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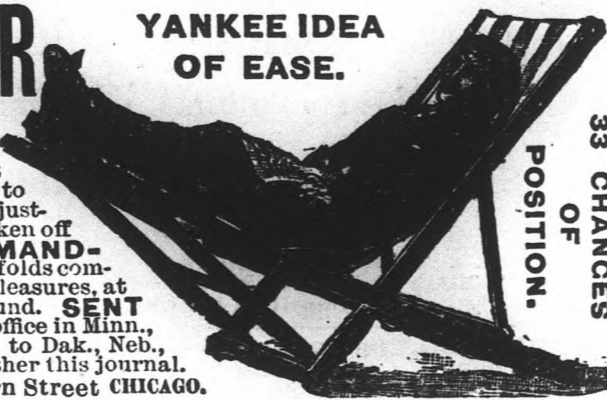
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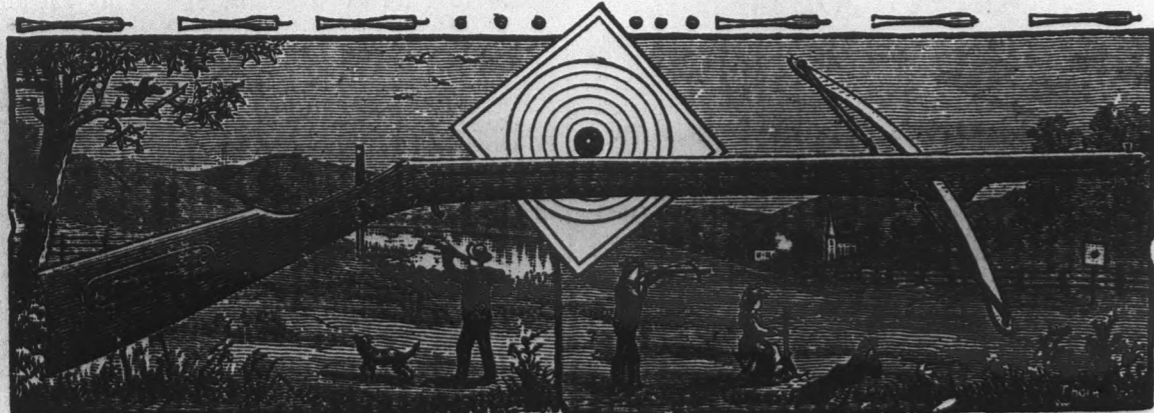


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# The Living Church.

SATURDAY, AUG. 1, 1885.

GIVE US THIS DAY OUR DAILY BREAD.

BY THE REV. FRANK L. NORTON, D.D.

Little white robed, curly head,  
Kneeling down by snowy bed,  
Nightly prayers had softly said,  
Asking for his "daily bread;"  
While he prayed, "Thy will be done  
By all dwellers 'neath the sun,  
As by those in Heaven above,  
Bound to each with bands of love."  
Thinking then, with knitted brow,  
Of some puzzling "why or how."  
Turning to me, gravely said:  
"Papa, tell me, why for bread  
Should I ask at Even prayer,  
Or for food have any care,  
When I lay me down to sleep  
Asking God my soul to keep?  
For I say, 'Give us this day'  
When 'tis night I kneel to pray.  
Seems to me, I'd better ask  
Help to do the morrow's task  
Than to pray for bread to eat  
'Ere another sun we greet."  
Smiled I at the puzzled brow,  
Thinking of this "why and how;"  
Gently stroked the sunny hair  
With its golden color rare,  
Shading dreamy, thoughtful eyes,  
Catching shadows from the skies,  
"Little white robed, curly head  
When you ask for daily bread,  
'Tis no selfish prayer you say  
And 'tis always somewhere day.  
When you pray 'Give us this day'  
Daily bread, you mean to pray  
'Give thy children, everywhere,  
Food in answer to my prayer.'  
When you lay you down to sleep  
Asking God your soul to keep,  
It is day in heathen lands—  
China's shores and Afric's sands.  
So you ask for God to give  
Heathen children bread to live;  
Bread that cometh down from Heaven,  
Food that Christ Himself hath given,  
Day by day you ask this food,  
Heavenly Manna, pure and good,  
Give, to us this daily bread,  
Morn and Eve, let it be said;  
For 'tis always somewhere day  
And you therefore humbly pray  
For God's children everywhere  
When you say your evening prayer."  
Albany, May 20, 1885.

## NEWS AND NOTES.

IN Bechuanaland, Great Britain has just added to its enormous possessions, a territory the size of Spain.

THE REV. T. W. MOSSMAN, the "Bishop" of the O. C. R., whose apostasy to Rome was noted in this column last week, has since died.

ONE of the best jokes of the season has been the controversy going on in San Francisco between Mgr. Capel and the Marquis of Queensberry. The prize-fighting, infidel, noble was a worthy opponent for the besmirched ecclesiastic. Both are, to use an effective Chicago barbarism, a little "off."

THE REV. WM. H. MOFFETT, a priest of the Church, has been appointed by the President to the very desirable post of Consul at Athens. He had been previously named to Beyrout, but the unspeakable Turk did not want a Christian priest sent to him in a diplomatic capacity.

THE REV. PLINY B. MORGAN, M. D., a priest of the diocese of Southern Ohio, who in 1878 joined the R. E. schism and was accordingly deposed from the ministry, has now returned to the Church. His deposition has been formally terminated, and Dr. Morgan restored to his sacred office.

DR. POOLE, Missionary Bishop of the Church of England in Japan, has been forced to resign his jurisdiction on account of ill health. He spent last winter in California with a vain hope of obtaining vigor enough for the arduous labors on which his heart was set.

WITH the eyes of the whole nation fixed upon him, with the heart of the whole nation beating in sympathy with him and his, our great hero, a true world-hero he, passed away from suffering to peace and rest. Undaunted, chivalrous, he paled by his marvellous victories, by his wonderful self-control, by his extraordinary power over men, the greatest names of military history.

A MEMBER of England's temporary government, Mr. Marriott, Judge Advocate General, M. P. for Brighton, is an ex-priest of the Church. He renounced his Orders some years ago in accordance with the provisions of the Clerical Disabilities Act. He also recently renounced his former political faith, and this latter act has now been rewarded by his appointment to a very snug office.

A CURIOUS piece of ritualism took place recently in a New Haven Methodist church. A mortgage deed was solemnly burned by the minister, on a silver tray, in the presence of the congregation. But thus to cremate the luckless paper was not enough. The ashes are to be placed in a silver urn, which, with the lamp used in the first ceremony, will be enclosed in a glass case and hung in the "parlor" of the church.

THE fact that I always style myself the "compiler" of this column will perhaps explain to my good friend, Mr. Stuart Headlam, of the London *Church Reformer*, why I have used some of his lively paragraphs "without the formality of an acknowledgement." I feel myself at liberty to "*prendre mon bien ou je le trouve*." Let me take the opportunity of congratulating Mr. Headlam on the success of his work, and on the courageous stand he has taken against abuses of every sort. He well deserves the title that an enthusiastic friend of his used in my hearing the other day, "The modern Savanarola."

THE three young Princes of Battenberg must have been born to greatness. They are not technically of royal blood, being the issue of the "morganatic" marriage of Prince Alexander of Hesse-Darmstadt with a commoner. Yet the eldest of them is sovereign of Bulgaria; the second has married the granddaughter of Queen Victoria who supports the pair most liberally; and now the youngest has wedded Victoria's own daughter, receiving with her hand the title of Royal Highness (his father is only "Serene"), the garter, \$150,000 down, and \$30,000 a year. In addition, he is to live with his august mother-in-law.

IT is generally understood that the vacant see of Salisbury has been offered to Canon Liddon. The *Pall Mall Gazette*, a fearless and outspoken journal of very great influence, strongly endorses this appointment. It says: "It is somewhat unfortunate for our party that a service which every one hoped and believed Mr. Gladstone would have

been able to render to the Church of England will now be performed by Lord Salisbury. Mr. Gladstone, during his five years of office, made bishop after bishop—we should not like to say how many bishops he has made altogether—but the one man who stood pre-eminent above the rest of the clergy was uniformly passed over. The death of Dr. Moberly, of Salisbury, gives an opportunity to the new Prime Minister to do honor to the greatest preacher and one of the greatest Churchmen of his day by appointing Canon Liddon to the vacant see. In all his ecclesiastical appointments Mr. Gladstone was conspicuously indifferent to considerations of party politics, and Lord Salisbury is too good a Churchman not to follow so excellent an example." S.

## LETTERS FROM EGYPT.

BY THE REV. CUNNINGHAM GEIKIE, D.D.

Egypt is at once the paradise and the other place of donkeys. Outside Alexandria and Cairo there are no wheeled vehicles, and, indeed, no roads, so that everything has to be carried, and everyone has to travel, by donkeys, or some other beast of burden. In the country one sees a stray rider astride a buffalo, but donkey-riding is universal. If, as is said, there be at least a million families in the valley of the Nile, there must be quite as many donkeys. Rich foreigners, or officials in the two great cities, may boast carriages, and visitors may patronize hired vehicles, but the donkey reigns supreme as the means of locomotion through the length of the land, for Egypt, beyond the Delta, cannot be said to have breadth. At every hotel door, or near it, at every landing-place on the Nile, in every village, long-eared squadrons wait ready harnessed for customers. You cannot stir without having donkey boys round you, shouting the names and supposed qualities of their chargers. "Mine is Donkey Number One," "Mine is Telegraph, a beautiful, magnificent, exquisite donkey," "Mine is the Bishop of London, the greatest donkey of all,"—stout fellows, of all ages, colors and dresses; common only in the one point of all having magnificent teeth. There is, however, an aristocracy in the hairy-eared race, as well as among ourselves. The great man's donkey looks what he is—tall, sleek, splendidly caparisoned; a Whitechapel costermonger would almost worship him. But even among the street donkey and the vast crowds through the country there are great differences. Kindness of heart to beasts has yet to be taught the Egyptians, for every one seems to think a donkey's hind-quarters a drum he can beat as fierce tattoo of blows upon as he likes. But the patient creature knows better than to kick or resent, and perhaps his hide gets callous. At any rate, the blows leave no mark, unless it be in the comparative smoothness of the ulterior regions of the poor animal. Not a few, however, are ridden when sadly galled, though it is idle to remonstrate. An attempt was made not long since at Cairo to bring the law to bear on donkey-abusers, but it failed from the fact that there were no laws to be found on a subject so insignificant as kindness to animals.

Let no one henceforth defame the ass.

Over thirty have passed before my window in the last five minutes, each trudging or ambling under a huge load of humanity with a meek humility that Christians would do well to copy in bearing the burdens of life. I question if Egyptian donkeys have any temper. Treat them ever so roughly, they take it patiently. Look at that ferry-boat into which those intended for tourists across the river are being thrust. Master donkey usually objects to leaving *terra firma*, and has to be partly lifted into the bark that is to carry him and his fortunes, but he lets them drag him by the forelegs and beat and push him behind without saying a word. Not only so. Ten to one he will presently lift up his voice in a glorious bray at finding himself among his kind, as if he shook off the troubles of the world without second thoughts, and, like a philosopher, lived only in the present.

The donkey boys are worthy their profession, which is more than the expression seems to imply, since the respect for donkey intelligence is so great in Northern Africa that when one wishes to speak of a person as a superior mind, it is usual to say he is an ass. They are of many races, but all alike apparently without any education. One I found, was a gipsy, and he told me there were many of his tribe in Egypt. He and his class, the poorer of the people, have hardly a very bright life. I have been assured that well-nigh three out of every four children born in Egypt die in infancy. It is a wonder indeed that any live. A mother never thinks of having her baby washed even when it is born. At the American Mission Schools the young hopefuls were not allowed by their parents to use soap and water as the teachers desired they should. It would kill them. Nor were they allowed to touch their hair. It would take it all out. The color of their skin fortunately hides a great deal but such uncleanness must be very injurious. Medicines they will not, as a rule, take from a Christian. A friend got a prescription for the young daughter of a moderately well-to-do Cairene, but found it next day tied round her neck as a charm. If a death occurred after taking Frank physic, the person who gave it would certainly be regarded as having caused the fatal result. Great multitudes of children suffer from ophthalmia, but nothing will induce the mothers to let them be cured. Flies settle thick on the sore eyelids, but even the child does not brush them off. The result is that one seldom, if ever, sees any number of Egyptians together without finding some of them wholly or half blind. One-eyed men and women are very common. Fevers, bred by dirt and pollution are also very common, and for these, as for other troubles, the mass of the people have no medical aid. They are so poor indeed, as a rule, that they could not pay for such help even if their ignorance did not make them sottishly ignore it. To ride through the Arab quarters of Cairo is to see poverty in its carnival. How the poor wretches live is the question. They must eat something, but a great many of them seem to live mostly at this season on sugar-cane, which they chew and spit out, swallowing the juice. How they do it is a marvel. Take a policeman's baton and try a meal from it, and you

will be almost on a par with them. On the river you see men, women and children greedily eating the clover and grass now being cut for the asses and cattle. There is plenty of everything in the booths called shops, but how can such paupers as fill the streets buy anything that needs more than fractions of coin? The currency, to be sure, seems to recognize the difficulty for the piastre, worth 2½d., is subdivided into 32 coins.

One of the famous sights of Cairo is the Museum at Boulak, through which I had the pleasure of being conducted by its learned curator, Herr Burgsch, brother of the famous Egyptologist, now Minister for Germany at Teheran. Antiquity is face to face with one in these halls as it is nowhere else. There lies the untombed mummy of Amenhotep I. dead, says Mariette, 3,000 years before Christ; 1,000 years before Christ, according to Wilkinson; as long ago, at the latest, as Abraham's day, when the Hebrews had not begun to be a people. "I brought him down," said Herr Burgsch, "as a first-class passenger by railway from Thebes." Thothmes III., a fierce warrior 3,500 years ago lies now meekly enough in his coffin, a poor black scrap of humanity from which one turns with a shudder. In his day he made the world tremble as far as the Tigris, for so widely did he stretch his empire, taking his recreation, he tells us, amidst his career of blood and slaughter, by hunting elephants in Mesopotamia. The great Sesostrius, the Napoleon of his day, lies waiting your inspection; his son, Rameses II., also, in early life, it may be, the school-fellow of Moses, in his later days the oppressor of the great law-giver's race, and a fierce conquerer, carrying desolation into many lands. To be made a spectacle to the nation, now, in their humiliation, is a good enough fate for such scourges of the world. As a notable sign of the public opinion of their day on the greatest Pharaohs their statues are most commonly found at the bottom of ancient wells, into which the hatred of their subjects had thrown them as opportunity offered.

But these Royal vultures are by no means the most interesting objects in the museum. Some of the statues are affecting beyond words. Here are two of life-size, sitting side by side, as they have done since before the pyramids were built—that is more than 3,000 years before the birth of our Lord. They are the prince Ra-Hotep and his wife, Nefert, "The Mother of Kings," and date from the reign of Snefru, the earliest king of whose times we possess contemporary monuments. Both the prince and his wife are young, and the lady in particular has a very pleasing face. She is of a very pale tan, as if only a little from being altogether fair; her husband is reddish-brown, like the people of to-day. The colors are apparently as fresh as when first painted. Both wear wigs, but that of the husband is like woolly natural hair. The princess has hers swelling in crimp-like plaits to a line with her chin, a circlet round her head, her only other adornment except a fine collar reaching towards the shoulders and bosom. Her only robe is a close white tunic, in one piece from her neck to her feet, which stand out bare beneath. Her husband has no diadem, and only a thin necklace, with an amulet in front, and his only dress is a cloth around his loins. With all their grandeur, and amidst such high civilization as could create these statues, such were the high royalties of the ancient empire of the Nile. Their eyes, wonderfully

made of rock crystal, are intensely human. A good forehead, a straight, high nose; rather thick, but not negro, lips, and a good chin, mark the hairless face of Ra-Hotep. He has a good, earnest look about him that commands respect and esteem; a worthy personage, one would judge, from this shadow of him. But his wife is simply delightful for the goodness of her expression. Such kind, honest eyes, looking into yours so lovingly, and yet so purely; such a sweet, gracious look from her whole face, each feature of which is good. Poor darling, she had been a thousand years with God before Abraham wandered into the Nile Valley, and yet she sheds joy round her even now, by this long-preserved memorial of her living charms. It is a mistake, O lady of to-day, to think that your loveliness has been the only glory of your sex in these fallen times. You see how that good and fair woman, with warm hearts in their bosoms, and bright eyes looking out from under sweet brows, women loving and loved, have made spots of earth into Paradise for a time, ever since God sent man upon the earth. Be humble, my sister. Nefert has been dust for 5,000 years.

But here is a statue in diorite, one of the hardest stones. Drawn up from the bottom of an ancient well, it proved to be the image of the builder of the second pyramid, Cephrenes. More similar statues were found in the same ignoble burial-place, hurled there by the hatred of those on whom the raising of mighty temples and pyramids had inflicted untold miseries. The only pity is that Cephrenes himself had not found his way to the bottom of the deepest well in the country. A muscular form is shown, and even a benevolent expression, but then Commodus was beautiful, and Tiberius before him still more so, and who had a finer face than the old Napoleon, an incarnation of the evil one, if ever Satan actually take flesh among men. A priest of the temple of Plato, at Memphis, standing in priestly attitude, his two hands straight down his sides, his hands holding papyrus rolls, the signs of his calling, looks down on us with bright, intelligent, well-cut features, from a pedestal on which his statue, life-size, has been set. A voluminous wig, stiffened out at the sides so that it rests, clear of his ears, like a helmet, on his shoulders, covers his shaven head. Square shouldered, broad chested, a fine man, his only clothing is a short, tightly-fitting kilt, reaching half way to his knees. He, too, had run his race before Abraham's day, for he lived under the fifth dynasty. Nothing could be finer than the execution of this sculpture. But how long must it have been before society was so luxurious, and arts so developed as to make such a piece of work possible? A curious feature in the old priestly dress marks a somewhat similar statue standing near. The white kilt has a triangular projecting front, starched like Queen Elizabeth's ruffs, one may suppose, to make it stand out as it does. Nothing, however, in the museum strikes one more than a wooden statue, life-size, of some worthy functionary, who holds in his hand the staff of office, a mere rod cut from some tree and marked by the swellings once bearing twigs. Face and head clean shaven, he looks out, plump, round, good-natured, with eyes that seem too life-like for rock crystal and quartz counterfeits, a metal knob in their centre to make them sparkle, and to hold them in their place. He has nothing on him but a kilt reaching his knees, yet stands unmistakably a

gentleman, realistic and individual, evidently the very image of a once homely man. The wood has once been slightly coated with plaster and painted, but now stands bare, except in faint traces. Did he get this fine work of art made to flatter his own vanity, or did his daughters order it out of love to their father, or was it a gift of his admiring neighbors for public services or a worthy life? Hard to learn! He, too, had gone over to the majority long before Abraham's day, when the world was yet in its first youth. O Time, how much lies hidden beneath thy dead months and ages! I might go on moralizing, but your space forbids. Fine jewelry, with the gold still as bright as ever after thousands of years; furniture, dress, musical instruments, last played upon before Miriam beat her timbrel on the shores of the Red Sea; the spoil of a fine ladies' toilet-table, primæval draught-boards, all the details, in fact, of the life of a race whose national glory was over long before Christ was born, meet one in this amazing collection.

### REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

#### XXXIII.—THE ARGUMENT FROM EXPEDIENCY.

The fact that Christ founded an authoritative kingdom on the earth, of which the Anglican Church is a pure and complete branch, ought to make a Churchman of every English-speaking Christian, irrespective of tastes, personal preferences, and considerations of temporary expediency.

The question is not: Which of the three systems (the Anglo-Catholic, the Papal, or the Protestant) do I like best? but which is right, authoritative, divine? We have found the Anglican so to be. Any other system, therefore, so far as English-speaking Christians are concerned, may logically be met with Tertullian's *praescriptio in limine*, (like a case in court which is "quashed" or dismissed without a trial) for "what is new is none."

Nevertheless there are some people who care nothing for authority, but consult only their own preferences. To such while freely admitting the good there is in all systems of Christianity, even the most defective, we need not fear to hold up the superior advantages of the Church in its organization and in its practical methods of worship, teaching and work.

Of the three systems of Christianity among us, the Anglican is the only one which both holds to the past and adapts itself to the present. The Roman, despite its many innovations, does hold to the past, but it is as far as possible from adapting itself to the present, being totally at variance with the genius—even the better genius—of modern times; while as for Dissent, it breaks wholly with the past and in adapting itself to the present, too often sacrifices essentials of Christian doctrine and devotion to the itching ears and the restless, creedless spirit of modern society.<sup>2</sup> But the Church is at once stable and elastic, conservative and progressive.

All the elements of Catholicity are not only of divine authority (as we have seen), but are, in the long run, so practically beneficial that they may well challenge the admiration of the mere utilitarian. Indeed the bare im-

<sup>1</sup> See the Syllabus of Pius IX.

<sup>2</sup> See II Tim. iv: 3.

itation of some of them—e.g. the Methodist imitation of the Episcopate, and occasional imitations of Catholic worship and Sacraments in various denominations—have been found so advantageous that there is a strong tendency on the part of many practical and far-sighted Dissenters to adopt, as a matter of expediency in order to keep their children from flocking to the Church, many customs of the Church which they once condemned. The reading of the Bible in public worship, religious services at weddings and funerals,<sup>3</sup> the use of instrumental music, the singing of hymns and even chants and anthems, a lessening of the grim requirements for "joining the church," a milder and more Churchly treatment of Christ's little ones, a partial escape from the pestilent superstition touching the necessity of "instantaneous conversion,"—a cruel bug-bear which has frightened many a pure, gentle, sensitive soul away from all religion—the use of the cross which used to be called the "mark of the beast," a growing belief in Paradise or the Intermediate state, the imitation of Church architecture, a partial adoption of the Church's year, of the Church's nomenclature, of the Church's idea of worship (as distinguished from mere preaching and exhortation),<sup>4</sup> and even of liturgies, ministerial vestments, banners, processions, lights, ecclesiastical colors, and ritual in general, albeit sometimes strangely symbolic; more frequent Celebrations, and notably less disagreeable mannerisms,<sup>5</sup> unreasonable asceticism, and pseudo-Judaic Sabbatarianism; and above all more sweetness and beauty, and joy in the Christian life, with more charity for the Church,—all these things show a tendency, on the part of those whose ancestors left the Church, to return to the Church's bosom. They are a vindication of the Church's system, showing that its general features are not only harmless, but desirable and good. As Dr. Hopkins, the Presbyterian champion of liturgical worship, says, "the tracks are all one way." The tendency of devout and thoughtful Dissenters is unquestionably toward the Church. They wonder now at the fierce passions and petty whims which led their ancestors to break with the Historic Church. It is said that descendants of Luther are to be found in the Roman priesthood, and descendants of Cromwell in the priesthood of the English Church; while descendants of Cotton Mather, and indeed of almost every Puritan prominent in the early history of New England, are to be found among the clergy or the laity of the American Church.

<sup>3</sup> See "Puritanism; or a Churchman's Defence against its Aspersions," by the late Dr. Thomas W. Coit, D.D., of Berkeley.

<sup>4</sup> "Of course it would be idle to expect those outside the pale to appreciate our system, because if they did they would be outside no longer. Nevertheless, there are from time to time remarkable and most touching indications of an instinctive yearning after Catholic faith and practice amongst those who as yet know them not. Here is an example. The congregation of Govan, a suburb of Glasgow, recently presented a testimonial to their minister, Dr. John Macleod, who in returning thanks referred to that happy time 'when the Church i. e. the Presbyterian bodies, would repent of the blunder she had so long committed in substituting the purely human invention of perpetual preaching and hearing of sermons, for that which undoubtedly was the distinctive ordinance of the weekly worship, the perpetual pleading by the holy priesthood of the power of the sacrifice for all men before the Throne of the Eternal, and the feeding upon the Heavenly food of the Body and Blood of our Lord.' We can only pray that this good man may soon discover where he may at once obtain what he wants."—*Church Times*.

<sup>5</sup> In the reasonable, cultivated, urbane, and to all outward appearances Churchly Congregationalist one meets in Boston society to-day, it is hard to recognize a descendant of the so-called "Pilgrim Fathers," or the English Puritans of the 17th century whose idiosyncrasies were a part of their religion. The reader will recall Macaulay's vivid description of them: "The ostentatious simplicity of their dress, their sour aspect, their nasal twang, their stiff posture, their long graces, their Hebrew names, the Scriptural phrases which they introduced on every occasion, their contempt of human learning, their detestation of polite amusements, etc." *Essay on Milton*.

ALASKA.

BY A RUSSIAN CHURCHMAN.

A CHAPTER FROM HER CHURCH HISTORY.

In *The Spirit of Missions* of September, 1883, the article on "Alaska" is continued, in which the Russian Missions in Alaska are mentioned, from their beginning to the present time. The author comes to the conclusion, that the Russian Church by degrees is leaving the mission field in Alaska, as its interest in it is weakened so much that in the two last reports of the Orthodox Missionary Society there was not paid any kind of attention to the Alaskan missions. The author of "Alaska," evidently, is not acquainted enough with the matter of which he speaks so decidedly.

Innocent came to Alaska as a Bishop in 1841. After Innocentius the bishops of Alaska were: Peter, Paul, Johannes, and Nestor. After Bishop Paul, with the cession of Alaska to the United States, the holy synod formed an independent diocese out of the Church in Alaska, and the first bishop who had the right to be titled Bishop of the Aleutian Islands and Alaska was Johannes, who came to San Francisco in 1870, and returned to Russia in 1876. In 1878, by the most holy synod Bishop Nestor was appointed to the cathedra of the Aleutian diocese. He died in August of 1882.

Does the order of succession of bishops of Alaska, leading from Innocentius to the middle of 1882, and the organization of an independent diocese, give the right to say anything about the holy synod of Russia trying to leave the missionary work in Alaska after Innocentius? We leave the answer to others.

We go further. The author of "Alaska" says, that, in the last two reports of the Orthodox Missionary Society was paid no attention whatever to the missionary work in Alaska. We know not positively what the author understood under the name "Orthodox Missionary Society;" if it is the one of Moscow, then, that society pursues only the aims of the internal missions; but of those of foreign countries it upholds financially only the missions of Japan. The missions of Alaska, and equally those of China, have not the least official relations with the society just mentioned. It is plain, therefore, why in the reports of the Orthodox Missionary Society the missions of Alaska are not mentioned; that sphere being outside the competence of the society. The work of the missions in Alaska are officially carried out by the Head-Procurator of the holy synod. We quote here the words of the last report of the Head-Procurator for 1881.

"On the Aleutian Islands the parish priests also carried on the missionary service under the guidance of the Aleutian Bishop, who personally made annual journeys over his intrusted diocese, by the way, with missionary views. Notwithstanding the small number of clergy in the Aleutian Islands, their limited education, the different languages of the native settlements, and lastly, the difficulty of communication between the islands of the Aleutian Archipelago, the preaching of the Gospel is not unfruitful. In his report of the condition of his diocese in 1881, the Aleutian Bishop gives a statement of the sphere of action of only three priests—missionaries. By the missionary of Nooshagak 158 natives were enlightened through holy Baptism; at Kwichpach (Yukon district), 60 were enlightened through the

missionary there; and at Sitka, the priest-missionary baptized 70 pagans. Notwithstanding the difference and difficulty of parish and missionary services, the clergy do not leave without attention the education of children. In the accountable year there were in their care eight schools, of which in six (of two no report as yet) were taught 113 boys and 70 girls."

The reports of the Head-Procurator of the holy synod are generally published in all the Russian serious periodical press. It is strange, however it could happen, that the author of "Alaska," who looked into the organ of Irkootsk, did not consult these reports before he said his word.

The opinion carried through the whole article "Alaska," that lately the results of the Russian missionary work in Alaska are incomparably weaker than in the time of Bishop Innocentius, is right, but to make any decided conclusion is riskable. And first of all we observe that, it is not given each person to possess such high qualities of a missionary-administrator as those that Innocentius possessed. His most whole devotion to missionary work, his practical tact in dividing in every thing that which is essential from that which is of little importance, his understanding in selecting able assistants, and to guide them wholly, not crushing their self-action—these qualities are rare amid the heads of missions of all the Christian Churches. After this we cannot leave without consideration that the last Aleutian Bishop was also devoted to missionary work, but he proposed first to arrange comfortably the material condition of missionary work in Alaska, and then to give his whole attention to the religious moral claims of the missions. Providentially he could not bring to the end the designs he begun, but, for all that, there is a trace left after him on missionary work in Alaska. That trace is the building of churches and houses for the clergy in Alaska. For the three and a half years of Bishop Nestor's presiding over the diocese, he expended 65 thousand dollars of the holy synod's sums on building churches and dwellings for the clergy in the Alaskan diocese. Although Bishop Innocentius was the first acting bishop in Alaska, still he was not the first bishop consecrated and appointed for Alaska. In 1794, Josaph, an Archimandrite with a staff of missionaries (as far as it is known in Alaska to-day, they were all monks), arrived—from Irkootsk—on the seemingly barren shores of Alaska. After three years of labor Josaph left his little band of missionaries in the wilds of Alaska and returned to Irkootsk to procure material (very necessary) for carrying on the external work, and means for the internal spiritual work, which consisted in his being consecrated Bishop for Alaska.

Josaph, with his new episcopal staff, once more left the coast of Kamtschatka and took sail to cross the deep blue sea. Yes, the Neva, (the vessel he departed on), sailed, and rocked, and heaved on unknown waters and in an unsurveyed archipelago. Within a few miles of Kodiak is a rock, where bishop and captain, clergy and crew found their rest—their last rest, the invisible limit of the visible course. Some years after the ship's furniture, Church vestments, cases of books, things known to have been on the Neva, were drifted ashore and found.

One or two of the priests left in Alaska by Josaph were murdered by the savages. The murderers of one—

in the Yukon district—repented and earnestly sought for an opportunity to embrace Christianity, which was granted. While Alaska was in the hands of the Russians the majority of the clergy, then as to-day, were parish clergy. In those times there was a large number of Russians; but when the majority left, the Church remained and parishes were already developed. Every Church member knows what attention and time a parish requires. Does this small scrap of history give the least hint of the Holy Eastern Catholic Church wanting to leave the Alaskan field? A lover of the Mother Church, one that longs and prays for "the unity," one that is not in Holy Orders, one that would not see any other Church on the field in order to show and prove herself a sect, is the author of this article.

Isidor, Metropolitan of Novgorod, a St. Petersburg, is our presiding diocesan head at present, until we have a resident bishop.

Sitka, 1885.

THE USE OF THE REVISED VERSION.

Now that the Revised Version of the Bible has been completed, English-speaking Christians are asking themselves, What use is to be made of it? Is it to be merely placed in our libraries as a commentary upon the version of 1611, to be referred to as often as a difficult or a mistranslated passage in our present version requires us to consult it? Or is it to be placed upon the lectern in our churches? And if the latter position is to be assigned to it, is it to supersede, or is it only to be placed upon an equal footing with our present version?

As there seems to be a general consensus of opinion against the complete supersession of the version with which we are all familiar, we will not stop to inquire whether the Revised Version could with advantage take its place; for public opinion would never, we feel sure, sanction the change; but although the public may be averse to the total substitution of one version for another, it is not unlikely that they may be prepared to welcome the introduction of the Revised Version into our churches as an alternate use.

But is the introduction of it possible under present circumstances? The title-page of the "Authorized Version" declares that it is "appointed to be read in churches." Does not this preclude the use of any other version until competent authority has ordered otherwise? However advantageous it would be that congregations, the large majority of the members of which are not addicted to the private study of the Bible, should have their interest in religious matters aroused by occasionally hearing new renderings of well-known texts, is it right, it might be asked, to do evil that good may come? Ought authority, to which all Churchmen should bow, to be disregarded because of some advantage which may accrue from the disregard of it?

If the "Authorized Version" is as authorized as it is generally supposed to be, there is no right thinking person but would say, Let things remain as they are. Even those who are most in favor of the Revised Version would not wish for its introduction at the expense of morality. But, as we shall proceed to show, it is not quite certain that we are restricted to the sole use of the version of 1611. It is true that we read on its title-page that it is "appointed to be

read in churches;" but when the matter is looked into, it is found that several of the earliest editions are not prefaced by these words. Nor is there any trace either in the ecclesiastical or in the civil records of the sanction which is thus claimed for it. This sanction might have proceeded from Convocation, or Parliament, or the Privy Council, or from the King himself; but there is no trace of authorisation from any one of these sources. It is not necessary to infer from this that authorisation was wanting, for, as the late Lord Chancellor remarks in a letter to the *Times*, June 3, 1881, it may have been by order in Council, and, if this were so, then the record of the order probably perished in the fire which took place at Whitehall in 1618. But this at least may be said, that our present version has not, as far as we know, received that amount of sanction which it is generally supposed to have received.

But there is a stronger plea for the permissive use of the Revised Version than is contained in the fact that the proofs of the authorisation of the version of 1611 are not forthcoming. Granted that the latter version was duly authorised, what was implied by the "authorisation" of it? Was it obligatory or only permissive? Did it exclude the use of any other version, or did it merely mean that the same sanction was extended to the newly-made version as was then possessed by other versions hitherto in use? To answer these questions satisfactorily it is necessary to ascertain the sense which the Churchmen of the day put upon the word "authorisation." Prior to the year 1611 there were two Bibles in use, the duly authorised or Bishop's Bible and the popular version which went by the name of the Geneva Bible.

Were they displaced by the version of 1611? For, if they were, then "authorisation" must be interpreted so as to debar us from the permissive use of the version of 1885. We find, on the contrary, that they continued to be used for many years, and that it was only after a rivalry that lasted half a century that they at length gave place to the Authorized Version. As the Dean of Windsor points out in an article published in *Macmillan's Magazine* of 1884, out of more than fifty sermons preached between the years of 1611 and 1630 which he examined, in twenty-seven the preacher takes his text from the Geneva Version, and in five from the Bishops' Bible; about one-half of the remainder quote from the Authorized Version, while the texts of eleven sermons are translated by the preacher himself; even Bishop Andrewes and Archbishop Laud take their texts from the Geneva Version, which, as our readers are probably aware, was greatly in favor with the party opposed to these prelates, and which, for that reason, they certainly would not have used, if they had had any doubts as to the legality of its use.

Thus the Authorized Version did not immediately oust the older versions; nor was it, we maintain, intended to do so. It won its way gradually because it was found to be the best version extant. Since, therefore, the "authorisation" of one version does not necessarily imply the total exclusion of all others, it is to be hoped that the same opportunity will be granted to the version of 1885 of winning its way to popular acceptance. The labors of the revisers will indeed be insignificant in their results if they only effect the addition of a book to theological libraries.—*The Scottish Guardian*.

## The Household.

CALENDAR—AUGUST, 1885.

2. 9th Sunday after Trinity.	Green.
9. 10th Sunday after Trinity.	Green.
16. 11th Sunday after Trinity.	Green.
23. 12th Sunday after Trinity.	Green.
24. ST. BARTHOLOMEW.	Red.
30. 13th Sunday after Trinity.	Green.

### THE WORSHIP OF EARTH v. THE WORSHIP OF HEAVEN.

BY THE REV. C. F. HERNAMAN.

How soothing it is to be singing  
The hymns which so sweetly reveal  
The things which on sacred subjects  
I am feeling, or think that I feel.  
To say that in grief I languish,  
Or my heart feels like a stone,  
Or declare that in every trial  
I can say "Thy will be done."

It makes me feel so religious,  
My sentiments thus to paint,  
As if round my brow there was shining  
The beautiful crown of the saint.  
It is true that the saints and the angels  
Don't speak of their feelings at all,  
As in worship and praise never ending  
At the throne of the Godhead they fall.

I am fond of the singular person,  
And to sing about 'I' and 'me';  
They love to exalt the Incarnate,  
And worship the One in Three.  
And perhaps it would seem peculiar,  
And just a trifle unreal,  
If the saints should begin in chorus  
To sing "Oh, how saintly I feel!"

Shall I ever grow like them, I wonder?  
Will my views on this subject change,  
And the glad new song of Heaven  
Seem a thing not wholly strange?  
Perhaps after all it will be better  
To practice it here below,  
That when 'I' and 'me' are forgotten;  
I the meaning of worship may know.  
—Church Bells.

### LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART I.

ROSIE'S BEE.

"Nothing could ever make me like to give up my own way."

The speaker was a little girl of nine years old, with crisp brown hair, a bright color, and features that were in no way remarkable, except that her mouth which was very small had a peculiar expression of decision.

A dead silence followed her announcement, but, a minute or two after, a dark-haired young lady who was bending over some sewing at the window said very gently, "I think one thing might."

"Oh, what?" cried the little maiden, eagerly rushing towards her, and crouching down so as to be able to look up into her face.

"I cannot explain just now," was the answer, with a glance towards a group of younger children who were playing with bricks on the floor, and two schoolboys who were preparing lessons at the centre table, "but if you like to run up to my room, Rosie, and look at that illumination which you asked me to explain to you the other day, perhaps you will see what I mean without my telling you."

The little girl flew away, rather proud of the permission to go into "Beatrice's room," which somehow or other was considered one of the most sacred spots in the house. Beatrice was a widow, the daughter of Rosetta's father by a first marriage, and till lately almost a stranger to her little brothers and sisters, because she had married and gone abroad when the schoolboys were toddling creatures in the nursery and

Rosetta a baby in arms, Now after nine years of happy married life she had come back alone to her father's house, looking so young in her widow's cap that the children could scarcely believe that she was really such a formidable age—to their thinking—as eight and twenty. They had a little dreaded her coming, imagining she would be what one of them who had a trick of mispronouncing words called "glommy," but though she was very quiet, and seemed to like to pass a good deal of her time alone or in Church, she never cried in public as they expected, nor showed any distaste to their merry play, and in any little trouble or accident was the readiest, kindest, most skillful helper that they had ever had. She was not away all day like father, who was a banker, and never at home except out of office-hours; neither was she 'horribly busy' like mother, who had so many domestic affairs to see to, such constant shopping to do, and so many notes and letters to write to a large circle of friends and relations who seemed to have made her their general referee. True, she had various occupations of her own, and had undertaken to manage Rosie's lessons and to look after her wardrobe, besides bringing the assistance of a sewing-machine to bear upon the nursery needlework, and relieving mother of the care of a large, poor, district, which had proved almost too much for her already overtaxed strength; but she got through it all with such quiet regularity that she always seemed to have leisure to spare for any unexpected demand. And so all the broken toys were brought to her to be mended, all the wonderful schemes for surprising people with presents were confided to her sympathizing ear, and the boys voted her "a jolly brick," and the little ones told her confidentially, "I do love you," and Rosetta, who occupied a middle position between the two, and was not allowed to talk slang, and not much given to saying she loved anybody, cherished for her a sort of secret reverence, partly inspired by the consciousness of her unspoken grief, and partly by the sense of her deep lovable, unobtrusive goodness. Circumstances favored this, for she was not like a common sister who had grown up with one, and whose kindness would have seemed like a matter of course, and yet neither was she like a stranger whom it would have been a presumption to trouble with one's little confidences, and whose sorrow would have been a matter of comparative indifference; no, decidedly Beatrice's coming home was the one great era in little Rosie's life, and Beatrice the one person who had most caught her childish fancy, but yet even for Beatrice she did not like giving up her own way, and if her mother had not said that should she prove insubordinate the old plan (formed before her sister's widowhood) of sending her to school at ten years old should be carried out, there would certainly have been occasional contentions over the lessons. It was very much easier to submit to Beatrice than it would have been to a less gentle or considerate ruler, but still it was not always easy; there are moments when little damsels with strong wills find any submission difficult, and then is the time for struggles with self and prayer and conquest, as Rosie was just beginning to learn.

She knew it was often right to give up one's own way, but what could possibly make one like to do so? She wondered if looking at Beatrice's illumina-

tion would really help her to answer this question.

Beatrice had begged not to be treated as company and put in the best bedroom, so the room she occupied was not remarkable as to size, and was furnished almost as simply and plainly as Rosetta's own. It was made characteristic, however, both by the exceeding neatness in which it was kept, and the various personal belongings which most of them had a little story of their own.

The dead husband's portrait, and those sacred pictures that had been his gift, and the Mediterranean shells that he and his young bride had collected together, all these Rosie knew well, and she did not pause to look at any of them now, but went straight to a little alcove where stood a small prayer-desk, above which was suspended a crucifix with a Latin text in illuminated letters beneath it, "Caritas Christi urget nos."

She knew what that meant, for her sister had explained it to her, and as she stood looking up at it she said softly to herself, "the Love of Christ constraineth us," but could not at first see what bearing it had upon the conversation that had passed downstairs.

She remained there for a few minutes with her straight brows drawn together in the intentness of her thought, and then all at once there came a gleam of understanding, "Constrains us, makes us do what we shouldn't do by nature. Yes, but how does it make us like to do it? Ah, I see! through love! Can that have been what Beatrice meant? And oh! does the text mean our love for Him, or His Love for us? I must ask Beatrice."

Almost for the first time in her short life she stood and thought about His Love; little girl though she was she had been taught enough about Him to know something of the greatness and the wonder of it. And then the question would come, What about her love for Him?

"Mother said, when she was explaining 'our duty to God' in the Catechism, that we should love Him more than ourselves. If I loved Him better than myself I suppose I would rather please Him than please myself, and that would make me like to give up my own way. But then how shall I ever get to love Him so?"

A voice within seemed to say, "Ask Him to teach you to love Him." And so she fell softly on her knees, and asked Him, there all alone in Beatrice's room.

Directly she came out into the passage a little trial met her.

"I say, Rosie," said one of the schoolboys, as he came rushing up the stairs, "you don't really care about going to see Dora Milward this afternoon, do you? Mother says Walter and I can't have the pony because she has promised to drive you over to see Dora, but that'll do another day, won't it?"

"No, it won't," began Rosie, not at all inclined to give up the treat of a drive with her mother and a visit to her favorite friend; "can't you wait to have the pony till to-morrow? I don't see why you—"

Then all at once she stopped short, and the rosy color in her face deepened into a sudden flush.

"I mean, is there any particular reason why you want the pony to-day?"

"Yes, there is a very particular reason, Miss Selfish," returned the boy, not discerning the willingness to yield implied in her change of tone, "but there's no use in telling it to you, for you never will give up anything for anybody."

(To be continued.)

### BE CHEERFUL.

"Rejoice alway!" What a strange injunction for an inspired teacher to give to those whose Master had already prepared them for a narrow and difficult road, and a life of self-denial burdened by a cross.

"Rejoice alway!" What strange words to be spoken by the Apostle who suffered so much for the Gospel of Jesus Christ.

"Rejoice alway!" A strange injunction, an impossible command truly, to be laid upon us, if he who gave it did not also tell us that he reckoned "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Notwithstanding this, is it not a fact that we all know, amongst our Christian friends, some whose companionship is as depressing as a London fog? It is undeniably true that there are good, earnest Christian people who persist in enveloping their whole lives in a gloom so deep that the joy and peace in believing which is promised to them never penetrates it, and the light that ought to shine forth as a ray from the Sun of Righteousness Himself is less steady and more fleeting than that of a tropical firefly. Perhaps to be always cheerful is not quite possible, but to be always cheery should be and is. We are so apt to throw all the variability of our moods and tempers on that long-suffering scapegoat—the weather—or our unfortunate constitutions. There is no doubt that these are important factors, and we are influenced by both, but our constitutional weaknesses may be increased by indulgence, and we call the weather to account very unreasonably sometimes.

Is it not refreshing to come across folks who always look on the bright side of worries and afflictions? I do not mean those who are not capable of feeling deeply the trials of life, and therefore regard lightly what to the more serious-minded are heavy trials, but those who, from the exercise of their faith in God and through a simple trust in His all-gracious love, can meet troubles with equanimity and comparative gladness, because they know that He doeth all things well. There is a silver lining to every dark cloud, a better to every bad. Do you remember how sweet Milly Barton turned her black silk gown for the second time, thus emphasizing her belief in this statement? A friend of mine selected a school for his young daughter a few days ago; the selection caused him much thought and careful consideration, and he decided upon one at last because the children all looked cheerful. They were busy and full of work, but the teachers encouraged them, and they seemed bright and ready to pass with confidence any examination set before them. If we want to recommend the school in which we are striving to learn lessons to help us in our daily life, the school in which we gain confidence to struggle against all the evil lusts of the flesh; if we want to recommend the power of our great Master, the Lord Jesus Christ, we shall not do so by gloomy and shadowed countenances, by dull and heavy actions, but by bright, cheerful alacrity, displayed in every department of our life. I remember, in the course of visiting one day, opening the door of a wretched tenement. The woman who lived in the room was evidently absent, and it was a few moments before I perceived in the gloom the two little figures on the floor on the makeshift bed who

must have answered to my knock. "Where's mother?" "I enquired. "Out." "Where's father?" "Out." "Have you had any dinner?" "No." "Any tea?" "No." "Haven't you any fire?" "No." "Aren't you cold?" "Yes; we're purtending it's bedtime, 'cos it's warm down here!" There is a deep pathos in that answer from the two little lads. Had they been older and able to analyze their feelings they might have said, "We're very lonely and hungry and cold, and so we're making the best of things," but being only eight years, at the most, "they were purtending it was bedtime." What a lesson for us here! If we cannot get dinner or tea or fire we can take what comfort there is available, and if it is only in place of that we really desire, "purtend it's bedtime."

It is difficult to decide when and where cheerfulness is most desirable. Certainly when the husband or father or brother comes in from the toil and worry of the day, a cheerful face and a happy voice are very necessary to greet him. Let us be careful to collect all the little gladnesses of the day to detail in the first hour's rest; let us be careful to avoid seizing the earliest opportunity to lay before those who have had an irksome day themselves all the little domestic fidgets and grievances. You will be surprised what a fresh and often funny aspect these little matters wear when they have been hidden out of sight for a time. But cheerfulness is not only necessary to speed the parting dear ones when they go and greet them when they come, but it is needful every moment in the home.

"God loveth a cheerful giver." Not only, methinks, does that mean a cheerful giver of goods and money, though that is well pleasing unto Him, but a cheerful giver of thought and care and time and talents. An attention cheerfully offered, a want cheerfully supplied, is so different from the grudging "it is my duty" fashion some of us have of showing a kindness. There are some people we feel we can never love enough, because they are so good to us and so thoughtful of us, and there are others who are equally kind, but, from the manner of their kindnesses, make us feel weighed down by a sense of obligation.

Nature, God's open book, may teach us many lessons. See how a heavy shower weighs down the delicate grass and flowers to the earth, yet whenever the sun shines they gradually raise their heads and are again indeed God's smiles. How often when a storm passes over our lives do we not only become bowed to the earth while it sweeps over us, but fail to see the sunshine breaking through the clouds, and so, by lamenting too deeply the past, lay up for ourselves sorrow in the future for our disregard of the present. Think, again, of the birds. Let the day have been never so cloudy, if there comes at evening the least brightness, the gentle twittering sounds through the rustling leaves. They at least are ready to rejoice in the loving kindness of the Lord. Not only is cheerfulness a Christian duty, but it often leads to Christian helpfulness. Many of us will live to be thankful we have striven to cultivate this grace. Should one very dear to us fall ill, cheerfulness is generally indispensable in suffering. Do not confound cheerfulness for one moment with careless hilarity. That is as much out of place in the follower of Christ as it is in the sick-room. But on cheerfulness, quiet, sweet, and sympathetic, sometimes brings the life

of a patient. There is a pain some of us have experienced too deep for words, which we feel when, with an aching heart, we answer with a smiling face to the enquiries of our invalid. "Face-joy's a costly mask to wear," but we are thankful for the self-control which enables us to be by the bedside of the sufferer. This self-control, this habit of cheeriness, is not of mushroom growth, it must have been cultivated with much care before it is at hand for such use. There is one all-sufficient reason for a Christian's invariable cheerfulness—that is the unwavering belief that "all things work together for good to those who love God," and the knowledge that "the Lord sitteth above the water flood, the Lord remaineth a king for ever."—*The Rock*

**BRIEF MENTION.**

AN amusing story is told of Charles James Fox, who entered a shop to canvass its occupant about an impending election. The man, without uttering a word, went into his back premises, and returned with a rope. He then ragefully said to Mr. Fox, "Instead of voting for you, if I had the power, I would hang you with this rope." Fox lifted the rope, looked at it carefully, returned it to its owner with the scathing remark, "Ah, a family relic, I presume!" and then quitted the shop, leaving the discomfited shop-keeper to ponder over the fresh light thus shed on ancestral history.

IN the city of Paterson, out of a working population of 20,000, there are 3,000 children at work. 87,000 persons are employed in the anthracite regions of Pennsylvania; 24,000 of these are boys and four-fifteenths of these are fifteen or less years of age. 1,500,000 spindles of Fall River are tended by 12,500 operatives, 3,000 of which are not over 15 years of age. Child-labor in the United States is on the increase.

THE late meeting of the American Congress of Churches makes Bishop Wordsworth's words ring in our ears, who spoke once to the Protestants in this style: "You speak lightly of schism and you speak strongly against Rome, but suffer me to say that the strength of Rome lies in the schisms of Protestants. Reconsider your position. Return to the unity of the Church of God, as founded by Christ and His Holy Apostles, the Church of Primitive Saints and Martyrs; and to its doctrine and discipline. Then Rome will be powerless against us; you will be one with us and we with you; and we shall be able, with God's help, to withstand the assaults of unbelief, which are threatening to involve us in confusion and ruin."

THE total annuity voted by Parliament for the sons and daughters of the Queen, including the provision for Princess Beatrice, is \$785,000.

BOYS do not do as much voluntary work now as at the beginning of this century. Look at this taken from Lord Metcalf's diary, which he wrote at Eton in 1800: Thursday 13th. Play at four. Read some of Lucan and Cicero, read Ariosto with Neville and Shaw, read Voltaire's Charles XII. Friday, 14th. Read part of Horace's Art of Poetry. . . . Read some Lucan. . . . Read Gibbon. . . . Finished Charles XII.

THERE is a town of the Island of Nantucket, where in spite of the prevalence of great riches, collective property held its ground till 1820.

THE Bodleian Library spends \$10,000 a year on foreign books.

A WRITER in the *Church Bells* pays this respect to Canon Knox-Little on leaving Manchester: "His unfailing kindness of disposition and his constant deeds of charity have probably been as much the stepping-stones to fame, as his sermons. Amongst the dissenting bodies of Cheetwood, but more especially 'those dear Wesleyans,' he is popular and highly esteemed. Occasionally he has participated in their religious meetings and mixed with them, as the parish priest, in their daily duties and their daily life."

DID not Edmund Spencer understand the use of colored stoles? he most certainly did that of the black stole in the line running:

"And over all a black stole . . . did throw, As one that inly mourned."

THE school tax of Charlestown is a mill on a dollar more than that of Boston.

IT is said that Theodore Parker could be often found writing a sermon with a loaded pistol beside him.

THE Rev. H. R. Haweis comes to America to preach at Cornell University in October.

THE Jews and Quakers worship with their hats on. The Puritans of the commonwealth would seem to have kept their hats on whether preaching or being preached to. William III. rather scandalized his church-going subjects by following Dutch customs and keeping his head covered in church and when it did please him to doff his ponderous hat during service, he invariably donned it as the preacher mounted the pulpit stairs.

AN English clergyman has hit upon an excellent plan of reducing the number of public houses in his parish. He has bought a beer shop and closed the premises and his chief work in the future will be to prevent another house being opened in the place. It is an excellent plan for all who can buy the original beer-shop.

MISS CHARLOTTE YONGE is nearly sixty-three and has written 120 books.

EIGHT bishops and 8,000 clergymen of the Church of England are total abstainers.

EDWARD S. GOULD, in "Good English," says "When a clergyman is reading the lessons, he should remember that he is reading the lessons and keep his eyes fixed on the Bible. There are many readers who seem to practise on the problem, how much they can repeat while looking away from the book, and sometimes that really seems to be their chief object."

ONE day Dean Swift observed a great rabble assembled in a large space before the deanery door in Kevin street, and, upon inquiring the cause of this, was told it was to see the eclipse. He immediately sent for the beadle, and gave him his lesson of what he should do. Away ran Davy for his bell, and after ringing it some time among the crowd, bawled out, "O yes, O yes, all manner of persons concerned are desired to take notice, that it is the Dean of St. Patrick's will and pleasure, that the eclipse be put off till this hour tomorrow. So God save the King, and his reverence the dean." The mob upon this notice immediately dispersed; only some, more cunning than the rest, swore they would not lose another afternoon, for that the dean, who was a very comical man, might take it into his head to put off the eclipse again, and so make fools of them the second time.

**HINTS FOR HOUSEWIVES.**

**GOLD CAKE.**—Yolks of six eggs, two and one-half cups sifted flour, one and half cups powdered sugar, one-half cup butter, three-fourths cup sweet milk, one-half teaspoon cream tartar, one-fourth teaspoon soda.

**SILVER CAKE.**—Whites of six eggs, two and one-half cups sifted flour, one and one-half cups powdered sugar, one-half cup butter, one-half cup sweet milk, one-half teaspoon cream tartar, one-fourth teaspoon soda. Stir butter and sugar to a cream: dissolve soda in milk; sift cream tartar through the flour; add whites after flour. If carefully made, never fails.

**APPLE BUTTER.**—Boil new cider, three gallons into one, using a brass or copper kettle. Stew good cooking apples till free from lumps, and fill the kettle; then stir constantly to prevent burning. When thick enough, add two pounds of sugar to the gallon, stir ten minutes, and dip out in two-gallon jars, no larger, or it will work in the centre. Now add your seasoning, a tablespoonful to a jar; keep in a cool place. Age improves it.

**TO MAKE A PRETTY READING-TABLE.**—Take a board 20 inches square and three broom sticks that are alike and 33 inches long; saw the ends off to slope in opposite directions in order that sticks may fit on board and floor. Cross them in the middle and put screws through both outside ones and have them go half way through the centre one; spread them top and bottom alike, about 16 inches, screw to the board through the top. Cover with felt, make a fringe of same, by cutting in very narrow strips, tack on with ornamental brass headed nails.

HERE is a timely hint from the *New York Tribune* to the house-cleaning housekeeper:

One part of the house should not be overlooked—the cellar—in which too often darkness covers a multitude of evils. No part of the house needs more thorough overhauling. Coal-dust and other dirt has accumulated, and frequently vegetables, scattered through carelessness, have begun to decay. The whole place should be carefully cleansed and the walls whitewashed with lime in which copperas has been dissolved freely. This will destroy disease germs and make the cellar sweet, clean and wholesome. Those who have tried it say that rats and mice will not invade a house so treated.

**A PRETTY WALL POCKET.**—A useful and pretty wall pocket is made of a large, circular piece of pasteboard and a crescent-shaped piece. The round piece is covered with peacock green satin sheeting or serge, and has a bunch of coreopsis painted or embroidered across one side. The crescent is covered with gold-colored satin or serge, and is securely sewed on the circular piece with over-and-over stitches. All the edges are covered with cord, thus concealing the joining. The crescent should be made deep enough to hold newspapers and pamphlets. Any material design or coloring may be used.

A large sized palm leaf fan may be used in this way, or the back may be shaped like an artist's palette, and have the ribbon which suspends it fastened upon one side to the thumb-hole.

**FANCY WORK BOX.**—A very pretty fancy bag or box, for it partook of the nature of both, was seen in a Tremont street shop not long since. It was made of three large diamonds or pointed ovals of pasteboard or other stiff substance, covered with plush. One side was all of one color, the others were made of two or several pieces of colors that contrasted prettily. These were lined and fastened together by their edges, No 1 to No. 2, and No. 2 to No. 3, leaving an open crack or mouth between one and three. Then a piece of old gold satin was fastened neatly all around the edge of this opening; it was about four inches deep and was turned down at the top and stitched across twice, thus making a "run" in which was slipped broad ribbons, which gathered the whole up like the mouth of a bag. The whole made a very pretty ornament and receptacle for the bit of fancy work that madame or mademoiselle likes to have about to pick up if a caller drops in.—*Boston Globe.*

## The Living Church.

Chicago, Saturday, August 1, 1885.

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

AMERICA will not soon forget how England mourned with her when her great soldier died, and how his eulogy was spoken among the monuments of England's honored dead in Westminster Abbey.

THE Church at large has reason to rejoice that the Rev. Dr. Langford has accepted the Secretaryship of its Board of Missions. The news inspires courage. Eminently a strong man, the new Secretary begins his arduous labors with the best wishes of his brethren, and with the hopeful confidence of all interested in the noble cause of Missions.

A CORRESPONDENT of a Unitarian paper objects to the Baptism of infants, because it implies previous impurity. He thinks that infancy is an occasion that ought to be improved by some religious service, but wants "a better formula than the Trinitarian one." He suggests that the minister, as the mouthpiece of the parent, might say, "We gratefully dedicate this child to a life of liberty, light and love!" Indeed, this would be a very pretty parlor service!

A RELIGION of mere form is as empty of true goodness as a religion of mere feeling. The latter is simply an effervescent surface life, with no real generative power abiding and working beneath it. The former is like a needful and fitting garment on a lay figure, filled out fairly enough in shape, but with no living and becoming body within it. In all true religion, the regulated form must be filled and inspired with true feeling; and true feeling must be the natural outcome of intelligent and profound conviction.

PRESIDING BISHOP LEE, at the ordination of Dr. Ferguson to the episcopate, made an eloquent plea for the evangelization of Africa. The argument is good for missions to the colored race at home and abroad. When we consider how greatly the negroes have aided to develop the resources of this country by their labor during the past hundred years, and how little, on the

whole, they have had in return, we are, or ought to be, stimulated to greater exertions in their behalf. We have opened to them a life of privilege and responsibility for which we did little to prepare them. Of all the races that sit in darkness there is not one for which before God we are so responsible as for the negroes of the South. What are we doing for them?

ST. PAUL'S CATHEDRAL, Indianapolis, returns to the arms of the vestry, and Bishop Knickerbacker vacates the "throne." A contemporary suggests that the saddle is really his cathedra. This explains and perhaps vindicates the action of the diocesan authorities in making the change noted. The diocese of Indiana is a vast and scattered field, wherein the Church is but feebly represented. The Bishop is as truly a missionary bishop as those who minister on the slopes of the Rockies. The see city is but one of many important points where he is needed. He must go about continually laying foundations, sowing seed, planting and preparing. That, at any rate, appears to be his view of present duty, and it is probably the correct view. There is no time or money for working out the cathedral system. When it is needed it will doubtless come.

"THE last enemy that shall be destroyed is death." The acutest mind cannot baffle this adversary, the most determined will cannot long stay his hand, the utmost physical strength cannot resist his progress.

"Pallida mors æquo pulsat pede  
Pauperum tibernas, regumque tures."  
In hut and palace alike death is supreme at last. Yesterday he touched with his cold finger the lips of a child and they suddenly grew dumb. To-day he lays his icy hand upon the heart of the old soldier and it ceases to beat. We knew that it must be so, that he must yield in the unequal battle with death. The most conspicuous, the most honored citizen of the Republic, and at the same time the ablest commander of the age, has passed from earthly scenes of conflict and glory. The death of General Grant has added one more name to the list of heroes whose memory is precious and whose example shall be ever a source of patriotic inspiration to American citizens. Let us devoutly hope and pray that when the reveille shall sound at the last great Day, the name of General Grant shall be found upon the muster-roll of the grand army of the redeemed to whom shall be said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

CLERGYMEN, like other mortals, sometimes have peculiar ideas. There

is one who says in his parish paper that he never furnishes any account of the doings in his parish to a Church paper. He promises next year to write an article on parishes "advertising" themselves. It will doubtless be a very good article, for our brother is an able writer, but his idea that reporting Church work in the papers is "advertising," is very "peculiar." The idea that generally prevails is that it is good for parishes and people to take an interest in each other, and that they learn much by reading how things are done by others. Another clergyman we heard of boasted that he would never have a Church paper in his house nor allow one in his parish if he could help it. This, to say the least, was "peculiar." While ordinarily judicious and careful in forming judgments, on this one subject Brother Blank allowed himself to "jump to a conclusion." If he should repent and read THE LIVING CHURCH he would wonder how he could have made such a rash decision. But the climax of unreason was reached by a popular clergyman who lately warned his people against sending their children to Church schools. His peculiar idea seems to be that since the Church exists for the purpose of Christian education there should be no Church schools! Strange are the vagaries into which even the clerical mind may run! The fact is, no doubt, all men are more or less insane.

### "CATHOLIC."

A learned contemporary criticises "Stormonth's Dictionary of the English Language," for its definition of the word "Catholic," "a name commonly applied to the adherents of the Church of Rome." Whether we like the record or not, it is true, as a matter of fact, and probably nine-tenths of the educated men and women who speak English would have it so. Of course the Romanists would have it so, and always have maintained that it was so. To secure this definition (which is simply a record of usage) Protestants have given their aid. The real out-and-out Protestant never uses any other term but "Catholic" when he means Roman. Perhaps a majority of Churchmen never use the word in any other sense except in the Creed. On one day in the week and in one particular place, a pew, they speak the truth, but everywhere else and at all other times they speak the speech of Ashdod. And no wonder that the speech of Ashdod has got into our dictionaries. It is in all kinds of books, school-books, professional books, novels, statistics, magazines, newspapers. The Roman Church has captured the word Catholic. She boasts of the fact, and adduces it as an evidence that she is the only true Church, for she is the one only body

to which the whole world concedes this note of genuineness and authority. It is the grandest argument that a Church can use, second in influence only to the fruits of good works which are manifested in the world. Perhaps no other class of Christians better deserve the gratitude of Romanists than "Protestant Episcopalians." They have been very helpful in fixing this definition for Stormonth's Dictionary. They have not only gone about the world speaking and writing "Catholic" for "Roman," but they have also gone and named themselves "Protestants," which means that they are antagonistic to what they six days in the week call "Catholic."

"Literature," says our contemporary, "becomes sown with tares while men sleep." But we cannot expect the dictionaries to weed our garden of words. They put down what they find and report what has grown there. This perversion of the word "Catholic" is a very rank growth and has already done much harm in the vineyard of the Lord's planting in this good land.

### THE DEMAND FOR CLERGY.

The additions to our clerical force at this season are considerable, and men well qualified will not long be waiting for charges over parishes or positions as assistants to busy rectors. There has not been a time for many years when the demand for clergy was greater or more exacting than it is now. The supply is never equal to the demand, and this is true notwithstanding the fact that many in the ranks of the clergy are always more or less unemployed. The demand, however, year by year grows more exacting, and the difficulty constantly increases to obtain men who are equal to the work that awaits them. The Church can utilize whatever gifts a man has and needs all sorts of clergy; those less endowed with marked gifts have their place and usefulness, as certainly as the brightest; and true and honest men, whose abilities are very moderate, are often the instruments of great blessing to the souls of their fellow-men; but the demand to-day is exceedingly strong for young men who have been thoroughly trained and whose gifts of mind and spirit are supplemented by abundant and hearty sympathy with the life of ordinary mankind.

Day by day, observant men notice that the Church is taking the lead all over the country in the thoughts of religious people. Old prejudices have passed away, and questions are everywhere asked about the Church. The time is not yet for a large increase of membership, but it is a day of religious, or perhaps more properly ecclesiastical, inquiry such as has never come to us



before. The questions that relate to the permanence of our religious life, to the proper development of worship, to the training of the young, to the organization of the community upon a religious basis, are the questions of every community in America; and the equipment that prepared a man a quarter of a century ago to say "Dearly Beloved Brethren," is not sufficient for the times in which we live. The Church demands to-day, more than ever, men whose endowments qualify them to guide public opinion on religious subjects, men who can be trusted for their large ability, men who rise easily to the range of great questions, and are able to relate one fact with another. The community is at the point of a new crystallization, and changes in public sentiment and in ecclesiastical thought are so rapid that few can keep pace with them. This does not greatly alter the preaching of the Gospel; the faith once preached is the faith to be preached now; but the clergy of the Church to-day are required to do more than maintain the old faith; they are to adapt it to the conditions of thought and life which constitute the experience of those who make up their parishes.

Hence comes in the need of strong and able men to re-enforce the ministry and to give the Church that large interpretation which shall make it respond to the wants of all classes and conditions of men. It is not that one school of thought shall prevail over another, so much as that men shall find in the Church what Christian men have always found in it, a spiritual life that informs the entire order of one's faculties and teaches one to use this world as not abusing it. The clergy of to-day stand in the fore-front of civilization. They have severer tests than they used to have. Merit now stands in place of prerogative; the partition walls that once divided men are broken down; people are ready in religion, as they are in letters, for a larger outlook, and it will be given to the clergy now entering upon their work to witness changes and to share in them, which will be expressive for generations to come of the form of Christianity which is to control the American people. It is not right to say that the new additions to the clergy are inadequate to this work, but it is not beyond the fact to state that the ministry of the Church is now the channel through which earnest and gifted young men can do most to advance Christian truth permanently among their fellow-men. The Church is taking that large outlook in which the community is regarded in the light of its entire necessities and interests. It is this which gives able and consecrated men points of advantage in doing their work.

LETTERS TO THE EDITOR.

SOME INTERESTING CORRECTIONS.

To the Editor of The Living Church:

Bishop Kemper was consecrated September 25, 1835, in St. Peter's church, Philadelphia, and not in Christ church as your correspondent "B" states in your issue of July 18th. The writer stood within ten feet of the chancel rail on that occasion, and he remembers well that it was the last time he ever gazed upon the venerable form of the then Primate (Bishop White), at whose hands in early infancy he received the holy Sacrament of Baptism.

St. Peter's church—at that time—was one of the three united churches (Christ church, St. Peter's and St. James's) under the rectorate of Bishop White. These in the following year became separate and independent parishes. The Rt. Rev. Dr. DeLancy, first Bishop of Central New York, was an "assistant minister of the united churches" at the same time when Bishop Kemper bore the same title.

My next view of Bishop Kemper was on a dismal Sunday morning in the early spring of 1850, in the then town of Davenport, Iowa. While picking my way through the mud and slush, I saw a stoutly built gentleman wearing a blue blanket overcoat, with his boots drawn over black pantaloons, enter a dilapidated rookery yecept "Trinity parish church," (it had been originally a stable), and I followed him. It was a raw cold edifice, and I was not astonished to see him don a black academic silk robe, and then a black stole, for these promised additional warmth in such a "barn of a place."

I afterwards met him in other parts of his extensive missionary field, up to 1854, when Iowa became an independent diocese, and he became the Ordinary of Wisconsin.

Christ church, Upper Merion, Pa., (Old Swedes) of which there is a notice in your issue of July 18th, I am informed is not in union with the convention. It is an independent church, electing its pastor (not rector), wardens and vestrymen annually on Easter Monday by the votes of the male and female communicants of the parish.

Other "Swedish churches" on the Delaware river, are in union with the Church. Christ church, Christiana Hundred, diocese of Delaware, St. James's, Kingsessing (Philadelphia), and Gloria Dei (Southwark) Philadelphia, in the diocese of Pennsylvania, may be cited. On the parish building of the latter are two flag-staffs, and during divine service, the royal standard of Sweden and Norway is hoisted on one, and "the Stars and Stripes" on the other. F.

WORK AMONG THE COLORED PEOPLE.

To the Editor of The Living Church:

I read the letter in yours of the 4th inst., of the Rev. C. B. Perry, and like the tone of it. I believe a separate organization to be best for bringing the millions of the southern blacks into the Church. Let the organization have its own conventions distinct from the conventions as now constituted, but with missionary bishops, either white or black, who shall be sent out by, and be amenable to, the General Convention, the same as our present missionary bishops are. Such a plan of two bishops in one territory would not be contrary to Catholic custom and usage, as I have heard and seen stated. I recommend to all who have it, to read Bishop Vail's interesting article in the American Church Review for April, 1883, on "Our American Episcopate." Therein he says: "This idea of but one

bishop in one territory is a good general principle, for general (author's italics) use and application; but, when attempted to be universally applied, it is an impracticable theory, sustained neither by Catholic custom nor by the usage of our own Church; as the patent facts for many centuries in the Oriental Churches show; as the mixing of diocesan bishops and of bishops in partibus, and of mitred episcopal abbots all over Europe, in the same territories, in the middle ages and to-day, exhibits, and as our own coadjutor or assistant-episcopates, born of an unavoidable necessity, in our own history plainly illustrate." M.

"SOCIETY OF THE TREASURY OF GOD."

To the Editor of The Living Church:

A leader in THE LIVING CHURCH of July 1st commences: "Some are always saying, 'When will this incessant begging for money cease?' It may as well be understood first as last—it will never cease, the Church is carried on in this way." The more utter shame for the Church, and the sooner our shameful mendicacy ceases the better. Never shall I forget the disgust which worked a permanent cure in my family. My wife had been sent begging, and among others solicited a storekeeper, who replied thus: "It is a strange thing, madam, that you Church people should come and ask money of us Dissenters. We have just carpeted the manse, and pay our minister's salary and supply him with everything down to house brushes. I must in this case decline, as I have already given to another collector," or words to that effect. There was a big sting in this, from the contrast between the manse and one of the rectories. Then there is the collection of five-cent pieces from unwilling givers who want soliciting. I, for one, say: "As for me and my house, we will serve the Lord, and will have nothing to do with this 'accursed thing.'" I mean by this our system of never giving what we can get others to give, and when we do give, getting as much goods or pleasure as possible for our money. I mean candy socials, plays, operettas, wax-works, picnics, pinafore and apron sales, bazars; and teaching our children to gamble, by means of raffles and lotteries, which do the devil's work under the auspices of the Church of God. Some of these things are harmless, or even beneficial, when not made part of a system of Church finances. What a blessing it is for your American Church that you are cut off from the societies of the mother Church. In Canada the first idea when money is wanted seems to be a deputation of clergy to beg money in England, or a "mitred mendicant." And what is the result of this "cursed thing?" Our Church is retrograding. In one diocese there was only one fund that had not a deficit last year, and that was the fund for educating men for the ministry. That had a surplus because there were only two men to educate.

We are cursed with the curse, (1) Cain's curse of covetousness, and covetousness is idolatry, and David says covetousness is the sin abhorred of God.

In case your American readers should plume themselves, let me quote Bishop Cleveland Coxe:

"A sound financial system ought to be devised as soon as possible; and I hold that the tithe principle must be its basis. Let us move as fast as we can towards the right plan, and work up all parts of our system to that harmony which will in the end secure a truly

(1) Mat. III. New Version.

Catholic result. Let us get rid of pewed churches and huckstering vestries as fast as we can, and let the laity see how deep is their interest in this reformation, if indeed they would have a clergy whom all classes of society must respect, and whom they cannot treat as hirelings." (2)

That is what the "Society of the Treasury of God" has set itself to do; to reform one branch of the cathedral system in the times of the early Church. No doubt we are much before our time—one proof of which is, that I sent about 1,600 packets of tracts, etc., to the secretaries of eight American diocesan conventions, for which we received no acknowledgment whatever, nor have I seen the subject referred to in any report of those conventions in THE LIVING CHURCH.

C. A. B. POCOCK,  
Honorary Organizing Sec'y.  
Brockville, Ont., July 6th, 1885.

(2) See "Divine Plan of Church Finance," by Rev. Francis Granger, M. A., Buffalo.

MARRIAGE AND DIVORCE.

To the Editor of The Living Church:

A difficulty has arisen in my mind with regard to the real meaning of the last clause of Canon 13, Title II—of Marriage and Divorce. Will you kindly insert this in your paper so that a possible solution of the difficulty may be elicited from some of your older readers?

On the face of it, the Canon undoubtedly refers simply to the re-marriage of persons once divorced from each other.

But does not the exception in the case of "the innocent party in a divorce for the cause of adultery" plainly imply that the Church recognizes a divorce on no other grounds? And if so, does this understood principle obtain in the interpretation of the final clause? For example, a person comes to me saying he has been divorced *a vinculo* by the civil courts in complaint of ill treatment preferred by his wife. Must he be re-married?

Of course there can be no doubt that in the sight of God such a divorce is *per se*, null and void. But the civil law requires re-marriage in order to legalize their present living together.

One would naturally say what the law has tried to break let the law repair. But here comes in the difficulty that neither Maryland nor District of Columbia law knows such a thing as a civil marriage.

Nor, as far as I can learn, does the neighboring state of Virginia provide for such marriage. Will not, then, a re-marriage performed by me or some other priest, be (1.) an acknowledgment of the legality of the divorce, or (2.) a repetition of priestly act once performed and in the sight of God never annulled?

Thus I find myself thrust on one horn of the dilemma if I re-marry the divorced(?) parties, by compromising the Church's position in divorce in these days of shocking laxity; or on the other horn if I refuse to re-marry, and so allow them to remain in concubinage in the eyes of civil law.

AN INQUIRER.  
Washington, D. C., July 8, 1885.

OUR CHICAGO LETTER.

As the result of one of the earliest home missionary enterprises of the Church in Chicago, St. Stephen's parish has a very strong claim upon the sympathies and material help of the Churchmen of the city, on account of the difficulties with which it has had to struggle during all the years of its existence. A quarter of a century has elapsed since it was organized as a



BOOK NOTICES.

DICTIONARY OF NATIONAL BIOGRAPHY. Edited by Leslie Stephen. Volume III. Baker-Beadon. New York: Macmillan & Co.; Chicago: Jansen, McClurg & Co. Price \$3.25.

This promisingly, invaluable and long-needed work is gradually making its appearance. So far it is certainly all that could be desired, and will surely be eagerly sought after by the many who require reliable works of reference.

WITHIN THE CAPES. By Howard Pyle. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 266. Price \$1.

This is a story within a story. Our author is prodigal of his plot material. The hero is not only shipwrecked and cast on a desert island but is rescued just in time to find that his sweet-heart is to be married to his rival the next day, and he himself is arrested for murder. Yet the story is by no means sensational in style but is well and simply told in an honest, manly way that cannot fail to interest.

DISCOURSES IN AMERICA. By Matthew Arnold. London and New York: Macmillan & Co; Chicago: S. A. Maxwell & Co. Price \$1.50.

His very many admirers in this country will gladly welcome these three discourses of the distinguished scholar and thinker. In his preface, Mr. Arnold thanks his American audiences "for the unfailing attention and kindness with which they listened to a speaker who did not flatter them, who would have flattered them ill, but who yet felt, and in fact expressed, more esteem and admiration than his words were sometimes, at a hasty first hearing, supposed to convey."

CHILDREN'S HYMNS WITH TUNES. By Caryl Florio. Chicago and New York: Biglow & Main, Cloth, square Octavo. Pp 176. Price 50 cents or \$40 per 100.

In spite of the enormous number of Hymn and Tune Books for Sunday School use which have already been, and which still are being, published, it is perhaps, hardly too much to say that no book has yet appeared which can be considered so satisfactory as to render further attempts unnecessary. This work seems intended to occupy ground not covered by most of the earlier publications.

In respect of the words of the hymns in this book while trivialities of all kinds are avoided, an earnest endeavor is apparent never to introduce phrases or ideas beyond the comprehension of children; or, at least, none which should not be susceptible of easy explanation.

Many well-known hymns will here be sought in vain; among them some general favorites. Their omission is explained on the ground that this is exclusively intended as a book for actual use in the Sunday School, and not at all as a collection of religious poetry; not one has been admitted here which is not thoroughly fitted for united public utterance.

In his selection of the music the editor has never divorced the words from the tune with which they have become identified, except where the popular tune was absolutely bad and unfitted for its purpose; indeed in some cases, where the connection between a good hymn and bad music appears popularly inseparable, it were better to omit the hymn, than to force it to an unaccustomed musical utterance. The field of hymnology is so vast and so richly filled that but little can be lost by following this rule.

Many hymns which (owing to the too general desire for novelty) have, in late publications, been separated from their original and appropriate tunes are here restored to their proper settings.

The editor has plainly borne in mind

the important fact that a tune for Sunday School use (where singing in parts is the very rare exception) must have a distinct and satisfactory melody; and a rather unusually large proportion of the tunes in this book will be found specially arranged for unison singing.

Throughout this work the first musical aim has been to select such melodies as are striking, without being commonplace, trivial, or inappropriate; the second, to so harmonize them as not to be offensive to the ear even of the skilled musician.

Whatever faults may be discovered in this work, that of a tendency to lower the standard of taste in respect either of the words or of the music, used in public worship will not be among them. Many hymns there are in the book which both in words and music are sure to grow upon one with every repetition. We would point to one specially fine example (on page 160) "They are gathering homewards," as nearly perfect as a hymn can be.

"ROMANISM Refuted by Rome" is the title of a short lecture delivered in St. Luke's church, Denison, Texas, June 7th, 1885, by the rector, the Rev. F. N. Atkin, in reply to a series of harangues delivered by a travelling Jesuit, Father Damen. It has been published in pamphlet form. The subject is treated in a vigorous and by no means uncertain tone.

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

BISHOP PADDOCK'S Twelfth Annual Address, delivered at the ninety-fifth annual convention of the diocese, held in Trinity church, Boston, May 6, 1885, has just been published by Messrs. Cupples, Upham and Co., Boston.

No 134 of Funk & Wagnall's *Standard Library* series has just been issued and contains the biography of General O. O. Howard, the Christian Hero, by Laura C. Holloway.

UNDER the title of "The Church in Her Relations to Sectarianism," the admirable essay read before the Milwaukee Convocation, in St. Luke's church, Whitewater, Wis., on Wednesday, Nov. 12th, 1884, by the Rev. Erastus W. Spalding, D. D. Dean of All Saints' Cathedral, Milwaukee, Wis., has been published by resolution of the Convocation by The Young Churchman Company, Milwaukee.

"THE Anglican Type of Sanctity," is the title of a sermon preached before the Forty-sixth Convention of the Diocese of Missouri, in Christ church, St. Louis, May 24th, 1885, by the Rev. Cameron Mann, rector of Grace church, Kansas City, Mo., which has been recently printed.

THE sermon preached by the Rev. M. A. Tolman, on the occasion of the Fiftieth Anniversary of the Organization of St. Mark's church, Mauch Chunk, Pa., has been published in pamphlet form, with some items of interest in connection with that occasion.

"CONVICTIONS of Duty and Belief" is the title of a short brochure by Chas. Howard Fitch. It presents in a neat compact form thoughts on leading points of Christian faith and practice which, while good in themselves, seem to us of too fragmentary a nature to be of much practical value.

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

THE proceedings of the Board of Trustees of the General Theological Seminary at their special meetings, October 1, 1884, and January 8, 1885, and at their annual meeting, May 26, 1885, have recently been published in pamphlet form.

*Harper's Magazine* for August is a brilliant mid-summer number.

OPINIONS OF THE PRESS.

*The Weekly Churchman.*

THE ORGAN IN MEETING.—The "Kist o' Whistles" controversy is almost at an end in Scotland, and even in Dublin the organ is beginning to have a tolerated existence. At the Irish Presbyterian Assembly the other day in Dublin resolutions were adopted in favour of the use of instrumental music in public worship, and declaring that any attempt to exercise discipline against those churches that might adopt it would be fraught with disaster to the Church. Some present spoke strongly on the subject, one of them said that if the assembly attempted to exercise discipline in this matter they would *dance on the assembly*. Happily, it is being recognised everywhere that the more pains we take in our worship the more real the worship becomes, and hence the struggle between the puritan and the progressive parties is not likely to continue.

*The Church Review.*

THE MITRE.—We are in hopes of soon seeing a bishop of a "home" diocese wearing his mitre; not on his spoons and forks, his note-paper, and the panels of his carriages—that is common enough—but on the proper place—his head. There are already several colonial bishops who so wear that which has ever been the distinguishing mark of a bishop, but hitherto no bishop of the Church in England has durst don the mitre. *The Daily News* learns (and we give it with all reserve) that the Bishop of Lincoln has promised to wear the mitre which some Oxford friends are having made for him. Surely when our Protestant friends remember that the priests of the Aaronic order were commanded by God to wear the mitre; that it has from the purest times of Christianity been used by Christian bishops; that its cloven top is emblematical of the cloven tongues of fire which lighted upon the heads of the Apostles, the first bishop of the Church, they will hardly object to its use by a bishop of the nineteenth century, lest happily they be found in opposition to Divine order, Christian antiquity, and sacred symbolism.

*Standard of the Cross.*

OFFICE OF BEATITUDES.—Now the question of objectors is not, Is this office good? but is it good enough for so prominent a place? Suppose it were made lawful to use it, but that it were printed by itself, or in a more obscure part of the Book; is its intrinsic excellence so great that it would be often used? We yield to no one in recognition of the value of the Beatitudes for study, and as the basis of exhortation and consolation; but we are not sure of the good taste of thus making a responsive ritual of them. It seems at best like an imitation, and that of a doubtful model. The service in no way takes the place of the intercessory prayers which otherwise follow the Third Collect; it is one of self-examination and self-devotion rather. The collects of this service, too, are open to criticism: "The too great love of earthly things" is not vigorous English; "false choices" is not musical, and not Saxon.

But not to be captious, it is enough to

say that this enrichment is opposed because of its novelty, and because of uncertainty whether it is of as high character as the rest of the Book. It weakens the whole cause of enrichment. Some will doubtless advocate it for fear that all improvements will be lost unless the whole revision is adopted. The very opposite seems more probable, that all will be lost unless the most careful discrimination is exercised. A very different method characterized the General Convention of 1883 from that which will prevail in the final adoption of the Book. It was the will of that Convention to set the whole work of Commission before the Church public; the duty of the future is to discriminate in what is offered.

*The Churchman.*

THE REVISED BIBLE.—The work is valuable as the highest evidence of the sufficiency of the Old Version, which they have thrown into the fire and which comes forth—pure gold. But this is not the only service which the revisers have done. For, here and there, they have really cleared up a meaningless verse, or rectified a palpable error. One course remains, in our judgment, to the American Church. Let her appoint a commission to review the whole work, and note what amendments may be profitably introduced into the margin. With the report of said commission, let the next Lambeth Conference be urged to compare the revision, and by an agreement between us and them let the Old Version remain, but with a margin revised.

*The Chicago Herald.*

SUNDAY IN CHICAGO.—The various Sunday diversions in which the people of Chicago indulge afford to the moralist abundant food for reflection and suggest to him the necessity of the enforcement of Sunday laws. He sees thousands flock to the picnic grounds and hundreds coming back intoxicated. He sees on almost every vacant lot in the city a crowd of young men and boys playing base ball. He sees the saloons, billiard halls and bowling alleys all open, and the sale of liquor in them and at the picnic grounds unrestricted. He sees the excursion boats crowded, and plying busily all day. He sees the theatres running, the beer gardens crowded, and the numerous road houses on the outskirts of the city filled with a rollicking, drinking company. He sees, also, that while all this is going on many of the churches are well nigh deserted.

THE LATE BISHOP WILMER OF LOUISIANA.

SOME INCIDENTS IN HIS LIFE.

BY THE REV. E. W. HUNTER.

Perhaps the following little remembrances connected with the life of one of the saintliest Fathers of the Church, Bishop Wilmer of Louisiana, will prove of interest to your readers:

A short time after the close of the late war the Bishop learned that the Church people in a certain section of his diocese had been indebted to a Roman Catholic priest for many kind services. The Bishop long desired to meet the priest in order to thank him for his kindness; for many years the meeting was denied him, the priest having been removed to another portion of Louisiana, and his whereabouts being unknown to the Bishop; at length, however, an opportunity presented itself, Providence throwing them together. The Bishop in the performance of his episcopal duties, while travelling on horseback from one point to another,

chanced to meet, on one of his solitary rides, a gentleman, whose cloth and manner showed at once that he was a priest. Both happened to be travelling in the same direction, and the Bishop, always glad to have company, soon became interested in a lively conversation. During its progress the Bishop ascertained that his companion was the very man he had so long desired to meet. "And is this Father S?" said he. "Yes, your reverence," was the reply. "You are a true priest," said the Bishop, "we may not be of the same way of thinking exactly but your heart is with God. I want to thank you for the many kind favors you extended to my people during the war, for the many ways in which you cared for them, and the spiritual comfort they received at your hands." "Ah, your reverence, I did but my duty," was the humble answer. "Yes, and in doing your duty so nobly you were blessed of God," said the Bishop, "and I have been waiting for this meeting in order, as His representative, to bless you, my son." And there on that lonely road with only God and the holy angels as witnesses, a Roman Catholic priest knelt and received God's blessing from the Apostolic hands of a silver-haired bishop of a sister Church. The Bishop, I doubt not, is in Paradise—the priest, an aged and a crippled man, is still alive, and recounts this meeting as one of the most memorable events of his life. Another sweet remembrance of Bishop Wilmer occurred during the first years of his episcopate, at a little station in Louisiana, called Hammond. At this little station on the Illinois Central Railroad, about fifty-eight miles from New Orleans, stands a neat little church, erected almost entirely by the efforts of a devoted Church-woman. It was the Bishop's great delight to come to this little town and rest after a series of wearisome visitations on and about this railroad. On visiting a parish, a custom of the Bishop's was to have a fatherly talk with the children of the Sunday school. He was a great lover of children, and was very much beloved by them in consequence. On the occasion of one of his visits to Hammond on a bright Sunday morning, the Bishop was seated on his throne in church within the chancel rails, clad in full ecclesiastical garments, and surrounded by a host of children, or as he loved to term them, "his jewels." Bishop Wilmer looked a saint in his every-day dress, but when clad in his robes of office he looked saintlier than the saintliest. After a fatherly talk with the children about heaven and heavenly things, the Sunday school was dismissed with a blessing from his Apostolic hands, and now appears the beauty of the tale. A little fellow, not more than four or five years old, so his mother states, on his return home from Sunday school that day, rushed frantically to her and falling at her knees, with a joyous expression earnestly exclaimed, in reference to the Bishop, "Mamma! Mamma! I've see'd Jesus, and O he's the kindest and loveliest Jesus I ever see'd." Coming, as this did, from the heart of an innocent little child, it was a great compliment to the Bishop who not only looked but was a saint. The Bishop, however, experienced other besides tender incidents; being very absent-minded he was at times put to much inconvenience. One of his great troubles was his continually losing his umbrellas, a trouble I expect we have all had to experience. He would leave them in the railroad coaches, at home,

in station houses, etc. To avoid the unpleasantness of being without an umbrella when needed, the Bishop conceived the brilliant idea of providing himself with a number of umbrellas and leaving one in each parish throughout his diocese. He put his idea into execution, and on his return home told his good lady of his wisdom and prudence. "Indeed," said Mrs. Wilmer "and where and with whom did you leave the umbrellas?" The Bishop looked up and with a puzzled expression, but with a smile, answered, "well, well, well, to tell the truth I do believe I have forgotten with whom I did leave them."

#### A NEW BRUNSWICK LETTER.

The annual diocesan synod met this year at Fredericton, July 1st, and sat that and the two following days.

Most of the time was taken up in passing the consolidation of the different articles relating to its constitution. There were only two incidents of general interest in connection with this work. The first was the omission of the word "Ireland" from the declaration of principles in the clause stating that the synod held itself bound by the principles of the Churches of "England and Ireland." An amendment that the wording should be "Church of England and the Churches in communion therewith" was lost.

The words "male communicants" in the clause affecting the lay representation to the synod formed the subject of an amendment to the effect that "male" be left out so as to include women. This amendment was lost, only three clergy, and three or four laymen, voting for it. When, however, the clause governing the votes for the lay representatives to the synod came on for discussion, the same amendment was moved, and found quite a number of supporters even among the clergy, and men talked of moving in "the spirit of the age" as if the foundations of the Church could be renewed every fifty or one-hundred years. The synod was compared to municipal or parliamentary institutions, but to bring the synod into harmony with such institutions, let the name synod be altered to congress or conference, and all powers of treating on matters of faith and discipline of the clergy be struck out. In a word let us have a Church congress or conference, and admit, men, women, and children, but let us not confuse such gatherings with a synod. The former derive their powers from the people, the latter solely from the divine communion given to the clergy. If the clergy would come in cassocks and sit on one side of the house, and the laymen on the other, all would better realize that they were assembled in holy synod.

The burning question of the Mission chapel was never alluded to, but on the last day a delegate from St. John asked the secretary if he had received any papers from St. Paul's vestry. The secretary replied he had not, and the matter necessarily dropped. After the synod a letter addressed to the secretary reached the Bishop who re-mailed it to the secretary who had already left for his distant mission.

The proceedings of the synod were marked throughout by the greatest good feeling, and a very striking feature of it was the increasing love of all to the venerable Metropolitan. Notwithstanding that the meetings of the Diocesan Church Society and the synod lasted four days from 9:30 A. M., to 11:30 P. M., with only short mid-day and

afternoon recesses, the Metropolitan presided over them throughout with vigor and gentleness, evidencing that a sound mind in a sound body was still, notwithstanding his eighty years, his privileged possession.

In conclusion, one word as to the anniversary service. The writer can only endorse what the editor of the *Church Times* said with reference to the consecration of the Bishop of Niagara, held last May, that the Mother Church had much to learn from the daughter Church. It is a pity an excursion of English bishops and deans could not be arranged for, (shall I include some of the American ones?) to learn how to conduct a bright yet reverent service in a cathedral. The procession of clergy numbered fifty-two, and only two parishes were represented by black stoles. The band of the Fredericton Infantry Corps preceded the procession, and the service was choral throughout; and the most pleasing feature in a most pleasing service was that there was no sermon. Well may other dioceses envy our bishop, and other bishops envy our cathedral. A. L.

#### OUR NEW YORK LETTER.

The seeker after quarters in which to bestow his household gods, if he chance to prosecute his investigations in east Twelfth St., say, between Avenues C. and D., will find pretty much everything to be undesired. Going east from Avenue C., he will find on the south side a wagon shop with vehicles in the road-way in all stages of dismemberment and repair; then a large foundry for making iron beams and pillars of the largest size, several of which also occupy the road-way; next to this, a repair shop, and then a row of tenements. Going east on the north side, he will find, first, a row of tenements five stories high, followed by a blacksmith shop, a horse stable, an establishment for purifying gas, and then the tanks of the Mutual Gas Company, occupying several acres and extending nearly down to the East River. For disagreeable noises, sights and smells one could scarcely hope to go further and fare worse.

If duty take him in this vicinity on Sunday, say, about six in the evening, he will not hear, indeed, the blasting of furnaces and pounding of hammers, nor see the perspiring, grimy workmen, but he will see no end to men, women and children, all at home, apparently, and out of doors. The sterner sex are generally uncoated, but mostly washed and having clean shirts on; their wives are sitting on the steps or curb-stones airing the babies in their best bibs and tuckers; young men and maidens all in their Sunday best stand around in groups by the dozen, wooing the air to say nothing of other wooing; while children, goodness [gracious! if that man is blessed who has his quiver full of them, there must be in this vicinity any number of blessed men. Kite flying, playing hockey, sitting in carts and playing driver, playing tag or in groups of a dozen whirling about with joined hands, meanwhile filling the air with their noise and merriment—this is what greets one's eyes and salutes his ears. To complete the picture, there is no end to the vehicles of every pattern, kind and character, which drawn up by the curb-stones, have their little Sunday's respite from racket, wear and tear. Trucks, milk carts, grocers' carts, carts for merchandise, that is, to gather rags in or sell fish in or rather out of,

garbage carts, hand carts, furniture carts, dog carts—well, you may have *carte blanche* to make out your own list and there you will find in each case the self-same, identical vehicle. In this same Twelfth street between the First Avenue and the East River, a scant mile, there are carts enough, seemingly, to cart off all creation.

Now, opposite one of the mills or shops I spoke of, and adjoining another, is one of a block of five-story tenements, each separate and distinct buildings, being occupied with from five to twenty-five families. In each case the door opens on the ground floor nearly level with the pavement, on each side of the door being two windows. In the case of one of the tenements, however, the very observant eye will notice that of the two windows to the right of the doorway, the further one is closed up and forms a narrow door by itself of the exact height and width of the window adjoining. It is reached, he observes, by some steps placed at the end of the iron railing which enable him to ascend and step over the railing on the wooden platform inside. What this arrangement is intended for no mortal could imagine, while in nine cases in ten it would wholly escape observation. He notices a door-bell, but whether in case he rings he will be met by a forger, receiver of stolen goods or some other doubtful party who wishes to keep shady, he hardly dares conjecture. Well, a little ring and O yes, these are the city apartments of the Order of the Holy Cross. Here is where they luxuriate and cultivate society. They have gone in heavy on curtains, you observe, the one shading the other window having cost, possibly, less than five cents, certainly, not more than ten. The scant furniture within corresponds. An open stairway leads through an opening above—all specially arranged very evidently, for the uses of the Order—where are the books, etc. Here is where they are saluted by all the noises, take in all the smells, and look out on that beautiful prospective of multitudinous vehicles.

Now, it does not seem possible for such surroundings to be conducive to either health of body or mind. This, however, the Order must judge of for themselves. What they assume is that they have as good a right to live in this way as you to live in yours. They believe they can do the most good by putting themselves on a level with the poorest, and what can you say in reply? If you think you can do the most good by living in a handsomely furnished rectory on Murray Hill, they would say, well, then, by all means live so. You follow your sense of duty and we follow ours. Your way of life, as the world goes, is very much sought after and is very attractive. Ours, on the other hand, is very much shunned and detested. Have we not as good a right to follow in this way of complete sacrifice as you in a way which in some things is less so?

The writer does not pretend here to be doing more than set forth the facts concerning the Order and their way of reasoning from them. They think that to best reach the poorest of the poor, they must live as the poorest of the poor and, also, live among them. We may think about the matter as we please, but how can we do other than respect men so far, at least, as their life is made up of the lowliest ministry and sowing, while they are not reaping, nor trying to reap, so far as we can see, the slightest earthly reward.

What the Order is doing in connect-

ion with the Mission of the Holy Cross at Avenue C. and Seventh Street, there is here no time to tell. They are expected, to have charge of the new chapel which in September will be completed and is located at Avenue C., between Third and Fourth Streets. But the Mission is one thing, the Order another. The Mission of the Holy Cross has come to stay, as is evident from its new building. But the Order of the Holy Cross has not necessarily come to stay. It is employed by the Mission from month to month, staying, if wanted, or otherwise making its departure. If not wanted by the Bishop of the diocese in its present quarters, it would probably remove to others. If not wanted in the diocese at all it would probably shake off the dust of its feet and go wherever providence might open a way.

A work, the fitness and excellence of which no one, I think, can possibly question, is that of taking youth and boys out to a farm at Farmingdale, Long Island, where during their stay they do various duties as daily assigned them. Eighteen or twenty at a time are taken out in this way every week or two. Mr. Huntington, the head of the Order, is out there, I believe, nearly every week to counsel and advise. The headquarters consist of what was an old barn, which has been adapted to the uses of a cottage. Within, a loft is divided by cloth partitions into eight or ten cubicles or enclosures, the building, however, being open to the rafters. Under one of the lofts is a partition separating off a chapel, a visitor's room and wash-room. The farm consists of about forty acres.

What then the Order is driving at is this: They have, first, their headquarters and chapel to work from in New York where they gather up boys and take them out to Farmingdale in installments. Here they try to wean them from their wretched surroundings in the city and give them some knowledge of farming. They want to establish a trade-school for the boys, to be open a greater portion of the year, where a through training can be given in the rudiments of farming, care of cattle, use of tools, rotation of crops, etc. Last of all, they wish to establish a colony at the West, to which the boys may be drafted when they are fitted to be self-supporting, and where they will find those who, from the same surroundings and with the help of the same training as themselves, have worked their way to comfort and independence. This is a sensible and big scheme, one which seems to have been carefully thought out, and I have no doubt but that the Order will find generous friends who will put it in their power to make it a reality.

About a mile distant, the Sisters of St. John Baptist who have their headquarters in East 17th Street, have a summer home for girls, named St. Anna's Cottage, where they receive mothers and little children from the Mission of the Holy Cross. Each party arrives on Monday morning, and returns to the city the Monday morning following, their places being taken by others. Every thing possible is done to give the visitors, as they are called, rest and enjoyment, no work being required of them. On Sundays, services are held in St. Helena's chapel near by, the clergy of the Order of the Holy Cross officiating. It should be understood that this community of Sisters and this Brotherhood have no formal connection. They work together in this city in the Mission of the Holy Cross, etc., and will continue to do so, probably, but

they may at any time separate and work wherever their services are wanted.

On Thursday, Bishop Ferguson sailed for Cape Palmas, expecting to arrive on the 27th of August. In the forenoon of the same day a farewell service was held in the chantry of Grace church, the Rev. Mr. Kimber making an address. Professor and Mrs. Gardiner in charge of St. Paul's and St. Margaret's Schools, at Tokio, Japan, were also present, and shared in the expressions of commendation, sympathy and good will. They also, I think, sailed the same day, or at least are soon to make their departure.

New York, July 24, 1885.

THE CHRISTIAN ERA.

The much debated question as to the correctness of the hitherto accepted reckoning of the years which have elapsed since the birth of Jesus has again been mooted by Professor Sattler, of Munich, in the columns of a German contemporary. Professor Sattler (according to *The Jewish Chronicle*), claims the distinction of having solved the problem, and of having demonstrated the fact that the current year is probably 1890 instead of 1885. He bases his proofs mainly on three coins which were struck in the reign of Herod Antipas, son of Herod the Great, and which date, consequently, from the first half of the first century of the current era. Madden admits the genuineness of these coins, and other numismatic writers do the same. The evidence they offer coincides with the narrative of the Gospels and with astronomical calculations. The following are the results at which Professor Sattler has arrived: Jesus was born on the 25th of December, 749 years after the founding of Rome, and commenced his public career on the 17th of November, 780 years after the founding of Rome. He was then 30 years 10 months and 22 days old. The date on which he commenced his career fell in the 15th year of the Emperor Tiberius, and in the 46th year after the building of Herod's Temple. This is in accordance with St. Luke iii.: 1 and St. John ii: 20. According to Josephus (*"Antiquities,"* xv., 11, 1), the construction of Herod's Temple was commenced in the 18th year of that monarch, or in the year 734 after the founding of Rome, in the month of October. If we add the 46 years which elapsed after the building of the Temple we arrive at the end of the year 780, during which Jesus entered on his career. If, moreover, we subtract from 680 (779 years 10 months and 17 days) 30 years 10 months and 25 days, there remain 748 years 11 months and 25 days, which gives us the date of His birth—the 25th of December of the 749th year after the founding of Rome. Jesus died on the 7th of April, 783 of the Roman era, that is to say, on the Friday before Passover; for it has been ascertained by exact calculation that Passover fell that year on the 7th of April, 783; and as the latter year was a Jewish leap year, and consisted, accordingly, of 13 months, his public career lasted two years and seven months. Between the 17th of November, 780, and the 9th of April, 783, three Passovers were celebrated, viz., 781, 782, and 783. Those years correspond with the 27th, 28th, 29th, and 30th of the Christian era as at present calculated. Remembering however, that the year of the birth of Jesus corresponds with the year 749 of the Roman era, and taking this year as

the starting point of the Christian reckoning, the years of Jesus' career must be the 31st, 32d, 33rd, and 34th of the new era. It thus results, according to Professor Sattler, that the Christian reckoning is at fault by five years, and that we are now in 1890, and not in 1885.—*English Mechanic.*

CHURCH WORK.

MASSACHUSETTS.

GREAT BARRINGTON.—*St. James's Church.*—This parish, of which the Rev. Henry A. Adams is rector, observed its dedication festival (St. James's Day) by a special service consisting of an office of benediction of the new furniture, and a solemn Celebration of the Holy Eucharist. A complete change has been made in the interior of this rarely beautiful church. The pulpit has been moved to the side from the centre; the reading-desk has been replaced by an eagle lectern of brass and solid walnut stalls and litany-desk. An exquisite brass rail divides the much enlarged chancel from the sacarium, which has been raised two steps. Within the sacarium a massive altar has been erected, surmounted by a dosel. Upon the re-table are the cross and vases, and a brass desk for the altar book; a walnut credence table, an alms-basin of brass, hymn-tablets, a rich carpet for the entire church, and the vestments of the proper ecclesiastical colors complete the Churchly whole. All of the gifts are memorials. The congregations are larger than ever before, and are rapidly crowding the capacity of the building.

At the dedicatory service the Rev. Chas. Morrill of St. Alban's, New York, was officiant and also Celebrant at the Holy Eucharist, assisted by the Rev. J. S. Ellis, of Sheffield, Mass., and the rector.

QUINCY.

PRE-EMPTION.—St. John's church had no regular services since July, 1882, until last May, when the Rev. Stuart Crockett accepted a unanimous call to the rectorship; and since his advent everything is moving on very nicely. During the vacancy in the rectorship some of the members stayed away from the Church of their fathers, but now they are beginning to return home. As the parish was in a disorganized state when the present rector took charge, his first work was to reorganize the vestry and Sunday school, and organize a ladies' guild. Already there is a good Sunday school, and about twenty in the Bible class. The church is being renovated—both inside and out—and the chancel re-arranged. A new altar, prayer-desk, lectern and carpet will be placed in the chancel about August 1st, and a new organ and baptismal font about next Advent. Mr. Crockett is a hard worker. He officiates and preaches three times every Sunday and teaches the Bible class in the Sunday school. The rectory will be put in order about Christmas, and the people hope Mr. Crockett has come "to stay," because there is every reason to believe that he can do good work for the Church in this parish.

PEORIA.—On the eighth Sunday after Trinity, the rector of St. Paul's, the Rev. R. Ritchie, placed upon the altar of the church, with an appropriate service of benediction, a very large and beautiful brass cross. It was presented by the members of the Young Woman's Guild of the parish, and was from the establishment of R. Geissler, New York. At no time since the "reformed" schism divided this parish, have the evidences of the growth of Churchly life been more gratifyingly abundant. A boy-choir of twenty-one voices, under the supervision of one of the most accomplished musicians in the State, render the musical service with satisfaction to all.

A weekly and Saints' Day Celebration of the Holy Communion are also prominent features of awakening interest.

NEBRASKA.

OMAHA.—*Trinity Cathedral.*—The Year Book has just been issued by the dean, the Rev. Frank R. Millsbaugh, in this, the ninth year of his rectorate here. It shows that much active work has been done by the members of this

parish during the year. The children of the Sunday school have given \$50, and completed their gift of the Kemper window; and also made offerings for missions, besides paying for all Sunday school requisites.

This parish has a Missionary Mite Fund, to which 230 contributors give five cents a week for the missionary work of the diocese.

MISSISSIPPI.

STATISTICS OF THE DIOCESE.—The following is clipped from the diocesan paper:—"The most unfortunate mistakes in the Journal are to be found in the summary of the statistics of the diocese.

"We publish now to all the world that the diocese has increased, and not decreased, as would appear from these statistics.

"Summing up the forty-one reports to be found in the Journal, the total contributions are not \$39,443, but \$43,292.97, and there are about twenty other points from which no reports are published, which would make our contributions certainly larger than last year.

"Then as to the Communicants. There are actually reported in the Journal 2,096 Communicants. Estimating the places which failed to report, the number is certainly over 2,300 and is probably 2,500.

"The trouble arises from leaving this work with the Committee on the State of the Church. As they themselves declared in their report, they have before them the most incomplete returns, and the final summarizing they must leave to the secretary of the council. Let him have charge of it hereafter, and he will do it, we trust, thoroughly and satisfactorily.

"We cannot afford to make such a lame showing as this before the general Church."

ALBANY.

TICONDEROGA.—*Convocation of Troy.*—This convocation began its midsummer meeting by a rousing missionary service in the church of the Cross, the Rev. John E. Bold, rector, on Tuesday evening, July 14th, when addresses were made by the Rev. Chas. Pelletreau, on "Faith in Church Work;" the Rev. F. H. T. Horsfield, "How Shall we Best Promote Church Life;" and the Rev. Dr. Gibson, editor of the *Church Eclectic*, "The Law of Growth in Missionary Enterprise."

Morning Prayer was said on Wednesday at 9 o'clock by the secretary, Rev. R. G. Hamilton, and the Rev. C. T. Whittemore. At a later hour the Holy Eucharist was celebrated by the Rev. Archdeacon Carey; the sermon being preached by the Rev. Mr. Whittemore, from Num. xxi: 8-9. The business meeting was held at 2:30 p. m., when fifteen clergy were found present. The Rev. Messrs. Olin Hallock, of New York, I. McIlroy, Washington, D. C., and the Rev. Dr. Gibson, Utica, N. Y., were invited to seats in the convocation. The report of the treasurer showed a balance on hand of \$45. Missionary reports were made by the Rev. Cecil P. Wilson, in charge of Luzerne and Conklingville, and by the Rev. W. H. Cook, for East Line and Jonesville. The Rev. Jas. Caird, rector of the church of the Ascension, Troy, read an able and a scholarly paper on "Iona and St. Columba," which was listened to with rapt attention by the large congregation. The review by the Rev. Henry Macbeth on the recent publication, "Reassuring Hints," showed marked ability, with great power of analysis. The convocation requested the writers to allow their papers to be published in the *Church Eclectic*.

Another missionary meeting was held in the evening, when the addresses were made by the Rev. Messrs. Neide and Shrieve; and the Rev. Mr. Hallock gave an interesting and graphic account of the Church's work in the effort to reach the masses in New York city, through the agency of St. Augustine's chapel. The Archdeacon in a few words of encouragement to priest and people of Ticonderoga brought this most interesting and successful meeting of convention to a close, thanking them in the name of the clergy assembled, for their most generous hospitality, and congratulating them upon the heartiness with which all the services had been attended.

BLUE MOUNTAIN LAKE.—On Friday, July 17th, the Bishop assisted by the

Rev. Dr. Carey and the Rev. S. N. Griswold consecrated the neat little church of the Transfiguration. There was a large and interested congregation, and the Bishop preached a most eloquent and appropriate sermon.

The edifice which is built of logs and lined with spruce boards, will accommodate one hundred and fifty persons. It cost fifteen hundred dollars. The builder was Mr. Wallace of Luzerne, the architect, Mr. Cutter of New York. It was chiefly through the liberality of T. A. Gumme, Esq., of Germantown, Pa., and his estimable wife, that it was erected. The situation of the church has been chosen with a view to its being equally accessible to the three hotels. On the afternoon of the same day the Bishop visited the church of the Good Shepherd on St. Hubert's Island, built four years ago. The Rev. J. M. Mulford of Troy, officiates here during the summer. The Bishop again preached.

#### ARKANSAS.

**LITTLE ROCK—Christ Church.**—The vestry of this parish, at a recent meeting, resolved to take the necessary steps to raise sufficient means for the completion and furnishment of the new edifice. They also express themselves highly gratified at the number of handsome memorial windows that have been given to the church to beautify and adorn the house of God. They voted their rector a vacation during the month of August, but owing to the sickness in the city and other duties requiring his attention, Dr. Tupper will remain at his post, ready to respond to all calls.

#### NORTH DAKOTA.

**WAHPETON**—The Bishop visited Christ church, on June 30th, and preached in the evening. This church was opened for the first time for divine service on May 3rd last when the present rector took charge. The building is 50x30 and will seat about 125 persons. There is a recess chancel with robing-room and organ loft on either side. The stained glass window over the altar at the east end was a gift from the Rev. J. A. Gilfillan, of White Earth, Minn. It represents the Good Shepherd, and is a beautiful work of art.

A Sunday school has been organized, and although small at present, hopes are entertained that its numbers will increase. Much is due to the Ladies' Aid Society for the work they have accomplished. The report taken from last year's journal is as follows: Baptisms—Infants 3, Adults 3; Confirmed 4; Communicants, 21; Marriages, 7; total contributions, \$1320.80. There is a small debt on the church of \$400, which it is hoped will soon be paid. The Bishop expects to visit the parish again in the near future, for Confirmation.

#### COLORADO.

**VILLA GROVE—St. James's Church.**—This parish has just received a beautiful stone font. It is a memorial to Mrs. Edith Wallace Dugal, who passed away some years ago, at Central City, Colo. The cost of it is a Lenten offering from her family, headed by Bishop Whitehead and Mrs. Mary King, the mother. May many young souls "put on Christ," and lead new lives. Will not some one else help this church?

#### INDIANA.

**SUMMARY OF STATISTICS.**—The forty-eighth annual convention journal gives us the following figures: Baptisms—adult 98, infant 383, total, 481; Marriages 117; Burials 180; Confirmations 329; Communicants 4,422; Sunday school teachers 415, scholars 2912; total offerings reported \$87,989.33.

#### WASHINGTON TERRITORY.

**TACOMA.—A New School.**—The corner stone of a new school for boys was laid on Wednesday, July 1st. Shortly after Bishop Paddock came to this jurisdiction, the Tacoma Land Company offered to donate land for the erection of schools under his supervision. Mr. Chas. B. Wright offered a donation of \$50,000 for the endowment of this school for boys (as well as a like sum for the Annie Wright Seminary for girls) if means could be provided to erect the building. The girl's seminary is already in operation but the boys' school has been waiting for funds; \$10,000 having been subscribed by the citizens, the work on the building has commenced.

The Bishop opened the ceremonies by a few remarks and the Rev. L. H. Wells invoked the Divine blessing.

An address was then read by the Rev. Mr. Parker, of Chehalis, after which the Masonic Order took charge of the proceedings, the Bishop closing the exercises with prayer and the benediction.

#### MARYLAND.

**BALTIMORE.**—The first open-air service, under the auspices of the Church Mission to Seamen, was held recently on Brown's wharf, foot of Broadway. The Rev. Dr. George A. Leakin, rector of Trinity church, conducted the services. He was attended by the choir, in charge of Miss M. Josephine Wise. Mr. George Beck furnished the organ. The wharf is a cool and spacious one. It was kindly loaned to the society by Mr. Gould.

At 5 P. M. the Rev. Mr. Leakin, robed in the surplice, began the service adapted to the occasion, praying for both Queen Victoria and the President of the United States. The large British steamer Beaconsfield was on one side, and the American bark New Light on the other. The speaker took for his text the scene on Gennesaret Lake, where the fishers had toiled all night and taken nothing.

The Mission to Seamen was incorporated two years ago with twelve trustees, the bishop of the diocese being one, the Rev. Dr. Hodges, president, and Dr. Fair, treasurer. Its object is to care for the temporal and spiritual welfare of the mariners at this port and those on the Chesapeake Bay and tributaries, by preaching the Gospel to them, founding a seamen's home or rest, where the mariner may have comfortable quarters, reading-room and savings bank, as in other cities. A hospital, a church yacht and a cemetery are also contemplated. A church (Trinity) has been freely offered, with the services of its minister, to the mariner and immigrant, and more recently this open-air service has developed.

**PRINCE FREDERICK—St. Paul's Parish.**—The Bishop visited this parish, of which the Rev. Dr. DeLew is rector, on Monday of last week, and confirmed a class of three. A touching feature of the day was the dedication of the Memorial Bell, lately procured by the rector, and placed in the tower in memory of the late C. S. Parran, who for many years had been a vestryman and otherwise a prominent member of the Church.

#### IDAHO.

**EPISCOPAL VISITATION.**—Bishop Tuttle of Utah and Idaho is now making his annual round of visits in the latter territory. Leaving home immediately after the close of the Church schools in Salt Lake City, he arrived in Boise City, Idaho, on the 19th of June. On Sunday the 21st, he preached both morning and evening to large congregations in St. Michael's church, being assisted in the services by the rector and the Rev. Messrs. C. G. Davis of Ogden, and F. W. Crook of Boise City. Leaving Boise City, he visited the various mission stations in Ada and Boise counties under the pastoral care of the Rev. Mr. Crook, and again, on July the 5th, officiated in St. Michael's church, preaching both morning and evening, and confirming an interesting class at the morning service. By special request of the school authorities, the Bishop, at the evening service, addressed the graduating class of the Boise City High School.

The Sunday school service in the afternoon was rendered the more impressive by the Baptism of four children. After the Sunday school, the Bishop administered the rite of Confirmation in private.

During his visit, the Bishop, as his custom, called from house to house throughout the parish, speaking a word of comfort to the sick and suffering, of encouragement to the unfortunate and destitute, and of counsel to the enquiring. We venture nothing in affirming that in all Idaho, there is not a man who knows personally so many of the men, women and children of the territory, and so much of their heart history, as does this man whose home is five hundred miles away. The stage-driver, the miner, the merchant, the banker, the woman in the home and the child on the street, all have a warm welcome for him.

Leaving Boise city on July the 10th, accompanied by the rector of St. Michael's church, the Bishop went to Silver City. On Sunday morning he preached, baptized one infant, confirmed four ad-

ults and celebrated the Holy Communion. In the evening the Bishop again preached to a goodly congregation, although many of the people were drawn away by a circus performance.

Monday was occupied with visiting the people in their homes, the Bishop calling on almost every white family in the camp, and baptizing two children.

Tuesday morning found him again bumping over a rough stage road; and your readers may picture him, from this time until the first of November, travelling by stage and on horseback over mountains and through valleys and gulches, visiting villages and mining camps, literally seeking for the sheep lost in the wilderness.

#### OHIO.

**MEDINA—St. Paul's Church.**—A member of this parish writes: "The vestry of St. Paul's church has accepted with deep regret the resignation of the Rev. E. W. Colloque as rector of the parish.

"It is seldom that a young man, fresh from the seminary, is able to accomplish so great a work, as he has accomplished in this parish. During the nine years he has been with us, he has been instrumental, amidst many difficulties, in erecting a beautiful rectory at a cost of eighteen hundred dollars, and a magnificent, stone church costing about seventeen thousand dollars. There is still about twelve hundred dollars more to be provided, to complete the whole work. We regret that he is not able to be with us to the end of the enterprise; but the strain of the past has been too great for him, and he is obliged to leave us for a change of climate and to recuperate his mental and physical powers. He has accepted a call to St. James's parish, Bolivar, Tennessee, and will leave Medina on the first of September. May success go with him."

#### LOUISIANA.

**LAKE CHARLES.**—The diocesan missionary, the Rev. E. W. Hunter, held the first Church service in this town on Sunday July 19th. A large congregation was present. This is one of the best business towns in Louisiana. It is situated on Lake Charles, a beautiful clear-water lake, is on the line of Morgans, La. and Texas R. Rd., and within about eight hours run to New Orleans, Louisiana, and Houston, Texas. It is a great lumber country, has a population of some 4,000, and is growing larger every day. A large London syndicate, of which Mr. J. B. Waters is president, lately bought over one million acres of land here, is stock raising partly and partly cultivating. The Church people are very anxious to have a resident clergyman and can promise an energetic man a salary of \$800 per year at present, with every prospect for an increase. The Sunday school just organized, consists of over thirty children and seven teachers. A good man could soon build up a fine parish here, as the people are willing to work with a vim. The climate is healthy, the town prosperous, and the people are in earnest. The Bishop of the diocese would be glad to have an active faithful priest in charge of the work, and the diocesan missionary would be glad to communicate with such a man on the subject. His address is P. O. Drawer 1042, New Orleans, La.

#### LONG ISLAND.

**GARDEN CITY—The Cathedral.**—Since the consecration of the Cathedral of the Incarnation, the services have been well attended as trains are run for the accommodation of worshippers and first-class facilities are provided for the convenience of all who remain throughout the day. Each Sunday morning at 8 the ante-Communion office is read, and at 10:45 Matins and Litany are chorally rendered with sermon; except on the last Sunday of the month, when Matins and Litany are said at 8 o'clock, and choral High Celebration and sermon at 10:45. The Bishop of the diocese is always in attendance when his engagements will permit, but the services are primarily in charge of the Rev. T. Stafford Drowne. The music has been an especial feature of the services. The choir-master, who is a thorough Churchman, is well known through his ability in the training of boys' voices and the excellent taste exhibited in the selection of anthems and services, purely Anglican and of the most advanced school of writing. The choir is limited

to 28 voices and is made up entirely of experienced material. All who attend the services speak in the highest terms of praise of the impressive and charming rendering of the music, and those whose experience enables them to judge intelligently, rank the choir amongst the first in the country. Plans are under consideration for the establishment of free scholarships for choristers in St. Paul's school but nothing definite has been decided upon yet.

Considerable speculation is indulged in as to who will receive the appointment of dean, and while nothing positive is known, it is said that the appointment will lie between the Rev. W. A. Snively, S. T. D., rector of Grace church, Brooklyn, and the Rev. G. R. Van DeWater, chairman of the educational committee and now residing temporarily at Garden City. The former is supposed to be the best placed for obtaining the appointment.

#### PENNSYLVANIA.

**SUMMARY OF STATISTICS.**—The journal of the 101st convention gives the following record: Baptisms—adults 509, infants 3,471, total (including some unclassified) 4,014; burials, 2,289; marriages, 1,206; Confirmations, 2,098; communicants, 29,362; Sunday school teachers, 2,848, scholars, 28,730; parish school teachers, 20, scholars, 692; sewing school teachers, 232, scholars, 2,608; industrial school teachers, 18, scholars, 965; total money receipts from all sources, \$784,397.83.

**PHILADELPHIA—General Church Notes.**—St. James's church, Kingsessing, the Rev. Charles A. Maison, rector, is one of the three Old Swede churches which were established nearly two centuries ago. Its location was until recently delightfully suburban, but is now being closely built up and thickly populated. To secure a proper influence over the workmen and give them a place where they might spend their evenings other than in the tavern, saloon or on the street corner, a Workingman's Club was recently established in this parish. Rooms have been fitted up in the school building and supplied with newspapers, periodicals and games. The rooms are open every evening until ten o'clock, except Sundays, Good Friday and Easter Even, to all who will avail themselves of its privileges, though the rector is *ex officio* president and the management Churchly. That the club will be productive of much good is beyond a doubt, particularly so since the workmen are themselves taking a very lively interest in it.

The convocations into which the diocese was divided by the action of our last convention are all sincerely in earnest in the work assigned to them. That the \$12,000 for Diocesan Missions voted by the convention will be raised, few doubt. Already one hears of non-contributing parishes pledging largely, and those which have done well, doing much better. Steps are being taken for the establishment of new missions in much needed portions of our city. A good point was made by the president of the Northwest Convocation, the Rev. Daniel S. Miller, D.D., in a late address when he showed that the whole convention was a general committee on diocesan missions and that the deputies to the convention from each parish were, with the clergy of the parish, a special committee in the parish to see to the raising of the amount assigned to it. If each member of the several convocations will exert himself in a reasonable measure, our mission work will be lifted out of the slough in which it has been so long, and our Bishop will not soon have to complain in pathetic tones of the "unsatisfactory condition of the mission work of the diocese."

St. Timothy's church, Roxborough, the Rev. R. E. Dennison, rector, has taken steps to meet its growing demands. The ground has been broken for the enlargement of both church and parish building. It is proposed to take away the western wall of the church and lengthen the nave forty-one feet, and extend the wings thirty feet. A low square lantern or tower will be built. It is to rest on four granite columns carrying heavy iron beams. This will break the lines of the building which will be 109 feet long without the chancel. To secure better ventilation and more light the present window at the western end of the church will be replaced by six large windows in the lantern. 212 additional sittings will be secured by the alterations. A covered



