

The Living Church.

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

VOL. VIII. No. 11.

CHICAGO, SATURDAY, JUNE 13, 1885.

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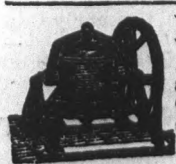
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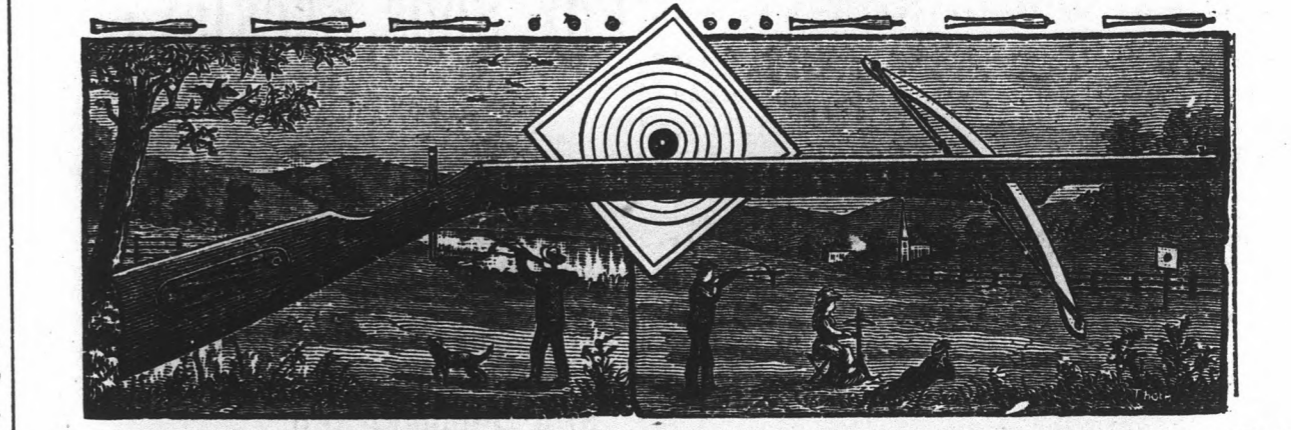
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The Living Church.

SATURDAY, JUNE 13, 1885.

"O PARADISE."

"O Paradise, O Paradise,"
Sweetly the children sang,
And as I homeward walked the words
In my ears loudly rang,
And woke again within my heart
The cravings for that rest,
Those eager longings and desires
The hymn so well expressed.

The world was growing old, I felt
I greatly longed to see
That "special place" and with my Lord
Forever more to be.
But then the Holy Spirit came
His own peace to impart,
Rebuking all the discontent,
Deep hidden in my heart.

What, "weary waiting here," is this
The happy Christian's cry?
With so much work on every side
To do for God on high.
"I long to be where Jesus is,"
But He is everywhere,
And by a lively faith e'en now
"We see and feel Him near."

From many hearts the cry bursts forth
"I want to sin no more
I want to be as pure on earth,
As on that spotless shore."
But here the blood of Jesus Christ
Is cleansing from all sin,
And He can wholly sanctify
And keep you pure within.

NEWS AND NOTES.

The *Jewish Chronicle* states that by a curious coincidence the Revised Version was published on the eve of the Jewish Feast of Pentecost, which corresponds, according to tradition, with the first publication of the Law from Mount Sinai.

THE sum "suppressed" from the ecclesiastical budget of France has been divided between the theatres of Paris. It is only natural that the Chamber and Government, as at present composed, should prefer the morality of the French stage to the doctrines of the French pulpit.

THE Rev. Dr. Thornhill Webber was consecrated Bishop of Brisbane, in St. Paul's cathedral, London, on Thursday of this week, the festival of St. Barnabas. The Primate presided and the sermon was preached by the Rev. J. W. Shepard.

THE Presbyterian Assembly has finally pronounced in favor of the validity of Roman Catholic Baptism. I wonder if it occurred to the zealous defenders of the contrary opinion that Luther, Calvin, Zwingle and Melancthon, the founders and idols of their body, never received any other Baptism.

THOSE who were pained by the absence from Victor Hugo's deathbed of religious ministrations, may be reconciled by his expression of a belief in God. An unsealed memorandum handed by him to M. Vacquerie, on the second of August, 1883, says:

I give 50,000f. to the poor. I wish to be carried to the cemetery in their hearse. I refuse the prayers (*oraisons*) of all churches. I ask for a prayer (*priere*) from all souls. I believe in God.

WHAT the average reporter does not know about the Church services would fill many volumes. All have heard of the imaginative gentleman who informed the public that at St. Alban's, London, seven thurifers were suspended

from the ceiling. Now comes the *New York Times* with the information, boldly displayed on its first page, that henceforward at St. James's, Chicago, "the boy choir will take no part in the lessons, the congregation reading them as formerly." I wonder if the congregation goes up to the beautiful lectern to read the lessons, or how it is managed.

AN English paper states that an eminent bishop, travelling in Norway a short time back, proposed to receive the Holy Communion, which was about to be administered in a country church, where he attended Divine service. The officiating minister, however, altogether declined to allow him to do so, on the ground that he had not been present on the preceding Sunday to receive absolution, as required by the rules of the Norwegian Lutheran Church.

WHILE the Irish Bishops were discussing at Rome the title of the Royal College of Maynooth, a slight shock of earthquake was felt. An Irish newspaper gravely says that this was caused by "a bound of joy" which St. Patrick gave when he heard that "Pontifical" was to be substituted for "Royal." Surely this is a somewhat weighty argument against the granting of any measure of relief to the Irish, for when St. Patrick knows that his country has obtained Home Rule, he may "bound" to such an extent as to cause an earthquake in England.

THE Presiding Bishop has taken order for the consecration of the Rev. Samuel David Ferguson, as Missionary Bishop to Cape Palmas and parts adjacent, as follows: Place, Grace church, New York City; time, St. John Baptist's Day, June 24; Consecrator, the Presiding Bishop; present and assisting, the Bishops of Pennsylvania and Long Island; presenters, Bishop Penick and the Assistant-Bishop of New York. The attending presbyters will be the Rev. Alexander Crummell, D.D., (colored), rector of St. Luke's church, Washington, D. C., and the Secretary for Foreign Missions. The service is appointed for half-past ten o'clock. The preacher has not yet been designated.

THIS is the way *The Saturday Review*, the great literary journal of England, speaks of a whilom notorious ecclesiastical tramp: "Monsignor Capel is a bold man. By favor of the late Cardinal Wiseman and the author of 'Lothair' he enjoyed for awhile a somewhat prominent position, social and ecclesiastical, in this country, and was even made rector of the so-called Catholic University of Kensington; an institution which, we believe, numbered more professors than students during its very brief existence, but speedily attained under his management to what his present transatlantic associates would designate 'almighty smash.' And now, after a period of transient obscurity, this 'bright occidental star' has risen again with renovated radiance over that happy hunting-ground of the men who have failed at home, the United States of America. Mgr. Capel accordingly comes forward to offer to 'the people of the United States'—with a gushing, or as some ill-natured critics might feel tempted to call it, a fulsome dedication—a new edition of the well-known *Faith of Catholics*, in three portly volumes."

THE following from a German paper made me laugh so heartily that I think it will amuse some of the readers of this column: "In the Bernese Oberland a parrot one day made its escape and perched on the rain trough of a farmhouse in the neighborhood. The farmer, who had probably never been out of his native village, brought a ladder to capture the strange animal. When he had reached the top and was reaching out his hand, the parrot called out: 'What do you want? What do you want?' The astonished peasant at once took off his cap and said: 'O, I beg your pardon, I thought you were a bird!' This reminds me of a delicious little sketch by Theophile Gauthier of an interview between a cat and a parrot. The former gazed with longing wonder at the prodigy, and was just, after much deliberation, preparing to spring on what it had made up its mind was only a bird of a strange color, when the parrot screamed out, 'Take care of yourself.' The cat nearly fainted, and precipitately retreated, muttering to itself, 'Goodness gracious, it's a gentleman after all.'

HERE is some more "Neo-Evangelicism" admirably expressed:

At a special meeting of the Vestry of St. Ann's church, Brooklyn, of which the late Dr. Schenck was rector for many years, held Monday evening, May 18, 1885, the following preamble and resolutions were unanimously adopted:

WHEREAS, in the judgment of this Vestry, it is desirable to change the character of the music at St. Ann's, and more especially to give to the services the decorum and heartiness, which experience has shown, are to be obtained through a choir of men and boys, better than in any other way,

WHEREAS, the results of such a choir in St. George's church, New York, indicate that it is especially well adapted to the services in a great free church.

WHEREAS, this Vestry believes, that the time has passed away when the presence of such a choir in a church, possesses any doctrinal significance.

Therefore be it Resolved, that the necessary changes in the Chancel to adapt the church to the use of a surplined choir of men and boys, hereby are ordered, according to the plans recommended by the committee having the matter in charge, and

Resolved, that the Vestry, in so ordering, desires to place it, specifically upon record, that this action, on their part, is without doctrinal significance of any kind soever, and that in no respect, is it to be construed as a departure in Churchmanship, by this venerable parish, from the traditions of its honorable past, nor is it to be construed, either as an invitation to, or the excuse for, the introduction of unwelcome forms in the services of this church. S.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XXVII.—THE ANGLICAN CHURCH AND CONFIRMATION.

In connection with the primitive order of bishops which the Anglican Church has retained in unbroken succession, comes the consideration of an important and sacramental rite which it belongs to bishops alone to administer, viz: Confirmation.

Confirmation is defined in the *Church Cyclopædia* as "The imposition of the bishop's hands, whereby the gift of the

Holy Ghost is given to the person confirmed; the strengthening of the soul by the grace of the Spirit." It is an Apostolic Blessing given to those who have been baptized with a view to their receiving grace and spiritual strength from God the Holy Ghost, to fit them for the worthy receiving of the Blessed Sacrament and the daily living of the Christian life. It is the completion of Holy Baptism, a sort of lay-ordination to that "royal priesthood" which is the privilege of all believers. It was typified by the descent of the Holy Ghost upon our blessed Lord after His Baptism in the River Jordan.² It was implied in the words of St. Peter: "Be baptized every one of you * * * and ye shall receive the gift of the Holy Ghost."³ It seems to be alluded to in the beautiful Hebrew parallelism of St. Paul: "But ye are washed [i. e. baptized], but ye are sanctified [i. e. confirmed]; but ye are justified in the name of the Lord Jesus, [i. e. in Baptism] and by the Spirit of our God [i. e. in Confirmation]"⁴ The seven-fold gift of the Holy Ghost is "the inward part or thing signified," the laying on of Apostolic hands is "the outward visible sign or form." It is variously called Confirmation or the strengthening, from the idea conveyed in Eph. iii: 16; the Seal, from Eph. i: 13, and iv: 30; the Chrism, from I St. John ii: 27; and the Laying-on-of-Hands from Heb. vi: 2, where it is associated with repentance, faith and Baptism, as being "the principles of the doctrine of Christ," the "Foundation" of the Christian life.

That it was the custom of the Apostles themselves to confirm is clearly shown in the 8th chapter of the Acts. St. Philip the deacon went down to Samaria, preached the Gospel, and baptized many converts. As a deacon he could preach and baptize, but could no more confirm than he could ordain. What was to be done? St. Luke tells us: "Now when the Apostles, which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them that they might receive the Holy Ghost; (for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." * * * "through the laying on of the Apostles' hands the Holy Ghost was given"⁵ Unless Confirmation had been an important rite, one of "the principles of the doctrine of Christ," the Apostles would hardly have taken the trouble to send two of their most prominent bishops, SS. Peter and John, to administer the rite to the baptized converts of St. Philip.

Nearly twenty years after this, St. Paul, passing through Ephesus, found there twelve men who had received the Baptism of St. John the Baptist, which was not Christian Baptism, not the "Washing of Regeneration," not the New Birth "of Water and the Spirit," but merely, as St. Paul showed them, a "Baptism of repentance." Then he preached Christ unto them, and they were Christened or received Christian Baptism. After that St. Paul "laid his

1 I St. Pet. ii: 9.
2 St. Matth. iii: 16.
3 Acts ii: 38.
4 I Cor. vi: 11.
5 Acts viii: 14-18.

hands upon them," and they received the Holy Ghost.⁶ In other words they were sealed and received the earnest of the Spirit in their hearts. (II Cor. i: 22.)

These allusions to the Apostolic custom of Confirmation in the New Testament, are corroborated by the universal practice of the Church ever after. Baptism was held to be the initiation of a child (or an adult) into the Church; but Baptism was invariably followed, either at once or after an interval, by the laying on of the bishop's hands. In cathedral towns and in small dioceses, where the bishop himself could be present at all Christenings, whether of infants or adults, the Laying-on-of-hands appears to have followed immediately after the Baptism, so that it came to be looked upon as almost a part of it. But where it was impossible for the bishop to be present at the Baptism, the Laying-on-of-hands was deferred until he could be present and perform the act in person "after the example of the Holy Apostles." Thus arose the system of regular Episcopal visitations in every parish, that all who were admitted into the fellowship of Christ's religion might be brought *en rapport* with the Chief Pastors of the Church, might receive the touch and the benediction of an Apostle. All this may be gathered from a few passages from the Fathers.

Tertullian (born A. D. 135), after speaking of Baptism says: "Next to this the hand is laid upon us, calling upon and invoking the Holy Ghost through the Blessing."⁷ St. Cyprian, the Bishop of Carthage (born about A. D. 200) says: "The custom has also descended to us that those who have been baptized be brought to the bishops of the Church, that by our prayer and by the Laying-on-of-hands, they may obtain the Holy Ghost, and be consummated with the Seal of the Lord."⁸ St. Jerome (born A. D. 340) says: "It is the custom of our Churches that hands be laid on those who have been baptized and the Holy Ghost invoked over them." But lest any one should imagine that this Laying-on-of-hands was administered by the presbyters or deacons, he says explicitly: "This is the usage of our Churches. The bishop goes forth and makes a tour in order to lay his hands and to invoke the Holy Ghost on those in the small towns who have been baptized by our priests and deacons."

But why multiply instances? Let it suffice to have seen that St. Paul declares this Laying-on-of-hands to be one of the "principles of the doctrine of Christ," that the allusions in the Acts show that it was the practice of the Apostles to lay their hands on the baptized. In addition to which the testimony above cited—of one who lived on the verge of the Apostolic age, of another in the next century, and of another in the century following—shows that it was the custom of the Catholic Church that this rite should be administered by the successors of the Apostles, with the imposition of hands, and with prayer for the gifts of the Holy Ghost.

Confirmation was therefore Apostolic and universal, a note of the Church, a mark of primitive catholicity. Said a learned Presbyterian divine, while working his way back into the historic Church: "I could not find in antiquity any beginning to this 'Laying-on-of-hands,' but at the hands of the Apostles. I would trace it beyond the Apostles to the Jewish Synagogue,

where I could find it even to this day intervening between Circumcision and the Passover."

Considering the primitive character, the Apostolic authority, the scriptural evidence, the testimony of the Fathers, and the universal practice of the Church, to say nothing of the intrinsic grace and practical utility of the solemn act which would give to every child of the Church the paternal benediction of an Apostle—which binds the font to the altar—it seems to me that no Church can claim to have continued in the fellowship of the Apostles, or to have retained *all* the marks of catholicity, unless it has kept this "Venerable Blessing,"⁹ this Apostolic rite.

The Holy Eastern Church with its eighty million members, has done so, albeit with a certain irregularity in the mode and form of administration. The Latin Church has done so, although the essence of the rite is somewhat obscured by various additional ceremonies. How is it with our own Church, the Catholic Church of the English speaking race? I answer, on this point as on all the essentials of the Catholic religion—"the principles of the doctrine of Christ"—our Church has "continued steadfastly in the Fellowship of the Apostles."

The venerable Bede tells us how St. Cuthbert, Archbishop of Canterbury, early in the eighth century, used to go all over his diocese, bountifully distributing counsels of salvation, "and laying his hands on the baptized that they might receive the grace of the Holy Ghost." There is still extant a beautiful liturgy for the service of Confirmation, which was used in our Church's grand old diocese of York some twelve hundred years ago.

The prayer in our present Confirmation office, beginning: "Almighty and everlasting God Who hast vouchsafed to regenerate these Thy servants," has come down to us by the constant use of the Church from remote antiquity, probably from Apostolic times. It was used in England as far back as we have records of the services; it was used by St. Ambrose in the ancient cathedral of Milan, in the year 375, more than fifteen centuries ago, and still earlier; it is found also in the Confirmation offices of the Greek Church.

In the Anglican Church since the sixteenth century some of the unnecessary accessories of Confirmation, such as the use of holy oil, the signing of the cross, and the blow on the cheek, which had gradually been added to the simple sacrament of the Laying-on-of-hands, have been laid aside, and the rite is administered among us in its most primitive and Catholic form.

I know not what words the Apostles used at the precise moment of the imposition of hands; but they can hardly have used words much more appropriate than the sentence which our own Church puts in the mouth of the confirming bishop:

"Defend, O Lord, this thy child with Thy heavenly grace; that he may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom. Amen."¹⁰

Indeed, the mere witnessing of the

⁹ See a capital sermon with this title by the Rev. H. F. Hill, rector of Montpelier, Vt. It, with "Bishop Randall on Confirmation," and especially Bishop Lay's recent monograph on the subject may be used to great advantage in parish work.

¹⁰ The writer, however, begs to suggest to those who are interested in P. B. revision, whether the meaning of Confirmation would not be more clearly expressed if the first word "Defend," were changed to *confirm*—Confirm, O Lord, this Thy child, etc. The meaning would really be the same for the defense alluded to comes only through being "strengthened [confirmed] with might by His Spirit in the inner man." Eph. iii: 16.

sacred joyous service of Confirmation, in which the venerable father in God, lays his hands on the children of the Church and blesses them in God's name, has been the means of bringing back many a wandering Christian to his own true home.

While there is nothing in the nature of Confirmation to prevent its being properly administered to a little child, immediately after Baptism (as is the usual custom in the Greek Church), the whole Western Church—both Anglican¹¹ and Roman¹²—has thought good to order that none shall be confirmed but such as understand the rudiments of Christian faith and duty, and are old enough to "renew the solemn promise and vow" that was made at their Baptism. No age is specified, but any ordinary child, properly brought up, ought to be desirous of Confirmation, and certainly sufficiently instructed, when from twelve to fifteen years of age, some perhaps younger, others not so young. It is at least the design of the Church that children, made members thereof in infancy by Holy Baptism, shall be brought up as children, not as strangers; and that as soon as they are come to years of discretion, they shall "be brought to the bishop to be confirmed by him," and then be admitted to the Table of the Lord. This is not "joining the Church," that was done fully and once for all in Holy Baptism, wherein the person is "regenerate and grafted into the body of Christ's Church." Dissenters, therefore, who desire to conform to the Church, ought not to feel aggrieved when they are asked to be confirmed. The ordeal called "joining the Church," to which they may have submitted when they became communicants of their respective denominations, is not Confirmation, nor indeed even analogous thereto. So that to thoughtful Christians who has been brought up in non-conformity to the historic Catholic Church, Confirmation instead of being in any sense an obstacle, ought to be looked upon as one of the chief inducements for returning to the Church, in order to obtain a grace and a blessing to which as baptized Christians they were justly entitled, but of which they have been deprived by the insufficiency of the bishopless systems of Protestant dissent.

So keenly is "the conscious want of a connecting link between Baptism and Communion" felt by those who have lost the Apostolic rite of Confirmation, that most Continental Protestants (notably a great body of Lutherans), have retained the outward form of Confirmation even though they have no ministry empowered to administer it. "I sincerely wish," said Calvin, "that we retained this custom of the Laying-on-of-hands, which was practiced among the ancients." The Presbyterians and the Baptists in this country, have officially declared their belief in it.¹³ Had Confirmation even as an empty form and without the Apostolic Ministry been retained among our dissenting brethren, I am very sure that the heresy which denies Baptism to little children would never have made such havoc as it has in the religious life of this age. It is largely for want of Confirmation, that Baptism has been transferred with deplorable results, from infancy to adult age in order to have some rite or ceremony of preparation for first Communion.

¹¹ See third rubric after Catechism in P. B. closing exhortation in Baptismal Office, and preface to Confirmation Office; also canon 31 of the Eng. Ch.

¹² For R. C. usage, see Catechism of the Council of Trent III. 7. "The time there marked out for Confirmation is between 7 and 12 years of age." In the Anglican Church the usual age is from 12 to 16.

¹³ See Randall on Confirmation.

To all thoughtful Non-conformists, as well as to Churchmen, who have not fully grasped the meaning of Confirmation, I beg to speak a serious and loving word—call it preaching, if you will—

You believe in prayer; you believe that God in answer to prayer gives special grace through His appointed ordinances. Now go back in thought to the first age of the Church. Suppose you are one of those Samaritans whom St. Philip has converted. You have repented of your sins; you have professed your faith in the Lord Jesus Christ; you have been baptized into the Church. But St. Philip tells you that two of the chief pastors of the Church, the Apostles Peter and John, are coming down from Jerusalem to give you their official benediction, to lay their hands on your head and to invoke the Holy Spirit upon you. With what eagerness would you seize the precious opportunity! You would hasten to the place appointed; and as soon as you saw the benignant face of St. Peter or heard the loving voice of St. John, and realized that you were in the presence of one whom your Divine Master had commissioned as an Apostolic Bishop or Overseer of His Church, would you not rejoice to have him lay his hands on your head and bless you in God's name? Well, that is Confirmation. The bishops who visit our parishes every year come with the same office and authority as Peter and John, when they made the first Episcopal visitation of Samaria. If you believe in God; if you desire grace and help and strength,—come in faith, and as the good bishop after the example of his predecessors, the Holy Apostles, lays his hands on your head and blesses you in God's name, you will be blessed indeed.

In Confirmation, then, as in the sacrament of Regeneration, the Catholic Faith, and Holy Orders, the Anglican Church has continued steadfastly; and it is permitted us to see another golden strand in the cord which binds our Church to the Catholic Church of the Apostles, the Church which Christ founded on the Rock.

ARIZONA.

SPECIAL CORRESPONDENCE.

My reverend brother, are you a little run down, and do you crave a vacation? Try Arizona. Have you received Cook's circulars and regret that you haven't a doting and wealthy parish to send you to Europe to recruit exhausted nerves and tone up those vocal membranes? I still say, try Arizona. Are you so happily situated that you are actually planning the trip abroad and making inquiries as to route, sights, expenses, etc., I still suggest, if you have not already secured your berth, try Arizona, "the land of the beautiful maiden." Why? Because it is better every way. In the first place it is better for your health. One of the eminent physicians of Chicago said to the writer that he knew of no better climate in the world than that of Arizona. He had made it a subject of investigation. It is uniform, it is dry, it is varied—by traveling not many miles you can go from the temperature of the torrid zone to that of the Adirondacks or the Saguenay. You can sleep out of doors without fear of taking cold, there is not a particle of dew. In southern Arizona, the hot region, everybody goes to rest, all summer long, to the music of the stars, out of doors wrapped in blankets, however hot it may have been in the day time. There is something wonderfully healing and recuperative in Ari-

⁶ Acts xix: 5 and 6.

⁷ Tert. *De B.* p. vii: and viii.

⁸ Cyp. *Epist.* lxxiii: 8.

zona air—whether it is ozone, or oxygen, dryness, uniformity, or what not, I do not pretend to know, but the fact remains that somehow the tissues heal up, the nerves return to their accustomed equanimity, and the gastronomic apparatus runs smoothly and regularly. Were I to give a physician's "clinic" of the individual cases I have met in my brief visit with their varied symptoms from varied quarters, it would fill the columns of THE LIVING CHURCH. There is no question about the climate; that is a sure thing.

In the next place, it is more instructive. Everybody goes to Europe, or has come from there. You are but one of a great gaping crowd of "Innocents Abroad" that goes the "rounds," gazing upon scenes or monuments which millions have gazed upon, and thousands written about, and the chances are a thousand to one that you will return without an idea that hasn't been expressed, or a relic that hasn't its counterpart in every town in the land. Europe is getting used up, worn out, effete, for all practical instructive purposes. It is full of dead issues, except in the intensely interesting balancing of powers, which can be studied and watched as closely in the library and morning papers, as by going to Europe. But what do you know, or most people know, about Arizona—a portion of our country twice as large as the State of Illinois—its history, climate, soil, scenery, physical features, mineral and agricultural resources, or what character and number of people are finding their way into its mesas and mountain valleys? What do they know of the condition of the Church there, or what the sects are doing? It is more instructive and profitable to make history than to read it.

Again, you can do some good to others by going to Arizona; what benefit is it to be to any one but yourself to go to Europe? There is not a single settled clergyman of the Church in all Arizona Territory,* from no fault of Bishop Dunlop, however, but due to that niggardliness in regard to missions which amounts to a fatuity in the Church, and for which doubtless you and I and our parishioners are partly responsible. But there are Church people—hundreds of them, intelligent and cultivated, from nearly every diocese in the land, especially New England—scattered here and there in mining camps, new settlements, and army posts, who will be very glad to see you, and entertain you, and hear you preach, and have you baptize their children, and administer to them the Bread and Wine; and Bishop Dunlop, who has ten times as much as he can do, and not one-tenth the amount of money he ought to have, will be very glad to have you do so. The writer has just returned from such a trip in pursuit of health, change and information, and the record foots up twenty-five sermons and addresses, one marriage, one burial, six baptisms—two adults—six Celebrations of the Blessed Sacrament and seventeen meetings attended of encouragement and advice to gatherings of Church people, to say nothing of new friends made, delightful associations, stores of information, a fill of enjoyment and restored health. What we need is not so much absolute inaction, as change of scene, climate, diet, associations, and freedom from responsibility and care under adverse circumstances. I have visited Forts Bowie, Lowell and Whipple, the cities of Prescott and Phoenix, the ancient Presidio of Tucson, the famous mission of San Xavier del Bac,

*A clergyman has gone to Tombstone since the above was written.

have seen the ruins of the pre-historic races, the ancient canals, the pinery, the thrifty Navajo with his flocks and herds and handiwork; but I have not seen an Apache, nor a tarantula, scorpion, rattlesnake, or centipede—except a dead one in a bottle. I have certainly seen evidences of a great future for Arizona in her boundless and varied resources—coal, timber, agricultural, horticultural and mineral. The Arizona canal, recently completed in the Salt River Valley, is 41 miles long, 34 feet wide at the bottom, 54 on top, 7 feet deep, and carries 46,000 inches of water, sufficient to irrigate 250,000 acres, bringing within its scope 100,000 acres of the richest land in the world. I have seen vines, set out in that soil three years ago, now as large as your wrist and bearing grapes whose clusters will weigh when ripe, it is said, six to seven pounds each. I ate ripe apricots on the 10th of May, and saw growing in the same garden apples, pears, plums, apricots, peaches, grapes, figs, lemons, oranges, pomegranates, melons, and all kinds of vegetables. In mining, Arizona already ranks the third in the Union; the Tombstone district, the Vulture, Silver King, and a score of others, had an output last year, I am told, of \$10,000,000.

It is worth while to go in advance of the tide of civilization, to note in what channels it will probably run; to cheer, encourage and minister to those who have the burdens of pioneer life, and above all, it is well to be armed with facts, gathered from your own observation and experience, wherewith to plead the cause of the Church's mission within the limits of her own borders, and help swell her annual contributions for missionary purposes to a million a year.

If you go, I warn you, take your best sermons, either in your head or hand, it makes no difference, and be prepared to meet keen intellects and discriminating minds. Be ready to preach at a moment's notice, and to tell the honest truth as to why the Church is so feebly maintained on the frontier. Write to Bishop Dunlop to get his permission and letter of authority, take letters of introduction, plan out your course, take only a leather bag. Wear a common grey or dust-colored suit of flannel for travel on all occasions, and carry a dress suit for services and state occasions. If you are anything of a botanist, entomologist, or scientist of any kind, take your necessary tools along and you will find a rich harvest. The minerals, fauna and flora of this "land of sunshine and silver" are something remarkable.

By reference to the Railway Guide and map you will see that two transcontinental railways cross the territory, the Southern Pacific on the south, the Atlantic and Pacific a little north of the centre. The Atchison, Topeka and Santa Fe from Kansas City connect with both. The two latter will doubtless furnish you clergymen's half fare certificates, on application to the proper authorities. If you go in the summertime I advise you to take the Atlantic and Pacific, crossing the elevated plateau of Arizona, having the climate of northern New England. By that route you can visit the Navajos, the pinery—Ayers' great mill is at Flagstaff station—the petrified forest, the cliff and cave dwelling, Prescott, the capital, where at Whipple Barracks, department headquarters, you will find numerous Church people, and bring up at that great wonder of all wonders of nature, the Grand Canyon of Colorado. This can be reached by a regular stage route

eighteen miles from Peach Spring, a station of the A. & P. You may have read what Nordhoff says—let one have seen all the wonders and sights of the world, and traversed all the rest of it, "until he has seen the Grand Canyon of the Colorado, the world's greatest wonder yet awaits him." Imagine Mt. Washington cleft from crest to base, and the sides of the chasm pushed apart half a mile; then imagine enough Mt. Washingtons, split in like manner, and put irregularly together, to form a zig-zag canyon 300 miles long, and you have some idea of what this canyon is. Perpendicular walls on either side of the river 5,000 to 6,000 feet in the air. Think of it! More than a mile of rock towering above you. The road from Peach Springs to the canyon is a descending cellar-way entrance to the Grand Canyon, down, down, down, for nearly twenty miles. If one couldn't tone up his imagination and get food for sermons under the inspiration of the awful majesty of height and depth, of heaven and hell, realized before him, he had better give up preaching. You will find Church organizations of some kind in Tombstone, Tucson, and Phoenix, quite a number of Church people in Prescott, and in all other places, the Methodists or other bodies will extend to you facilities for service and preaching, and turn out, possibly *en masse*, to hear you. Don't go to Europe! try Arizona and you will not regret it.

VISITOR.

LETTERS TO THE EDITOR.

SOCIETY OF THE TREASURY OF GOD.

To the Editor of The Living Church:

About eleven diocesan synods of the Canadian, and conventions of the American Church, meet about June 9. We are sending about 200 packets of our papers to each, and shall entirely exhaust our stock, having issued some 20,000 papers and tracts since January.

In order to make the society acceptable to the whole Anglican Church, we propose to revise our rules and printed circulars. We shall therefore be grateful to those who have the reform of Church Finance at heart if they will criticise our work, and give us the benefit of their advice.

C. A. B. POCKOCK,
Hon. Organizing Sec'y.

Brockville, Ont., Trinity Sunday, 1885.

THE NEEDS OF THE WEST.

To the Editor of The Living Church:

The letter of the Rev. G. H. Davis of Boise City, Idaho, in THE LIVING CHURCH of May 23 is honest and true. I can say for the people of the great San Joaquin Valley that they are not "earnest and anxious for the ministrations of the Church."

Of course this statement is made excepting the few brave souls, mostly women, who stand firm in the faith and fellowship of the Apostles and whose reward will be great in the day of the Lord.

Perhaps a view of the force of the enemy in this field may not be entirely uninteresting to the readers of THE LIVING CHURCH.

There is a man in Modesto, formerly a Methodist minister, who has written a book of 833 pages against the Bible. Another Methodist minister turned from the faith to infidelity many years ago, and is now one of the solid citizens here. These men are constantly quoted to me. They are leading many souls to perdition.

There are three newspapers in this town. One refuses both atheistic and religious articles, for this we thank God,

and take courage. The second every Saturday publishes for Sunday reading flings at the sacred Scriptures. The third sheet is decidedly atheistic. The popular press reflects the tone of popular thought. The minister of Christ is hated as a representative of the horrors of hell—no matter how gentle and dove-like the messenger may be. At Sonora, the county seat of Tuolumne County, sixty miles away, there is St. James's church, that has been vacant and unused for four years, the last minister starved out and compelled to sell step-ladders for a living. The only complaint that I have heard against him is that he would give all he had to the poor. We beg the prayers and alms and efforts of older communities of Christians for the wide wild Western fields, because the vast mass of the people are wandering in darkness under the dominion of the world, the flesh and the devil. The Church must be content to "hold the fort" until the generation that we are now training has grown into manhood and womanhood in the Lord, and until the tide of population floats to us men and women firm in the faith. We Western soldiers at the front beg you at the rear to train your people in the Christian evidences. If the "Questions that trouble Beginners in Religion" were cast into the form of a catechism, it would be a step in the right direction, and would be a very useful book for us.

HENRY SCOTT JEFFREYS, Presbyterian.
Missionary, St. Paul's, Modesto, etc., Cal.

ENTERTAINMENT AT CONVENTION.

To the Editor of the Living Church:

Permit a clergyman to express his appreciation of "A Delegate's" communication in your issue of May 30, page 106. The dislike to interfere with arrangements made possibly with some pains, and the fear of appearing to undervalue a proffered hospitality, have prevented me from declining the entertainment arranged for me among perfect strangers at conventions and convocations. But is it not better to commit these possible errors than the more serious one of being a burden which custom and not common sense has imposed upon the few parishes where diocesan conventions are possible? The burden is a very unequal one in the diocese, and in the entertaining parish, and must often embarrass the Bishop in his duty of selecting a place for the convention. Let the easier, and in every way better, rule prevail, that clergymen shall be at their own entertainment on such occasions, and I am sure that a great relief will be felt. For obvious reasons the families most affected will hardly express themselves upon this subject. This duty devolves more especially upon clergymen, who, like myself, live in parishes where diocesan conventions will not be held. Let us hope that "A Delegate" will not be alone in publicly expressing his convictions.

S. W. STROWGER.

Cape Vincent, N. Y.

"I UNDERSTAND that you have stopped practising," said the secretary of state to an eminent colored physician. "Yes, sah, 'cluded ter gin up de trade an' go ter preachin'. In dis country dar ain't no money ter be made in de practisin' o' medicine. W'y, sah, ef I had er 'voted my time ez close ter suthin' else ez I has ter dis business, I would er ben putty well off by dis time. Over two-thirds of my patients neber paid me, sah." "Why didn't you sue them?" "T'wouldn' done no good, 'case dey wuz dead, sah. I got de 'wus' class 'o patients. None o' 'em neber no health an' constitution."

The Household.

CALENDAR—JUNE, 1885.

14. Second Sunday after Trinity. Green.
21. Third Sunday after Trinity. Green.
24. Nativ. of St. JOHN BAPTIST. White.
28. Fourth Sunday after Trinity. Green.
29. St. PETER (Apostle). Red.

SERMON NOTES.

BY THE BISHOP OF BEDFORD.

VI.—THE TWO NATURES.

Text: 2 Cor. xii. 2.

I knew a man—it was long years ago—
With glorious visions, blest and saintly
dreams,

Lit with a pure ambition's tremulous glow,
Thrilled with high musings on all heav-
enly themes.

I knew a man—strange darkness reigned
within;

All Love seemed frozen in him, all Faith
dead;

Down-dragged as by a curse, haunted by
sin,

By fierce Satanic envoys buffeted.

For this one all my soul is filled with
shame;

Of that one I will glory, glad of heart;
For into my despairings, lo! there came
A God-sent hope to win the better part.

And, in this double self, my will I set
To scorn the ill, to choose the good and
true.

Ah, Lord, Thy servant strengthen even yet
To rise out of the old into the new!

—Church Bells.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XVIII.—CONTINUED.

Children—and you, young men, whom I heard talking something in the fashion of my skeptical friend—the next time I went to that town he came and told me he knew that it *was* true. He had tried not to believe the creed of the Apostles, he had denied again and again that it had come from Christ and was the rule of His Church; but he could do so no longer. Conviction forced itself upon him; the very sunlight and the flowers of the field appearing to bear witness to the Divine revelation.

And this is the word I want to leave with you; this is what I want you to remember when I am gone. The revelation of God *is* true. When you hear men and women talk, as they do talk, against the truth (those who know the least often say the most), remember that all time spent in doubt is time wasted. If not here—when the confession will aid you toward reaching a high standard of character—then afterward, when the thought and the acts of our lives are judged, every knee *shall* bow before, and every tongue *must* confess the truth."

As the Sundays after Trinity passed, and midsummer began to ripen into autumn, the boys compared the results of their work for the Guild, and, on the whole, had reason to congratulate one another upon success, although they could not help wishing they had done more.

"Archie," said Donald, "some way I think your's has been the hardest, just laying by so much every week. There's so many things to spend money for, and it's so easy to take it and think you'll put it right back again."

"Oh! no," answered Archie, "it's easy enough. When you make up your mind so much belongs to the Guild you'd no more touch it than you would Dr. Ray's money."

"I've got Brown's account, Donald,"

said Jack, coming up to where the other boys were talking, "and seems to me there's been an awful sight o' feed lately.

"I must go" said Archie, "there comes Stanley beckoning for you to wait."

"Boys," said Stanley, catching up with them, "I've been figuring up my account with father, and here's what I've made for the Guild. It ought to be more, I know; but I can't help being a little proud of it as it is. Now Donald, I suppose, will put us all to shame with his big returns."

"Let's figure up and see," said the capitalist referred to, "it looks to me as if there must be some mistake in this account of Brown's. Jack, have you got the little book there that we put everything down in?"

"Yes."

"Well, let's compare."

A careful comparison showed that not an ounce of cracked corn, nor pound of wheat, nor grain of sulphur, failed to tally, and the partners came to the lamentable conclusion that the profits would be much smaller than they had anticipated.

At first they had kept themselves perfectly informed as to the state of the cash account, which showed they were doing nicely; but for a good while the chickens had made more work, there were other things to think about, and, so long as they put down everything, they could figure up any time they said.

But, when there should have been a great abundance of eggs to give in exchange for feed, there was a most unaccountable falling off; still they consoled themselves by the thought that the chickens would sell for good prices, and there would be a good many of them.

Mrs. McGlynn made a few suggestions about feed, and offered a caution about housing the chickens at night for safety; but all this was disregarded as old-fashioned, and she finally left them to gang their ain gait, with the observation that "wise heads come to some boddies only by experience."

The more the young accountants figured, the worse the situation became; finally Donald said, "I tell you, Jack, there ought to have been more eggs. I asked Hugh to come up and tell if he could see anything wrong with the hens, you know he's had such luck."

"There he is now," said Jack.

Hugh having joined them, they went in the chicken house, and after passing the broods, which were still obedient to the motherly cluck of the hens whose care they had partially outgrown, went in to inspect the large fowls who, with slow steps and heads first on one side and then on the other, were contemplating repose for the night.

There was the black and white speckled hen, fussy and officious, that had brought up a brood having the same manners as herself, the grey and white Brahma, stately and dignified, and the modest Houdan, looking up from under her cap and taking one little step forward as if something were expected of her.

"Hens act just like folks, don't they?" said Donald, picking up a pet Brahma and handing her to Hugh.

"Goodness!" exclaimed Hugh nearly letting her fall, "That's it; mother said she thought so when I told her."

"What?" said Donald, while Jack and Stanley stood awaiting what was apparently some unusual revelation.

"Why, you've fed 'em till they're so fat they can't lay. How much do you feed in a day?"

Donald answered and Hugh sat down on a feed box looking at him, as if such an admission were not to be believed; but it was true and the merry Donald, the brightest boy of the Guild, the inventor of telephonic machines that ought to work although they did not—stood abashed and humbled in the face of existing facts.

"Never mind," said Hugh, "sell all your chickens right away that are big enough, that'll take down the feed bill for the rest of the time. I'll help you catch them now and take them up to Brown's."

The others volunteered to help, and an actual count showed that Mrs. McGlynn had been right, some of them had been unlawfully carried away before. However, the final result proved that, if nothing had been made, they could, by taking all the chickens and one hen up to Brown, be square with him, and the original stock, minus the one hen, was still theirs to begin over again with.

A GUIDE TO THE REVISED VERSION.

AN INTERVIEW WITH ONE OF THE
REVISERS.

The most rash of reviewers even if he happened to be also the best of scholars, might well shrink from the task of reviewing the Old Testament, which, as has so often been said, is not so much a book as a literature. His work would certainly give no satisfaction to himself, and probably very little more to any one else. We thought, therefore that our readers would be more grateful, by way of a guide to the critical study of the New Old Testament, for some hints from a reviser than for the opinions of a reviewer; and we are glad through the kindness of a member of the Old Testament Revision Company, to be able to publish the following précis of conversations on the subject:

THE HISTORY OF THE TEXT.

"You will find in the revisers' preface full information on the manner in which the text has been dealt with, on the general nature of the changes made, and of the method followed by them in their work, and much of what I am able to tell you is told there. As for the text, all known Hebrew MSS. exhibit practically the same text, the variations from that printed in ordinary Hebrew Bibles being unimportant, and chiefly on subordinate matters, such as orthography and punctuation. But these MSS., though practically unanimous, are not very ancient, none being known to be older than A. D. 916. A certain number of various readings are recognized in the margin of Hebrew MSS. themselves, and repeated in the printed Bibles; these, when noticed in the Revised Version, are introduced with words, "Another reading is." There are, however, undoubtedly passages in the Hebrew text which are corrupt, but which neither a comparison of MSS., nor the various readings thus recognized by the Jews, enable us to correct. Aid is here afforded by ancient versions, made (speaking roughly) from the third century B. C. to the fourth century A. D., and representing, therefore, MSS. much older than any which we now possess. These versions are not of equal value throughout, but often in this way introduce us to various readings superior to those of the present Hebrew text. Their value is recognized generally by scholars, though some would resort to them more frequently than others for the correction of the Hebrew text."

VARIOUS READINGS.

"Now I think you will find that the recognition of the ancient versions in this manner is one of the more important features of the Revised Version. Their readings are most frequently noticed in the margin; and you will find them especially frequent in the books of Samuel, where the Hebrew text is less accurately preserved than usual. They occur also largely in parts of the Prophets. Here and there, however, the readings of the ancient versions are actually admitted into the text. You will find cases in point at Psalms xxiv:6, lix. 9, and I Samuel vi. 18." [At the first place cited the Authorized Version has, 'This is the generation of them that seek him, that seek thy face, O Jacob;' whereas the Revised Version has "that seek thy face, O God of Jacob."]

THE VIRTUE OF THE MARGIN.

"Whatever may be the case with the 'general reader,' to the student the margin will certainly prove another important feature in the work. Besides these readings of the ancient versions of which I have been telling you, they embrace throughout a great many literal renderings of the Hebrew. These renderings serve much the same purpose as the notes 'cf. so and so' with which we are all familiar in editions of the classics; they serve, that is to say, to connect different passages together. Then again, in difficult passages the margins give alternate readings—not unfrequently such as are approved by some of the best modern scholars."

THE VIRTUE OF PARAGRAPHS.

"People may no doubt miss the margins, but no one can fail to notice the way in which the text is printed in paragraphs instead of verses, and this is one of the most important, as well as the most conspicuous, changes; it is of great assistance, I think, in articulating the argument, especially in the Prophets. The paragraphs with spaced intervals are very noticeable, too, as marking off from one another sections relating to different subjects and delivered perhaps at considerable intervals of time. Any one studying Isaiah, for example, consecutively, would at once feel the gain of this arrangement. There is a good instance, too, at the very beginning of the Bible; the first three verses of the second chapter of Genesis describing the seventh day are now shown as being really the conclusion of the narrative in chapter i."

THE CROOKED MADE STRAIGHT.

"But what I suppose is the most important feature of all is the elucidation of obscure passages. If any of your readers like to turn to Job xxvi: 5, ff., xxviii: 1, ff., Isaiah xvii. 9—11, xxi: 7, 8, xxvii: 2—5, or Jeremiah xx: 8—10, they will, I think, find cases in point. The descriptions of Solomon's buildings, again (1 Kings vi: f), and of the temple in Ezekiel (ch. xl.—xlii) are elucidated. The improvement under this head would, however, be most evident to a reader endeavoring to read a passage of some length connectedly—to one following, for example, with the aid of Professor A. B. Davidson's excellent commentary on Job, in the 'Cambridge Bible for Schools,' the argument as it is developed in that book. But I will, if you like, give one or two well-known verses which have been cleared up. There is the verse Isaiah viii: 1, for instance, 'Moreover the Lord said unto me, Take thee a great roll, and write it with a man's pen concerning Maher-shahal-hash-baz' (margin, 'in making speed to the spoil he hasteneth the prey.') That is decidedly a mysterious verse as it

stands; but the Revised Version—"Take thee a great tablet, and write upon it with the pen of a man, for Maher-shahal-hash-baz" (marg., "The spoil speedeth, the prey hasteth")—makes it plain. The prophet, you see, wrote the name on some conspicuous spot, where all might see it, in order to give expression to his conviction explained three verses lower down, "for before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be carried away before the King of Assyria." If you care for another similar example of elucidation, the verse Isaiah lxxv: 2, is a good one: "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number." The obscurity here is cleared up when it is known that "that troop" should be "fortune" and "furnish the drink offering, etc." should be "fill up mingled wine unto Destiny."

A SHEAF OF EMENDATIONS.
 "There are, of course, a great many other important and interesting changes in which, if there has been no obscurity to clear up, there have been mistakes to correct. Some of these (for example, Job xix: 25 ff., Isaiah ix: 1 ff.), everybody, I suppose, will at once find out for himself, but I may direct you, if you will, to some other salient instances." We have given several striking passages already, but the additional instances, with the explanations given to our representative, will no doubt be interesting:

<p>OLD. Had Zimri peace, who slew his master? (2 Kings ix: 31.)</p> <p>Let them curse it that curse the day, who are ready to raise up their mourning. (Job iii: 8.)</p> <p>The king's daughter is all glorious within; her clothing is of wrought gold. (Psalm xiv: 13.)</p> <p>Who maketh his angels spirits; his ministers a flaming fire. (1b. civ. 4.)</p> <p>Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength. (Isaiah xxvi: 4.)</p> <p>For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this: Their strength is to sit still. (Isaiah xxx: 7.)</p> <p>O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath. (Hosea xiii: 9-11.)</p> <p>And I will shake all nations, and the desire of all nations shall come. (Haggai ii: 7.)</p>	<p>NEW. Is it peace, thou Zimri, thy master's murderer?</p> <p>Let them curse it that curse the day, who are ready to rouse up Leviathan. [Alluding to the idea that the sun during an eclipse was devoured by a monster.]</p> <p>The king's daughter is all glorious within; her clothing is all glorious; her clothing is wrought with gold.</p> <p>Who maketh the winds his messengers; his ministers a flaming fire.</p> <p>Trust ye in the Lord for ever; for in the Lord Jehovah is an everlasting rock. (or, a rock of ages.)</p> <p>Therefore have I called her Rahab that sitteth still. (The Old Version follows the Jews in referring "this" to Jerusalem. But the rendering is not tenable: it is a name which the prophet gives to Egypt to symbolize its character—loud and boastful in making promises, it is useless when the moment for acting has come.)</p> <p>It is thy destruction, O Israel, that thou art against me, against thy help. Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in mine anger, and have taken him away in my wrath (alluding not to a single king, but to the dynastic changes which characterized the history of the kingdom.)</p> <p>... and the desirable things of all nations shall come.</p>
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"CHAPTER AND VERSE."
 "Isolated verses like these might be very largely multiplied, but as I said it is in continuous passages that the advantage of the Revised Version will most be felt, and in such passages alterations which may seem trivial and immaterial at first sight will be seen to be highly important. (The Revisers' alterations here are like Aristotle's seditions, of which the occasions only, and not the objects, are insignificant.) May I give you a single instance to show what I mean? Isaiah xxxiii. is a chapter which will illustrate the improvements—perhaps rather below the average—of the Revised Version. It is ad-

ressed to the Assyrian invader at a time when the prospects of Judah seem at their darkest, but Isaiah's confidence is strongest. Sennacherib's army is before Lachish: the ambassadors sent thither with tribute (2 Kings xviii:14-16) have returned with the news that the Assyrian monarch is still unsatisfied. Now in verse 3, for the vague (and misleading) 'people were fled' we have 'the peoples are fled;' and then 'are scattered.' The prophet already sees in vision the nations whose contingents formed the Assyrian host, dispersed in flight; 'your spoil,' he says, suddenly addressing them, 'shall be gathered as the caterpillar gathereth; as locusts leap shall they leap upon it.' Verse 7, again, alluded not to something future, but to the present—namely, to the return of the embassy from Lachish. Verses 8 and 9 describe the wasted land and the cities which Sennacherib tells us himself he had taken from Hezekiah. The prophet in verses 10-12 repeats his assurance. In verse 17 he dwells on the future, after the danger is past: 'Thine eyes shall see the king in his beauty; they shall behold a wide stretching land (instead of 'The land that is very far off')—a land no longer hemmed in or ravaged by foes.' In verse 18, 'thine heart shall muse on the terror' (instead of 'meditate terror')—as something that is past. The Assyrian officials who received the tribute, or counted suspiciously the towers of Jerusalem, will be no more. The alterations in the verses which follow are of less moment; it is the changes in two or three crucial passages which give the clue to the entire context. And this will be found exemplified in numerous other passages.

"I think I have now said enough to give your readers some little help in finding out the value of the Revised Version. Of the literary aspect of the revision they can judge for themselves, and more impartially, no doubt, than I can; my object has only been to show you the kind of use that a careful reader may be able to make of the work.—*Pall Mall Gazette.*

BRIEF MENTION.

THE first religious paper in this country was published September 1, 1808, at Portsmouth, New Hampshire.

MR. MOODY, the revivalist, was asked in a recent convention at Milwaukee, whether he had grace enough to die at the stake. He replied, "No, I don't need it, all I want is grace enough to hold this convention three days in Milwaukee."

THE bust of Burns recently placed in the Poets Corner of Westminster Abbey, was the result of 20,000 subscriptions, many of which were sent in by very poor persons.

"TELL me now, where do the bad people go, who disobey the commandment and steal?" "Canada!" squealed a little boy over in the corner, before the crowd had a chance to answer. The superintendent had to leave the room for repairs.

MR. A. J. BERESFORD HOPE, in one of the late Reviews, affirms that keeping to the more simple lines of traditionary and æsthetic worship in churches which are now to be counted by the thousand, rather than by the hundred, we find no one objecting to chancels with stately altars, bearing the cross and candlestick, choral worship, surpliced choirs, continuous services, frequent Celebrations with the priest facing the altar, and leading his flock at the most solemn rite. The attempt to pull these down

is now beyond the warmest aspirations of those who most object to the system. But there is one thing more, namely, the distinctive dress of the Celebrant, the appreciation of which now extends far beyond the so-called ritualistic system.

Two centuries and a quarter ago, John Perrot, a Quaker, born in Dublin, went to Italy to convert the Pope. He was thrown into prison, but was soon released, being considered an insane person. Going back to Ireland at the Pope's expense, he published a curious pamphlet, entitled; "A Battering Ram against Popery."

WHILE Bishop Butler was at Bristol, he restored the Episcopal palace and chapel, and in the chapel he put up an altar piece, which is described as of a black marble inlaid with a milk-white cross of white marble, which is plain and has a good effect. For those bare Hanoverian times this was a redoubtable case. Butler's cross excited astonishment and gave offence, and Lord Chancellor Hardwicke, begged a subsequent Bishop of Bristol, Dr. Young, to have it taken down. Dr. Young replied that it never should be said that Bishop Young had pulled down what Bishop Butler had set up. The cross was afterwards destroyed in the Bristol riots in 1831.

GOETHE tells Eckermann, "I have never admitted an affectation into my poetry, I could not live or work in a falsehood."

ONE night in the House of Lords, a bishop got up to speak and announced that he should divide his discourse into twelve parts, on which the Duke of Wharton immediately rose, and proposed to speak, and then he related an anecdote, how a drunken man was passing by the churchyard, when St. Paul's clock was striking twelve. When it finished, the fellow exclaimed; "Look, here, why couldn't you say all that at once." The bishop immediately collapsed.

THE stipend of the editor of the London Times is \$25,000 a year. He is a young Oxford graduate.

IN the exploration of the Old Temple area in Jerusalem, one of the stones placed around about the low parapet, dividing the court of Israelites from the court of Gentiles, has been dug up with the inscription in Greek, still legible, forbidding a Gentile under pain of death to enter the parapet.

PREACHER SPURGEON suggests that Scriptural texts should be printed on lozenges.

A STAINED glass window has been put in Lambeth church, to the memory of the late Archbishop Tate.

GEN. LEW WALLACE, U. S. Minister to Turkey, was permitted during a recent visit to Palestine, to enter the Haram at Hebron, the famous old mosque containing the traditional cave of Machpelah and tombs of the patriarchs. Christian visitors are prohibited, but occasionally the Moslems permit Christian celebrities to enter the mosque.

OF the 400 newspapers published in London, 16 are morning, 9 are evening, 375 are weekly.

AT a recent social gathering in St. Louis, Gen. Sherman was present. Said a young lady resident, (as report goes): "He doesn't look like a literary man." "Oh, he isn't," replied another young lady. "Didn't he write 'School for Scandal.'" "Mercy, no, you are thinking of Gen. Sheridan. He isn't here tonight."

HINTS FOR HOUSEWIVES.

ADD borax to the water in which flannel dresses are to be washed, dividing a tablespoonful in the three waters in which it is necessary to wash them.

DOUGHNUTS.—Two cups of milk, two cups of sugar, two eggs, two teaspoons of cream tartar, one teaspoon soda, one teaspoon salt, one teaspoon butter, spice, mix soft.

KEROSENE applied with a rag to stoves will keep them from rusting during the summer. It is also an excellent article to apply to all iron utensils.

To remove a glass stopper, if fixed in any bottle so as not to be removed, pour a few drops of sweet oil around the same; set in the sun, and it will soon work down and release the stopper.

APPLICATION FOR BOILS.—To bring a boil to a head, make a salve of one-third part of pulverized resin and two-thirds of mutton-tallow. Mix them cold, and, in twelve hours after the application, the boil will come to a head.

MOUSE holes in walls and closets should be first filled with lime, and afterward pasted over with plaster of Paris, mixed with water. It is a good plan to keep a paper of the latter in every house, as it is useful in filling cracks, and in many other ways in household economy.

ARNICA JELLY.—This is a popular preparation for chapped hands: Glycerine, eight parts; water, two parts; starch, one part; tincture arnica, one part. Heat the glycerine, water and starch until it becomes a transparent mass; when nearly cool, add the tincture of arnica and perfume with oil of rose. If desired, it can be colored with tincture of alkanet.

To remove clinkers from the stove, sprinkle common table salt on the linings when the stove is cold. Use plenty of it. Build a moderate fire—wood and coal—and in a day or two the clinkers will be gone. This is a sure remedy, and within the reach of all, and does away with the liability of cracking the lining by the use of hammer and chisel. Clam shells are used only for the salt in them.

THE proper way of fastening window shades to rollers so they will roll up evenly, without any hitch or help, is as follows: Nail to the roller a narrow strip of muslin or holland, having it run from end to end in a line which shall be perfectly horizontal when the roller is in place. To this strip tack the shade with strong thread. With strips once well nailed on, there need never be any trouble with window-shades, no matter how often they may be taken off and tacked on again.

A PRETTY table-cover can be made from scraps of silk upon a foundation of canton flannel. Cut a square or scarf-cover of canton flannel, old gold, crimson or blue, then cut out pieces of different colors and kinds of silk the size of a silver dollar, baste them upon the canton flannel, so that each one touches the other; this, of course, leaves a space of canton flannel uncovered. Each one of these pieces are button-hole stitched around with colored silk; the wool side of the canton flannel is put up. The cover is bordered around with a band of canton flannel, velvet, plush or silk. They have quite an oriental effect when completed. Fringe or tassels can be added beside the border if desired.

ASPARAGUS SOUP.—Take two fine bunches of asparagus, put them in a saucepan with a quart of stock, and let them boil until quite done. Remove the asparagus and mash it up thoroughly, when it must be passed through a sieve. Rub an ounce of butter into a tablespoonful of flour, and put them into a saucepan over the fire, adding the stock in which the asparagus was originally boiled, as also the strained pulp, with a seasoning of pepper, salt, and a very little sugar. Let the whole come to a boil, and then impart a green color by expressing the juice from some spinach, and add lastly a gill of cream or a tablespoonful of fresh butter. Before boiling the asparagus cut off the green tops in two-inch lengths, and boil them until tender, apart, in a small stew-pan, that should be nearly full of salted water. When the soup is done, add these asparagus heads, and they become quite a delicacy. Small squares of toasted bread are also a nice addition, as in most vegetable soups.

The Living Church.

Saturday, June 13, A. D., 1885.

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Rev. C. W. LEFFINGWELL, D. D., Editor

DR. CHRISTLIEB declared that according to the statistics of the last twenty years there has been a large falling off in the attendance upon religious services throughout Europe, and this has been followed by an increase in crime.

FATHER ROCHE (R. C.) deserves the thanks of all mankind for the noble work he is doing towards elevating the news-boys of Boston. Any stormy night this noble man may be found in the streets of Boston looking after the neglected ones.

THE joint committee of the Lutheran General Synods, north and south, at a meeting held last month, recommended a common Service Book, based on the Lutheran Liturgies of the sixteenth century. The following is the order for Communion service: I. Introit. II. Kyrie. III. Gloria in Excelsis. IV. Collect. V. Epistle. VI. Hallelujah. VII. Gospel. VIII. Creed. IX. Sermon. X. General Prayer. XI. Preface. XII. Sanctus and Hosanna. XIII. Exhortation to communicants. XIV. Lord's Prayer and Words of Institution. XV. Agnus Dei. XVI. Distribution. XVII. Collect of Thanksgiving. XVIII. Benediction. When there is a Communion the Nicene Creed must be used.

THERE is great danger, that, while we are pushing forward the building up of our parishes in material strength and external appointments, we are forgetting the supreme need of broadening and deepening their spiritual life, and of keeping that foremost as the real spring of true progress in the Church. We are too much like those who would expend their means and energies in building, launching and externally fitting out the sea-going steamer; while, at the same time, they gave no attention whatever to the work of providing it with a capable engine and the requisite fuel, the necessary means of power, without which she can only be a helpless hulk on the heaving sea.

A CORRESPONDENT complains that in his parish, a small minority of rich men assume to control all the affairs of the parish, on the ground that they are the "financial majority." It is not unreasonable that they who supply the larger part of the income of the parish, provided they are Churchmen, should be allowed great influence in the management of the temporalities of the parish; but that they should "rule the rector," and object to the visitation of the poor "as detracting from the social attentions due to the rich," and assume to dictate the conduct of services "which are chiefly attended by others," is a species of arrogance that ought not to be tolerated. Let us hope that it does not exist in more than that one parish.

Is there not a mistake made in letting the matter of personal pledges for the pushing of our diocesan mission work be practically confined to the one effort made in the annual convention? Are the delegates the only persons in the parishes, able, or under obligation, or willing, to make such pledges? Should not those pledges be taken as only the type or promise of what might be done, still more widely and effectively in the parishes, if the matter were only promptly and earnestly brought before the people by the clergy? Does not our mission work drag heavily, because the dependence for means is so largely upon these convention pledges, to the neglect of bringing the duty and the privilege of giving for so grand a purpose, home to the personal interest of the people?

THE minister is sometimes informed that some of his parishioners "believe in a plain service." He may for the sake of peace and harmony, be quite ready to say, "I will cheerfully give them a plain service." But no two of the plain service advocates are exactly of the same opinion as to what is a plain service. In a plain service there should be plain music; the chancel and the altar should be plain; and the dress and manner of the people should be plain. What kind of plain service is that in which the people worship God in elegant dress or praise Him with florid music, or serve Him in a magnificent church, or before a handsome altar, with rich ornaments and frontals, and the only plainness is a matter of vestments and reverence? The plainness is all for the priest and none for the people. Will some one please to tell us what is a "plain service."

Do Churchmen in suburban towns realize how closely their own parish growth is connected with the growth of the Church in the cities, and how

certainly their efforts to aid the Bishop in establishing new parishes and missions in the neglected portions of the city, will, in the end, react upon their own local prosperity? Not only is the enhanced power of the Church there, just so much an increased power for all her surrounding communities, but many of the suburban parishes are directly the beneficiaries of the constant overflow of the Church population of the city. Chicago is full of Church people, but many of these are not only useless for want of churches within their reach, but they are often wholly lost to the Church, by being neglected and left to wander off to the sects. Were these but held and utilized by new efforts and organizations, it is not too much to say, that in ten years the power of the Church not only in the cities, but also in the suburban towns, would be almost doubled. Thinking people in the latter, should remember, that they can no more detach their religious character and progress from that of the city, than they can carry on their business in entire isolation from that of the city, with success.

It is suggested by a correspondent that one explanation of the insufficiency of our missionary treasury is the fact, that a certain western diocese, numbering several thousand communicants, has given only a few hundred dollars to general missionary purposes. He thinks that Churchmen of the East are influenced by such apparent indifference at the West, and so withhold their offerings. This may be so, but if so it is all wrong. The diocese referred to has given, during the past year, nearly ten thousand dollars to missions, besides a large amount to payment of church debts. It is true that the larger part of this has been spent within the diocese itself, but it was needed there, and will produce within a few years, doubtless, much fruit for missions elsewhere. It should not be forgotten by Churchmen at the East that there is a wide belt of "neutral ground," lying between the old organized parishes of the East and the comparatively new missionary ground of the far West. This neutral ground has been for many years (and all too soon) left to take care of itself, for the most part. Large amounts have been spent in maintaining bishops, building churches, schools and hospitals, beyond, while in this middle territory the Church has struggled for existence, and all the time has been educating clergymen and laymen for the Western field. Let not the brethren of the East be impatient nor lose confidence in the Churchmen of the old West. They are working for the good of the whole body, but they must live before they give. They must care for

the enormous missionary interests nearest at hand; for if they do not, who will? Progress at the West is rapid, and a few years more may relieve the pressure of home interests. The question is already raised by some whether in some portions of the far West more ought not to be done for self-help or for provision for future independence, than is now being done. Kansas and Nebraska have set good examples. Let us hope that the whole field will within our generation be endowed, or at least, self-sustaining.

RICH AND POOR.

A new way to provide for one's family has been discovered by a discouraged laborer in Brooklyn. He gets himself ready to jump off the bridge, when he can no longer bear the sight of his starving children. He is arrested, his story becomes known, and within a few hours his hovel is nearly filled with provisions, his wife has several hundred dollars cash in hand, and the man himself has a good situation. It would be a very selfish soul who would begrudge the poor family the good fortune that came from the impulsive generosity of the wealthy who could well afford to give what they gave; and it would be a very thoughtless soul who could not derive a lesson or two from the occurrence. It shows, for one thing, that the rich are not so hard hearted as the poor generally take them to be. In the presence of suffering the hearts and hands of the rich are generally wide open. Remember how money and other aid poured into Chicago from all the great countries of the world, when homeless mothers and children were shivering under November skies by the ashes of their desolated homes. The amount of private benefactions bestowed by the rich can never be estimated. The amount of public charity maintained by them is vast. Yet, with all this the great mass of poverty is but slightly mitigated, the available charities of the rich are scarcely touched. An immensely greater amount needs to be done, and there are means ready in abundance for doing it, if the requisite attention and sympathy could be secured. Here lies the difficulty. Wealth is too largely moved by impulse. It waits for suffering to come with some irresistible appeal, for some life-and-death struggle to stir its sympathy and awaken it to a consciousness that there are claims of humanity superior to the demands of ambition, bonds of brotherhood stronger than the demands of business.

This ought not to be. There is available charity for all real needs if it could only be systematically reached and rightly directed. Agencies should be organized in all great

centres of labor for aiding the poor, not only by charitable gifts in times of great need, but also by kind interest in their affairs at all times. More suffering comes by misfortune and incompetence than by voluntary vagabondage. It is not right that the latter should secure, as it generally does, the larger share of sympathy and aid, simply because it is more ostentatious in parading its want and more clamorous in its appeal. There are many who suffer in silence, and some as we know who seek to put an end to their misery by suicide, rather than join the great army of tramps and beggars. The impulsive and perhaps excessive charity that went out to the family of poor Fleischer will be a public misfortune if its effect is to encourage despairing men to take the desperate course which he attempted, in the expectation that this will awaken the sympathies of the rich to provide for their suffering families. Let us hope, rather, that it will bring the rich to realize that suffering is all around them, whether they see it or not, and to give liberally on principle to the efficient agencies that exist, or shall be organized, for the befriending of the helpless poor.

MISSIONARY LIFE IN THE PARISH.

When our branch of the Church reached in 1835 the point where in the General Convention it was declared that every baptized person is a missionary, it was the assertion of a principle which lies at the root of Christian character and progress. The Church, or in a lesser sense, the diocese, the parish, the family, or the individual, is much or little according to the degree in which this principle is recognized, but its advancement lies especially in the parish and in the intelligence and earnestness of its individual members. The parish is the centre of the local activity of individuals, and just so far as the rector and the people in this little section of Christ's vineyard represent the large purpose and intelligent devotion which belong to the Church as an advancing body in the world, will it fulfil its part as a portion of God's heritage.

The parish must act upon the altruistic principle in order to rise to its true position. It must have the missionary plan to be true to its organization and purpose, and this must be effected by such means as lie within the easy reach of the rector. One of these is the preaching about it. People are never tired of hearing missionary sermons from a man who believes in missionary work, and gives them something more than grave platitudes about it. Much failure attends the efforts to advance the Church, whether at

home or abroad, unless the purpose reaches down to the heart and is connected with the practical interests of the Christian life. But while preaching suggests or quickens action, something more definite is necessary before one is induced to give his time or money to advance the missionary work. You want information if it is foreign missions, or even domestic missions in the far west or south; and you need to see the work with your own eyes if it is near home or in your own parish. People who put purpose into life are not in the habit of giving time or money to the doing of what does not commend itself to a clear and rational judgment. Very much of our action in missionary matters depends upon the preaching of the rector, and upon the parochial way in which he calls the attention of the people to these matters. What was for many years the banner missionary parish in the American Church, St. John's, Waterbury, Conn., where Dr. Jacob L. Clark, of blessed memory, lived and labored and died, was so instructed and managed by this good man that every man, woman, and child in it became interested in missionary work. The rector led his flock like a shepherd, and their thoughts and prayers and offerings went out to every struggling missionary interest in the whole country.

The method by which Dr. Clark gained his end is the only method by which the missionary work can be sustained in a large way, and that method was chiefly pastoral instruction given to families and individuals. Dr. Clark never made a pastoral call in which something was not said or done about missions. He educated his families and never missed the point in interesting individuals in this work. Whether at home or abroad, the field was always presented as a reality, and the interest in missionary work in various parts of the world came back to the parish and worked like leaven in the measures of meal. The parish acquired the consciousness that it was a part of the universal Church and that its members had a duty in making the Kingdom of Christ what the prophets have foretold that it is to be. Bishop Selwyn would have felt at home in that parish, and it is a conspicuous example of what may be done where rector and people are thoroughly aroused to live for objects which lie without their own boundaries and relate them to the Church universal.

The method is so simple that it can be applied even in a mission field, and in a large city parish, where general society absorbs much that belongs to the Church life, it is not beyond the power of the rector to make his people instrumental in bringing the world into increased

obedience to Christ. The really important work is the cultivation of the missionary spirit in family life, the talking about it, the making sacrifices to advance the missions in which you are interested, the turning the thoughts of children that way, the evidence in your daily walk and conversation that the Kingdom of God is not only in you, but in the parts adjacent to yourself and your parish. It is really wonderful what can be done in enforcing the suggestions of one's rector when half-a-dozen men and women have their hearts on fire with the winning of souls to the service of Christ, and that spirit carried into even a very worldly parish will soon put a new purpose into its activities and teach people to live for objects of Christian faith and love. The whole Church feels the uplift of the religious enthusiasm that is thus awakened, and the rector finds in these laborers, whose thoughts go out to fields that may lie at the ends of the earth, his own steadfast supporters and friends.

OUR CHICAGO LETTER.

The first anniversary of the Working Men's Club of Trinity church took place on the evening of Trinity Sunday; the Rev. Mr. Osborne preached a sermon appropriate to the occasion. The club already numbers thirty members, and has rooms on Wentworth Avenue, which, I am told, are pleasantly fitted up for social enjoyment and improvement. The club partakes also of the character of a benefit society, in case of accident or illness among its members. The idea of Working Men's Clubs is worthy of all praise. It is a practical method of helping each other, which should have the fostering care of the clergy and the sympathy and support of the rich.

The Church of England Working Men's Association, is already a great power for good. The able secretary of that society, Mr. C. Powell, has arrived among us. It is hoped that he may extend his visit to Chicago. He could, doubtless, give much useful information as to the organization of such societies, and also tell of their success. When the Church plants its roots deep down in the ranks of the people, then may we hope for real growth, and true development. There is nothing so ennobling in the life of a plain man or woman as Churchly influence. Men cease to be common or unclean whom God has enlightened with a knowledge of the Creed, the Lord's Prayer and the Ten Commandments. Add on to this an appreciation of the Church and the Sacraments, and to this add the idea of the catholic fellowship of rich and poor in the one body of Christ, and you have a foundation laid for law and order in the State which no other power can produce. Working Men's Clubs under Churchly influence help on this good work.

The mission held at the church of St. Clement by the Evangelist Fathers, the Rev. B. W. Maturin and the Rev. E. Osborne, opened on Saturday evening, June 6, at eight o'clock. The Bishop who hoped to be present and give the effort his blessing, sent an affectionate letter of sympathy with the work, and

of regret at his unavoidable absence, which was caused by illness. Father Maturin celebrated at 7, and at 7:45 on Sunday morning and preached at the mid-day choral Celebration, as well as again at night, when the first mission service was held. This was all that could have been desired; a deep interest was manifested by all present. The singing was entirely congregational led by the organ. The special prayers offered up during the evening, seemed to voice the special needs of many hearts. The congregation was quite large, notwithstanding the threatening weather, and listened to the sermon on the Parable of the Sower, with unabated interest, until its end. The services were not over until near ten o'clock, but the varied hymns, the extemporaneous prayers, the earnest preacher, the aroused attention of all, made the time seem short. The mission will continue for two weeks. The schedule of services is an interesting one and outlines some persistent work; I think it is worth giving:

Church of St. Clement, State and Twentieth Streets, Chicago, mission to be preached by the Rev. B. W. Maturin, S. S. J. E., and the Rev. E. Osborne, S. S. J. E. Services on Sundays, June 7, 14 and 21, Holy Eucharist, 7:00 A. M.; second Celebration, 7:45 A. M.; Matins, third Celebration and sermon, 10:45 A. M.; children's service and instruction, 3:00 P. M.; Evensong and special sermon, 4:30 P. M.; mission service and sermon, 7:45 P. M. Services on week days, June 8 to June 20, Holy Eucharist, 6:30 A. M.; instruction, 7:00 A. M.; second Celebration, 7:30 A. M.; Matins, 9:00 A. M.; meditation, 12:00 A. M.; Bible class, 4:00 P. M.; Evensong, 5:00 P. M.; mission service, 8:00 P. M. The mission clergy can be seen in the vestry any time during the day.

The whole tone of extemporaneous prayer when uttered by a soul suffused with Catholic thought is most inspiring. To hear Father Maturin engaged in such an exercise is a new experience. The whole prayer sparkles with passages of Scripture, strains from the Creeds and the Offices of the Church, together with paraphrases in simple language of divine truths; such prayer is in perfect harmony with the Liturgic worship of the Church. Such a gift of prayer might well be coveted by any priest, who would find in it a telling help in all his private ministrations.

Sunday afternoon, bright and hot as it was, with cloudless sky and inspiring air, was a propitious occasion for the laying of the foundation stone of the new Epiphany church. Much to the delight of pastor and people the Bishop was able to be present and perform the ceremony. It required no little exertion and self sacrifice on the Bishop's part to be thus on hand, as every step involved some pain.

An imposing procession, consisting of the wardens and vestry of the Epiphany, the choir of the cathedral and the city clergy moved from a house adjoining the new church, singing as they went, "Onward, Christian Soldiers." The form for laying the cornerstone was printed in neat shape and freely distributed to the assembly present. The hymns were also included, and thus all could heartily join in the interesting service. It was an inspiring sight to see the reverent thousands on every hand, the white-robed choir of men and boys with cross borne aloft, the reverend clergy in surplice and stole standing around their Bishop, and the foundations of the new structure stretching far and wide, giving token

of the growth which the future surely held. During service a graceful tribute of respect and affection was made to the Bishop in the shape of a beautiful silver trowel, with which he duly laid the corner stone.

An address was made by the Rev. Dr. Vibbert, of St. James's, and also some remarks were made by the rector of the Epiphany, who with a glad heart announced that through the munificence of one of the parishioners the erection of the chapel was also assured. The expense of this building will be met by Mr. W. J. Wilson, who intends to make it a memorial of his wife. This is another rescue of a monument from the frosts and uselessness of a cemetery to the warmth and glow of Christian life and work in a Christian church.

The new Epiphany will be of brown stone, in the Romanesque style, and the architect, Mr. W. F. Whitehouse, thinks he will present a model church when it will be finished. The whole interior will be simple and plain in outline, the chancel being the full width of the nave, giving ample room for altar, choir stalls, and sedilia. In the adjoining buildings will be a convenient chapel, choir rooms, Bible class rooms, and rector's study. It is hoped that all will be ready for occupancy at the coming Christmas, if so, it will indeed be a "Merrie Christmas" for the rector, wardens, vestry, and congregation of the Epiphany, as also indeed for the Churchmen of the city who will gladly welcome such a well appointed parish to a higher place and greater responsibilities.

The end of Miss Miles's noble work of nineteen years at St. Luke's Hospital was marked by a special Celebration of the Holy Communion in the Hospital Chapel on Thursday last, when, surrounded by her friends, she knelt before the altar to gather up into one final act of oblation the love and service of all those years. It was an occasion of deep emotion, and none who were privileged to be present can forget the solemnity of the scene. It was as if a soul was called to its reward from the Master's own hand even here below. A silent voice was saying from the silent Sacrament, "Well done, good and faithful servant, enter thou into the joy of thy Lord." I will add a clipping from *The Diocese* which alludes also to the retirement of our good friend, Miss Miles, for so many years the Matron of St. Luke's. The item is headed, "Retiring with Love and Honor."

There is of late years much to say about woman's work, but woman has always been a worker in the cause of truth and goodness. As old as time itself is the story of her beneficence, and in some spheres of loving helpfulness she is unrivalled and unexcelled. He would be a man among a million, a *rara avis in terris* indeed, who could make such a record as presents itself to your mind when you think of Miss Miles' nineteen years in St. Luke's hospital. Perhaps as a matter of right, in the abstract, some man might have filled that position, but he could not have filled it as a woman has done. It took the heart, head and hand of a woman, and a very noble one, too, to supervise and administer and nurse and advise and console for the thousands of sick folks, who, in all these years have come within the jurisdiction of this faithful matron. It is a vital religion that can produce such a life, and Christianity is assailed in vain when it can point to that kind of vindication.

Miss Miles goes away from Chicago to the quiet of a new home, but she may bear with her the assurance that many voices will ask God to make her evening time full of light. We know what will be waiting for her in the

morning. It was said of Neander, when he fell asleep, that he "slumbered over into the brighter day that has no end."

THE ENGLISH INFINITIVE.

To, as the sign of the English infinitive, as in *to think, to write, to say*, is as much a part or particle of the verb as it would be if placed at the end, as an inflection. Though identical, to eye and ear, with the preposition *to*, it is not used as a preposition. Nor has it the independent strength of an auxiliary, to stand aside from its verb, and to challenge notice in the parsing of the sentence. We should not do amiss, I think, were we to join it on with a hyphen, thus: *to-think, to-write, to-say*. There are authors, however, who carelessly or conceitedly break up what is to all intents and purposes one word, by wedging an adverb into its body. The habitual phrasing of such writers is "to mathematically think," "to elegantly write," "to cogently say." Not only adverbs, but whole adverbial phrases, are now thrust between the particle *to* and the main body of the verb. "To in a certain measure accept," is a fine specimen, which I captured a few days ago in the jungle of a leading article, and have put a pin through, for careful preservation in a little museum of such beauties. But I have seen that when only one word, an adverb, is found stuck in the middle of a verb in the infinitive, it is always one of those adverbs formed by adding *ly* (for like) to an adjective. Nobody has yet screwed his courage to using any other kind of adverb for the malign purpose. *Exempli gratia*, the writer of "to mathematically think," and to "elegantly indite," and "to correctly speak," would not say "to aright think," or "to fast speak," or "to now indite."—*The Teacher*.

The expenses of the Roman see are \$1,200,000 a year. \$100,000 of this goes to the personal service of the Pope. His court is not an expensive one; the Palatine guards, recruited among Roman bourgeois receive no pay, the members of the noble guard (there are fifty of them), receive \$25 a month apiece; the ninety-eight Swiss guards, and the fifty gendarmes that complete the military force of the Vatican are paid \$10 a month and feed themselves. The other servants are very moderately paid.

ONE of the largest congregations in the diocese, says the *St. Louis Church News*, had secured a wonderfully fine contralto voice. At the morning service on Sunday when the Confirmation was to take place, she had sung beautifully at the offertory. The rector then gave out for the Confirmation hymn, "Just as I am," which is usually taken up by the whole people. The alto, however, had secured it, and sang it alone, the congregation all sitting. Nor were the two verses only which the rector had announced sung; the exigencies of the music required all the verses and the congregation, the bishop, rector and class all had to remain quiet until the last note was uttered. But she had been engaged to perform those two numbers, and she did it.

It was in a country church and the vicar before morning service, told the curate to give out a notice about baptisms, and another about some new hymn books. On reading, the curate reversed their order and gave them as follows: "For the future Hymns Ancient and Modern will be used in this church. There will be a baptism of infants held in this church on Sunday next. All

parents wishing their children baptized must send in their names to the vicar, before Wednesday." The vicar who was somewhat deaf, heard the curate's voice, but did not observe that the order of the notices had been reversed; so he rose and said: "And I should like to mention that those who wish to procure some of the latter, can on applying at the vicarage, obtain them for one shilling, or with extra strong backs for eighteen pence."

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Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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PERSONAL MENTION.

The address of the Rev. Yelverton Peyton Morgan, until August 15, is care Brown, Shipley & Co., London, England.

The Rev. Wm. Fisher Lewis has resigned Emmanuel church, La Grange, diocese of Chicago, and accepted the charge of St. Stephen's church, Baltimore.

The Rev. Morton Stone, assistant minister of St. James's church, Chicago, has accepted the rectorship of Emmanuel church, La Grange, Ill. [same diocese.]

The Rev. Frank H. Church has entered upon his duties as assistant to the rector of St. Andrew's parish, Meriden, Conn.

The Rev. Henry W. Winkley has resigned St. Paul's church, Newton Highlands, and accepted a call to Trinity church, St. Stephen, N. B. Address accordingly.

The Rev. A. P. Anderson has resigned the rectorship of St. Paul's church, Oregon City and accepted work in Southern Dakota. His post office address is now Mitchell, Dakota.

The Rev. Stuart Crockett has received and accepted an unanimous call to the Rectorship of St. John's church, Pre-emption, Ill., and entered upon his duties on Trinity Sunday.

The Rev. H. B. Ensworth has resigned the rectorship of St. Andrew's church, Chicago.

TO CORRESPONDENTS.

W. S. M.—Your plea is a good one but the publication is inexpedient. Due care on the part of the priest ought to prevent the accident you speak of.

THOMAS M.—Revised copy is received and will be held for proper season. Thanks.

"INQUIRER."—We would rather not open the discussion. The book review simply stated the argument of the author.

MARRIED.

FUNKHOUSER—FRANKLIN.—In Christ church, Shrewsbury, New Jersey, on Wednesday, June 3, by the rector, the father of the bride—B. Franklin—Millard F. Funkhouser, of Omaha, Nebraska, and Marian Franklin of Shrewsbury, N. J.

HOLT—FISKE.—In St. John's church, Bangor, Me., Wednesday, June 3, 1885, by the Rt. Rev. H. A. Neely, D. D., Bishop of Maine, assisted by the Rev. Wm. Allen Fiske, LL. D., father of the bride, Noah H. Holt of Taunton, Mass., to Frances E. Fiske, only daughter of the assisting clergyman.

MORGAN—STERLING.—In Trinity church, Cleveland, June 3, 1885, by the Rt. Rev. G. T. Bedell, D. D., Bishop of Ohio, assisted by the Rev. James A. Bolles, D. D., Miss Mary Hilliard, daughter of Dr. Eltsha Sterling, to the Rev. Yelverton Peyton Morgan.

OFFICIAL.

The graduating exercises of St. Mary's School, Knoxville, Ill., will be held in the Study Hall on Wednesday, June 17, at 10:00 A. M.

An invitation is given to the clergy and other friends of the School. Entertainment will be provided if the rector is notified.

The next school year begins September 16, 1885. New pupils should be present on the 15th for classification. C. W. LEFFINGWELL, Rector.

The annual Retreat for Associates and Ladies will be conducted by the Rev. B. W. Maturin S.S.J.E. at Kemper Hall, Kenosha, Wis., beginning on Monday evening, June 22nd, and closing on Friday morning, June 26th. Ladies wishing to be present will please send word before June 19 to the Sister in charge.

OBITUARY.

BINGHAM.—In Warsaw, N. Y., May 28, 1885, Lucien W. Bingham, aged 53 years, formerly of Chicago.

MACKELHOR.—Entered into rest, June 1st, 1885, John Christie MacKehlor, aged 46 years, junior warden of St. Matthew's church, Kenosha, Wis. "Requiescat in pace."

GRIFFIN.—At Washington, D.C., on the 27th of May 1885, John W. Griffin entered into rest of Paradise in the 59th year of his age. Vestryman of St. An-

drew's church and for twenty years connected with the Treasury Department. "Well done, good and faithful servant; enter thou into the joy of thy Lord."

MISCELLANEOUS.

GENERAL THEOLOGICAL SEMINARY. The Public Examination of the Students will be held in Sherrard Hall, May 18th to May 23d, beginning each day at 10 A. M.

THE SEABURY DIVINITY SCHOOL.—This school will begin its next year September 29th, 1885. The new Calendar, giving full information, will be ready in June. Students pursuing special courses of study will be received. Address Rev. Francis D. Hoskins, Warden.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances and applications should be addressed to the Rev. Elisha Whitteley, Corresponding Secretary, 37 Spring St., Hartford, Conn.

TRINITY COLLEGE, HARTFORD, CONN.

An examination for admission to the Freshman Class will be held in Chicago at the office of Francis B. Peabody, 107 Dearborn St. as follows: Monday, June 22, 2 P. M., Greek—Tuesday, June 23, 8 ½ A. M., Latin—Tuesday, June 23, 2 P. M., Algebra—Wednesday, June 24, 8 ½ A. M., English—Wednesday, June 24, 2 P. M., Arithmetic and Geometry. George Williamson Smith, President.

SEABURY DIVINITY SCHOOL.

This school has done and hopes to do an important work for the Church in the Northwest. There is reasonable assurance that in a few years the institution will be sufficiently endowed for all its needs. Meanwhile there is great and pressing need for gifts from without to meet current expenses. Offerings may be sent to Mr. STEPHEN JEWETT, Treasurer, or to the Rev. F. D. HOSKINS, Warden, Faribault, Minn.

How to reach the Resorts of Colorado.

Colorado has become famous for its marvelous gold and silver production, for its picturesque scenery, and its delightful climate. Its mining towns and camps, its massive mountains, with their beautiful green-verdured valleys, lofty snow-capped peaks and awe-inspiring canyons, together with its hot and cold mineral springs and baths, and its healthful climate, are attracting, in greater numbers each year, tourists, invalids, pleasure and business seekers from all parts of the world.

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IMPORTANT NOTICE.

In view of the appearance of the revised version of the Old Testament, we feel that a special interest will arise with reference to the history of the Bible. We have therefore secured Messrs. A. D. F. Randolph & Co.'s edition of Dr. Mombert's "Hand-Book of the English Versions of the Bible," published at \$2.50, and offer it, with THE LIVING CHURCH, at \$2.75, or to subscribers now fully in advance at \$1.75.

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We will send THE CHURCH CYCLOPAEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPAEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

THE MAISTER AND THE BAIRNS.

[William Thomson, the author of the following verses, died in August last at the early age of twenty-two years. As a writer of songs he was gaining reputation in Scotland. His early death has cut him off from fame, but lends a pathetic interest to the poems he has left behind.]

The Maister set in a wee coot house,
Tae the Jordan's waters near,
An' the fisher-folk crushed and crooded
round,
The Maister's words tae hear.
An' even the bairns frae the near haun'
streets,
War mixen' in wi' the thrang.
Laddies an' lassies wi' wee bare feet
Jinkin' the crowd amang.
An' ane' o the T'wal' at the Maister's side,
Raise up an' cried aloud—
"Come, come, bairns, this is nae place for
you,
Run awa' hame oot the crood."
But the Maister said, as they turned awa',
"Let the wee bairns come tae Me."
An' he gathered them roon Him whar He
sat,
An' liffit ane up on His knee.
Ay, he gathered them roon Him whar He
sat,
An' strakit their curly hair,
An' He said to the wonderin' fisher-folk
That croodit aroon Him there:
"Senna the weans awa' frae Me,
But rather this lesson learn,
That nane'll win in heaven's gate
That isna pure as a bairn."
An' He that wisna oor kitch and kin,
But a Prince of the Far Awa',
Gathered the wee anes in His arms
An' blessed ane an' a.

* * * * *

O Thou Who watchest the ways o' men
Keep our feet in the heavenly airt,
An' bring us all tae Thy hame abune,
As pure as the bairns in hert.

Modern Age.

NIGHT THOUGHTS.

I wind my watch in the low lamplight,
As I've wound it up for many a night,
To measure me out the hours to be,
As the future were mine through this little
key.
Yet, winding my watch, I well may muse
How this thing of pins and wheels and
screws,
With my own name cut in its golden curve,
Will outlast the life it was meant to serve.
How an hour will come of the low lamp-
light,
Burning low for my dying sight,
When to wind my watch no need will be,
Because Time will forever be done for me.

THE Messrs. Harper are issuing the Revised Old Testament in their 'Franklin Square Library,' with marginal notes and the readings and renderings preferred by the American revisers printed as foot notes. It will be complete in four parts. Price 20 cents each.

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

The *Church Eclectic* for June contains: The Continuity of Christian Thought, 2nd notice, by J. S. Davenport; Drummond's Natural Law in the Spiritual World, by Rev. J. B. Williams; Religious Equality, *Church Times*; Theology of the Incarnation, in Worship and Practice, "Pomfret;" Prayer Book Revision and Nicene Creed, by the editor; Edward Coleridge and the Rise of Missionary Colleges, *Church Quarterly Review*; The Atonement, *Literary Churchman*; Miscellany; Correspondence; Church Work; Literary Notes; Summaries.

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

THE GARDEN CITY CATHEDRAL.

SPECIAL CORRESPONDENCE.

On Tuesday, June 2, 1885, the cathedral of the Incarnation at Garden City, the memorial gift of Mrs. Alexander Turney Stewart to the diocese of Long Island, was formally consecrated with all the dignity and pomp of the Church's ritual. A more perfect day could not have been selected, as the heat of the sun was tempered by a cool northerly breeze, which continued during the day and made the outside exercises particularly agreeable to those taking part. At 10:30 the different divisions took their places in line, a signal of thirteen guns being given by the pupils of St. Paul's School, and at 11 o'clock the procession started in the following order:

First division, wardens—seven vestrymen of the parishes of the diocese; second division, deputations of organized charities of the diocese; third division, the schools of the diocese; fourth division, the cathedral choristers; fifth division, the clergy of the diocese and visiting clergy; sixth division, the officers of the diocese: First, deputies to General Convention; second, standing committee; third, missionary committee; fourth, corporation of the cathedral; fifth, Bishop of Long Island and other bishops, and the line of march was taken up, making a complete circuit of the cathedral and entering at the west door. The respected donor of the gift had taken her position at the north transept door in order to review the procession and as each division filed by the compliment of a passing salute was paid by uncovering heads. Arriving at the west door the line opened ranks and the choristers, followed by the bishops and clergy and the different divisions in order entered the nave singing the processional hymn "Christ is made the sure Foundation," which was immediately followed by the appointed psalm. After quiet had been restored and at the notification of the chief marshal, Mrs. Stewart advanced from her seat to the sanctuary, leaning upon the arm of Judge Hilton. The instrument of donation was then read by Judge Hilton and passed over to Mrs. Stewart, who presented it, with the instrument of endowment to the Bishop, who in turn laid them upon the altar. The impressive silence was immediately broken by the grand effect of the doxology, sung by the entire assembly, standing, with all the power of the large organ, and to the accompaniment of cannon outside which were discharged by the St. Paul's pupils. Full morning prayer and the Celebration followed. The service was choral throughout, the precentors being the Rev. Warren C. Hubbard and Rev. Edwin Coan. Each of the eight bishops present had a portion of the Communion Office assigned to him. Taken all together, the ritual of the service was fairly well advanced and the eastward position very generally observed throughout the entire service, by the entire body of clergy.

The sermon was preached by the Assistant-Bishop of New York, who took for his text, "The palace is not for man, but for the Lord. 1. Chron. xix: 7.

He reminded his hearers that in these days new problems are confronting us, and the building of cathedrals will not help to solve them; it is a practical age and its evils await a direct and practical solution. The "enthusiasm of humanity" will not do it.

We may disparage Christianity as we will, but the helpful and humane activ-

ities of Christendom are explicable by no other key. It is because, behind all that men are doing, whether in this or any other land to lift men up, there is, whether consciously, or unconsciously, the spell of those mighty truths which are incarnated in the person of Jesus Christ—the truth of God's fatherhood and of man's redemption; of God's love and of man's need; of God's judgment and of man's accountability, that men have suffered, and wrought and taught—have given of their substance and have consecrated their lives to make this old world a fairer home for man, and to soften and dispel its grief. Go where you will, ask whom you please, and the answer must needs be the same. The hands that have reached down to snatch the perishing from the jaws of death and give them back to life again have been Christian hands. The feet that have run swift and soonest on all helpful and healing errands have been Christian feet. The eyes that have seen the deepest into all our sin and perplexing social problems have been Christian eyes, and the lips that have spoken the most quickening and consoling words, when all other lips were dumb, have been those of Christian men and Christian women.

All around us in the two cities which make one mighty camp of tireless and heroic toilers on the side of charity and humanity, there are those palaces of mercy and of refuge which have already made of our American philanthropy the wonder of the world. Who reared them, and who sustain them? Take out of their supporting constituency the men and women who believe in God and in His Son Jesus Christ our Lord, and I challenge contradiction when I say that they would ere long crumble to the ground. Neither the enthusiasm of humanity, nor ethical culture, nor an enlightened selfishness, nor any other of those panaceas which are offered for our acceptance in exchange for the faith of the Crucified would sustain them for a single generation.

But whence did they who have been moved by that faith derive it? Did they evolve it from their own consciousness? Did they dream it in their comfortable leisure? or did they learn it from the Church of God and in the house of God? What oracle has taught men the wisdom to devise, and the love to toil, and the unselfishness to spend, unless it be those lively oracles of which the Church is at once the keeper and the dispenser? Say that men have come to own the great fact of the brotherhood of humanity, where in all the world have they been taught that fact so eloquently as when kneeling round the same altar, prince and peasant side by side, they have sat at one table and eaten of one bread and drank of one cup! Ah! how the majesty of some mighty temple, august and solemn and still, has taught man the greatness of God and the littleness and weakness of man! And where, in all the world, but in some grand and beautiful cathedral, have men seen the splendor of things unseen mirrored so majestically and persuasively in things seen? The cathedral an anachronism! And yet what voices have rung through its vaulted aisles since Savonarola thundered in the Duomo at Florence and La Cordaire thrilled all France from the pulpit of Notre Dame.

What voices of warning and rebuke, what messages of hope and pardon, have been heard within cathedral walls, and what tired feet and aching hearts, taking the wings of a dove, have climbed up there upon the stairway of celestial song, and communing with God, their Father, have been quickened, and renewed, and comforted. I do not say that these things have not come to pass in other sanctuaries humbler and less costly than a cathedral, but I do say that this is the office of the sanctuary in our human life, and I maintain that that structure which stands for influences so potent and so supreme cannot be too stately, too spacious or imperial, and most surely cannot be an anachronism in any age or in any land. It is a King's House, nay, the House of the King of Kings; it is the visible home and symbol of all those forces that are mightiest in history and most indispensable in our civilization. Shame on us if we belittle its object or begrudge its splendor. Shall we dwell in ceiled houses, decked with cedar and vermillion, and shall the ark of the Lord dwell in a tent?

Shall our princes and nobles, our successful men, our hoarders of capital, our accumulators of vast fortunes, rear their stately and regal palaces; and shall they and we disparage the building of a palace statelier still, in which to worship God? Again I say, shame on us if we do so!

After answering the objections to the existence of cathedrals as lifting the institutionalism of the Church into undue prominence and as essentially alien to our national ideas and democratic principles, the Bishop referred in well-chosen words to the spirit that prompted the gift:

The wise and far-sighted founder of this fair city in the fields might easily, had he taken counsel of that utilitarian spirit which rules the age, have dedicated this site to another and very different use. He might have built a factory, or he might have reared here a hospital or an inn, or a music hall. And if he had, and if he had spent millions upon some such undertaking and blazoned all over with his own name, who does not know how the air would have rung with his praises as a wise, shrewd, hard-headed, practical, common sense man? But he set about instead to rear a house of God; and other hands bound to him by the closest and most sacred ties, have taken up his work and carried it on to its noble completion, not to glorify any earthly name, but to the glory and honor of the Incarnate Christ, God over all, blessed for ever more. And thus the palace has been builded, not for man, but for the Lord God. No human creature, however worthy, will have homage here, but only God. And to-day we come to ask Him to take this house and keep it as His own forever.

* * * As we look about us here to-day those words of Wordsworth's spring unbidden to the lips:

Tax not the royal saint with vain expense
With ill-matched aims the architect who
planned
Albeit, laboring for a scanty band
Of white-robed scholars, only this immense
And glorious work of fine intelligence.
Give all thou canst, high heaven rejects the
lore
Of nicely calculated less or more.
So deemed the man who fashioned for the
sense
These lofty arches, spread that branching
roof,
Self-poised and scooped into ten thousand
cells
Where light and shade repose; whose music
swells
Lingering and wandering on, as loath to die;
Like thoughts whose very sweetness yield-
eth proof
That they were born for immortality.

Fair is the house which art has reared amid this rural loveliness. May His abiding presence make it fairer still. May weary souls, wakened out of their sleep of sin, learn to cry out with Jacob when he came to Bethel, "This is none other but the house of God; this is the gate of heaven." And when the end shall come, then may the Lord rehearse it, when He maketh up the bead roll of His saints, that many souls were ripened here for that other and more glorious house not made with hands, eternal in the heavens!

The procession was an especial feature and fully 500 persons took part in it. Several things were noticed. Amongst the clergy, there was but one high hat, and only three who wore no head gear at all, while with the balance the biretta predominated, although Oxford hats and caps were noticed here and there. Four bishops and twenty-four clergy wore hoods, and out of the two hundred or more who formed this division, at least three-quarters wore white stoles. There were many bits of bright color in the line as for instance: All the sisters wore regulation black, immediately behind them came the young ladies of St. Mary's School in white, followed by the St. Paul's School cadets in military uniform, then the choristers with processional cross and banners, who were in turn followed by the bishops and clergy, whose different

colored hoods gave a constant change of color as the procession proceeded.

The music was rendered by the cathedral choir of thirty-three voices under the direction of W. H. Woodcock, the cathedral organist and choir-master, who arranged the following programme:

Morning service in "D" by Dr. Garrett, Communion Office in "F," by Dr. Stainer; anthem, "I was glad when they said unto me," by Dr. Elvey; Offertory, "The Lord is Great," by V. Rhighini. It is unnecessary to say any more than that the choir rendered the entire service faultlessly. The offertory was perhaps the best rendered of all, Master Fred Davidson sang the solo treble parts which were well taken care of.

Among the distinguished clergy present were: The Bishops of Pennsylvania, Central Pennsylvania, Massachusetts, New Jersey, Springfield, Northern New Jersey, and the assistant of New York; and the Rev. Messrs. Morgan Dix, D.D., W. R. Huntington, D. D., H. M. Baum, Jas. Mulcahey, D. D., Dr. Tatlock, secretary House of Bishops, G. F. Flichtner, and Joshua Kimber.

Among prominent laymen may be named, Hon. J. W. Gilbert, Hon. J. W. Hunter, Hon. W. H. Fleeman, Alex. Low, Esq., Henry E. Pierpont, Esq., L. R. Greene, Esq., Wm. Floyd Jones, Esq., Hon. Judge Russell.

DIOCESAN CONVENTIONS.

FOND DU LAC.

The eleventh annual council of the diocese met in Trinity church, Oshkosh, on June 2. The Bishop celebrated the Holy Communion making a short devotional address. The officers of the council besides the Bishop were the Rev. George Vernor Appleton, secretary; the Rev. James H. Smith, Fond du Lac, assistant secretary; James B. Perry, Fond du Lac, treasurer; the Standing Committee, the Rev. Wm. Dafter, the Rev. Geo. Vernor, the Rev. W. E. Wright, and Messrs. J. B. Perry, Chas. Cowan, and C. A. Galloway. The Bishop delivered his usual address in Trinity church, at eight o'clock in the evening, to an unusually large congregation. It gave a warm eulogy on the character of the late James Jenkins of Oshkosh, one of the most zealous, devout, liberal and influential laymen of the diocese. It referred also to the enrichment of the Prayer Book, deprecating haste in the adoption of new features. The Bishop's view of the condition of the diocese was hopeful, a large increase in Confirmations, activity in Church building and missionary work, being offset against poverty of means and depressed secular business. The Building Fund for Hobart church for the Oneida Indians is growing, although thirty-five hundred dollars are still needed. A brief reference was made to the Bishop's late visit to Great Britain. In closing the Bishop said that the first ten years of its diocesan history showed conclusively that sowing, not reaping, had been its vocation. The council was delightfully entertained by the ladies of Trinity church. An animated session of the Woman's Auxiliary was held during the council in the chapel of Trinity church.

MARYLAND.

The one-hundred-and-second annual convention assembled in St. Peter's church, Baltimore, on May 27. After morning prayer and the Celebration of the Holy Eucharist in which the Bishop was assisted by the Rev. Dr. J. E. Grammer, rector of the parish and other clergymen, the sermon was delivered

by the Rev. Dr. J. S. Lindsay, and the convention then organized by the election of Mr. Jos. Packard, Jr., as secretary and the Rev. P. Wroth as assistant.

A resolution was adopted to raise by voluntary subscription \$2,000 for the widow of Bishop Whittingham.

In his address the Bishop spoke of the work among the colored people and that it must be made the business of the diocese or it could not thrive. Since January 8 the Bishop had preached 72 sermons and made 65 addresses, confirmed 1,194 persons and celebrated the Eucharist 70 times.

The report of the committee on Missions showed that \$8,041.85 had been raised for diocesan missions and \$2,433.01 for disabled and superannuated clergymen, leaving a deficit of \$971.51. After much discussion of ways and means it was voted to appropriate \$10,000 for mission work, the collection of same to be enforced by an assessment of a fixed quota on each parish.

A committee was appointed, with the Bishop as chairman, to consider the question of establishing a Church school of high grade for the education of colored youth.

There was a prolonged debate on the proposed amendment to the constitution, that the election of a bishop should be by a concurrent majority vote of the two orders. The decision, finally, was against the amendment, by 64 clerical and 40 lay votes against 35 clerical and 28 lay votes. A constitutional amendment was adopted, providing for the calling of a special convention in the event of the death of a bishop.

The Rev. Drs. Meyer Lewin, J. A. Elliott, Orlando Hutton, W. W. Williams, J. S. B. Hodges, A. J. Rich and the Rev. A. P. Stryker were elected on the Standing Committee.

The convention adjourned *sine die*, after designating the church of the Epiphany, Washington, D. C., as the place of meeting for the next convention.

VIRGINIA

The one-hundredth annual council met May 20th in St Paul's Church, Richmond, with about 300 clerical and lay delegates in attendance.

The sermon was preached by the Assistant-Bishop, and was followed by the ordination to the priesthood of the Rev. Messrs J. C. Coon, L. W. Rose, Carter Page, C. O. Pruden, E. B. Burwell, T. W. Jones, S. S. Moore, J. W. Sykes and W. L. Gravatt. The Rev. C. Minnegerode, D. D., rector of the parish, and the Rev. Dr. C. R. Harris united with the Bishop in the imposition of hands, and also in the Celebration of the Eucharist.

A Missionary meeting was held in the evening, at which addresses were made by the Rev. Dr. Minnegerode and the Rev. Messrs R. A. Goodwin and John McGill.

On Thursday, the Rev. Philip Slaughter delivered an interesting address on the early history of the Church in Virginia, after which the Bishop and the Assistant-Bishop read their annual addresses. Various reports were presented and papers were read by the Rev. Dr. T. G. Dashiell on The Church in Virginia since 1785, and by the Rev. Dr. Churchill Gibson on the lives of the deceased bishops of Virginia.

The resignation of the Rev. Dr. Slaughter as historiographer was not accepted. The Rev. Dr. Dashiell was re-elected Secretary. The Standing Committee was composed of the Rev. Drs. J. Packard and G. H. Norton, the Rev. H. Suter and Messrs C. F. Lee, A. Herbert and C. S. Taylor.

Christ Church, Charlottesville, was appointed as the next place of meeting.

WESTERN TEXAS.

In Grace church, Cuero, on the 14th May assembled the eleventh annual convocation. After morning Prayer and the Celebration of the Holy Communion, the sermon was preached by the Rev. Jas. Hulme of Luling.

The Rev. F. B. Ticknor was elected secretary, and Major W. O. Hutchinson treasurer. The following were elected as delegates to the General Convention: the Rev. W. R. Richardson with the Rev. Horace Clark, LL. D. as alternate; J. Y. Dashiell, alternate, H. C. Pleasants.

The Bishop's address was mainly a summary of his work during the year, which showed more strongly than any direct words could have done, how arduous and unceasing are the labors of a bishop in a missionary jurisdiction, burdened as he is with the buying of lots, building of churches, the raising of money and paying of salaries, in addition to the ordinary duties of a more spiritual nature.

On Sunday, the 17th, the Bishop advanced to the priesthood the Rev. A. W. Burroughs,

The Standing Committee was elected as follows: the Rev. W. R. Richardson, the Rev. N. B. Fuller, Col. J. Y. Dashiell and Major W. O. Hutchinson.

TEXAS.

The thirty-sixth annual council met in St. Andrew's church, Bryan, on May 20. An excellent sermon was preached by the Rev. H. H. Messenger, and the Holy Communion was celebrated by the Bishop. The council was then organized and committees appointed. St. James's church at Taylor, the church of the Heavenly Rest at Eagle Lake, and the mission of the Holy Innocents at Woodville were admitted into union with the Church in this diocese.

The report from the Diocesan Mission Fund showed considerable increase over former years. Mr. R. M. Elgin was re-elected secretary and Mr. T. S. Maxey, treasurer. The Standing Committee was formed of the Rev. Messrs. B. A. Rogers, T. B. Lee, S. M. Bird and Messrs. A. S. Richardson and R. M. Elgin.

Mention was made of the fact that this council concludes a quarter of a century's service of the Rt. Rev. Alex. Gregg, D. D., as bishop of this diocese, and a committee was appointed to prepare suitable resolutions.

The Bishop's address was mainly a review of the year's work and a comparison of it with the record of December, 1859, when he first came and with those of October, 1884 when Western and Northern Texas were separated from this diocese.

It was resolved that the next council should be held in Christ church, Houston, May 18, 1886.

NORTH CAROLINA.

The sixty-ninth annual convention met in Trinity church, Asheville, on Wednesday, May 27. After Morning Prayer, and a sermon by the Rev. Gilbert Higgs of Warrenton, the Holy Eucharist was celebrated by the Bishop, assisted by the Rev. Drs. Buxton, Smith and Buel.

The Rev. A. A. Smith, D. D., was elected president of the convention; the Rev. E. R. Rich, secretary; and Mr. Charles E. Johnson, treasurer.

The Bishop read his annual address to the convention on Thursday, in which he gave in detail the record of an immense amount of work accomplished, and made many valuable suggestions for the future.

Among the latter were proposed changes in the "Executive Missionary Committee," and in the management of the "Ravenscroft Associate Mission and Training School." The Executive Missionary Committee has heretofore consisted of three of the clergy and two laymen, chosen, generally, from one neighborhood. As now constituted it consists of one clergyman and one layman from each of the four convocations, with one lay member at large, and the Bishop as chairman *ex-officio*.

Much good, it is hoped, will result from this change, in spreading more widely throughout the diocese an intelligent idea of the great missionary work before us, and in stirring up the people to a more earnest support of it.

In reference to the Ravenscroft Mission and Training School at Asheville, "A Board of Fellows" has been created consisting of "seven members of whom the Principal of the school shall be a member *ex-officio*, and the remaining six—three clergymen and three laymen shall be elected by the convention . . . of which board the Bishop of the diocese shall be chairman *ex-officio* . . . and the board is required to make an annual report to the convention."

It is proposed to enlarge the usefulness and increase the efficiency of this honored institution by thus bringing it more closely in connection with the convention, and by spreading abroad a record of its work and of its needs.

The old Standing Committee, consisting of the Rev. M. M. Marshall, D. D., the Rev. J. B. Cheshire, D. D., and the Rev. E. R. Rich and Col. W. E. Anderson and R. H. Battle were re-elected.

The utmost harmony and good-will prevailed, and at the closing moments, the *Gloria in Excelsis* went up with a glad shout from loving and thankful hearts, as a tribute of praise to Him Who had so mercifully guided and prospered our deliberations.

CHURCH WORK.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations; should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church Work."

CONNECTICUT.

NEW HAVEN.—General Notes.—Church items in New Haven are not without interest. On Trinity Sunday in Trinity church the Sunday schools of New Haven were gathered together. Trinity is the mother parish of this place. She and her children now number ten. These ten Sunday schools numbered about 1,500. The ground floor and south gallery were reserved for them. At 3 P. M. the surpliced choir formed in the central vestibule, and from thence, being joined by the clergy, proceeded up the middle aisle singing the processional. The service was partly choral. An address was made by the Rev. C. E. Woodcock, rector of the Church of the Ascension, and the scholars were questioned in the Catechism by the Rev. E. S. Lines, rector of St. Paul's. The speaker, questioner and respondents did well, remarkably well.

The Rev. James G. Jacocks, lately deceased, bequeathed \$500 towards adding a chancel to St. Luke's church, and \$2,000 towards a permanent endowment of that parish.

Christ church has been equally fortunate. Mrs. W. W. Boardman has offered them \$3,000 toward paying off their debt of \$4,800, if they would raise the other \$1,800. This they have set about doing with commendable zeal and energy. I think that more than one-half is already pledged.

On Tuesday, June 2, three deacons were advanced to the priesthood in St.

Paul's church, by Bishop Niles of New Hampshire. Bishop Williams being unwell and not able to attend—the Rev. Alfred C. Brown, rector-elect of St. Luke's, the Rev. C. C. Camp, assistant at St. Paul's, and the Rev. John R. Lambert, rector-elect of St. James's church, Glastonbury.

After the services a generous lunch was spread by the ladies of St. Paul's and highly enjoyed by all who partook of it.

MISSISSIPPI.

VICKSBURG.—*The New Colored Church.*—The corner stone of St. Mary's church was laid on Sunday last with impressive ceremonies. This is the only church for colored people in the state and is the result of the indefatigable labor of Bishop Hugh Miller Thompson, who has received the earnest support of the venerable Bishop Green. The funds for the building of this chapel were principally raised in New York City, and the great interest demonstrated by the colored people shows a great era of advancement of the Church with that race. The Rev. Nelson Ayres is priest in charge.

CENTRAL PENNSYLVANIA.

COUDERSPORT.—*Christ Church.*—On Friday, May 22, this church was duly consecrated by the Assistant-Bishop. The Bishop preached an admirable sermon, and celebrated the Holy Eucharist, assisted by the rector, the Rev. Dr. Hopkins, and the Rev. Mr. McCandless. The chancel was beautifully decorated with flowers; the music was hearty and well rendered—the rector's daughter being the organist—and the congregation was large. At a service on Thursday evening, very fully attended, the Bishop preached a most instructive and interesting sermon, and two persons were confirmed.

Four years and a half ago, when the Rev. Wm. Marshall, the present rector, began his labors at Coudersport, he found only a surplice, a prayer-book, and five hymnals. There is now a Church property worth at least \$6,000, the title to which is vested in the incorporated trustees of the diocese. This result has been the fruit of long patience and much hard work. Miss Dent of Brooklyn, gave the lots on which the church stands, and also the adjoining lot, with a house, which is the parsonage. Her sister, Mrs. Thos. G. Hull, also of Brooklyn, besides her original gift of \$100, added \$500 as a memorial, for the finishing of the church. Other considerable gifts from abroad helped, and a small appropriation from the Advancement Society of Philadelphia. The altar-service is the gift of Trinity church, Williamsport.

The church is about 60 feet by 30, of neat stone work as high as the eaves, the gables being finished in timber, and with an open bell-gable with four posts. The windows are all filled with stained glass. The font is large and of solid stone. The building—costing in all about \$3,500, is decidedly the handsomest building in the place.

On the evening of the same day (Friday), the Bishop preached and confirmed thirteen (three of them in private) at Brookland. The little temporary building was filled with a deeply interested congregation. There is reason to believe, that before long, a beautiful stone church will rise here also. An unusually large proportion of the congregation are communicants.

SPRINGFIELD.

CARROLLTON.—*Trinity Church.*—The parish festival was held on Trinity Sunday when a fine polished brass altar cross, 28 inches high, from the shops of Geissler, New York, was presented by the Guild of the Children of the parish and consecrated by the rector, Dean Whitmarsh, who stated that the restoration and decoration of the chancel had been done at the expense of the Guild. This Guild was organized last Lent for the purpose of training the young in Church doctrines, work, and self sacrifice and to the rector's wife and Miss Fanny Kennett the success of the effort is very largely due. The procession of young people up the centre aisle to the chancel with the cross was a pleasing and touching sight and the spectacle of so many young persons as they knelt around the chancel during

the consecration prayer and to receive their rector's blessing was one that inspired high hopes for the future. The Celebration of the Holy Eucharist followed with an appropriate sermon by the Dean. The cross bears a suitable inscription.

NEW YORK.

NEW YORK.—*Ordinations.*—On Trinity Sunday, at the church of the Holy Communion, in West Twentieth Street and Sixth Avenue, the Assistant-Bishop of New York, ordained ten of the graduating class of the seminary to the diaconate, and two of the class of 1884 to the priesthood. The Rev. Arthur Brooks, rector of the church of the Incarnation, preached the sermon calling the attention of those now set apart for God's service to the immense responsibilities resting upon them, and to the poor weary souls struggling and yearning after truth.

At the church of the Transfiguration, the Bishop of Springfield admitted Mr. J. W. Blanchet to the diaconate, and the Rev. E. N. Webber to the priesthood.

CHURCH MISSION TO DEAF-MUTES.—The Rev. A. W. Mann conducted the afternoon service and preached at St. Ann's church for Deaf-Mutes on Sunday, May 17. He preached for the Rev. A. T. Colt, city missionary to deaf-mutes, at Grace church, Jersey City, and St. Ann's church, Brooklyn. On his return trip Mr. Mann conducted combined services at St. George's church, Newburgh, and Christ church, Poughkeepsie, with the assistance of the rectors.

EASTON.

NORTHERN CONVOCATION.—The Northern Convocation of this diocese, met in Shrewsbury parish, the Rev. R. H. Murphy, rector, May 19, and continued in session for three days, services being held in the parish church and in St. Andrew's chapel, Galena. Topics pertaining to Christian doctrine and practice were presented by the Rev. Messrs. Walke, Martin, Roberts and Schouler. The present dean, the Rev. Lewis Walke, was re-nominated for the office for the ensuing year.

PITTSBURGH.

MISSION TO DEAF-MUTES.—The State school for deaf-mutes is located at Edgewood, near the city of Pittsburgh. On Sunday, May 24, the Rev. Mr. Mann officiated in the chapel. At a subsequent hour, he officiated at a deaf-mute service at St. Stephen's church, Wilkensburg.

INDIANA.

INDIANAPOLIS.—May 24th was a high festival of the Church in this city. Flowers and music were the auxiliaries of the clericus. At 10.30 A. M. the Bishop celebrated at Holy Innocents and administered the Confirmation to seven, making nine in three months. The Rev. Mr. Raymond has charge of this important post. Since his advent the church has been calcimined and re-matted, and the work rejuvenated.

At 3.30 P. M. the Sunday School Institute met for the first time in the cathedral. The clergy, preceded by fifty vested choristers, entered the sanctuary. Eight hundred Sunday school children with their teachers commenced singing, "Onward Christian Soldiers Marching As To War," which the choir took up. Four hundred adults' parents, etc., were in the side pews of the cathedral, and helped to swell the volume of praise. The altar, lectern, pulpit, font, reading desk and every available nook, was covered with flowers presented by Mrs. Vice-President Hendricks. The Bishop's address was short, inspirational and full of practical suggestions. He said: "The object of this Sunday School Institute is to impress upon the teachers the necessity of teaching the good old Catechism, to enable the parents to realize the benefits not only of Holy Baptism to their children, but also of Holy Confirmation, to devise means to secure the interests of the senior scholars, and to qualify superintendents, teachers and parents to understand with the scholars the value of good Bible instruction."

Meetings in the chapel of the cathedral, to organize and elect officers for

this work, were held on the evenings of May 25th and 26th.

At 7 P. M. the Bishop confirmed a class of nine at St. James' chapel, Mr. J. M. Winters, superintendent. The rector of the cathedral, Dr. Jenckes, has charge of this mission, and conducts the Sunday evening service; one hundred and fifty Sunday school children belong to this chapel.

At 8 P. M. the Bishop preached and confirmed three at Grace church, the first fruits of the Rev. Mr. Prentiss in this field. A few months ago this church was desecrated as a Gymnasium, now families are connecting themselves, a fine vested choir is in attendance, two active guilds are in weekly session, the Sunday school gives promise of enlargement; and a few years hence we hope to see it a leading church in this diocese.

MARYLAND.

BALTIMORE.—*Church of the Ascension.*—The Rev. Campbell Fair, D.D., rector, was presented by his vestry on Trinity Sunday with the thoughtful and substantial remembrance of \$500. On the same day the Sunday school held its forty-seventh anniversary, when the rector was the recipient from it of a beautiful album containing the photographs of the seventy-five teachers and officers. The programmes for the occasion had printed on them the following items of interest:

1838, organized by the Rev. Dr. Henshaw, rector of St. Peter's church, in the second story of the old Watch House on N. Greene St.; 1839, removed to the church on Lexington St., then in the west end of the city; 1840, the Rev. Francis Peck, the first rector, reported to the convention that the school contained 18 teachers and 106 scholars. Mr. John R. Duvall, superintendent; 1850, the Rev. Richard S. Killen, rector. The school had 41 teachers and 360 scholars, total 401; 1861-1869, under the Rev. C. M. Callaway, an enthusiastic Sunday school man—the school flourished and removed to Lafayette Square; 1870-1874, under the Rev. Dr. Balch and Rev. J. E. Cathell, the school continued its course of usefulness. School numbered 264; 1875, the Rev. Dr. Campbell Fair, rector. The erection of the chapel agitated; 1876, Mr. Thomas H. Freeland, superintendent for thirty-three years, died. The chapel erected at the cost of \$10,000, chiefly through the offerings of the school; 1885, the tenth anniversary of the rector, the Rev. Dr. Fair. Morning school, officers and teachers, 75; scholars, 525; total, 600. Afternoon and colored schools, 200, total 800. Band of Hope, 182. Offerings from 1875 to 1885, \$13,000. The work of the school: the religious training of scholars, the support of missions, the enlargement and improvement of the chapel.

TENNESSEE.

FAYETTEVILLE.—*St. Mary Magdalene's Church.*—Whitsun-tide will long be remembered in this parish, concluding as it did the first year in the new and beautiful church. On Whitsun Day morning there was a choral Celebration and sermon, by the Rev. W. G. G. Thompson, associate priest-in-charge.

The church was beautifully decorated in red flowers by loving hands.

At night there was festal Evensong and sermon. The music at this service was well and carefully rendered by the choir.

The yearly report is somewhat interesting: Whole number of services, 410; Celebrations of Holy Communion, 76; Baptisms, 14; Confirmations, 8; the average of people attending the daily Evensong Office, 9; the average at the early Celebrations administered on all Sundays and holy days, 6. In this time the offertories have amounted to upwards of \$400, while from all sources in the parish alone, \$1200 has been raised.

This church under the offices of St. Barnabas' Associate Mission, is only a little over two years old, and from one communicant has increased to twenty, the last year and three months doubling her number of communicants.

This report certainly shows what a few can do, who have the will to work for our Holy Church.

There is also a growing Sunday school and parish school, which latter is attended by 27 scholars. A debt still remains on the church, and but for the help of kind friends North, would have embarrassed it much.

Great results are expected from a

mission, which is hoped soon to be conducted here.

NORTH DAKOTA.

FARGO.—*Gethsemane Church.*—For some months past, the rector, the Rev. B. F. Cooley, has been preparing the way for the mission, which began on Sunday, April 19. The missionaries were, the Rev. E. T. Hamel, of Bismarck, the Rev. A. Graves of Minneapolis, and the Rev. W. Pope of St. Paul.

The services were the Celebration of the Holy Communion, daily, at 7:30 A. M., with a short instruction. A service for instruction at 4 P. M., and mission service with sermon, followed by addresses at 7:30 P. M. Although the weather was very unfavorable, the attendance was fairly good, and towards the end of the week there was a marked increase in numbers, especially at the 7:30 A. M. Celebration.

Most earnest and stirring addresses were given by all the missionaries, on various subjects connected with the Christian Life, and the growth of spiritual life in the soul; Bishop Walker also on several occasions spoke very forcibly and affectionately on the same subjects.

On Thursday evening, April 28, a Thanksgiving Service brought to a close this most real, earnest, and we trust successful effort, to increase the spiritual life of the parish, and to stir up the Church members and others to increased zeal and energy in their Christian calling. It is believed that in various ways resulting growth can already be seen.

Ascension Day was well observed at this church; there was a good attendance at the morning service, and nearly all present received the Holy Communion. The evening service was also largely attended. Bishop Walker conducted the services.

LONG ISLAND.

ROCKVILLE CENTRE.—A new mission has been started at this place, which bids fair to prosper and grow. The effort to hold service was made by a very few persons and so great was their energy and success, that a regular service is now fully established.

A large hall was procured and fitted up with recess chancel, altar and rail, prayer desk and lectern, having rich embroidered covers in cloth, the hall being made to present a very Churchly appearance.

The mission is in charge of a lay reader, and a committee of four gentlemen appointed by the Bishop to manage its affairs. A small Sunday school is also established. On Sunday last the Holy Communion was celebrated for the first time, the Rev. Mr. Martin of Woodsburgh, officiating.

A fine communion service, and other gifts have been presented.

BROOKLYN.—*Church Charity Foundation.*—The Sisters of St. John, of this Foundation, will open a summer resort for young girls and women, at Ocean Beach, N. J., on June 20. A generous friend furnishes the house, and every comfort and convenience. The charge will be \$4 per week, intended only to cover actual expenses, and to inaugurate a new help to such persons as possess only limited means or time. Application may be made by letter to the Sisters at St. John's Hospital, C. C. F. Atlantic and Albany Avenues, Brooklyn, N. Y.

GARDEN CITY.—The trustees of the cathedral of the Incarnation are giving great attention to the selection of a Head Master of the Cathedral School, being determined to have the best talent both administrative and educational that is obtainable.

A committee consisting of the Rev. Mr. Van De Water, Dr. Middleton, Dr. Johnson and Messrs. John A. King and Wm. G. Low are giving special attention to the subject.

WESTERN MICHIGAN.

MT. PLEASANT.—*St. John's.*—The Bishop visited this mission the fourth Sunday after Easter, and confirmed a class of thirty persons, twenty-eight of whom were adults. This makes a total of thirty-four presented by the Rev. J. A. McGlone for Confirmation, within ten months, and an increase of fifty communicants in the same time. Another class is in preparation for present-

tation at the next visit of the Bishop in the fall, which promises to be as large and interesting as the last.

St. John's is free from debt and in a most flourishing condition.

NORTHERN NEW JERSEY.

NEWARK—*St. Barnabas' Hospital.*—The benediction of this hospital occurred on Tuesday, May 19, in conjunction with the celebration of the one hundredth anniversary of the organization of the Church in the State of New York.

The Bishop was present with a large gathering of clergy and laity. The hymn "We march, we march to victory" was sung as a processional, as they passed upstairs. The service of benediction was then read by the Bishop followed by the blessing of the various wards as they were visited.

After a collation served to the guests, addresses were made by Governor Abbott, the Rev. H. S. Bishop, the Rev. Dr. W. J. R. Taylor, Mr. A. Q. Keasbey who spoke for the ladies of the diocese, the Rev. W. S. Langford who represented the sister diocese to the south, and others.

KENTUCKY.

MOUNT STERLING.—The convocation of Lexington met in Ascension parish, on May 20. The Rev. Wm. G. McCready preached the sermon and the Rev. Edward A. Penick of Frankfort, the dean, celebrated the Holy Communion. Divine services were held twice each day during the meeting, and were well attended. The reports of the progress of mission work in the borders of the convocation were favorable, and the disposition was manifest to devote more time to the work of Christ in neglected places.

On the 22nd of May, Bishop Dudley visited the parish, and confirmed a class of eleven persons presented by the rector, the Rev. H. H. Sneed.

The church edifice here, one of the most beautiful and Churchly in the diocese, is cruciform in shape, pure Gothic in structure, the interior finished with native woods, ash, pine, oak and walnut, and is capable of seating 350 persons. Mount Sterling is a growing city of 6,000 inhabitants in one of the finest of the blue grass counties, on the Chesapeake and Ohio R. R. It is the gate city of the mountains and a most promising field for Church work.

One of the great needs in this part of Kentucky is a good Church school of high grade. The population of both town and county is wealthy, but the people know little of the Church. A Church School of high grade would be most effectual in extending a knowledge of the Church.

VERSAILLES.—On May 23, the Bishop of the diocese consecrated St. John's church. He was assisted by Dr. Perkins, and the Rev. Messrs. Penick, Venable, Grubb, Sneed, and the rector, the Rev. W. G. McCready. The edifice is brick, with open roof, capable of seating 300. The number of persons confirmed during the Bishop's recent visitation in this part of the diocese is the largest known for years.

NORTHERN TEXAS.

DALLAS—*Convocation.*—The eleventh annual convocation of this jurisdiction met on Thursday, May 21, in St. Matthew's cathedral. For the first time in the history of the diocese fifteen clergymen besides the Bishop were reported; an increase of seven during the past year. The proceedings opened as usual with Morning Prayer, a sermon by the Rev. Mr. Atkins of Denison, and the administration of Holy Communion by the Bishop.

As a prelude to the convocation, on Wednesday night there was a union Choir Festival; owing to the shortness of the notice given, only one choir, namely, that of St. Andrew's, Fort Worth, was able to respond. The affair was a grand success, the double quartette of St. Andrew's contrasting very beautifully with the full choir of men and boys belonging to the cathedral. It is intended that this shall be a regular feature each year the night before the meeting of convocation.

The reports, which by a resolution of last year ended at Easter and therefore comprised only ten months, were encouraging in nearly every respect. For fullness of detail and admirable arrangement, the printed forms compiled by the secretary, Mr. R. Morgan, Jr., and supplied to each of the clergy to be filled out, cannot be excelled. The

whole session was marked by unusual earnestness and unanimity on the part of all the members.

On Whitsun Day the Bishop advanced to the priesthood the Rev. Reginald Collisson and the Rev. Frank Evans, the former assistant and precentor at the cathedral, the latter in charge of the church at Paris, Texas. Their examination took place on the three days preceding the meeting of convocation. The Rev. W. D. Sartwell was both preacher and precentor. At the evening service, a class of eight were confirmed, the second class this year. Very stormy weather kept some candidates away. The diocese is exhibiting an energy and interest never before known, and the outlook is extremely encouraging.

NEW HAMPSHIRE.

LANCASTER.—On Whitsun Day the Bishop visited the interesting mission of St. Paul's church, of which the Rev. Edward P. Little is in charge. The church was beautifully decorated with flowers, and a large congregation assembled. The Bishop preached on Rev. 1: 4-5, and celebrated the Holy Eucharist, assisted by the priest-in-charge. He also confirmed a class of eight, presented by the missionary. In the evening he visited a mission Mr. Little has well under way at Whitefield, ten miles south of Lancaster, where a large and earnest congregation greeted him. There he preached and administered the rite of Confirmation. Besides Lancaster and Whitefield, Mr. Little holds services regularly at Groveton Junction, ten miles north of Lancaster, and also about six miles east of Lancaster, in a district curiously known as the "Lost Nation." This mission lies the farthest north of any in New Hampshire, being above the White Mountains. There are eighty-four communicants on the list at present.

ALBANY.

TROY—*Ordination.*—The Bishop held an ordination in Christ church (the Rev. J. N. Mulford, rector), on the Ember Saturday, when Mr. Chas. Temple, a graduate of the General Theological Seminary, was admitted to the diaconate, and the Rev. Messrs. H. Ashton Henry, assistant in Christ church, and Henry Macbeth, assistant in St. John's church, Troy, were advanced to the priesthood.

The sermon was preached by the Bishop, who of course was also Celebrant, the Rev. Dr. Tucker acting as deacon. The Rev. Messrs. Temple and Henry were presented by their rector, Mr. Mulford and the Rev. Mr. Macbeth by the rector of St. John's, the Rev. T. N. Snively. The priests assisting in the function were the Rev. Drs. Harrison and Tucker, the Rev. Messrs. Caird, Irish, Hamilton, Fulcher and Erhardt. The newly ordained priests will retain their connection with the respective parishes in which they have so faithfully served their diaconate.

ALBANY.—The various posts of the Sons of Veterans attended divine service at Trinity church, Albany, on the Sunday evening before Decoration Day, and the rector, the Rev. Dr. Stocking, preached an appropriate sermon from the text, "Then Gideon built there an altar unto the Lord, and called it Jehovah-Shalom, God send peace." The congregation was very large.

PENNSYLVANIA.

UPPER MERION—*Christ Church.*—The Bishop visited this, the Old Swedes' church, May 24, and administered the rite of Confirmation to ten candidates. The rector of the parish, the Rev. A. A. Marple, assisted. An exceedingly interesting sermon was preached by the Bishop from the words, "It is expedient for you that I go away."

The music was very fine and the floral decorations were profuse.

A baptismal font of red Swedish polished granite is expected shortly from Sweden, as a memorial of the visit during the Centennial. The Hon. Julian Daanfeldt who was Swedish Commissioner to the Exposition writes: "The gift has no great money value, especially according to an American standpoint, but it is presented to your congregation as a token of honest affection and gratitude from the friends in the old country who were so kindly entertained by yourselves, in expectation that it will also serve as a means of keeping your descendants in remem-

brance of the country, from which their ancestors sprang, in political as well as social matters the freest country of the whole world."

The font was shipped on May 7, and it is expected to arrive in time to be placed in position and consecrated before the anniversary festival, which occurs on the last Saturday in June. The list of subscribers, which includes Prince Oscar and other members of the royal family, will be sent to the congregation.

WISCONSIN.

MILWAUKEE—*A Correction.*—The Rev. J. M. Francis writes: "Will you allow me to correct an error in your report of the ordination held in All Saints' cathedral, Milwaukee, on Trinity Sunday. The candidates admitted to the diaconate were Messrs. Charles H. Lemon and Sidney T. Smythe. Mr. A. C. Prescott's ordination is appointed for the 14th of this month."

CHICAGO.

AUSTIN—*St. Paul's Church.*—The Bishop visited this flourishing mission, the Rev. F. M. Gregg, rector, on May 10, preaching, administering Confirmation to a class of eight, and celebrating the Holy Communion. A special feature of the service was the presentation and dedication of altar and reredos by Mr. C. H. Potts and wife, in memory of John Grafe Potts, deceased; altar cross and vases by Mr. W. P. Denegre and wife; bishop's chair by Mr. R. J. Grier and wife, in memory of John Allen Grier, deceased; and priest's chair by Mr. Albert F. Kidder.

The altar and chairs made by W. H. Foulke & Co., of Chicago, are of fine workmanship, and most Churchly in design. This much-needed and appropriate furniture, added to elegant chandeliers, given by the Ladies' Guild, and a beautiful font by the Sunday school at Easter, make the Church very complete, for which the people are deeply grateful. The music by two quartette choirs, antiphonally rendered, was most excellent.

The work of the year culminating in this service is most satisfactory. Austin is growing rapidly, and the Church is in a highly prosperous condition. It is blessed with a number of active and efficient lay men and women who believe in work as well as worship.

MISSOURI.

MEXICO—*St. Paul's Church.*—On Tuesday evening, the 19th, a special service was held in this church, an extra visitation of the Bishop for the purpose of confirming another class, the third presented by the rector during the current convention year. Two persons were confirmed on this occasion, which makes a total of thirteen during the year. This is but one of the evidences of the growth and prosperity of the parish. The floral decorations at this service were most artistic and unique. A new lectern has been recently purchased from H. Geissler, of New York. The rector, the Rev. Samuel N. Watson, has just completed his first year in the parish. During this year the church interior has been much improved, and the attendance at the services largely increased while the parish has more than doubled its previous record in every particular.

WYOMING.

CHEYENNE—*St. Mark's Church.*—At the evening service of May 19, the Rt. Rev. J. Spalding, D. D., confirmed and addressed three candidates.

At the morning service of May 20, the Rev. Sherman Coolidge, who for the past nine months, has been accomplishing great things for Christ among the members of his tribe on the Shoshone Reservation, was advanced to the Order of the Priesthood, the Bishop being assisted by all the clergy present. Dr. Spencer of Fort Collins, Colo., preached the sermon and addressed the candidates.

The preceding service formed also the opening service of the second annual convocation of this jurisdiction. The convocation was called to order for work, by the Bishop at 2 P. M. After the usual routine business, the appointment of committees and the election of officers, the convocation adjourned until 8 P. M. to receive the Bishop's address. At the close of its delivery, the Bishop called upon the Rev. Sherman Coolidge to address the clergy and laity present, on the subject of Indian

Missions. His remarks were both interesting and touching.

The incorporation of a Board of Trustees, to hold all the Church property within the jurisdiction was laid over until the next convocation. A resolution was offered and carried, recommending the effort of laymen in Philadelphia to raise \$1,000,000 and present it to the General Convention of 1886, for the advancement of general missions, to all the clergy and laity residing in the territory, urging them all to hearty and active co-operation in the great movement. After resolutions of thanks, the convocation adjourned to meet in St. Matthew's church, Laramie, on May 21 and 22, 1886.

MINNESOTA.

FARIBAULT.—On Whitsun Day, at the morning service in the cathedral, Bishop Whipple confirmed a class of thirty-six persons, twenty-one of whom were presented by the Rev. A. A. Abbott, rector of the parish, and fifteen of the pupils of St. Mary's Hall, presented by the chaplain, the Rev. George B. Whipple.

In the afternoon, a class of five of the cadets of Shattuck school were confirmed in Shumway Memorial chapel. The service at the cathedral in the evening was a special one under the auspices of the Sunday school, Evening Prayer having been said in the afternoon.

Promptly at half-past seven the Sunday school of about two hundred pupils and their teachers, following the Bishop and the rector, bearing the Bishop's staff, and a beautiful silk banner borne by one of the Sunday school boys, filed down the main aisle of the church, singing hymn 232. After being seated, a choral service, one printed for the occasion, was well and heartily rendered, after which the rector presented to the Bishop, sitting at the entrance to the choir, a class of nineteen young girls and boys, who had recited the catechism without an error. Calling each by name the Bishop then presented a very neat honor card, signed by himself, the rector and teacher, after which he addressed the Sunday school in a few most happy remarks. After the offertory and closing collects, and Benediction by the Bishop, the Sunday school marched out in the order in which they had come in, singing hymn 509, and thus closed a reverent and well-ordered service, in which the children were the chief participants.

HASTINGS—*St. Luke's.*—Bishop Whipple visited this church on the evening of Whitsun Monday and administered the rite of Confirmation. There was a large congregation present. The rector, the Rev. Geo. B. Pratt, presented a class of eighteen, the largest ever confirmed at one time in the history of the parish.

The present communicant list of one hundred and ten will now be soon enlarged by the members of this class, which is a point of encouragement of considerable worth as the town is not making any hasty strides towards enlargement.

OHIO.

CLEVELAND—*Grace Church.*—The Rev. Thomas Gallaudet, D. D., rector of St. Ann's, New York, and the Rev. A. W. Mann, conducted three services for deaf-mutes, on Sunday, May 31st. At the morning service, Dr. Gallaudet baptized the infant daughter of Mr. and Mrs. Mann.

MASSACHUSETTS.

FRAMINGHAM—*Convocation.* The 215th meeting of this convocation was held in St. John's church, the Rev. F. S. Harraden, rector, on May 27 and 28. Evening Prayer was read on Wednesday at 4:30, the annual business meeting following. At 7:30 a missionary meeting was held, the dean, the Rev. G. Z. Gray, D. D., of the Theological School, Cambridge, presiding. Short and earnest addresses were made on "The Promotion of Missionary Interest in a Parish;" the Rev. J. H. Van Buren of Newburyport speaking on "The Duty;" the Rev. J. H. Ward of Boston on "The Means;" and the Rev. N. K. Bishop of Somerville on "The Resulting Blessing;" the dean, the Rev. Dr. Gray, following with the closing address.

After Morning Prayer and the Celebration of the Holy Communion on Thursday, the convocation sermon was preached by the Rev. J. I. T. Coolidge, D. D., of Cambridge, from Acts i: 8.

A business and literary meeting was

then held, at which the Rev. C. L. Short of Melrose read an essay on "Expository Preaching," which was followed by a general discussion.

At 2:30 the convocation re-assembled, when the Rev. L. C. Manchester of Lowell opened the subject, "The Consideration of the Office for the Communion of the Sick." This was followed by an interesting discussion on the part of most of the clergy. The session was closed with prayer by the dean.

The next session will be held in October, in Emmanuel church, Somerville, the Rev. N. K. Bishop, rector.

An Extraordinary Case.

An eminent lawyer of the city of New York, Hon. JOS. R. FLANDERS, formerly law-partner of ex-Vice President Wheeler, and for several years a member of the N. Y. State Legislature, was called upon by a Reporter at his well-appointed office in "Temple Court," and interviewed in regard to his experience with Compound Oxygen. "I found him," says the Reporter, "disposed to engage in conversation regarding his illness and his complete restoration to health." His statement was substantially as follows:

"For many years I suffered from weak digestion and the dyspepsia consequent upon it. My health since I was twenty-one years of age was not at any time vigorous. Gradually I declined into a state of physical and nervous prostration, in which work became almost an impossibility. In 1879 I was all run down in strength and spirits. Energy and ambition had departed.

"So I kept on until the summer of 1882. Then I went to Thousand Island, where I stayed several weeks with friends. But I found that the atmosphere did not agree with me. I came away feeling that the battle of life was nearly ended. The next time I saw my old law-partner, Vice President Wheeler, he told me that the Doctor had said to him that he never expected again to see me alive. When I arrived at home in September, it was in such a state of exhaustion that I was unable to leave the house except on mild days, and then only to walk slowly a block or two.

"Meanwhile my son had learned something about Compound Oxygen, and wrote, urging me to try it. But I had lost all faith in remedies. I had tried many things, and had no energy to try any more. In September, however, my son came to New York and persuaded me to visit Dr. Turner, who is in charge of Drs. Starkey & Palen's office in New York. I went, not because I had any faith in this Treatment, but to gratify my son's kind importunity. When Dr. Turner examined my case, he thought I was so far gone that he hardly dared to express the faintest hope.

"On the seventh of October I commenced taking Compound Oxygen. To my great surprise I began to feel better within a week. In a month I improved so greatly that I was able to come to my office and do some legal work. I then came to the office regularly except in bad weather. On the nineteenth of December a law matter came into my hands. It was a complicated case, promising to give much trouble and to require close attention. I had no ambition to take it, for I had no confidence in my ability to attend to it. I consented, however, to advise concerning it, and to do a little work. One complication after another arose. I kept working at it all winter and into the spring. For three months this case required as continuous thought and labor as I had ever bestowed on any case in all my legal experience. Yet under the constant pressure and anxiety I grew stronger, taking Compound Oxygen all the time. In the spring, to my astonishment and that of my friends, I was as fit as ever for hard work.

"My present health is such that I can without hardship or undue exertion attend to the business of my profession, as of old. My digestion is good, my sleep is as natural and easy as it ever was, and my appetite is as hearty as I could desire.

"My confidence in the restorative power of Compound Oxygen is complete, as also it is in the ability and integrity of Drs. Starkey & Palen, otherwise I should not allow my name to be used in this connection. I have thus freely made mention of the history of my case as a duty I owe of rendering possible service to some who may be as greatly in need of physical recuperation as I was.

DRS. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia, will send free to any one who will write for it their Treatise on Compound Oxygen.

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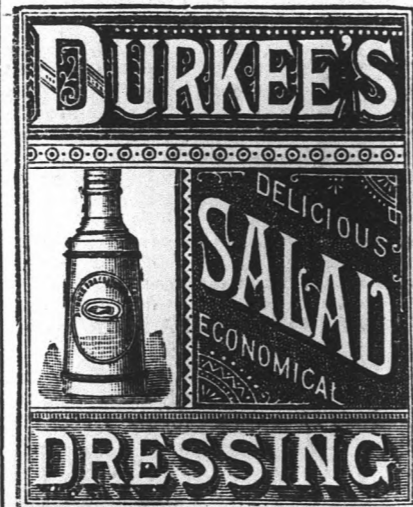
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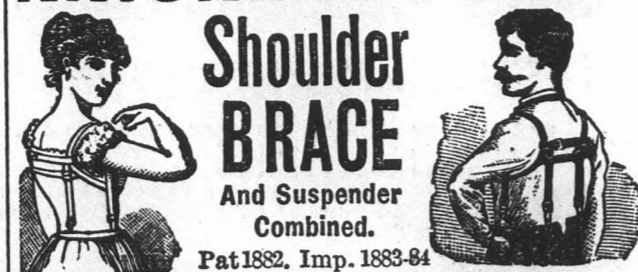
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Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

OPINIONS OF THE PRESS.

The Standard of the Cross.

DIOCESAN CONVENTIONS.—What is the effect of all these gatherings? Many go home from them warmed and filled spiritually, and, as far as hospitality can effect it, having been blessed with things needful for the body also. But how much richer every diocese might be in such gifts than it is! How many heart burnings might be spared if brethren met only in love; in honor preferring one another; speaking evil of no man; doing nothing through strife or vain glory. How much more the Church might be helped even by hospitality, if it were exercised with the utmost cheerfulness. But no one need fail of the blessing through the shortcomings of others, if he remember that our Lord Himself is in the midst of His brethren, and that no small service rendered even to the least of them shall in any wise fail of its reward.

Church and Home.

EVANGELIZATION OF THE NEGROES.—The Churchmen of the South have felt this duty more strongly than any words have expressed, or can express. None but those of us who have grown up from infancy among the negroes can feel it so strongly. We have prayed, and sought and struggled for their evangelization. This rests upon us as a duty lying right within and about our homes. We believe it will be accomplished, in God's good time, and by our instrumentality, and by His grace we Southern Churchmen are going to work for its accomplishment, undaunted by any temporary failure. Even apart from any pressure of Christian duty, the mere impulse of intelligent citizenship demands the uplifting morally and spiritually of this mass of ignorant Africans, whose citizenship is equally accredited with our own.

Unity. (Unitarian.)

THEOLOGY.—If we look carefully and deeply it seems to me we cannot fail to see that by our loose and indiscriminating outcry against theology, we are cutting the very heart out of our religious life, as well as the foundation from under our organizations as organizations. For what is religion, when belief in God is gone? Yet the doctrine that there is a God is theology. It is the fashion among us to be especially severe in our denunciation of theological dogmas. But why theological dogmas any more than ethical? That is to say, why is it not as proper and important to hold and teach things believed to be true in relation to theology, that is, in relation to God and religion, if we are a religious and worshipping body, as it is to hold and teach things believed to be true in relation to ethics? Plainly the thing we ought to denounce is not doctrine, but immoral and irrational doctrine; the thing we ought to condemn is not theology, but bad theology.

Abandonment of, or even the slightest reference to, theological doctrine, has several results. First, as soon as it comes to be taken for granted that theology is outgrown and doctrine is a humbug, it begins to seem to the ordinary mind as if the bottom has pretty much gone out of the whole matter of religion and religious societies; and if so, it can hardly be worth while to make very much sacrifice either to support a church or to go to church. And certainly it can't be worth while very much to inconvenience one's self to give for missionary purposes, to build or support churches for other people.

AYER'S SUGAR CATHARTIC COATED PILLS CURE

Headache, Nausea, Dizziness, and Drowsiness. They stimulate the Stomach, Liver, and Bowels, to healthy action, assist digestion, and increase the appetite. They combine cathartic, diuretic, and tonic properties of the greatest value, are a purely vegetable compound, and may be taken with perfect safety, either by children or adults. E. L. Thomas, Framingham, Mass., writes: "For a number of years I was subject to violent Headaches, arising from a disordered condition of the stomach and bowels. About a year ago I commenced the use of Ayer's Pills, and have not had a headache since." W. P. Hannah, Gormley P. O., York Co., Ont., writes: "I have used Ayer's Pills for the last thirty years, and can safely say that I have never found their equal as a cathartic medicine. I am never without them in my house." C. D. Moore, Elgin, Ill., writes: "Indigestion, Headache, and Loss of Appetite, had so weakened and debilitated my system, that I was obliged to give up work. After being under the doctor's care for two weeks, without getting any relief, I began taking Ayer's Pills. My appetite and strength returned, and I was soon enabled to resume my work, in perfect health."

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PROFESSOR HUXLEY ON OYSTERS.

Professor Huxley lately lectured at the Royal Institution upon "Oysters." He stated that the shells of the oyster are held together by an India-rubber-like ligament controlled by a muscle. By this ligament the oyster can hold his shells tightly together. When the animal is killed without the destruction of the ligament, the latter expands and acts like a spring, keeping the shells open, except when pressed. It is absolutely necessary to the life of the oyster that the shells should open to some extent, consequently any great pressure on the shells is injurious to the animal. He did not wish to set his hearers against eating an animal which plays about the palate like gustatory summer lightning, still the oyster possessed elaborate apparatus, such as a foot, mouth and even liver, the latter of which he trusted was not liable to get out of order. In short, the animal was of much greater complexity than the best repeater watch, and it has a highly developed nervous system. Its mouth has no jaws, and it lives by food carried to it by oceanic currents. It lays an enormous multitude of eggs, which lie like cream upon what is called its beard. The eggs of the English but not of the American oyster are incubated by the parent. In about a fortnight, more or less—for much depends upon the temperature—the young larvæ, each about one one-hundred-and-fifteenth inch in diameter, are set free from the egg. The young one has a bivalve shell, as regular and symmetrical on both sides as that of the cockle, and a great disk protrudes from the back of the neck. One oyster may contain a million eggs, which is enough to break the heart of Malthus. The young one floats about for several days, during which it may be carried by currents perhaps seventy or eighty miles, when it falls to the bottom and turns over on its left side; one of its valves then becomes fastened to the support below, and grows thicker as time passes on; the upper valve becomes flat. The age attained by the oyster is said to be twenty or twenty-five years, but this is not quite certain. It requires at least three per cent of saline matter in the water in order to live.

Enormous numbers of oysters perish. Excessive variations in temperature kill off multitudes, and the oyster, in its early stage, is eaten by everything which has a mouth. Some are killed in the struggle for existence, for only a limited number can live in an oyster bed, the amount of food being limited in its supply over a given area. In its later life it becomes the prey of star fish, ground fish, and parasites which work through its shell. When its shell is very thick it is attacked by various tunnelers; more especially the dog whelk. The dog whelk has a curious thing like a centre-bit in his mouth; he settles on the oyster, and bores a round hole in his shell; it is a beautiful bit of engineering; he takes his time over it, for he has nothing else to do, and does not finish under several hours. Then the master of the oyster bed comes along and plucks up the whelk, which looks at him with a molluscous, innocent, friend-of-humanity-kind of a smile, and says: "Why can't you let me go on making my tunnel? I only want to enter into international relations." The owner of the oyster bed, however, put his heel upon him. This dog whelk parable was loudly applauded by five or six listeners. The rest of the auditory laughed.

SICK HEADACHE.—Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla worth its weight in gold." Reader, if you are a sufferer with sick headache, give Hood's Sarsaparilla a trial. It will do you positive good. Made by C. I. Hood & Co., Lowell, Mass. Sold by all druggists. 100 Doses One Dollar.

TO CONSUMPTIVES, or those with weak lungs, spitting of blood, bronchitis, or kindred affections of throat or lungs, send two stamps for Dr. R. V. Pierce's treatise on these maladies. Address the doctor, Buffalo, N. Y.

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EASE AND LUXURY.—You have heard of the Hamilton Chair, but if you have never seen or used one, you do not know what comfort and ease are. Man is never satisfied. Continually desires a change. This chair is capable of thirty-three changes of position. A chair by day, a bed by night. Rest for the weary, a joy to the sick—solid comfort. Read the advertisement.

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Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body. "Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." MRS. G. E. SIMMONS, Cohoes, N. Y. "I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." MRS. M. J. DAVIS, Brockport, N. Y.

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"In Bright's Disease of the Kidneys, acute or chronic, Buffalo Lithia Water Spring No. 2 is in my experience without a rival, whether in the Parenchymatous form or Interstitial Nephritis. In cases in which the albumen in the urine reached as high as 50 per cent. I have known it under a course of this Water gradually diminish and finally disappear, at the same time other alarming symptoms were relieved and the sufferers restored to health."

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