

The Living Church.

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

VOL. VI. NO. 32.

CHICAGO, SATURDAY, JUNE 7, 1884.

Whole No. 292.

THE LATE PRESIDING BISHOP.

SPECIAL CORRESPONDENCE.

Full of years and honors, the Right Reverend Benjamin Bosworth Smith, D. D., LL. D., Bishop of Kentucky, Presiding Bishop of the Church in the United States, and Senior Bishop of the Holy Catholic Church throughout the world, has passed to the rest of Paradise.

He was born in Bristol, R. I., June 13, 1794. His father was Stephen Smith, and his mother's maiden name was Ruth Bosworth. To use his own words, he "came from a highly respected family of mechanics."

During the American Revolution, his father was quartermaster at Fort Hill in Bristol, and his uncle Sullivan Bosworth, was commissary, of whom the following anecdote is told, giving an idea of the spirit of the man.

The soldiers who were stationed at the English fort, opposite, on the Newport side of the water, were in the habit of amusing themselves by shooting away the flag-staff on the Bristol forts. One day his uncle approached Fort Hill, and was looking across at the English soldiers just as they fired. He knew in a moment at what point they aimed, and as soon as he saw the flash, and before the missile had time to follow, he sprang into the shelter of the barracks and leaped on to the bayonet of a sentinel. The steel entered his leg below the knee, and came out through the upper part of the thigh. He had the energy and the pluck to draw out the weapon without any assistance, and except for a halting gait which continued through life, he suffered no serious inconvenience. When the Hessians passed through that region they were very spiteful to the quartermaster and burnt his house, the one in which Bishop Smith was born.

The elder Smith came out of the war with some means, and opened commercial relations with Havana and other ports in the Antilles. He became the owner of several ships, eleven houses, and at the time of his death had sixty thousand dollars.

He was twice married, his first wife being a Miss Potter, of the same family as the De Wolfe Potters.

He was the father of eighteen children, sons and daughters, Bishop Smith being the sixteenth. All the older children, who were girls, "married into the best conditions of life at that time." One daughter became the mother of the Rt. Rev. Mark Antony De Wolfe Howe, and of the Right Rev. W. B. W. Howe. Another, married Lieutenant Governor Bullock and became the mother of Judge Bullock of Rhode Island.

Of his sons by his first wife, the youngest, named after himself, Stephen, died of yellow fever the same day on which George Washington died.

Benjamin Smith's efforts to procure a collegiate education, were somewhat affected by his father's high regard for the laws of primogeniture. Of the sixty thousand dollars which he left, he bequeathed one-half to his eldest son Samuel. Of the remaining thirty thousand, one half was given to Henry, the next son in succession.

Bishop Smith's portion was 500 acres of land, which sold for \$5,000.

He served his time as a cooper, and when he became free, he married and had two children. In order that he might go to college, a kind friend, Mr. Samuel Richmond, loaned him money on his own bond, his brothers pledging themselves to make it right with Mr. Richmond in the event of their brother Benjamin's death. The Institution which he entered, was what is now known as Brown University, with its fine principal buildings and many superior advantages, but in his early day, he said that it was little more than a first-class Grammar school. Its being under the direction of the Baptists may account for certain proclivities which the Bishop seems to have carried with him through life. It is said that all his children were baptized by immersion.

He graduated from the University in 1816, and studied theology under the venerable Dr. Crocker and Bishop Griswold.

He was ordained Deacon by Bishop Griswold in St. Michael's church, Bristol, April 23, 1817—was advanced to the Priesthood by the same Bishop in St. Michael's church, Marblehead, June 24, 1818, where he began pastoral work and continued for two years. Then he became rector of St. George's church, in Accomac county, Virginia. While here he lost his mother, to whom he was strongly attached.

Postal and travelling facilities were at that time very inferior to those with which we in our day are blessed. A letter reached him, saying his mother was ill and desired to see him. He hastened at once to go to her with his wife and three little children. It was mid-winter, and they

reached Bristol by boat in the midst of a terrible snow storm, the kind captain with whom they sailed, making, at great inconvenience to himself, a special landing to accommodate their urgent necessity. They buried their baggage under a wood heap, and, alone with the three little ones, who had to be carried, they travelled on foot till they reached his mother's house; but too late. She had passed away and the snow covered her grave.

Two years later he took charge of Zion church, Charleston, with the additional care of Trinity church, Shepherdstown.

In 1823 he became rector of St. Stephen's church, in Middlebury, Vermont. While there he was a member of the Standing Committee, and editor of *The Episcopal Register*, published in that State.

Five years later he was called to Grace church mission, in Philadelphia, and became an editor of *The Episcopal Recorder*.

In 1830 he moved to Kentucky and took the rectorship of Christ church, Lexington, which he held till he was chosen Bishop of Kentucky.

He received a Doctor's degree from Geneva (now Hobart college) in 1832, and that of LL. D. was conferred upon him by his *Alma Mater* in 1872.

His consecration took place in St. Paul's chapel, New York city, October 31, 1832. Bishop White presiding, assisted by Bishops Brownell and H. W. Onderdonk.

He became Presiding Bishop on the death of Bishop Hopkins, in 1838, and has "taken order" for a larger number of consecrations than any previous Bishop.

Among his published writings are: A Sermon before the General Convention in 1850, Position of the Protestant Episcopal Church in these United States; Five charges to his clergy; Saturday evenings, or Thoughts on the Progress of the Plan of Salvation, 1876; Apostolic Succession, Facts which prove that a Ministry appointed by Christ Himself, involves this Position, 1877; and Memoirs of our Foreign Missionaries.

He was twice married, and had 11 children, some of whom died in infancy. His first wife was his cousin Elizabeth Bosworth. His second wife was Harriet Lownes, daughter of the Hon. S. P. Staples of New York, and widow of the Rev. William Douglas, of Troy.

His son Samuel Bosworth who was a college graduate, and an eminent lawyer in Louisville, Kentucky, died abroad and was buried in Wales. One son is George Windsor; Sutherland Douglas, another son, is a lawyer living in New York. His youngest son Benjamin Bosworth was preparing to enter college when he died of typhoid fever at the age of 17, and the family Bible contains a touching expression of parental love and sorrow, but not without hope.

One daughter is Mrs. Green of Kentucky, and another is Mrs. Christian, of Lexington Avenue, in whose kind care he passed the last years of his life. Her husband is said to be a lineal descendant of Receiver General Christian of the Isle of Man, who figured so prominently in its history during 1651. One daughter is an artist. His youngest daughter Fanny Staples, married, first the Rev. Henry A. Post, a son of Dr. Post of New York, and was left a widow, when she married Mr. Merriam of Boston, editor of *The Christian Union*. She also died abroad, and like her brother, was buried in Wales. He referred with great satisfaction to the fact that the rather numerous flock in his own home pasture field, contained no black or troublesome sheep, but that all were worthy of love and esteem.

Bishop Smith was a man of considerable decision in advancing and carrying out in his own diocese, his own special views, and he was not backward in letting his clergy know what those views were.

But on occasions, in pursuing an argument with his clergy, he could look fairly at both sides, and often so expressed himself, first taking up one side of the question and then the other, that they would be left in the dark as to what his own private opinion really was.

That his sympathies were not with the "advanced" school was well known. He was an avowed Optimist, and felt that the Head of the Church was abundantly able to do for His Spouse according to her needs, whatever He desired, and he deprecated needless care and anxiety on our part. He was socially inclined and showed strong affection for his family and friends. He took a deep interest in the Foreign Missions of the Church, and in individuals who gave themselves up to that self-denying work.

Except for the forgetfulness so common to age, he retained in advanced years, his mental faculties to a remarkable degree.

His constitution was never robust and he was always excessively thin in flesh. When he was 65 he weighed 111, "the same" as he expressed it, "as a young waif." At 72

he applied for an assistant Bishop.

At the same time Bishop Johns of Virginia, made the same application, though he did not wish to be called old or infirm. The Church papers, however, in speaking of the action of the Convention, dwelt particularly on his age and infirmities.

Bishop Johns who was at that time in Newport or Saratoga, was interviewed on the subject, and he stated that he was never in better health in his life.

Bishop Smith wished to avoid any such seeming contradiction in his own case, and accordingly consulted two physicians, one in Louisville and another in Frankfort. They both gave certificates that he needed an assistant. His request was granted, and after that he began to increase in weight, and at 87 his weight was about 125, being as much if not more than at any previous time.

In 1881 a photograph of him taken some years before in Kentucky, was enlarged and copied in crayon by an artist named Gaff, and was regarded as a very fine likeness. Near the close of his days, when asked, in view of his rather frail physique, to what he attributed his long life, he replied—"To Abstinence—Temperance—Gaiety."

He certainly escaped the rock which cost us so early our beloved Wainwright.

Bishop Smith presided at the General Convention of 1880, and was present at many of the sessions of that of 1883.

Early in the summer of 1882 measures were taken for the observance of the semi-centennial anniversary of his ordination to the Episcopacy. The commemorative service was held in St. Paul's chapel on October 31, at 11 A. M. At that hour an assembly, consisting of the greater part of the clergy of New York, and its vicinity, many from a distance, and a large number of laymen, gathered in the church. During the singing of the processional, six Bishops—the Right Rev. Drs. Dudley, Assistant Bishop of Kentucky; Gallagher, Bishop of Louisiana; Lyman of North Carolina; Howe, of Central Pennsylvania; Clark, of Rhode Island; and Potter, of New York, together with the Presiding Bishop—entered the church preceded by the officiating Presbyters. The Bishops sat in the sanctuary. The Rev. Dr. Mulcahey was in the stalls with the Rev. W. White Montgomery, a descendant of Bishop White, the consecrator of the presiding Bishop, who had been appointed his Chaplain for the day. The service was brief consisting only of the Lord's Prayer and five collects—those for the week, for St. John the Evangelist's Day, for St. Peter's Day, for the Feast of Simon and Jude, and for All Saints. It was read by the Bishop of New York, after which the choir sang Mendelssohn's anthem, "How lovely are the messengers." The Rev. Dr. Dix then presented to the aged Bishop an address, engrossed with appropriate ornaments and illumination on vellum, from the Bishop and clergy of New York, tendering their respectful and affectionate greeting and congratulation on the length and usefulness of his Episcopacy.

His last public official act was the consecration of the Right Rev. Henry C. Potter, D. D., as Assistant Bishop of New York.

He died peacefully at his home in New York on Saturday morning last, having retained his mental and bodily power to the end.

OUR MARYLAND LETTER.

The one-hundred-and-first Convention of the Diocese assembled on Wednesday, May 28, in St. Peter's church, Baltimore.

On the previous evening there was a preliminary meeting of such clerical and lay delegates as chose to attend for the purpose of considering various matters which would come before the Convention, especially the qualification of the nominees for the vacant Bishopric. When this subject was reached, nominations were made, and the nominators delivered eulogiums some of which were far from judicious, and certainly did not seem likely to promote the election of the gentlemen whose claims were urged.

Bishop Elliott, of Western Texas, seemed to have many supporters, and the question of his health was much discussed. Some argued not without force that it would not be well to take the Bishop from his present field of labor where, as all admitted, he was much beloved, and was very successful. The other nominations were, the Rev. Dr. Fair, the Rev. Dr. Eccleston, the Rev. J. H. Elliott, D. D., the Rev. Dr. Hodges, the Rev. Dr. Gholson, the Rev. Dr. Leeds, the Rev. Dr. Paret, and the Rev. W. A. Leonard.

When the Convention assembled on Wednesday morning, the service was read by Deans Rich, Lewin, Stephenson and Ridout.

A very eloquent and striking sermon was then preached by the Rt. Rev. Arthur

Cleveland Coxe, D. D., of Western New York, who was warmly welcomed by his many friends in Maryland, where he was for so many years, rector of Grace church, Baltimore. His text was 2 Cor. viii. 5. As I hope the sermon will be published (though it is not our usual custom to publish Convention sermons) I forbear to send you the very inadequate, and indeed incorrect report which appeared in our evening newspapers.

The Ante-Communion service was then read by the Rev. Dr. Grammer, the rector of St. Peter's church, and it is quite worth noticing that the reverend gentleman, who has been called the leader of the Low Church party, (if there is any such party now in Maryland) took the eastward position, "before the midst of the altar," just like the most full-blown ritualist, without the least idea that he was rendering himself liable to censure. It is also observable, as one of the signs of the times, after all the controversies in this diocese, that, when Dr. Grammer presented the alms upon the holy table, the whole vast congregation rose and stood reverently, although being in St. Peter's church, the usual sentence or hymn was not sung. This no doubt will soon follow, if we may judge by the changes and improvements in the chancel arrangements of St. Peter's.

The Convention was called to order by the Rev. Dr. Lewin, President of the Standing Committee. Following that strange, and I will add, absurd, Maryland custom, laid down in the Rules of Order, the Secretary called the Roll of the clergy of the last convention, instead of the members of the present body. The list which he was compelled by Rule to call, included several dead clergymen, as well as one who has left the diocese to become Bishop in Virginia! This serious defect in the Rules was temporarily rectified, and the proper Roll of the clergy was called before the vote for the President was taken. There was a close contest between the friends of Dr. Leeds and Dr. Lewin for the Presidency of the Convention, which was finally settled on the third ballot by the election of Dr. Leeds. On taking the chair, the new President made an admirable short speech, full of grace, modesty and dignity, and every one felt that his elevation to the chair was a deserved honor, and a becoming act in the Convention.

Mr. Joseph Packard, the excellent Secretary of the last Convention, was unanimously re-elected by acclamation.

On Wednesday night there was the usual missionary meeting. Dr. Leeds presided admirably. Bishop Coxe and the Rev. Dr. Eccleston made addresses, which were much admired. The most telling speech, however, was that of the Rev. Dr. Hodges, who made a powerful, clear, business-like statement of the neglect of many parishes to support the Fund for Disabled Clergy of the Diocese. He was followed by the Rev. Dr. Stryker, who ably and eloquently supported Dr. Hodges. The result will surely be a revival of interest and increased contributions.

I send you the enclosed schedule of 13 unsuccessful ballots for Bishop. The Convention postponed further balloting after the 13th, and adjourned to October 28th.

	1	2	3	4	5	6	7	8	9	10	11	12	13
J. S. B. Hodges	42	49	48	44	42	42	44	47	50	52	2	3	2
Dr. Leeds	20	7	3	1	2	4	3	2	5	6	75	74	71
Dr. Hyland	1	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Rich	4	4	2	1	2	1	1	1	1	1	1	1	1
Dr. Paret	3	3	2	3	1	1	1	1	1	2	2	1	2
Bishop Elliott	18	22	27	24	22	16	11	12	11	11	7	10	35
Dr. Elliott	11	13	10	7	3	2	2	3	3	1	1	1	2
Dr. Fair	16	16	14	22	20	16	1	1	1	1	4	3	2
M. Leonard	4	2	3	3	4	5	4	5	4	2	2	3	2
Dr. J. H. Eccleston	8	12	17	21	31	41	62	60	55	49	41	38	18
Phillips Brooks	4	3	3	3	1	1	1	1	1	1	1	1	1
Dr. Williams	2	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Stokes	1	1	1	1	1	1	1	1	1	1	1	1	1
H. A. Coit	2	1	2	2	2	2	1	1	2	2	1	1	1
Dr. Hutton	1	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Lindsay	3	2	1	1	1	1	1	1	1	1	2	3	2
Dr. J. A. Buck	1	2	1	1	1	1	1	1	1	1	1	1	1
Dr. Lewin	1	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Davies	1	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Snively	1	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Stryker	1	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Bancroft	1	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Pynchon	1	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Grammer	1	1	1	1	1	1	1	1	1	1	1	1	1
Blank	1	1	1	1	1	1	1	1	1	1	1	1	1
W. F. Brand	1	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Satterlee	1	1	1	1	1	1	1	1	1	1	1	1	1
Dr. Nelson	1	1	1	1	1	1	1	1	1	1	1	1	1

After the first ballot, the Rev. Dr. Leeds withdrew his name; after the sixth ballot, the Rev. Dr. Fair withdrew his name, in favor of the Rev. J. H. Eccleston. After the tenth ballot the Rev. Dr. Hodges withdrew his name, and the Rev. Dr. Leeds was renominated.

The whole proceedings were marked by great harmony.

The old Standing Committee was re-elected.

The routine business was carried out, and most of the important business, e. g., change in the constitutions to allow a majority vote of those entitled to seats and votes instead of a two-third vote; and a proposition to appoint a committee to take measures to provide for an increase of clerical salaries; and some other matters were postponed un-

til the adjourned Convention. The former Secretary and Treasurer were re-elected without contest. One quarter's salary was ordered paid to the representatives of the late Bishop Pinkney, and various complimentary and financial resolutions were passed. The Convention after three days' session adjourned at 10:30 on the evening of May 30.

NEWS AND NOTES.

THE trouble between France and China is at an end, the former gaining all she asked.

I WANT to utter a protest against the use of "Revs." To justify such use, those who attempt to do so, must instance some other English adjectives which take the sign of the plural. The Convention journals are great sinners against the rules of grammar in this respect.

BISHOP SMITH passed quietly away as he long thought he should, like a tired pilgrim going to sleep. On Wednesday night he woke from a pleasant dream to believe he had passed to the world above, and his grandson, a very pleasing young man, who was much with him, he took for an angel, and the happy delusion continued, until young Mr. Christian, with some effort, persuaded the Bishop that he still lived on the earth.

THERE is no means in England for deposing unworthy clergymen. Several scandals which have recently come to light, have convinced the Bishops that something must be done to purge the ministerial ranks at least of convicts. In the debate in Convocation, mention was made of a man who, after "doing" five years of penal servitude for forgery, found no difficulty in obtaining priestly work, and who has now gone back to prison, this time for bigamy. Of course, amongst 20,000 clergy there must be some rascals, and with these the Church should have power to deal.

THE possibilities of Ocean travel may be imagined from the fact that three steamers, the "Arizona," of the Guion Line, the "Austral," of the Anchor, and the "Aurania," of the Cunard, left Queenstown on Sunday, May 18, and arrived in New York almost together on Sunday, May 25. The respective times were: 7 days 15 hours; 7 days 16 hours; and 7 days 10 hours. It is not so very long ago that a passage of twelve days was looked upon as wonderful. I was chatting with a gentleman the other day on the cars who had been to morning service in Cork Cathedral on one Sunday morning, and at Evensong in Trinity church, New York, on the following. He crossed in the "Oregon," which has now passed into the hands of the Cunards.

FRANCE has made another great stride towards Socialism. A "Revision of the Constitution Bill" has been introduced by the Government, which comprises the following changes: "The abolition of Life Senators, to be replaced by Senators elected for nine years by the two Chambers in Congress; the abolition of the *veto* of the Senate, which is only to have a suspensive *veto* , the ultimate decision resting with the Chamber; the abolition of public prayers; the abolition of the constitutional power to alter the form of Government; and the abolition of the constitutional character of the Senatorial elections, which would be regulated by a simple election law." There is only one thing wanting in this Bill to make it logical—viz., the abolition of the Senate altogether; for whenever it loses even a limited power over the Budget, it is virtually deprived of all influence over public opinion.

AN English journal mentions the following changes as having been made by the Revisers in the Old Testament:

Psalms vii. 20, "If he turn not He will whet his sword," meaning God, will be, "If a man turn not He will whet His sword." vii. 2, "For Thou hast made him a little lower than the angels," will be, "Thou hast made him a little lower than God." "I will praise Thee, O Lord," is often translated, "I will give thanks unto Thee, O Lord." ix. 7, "But the Lord shall endure forever," will be, "But the Lord sitteth as King for ever." xi. 7, "For the righteous Lord loveth righteousness; His countenance doth uphold the upright," will be, "For the Lord is righteous; He loveth righteousness; the upright shall behold His face." xxxviii. 8, "Fret not thyself in any wise to do evil," will be, "Fret not thyself, it tendeth to evil doing." lxxviii. 11, "The Lord gave the word: great was the company of those that published it," will be, "The Lord gave the Word, and the women that bring glad tidings are a great host." lxxxiv. 6, "Who passing through the valley of Baca, make it a well; the rain also filleth the pools," will be, "Passing through the valley of weeping, they make it a place of springs." xvi. 12, "Then shall all the trees of the wood rejoice," will be, "Then shall all the trees of the wood sing for joy." S.

CHANGES IN THE PRAYER BOOK.

It is the duty of every Churchman in the United States to give full and dispassionate consideration to the Prayer Book alterations, proposed by the General Convention. There is, unfortunately, a diversity of opinion, not only as to the propriety of some of the alterations, but especially, as to the power and duty of the General Convention in disposing of them.

Shall they adopt any one or more of the alterations intact, without any variation of any kind; or have they power to modify, amend and wholly change them? As no analogous case can be found, the grave responsibility of establishing a precedent, rests upon the next General Convention.

The *American Church Review* for November last, contained an able article, on this subject, by S. P. Nash, Esq., a member of the Standing Committee of the New York diocese. He is among the foremost at the New York Bar, as a close thinker and logical debater. He argues that the next General Convention may make such modifications, as may be deemed desirable—the limitation of such power, being—that there shall be no substantial change. He claims that the next General Convention must be "trusted."

Herein, I must differ with him. What is a substantial change will always admit of doubt. If the power of a subsequent General Convention to make any amendment or alteration, had been intended by the constitution, it would have been expressly stated therein. There can be no venial deviation from the literal and strict construction of a constitutional provision.

It is not a question of trusting our next delegates. A higher question is involved, viz.—Shall a door be opened by which latitudinarian changes, substantial or otherwise, may now, or hereafter be introduced, establishing changes for wide spreading consequences?

In confirmation of his view of the matter, Mr. Nash alludes to the fact that the 6th day of August was adopted by the Convention, for the Festival of the Transfiguration, instead of the 15th day of January as at first agreed upon by the House of Bishops. It may be proper here to state that the House of Deputies adopted the 6th of August, and the House of Bishops thereupon "receded from their action and concurred with the House of Deputies."

Mr. Nash claims that the next General Convention may alter the day of the Festival to the 15th of January. Surely the day for the observance of the Festival was an integral part of the Resolution, became a necessary sequence, essential for its enforcement; otherwise it becomes impracticable, inane.

Bishop Coxe, in *The Churchman* of the 15th of March last, advocates the 15th of January for the Festival.

Entertaining due respect for a high dignity of the Church, yet I cannot refrain from saying, that little heed should be given to an article the whole scope and tenor of which, evinces a disposition to override all obstacles, in order to carry out a preconceived view, not open to conviction.

He calls the change to the 6th of August "the substitute of the Borgia holiday, commemorating the victory over the Turks, in place of a genuine Festival of the Transfiguration, harmonized with, and logically fitted into the Church year."

In what way harmony and logical fitness are better attained on the 15th of January than on the 6th of August, he has not revealed to us. If no hallowed associations cluster around primitive usages of the Church, surely they are entitled to some respect. The Anglican, the Eastern and the Roman Churches adopt the 6th of August. Bishop Coxe says that the House of Bishops were the best judges in this matter. (The italics are mine.)

He satirically characterizes the action of the lay and clerical deputies precisely as absurd, as if "men, versed in physics and divinity should undertake to interpret Shakespeare's plays!" Is it unfair to say that he views the attainments of the 528 delegates (lay and clerical) through a minimizing lens, while the 66 Bishops are complacently examined microscopically. Gregory IX. (Pope, 1227 to 1241) commanded in his Bull of canonization that his festival should be celebrated on the 5th of August, that it might not interfere with the solemnity of the Festival of Transfiguration on the 6th of August. In 1457 Pope Calixtus adopted the Festival in the Roman Calendar. Many of the lay and clerical delegates are men of the highest standard for intellectual capabilities; possessing profound knowledge of Church history.

To ascertain the power of the General Convention, reference must be had to the Organic law of the Church. Article VIII. of the Constitution, provides, *inter alia*, that

No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese, and adopted at the subsequent General Convention.

Here is no ambiguity. The constitution makes no provision, directly or by implication, for any alteration whatever. The only power reserved for the General Convention is approval or disapproval of their former action. Although the constitution was adopted in 1798, the above clause was not then incorporated in it. It was added in 1811—except the words, "or the Articles of Religion," which words were inserted in

1877. No one will contend that the Articles of Religion can be altered by the General Convention under the provisions of this article of the constitution, consequently no other part of the Prayer Book, except the Lectionary—the alteration of which is expressly provided for in the same article. The omission of a letter or word, which rendered nugatory the meaning, might, perhaps, from the exigency of the case, be altered, but is not within the province of the Convention.

The same intention to restrict all alterations is apparent throughout the constitution. Article IX. in providing for its own alteration expressly declares that all alterations shall be first proposed in the General Convention "before they shall be agreed to," etc.—does not the constitution by using the word "they," signify the specific alterations submitted to the several Diocesan Conventions? So, likewise the constitution of the diocese of New York provides that "a" change, if approved in the next General Convention, then "the" change shall take place. What change can thus be intended except the specific change submitted for examination, and referred to the General Convention for approval or rejection?

The action of the next General Convention may greatly affect every Church diocese in the United States. It is hoped, therefore, that the subject may be treated in a thorough and exhaustive manner by THE LIVING CHURCH, editorially or otherwise.

H. L. C.
New York, May 13, 1884.

THE GREAT PREACHERS OF ENGLAND.

III.—ARCHDEACON FARRAR.

A popular vote would probably give the position of third amongst the best preachers of the day to Archdeacon Farrar; but personally we should join the minority on that division. When the author of "Eric" published his "Life of Christ," a writer in the *Spectator* described it as "by a special correspondent of the *Daily Telegraph*," and it is impossible to get this very neat criticism out of one's mind when hearing Dr. Farrar preach in Westminster Abbey. In his own church of St. Margaret, the Archdeacon shines with a subdued light. Those who have chatted with him by his own fireside, and know him to be the most amiable, unaffected of *causars*, those who remember him at Harrow as a most genial, boy-loving master, will miss nothing of the good-natured simplicity which they liked in him, if they hear him in his own church discoursing about matters that concern his parish. But in the Abbey he is different. There, his massive face settles into a hard, expressionless look; his voice, which is loud and roughish, is pitched in a monotonous key; and his manner altogether lacks animation, even when his subject imperatively demands it. However, his ornate periods, metaphors, tropes, and far-fetched comparisons diffuse ecstasy among those worshippers who derive their wisdom from penny newspapers. To illustrate any common reflection on the vicissitudes of life, the Archdeacon drags in the destruction of Pompeii with the latest mining accident; the overthrow of Darius with that of Osman Digma, the rainbow that appeared to Noah with Mr. Norman Lockyer's explanation of recent glorious sunsets; and all these juxtapositions come down so pat as to suggest the irreverent idea that the book which the venerable preacher was studying during the prayers must have been an annotated copy of Maunders' "Treasury of Knowledge."

We believe that Dr. Farrar is a total abstainer. One day a gentleman addicted to hard drinking was seated in the smoking-room of an hotel, when a dog walked in. The drinker gave a violent start and sprang back in his chair; upon which a waiter whispered to him reassuringly, "Don't be afraid, sir, it's a real one." This story was related to Dr. Farrar, and gave him, it is said, an utter loathing for strong drinks which can destroy the mind and convert a man into a palsied sot. It need scarcely be said that the drinker in the smoking-room was afflicted with delirium tremens. Alexander Dumas, the younger, offers an analogous case of a man being suddenly startled out of the temperate use of a thing by a ghastly story. About 20 years ago, a French doctor told him of a horrible instance of tongue-cancer which he had seen result from over-smoking. Dumas was smoking a cigar at the time; he threw it away half finished, and never lit another.

IV.—THE BISHOP OF SYDNEY.

Dr. Barry, Bishop of Sydney, is a preacher of the florid school. The habit of addressing boys, while it gives a man great assurance in the pulpit, also inclines his style to an conscious pedantry. Dr. Barry was headmaster of Marlborough; Dr. Barry of Cheltenham; the latter, like the former, could never quite shake off the ways of the *didaskalos* who has to show sharp sixth-form boys that he is well up to his authors, and to make the little ones in the fourth feel utterly ashamed of their crass ignorance. Archdeacon Farrar, however, may be compared to that eminent artificer, Signor Ruggieri, who discharges the fireworks in Paris on national holidays, and does so with an unmovable countenance; while Dr. Barry, on the contrary, always seemed to watch with eager eyes the flight of his oratorical squibs and Roman candles. For all that, few preachers have such a command of neat,

graceful English as Dr. Barry. He speaks better than he writes, and he possesses the great art of moving his hearers, "without," as the present Archbishop of Canterbury said of him, "harrowing the field he has ploughed."

OPINIONS OF THE PRESS.

Spectator.

THE DECAY OF EVANGELICALISM.—The Evangelical party in the Church certainly grows weaker and weaker with every year. The death of Dr. Bickersteth, Bishop of Ripon, is rather one of those events which recall to us how much of the past is really past, than one of those which remind us how much of the past has not yet come to its full significance in the present, and will grow to something still greater in the future. The good old Evangelical of to-day may well say of both the High Churchman and the Wide Churchman, as John the Baptist said of the Master of both, "He must increase, and I must decrease." This seems to us certain enough, though we do not doubt that the Evangelical party is still strong, is still in earnest, and is still capable of doing good work, such as it has done before, and such as, outside the Church, the Salvation Army are now doing. But though we heartily admit this, and feel grateful to them for all that they do in this way, we cannot disguise from ourselves that the peculiar form of religious faith which Dr. Bickersteth represented, is fast dying out in the Church of England, and not only in the Church of England, but amongst educated men all the world over. It is dying away as fast among the orthodox Nonconformists as it is in the Church of England. It is dying away almost as fast in the Presbyterian church of Scotland as it is among the orthodox Nonconformists. The power of the most potent of our present religious convictions, works against Evangelicalism, instead of, as it once did perhaps in its favor. It is the Evangelical circles which are now most apt to become unreal in their religion, and the Wide Church or High Church circles which find it easiest at once to apply their faith to practice, and to open their eyes to all that is going on in the world, while they are applying their faith to practice. The Evangelical feels far more painfully than any other type of Christian that "the time is out of joint," and that he is hardly the man to set it right. Whatever be the explanation of the fact, we cannot doubt at all that the fact is so.

The Church Times.

THE PERMANENT DIACONATE.—The great fault of the Church of England has been, first, to reduce the diaconate to the very smallest dimensions, and then to jumble it with the priesthood till people in general see no difference between the two. The deacon is styled "Rev.," in most churches he wears much the same vestments as the priest, and he takes so large a part in the services that no one but an expert, and not always he, is able to say to which order a young curate belongs. Obviously, then, the true remedy for what would come from the creation of honorary deacons lies in the reduction of the ordinary deacon to his proper place, which is that of a layman set apart to render such help to the priest as it is within the competence of the laity to give him.

The Churchman.

A NEEDED CAUTION.—Sojourners in the country should not forget the various charitable institutions, which, in summer, are especially limited in resources. When an institution is in arrears in May, the outlook for September is anything but attractive, unless the generous-minded come to the rescue. As a rule, the numerous Church charities find it difficult to make both ends meet, and especially so when to the unreflecting it might seem most easy. If a dollar in summer is worth two in winter, it is because it is twice as hard to get.

The Current (Chicago).

A WISE SELECTION.—The House of Bishops of the Protestant Episcopal Church recently manifested profound wisdom in selecting a colored man for the African Episcopate—a man who, it is understood, is accustomed to the exacting climate of the "Dark Continent." The sending of white missionaries to Equatorial Africa has been tantamount to sending them to premature graves. Few of them long survive the deadly malarial fevers, unless they have quickly succeeding vacations. If the Christian Churches expect to produce any deep and wide-spread impression of their faith upon Africa, the work of evangelization will have to be done chiefly by native Africans. At present, outside of the British South African colony, the Island of Corisco is the only place on the African coast where Christian missionaries have effected any considerable work, and that has been accomplished by the sacrifice of many valuable lives. In the Republic of Liberia, which was founded as a Christian and philanthropic enterprise, the American immigrants have not, in the sixty years of their sojourn on the West Coast, made any impression upon the large aboriginal population occupying four of the counties of the Republic. The lower form of Christianity embodied in the Coptic Church of Egypt and in Abyssinia, retains its vitality because of the native propaganda. It is noticeable that Mohammedanism has spread all over Northern Africa almost to the Equator, and is growing to-day, simply because the faith is propagated, and has been long propagated, by the

native converts, Arabian and black. The English Missionary Societies have for some years been following the method of the Prophet in Africa. The Northern races cannot live in Equatorial Africa. They can communicate their ideas to natives, and infuse their spirit into the natives. The propagandist work must, necessarily be done by the natives.

TRINITY SUNDAY.

The Octave of Pentecost has been observed in honor of the Blessed Trinity from a very early age of the Church. In the Lectionary of St. Jerome the same Epistle and Gospel are appointed which have always been used in the Church of England; and the Collect is from the Sacramentary of St. Gregory. But the name "Trinity Sunday" was not general until a later period, though it had been used in the English Breviary and Missal since the time of St. Osmund, and may have been adopted by him from still earlier offices of the Church. In the Eastern Church this day is the Festival of all holy Martyrs; a festival which appears to have been observed at this time in the East, even in the days of St. Chrysostom and the Emperor Leo, who have left respectively a Homily and an Oration upon it. It appears to have been regarded as a separate Festival in the Western world only by the Church of England, and those Churches of Germany which owe their origin to the English St. Boniface, or Wilfred. Both in the ancient English and in the ancient German Office books, all the Sundays afterwards until Advent are named after Trinity; whereas, in all offices of the Roman type they are named after Pentecost. It seems probable that this distinctive ritual mark is a relic of the independent origin of the Church of England, similar to those peculiarities which were noticed by St. Augustine, and which were attributed by the ancient British bishops to some connection with St. John. In this case it is, at least, significant that it was St. John through whom the doctrine of the Holy Trinity was most clearly revealed; and also that the early Church of England appears never to have been infested by the heresies on this subject which troubled other portions of the Christian world.

The general observance of the day as a separate festival in honor of the Blessed Trinity was first enjoined by a Synod of Arles, in A. D. 1230. In *Micrologus* it is stated [cap. lx.], that the feast was then observed in some parts on the Octave of Pentecost, and in others on the Sunday next before Advent; but that the Roman Church had no such custom, for it honored the Blessed Trinity in its daily worship by Doxologies and the Memoria, our present Collect. It seems to have become generally observed by the Roman as well as other Churches at the end of the fourteenth century; but the Sundays after it are still named from Pentecost in all the Catholic churches of the West except those of England and Germany.

The significance of the festival, as the end of the cycle of days by which our Blessed Lord and His work are commemorated, is very great. The beginning of His acts was associated with a revelation of the Three Persons of the Trinity, and His last command to His Apostles was a commission to make disciples of all nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. The perfect revelation of the Holy Three in One may also be considered to have been made on the day of Pentecost, when to the work expressed by our Lord in the words, "My Father worketh hitherto, and I work," was added that further operation of the Holy Ghost which was previously unknown even to holy men, but has ever since been familiar to the whole world. On Whitsun Day, therefore, we see the crowning point of the work of redemption; and the feast of Trinity, on the Octave of Pentecost commemorates the consummation of God's saving work and the perfect revelation to the Church of the Three Persons in One God, as the sole objects of adoration. The love of each Person had been commemorated in the separate Festivals which memorialize before God and man the Incarnation, Death, Resurrection, and Ascension of our Lord, and the sending forth by the Father and the Son of the Blessed Spirit on Whitsun Day. In the festival of Trinity all these solemn subjects of belief are gathered into one act of worship, as the Church Militant looks upward through the door that is opened in Heaven; and bows down in adoration with the Church Triumphant, saying, "Holy, Holy, Holy Lord God Almighty, which was and is, and is to come. . . . Thou art worthy, O Lord, to receive glory, and honor and power; for thou hast created all things, and for Thy pleasure they are and were created."—*Annotated Prayer Book.*

THREE GOOD EPITAPHS.—There are epitaphs and—epitaphs. Some are brief; bright and happy, suggestive of cheery thoughts rather than of those which made the sombre Richard II. long to "talk of graves, of worms and epitaphs."

Theodore Monod, the French Protestant, conceived a very happy one, which he wished inscribed on his tombstone:

"Here endeth the First Lesson."
The epitaph of Dean Alford, the learned and devout commentator of the New Testament, felicitously expresses his faith. It is in Latin, which, being translated, reads,

"The inn of a traveller on his way to the New Jerusalem."

Perhaps the finest epitaph in English verse is that written by Ben Johnson on the Countess of Pembroke:

"Underneath this sable hearse,
Lies the subject of all verse,—
Sidney's sister, Pembroke's mother,
Death! ere thou hast killed another
Fair and learned and good as she,
Time shall throw a dart at thee."
—*Youth's Companion.*

THE HOUSEHOLD.

CASTER bottles can be thoroughly cleansed by putting one-third rice in them, and then filling up with water. Shake thoroughly.

A LITTLE salt-water or carbon of soda mixed with the water in which flowers are placed will keep them fresh for two weeks.

TO REMOVE egg stains from silver spoons take a little common salt between the thumb and finger and rub the stain briskly. Then wash in hot suds.

IN the finger-bowls flowers are often introduced by sticking their stems through a leaf which floats on the water. This is a pretty custom and finds much favor.

PIECES of layer cake that have become too dry need not be thrown away. Steam them for five minutes, and serve as dessert with a nice pudding sauce. The layer cake made with boiled frosting and chopped raisin filling makes a delicious pudding.

FRAMES made of gilt moulding, which have become spotted or discolored, may be improved in appearance by painting them with oil paints. If the outer ledge alone is soiled, paint a band of scarlet or of blue, and leave a wide margin of gilt on the inside. It takes very little paint, as of course, it does not sink in at all.

FOR use in common rooms the most serviceable and satisfactory tidies are of crash, or moccie cloth with fringed ends, and with outline embroidered for decoration; pretty designs are, for one, three owls sitting on a dead branch of a tree; on another, have a stork with pond lilies and grasses, on another three kittens in a dish they have tipped over. These brighten a room, and actually make it look cheerful.

At an invited company each guest should bear in mind that all are invited by the hostess to meet and enjoy themselves, and since they have accepted the invitation, that it is the part of all to take advantage of the opportunity, not only in contributing to the enjoyment of others but to enjoy it themselves. Desirability in a guest like the same quality in a hostess, is one of the fruits of kind-heartedness and sincerity, and is manifested in enjoying the pleasures of society and entertainment which are offered with an open-hearted feeling of reciprocity and exchange.

FOUR GOOD HABITS.—There were four good habits a wise man earnestly recommended in his counsels, and which he considered to be essentially necessary for the management of temporal concerns; and these are punctuality, accuracy, steadiness and despatch. Without the first of these time is wasted; without the second, mistakes the most hurtful to our own credit and interest and that of others may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

The *Chicago Tribune* thinks it would be a curious problem for a woman to find out from mankind what is really expected of her. Man adores helplessness, and says it ruins him. He talks about economy and raves over spendthrifts. He decries frivolity and runs away from brains. He pines after his grandmother, who could make pies, and falls in love with white hands that can't. He moans over weakness and ridicules strength. He condemns fashion theoretically and the lack of it practically. He longs for sensible women, and passes them by on the other side. He worships saints and sends them to convents. He despises pink and white women and marries them if he can. He abuses silks and laces and takes them into his heart. He glorifies spirit and independence and gives a cruel thrust at the little vines that want to be oaks. What would the critical lords desire.

BENEFIT OF LAUGHTER.—Probably there is not the remotest corner or little inlet of the minute blood vessels (life vessels) of the body, that does not feel some wavelet from that great convulsion (heartly laughter) shaking the central man. The blood moves more lively—probably its chemical, electric, or vital condition is distinctly modified—it conveys a different impression to all the organs of the body as it visits them on that particular mystic journey when the man is laughing, from what it does at other times. And so, we doubt not, a good laugh may lengthen a man's life, conveying a distinct stimulus to the vital forces. And the time may come when physicians, attending more closely than at present, unfortunately, they are apt to do, to the innumerable subtle influences which the soul exerts upon its tenement of clay, shall prescribe to a torpid patient "so many peals of laughter, to be undergone at such and such a time," just as they now do that far more objectionable prescription, a pill or an electric or galvanic shock; and shall study the best and most effective method of producing the required effect in each patient.—*Good Health.*

"M. M." asks how her dark cambric dresses can be washed and starched and yet not lose their good look. By having bits of white starch left on them. If the starch is made in this way she will have no trouble. Take two tablespoonfuls of the best starch, mix smoothly with a little cold water; mix with this a pint of perfectly clear coffee, and let it boil for from eight to ten minutes; stir it with a wax candle, or put a teaspoonful of lard into it. Strain it while very hot through a coarse muslin cloth; let it cool a little before dipping the dress into it. Iron all calicoes and cambrics on the wrong side, then with a cool iron go over the heading of ruffles, and any wrinkled places that you cannot do justice to by ironing on the wrong side. It is a good plan to put a lump of alum in the water in which you wash dark blue cambrics, and salt into the water in which black or white ones are washed. "M. M." asks also about bleaching old colored muslins to make them white; but the only really satisfactory answer that can be made is to say that she must "try, try again, if at first she does not succeed," for sometimes one rule will be effective and sometimes another. It is very hard to affect aniline dyes. Sometimes a weak solution of chloride of lime will assist the bleaching process without injuring the goods. B. E. W.

GOOD ADVICE.

If you your lips Would keep from slips. Five things keep meekly hid: Of whom you speak, To whom you speak, And how, and when, and where.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX. PERSECUTIONS—CONTINUED.

While the persecution was thus raging in Asia, it was destroying many victims at Rome. Here Justin Martyr, who a few years before had been successful in his endeavors to save his fellow Christians, was with six companions added to "the noble army of martyrs." But the persecution was felt with the greatest severity in France. I said that the persecutors did not regard age or sex; at Lyons a young lady named Blandina, after being exposed for some time to the most dreadful tortures, was at length tied to a cross, and thrown into a den of wild beasts.

Some tumults occurred about this time in Syria, and being attributed to the Christians, another edict was issued against them, in which all Bishops and ministers of the Christian Church, were ordered to be cast into prison. This edict was followed by a third, in which all sorts of torments were directed to be employed in order to force these venerable captives to renounce their profession by sacrificing to the heathen gods.

In the year 306, Constantine, surnamed afterwards the Great, succeeded to the western portion of the Roman empire, and from that time Christians under his dominion were unmolested. Those in the East, who were subject to Galerius, continued for some time to suffer occasionally from persecution; but at length the author of these having been brought to the brink of the grave by a lingering disease, published in the year 311, an edict, in which he commanded persecution to cease, and restored the suffering Christians to the freedom of which they had been deprived.

This storm was succeeded by a calm which lasted till the year 249, when Decius ascended the throne. His accession raised a fresh tempest against the Christians, known by the name of the ninth persecution. This Emperor, either from an ill-grounded fear of the Christians, or from a zeal for heathen superstitions, published some terrible edicts, in which the Prætors were commanded either to extirpate the whole body of Christians, or force them by various torments to return to the Pagan worship.

posed to the torments which could be inflicted by scourging and imprisonment, by fire and wild beasts, by scalding pitch and melted wax; and in short, by every torment which the cruelty of man could invent. This persecution lasted two years; but the victims which fell in it were so numerous, that an ecclesiastical writer named Nicephorus, says that it would be easier to count the sands on the sea shore, than to reckon up all the martyrs who suffered in this persecution.

After the death of Decius, the Christians suffered more or less under his successors, until the reign of Diocletian, when the tenth and last persecution broke out. The Pagan priests, perceiving that the religion of Jesus Christ was fast overthrowing their superstition, endeavored to persuade Diocletian to persecute the Christians. For some time he withstood their importunities, but at length, in the year 303, he was persuaded to issue an edict against them.

The library of the Vatican was commenced 1,400 years ago. It contains 40,000 MSS., among which are some of Pliny, St. Thomas, St. Charles of Borromeo, and many Hebrew, Syrian, Arabian and Armenian Bibles. The whole of the immense buildings, composing the Vatican, are filled with statues found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals and antiquities of almost every description.

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THE VATICAN.

A writer in one of our contemporaries concludes that this word is often used by many who do not understand its import, and he proceeds to explain. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length and 1,000 feet in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its

origin to the Bishop of Rome, who, in the early part of the sixth century, erected a humble residence on its site. About 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II., a few years afterward, gave it up as a lodging to Peter II., King of Arragon. In 1305, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical Court to Rome, an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as the regular palace and residence of the Popes, who one after the other added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures and books, until it became the richest depository in the world.

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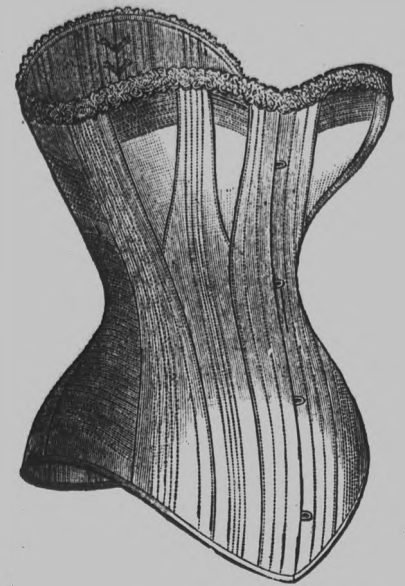
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The Living Church.

Chicago, June 7, A. D. 1884.

Entered at the Chicago P. O. as second class mail matter
SUBSCRIPTIONS, ONE DOLLAR A YEAR.
NOTICE TO ADVERTISERS.
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THE DEATH OF BISHOP SMITH.

This event occurred on May 31st. An extended notice of his life is given elsewhere. His extreme old age and manifold consequent infirmities have prepared the Church for his decease, and the general feeling will be one of resignation, that he has passed away to a higher stage of existence, in which the burdens and impediments of this will no longer impair the exercise of his powers. In the serene light of Paradise he will walk, with the holy fellowship of the saints he will be rejoiced, under the guidance of his Lord he will advance in knowledge and grace, and with all the blessed dead will be made meet for the final inheritance. It is a natural impulse which would pray the Father to bless our departed Primate with the abundance of His grace, and hasten the consummation of the world, when all the expectations of the Church shall be fulfilled in glory.

The career of Bishop Smith covered the whole period of the existence of the American Church as a distinctly organized body apart from the Mother Church, less ten years. Made a deacon at the age of twenty-three; he had been in orders sixty-seven years. Consecrated bishop at thirty-eight; he had worn the mitre fifty-two years, and was the oldest bishop in the world. A wide and long experience was his. His later years were passed in comparative seclusion, interrupted only by the details of an office which the Church has most unwisely, if not unmercifully, imposed upon the Bishop, that happens to last longer physically than his brethren. His latest appearance in public was, we believe, at the consecration of the assistant Bishop of New York, in Grace church.

Bishop Smith was possessed of a happy endowment of common sense, which in his old age manifested itself most distinctly in broad and strong views in regard to the apostolic character of the Church. No man ever saw or stated more clearly the proposition that the doctrine of the Apostolic Succession is the inevitable consequence of the postulate that Jesus Christ established a Church and a ministry. He was also strongly favorable to the provincial system. It will interest Western readers to know that he laid the corner-stone of the first brick church that was ever built in Illinois, at Jacksonville, in 1834, before the organization of the diocese.

The succession of primacy falls to the Bishop of Delaware, who is seventy-seven years of age. To him the American Church, with loving confidence, looks for leadership and counsel.

THE NICENE FAITH is the Faith of Christendom. It was in the beginning, is now and ever shall be the Faith. It has been assailed on every side, in every age, but the gates of hell have not prevailed. It is the key stone of the arch, the Coliseum of the eternal city, the north star of the Christian firmament. The object of this Faith is the Holy and ever Blessed Trinity; the keeper of this faith is the Holy Catholic Church; the depository of this faith is the Holy Scripture and the Catholic Creeds. It is a faith that answers to the profoundest needs, and corresponds to the highest philosophy of man. It has commanded the homage of the noblest minds in every age, and is now the inestimable treasure of the rich and poor, the learned and the ignorant in every clime.

ONE of the great drawbacks to the usefulness of our Sunday schools is the inefficiency of the teachers. It is a general complaint of pastors that they are not able to enlist and retain competent officers for this branch of the service.

Those who are willing to serve are not, for the most part, qualified. It is a difficulty that exists in the very nature of things. It must be accepted as one of the conditions of the work, and we must "make the best of it." Teachers may be trained. If they are willing and devoted, they may be guided in their work. If the pastor is a live teacher himself, he can secure efficiency in others by working for it. But he must work, in the Sunday school and out of it. The teachers must be his pupils. If the work is worth doing it is worth doing well, even if it takes much time.

MORE ABOUT RITUALISM.

In a recent article in these columns attention was called to a new phase of Ritualism appearing in a Methodist church in St. Louis. A sacred cradle it was said, had been added to the ornaments of the church; a movement not only in advance of all Methodist precedent and tradition, but also exceeding the most extravagant "novelties" that have disturbed the peace of the pious churchwarden of Sheffield. We do not wish to excite undue apprehensions nor to raise a false alarm, but this occurrence taken together with some other indications in the Methodist camp, points to a possible danger of "Romanizing germs" where they are least suspected.

The love of symbolism, in the estimation of the primitive Methodists, is a relic of original sin. So at least it would appear from the severity of discipline maintained in the early days of their departure from the Church of England. The meeting-house, the minister, and the minister's wife, together with the young men and maidens, old men and children, were kept to a rule of severe and barren simplicity. All decoration in buildings, dress, and equipage were forbidden. Flowers and ribbons and colors and ecclesiastical symbols were put under the ban, and probably would have been put out of the world entirely by those pious enthusiasts, if they could have had their way. But a kind Providence continued to glorify the dark storm-cloud with the many colored bow, to over-arch the firmament with azure blue, to clothe the fields and forests with green, and to border the dusty road of life with brilliant flowers. The primitive severity of discipline could not be maintained by the Wesleyan Puritans. There is hardly a trace of it left. In the cities, their churches are among the finest architectural works of the time, their pulpits are decked with flowers, their congregations are as gaily dressed as those that read prayers out of a book, and even the minister's wife is not far behind the times in the fashion of her dress and the adornment of her house.

So far, there is nothing to excite alarm or surprise. It is simply a return to nature. But are there not also signs of a return to "sacerdotalism," which must cause every high-church Methodist to tremble? The cross has been introduced into the meeting-house; Apostolic Succession has been preached in a Methodist pulpit; a robe has been worn by a Methodist "bishop." At the African Methodist Episcopal General Conference, this last innovation has received a righteous rebuke. "Bishop Brown" was charged with wearing "robes," and "Brother Smith's" resolution denouncing ritualism was adopted by a vote of 127 to 11. Though there may be apathy to this impending danger among the Caucasian Methodists, the African element is evidently aroused. The colored Methodists will stand by the principles of the Wesleyan reformation. The blood of the martyrs (that might have been) cries out for heroic resistance to these innovations. The wearing of "robes" is the entering wedge. It is a sign of distinction between the minister and the people. It means that the minister is set apart for a sacred office, that he is called of God as was Aaron. The "reformation" has changed all this. There is no longer any priesthood, any altar, any sacrament. The wearing of a robe by the minister is an intolerable assumption of sacerdotal functions. Admit this and the whole dreadful system of sacramentarianism follows.

Pleasantry aside, the African Methodists have shown a fine discrimination in their refusal to allow a distinctive dress to any one "in meeting." It is not a question of propriety but of principle. Many of our own people look upon it merely as a matter of taste. It is much more. The old surplice and black stole, exchanged for the black gown in preaching, set out before the world the Church doctrine of priesthood and sacrament, as distinctly and as "offensively" as the alb and chasuble do. Between the sectarian idea of individualism in religion, and the Church idea of the Kingdom of God with its authorized ministry and ordained means of grace, there is a great gulf. This is not saying that there is not much real Christian spirit in the misguided sectarianism of the day. It is only saying that its methods and views are essentially different from those of the historic Church. A distinctive dress for the clergy in the Church is the sign and token of the difference between the Church idea and the sectarian idea. Between the coat and the surplice in divine worship there is more than a difference of taste; there is a difference of principle far greater than that which exists between the "Evangelical" and the "Ritualist," if it were rightly understood.

POLITICAL.

The Presidential campaign has fairly begun, and Chicago is in a whirl of excitement over the National Republican Convention. The Democratic Convention is to follow, and then "comes the tug of war." The interest manifested every four years, in the election of a chief magistrate, is natural and right, and the more widely this interest is diffused among the people, the better for the country. But is there not a danger that our interest in politics may be circumscribed too much by Presidential elections? It is to be feared that American politics, like American religion, may be spasmodic; that the people, satisfied with a party triumph every four years, may let things drift till the Presidential election again comes around. The fact that governmental policy and party rule are fixed for a four years' term, is not conducive to the perpetual vigilance which is said to be the price of liberty. We are in danger of giving up too much to the dominant party, because it is established for a definite term, at least in the executive department. We are apt to forget that it is the people who ought to rule, whatever party be in power. We do not make enough of the rights and power of the constituency who are represented in Congress. Whatever party bears the palm of victory, it should be made to feel that it is answerable to the people.

To some extent the will of the people may find expression and be enforced by the House of Representatives, the members of which are elected for a period of only two years. In an emergency, however, the people have no recourse but in the influence of public opinion. It is to be supposed that the Representatives of the people will know and heed the wishes of the people. If they do not, time alone will bring the remedy, by the process of a new election. It is to be regretted that such election must be controlled in the interests of "parties." If we could only rise to the political plane on which the interests of the country are regarded without reference to the effect upon party power, it would be a happy day for the Republic.

Noting this difficulty in our governmental policy, the lack of provision for a change between Presidential elections, the politician cannot fail to be impressed with the usage in England, which compels a change whenever the policy of the Cabinet is not sustained by the House. Without disturbing the tenure of the President's office, might not some usage among us be established, under the pressure of public opinion, which should compel a resignation of Cabinet officers, when their policy is condemned by the House? The custom in England has only the sanction of use. It is not based on Constitutional provision or written law. It would be necessary, of course, under such a policy, that the Government should be represented in both the House and the Senate, and be re-

sponsible for the conduct of business. And why should it not be? It is one of the anomalies of our present system that the responsible agent of our government, the executive, has no voice in the national councils. The message of the President is *vox et preterea nil*. As we are now organized the will of the people cannot be felt by the government from one election to another.

BRIEF MENTION.

Archdeacon Farrar has been appointed Bampton Lecturer for 1885.—He was a canny Scot, the minister who, in commenting on the words "And I said in my haste, All men are liars," apostrophized the Psalmist thus—"Ah! Davie, man, and did ye say it in your haste? If ye had leaved in this parish ye would ha' said it at your leisure!"—A new sect has been started in Boston, says an exchange, semi-religious and semi-philosophical, which holds that disease is caused by the absence of God from the body, and that it can be cured by the passage of the divine effluence from the well to the sick as they sit with their spines in contact! According to a Boston paper, the new society numbers among its votaries "people of influence and prominence, and some whose names are as familiar as household words."—*Appropos* of another sect, the following from a Methodist paper is comforting:

"The Christian religion is not limited to any one Church or sect. It is the sum of all the Churches that constitutes the visible Church of God upon earth. Each one of them is supplying some element which the others lack; and that one can do work that others cannot, ought not to be a source of strife, but of mutual rejoicing. As a rule, the more devoted a man is to his own Church, the more he rejoices in the success of others." A sect that will put back-bone into religion will perhaps supply "some element which the others lack." How great must be the "mutual rejoicing!"—As an instance of the way "each is supplying what the others lack," a Congregational paper notes that one of the seminaries is teaching, on the subject of the Atonement, on Inspiration, and last things, doctrines that are not compatible with old time Calvinism, with the New England theology, or with any honest form of Evangelical religion. Let us all "rejoice in its success!" The Doxology will now be sung.—A pious contemporary recently brought the sublime and ridiculous pretty close together by having on the same editorial page articles headed respectively, "Let us Pray for the General Conference," and "The same Old Skunk."—A dignified writer in one of our Church publications deprecates the fact that Church papers advertise soap. It is very sad, but sadder yet is the fact that humanity has to use it. It is affirmed that the civilization of a country is in proportion to the amount of soap used. The advertising and distributing of this civilizing agency would seem to be a public benefit.—An English Vicar complains to the Department of Education, that infants who are under five are taught not only to recognise and distinguish between rhomboids and trapezoids, pentagons and octagons, parallelograms of every sort, and triangles whether acute, obtuse or curved, but also assign to each its proper appellation, when often, by reason of their tender age, they cannot pronounce the words.—"When I look at the congregation," said a well-known London preacher, "I say, where are the poor? When I count the offertory in the vestry, I say, where are the rich?"—The Methodist general conference adopted a report by the committee on the state of the church that divorces should only be granted for adultery, and that the guilty party should not be married again by any minister.—The uprightness of character and practical common sense of Charles Dickens, are illustrated by the following occurrence: A daughter of the great novelist says that her father once received a cheque for £1,000 from Professor Holloway with the request that he would in the serial then publishing write but a single line in complimentary reference to "Holloway's Pills." On reading the letter Dickens re-called the bearer, and returned the order without note or comment.

OUR NEW YORK LETTER.

By the kindness of the Dean and Faculty of the General Theological Seminary, I was permitted to be present at the examination and commencement exercises as well as the ceremony of laying the corner-stone of the new Library.

I take a great interest in the Seminary, and I shall presuppose that your readers do the same, and will be willing to have all this letter concerned with that institution. On the evening of the Sunday after Ascension Day the Baccalaureate sermon was preached in Trinity chapel by the Bishop of Fond du Lac. The students in their gowns and the clergy marched in procession from the Sunday school room to the church. Bishop Brown's sermon was upon the text: "If a man desire the office of a bishop, he desireth a good work." He of course referred to the fact that "bishop" here meant one of the second order of the ministry; but nevertheless I am afraid he will be the cause of many a dream about mitres and bishops' robes. He spoke earnestly of the necessity of a thorough education for those who took orders; and pointed out that it was to be expected that much would have to be learned that did not appear to bear directly upon the work of the ministry, just as the painter must undergo a long and severe training in seemingly useless studies before the picture which his genius has presented to his imagination, can be actually put upon the canvas.

The examinations of the classes took place on the following Monday, Tuesday, and Wednesday from 10 A. M., to 12 M., and from 1 P. M., to 3 P. M. In the new recitation rooms of Sherrid Hall I was not afflicted with that drowsiness which has been my lot before when listening to the students in those dear old rooms, so damp and close, in the cellar of the west building.

I could not be everywhere at once, but heard as much as I could of the examinations, and was on the whole very well pleased. The young men seemed interested in their studies, and showed evidence of faithful work. During the hour between the two daily examinations the students vainly attempted to eat their lunch, and also review exhaustively the year's work for the next hour's examination. My visits in the rooms of a few of my young friends convinced me that their cramming abilities were equally good in either department. I was glad to see that the Oriental languages are thoroughly taught and intelligently studied. The classes in Hebrew showed a good knowledge of the subject, and I heard that six of the students had showed their enthusiasm by wrestling with the intricacies of Syriac and Chaldee. I once thought of studying Arabic myself; but when I heard that the sound of one of the gutturals was something between a cough and a sneeze, I decided that it was no language for a gentleman to learn.

On Thursday were held the services at the laying of the corner-stone of the Library Building. At eleven o'clock the little chapel of the Seminary was filled principally by Alumni, most of the students having given up their places to their older brethren. The service consisted of a Celebration of the Holy Communion, Bishop Scarborough being the celebrant. The offering was for the building fund. After the service the invited guests and the students and faculty, assembled in Sherrid Hall. From here a procession was formed, headed by the students, followed by the laymen who were guests; then came the clergy with the Dean and the Bishops closing the procession. There were as many as three hundred persons in line; and they marched along Twentieth street and Ninth avenue singing as they went, "The Church's One Foundation." When the head of the procession reached Twenty-first street, the line divided and the order was reversed.

As soon as the Bishops and the speakers ascended the platform, and the others had gathered around it, Bishop Potter read an appropriate exhortation and a number of prayers. Notice was then given of the articles to be placed in the stone; after which the Bishop striking the stone three times with the hammer, in the Name of the Trinity and in appropriate words declared that the corner-stone of the new library had been laid. After the singing of a hymn the Bishop with a few opening words introduced the first speaker, Mr. Causten Browne of Boston. Mr. Browne began his speech by saying that they had been laying so many corner-stones lately in New York, that he supposed they had exhausted all the local talent, and so had sent on to Boston for him. The speech was full of good points from beginning to end. Among other things he said there is a good breeding of the mind just as there is a good breeding in manners. And as the manners of a man are affected by the company he keeps so the tone and refinement of the mind is affected by the books a man reads. There was no age, he said that offered more attractions to young men to enter the ministry. The work was more difficult and the opposition to be met with, stronger than before; but it was where the fighting was the keenest and the campaign the most arduous that the good soldier was eager to enter the fray. Quoting from the late President Walker of Harvard College, and from Bishop Barry, he said that the issue to be met was in the domain not of physical science, but of metaphysical sci-

ence. By studying the history of metaphysics and the masters of that science men might learn when they came in contact with much of what is called modern thought, how little there is that is modern, and how little that is thought. Mr. Browne then gave some excellent advice to the students on the writing of sermons, referring to Dr. Newman's sermons (before he left Oxford), as masterpieces of style, and one of the best examples to show what should be aimed at in simplicity of statement. At the end of his speech Mr. Browne was greeted with much applause.

The Bishop, before introducing the next speaker, said that doubtless all would agree with him that Mr. Browne had brought us something better than Boston East wind. You may think, he said, from Mr. Browne's speech, that he is a distinguished divine in disguise; he is not, he is a patent lawyer. Bishop Potter then introduced Dr. Hall, of Brooklyn. Dr. Hall is a very impressive speaker; and on this occasion certainly his speech was received with much favor on all sides. He laid much stress on the fact that this Seminary was a General Seminary. Why! Church parties are dead, he said, as Julius Caesar. He spoke of the new constitution by which the Seminary is in the charge of a much smaller number of trustees. These must be held responsible for their action and made to do their work. Again, he said, they must not be interfered with. I don't intend to be interfered with, and I am one of the new board.

After the last speech, Bishop Potter presented Mr. Haight, the architect, and Dr. Hoffman, the Dean of the Seminary, to the audience. After prayers and a benediction the company dispersed.

In the afternoon was held a meeting of the Associate Alumni; and as the result of voting for the Alumni Professorship of Evidence, Dr. George W. Dean, of Albany, was elected to fill the chair. This position is held, I believe, for two years, when the Alumni hold another election.

In the evening the Commencement exercises were held in Trinity chapel. The procession was more imposing than on the previous Sunday evening, since the large number of vested clergy, the numerous bright colored hoods and the presence of several Bishops gave an added dignity. After a short service and the reading of essays by two members of the graduating class, Bishop H. C. Potter presented the diplomas to the graduating class and addressed them, telling them among other things to abstain from domestic complications for at least two years. The Faculty, who were sitting in the middle of the choir, then formed a semi-circle behind the Dean and Secretary of the faculty, and all donned their college caps. Those entitled to the degree of S. T. B. then stood before the Dean and were one by one invested with the hood. As each candidate came forward, the Dean saluted him by lifting his mortar-board, and then took in his own folded hands of the expectant S. T. B. The conferring of this degree was all in Latin. At the words *In nomine Patris et Filii et Spiritus Sancti*, the Dean and Faculty rose and removed their caps, and the congregation also stood. This ceremony was repeated for each of the candidates present, and then the absent ones had the degree conferred upon them all together. After the benediction the procession left the church, and the students, alumni and other invited guests soon assembled at the Dean's reception.

New York, June 2, 1884.

BISHOP LITTLEJOHN ON DIVORCE.

A subject that was incidentally touched upon in the United States Senate by Mr. Brown, of Georgia, and Mr. Hoar, of Massachusetts, namely, the moral condition of the Eastern States in relation to marriage is one that must come up before long for settlement in definite shape. The discussion arose out of an attack made by Senator Brown upon the Utah bill, for the suppression of polygamy, the speaker declaring that the actual relations between the sexes in the Eastern States were not a particle more moral than between polygamists in Utah. In illustration of his charge he spoke, the dispatches tell us, with a candor that drove ladies out of the galleries and provoked from Mr. Hoar a retort that at best was but a confession that the charges were not altogether unfounded.

The same subject in another form was made the theme of Bishop Littlejohn's annual address to the Diocesan Convention, with a degree of force and skill which combined moderation of statement with a courageous presentation of fact, and rendered the charge highly characteristic of the speaker. The Bishop maintains the good old, and in our judgment, impregnable ground, that the family and not the individual is the unit of the State; that the modern tendency to obliterate the distinctions of sex in obedience to a senseless clamor was toward the substitution of the individual for the family and as a natural consequence toward disruption of the family. The marriage bond, he argued, had been strained and relaxed by this constant effort toward individualism; divorces had become common occurrences; the country had in a measure repudiated the idea that the husband should rule the wife, and the wife had in a similar measure repudiated the cares of maternity. False and superficial theories

of female education, bad marriage and divorce laws, and the abandonment of the fundamental theory of government, are in Bishop Littlejohn's judgment at the bottom of this deplorable state of society, and we think that honest men and women who have given attention to the subject will not only recognize as truthful the picture that he draws, but will agree with him in tracing the phenomena to the causes that he puts forward. *The Eagle*, at all events, finds itself quite at one with the head of this diocese when he declines to accept in full as the sum of all human wisdom what is sometimes seriously and sometimes ironically termed an advanced idea for the higher education of women. The advantages that may accrue from such an education are not denied, but that the structure of society is greatly imperilled by permitting so false a theory to gain ground as that the Almighty has blundered in dividing the world into sexes, is so manifest that it must indeed be a reckless mind or feeble intellect that does not observe it. The bishop very properly urges the clergy of the diocese to impress upon those who look to them for guidance the sanctity of the marriage relation, the equal honor but totally different functions of the sexes, and the folly of endeavoring to deny the unity of the family, and transfer it to the fractional individual.

The moral side of this important question of divorce is so well treated of by the Bishop that perhaps the Convention could do nothing better than circulate the charge in the diocese. It is pretty clear that before long we must prepare to take the subject up in a broader shape, and whatever tends to awaken public attention and direct it to a just conclusion, is most valuable. The question of what shall constitute grounds for divorce must, we think, sooner or later be referred from the Legislatures of the States to the National Legislature for adjustment. It is so essentially a matter that has an inter-state relation that Congress can with propriety take cognizance of it. The absurdity of our present system, which permits a geographical line to divide vice from virtue and crime from honor, is not the only objection to our existing divorce laws. They are positively demoralizing, since they confuse the sense of right and wrong, and favor fraud and deceit. Our own State is sound enough in its divorce legislation, which permits absolute divorce for only one cause, and seeks to impose upon the offender some sort of moral restraint. But in neighboring States great laxity prevails, to the neutralization of our own laws and the consequent demoralization of the people. That we should have much difficulty in reaching an agreement as to what ought to constitute good ground for divorce we have no sort of doubt. New England and some of the Western States would antagonize the more conservative and monogamous views of New York, for example. But the doctrine of Christianity as well as considerations of government are all upon the side of stringent divorce laws, and the reason of the country is inclined to turn from loose talk and mushy sentiment to the old order which centuries have indorsed.

THE LATE DEAN OF BANGOR.

The sad news of the death of Dean Edwards has doubtless brought great sorrow to those in his own land whose privilege it was to enjoy his friendship, or who were accustomed to hear him whether in the old cathedral at Bangor or elsewhere. It was my good fortune to have heard him preach both in London and in Wales, as well as to have enjoyed his generous hospitality at the Deanery at Bangor. Perhaps a short extract from a letter which I wrote in August 1881, may not be without interest now. I had been greatly impressed by his rare pulp power, in a sermon which I heard him deliver in St. Margaret's, Westminster. It was a discourse marked by originality of thought, full of cogent reasoning—free from all the tricks of oratory, making one feel the preacher's sincerity, as well as see his entire freedom from any effort at mere rhetorical display. Uppermost in his thoughts was manifestly the desire to make the absolute truth of his propositions clear to the minds of his hearers. And one saw at once that his learning was real. It was mainly from the desire of again hearing him that, a month later, I visited Bangor, finding that he was then in residence. Introducing myself to him after evening service at the cathedral, I was most cordially received by him, and I shall always remember most gratefully, his generous kindness to me. But here is the extract from my letter, and I give it just as I wrote it: "Twelve years ago things were in a wretched condition in this old cathedral, when Henry Thomas Edwards was appointed its Dean. He at once set about its restoration, and now has progressed so far as to make the old pile most attractive. He has collected large sums of money to carry out his plans of making this venerable structure what it ought to be, besides giving largely himself towards the object. More than this, he has infused a new spirit into the Church in Wales, which had become very dead. He is now looked up to, especially by all the younger clergy, as their leader in every good work. He is a most earnest, whole-souled man, of very high cultivation, brave, independent, a thorough Churchman, untiring in work of every sort, a grand preacher, devout,

most anxious for the Church's welfare—preaches in Welsh as fluently as in English—realizes what the Church needs, despises meanness and shams, and is seeking to make those who come under his influence alive to the full measure of their responsibility. He is engaged, besides all his other work, in writing a Commentary in Welsh on some portion of the New Testament, and he told me that the sermon which I heard him preach in London was his Commentary exposition of a part of the Sermon on the Mount."

This is, perhaps, as far as I need go in quoting from my letter. A party of theological students were invited to breakfast with him the morning I left Bangor. I met them coming to the Deanery as I was taking my departure.

After breakfast they were to have an exercise in preaching extemporaneously in Welsh before the Dean and the Bishop. I mention this matter as illustrating the Dean's interest in the careful theological training of those who were to instruct their own countrymen. He said to me: "There is no good in ordaining any but clever men—no good to them, and no good to the Church." On the Sunday I spent with him we rode over together to a village church in Anglesea, where he had been engaged to preach in behalf of the charity schools of the parish. His sermon, although long, was listened to with marked attention. It was very effectively delivered, fearless and yet tender, and bore abundant evidence of the solid scholar, the clear-headed and faithful divine, and the true man.

The loss of such a man, and by so sad a death as that mentioned in last week's brief telegram, is greatly to be deplored. The Dean seems never to have fully recovered from a severe attack of typhoid fever which raged in epidemic form in Bangor two years ago. His short visit to this country was made in the hope of gaining his strength. But, under medical advice, he returned to Wales before he had completed his designed tour. And a subsequent voyage in the Mediterranean was without the desired effect upon his impaired health. It is among the deep mysteries of God's providence that such a man, so fitted for earnest and effective work for the good of the Church as Dean Edwards was; so fearless in his denunciation of wrong; so anxious to advance every good work; so true to his principles; so high-minded, should have met with so sorrowful an end.

But the conviction must be firmly fixed with those who knew him that his spirit, released from its shattered earthly tenement, is at rest in the Paradise of God.

THOMAS C. YARNALL.

TO CORRESPONDENTS.

No contributions are returned unless a stamp is forwarded with the copy. Accepted contributions are not acknowledged through some time may elapse before their appearance. The editor cannot, as a rule, reply privately to letters asking for information.

M. H. COLORADO.—There is no general law exempting the clergy from military duty or from poll tax. Our State Law (Illinois, Art. 12, Sec. 6, Constitution) says: "No person having conscientious scruples against bearing arms shall be compelled to do military duty in time of peace; provided, such person shall pay an equivalent for such exemption."

RITUALIST.—(1) Trinity Sunday is itself an Octave—that of Whitsun Day. (2) Before the General Thanksgiving.

F. E. H.—We do not know of any. READER.—The Anglican name for Ascension Day has been for time immemorial Holy Thursday. The French use the latter term, however, *Judi Saint*, for the Thursday in Holy Week.

PERSONAL MENTION.

The address of Rev. J. B. Pedelupis is Milwaukee, Wis., instead of Ramsey, Ill. During the summer, the address of Rev. F. H. Potts, will be West Las Animas, Colorado. The Rev. Cornelius Swepe, D. D., has become Associate Rector of Trinity Church, New York. The Rev. George H. Buck, has removed to No. 18 Thornley St., Dorchester, Mass. Address accordingly. The Rev. J. G. B. Heath, of New York City, sailed for Europe on the 31st ult., to be absent three months. The Rev. W. F. Nichols, of Christ Church, Hartford Conn., goes abroad early in July with Bishop Whipple. The address of the Rev. Joseph Almon Tickner, is changed from Williamstown, Mass., to Collinsville, Conn. The Rev. Ernest A. Hartman has resigned the charge of Christ Church, Gilbertsville, N. Y., and is now rector of Christ Church, Duaneburgh, N. Y. Address accordingly. The Rev. Jesse Heald, formerly of Millville, Mass., has accepted the rectorship of Trinity Parish, Tariffville, Conn., and will begin work at once. He was rector of this parish some few years ago, and was very highly esteemed by his parishioners.

APPEALS.

To the Trustees, Alumni, and Friends of the General Theological Seminary. DEAR BROTHERS.—The Standing Committee, encouraged by the generous response to their appeal last year, again ask that a collection for the seminary to be appropriated to the new Buildings be made in each parish on next Trinity Sunday, or on some Sunday in June. Ten thousand dollars are now all that are needed to secure the erection of the fire-proof Library Buildings, and the two Dormitories which will connect it with Sherrard Hall, and which together will cost about \$80,000. When these buildings are completed, we can arrange a good Rectory in the old quarters of the Library, and have additional rooms for forty students. Relying on the co-operation of the friends of the seminary, we propose to lay the corner-stone of these buildings on the day of the Annual Commencement; but they will be erected only as far as the funds received will warrant. For we are determined not to involve the Seminary in debt. At the same time, let us remember that unless we are willing to see some of the promising applicants for admission next fall rejected for want of accommodation, these buildings must be finished this summer. Will not every one to whom this circular may come send a donation or secure a collection for this object? By order and in behalf of the Standing Committee. MORGAN DIX, Chairman. W. G. FARRINGTON, Secretary. New York, 5th May, 1884. Collections and donations should be sent to Woodbury G. Langdon, Treasurer, 719 Fifth Avenue, New York.

OBITUARY.

ADAMS.—Entered in the rest of Paradise from the residence of her nephew, R. V. Barto, Trumansburgh, N. Y., Sunday, May 25th, Mrs. Alma Adams, of Rochester, N. Y. FRANKLIN.—Entered into rest, on Friday, May 23, at the Rectory, Shrewsbury, N. J., Emma, wife of B. Franklin, Rector of Christ Church. Aged 60 years.

OFFICIAL.

ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y. The commencement will be held on Thursday, June 19, at 1 P. M. Immediately after the exercises of commencement, the corner-stone of a new college building will be laid by the Assistant Bishop of the diocese. The trains leaving New York at 8 A. M., and Troy 10 A. M. will reach Barrytown in season, and the committee will be in waiting. R. B. FAIRBAIRN, Warden.

MISCELLANEOUS.

RETREAT. There will be a Retreat for ladies at Komper Hall Kenosha, Wis., beginning on Saturday evening, June 28, and closing Wednesday July 2. The Rev. B. W. Maturin, of Philadelphia, will conduct the Retreat. Ladies desiring to attend this Retreat are requested to send their names to the Sister in Charge before June 25.

An unmarried priest wishes a position as rector or assistant in a Catholic parish. Good references given. Address A. B., 86 Fourteenth Ave., Detroit, Mich.

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TRAINED NURSE.—Residence, 185 South Sangamon St. The undersigned, Rector of St. Mary's School, Knoxville Ill., can recommend several good teachers, some of them experienced, all accomplished ladies. C. W. LEFFINGWELL.

TO THE CLERGY. As corrections are being continually made for THE LIVING CHURCH ANNUAL, 1885, the clergy will confer a great favor upon the editor of the clergy lists, if they will send him notices of removals, acceptance of parishes, etc., etc. The announcements made in the Church papers will not always be correct or reliable. AS THE ANNUAL for 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editors to present absolutely truthful information about themselves. Please send all notices to Rev. FREDERICK W. TAYLOR, Danville, Ill.

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Calendar—June, 1884.

4. Ember Day.	Fast.	White.
6. Ember Day.	Fast.	Red.
7. Ember Day.	Fast.	Green.
8. TRINITY SUNDAY.		White.
9. ST. BARNABAS, (Apostle).		Red.
15. FIRST SUNDAY AFTER TRINITY.		Green.
22. SECOND SUNDAY AFTER TRINITY.		Green.
24. ST. JOHN THE BAPTIST.		White.
29. ST. PETER, (3d SUN. AFTER TRINITY.)		Red.

DIOCESAN CONVENTIONS.

CHICAGO.

The forty-seventh annual Convention of this diocese assembled at the Cathedral church of St. Peter and Paul, Chicago, on Tuesday, May 27. Morning Prayer was said at 9 A. M.; and, at 10:30, there was a Choral Celebration of the Holy Eucharist, the sermon being preached by the Rev. A. Z. Gray, S. T. D., Warden of Racine College, from Eph. 1: 22, 23, "The Church, which is His Body; the fulness of Him Who filleth all in all."

The Convention having been duly organized the Rev. Luther Pardee was elected Secretary, and Mr. C. A. Larrabee was re-elected Treasurer.

The Bishop in his annual address, referred among other matters—to the revised Prayer Book; and remarked that it was a most noteworthy fact that the Church had manifested the mind and the will to touch the Prayer-Book at all. Another subject to which he alluded was the proposed removal of the words "Protestant Episcopal" from the title page of the Prayer Book. He explained the manner in which, without any formal authority, the name had glided into use in 1784, and remarked that now in 1884 it was gradually gliding out of use; and the time was, at hand when the Church would assume a name more commensurate with her legitimate claims and with her lofty mission.

The address also referred to the noble donations made to the diocese during the past year, and especially to the setting apart of \$225,000 by Dr. Tolman Wheeler for the establishment of the Western Theological Seminary at Chicago. "Already" said the Bishop "foundations are laid in an admirable locality, and during the coming twelvemonth two noble buildings will be completed at a cost of \$75,000, ready for the sacred purposes of training young men for the priesthood." The splendid act of generosity on the part of Dr. Wheeler was one of wisdom and foresight. Chicago was destined to be the metropolis of the continent. In earlier days the location of institutions of learning in these Western States bristled with difficulties. But that day had gone by, and there was no room for doubt as to the permanent relation of Chicago to the country at large. The West demands an educated ministry. The priesthood must be educated for the West, and this can be done in the best sense only in the West. Chicago is the predestined spot for the Church's Western Seminary, and the princely gift of Dr. Wheeler furnishes the foundation, the future development of which depends upon the determination of the Church.

The Bishop recorded the fact that during the past year none of the clergy of the diocese had been removed by death. He reported 653 parochial visitations, and stated that the whole number of persons confirmed by him since his consecration, was 5,432, and that those confirmed since last Convention exceeded by more than one hundred, the list of any year since the division of the diocese. He expressed his belief, moreover, that there was an increasing devotion to the necessities of the religious life; that the inner life of the Church had become more beautiful and satisfying to many who had long felt the offices of religion to be a burden. In no age was the mind of man more active and acute, and more keenly alive to the problems of the spirit, than the present. The need of the Church and the world was the recognition of religion as a power in the soul, rather than as a theme for conversation or of magazine articles. There was too much of mere preaching out of the pulpits. One of the lost arts was the art of holiness. Those who were commissioned to instruct the souls of the people in this divine art needed to learn it themselves. The past year, the Bishop said, had been a notable one for the various improvements that had taken place in connection with churches in different localities, and in the mode of conducting public worship; and he made special reference to the approaching completion of St. Luke's Hospital, costing \$130,000. The parishes and missions in the suburbs of the city, he remarked, had been particularly prosperous; and in Chicago itself there had been an increase of 80 per cent. in the last ten years.

That part of the Episcopal address which spoke of the munificent gifts to the Church of Dr. Tolman Wheeler, Mr. Lowther, and Mr. George Armour was referred to a Committee of three. The report of the Diocesan Board of Missions having been read, pledges for Diocesan Missions were made by parishes, missions, Sunday schools and individuals, to the amount of nearly \$5,000, which will doubtless be further augmented.

The appointment, by the Bishop, of the Rev. A. W. Snyder as Dean of the Northern Deanery was confirmed by the Convention. The Constitution of last year was adopted, by which action the "Diocese of Illinois" becomes the "Diocese of Chicago."

The Rev. Dr. Vibbert, chairman of the Committee on the "Women's Auxiliary to the Board of Missions," made a report of

the committee, recommending a permanent organization and a constitution, and providing for officers and members, representing each parish in the diocese. They recommended that the work of the organization begin at once, as the influence exerted by the women of the Church was of far greater value than was generally given it. A resolution was adopted that an organization be perfected at once. A report was made also by Dr. Locke, chairman of the committee on endowment of the diocese, stating that some progress had been made, and the committee hoped to succeed in the coming year in accomplishing its purpose of raising \$100,000.

On the morning of the second day's session, the Rev. Dr. Locke presented the report of the St. Luke's Hospital Committee, which showed that Institution to be in an eminently prosperous condition. The property belonging to it in real estate and invested funds now amounts to \$92,000.

The Standing Committee of last year was re-elected; also the Board of Missions, only the name of the Rev. Dr. Jewell being substituted for that of the Rev. S. H. Green, removed from the Diocese.

The Rev. Dr. Elmendorf, of Racine College, addressed the Convention, at some length, upon the educational advantages and the special needs of that institution.

It was resolved, as the sense of the Convention, that \$50,000 should be raised, during the coming year towards the endowment of the diocese.

The principal business of the Convention during the remainder of the session, until the early part of the afternoon of Thursday, was the consideration of the revised Canons, which were all adopted, with the exception of one left over for deliberation at the next Convention.

At the conclusion of the Session, the Bishop made a brief address, closing with prayer and the Benediction. The entire session was most harmonious and pleasant in every relation; inasmuch as, while in the Cathedral itself the spiritual wants of the members were provided for, in the adjoining Clergy-House, for which the diocese is indebted to the joint liberality of Mr. Lowther and Dr. Wheeler, their temporal needs were abundantly supplied, through the active agency of the guild of St. Mary, connected with the Cathedral.

EAST CAROLINA.

The first annual Convention of this new diocese convened in St. Peter's church, Washington, on May 14. Messages of fraternal greeting were received and responded to, from the Conventions of North and South Carolina and Georgia which were also in session. The opening sermon was delivered by the Rev. N. C. Hughes. Much of the work of the Convention necessarily concerned its organization and the foundations of the government of the new diocese.

Bishop Watson's address was listened to with much interest.

The usual elections resulted as follows: Secretary, the Rev. Nathaniel Harding; Treasurer, A. J. De Rossett; Standing Committee, the Rev. Messrs. Jos. C. Huske, D.D., N. Colin Hughes, T. M. Ambler, and Messrs. John Hughes and Dr. A. J. De Rossett.

The Convention adjourned to meet in St. Mary's church, Kingston, May 1885.

VIRGINIA.

The eighty-ninth Annual Council of this diocese met in Christ church, Winchester, on May 21, at 10 A. M. About two hundred clerical and lay delegates were present. The sermon was preached by the Rev. E. V. Jones on Acts. 8:35. The Bishop officiated at Holy Communion, assisted by the Bishop of West Virginia. The morning session was devoted to calling the roll, appointing committees, and other routine business. At night a large congregation was addressed by the Rev. Messrs. D. M. Wood, and Frank Page, and Mr. W. W. Old, on the subject of Diocesan Missions.

Thursday, being Ascension Day, there was an early Celebration of the Holy Communion, at which over 100 communed. This was the only early celebration the writer has ever seen in Virginia.

At 10 o'clock there was a sermon by Bishop Peterkin on the Ascension, after which the council again organized, and the Bishop read his report. He was absent from the diocese for five months, and was unable to do the usual amount of work. The Assistant Bishop was detained in Richmond by the sickness of a son, and his report was not made. The committee on parochial reports, however, showed a large increase in the number of communicants, and contributions of over \$240,000, about \$25,000 more than given last year. It was evident that the church is doing a healthy and aggressive work.

On Thursday night there was a large missionary meeting, and a sermon from the Rev. Thomas Spencer, upon the Foreign field.

An effort was made to introduce a canon against round dancing, but after an exciting debate it was deemed inexpedient.

On Friday there was a sermon by the Rev. H. Suter, one of the most eloquent men in the State. At the morning session the question of the revised Prayer Book was brought forward, and debated by Judge Sheffey in favor, and Dr. Peterkin against. It was referred to a committee.

As next year is the Centennial of the diocese, it was resolved that the council be held in Richmond, and also that special

effort be made to raise \$100,000 as an endowment of the Alexandria Seminary, and the contributions to Diocesan Missions be increased from \$6,000 to \$10,000.

The present Standing Committee was re-appointed.

The Council adjourned on Saturday. It was remarked that it was the most peaceful gathering of clergy and laity that had met for years. The question of division of the diocese was postponed to next year. A committee of the best of our clergy and laity will then make a report upon it. The delegates went to their homes with pleasing impressions of Winchester, and the hospitality of its people.

LONG ISLAND.

The seventeenth annual Convention of this diocese held its opening session in Holy Trinity Church, Brooklyn, Tuesday, May 27. It was presided over by Bishop Littlejohn, and most of the churches in the diocese were represented by delegates. Various reports were submitted, notably that of the Rev. George R. Van De Water, on Christian Education, showing great progress in St. Catherine's school for girls, in Brooklyn, and St. Paul's and St. Mary's, in Garden City.

The matter of diocesan consideration of Prayer Book revision was disposed of by the appointment of a Committee of Deputies and Provisional Deputies to General Convention, who will prepare their reports and put them in the hands of clerical and lay delegates to the next Diocesan Convention, for full and free discussion.

The theme of the Bishop's address was the Church's duty to the Family. The address was in every respect masterly and strong. He spoke earnestly of the alarming prevalence of divorce, and urged the clergy and laity to use their influence in bringing about more stringent laws. He argued that the family and not the individual, was the unit of the State. Touching reference was made to the death of the late Bishop Clarkson, and the Rev. Dr. Snively read a feeling minute in memory of the late Rev. Thomas Cook, who was for 12 years at the head of the Associate Mission of Suffolk county. The Cathedral is reported as nearly finished and will soon be ready for consecration.

MISSOURI.

The forty-fifth annual Convention of this diocese convened in the church of the Holy Communion, St. Louis, on the morning of May 27. The opening sermon was to have been preached by the Rev. Dr. Fulton, of St. George's church, but as he was prevented by illness from being present, it was read by the Rev. George C. Betts. It was a masterly discourse upon Modern Atheism and Scriptural Reform, based on the words, "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of the Lord Jesus Christ" [1 Peter i. 13.] He drew a hopeful picture of the time when the 16th century theories would be overthrown and such a discrimination between faith and opinion would be forced as Protestantism had never known. With that would come a re-examination of the whole question of authority, such as could not fail, he trusted, to bring about a general recognition of the principle of primitive Catholicity, as understood before its name was usurped by Rome. Actual fact included large elements of reasonable hope.

The Bishop in his address, noticed the largely increasing material prosperity of the State and the growing favor with which the Church is received.

There have been 515 Confirmations, which with the exception of one year, is a larger number than ever before. Three have been admitted as candidates for Orders; 7 clergymen have been received from other dioceses and 5 dismissed; 3 churches have been consecrated and 2 built. Mention was made of liberal gifts to St. Luke's Hospital, and of the good work accomplished by the Good Shepherd school.

John R. Triplett was re-elected Secretary with D. S. Crosby, Assistant.

At the close of the Convention a pleasant reception was given by the Bishop and Mrs. Robertson at their residence. The next Convention will meet in Christ Church, St. Louis.

NORTHERN NEW JERSEY.

There were some features of the Convention this year, which deserve more than a passing notice. The place of meeting was the renovated, and greatly improved Trinity church, Newark. The opening service was the Celebration of the Lord's Supper, without Morning Prayer, or sermon.

At the close of the celebration, the Bishop approached the preaching stand, and read large selections from his annual address, from which it became apparent to the great satisfaction of all assembled, that the diocese is awakening from the lethargy which in past years seemed to have paralyzed anything approaching a spirit of enthusiasm. Genuine missionary work in more than one locality was described as calling out in parishes here and there in response to it, a spirit of liberality in providing the sinews of war that was really refreshing. The Bishop also noticed many instances of improvement in individual parishes, that were very encouraging. In some there were hands-me additions to the Church edifice, in some interior renovation and decoration, in others Sunday-school rooms and guild houses were provided, evincing at once reviving spirit and growth.

At the missionary session on the morning of the second day a carefully prepared report from the Board of Missions was read, indicating a firmer grasp of the work, and more determination than has been apparent for years, to embrace and make the most of opportunities for Church extension, calling out several speeches that really meant business, and notably, one from Dr. Spalding, of Grace church, Jersey City, that sounded like a genuine note of the Gospel trumpet. The missionary session was fittingly concluded by asking and receiving pledges from parishes for missionary revenue for the coming year, the minimum pledged being in advance of the amounts expended the year preceding.

It was noticeable and delightful that through the whole two days, there was an absence of party spirit, great kindness and fraternal good will. And when the hour came for the last words to be said, and the parting prayers to be offered nothing had occurred to detract from their reality, or impair the clear tone of the Amen that responded to the benediction from the chancel. The election of Standing Committee resulted as follows:

The Rev. Messrs. R. N. Merritt and F. C. Putnam, the Rev. Drs. Wm. G. Farrington, and W. W. Holley, and Messrs. Alfred Mills E. A. Walton, Henry Hayes, and J. G. Osborne. Mr. Daniel Dodd who had long been a member of the Committee declined a reelection, and a vote of thanks for his excellent services was unanimously carried.

The Bishop announced that he had appointed as deans of the Convocation of Newark and Jersey City respectively, the Rev. J. N. Stansbury, and the Rev. Dr. W. W. Holley.

IOWA.

The thirty-first annual Convention of this diocese met on the morning of May 27, in the Cathedral at Davenport. A most able and brilliant sermon was delivered before the Convention, by the Rev. M. A. Johnson, D.D., of Burlington from Acts 1: 8, "Ye shall be my witnesses."

Holy Communion was celebrated by Bishop Perry assisted by the Bishop of Quincy. The address of the Bishop was eloquent and full of encouragement. He spoke of the past year as inaugurating an era of church building in the diocese and mentioned many evidences of prosperity and substantial growth. He also referred to the approaching Seabury Centennial of the Church in Scotland, at which he is to preach one of the special sermons on Memorial day.

His report of labors was as follows: confirmations, 336; baptisms, 13, of which five were adults; marriages, 2; ordinations, deacons 2; priests, 7; received into the diocese by letters dismissory, 6 priests; transferred 7, and 1 deacon; laid the corner stone of one church and consecrated one.

The following Standing Committee and officers were elected:

Clergy, the Rev. Messrs. C. H. Seymour, C. H. Kellogg, and W. H. Harris, D.D. Laity, S. C. Bever, G. J. Boal and N. P. Richardson; Secretary, D. B. Nash; Treasurers, J. L. Bever, D. C. Bloomer and C. G. Greene.

A reception was tendered by Bishop and Mrs. Perry in honor of the Convention which was attended by more than 300 hundred people, and greatly enjoyed by all.

TENNESSEE.

The fifty-second annual Convention of this diocese met in St. Luke's church, Jackson, Tuesday the 27th of May, Bishop Quintard presiding, and continued in session three days. Nothing of a very important nature was brought before the Convention beyond the usual routine business. The opening sermon was delivered by the Rev. G. W. Dumbell, of St. James', Milwaukee. An interesting and fraternal letter was received from the Archbishop of Canterbury, Primate of all England, in which he conveyed his most respectful and sincere thanks for kindly words regarding himself, concluding with the prayer that the English Church might continue in true loving union with the Church in the United States.

The report of the Committee on the State of the Church showed a very gratifying and encouraging increase in baptisms, confirmations and church building improvements in various localities.

The Bishop's annual address was quite lengthy and interesting, showing a great amount of work.

The financial condition of the diocese was reported to be in a very good condition—better than for 14 years past,—the assets being more than twice as large as the liabilities.

The Rev. H. H. Sneed of Knoxville, preached the "Otey Sermon," on the Divine Constitution of the Ministry, a sermon which is preached on every annual Convention in Tennessee in accordance with the wishes of the late Bishop Otey who made provision therefor in his will.

On Wednesday night a meeting was held in the interest of the University of the South at Sewanee, and much enthusiasm was created by the eloquent addresses of the Bishop, the Rev. Dr. Shoup, the Rev. Mr. Gailor and the Rev. Dr. Gray of Nashville. Nearly \$500, was subscribed for the University "Science Hall" as one of the results of the meeting.

The Convention was very harmonious and pleasant, the only ripple created was when the subject of the division of the diocese came up on the reports of the committee from the proposed dioceses. This project was defeated by the action of the General

Convention at New York last October. It was thought by some that the opposition of one of the Deputies from Tennessee had much to do with its defeat. The matter is likely to be postponed for many years, as there is a growing disposition on the part of the Bishops to prevent the erection of new dioceses, except Missionary Jurisdictions, until they have an endowed Episcopate. The defeat of this project is regretted by nearly the whole Church in Tennessee.

The next Convention will meet at Sewanee on the 17th of June, 1885.

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

THE Bishop of Saskatchewan has been meeting with great success in England this winter. He has already completed the Episcopal Endowment Fund of \$75,000, and is now working for the fund of Emmanuel college, and the Episcopal Visitation Fund. He has appointed the Rev. W. R. Fleet, B. A., of Cambridge, as principal of the college. Three other clergymen will shortly leave England for this diocese, one of them an Oxford man. Dr. McLean will leave England for his diocese in July. The Bishop-designate of Southern Athabasca, the Rev. R. Young, has already left for his diocese.

The quarterly committee meetings of the Synod of Toronto have just been held, from which it appears that there is an increase of over \$1,100 in contributions to the Mission Fund over last year. This looks well on paper, but as the missionary agent's salary and expenses will aggregate about \$3,000, the benefit is rather problematical. This is exactly as it was in Huron under the same arrangement, and must always be so. The Synod of Toronto will meet on Tuesday, June 10 for the dispatch of business.

The Bishop of Huron will hold an ordination on Trinity Sunday in London, when ten gentlemen will be ordained, five to each order. His lordship is at present on an extended confirmation tour, and is confirming very large classes. So far he has created a very favorable impression among his clergy as being a kind sympathizing friend, and altogether averse to any kind of tyrannical interference with those who differ from him. Mrs. Baldwin accompanies him upon his visitation.

The Church of England Temperance Society is now taking root in the diocese of Ontario, a very successful inaugural meeting having lately been held in Ottawa, which was addressed by Sir Leonard Tilley, Finance Minister for the Dominion, and several prominent clergymen. The Mission Board of the diocese have lately been in session, when a very favorable financial report was submitted. Synod will meet at Ottawa June 24. The sum of \$1,800 has been subscribed towards the See House.

The corporation of Trinity College, Toronto, held its annual meeting lately, when Mr. G. E. Haslan, B. A., was appointed the first fellow for three years in natural science. Wycliffe, the rival institution has also held its annual convocation, and rejoices in continued prosperity. The Montreal Divinity College has also had its annual convocation. The Bishop presided and spoke very hopefully of the present state of affairs. There are at present 17 students in residence. Mr. L. H. Davidson the present editor and proprietor of *The Guardian*, has been appointed lecturer on ecclesiastical law. This is a new feature and a good one.

The Executive Committee of the diocese of Montreal, has recently held a meeting, and reports an increase of \$1,200 in contributions to the mission fund, as the direct result of the introduction of the envelope system as described by me some time ago. This in face of the widespread commercial depression is a splendid showing.

The Bishop of Niagara will hold an ordination at Guelph, on Trinity Sunday. The diocesan Synod was called for May 28.

A branch of the White Cross Army as originated in England by Bishop Lightfoot of Durham, will likely be formed in connection with St. Thomas' church, Hamilton. The matter was submitted to the young men of the congregation by the rector, the Rev. Canon Curran, and was very favorably received. The newly arrived rector of Christ church cathedral, Montreal, the Rev. J. G. Norton was formerly honorary Secretary of the society, and it was resolved to communicate with him to obtain further information. This is the first attempt to found a branch in Canada, and presumably in America.

The Bishop of Montreal held an ordination on Ascension Day, when four deacons were advanced to the priesthood, and three students to the diaconate.

The Rev. H. P. Mansbridge, incumbent of Brompton and Windsor, diocese of Quebec, died recently. Mr. Mansbridge was not a year but from England, and was only in deacon's orders.

The Church Society of the Province of Prince Edward Island have advertised for a travelling missionary to look after the vacant parishes in the Island, of which I am sorry to say there are not a few. As yet the Church seems to have done nothing but lose ground, and it is time she were arousing herself.

The appointment of the Honorable and Reverend Canon Anson to the new missionary Bishopric of Assiniboia is hailed with the greatest satisfaction throughout Canada. Ontario, June 2, 1884.

CHURCH WORK.

WESTERN MICHIGAN.

Muskegon, St. Paul's.—The Rev. W. T. Whitmarsh, having accepted a charge under Bishop Seymour, preached his farewell sermon on Sunday, May 25. In his review of his three year's work he reported 101 Baptisms, a larger number than the parish records show for the 12 years preceding; 30 Confirmations, more than half being heads of families; 37 Marriages; 69 burials, not more than two of whom were communicants of the Church, so mercifully has the parish been guarded from the ravages of death; and over 600 sermons preached. The property of the parish has been increased by \$2,000 in the completion of the church, and the erection of a very commodious chapel and guild rooms, the entire cost of which has been defrayed. During the whole period of his rectorate Holy day celebrations have been sustained, which is a decided advance on the past custom of this parish, and which it is to be hoped will continue to be the case in the future.

On the 23th Mr. Whitmarsh left Muskegon to commence his new work on Whitsunday. His present address is Carrollton, Illinois.

WYOMING.

Ravelin, St. Thomas Church.—This new church building was consecrated on May 25 by the Provisional Bishop of the jurisdiction. He preached a telling sermon to a large congregation on the right use of Church edifices, taking for his text Genesis xxviii, verses 16 and 17. Before launching out upon the main subject of the discourse, he congratulated the minister and people of the parish upon the grand result of their year's work. He reminded them of a year ago when he last visited them, and when discouragement lay broad and deep in the heart of the parish; no one knew how the work could be started, or how carried on when started; but now they all could rejoice in the consecration of a substantial and beautiful church—such success as he had found during the year no where else in the two jurisdictions, over which by Divine permission, he had charge. He then told them that their triumph was due to the faith, energy and tact of the minister in charge; that it was his enthusiasm which quickened them to the liberal offerings of their means and labor which they made, and exhorted them so to hold up his hands, that the triumph end of the year's material progress might prove to be but the beginning of a grander, spiritual enterprise in their midst. The rest of the discourse set forth the relative sanctity of material things generally, and that of Church edifices in particular. The sermon throughout was eloquent and instructive, and manifestly impressed the whole congregation. The service closed with the celebration of the Holy Communion.

At the evening service the Bishop, in his sermon, dwelt upon the testimony of the apostles, and the witness of the Holy Spirit to the historic facts of the Resurrection and Ascension of Christ, and the evidence which those facts bore to the Divinity of Christ and His Church. After the offertory he administered the Holy Rite of Confirmation to two candidates. All went home, feeling that they did well in attending these services.

INDIANA.

Episcopal Visitation.—On Thursday, May 16, the Bishop consecrated St. John's church, La Grange, in presence of a large congregation and divers of the clergy.

The instrument of donation was read by the Rev. S. C. M. Orpen, and the Sentence of Consecration by the Rev. C. N. Spalding of Lancaster, Pa.

This new church is the fruit of earnest untiring labor, and is the promise of a self-supporting parish at no distant day.

On Monday evening, May 19, the Bishop preached at the mission in Huntington, baptized two adults and confirmed three persons. The church (Presbyterian, in which services are held once each month), was beautifully decorated for the occasion and the music was most excellent.

On the following evening, Tuesday, May 20, the Bishop made his visitation to the Frankfort Mission, preached and confirmed a class of five persons.

During the past year the ladies of this mission, have secured and paid for two lots on which to build a church which it is hoped will be erected during the coming year.

Recently the congregation has raised \$400 toward the support of the missionary in charge, beside paying its full quota into the Diocesan Missionary fund.

Thursday, May 22, St. Stephen's church, Worthington, was consecrated; the Rev. Dr. Reeves, and the Rev. B. Runkle reading the service. The Instrument of donation was read by the rector, the Rev. Dr. Reeves, and the Sentence of Consecration by the Rev. Ben. S. Runkle, missionary.

St. Stephen's church, which was thus consecrated on the one hundredth anniversary of the consecration of Bishop Seabury, was founded by Churchmen from Worthington, Ohio, where the first church consecrated by Bishop Chase is located, and the Church at Worthington was founded by Churchmen who were confirmed by Bishop Seabury, or his immediate successor. St. Stephen's is in a flourishing condition.

MAINE.

Saco and Biddeford.—The Bishop visited Trinity church, Saco, and Christ church, Biddeford, on May 15, the fifth Sunday after Easter, confirming four candidates in the former place, and five in the latter.

An interesting feature of the service was the confirmation of four adult deaf mutes in Biddeford. The Rev. Mr. Chamberlain, assistant minister in St. Ann's church, New York, was present and interpreted the service in the sign language.

NEW JERSEY.

Episcopal Visitation.—Expectation week in New Jersey brought with it the usual pleasant scenes and time honored customs of weaving the chaplet at St. Mary's Hall, Burlington, and strewing bright and fragrant flowers over and about the hallowed resting place of the "Great hearted shepherd," the much loved and sainted Bishop Doane. It was on Tuesday, the 27th instant, the natal day of this prince of the house of the Lord. His worthy successor, Bishop Scarborough, was intending to be present on that delightful occasion, but the call of duty summoned him to visit a venerated and afflicted priest at Shrewsbury, Dr. Franklin, who laid to rest for a while all that was mortal, in the sure hope of a blessed resurrection, of the dear companion of many years of his pilgrimage. Besides

those of this class that were ordained at Middletown, were Messrs. Burroughs, Camp, Lambert, Moreland and Partridge. Messrs. Cook, Parker and Shober, had already been ordained in their own dioceses. Messrs. Fercken, Lincoln, Tompkins and Washburn are to be ordained in their dioceses. The Ordination services took place in the church of the Holy Trinity, commencing at 10:30 A. M. The annual reception of Bishop Williams took place at the residence from 2 o'clock P. M. until 4 P. M.

On Thursday, May 29, the following deacons were advanced to the priesthood by Bishop Williams—the Ordination taking place at Waterbury: Mr. M. K. Bailey, of Waterbury, Mr. L. N. Booth, of Bridgeport, Mr. J. A. Crockett, of New Haven, Mr. T. D. Martin, of Meriden, and Mr. R. H. Nelson, of Stamford.

WISCONSIN.

Port Washington.—Monday, May 26, was a day long to be remembered by the Church people here.

For more than a year past, clergy of the cathedral staff have been holding services at this place, under most discouraging circumstances, but at last their labors, under the blessing of God, have been crowned with success. A hall has been leased for ten years and fitted up in so thoroughly a churchly manner as to call forth the warm commendation of the chief pastor of the diocese.

On Monday morning at 10:30 o'clock, the Bishop dedicated the building after which Morning Prayer was read by the Rev. David Lason, Missionary. A most excellent sermon was preached by the Rev. Dr. Spalding, Dean of All Saints' cathedral.

The Holy Communion was celebrated by the Bishop, assisted by Mr. Lason.

At 4 o'clock, the Bishop read Evening Prayer and made an address, and in the evening a very pleasant reception was held. Many are the signs of life and growth in the mission, and it is hoped that a strong hold for the Church in Wisconsin may be built up here.

NORTHERN NEW JERSEY.

Jersey City Heights, St. John's Church.—The Year Book of this parish shows an admirable record of work. The Rev. E. L. Stoddard is rector, and the Rev. G. H. Sterling assistant. The following are the statistics of the parish: Families in direct connection with the parish, 450; families indirectly connected through the St. Andrew's Association, at least 75; baptized during the year, 68; confirmed this year, 38; confirmed during the last seven years, 361; marriages, 16; burials, 24; number of confirmed in the parish, 750; actual communicants, 600; money received for the parish, \$13,163.50; money received for outside objects, \$1,923.15; total \$15,086.65.

VERMONT.

Montpelier.—A residence adjoining Christ church has been purchased at the cost of \$4,000, for the purpose of a rectory.

Northfield.—A beautiful black walnut altar has been presented to St. Mary's church. The marble covering of the former altar is set into the table of this.

Norwich.—After some months of vacancy Church services are once more held at this place by the Rev. A. B. Flanders of White River Junction.

LONG ISLAND.

Brooklyn, St. Paul's Church.—This church, (the Rev. W. C. Hubbard, rector) having through the vigorous efforts of its wardens and vestry, aided by a liberal bequest from the late Mrs. C. G. Judson, been able to extinguish all indebtedness, will in a short time be consecrated by the Bishop of Long Island.

The edifice will undergo extensive repairs during the summer months.

It is regarded as one of the finest specimens of architecture in Brooklyn, and was designed and built under the supervision of R. M. Upton, son of the architect of Trinity church, New York.

MISSOURI.

Lerington.—The Bishop, on the fifth Sunday after Easter, visited Christ church, preached to large congregations at both services, and at the latter confirmed a class of ten adults presented by the rector, the Rev. John Davis.

The Rector makes the following report to the Convention, being the resultant of the past eight months: baptisms, 21; confirmations, ten; marriages, two; burials, three; communicants, 122; services held, 232; number of families, 68, number of individuals, 267; parochial visits, 236; Sunday school teachers, ten; pupils, 82; offerings, \$1,380.19.

Through Lenten self-denial and personal effort, the children of the parish, at a cost of about \$250, have recently erected a chancel window as a memorial to Bishop Hawks, second Bishop of the diocese. The central panel represents the nativity, with appropriate medallions and monograms surrounding it. It was executed by Booth, and is pronounced a superior work of art.

MASSACHUSETTS.

Nantucket, Mission.—A mission, conducted by the Rev. Father Grafton of the church of the Advent, Boston, has been in session in St. Paul's church during the past week. He speaks with great power and seems full of a Divine message, and the services have been productive of great good.

OHIO.

Painesville, Death of a Priest.—On the Tuesday after Ascension day, a season most beautiful and fitting for the close of a long and useful mortal life, and the putting on of the immortal which is the gift of God to the children of His love, the Rev. J. A. Brayton, an old resident of this city, and an early and beloved rector of St. James' church, fell peacefully asleep to awake in the likeness of the Father. He was a man of wide culture, depth and clearness of thought, leaving a marked impress on every mind with which he came in contact. He was for many years principal of a Classical School for boys, by whom he will be remembered with reverence and affection. He had attained the ripe age of 84 years.

SPRINGFIELD.

Springfield, St. Paul's Church.—On Whitsunday, the Rev. S. H. Gurteen, Master of Arts of Cambridge University, assumed the rectorship of this parish, in succession to Mr. Larrabee who is now rector of the Ascension, Chicago. Mr. Gurteen was formerly associate rector of St. Paul's, Buffalo, and later rector of Trinity, Toledo, Ohio, but latterly he has been engaged in forming Charity Organization Societies throughout the country, a work for which he had very great aptitude. The Society in Chicago owes all to his care and enthusiasm.

RHODE ISLAND.

Central Falls, Consecration.—St. George's church, in this place, was consecrated on Thursday, May 29, with the usual services by the Bishop of the diocese.

The services of this church were first held in the old Pacific Engine Hall, in 1865. Soon after, the services were discontinued until the spring of 1871, when they were revived by the Rev. E. H. Porter, of Pawtucket. In 1872, the Rev. G. A. Coggeshall became its first rector, and the cornerstone of the present church was laid the same year. In the fall of the following year, it was formally opened by the Bishop, the debt at that time being \$7,200, which has been discharged by the faithful efforts of the parish, aided by gifts from friends. The Church has grown steadily. The present rector, the Rev. A. G. Parsons, began his duties March 1, 1882.

The services were largely attended and the church was beautifully decorated for the occasion.

CONNECTICUT.

Ordinations.—As previously stated, the Ordination services of the Berkeley Divinity school took place on Wednesday, June 4. The following are the persons who composed the graduating class: Arthur Williams Burroughs, diocese of Connecticut; Charles C. Camp, B. A., Yale, Connecticut; Sidney Hebbard Cook, B. A., Syracuse University, Central New York; Goston Fercken, B. A., Austrian College, Smyrna, Long Island; John Richards Lambert, B. A., St. Joseph's College, Connecticut; James Otis Lincoln, M. A., Harvard College, Massachusetts; Henry McBeth, B. A., Hobart College, Long Island; William Hall Moreland, M. A., University of the South, Connecticut; James Kellogg Parker, Central New York; Sidney Catlin Partridge, B. A., Yale, Connecticut; Francis Emanuel Shober, B. A., St. Stephen's College, North Carolina; Edward Staats de Grote Tompkins, B. A., Yale, Albany; Louis Cope Washburn, B. A., Trinity, Central Pennsylvania.

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