." These have been drawn by those who have gone out from her.

NEWNESS.

This is an age of invention. We breathe the air of progress. New wonders dawn upon us every day, until we have almost ceased to wonder. We fancy that nothing can any more astonish us. Solomon was doubtless right in his estimate of the times in which he lived. They were dull times. There was nothing new then, under the sun. But times have changed. Everything now is new; even religion is new. It may be true of wine that the old is better, but of what else, can it with truth be said? Age is at a discount in these days. The antiquity of a thing is *prima facie* evidence of its worthlessness. Especially is this true of religion, in the estimate of people who live and move and have their being in this perpetual newness. A new creed is thought to be "just lovely," and one ought to be brought out about as often as new styles of wall paper.

The Congregationalists seem to take the lead in following (if we may be allowed the Hibernianism) this gospel of newness. They have a new creed and a new theology. A Brooklyn pastor has discovered that Baptism "never did any

harm, it never did any good." He offers to re-baptize those who desire it. This is a delicious bit of newness, worthy the second childhood of the old man who informed a public meeting in New York that a citizen whom the nation has honored as chief magistrate, was a poultice! It was very funny, it was taking, it was "new." The same charm of newness makes Dr. Talmage so popular. Everytime he opens his mouth he utters "a new idea." No matter how absurd it is, if only it is new. For example, he says: "Let it be understood at the outset that the Protestant pulpit has no revelation not given to the Protestant pew." To the Churchman, Dr. Talmage looks very ridiculous uttering this pompous nonsense; but to the "Protestant pew" he doubtless appears a majestic figure just descended from the heaven of newness. To the Protestant pew it is a new idea that is announced in these grandiloquent words. For many generations the Protestant pew has existed for the sole purpose of being preached to. Preaching has been honored as "a saving ordinance." It has been the one only sacrament of the Protestant pew. But that idea is old. The Protestant pulpit must come down. The pew may now take its turn and preach to the pulpit. It may now revenge itself on pastor Talmage and pay him in his own coin. It may insist on converting him to a newer theology than he has yet discovered.

This Protestant pulpit goes on to say: "The minister of Christ has no right to lord it over the consciences of men. When we preach we do not utter edicts; we only offer opinions." It is very kind of Dr. T. to give the pew this blessed assurance. The condescension is amazing. When it is considered how ministers have enslaved the conscience of the American people, how every utterance of the pulpit has been to the pew as the laws of the Medes and Persians, we cannot be too grateful to this oracle of newness for becoming the champion of change.

"In this land and in this age," says the distinguished Doctor, "where the Bible is in almost every hand and in almost every house, let every man understand that he has a right equally with others, to interpret the word of God for himself, asking only Divine illumination." This is not a new idea, though it seems to be put forth with the air of a discovery. Martin Luther made a good deal of this idea in his day, even before the Bible was in every house. But Luther and Talmage, and the whole Protestant pulpit have persistently ignored the idea by assuming to interpret the word of God for others. Luther was exceedingly mad against Zwingli for presuming to interpret for himself. Calvin roasted Servetus for taking the same liberty. Knox, if he had had the power, would doubtless have sent a good many to everlasting perdition; for insisting on the same privilege. The Puritans, who came over here to get the unchallenged right of interpreting the word of God (and to seek their fortunes) whipped the Quakers and slit their tongues for doing the same thing.

The Quakers, indeed, are the only consistent exponents of this go-as-you-please religion. They believe and act upon, the doctrine of private interpretation of the word of God under the Divine illumination. They do not maintain and honor an order of preachers to violate this doctrine. They do not pretend to administer sacraments while they deny that means of grace can have any relation to spiritual blessings. Their peculiarities of dress and language are not, we believe, considered "generally necessary to salvation."

Now let Dr. Talmage and the rest of the Protestant pulpit develop a bit of newness that will show them to be sincere in what they profess. Let them come down from the pulpit, where according to their own profession, they are not needed. Let them close the churches, sell them out and put the proceeds into printing presses, and print a Bible for every man, woman, and child in the world, and send them by express. Let this pretentious and expensive humbug of preaching and pastoral influence be done away, and let every man get his religion out of the Bible and the Sunday paper.

LETTERS TO THE EDITOR.

THE MISSIONARY DEFICIT.

To the Editor of The Living Church:

May I ask the courtesy of a brief space in your columns for another communication in regard to the threatened deficiency in the Treasury of Domestic Missions and the suggestion of a simple and business like method of providing against it.

The Treasurer, Mr. Cutting, in his recent letter indicated the probable amount of the deficiency and what would be required from contributors to meet it. If there are to be only the same contributors as last year, then each should give three times as much as then. I desire, however, that this burden should be more equally distributed and propose a plan to accomplish this which will require no very great effort or sacrifice, but is in accordance with strict business principles and is intended to enlist a larger number of supporters.

Let me first state precisely our financial condition. One year ago appropriations were made by the Board of Managers, for the year beginning September 1, as follows:

For salaries and traveling expenses of 13 Missionary Bishops, \$42,900.00	
For the work in their various jurisdictions, 29,050.00	
For mission work in 26 dioceses, 43,500.00	
Missions to Deaf Mutes and Chinese and for Immigrant Chaplain, 1,700.00	
For work among colored people in the South, 20,000.00	
For work among Indians, (including Bp. Hare's Specials), 37,600.00	
	\$174,750.00

The cost of administration was estimated at, less than 5 per cent. on total appropriation, and less than 4 per cent. on the amount to be received and disbursed, 9,700.00
Miscellaneous Publications, 1,800.00
Deficiency of previous year, 14,252.00

Making a total of \$200,502.00

required to carry on the work and reach the end of the fiscal year without debt. To meet this appropriation the Church has thus far put in our hands \$127,727.48, of which \$5,661.64 are for colored missions, and \$16,390.13 are for Indian Missions. The total amount to be raised during the remaining three months of the year is then, in round numbers, \$75,000.00, that is to say, for colored work, \$15,000.00, for Indian work \$50,000.00, for general work \$40,000.00.

How then is this threatened deficiency to be avoided and the credit of the Church preserved? The business way of accomplishing this would be to make a direct assessment upon the parishes and members of the Church. But as we have no means or right to enforce such an assessment, we can only suggest it as a voluntary one and ask our brethren, for the sake of the Church, to assume it as a personal obligation.

I propose, as a method of meeting the difficulty, that an offering be made during the month of July, in every parish, for the work among colored people, and that special effort be made by every rector to make this offering at least as much as \$10, from each parish. Some of course can give much more, some much less, many honestly but mistakenly believe that they can do nothing. But supposing one-half of our parishes gave the amount mentioned, the entire appropriation for the colored work is met. In the same manner, early in the month of August, let another offering be made for Indian work. The amount required is larger. Let us try to make it \$15, from each parish. These offerings may be made by subscription, on the plate, or in any way that is deemed advisable; only let the attempt be made and these two most important departments of our missionary work will be provided for.

Then for the balance, since offerings have been generally all made for the domestic work, I would propose individual gifts. There are upwards of 360,000 communicants in the Church. Suppose one in nine of these able to give, \$1.00 from each, in addition to the above proposed offerings, would put the Church in a position to meet its obligations for missionary work already undertaken. As, however, this communication will probably reach far less, I suggest that one-fifth of that number, 8,000, should make an individual offering of \$5.00 each.

This is the rough sketch of a method proposed as a working basis, and subject, of course, to modifications in individual cases. I would urge that a special effort be made by all parishes and communicants to be among the givers rather than among the non-givers, and that those who are blessed with more abundant means should, besides their own gift, make at least another for those to whom God has given less. It may be added, for though the fact ought to be self-evident it is continually being forgotten, that the members of the Board of Managers do not form a voluntary society, and, in making a statement of its financial condition, are not, as it is sometimes said, "flooding the Church with begging appeals;" they are the appointed agents of the Church for carrying on its missionary work, and can be required to carry it on only so far as the means are provided. If the deficiency in its treasury be suffered to increase from year to year, the managers have to assume that the Church desires to curtail its missionary efforts and so, at whatever cost, this must finally be done. We do not, however, by any means believe this to be the settled policy of the Church. The deficiency, no doubt, arises rather from negligence or the very unwise and impolitic concentration of interest in local, parochial work. If, however, it be otherwise, if missionary operations is to be abandoned and

BOOK NOTICES.

THE PRIEST'S BOOK, A Manual of Offices. By Rev. Frank L. Norton, D.D., Dean of All Saints' Cathedral, Albany. New York: James & Pott Co. Chicago: Jansen, McClurg & Co. Price \$2.50.

A book of this character has long been needed. The Rector's Vade Mecum, the Priest's Prayer Book, the Pastor in Parochia are all open to serious objections. They may be and undoubtedly are, good to compile from but no one of them is a real handbook. Here in this compilation by the Dean of Albany, we have the nearest approach to the ideal book that has yet been published. It is beautiful in its pages, clear in typography and unusually full in usable prayers and offices. The value of the compilation is most noticeable in the office for the visitation of the sick, in that for funerals at the house, in the prayers with the afflicted, and in the prayers with candidates for Confirmation.

The prayers are taken from various sources; some of them are new to us at least, but the majority are old friends. A few of the collects might be improved. In that on the ninety-third page, for instance, "For persons troubled in mind," the allusion to the patience and comfort of the Scriptures is a digression and incongruous. Again on the 147th page, the collect seems too much like an attempt to "improve the occasion," while the beautiful rhythm of the old Easter-Even prayer is unpleasantly affected by the extra-epitaph introduced. These are but small blemishes however, the chief fault with the manual is its price. In these days of cheap books there's no excuse for the price of a hand-book being so high. The book in the hands of a faithful priest will prove an excellent educator if it is not taxed beyond the reach of any one but the "rich rector." In the second edition, which the book ought to need soon, let the price be put down to a reasonable point. Dean Norton deserves great credit for his patient industry; and the general use of the manual will undoubtedly follow as a testimony to its real worth.

MARCUS AURELIUS ANTONINUS. By Paul Barron Watson. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 338. Price \$2.50.

This is the first biography of the distinguished Emperor which has been written in our language, and one that is in most respects quite admirable. The name and character of the man are generally known, as they occupy a conspicuous place in history. His being a persecutor of the Christians is the point about which the world has puzzled itself a good deal, and about which the author says some not very wise things. The difficulty is to account for the attitude of this best of the Antonines towards the Christian religion, while admitting the singular uprightness of his character, and the general fairness of his rule. Preachers often miss the point by taking Marcus Aurelius for an example of the wickedness of which even a "moral" man may be guilty; and the author has missed the point by ascribing to the Christianity of that day a heretical fanaticism, which provoked persecution. Indeed, on this point the author writes more like a pagan than a Christian. The "persecution" of the Christians by such emperors as Aurelius and Trajan, was simply the execution of the laws. Such emperors as Nero, persecuted the Christians with spasmodic fury, to gratify their taste for blood. On the other hand there was the strong and steady opposition of emperors, who were really intent on executing the laws. The Christian religion was a religio illicita, an organized society opposed to the State religion. It was the Church with which the empire was at war, not the religion; and the better the emperor the more strict and persevering he would be to break up this society. It was because these emperors administered the law in a lawful manner that the Christians were not massacred indiscriminately. The law saved a thousand while it condemned one. The law's delay was a good thing in those days.

THE BEATITUDES AND OTHER SERMONS. By Rev. E. A. Washburn, D.D. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Pp. 300. Price \$1.50.

Of these sermons by the revered rector of Calvary church, New York, who was lately taken to his rest in Paradise, the first eight are concerned with the Beatitudes, and the remaining 16 with the Sacrifice of Christ, and the believer's Christian life and character. Those on the Beatitudes, were delivered in Calvary during Lent, 1880. Other few, were part of his work at St. Mark's, Philadelphia, and the rest the ever-ripening fruitage of his cultivated mind during the later years of his ministry in New York. They are all marked with the simplicity of power, the candor and grace of a master of "English undefiled." Sermon XVIII. on the text "Let us not therefore judge one another, etc.," to which he has given the caption *Adiaphora*, is a fine protest against the assumption of logical differentia in the individual objects of Churchmanship, and a masterly plea for breadth and toleration, in dealing with all degrees and conditions that can be possibly grasped in the comprehensiveness of the Church's catholic history. Would that this noble sermon might be read by every one in our day! "The Manifold Ministry" is a beautiful unfolding of the real priestly work of all true believers. Among the ranks of Christian prophets in our generation, there hath not risen a greater than Washburn of Calvary. Loving his Mother the Church with a strong and sweet devotion, he has so shown her to be glorious within, that multitudes of weary souls have been drawn to her embrace.

RIGHT TO THE POINT. Selections from the writings of Theodore L. Cuyler, D.D. By Mary Starrs Haynes. Boston: D. Lathrop & Co.; Chicago: S. A. Maxwell & Co. Price \$1.00.

This is the latest volume of Lathrop's "Spare Minute Series." Dr. Cuyler is a preacher of far more than the ordinary ability and frequently has a most charming and forcible way of putting things. These "Bits" of Cuyler which are here presented, are very like most other selections of the same class, valuable to a certain degree, as a help to other speakers in the way of illustration and adornment but otherwise of little value. As good things have been said by many another preacher, if some of these have not been better said by others. It never seemed quite fair, to us, to present an author in a series of coruscations. It is the steady flame that warms through and through, not fire flashes, however brilliant they may be. If Dr. Cuyler's fame rested on this book alone it would not be helped by its publication.

STORIES BY AMERICAN AUTHORS. Vols. I, II, III. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price 50 cts. each.

These excellent little books are a collection of various short stories that have appeared from time to time in the different periodicals. Considered worthy of more permanence than they could have in their original form they have been gathered into these volumes. There is no point in which our American literary productions are more original than in our characteristic short stories. The books average six stories to a volume, and include such names as Ceila Thaxter, Bayard Taylor, Frances Hodgson Burnett, Frank R. Stockton, and many others who are recognized as the leaders in this kind of work. The books are neatly bound in cloth, average 200 pages each, and are sold at a reasonable price. They ought to prove very popular for the summer holidays.

JESUS CHRIST: GOD, GOD AND MAN. Conferences delivered at Notre Dame, in Paris, by the Rev. Pere Lavardac. New edition in one volume. New York: Thomas Whittaker (1884). Pp. 418. Price \$2.

These Conferences, by the greatest of the Dominicans of France, are attracting much attention in England. They are in three divisions: the first, "Jesus Christ," treats of His inner life, His public work, the foundation of His Reign and its perpetuity and progress, His pre-existence, the efforts of Rationalism to destroy, pervert or explain away the life of Jesus Christ; the second concerns the existence and inner life of "God," the Creation and its general plan, Man as an intelligent, moral and social being, and his double work; the third, "God and man," treats of the supernatural intercourse, Prophecy and Sacrament, the need of such intercourse with an examination of two objections against it.

DAY-DAWN IN DARK PLACES. A Story of Wanderings and Work in Beekmanland. By the Rev. John Mackenzie. New York: Cassell & Co. Chicago: S. A. Maxwell & Co. Pp. 278. Price \$1.25.

The author, a British Resident Commissioner in South Africa, gives us an intensely interesting narrative of travel and life in that dark land. The book is illustrated by many quaint pictures. In reading of the dangers and deaths attending such missionary enterprises, of the immense outlay of time, and life, and money required to make even a very feeble impression in such parts of the world, one cannot but wonder if it is the wisest way to work.

GOVERNMENT REVENUE. Especially the American System. An Argument for Industrial Freedom, against the Fallacies of Free Trade. By Ellis H. Roberts. Boston: Houghton, Mifflin & Co. Pp. 390. Price \$1.50.

This question of Protective Tariff and Free Trade is coming to the front, and every intelligent citizen should "read up." The papers in this book were read by the gifted author before Cornell University and Hamilton College. They seem to go to the root of the subject, and to present one side of the question very ably. Mr. Roberts is widely known as the Editor of *The Utica Herald*.

ESSAYS AND LEAVES FROM A NOTE-BOOK. By George Elliot. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 255. Price 75 cents.

Many will welcome these gathered "leaves" and thank the publishers for giving us so good a book at so low a price. The essays here given were contributed originally to *The Westminster Review*. They were carefully revised by the author, for the press. The notes are an unimportant addition.

CHAPTERS IN POPULAR NATURAL HISTORY. By Sir John Lubbock, Bart., M. P., F. R. S., etc. New York: Thomas Whittaker (1884). Pp. 223. Price 60 cents.

This is a charming little book, full of natural information pleasingly related. It abounds with illustrations of its subjects, principally Ants, Bees, and Wasps, the colors of Animals, Flowers, Plants, Insects, Fruits, and Seeds.

RIGHT AND WRONG, CONTRASTED. Illustrated with Pictures and Incidents from Every Day Life. By Thos. E. Hill. Chicago: Hill Standard Book Co. Price, 75 cts.

A unique and very nice book, and calculated to attract and benefit the young. Some of the pictures are comical, but they all have a moral. Erratum, "Sabbath" for Sunday, p. 29.

THE SURGEON'S STORIES. Times of Alchemy. By Z. Topellus. Translated from The Original Swedish. Chicago: Jansen, McClurg & Co. Pp. 331. Price \$1.25.

We have several times noticed books of this admirable series, which possess the charms of romance and the value of history. This, the sixth volume, closes the cycles.

The Church Eclectic for June is out with the following rich table of contents: "Faith and Hope," by Richard H. Thornton; a discussion of their nature, necessity and their frequent co-existence with doubt; the concluding number of "Dissent in its Relation to the Church of England," by the Rev. C. C. Edmunds, Jr.; "Passion-Tide Services,"

from *The Church Times*; "Holy Week Sermons at St. Paul's Cathedral," a brief resume of Sermons by Canons Liddon and Knox-Little; "Carlyle's Poetry and Religion," from *The Church Quarterly Review*; a short article on "the Greek MSS. of Bryennios" from the "Review," discussing its probable origin; "Worship, Sacrifice its Law," by the Rev. S. J. French, together with short articles of interest on Current Topics in the "Miscellany" and "Church Work;" and "Literary Notes" and "Summaries." One of the leading articles in interest is the criticism on "The Poetry and Religion of Carlyle," candid and fair to both the virtues and the faults of one of the greatest as well as "best abused" men of the century.

The Sanitarian for June has a valuable article on canned goods. The great danger of using muriate of zinc as a flux in soldering, is pointed out. It is liable to get into the can, and cases of poisoning have resulted from the use of it. If the tin inside a can is corroded or dissolved off the iron, the contents are dangerous. If the cap has been punched twice it shows that the contents are damaged and a hole has been made for escape of gas. One hole is made when the cans are filled. New York, P. O. Box 2156.

The Pulpit Treasury abounds in useful and interesting matter for preachers. The June issue contains the sermon of Bishop Huntington, delivered at Cornell University last September, on Spiritual and Intellectual Light. E. B. Treat, Publisher, 757 Broadway, New York. Price to clergy \$2.00 a year.

The Sermon, preached before the students of St. Stephen's College, Annandale, New York, on Ascension day, by the Rev. F. L. Norton, S. T. D., Dean of All Saints' Cathedral, Albany, has been published in tasteful form. It is an eloquent and practical plea for "The Hidden Life."

TO WHOM IT MAY CONCERN.

And it does even every level-headed man, woman and child in the United States of America, or elsewhere, because there is longevity, health and happiness in taking the best advantage of the time allotted for summer vacation and recreation, by visiting and sojourning in the "Golden Northwest," where every prospect pleases" and the golden can escape the site for a season. It is not too late to reconsider any plan formed for trips to less favorable localities, and it must be a far out-of-the-way and sterile region where there are none to refer to who can speak from personal experience in corroboration of the facts herein set forth, viz: That for scenic attractions; for salubrity of climate; for abundance of health-restoratives flowing from the laboratories of nature in the form of mineral springs, of qualities exactly adapted to the healing and eradication of the thousand and one ills that are heir to, as well as to recuperate the mental energies; for plenty of good quarters, the best of good living, royal cheer, boating, fishing, driving, riding, or hunting, ample in all respects to the requirements of the most exacting; good society; and every other accessory for rational enjoyment, the vast expanse traversed by the 4,800 miles of railway, first-class in every particular, owned and operated by the CHICAGO, MILWAUKEE, & ST. PAUL RAILWAY COMPANY, eclipses every other known land.

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THE HIGHEST MEDICAL AUTHORITIES concede Anglo-Swiss Milk Food to be the best prepared food for infants and invalids. Ask druggists or write Anglo-Swiss Condensed Milk Co., 101 Hudson Street, New York, for their pamphlet, "Notes regarding Use of Anglo-Swiss Milk Food." (See advertisement in this paper.)

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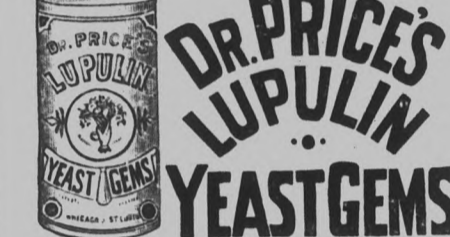
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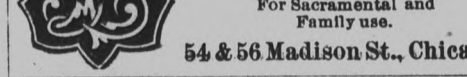
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OPINIONS OF THE PRESS.

THE PRINCIPLE OF AUTHORITY.—The Rev. L. S. Osborne, rector of Trinity church, Chicago, recently preached a very timely and incisive sermon on the subject of reverence, or rather the painful lack of reverence among Americans, which he thought pre- saged evil for the country. While boasting of our republican liberty, the preacher thought we were in danger of claiming too much for the individual liberty and pro- gressing to mere license, refusing recogni- tion of authority, passing to lawlessness. The Current believes that Mr. Osborne touched a real danger. The decline of the recognition of authority is noticeable most painfully among the young. The reverence for gods, parents and laws, which is the foundation of righteous and beneficent living, as rightly insisted upon by the nearly always correct Euripides, is becoming rare among the young, and chiefly because their elders speak lightly of authorities and laws, and incorporate in the business code, meth- ods which in name only differ from the pro- cesses of professional thieves. It may be said that much of what we call authority is deserving only of contempt. True; but it is not brought to contempt because the tendency is to make a mockery of author- ity, and to keep out of the seat of author- ity the best of citizens? The terrible fact is that people who will not learn to obey be- come a law unto themselves. That signi- fies moral and social ruin.

JOHN WYCLIF.—John Wyclif, is, we have said, called the "Morning Star of the Reforma- tion" for a very good reason. Not be- cause he was the first to translate the Bible into English, for that is untrue; not be- cause he helped to "make" the English language, for surely with that, as Churchmen, we have nothing to do, though as philologists we may; not because he "exalted the order of preaching," for he did infinitely less in that respect than St. Francis of Assisi; not be- cause he protested against the encroach- ments of the Papacy, or he condemned the dissoluteness and idleness of the monks. For none of these things do we reverence him, though all merit our consideration; but rather for this fact, that he was among the first to assert the distinctively English type of character, full of mental and phys- ical energy, which the Church of England has ever since nourished in healthy vigor, and which, has, by the providence of God, made England an empire upon which the sun never sets. This characteristic of the English race forced the Reformation, and it was in turn accentuated by the Reforma- tion. To-day we have to deplore many un- happy results of the latter fact, but at least we are now brought face to face with the alternative of a pure supernatural religion or bare materialism. The Wyclifs of to-day have reached the end of their tether, and the Church of England is again gathering herself together, and rising in the beauty of her holiness and plenitude of power, from the ashes of her former self; thanking, on the one hand, Wyclif, from the bottom of her heart, for teaching her the lesson of the middle ages, and on the other the nineteenth century philosophers for the lessons of modern materialism. The past we cannot undo; but the finger of Divine Providence is in it all.

A POLITICAL HINT.—No doubt a prolific cause of harmful excitement in politics is false accusation. Yes; of course it is. Every one admits it in the general. But how many determine, each with himself, and say, I will repeat no detraction of any candidate for which I cannot cite respect- able authority. And by respectable author- ity one ought to mean something above the average newspaper or political debater. It is indeed equally a duty to attend and give due weight to mooted impeachment of char- acter. One cannot easily discover what ground there may be for these charges; the partisan presses will hardly settle a disputed question between them, even though both sides are read. And most men have no op- portunity to hunt up old files, or to go to dis- interested records, in search of the truth. When it comes to the vote, each must make up his mind by weighing probabilities. But let it be remembered that reckless and false affirmation are just as wicked and mischiev- ous in politics as anywhere else. Every one can remain silent himself, and withhold ap- plause and assent from others who speak only from prejudice. And the amount of steam thus saved, we may safely promise, will carry the engine of government far up the grade of righteousness.

BISHOP POTTER'S PLAN.—The adequate support of the clergy is a universal diffi- culty. It appears to be especially experi- enced at this moment in the American Church. The newly-appointed Assistant Bishop of New York has proposed a plan which he hopes would, if accepted, ameliorate the existing difficulty of inadequate, or of unevenly distributed, clerical provision. The proposal is this, that all bishops and clergy who have incomes rating over three thou- sand dollars a year shall contribute two and a-half per cent. of their salaries toward a fund which shall be applied to aid those whose salaries do not amount to a thousand dollars a year. This would not press hard upon those having the larger incomes, and it would greatly assist the brethren who

are sorely cramped in their personal neces- sities. Neither is it anything beyond the chivalry of the brethren. Perhaps at the moment it is the best test of a proper esprit de corps that could be applied to the entire ministry. Certainly no person can so keenly appreciate the severe self-denial of many of the clergy as their brethren, and there are none who could render these gifts with greater courtesy. Then, too, as Bishop Potter suggests, it might provoke a better spirit among the laity when they see the clergy faithful in responding to the sufferings of their own order. May all success attend Bishop Potter in the execution of his proposal! The experiment, if successful might prove an admirable corrective of one of the most flagrant shortcomings of the English Church, in which the revenues are too unequally distributed.

CANADIAN CHURCH AFFAIRS. SPECIAL CORRESPONDENCE.

The Synod of the diocese of Niagara has held its annual session in Hamilton. The aged and venerable Bishop, Dr. Fuller pre- sided, and was able to read his charge in a loud clear voice, though otherwise very feeble. There was a large attendance of clergymen and lay delegates. The sermon was preached by the Rev. W. Arnold, of Fort Erie, and was much admired. From the report of the Executive Committee we gather that during the year \$1,200 was paid for Do- mestic and Foreign Missions, to the Central Board of Missions, and \$500 to the Bishop of Algoma for work in his diocese. The gen- eral receipts show a falling off of \$1,000. The Bishop then read his charge in which he gave an outline of Episcopal work which as he explained, was somewhat limited owing to his feeble health. He also stated that unless a coadjutor were immediately appointed, it would be necessary for him to resign. His Lordship also referred to the work of the Salvation Army, and expressed himself as doubtful of any permanent good, resulting from their labors. A committee was appointed to take steps for the forma- tion of a Sustentation Fund, and after the transaction of some formal business, the Synod adjourned.

The Synod of Toronto met last Tuesday. A good deal of business was transacted. It was decided to unite with all the religious bodies in the Province to provide a relig- ious text book for the common schools. Frat- ernal greetings were sent to the Methodist Conference now in session, congratulating them upon the recent union of the various bodies, and also to the General Assembly of the Presbyterians. It was also decided to raise a Sustentation Fund. The Synod was still in session at time of writing.

I am happy to say that the projected Sis- terhood for Toronto, of which I have so often previously spoken, now promises soon to be an accomplished fact. A very success- ful garden party in aid of its funds was held yesterday in Toronto, in which Presbyter- ians and Congregationalists participated. The last lingering relic of opposition to the scheme seems to have finally died out, even amongst the most rigid Puritans. It is sig- nificant that in Winnipeg the sisters have been heartily welcomed by all the Protestant denominations. Another branch has been started at Brandon, a rising Manitoba town.

The Bishop of Algoma, who has lately re- turned from England, has a very cheering report to give of his work. He has raised some \$25,000 for diocesan purposes and se- cured several clergymen and lay readers. The steam yacht has been purchased, and is now in Canada. His Lordship reports tre- mendous activity in the Mother Church. Everywhere he was well received. He ad- dressed the annual diocesan missionary meeting in Toronto yesterday.

The Metropolitan is reported in excellent health, and is at present engaged on an ex- tended Confirmation tour. The Church So- ciety (or Synod) of the diocese of Frederic- ton will meet in the first week in July, at St. John's, New Brunswick.

The Synod of Ontario will meet June 24, at Ottawa. The sermon will be preached by Canon White. A motion will be sub- mitted, asking the Bishop to appoint a Sun- day for a sermon on temperance, also one recognizing the rights of the laity to have some voice in the appointment of their minis- ters. The United Empire Loyalist Memorial church, at Adolphustown, in this diocese, promises to be a grand success, and the foundation stone is to be laid on the 17th, by the Lieut- enant Governor. A number of prominent men, including Sir John A. McDonald, Sir R. Cartwright, Hon. G. A. Kirkpatrick, are also expected.

The receipts for missionary purposes in the diocese of Toronto, show an increase of over \$1,400.

The death of Mrs. Hellmuth, wife of Bishop Hellmuth, has lately been announced in Liverpool, England. The deceased lady, who was a daughter of General Evans of the British army, was held in high estima- tion in London, Ontario.

The Rev. Canon Anson has accepted the bishopric of Assiniboia, and is expected out shortly. He has established an association in England to aid his diocese. There are at present only two clergymen in the district, but he has succeeded in securing the ser- vices of several priests in England, and, with his energy and popularity, he will have little difficulty in securing laborers.

Ontario, June 16, 1884.

CHURCH WORK.

PENNSYLVANIA.

Philadelphia, Ordination.—On the Feast of St. Barnabas, seven young men were or- dained deacons—Messrs. Martin L. Aigner, H. Ashton Henry, George Reed Savage, Fletcher Clark, Edward K. Tullidge, Alfred C. Brown, and Thomas G. Harper. The last two were colored men.

After the ordering of the deacons the Rev. Charles J. Mason, assistant at the French church of St. Sauveur, and the Rev. Frederick H. Post were advanced to the priesthood.

Philadelphia, St. George's Church.—Mr. Fletcher Clark, formerly a minister of the R. E. persuasion, who has been lay-reader at this church for some months, under the Rev. G. J. Burton, rector, was ordained to the diaconate by Bishop Stevens, on St. Bar- nabas' Day, at St. James' church.

Mr. Clark will remain at St. George's church, as Assistant Minister for the pres- ent, and will continue his studies at the Div- inity school.

IOWA.

Creston. Services have been resumed in this place and an effort is being made to build a church.

Decorah, Consecration.—On Sunday, June 22, the Bishop consecrated Grace church and instituted the rector, the Rev. F. J. Mynard.

Summary of Statistics.—We make the fol- lowing abstract from the Journal of the Iowa convention: Number of communicants, 4,517; Confirmations, 342; clergy, 54; parishes and congregations, 59; missions, 23; total of offerings, \$92,945.70.

CHICAGO.

Sycamore, Convocation.—The twentieth meeting of the Northern Deanery of the diocese was held in St. Peter's church, on Tues- day and Wednesday, June 10 and 11. This was the first meeting under the Deanship of the Rev. A. W. Snyder, of Emmanuel church, Rockford, who was appointed Dean of the Northern Deanery, by the Bishop of the diocese, and confirmed by the last Diocesan Convention.

The Church in Sycamore seems to be in a very prosperous condition. The building is of stone and in goodly proportions. The in- side has lately been appropriately decorated in Polychrome, and now presents a very handsome interior. A new set of altar fur- niture, consisting of a brass altar cross, vases and reading desk has also lately been put in position.

The convocation was, to all appearances, a very profitable one. Large congregations characterized each service, and we believe that the practical seeds sown will bear much fruit. There were present the Rev. A. W. Snyder, Dean of the Deanery; the Rev. Mr. Osborne, rector of Trinity church, Chicago; the Rev. Mr. Edwards, of Rochelle; the Rev. Mr. Heermans, of Amboy, and the Rev. Mr. Elmer, rector of the parish. On Tuesday, after Evening Prayer, the Rev. Mr. Osborne preached a stirring sermon on the subject of "Church Unity," dwelling particularly upon the internal and spiritual life as a basis of Christian unity, rather than outward forms and ritual worship. His remarks attracted attention and provoked general discussion on the part of those who heard it. The sermon was well received.

On Wednesday morning the Holy Com- munion was administered, and a sermon appropriate to this Holy Sacrament was preached by the Rev. Mr. Edwards, of Rochelle. A large number communed.

A business meeting of the chapter was held at three o'clock, when the Deanery was newly organized as follows: Dean, the Rev. A. W. Snyder; Secretary and Treasurer, the Rev. N. W. Heermans. Verbal reports of missionary work within the Deanery were then made by the various workers, showing continual growth and prosperity at various points, where not long ago the Church's voice was not known.

The evening session closed the meeting of the convocation, at which time, after the devotional exercises, a general discussion, in short and pithy speeches by all the clergy present, was made on the practical subject of "Woman's Work in the Church." There was a large congregation present. The ser- vice and singing were spirited, and we ven- ture to say that no woman left the church that night without feeling more than ever before that she had a work to do for "Christ and His Church."

The delegates are under pleasurable obli- gations to the rector of the parish and his estimable wife for their pleasant and in- formal reception, and also to the people of Sycamore for the kind hospitality shown them. May the good seed sown prove to be of mutual benefit.

NEBRASKA.

Omaha, The Cathedral.—The "Year Book" of Trinity Cathedral, a neat little pamphlet, giving summaries of Church work furnishes us with several items of interest. The Cath- edral stands as a memorial of the late la- mented Bishop and was consecrated on the 18th anniversary of his elevation to the episcopate. Its estimated value with the tower which will be completed this summer, and contain a chime of bells, is \$100,000. There is an efficient brotherhood of 35 mem- bers, who besides other work have in charge St. John's Mission, a Ladies' Guild, Child's Hospital and Home, and a Sewing School. There is also daily service in the Cathedral.

The offerings from the congregation for the year have amounted to \$18,968.08.

DELAWARE.

Newark, Delaware College.—This college, the only institution of the kind in the State, has been celebrating its 50th anniversary during its recent commencement exercises. Although an undenominational institution, Churchmen may feel some interest in it, when they learn that some score of priests, have been students here. Among the well-known clergy formerly connected with Delaware College as students, may be mentioned the Rev. Dr. R. M. Abercrombie, of St. Matthew's church, Jersey City, N. J.; the Rev. J. N. Watson, of the diocese of Easton; the Rev. John H. Chew, of Washington; the Rev. Edmund Roberts, of Philadelphia; the Rev. W. A. W. Maybin, of Vineland, N. J.; and the Rev. J. P. du Hamel, of Philadelphia. The Rev. Wm. McCauly Jeffries, B. D., now rector of the church of the Nativity, Philadelphia, was for several years Professor of mathematics here; and the same chair is now occupied by the Rev. Angelo Ames Benton, editor of "The Church Encyclo- pædia," etc.

The exercises of this year were very in- teresting, and the future of the college is more promising than ever.

INDIANA.

Episcopal Visitation.—On the first Sunday after Trinity, Bishop Knickerbocker visited the united parishes of Elkhart and Mishawaka, the Rev. Augustine Prentiss, rector. The services, morning and night at Elkhart, and afternoon at Mishawaka, were attended by such crowds that even standing room was at a premium. Twenty-seven were confirmed, 11 in Elkhart, 16 in Mishawaka. The offerings, in both places, were, the first for the Indiana Church building fund; the Bishop hopes to receive such liberal contri- butions from parishes and individuals that he may build one new church, at least, in Indiana every year. These long dormant parishes have awakened to new life and are co-operating heartily with the vigorous ef- forts of their energetic rector. Both churches have been refurbished and deco- rated, and now present a tasteful and churchly appearance.

MINNESOTA.

Faribault, Ordination.—On the first Sun- day after Trinity, June 15, the following graduates of Seabury Hall, class of '84, were ordained to the diaconate, at the cathedral of Our Merciful Saviour: P. Burton Peabody, William B. Hamilton, Charles E. Hixon, and Sherman Coolidge.

At half past 10 A. M., the procession of vested clergy, including the cathedral clergy, Divinity students, candidates for Holy Orders, deacons, and visiting clergy followed by the Bishop of the diocese, marched up the main aisle of the cathedral, in the presence of a packed congregation, both congregation and clergy joining heartily in the processional hymn led by the Shattuck cadets, and professors.

The Bishop opened the service with the Lord's Prayer and special collects, and after another hymn, the Rev. William H. Knowlton of Galena, Ill., preached a thoughtful sermon from I. Corinthians 9-27. "Lest that by any means, when I have preached to others, I myself should be a castaway," concluding with a short address to the candidates, which they received standing.

Immediately after the ordination and before the alms were taken the Bishop made a brief but touching appeal to the congrega- tion, for aid to start a mission among the Arrapahoe Indians, one of which tribe and the first convert to Christianity from among them, Mr. Sherman Coolidge, had just been ordained to the diaconate. Mr. Coolidge, a young man of 22 or 23 years was arrested from his enemies by an officer of the U. S. army, while a savage boy of nine years, was educated at Shattuck School and Seabury Hall, with a view of sending him as a mis- sionary among his own people. But owing to the reduced condition of the treasury of the Domestic Missionary Board, that object cannot be realized for the present, to the great regret of his Bishop and many friends who know him to be well fitted for the work. He will remain in this diocese for the present. Mr. Peabody has been ap- pointed assistant rector and teacher of Latin at Shattuck School. Mr. Hamilton will probably take the interesting mis- sionary work at Pipe Stone, Windham, and Worthing, this diocese, with his residence at the latter place. Mr. Hixon goes as an assistant rector in Gethsemane parish, Minneapolis. The graduating class at Seabury Hall this year consisted of ten, one being a special student, Mr. Trenaman, formerly a Baptist minister of N. Dakota.

Besides the four ordained deacons of this diocese, Mr. Greene and Mr. Stafford go to Nebraska, Mr. Abbott to Mo., Mr. Wicker to S. Dakota, and Mr. Griffith to Chicago. Seabury Hall closed for the summer on Monday, June 16.

St. Paul, St. Paul's Church.—The Rev. E. S. Thomas, rector, reports to the Bishop this year: Baptisms, 31; Confirmations, 19; Marriages, 28; burials, 28; communicants, 530; receipts for current expenses, \$6,419.78; charities in aid of feeble churches, \$5,570; Hospitals and Homes, \$4,153.23; missionary offerings, \$1,379.64; Church education, \$1,266; relief of poor, \$1,292; Sunday school and specials, \$1,037.43; total, \$21,118.08.

MARYLAND.

Washington, D. C., Church School for Young Ladies.—The 15th annual commence- ment of this school (Miss E. H. MacLeod, principal) was held in St. John's church, on the feast of St. Barnabas, at 7 P. M.

This church, which has been recently re- modeled and beautified in many ways, was made even more beautiful on this occasion by the profusion of flowers tastefully ar- ranged on altar, font and rail.

The Rev. Dr. Elliott, rector of Ascension church, made an address upon the special features of a "Church School," showing its great advantages over other institutions of learning, and spoke of this as the only one within the district.

The Rev. Mr. Leonard made mention of the very gratifying circumstance that all, save one of the graduates of former years, were with the school on this occasion, thus evidencing that their love for and interest in it, were unabated.

He then tenderly alluded to the one whose presence was not among the number of her former school-mates, who, since the last commencement, had entered into the rest of Paradise.

In accordance with the wish of a dear friend and schoolmate, who had graduated with her a few years ago, the collect for All Saints' day was offered just before the Benediction. Thus the beloved scholar, so lovingly remembered, was with the rest "In one communion and fellowship," though from the "Church Militant" she had passed unto the "Church at Rest."

RHODE ISLAND.

Lonsdale, Consecration.—The new Christ church, built on the site of the one burned in 1882, was consecrated by the Bishop, Thursday, June 12th, the Rev. Phillips Brooks, D. D., of Boston, preaching the sermon from Acts xvi. 5; "And so were the Churches established in faith and increased in numbers daily." The church is a very fine piece of architecture, and was built and donated to the corporation of Christ church, by the Lonsdale company. The parish is entirely free from debt.

Providence, Berkeley School.—The public exercises of this school held on Monday, June 16, were very interesting, and con- ducted in military order throughout; the cadet drill and competitive manual exercises directed by a soldier of the regular army, being greatly to the credit of the boys. Medals were awarded and a commemorative address was delivered by the Rev. Moses Coit Tyler, LL. D., of Cornell University, upon the subject of "Bishop Berkeley's visit to America and its effects on Education." Kings, Columbia, and other colleges were referred to as being founded upon the model

formed by Berkeley; also other American educational institutions which have remem- bered him in memorial windows, studies provided for, etc. His name has also been perpetuated in college towns and scholar- ships.

CALIFORNIA.

San Francisco, Convocation.—The eighth quarterly meeting of the clergy of San Francisco and vicinity was held on Satur- day of Ember week, in St. Stephen's church. There were present—the Bishop of the diocese and the Rev. Messrs. Spalding, Lion, Church, Jeffreys and Young of the city, Chet- wood and McClure of Oakland, Bonte and Easton of Berkeley, Reed of Sausalito and Stoy of San Rafael. The presence of so many of the clergy from outside the city was an encouraging feature of the meeting.

Holy Communion was celebrated at 9 A. M., by the Rev. E. J. Lion, rector of St. Ste- phen's. The business meeting was held afterwards in the Sunday school room. The Bishop of the diocese presided, and, in the absence of the essayist, appointed as the topic for discussion "The Care of Candidates subsequent to Confirmation." The Rev. Mr. Spalding spoke of the numbers who drifted away after their Confirmation, and advised the use of Guilds and other organizations to counteract the influence upon the young of the attractions of the world and the flesh. The Rev. Mr. Easton thought more depen- ded on the personal influence of the pastor. The newly confirmed should be especially kept within the sphere of that influence. The Rev. Messrs. Chetwood, Lion, McClure, and Church also spoke.

An interesting discussion then followed as to the proper courtesy to be observed when ministering in the parish of a brother priest. The Rev. Mr. Spalding made the painful announcement that a couple whom he had lately refused to marry because one of the parties had been divorced, had been united by a brother clergyman shortly afterward. It is hoped for the honor of the diocese that this case stands alone. It was agreed by all the clergy present that any stranger coming to be married should be in- terrogated as to whether any ties had been contracted previously. One of the clergy stated that when visiting a brother clergy- man lately, an entire stranger appeared, desiring to make arrangements for his wed- ding. The clergyman put two questions only to him—"When is the ceremony to be performed?" "Where do you live?" It is to be hoped that this case, also, is unique.

The subject chosen for the next essay was "The Convocation," and the Rev. Mr. Spalding was appointed Essayist. It was decided to hold the next meeting in San Rafael.

Tustin City.—Three years ago the first regular services of the Church were held at this place, at which time there were but eleven communicants, in the portion of the Santa Anna Valley Mission, of which the Rev. J. A. Emery is priest in charge. One year from the date of the first service a neat little church, capable of seating 150 persons, was completed and occupied. It was built by the people with very little assistance from without, and has never had a dollar of indebtedness upon it. The next year steps were taken for building a rectory which has just been completed, costing about \$2,000, which, through the self-denial of the people and Churchmen in the East, has all been raised or pledged, except \$400. The eleven communicants have increased to 59, and the church, rectory and land are valued at \$5,000, which has all been raised without resorting to fairs, suppers or any other ques- tionable method, but by the free will offer- ings of earnest servants of the Master, who give as God blesses them.

PITTSBURGH.

Buller, Ordination.—The Bishop visited St. Peter's church, the Rev. John London, rector, on Saturday evening, June 14, and confirmed a number of candidates. On Sunday morning Mr. Laurens McLure, a member of St. Peter's and a graduate of the General Theological Seminary, was admitted to the diaconate. The candidate was pre- sented by the Rev. William White, D. D., who also preached an excellent sermon on the Ministry of the Church of God.

OHIO.

Kenton, Convocation.—A pleasant and profit- able meeting of the North Western Convo- cation was held on Tuesday and Wednesday, June 17th and 18th, in St. Paul's church, (the Rev. Geo. Bosley, rector). The Rev. Messrs. E. R. Atwill, D. D., President, J. W. W. Blake, Secretary, F. K. Brookie, W. C. Hopkins, A. B. Nichols and J. B. Pitman were present.

Interesting addresses on missionary and other subjects were delivered, and the Rev. F. K. Brooks read an able essay on the Sun- day question. A paper was read on the field for Church work in the convocation, which includes 26 counties and a population of over 700,000, one half of which are with- out the services of the Church. Resolutions were passed, asking the Missionary Board to appoint an itinerant missionary. The travelling expenses of the convocation hav- ing been provided for by an unknown friend in Toledo, the offerings were voted to the church in Clyde. The next meeting will be held in Sandusky, September 16th.

SOUTH CAROLINA.

Death of a Priest.—The Rev. Thaddeus Saltus, died at Summerville, June 20. He was the first and only colored man ever ad- mitted to the priesthood of the Church in South Carolina. He was admitted to the diaconate in 1882, and afterward ordained priest, since which he acted as assistant minister in St. Mark's church, Charleston. He was a man of fine intellect and high character.

NORTHERN CALIFORNIA.

Statistics.—The Journal of the tenth convocation of this Missionary Juris- diction reports as follows: Number of com- municants, 713; total of souls, 2,211; clergy, 17; value of property, Church buildings and otherwise, \$77,528.00; total offerings, \$17,944.04.

CONNECTICUT.

Waterbury, Trinity Church.—On Trinity Sunday this parish celebrated its seventh anniversary, having been organized in 1877. From statistics given in the sermon of the rector, the Rev. R. W. Micou, it appears that there have been 320 Baptisms, 181 persons confirmed, 129 Marriages, and 195 bur- ials. The present number of actual commu- nicants is 330. The total contributions, in- cluding subscriptions to the new church, amount to \$70,000. The church was used for the first time on May 18, the congrega-

tion worshipping up to that date, in a rented building. The church is of granite, with a large and handsome chancel, and seats 550 people. It is handsomely furnished with every requisite article of furniture, and contains many beautiful memorial gifts in the form of windows, tablets, and a brass eagle lectern.

SOUTHERN OHIO.

Cincinnati, St. Luke's Church.—After nine years existence as a mission, St. Luke's church ranks as an independent organization, with everything needful for full parochial life. With a capable and influential vestry, a strong Sunday school, societies capable of developing social and churchly interests, a fine organ and most excellent choir, there seems to be little left for which to wish, so far as external aids are concerned. She has a right to look for a future of great promise, and when her position is viewed, commanding the western part of the city, there is no reason to doubt that the liveliest apprehensions of her supporters will be realized. During the year last past thirty have been confirmed, the proportion of those communing has trebled, the attendance at all services been vastly increased, in every way the outlook is bright. The rector is the Rev. Lewis Brown.

WISCONSIN.

Hudson, Consecration.—On Sunday, June 8, St. Paul's church was consecrated by Bishop Welles. After more than a quarter of a century of labor and discouragement, during which time Protestant societies have been represented and have built costly edifices for worship, the Church has struggled on, holding services in the most disagreeable rooms and halls, literally homeless. More however has been accomplished during the last few months than for 30 years. During the Rev. H. Langlois' rectorship, an excellent location was secured and foundations for a church building laid, and under the earnest and unselfish management of the present rector, the Rev. James Slidell, there is now completed an artistic and elegant church, worth over \$3,000, with a debt of only \$150, which will soon be cancelled. It is cruciform in plan and gothic in structure. The chancel window is a beautiful memorial to Bishop Kemper, the first Bishop of Wisconsin, representing St. Paul, and was given by the children. Sermons were preached morning and evening by the Rev. F. Durlin of Madison, and the Rev. M. Gilbert of Christ church, St. Paul.

NEW YORK.

Fordham, Home for Incubables.—The eighteenth anniversary of this admirable institution, was held at the "Home" in Fordham, on "St. Barnabas' day," the 11th instant. The annual report showed a very encouraging state of affairs. The number of patients in the house is 116; 37 died within the year. The free patients are about one-third of the whole number, but the managers make an earnest appeal for the endowment of more free beds. A new wing is being erected to accommodate 60 patients, and another of the same dimensions will be undertaken as soon as sufficient funds have been raised. It is believed that the full capacity of the House, 250 patients will be reached as soon as the wings are completed. There is not at present an empty bed in the House, and applications for admission from all parts of the country, come by almost every mail. The president of the Home and his wife, Mr. and Mrs. Benjamin F. Field, have made a generous gift of \$8,000 for the erection of a large stone chapel. Mr. and Mrs. Newbold Morris have generously given \$5,000 as the commencement of a permanent fund for maintaining a resident chaplain and daily religious services in the Home. At the meeting held in the chapel, Mr. Field presided; prayers were read by the Rev. Dr. Peters. Stirring and singularly appropriate addresses were made by the Rev. Drs. Rainsford and Arthur Brooks. The benediction was pronounced by the Rev. Mr. Perkins. Besides the above named clergymen, there were present the Rev. Drs. Guilbert and Flagg, the Rev. Mr. Scott and the chaplain, the Rev. Thomas Drum, M. D.

Newburgh, Ordination.—On the first Sunday after Trinity, in St. George's church, the Assistant Bishop ordained to the diaconate, Grenville Alfred Rathbun. New York, Church of St. Edward the Martyr.—Friday, June 20th being the Feast of the Translation of St. Edward the Martyr, services appropriate for the day were held at the above church. The Holy Communion was celebrated at 8 o'clock and again at 11. At this latter service, the Rev. Alfred G. Mortimer, rector of St. Mary's church, New Brighton, Staten Island, preached the sermon. The Rev. J. J. Rowan Spong was also present and assisted. Evening Prayer was sung at night by the rector, the Rev. Edward Wallace Neil, assisted by the Rev. George Herbert Norton.

LONG ISLAND.

Brooklyn, Ordination.—On the morning of Trinity Sunday, at the church of the Redeemer, the following persons were admitted to the diaconate, the Bishop of the diocese officiating: Mr. Henry M. Ladd of Cambridge Divinity School, and Messrs. Henry Macbeth and Gaston J. Percken of Berkeley Divinity School. Also, the following were ordained to the Priesthood: The Rev. Messrs. Olin S. Roche, Harry O. Lacey, William H. Simonson, and Leigh Clinton Morgan.

WESTERN NEW YORK.

Rochester, Ordination.—The Bishop of the diocese held an ordination service in St. Paul's church, on Trinity Sunday morning, and admitted to the diaconate Messrs. I. W. Van Ingen, and Pierre Cushing.

Suspension Bridge, De Veaux College.—A large audience witnessed the commencement exercises at this revered seat of learning on Thursday, June 19, which is also Founder's Day. The graduating class consisted of H. W. Bailey, Malcolm Douglass, Jr., James G. Dudley, W. O. Jarvis, Jr., James T. Low, W. E. Morris, J. H. T. Pearson, and Max L. Sturm. Before presenting the diplomas Bishop Cox remarked that four of the graduating class were sons of clergymen, and the Head Boy for the year, the son of his esteemed friend, the Bishop of Oregon, thus disproving the old saying that clergymen's sons always turn out badly. Several of the class will enter Hobart College. An Alumni Association was formed, its annual meeting to be held on Founder's day. There are now over 700 graduates of De Veaux. The exercises closed with a military drill, and the day was one of the most interesting in the history of the College, inspiring its friends with fresh hopes for future success and prosperity.

ALBANY. Stockport, Convocation.—The Trinity meeting of the convocation of Albany was held at Stockport, on the 9th and 10th of June. There were present the Rev. Dr. Payne, Archdeacon, the Rev. George Fisher, Rector, also the Rev. Drs. Battershall and Dean, and the Rev. Messrs. Adler, Burnett, Durro, Hartman, Hooper, Hubbs, Merkel, Reynolds, Schwartz, Smith, Sill, Tebbitts, Toy, Walker, and the Rev. Mr. Hamilton, of the convocation of Troy. These gentlemen took part in the services, which were held in the parish church at Stockport, in St. Barnabas' chapel, Slottville, and in St. James' mission, Rossman's Mills, all of which are under the rectorship of Mr. Fisher. On Tuesday morning at half past nine, morning prayer was said in the nether church, at Stockport, and there was a celebration of the Holy Communion at eleven o'clock. The archdeacon was the celebrant, and the Rev. E. L. Toy, of Christ church, Schenectady, the preacher. Immediately after this service a business meeting was held in the church. At two o'clock the clergy retired to the rectory, where the ladies had prepared an ample repast for both clerical and lay representatives. At three o'clock the Rev. John Brewster Hubbs read an interesting essay on the subject of "The Bible in the Sermon," and the Rev. Joseph Hooper gave a graphic account of "The struggle for the American Episcopate in the early days of the Church in this country." The clergy were invited to visit the parish school, which is only a short distance from the rectory, where there is a work going on for the Church and Christ, which will tell in after years when the good seed which is now being sown will have sprung up and produced fruit. This is as it should be, a well ordered school immediately under the influence of the Church. The rector and his people believe that no education is good or healthful that has not Christ for its foundation. In the evening there were again three services in progress at the same hour at which the visiting clergy made addresses. The music at these services is worthy of notice, for seldom have we heard any better, even in the city churches on like gatherings of the clergy. The singing at St. Barnabas' chapel, where there is a choir of thirty voices, was particularly fine.

JEWISH MISSIONS. New Missionaries.—The former association in Philadelphia for missions to Jews, having formally disbanded, the Rev. Benjamin Watson, D. D., has, on nomination of the Bishop of Pennsylvania, been appointed by the Church Society for Promoting Christianity amongst the Jews, Auxiliary to the Board of Missions, to be Local Secretary for the diocese of Pennsylvania. At the request of the Bishop, the Society is to establish a mission in Philadelphia, and has appointed the Rev. Robert T. Roche, D. D., to be missionary presbyter, and Miss V. E. F. Mamreoff, to be missionary teacher, to begin a missionary school for Jewish children. Miss Mamreoff has passed most of her life in Jerusalem, Palestine, and was connected for a number of years with Bishop Gobat's Diocesan School for girls, and subsequently with the Jewish mission of the Church of England Society, in that city. On nomination of the Bishop of Long Island, the Rev. W. B. Cooper, has been appointed Missionary of the Society in Brooklyn, N. Y.

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Michigan State College.

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