

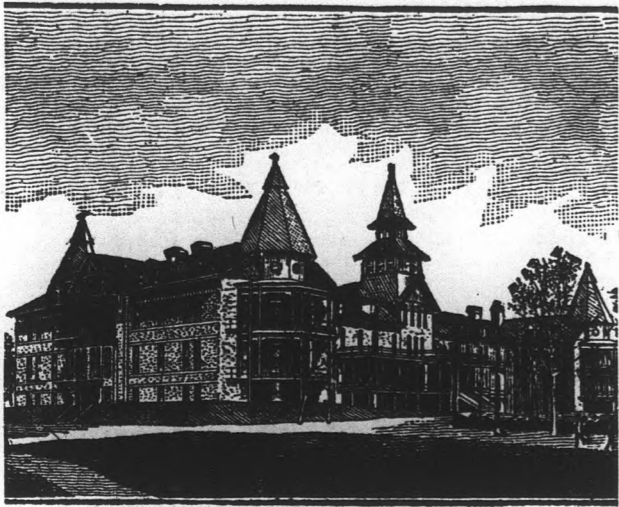
The Living Church.

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

VOL. VIII. No. 20.

CHICAGO, SATURDAY, AUGUST 15, 1885.

WHOLE No. 354.



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Faribault, Minn.

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TENTH YEAR.

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The next year will begin on Wednesday, Sept. 16th, 1885. The requirements for admission, which have been materially changed by the Revised Statutes, and other particulars, can be obtained by applying to the Dean. Special Students who desire to pursue special studies will be admitted. There is also a Post Graduate Course for graduates of Theological Seminaries. Clergymen will be received as Special Students or as Post Graduates. E. A. HOFFMAN, Dean, 426 West 23d Street, New York.

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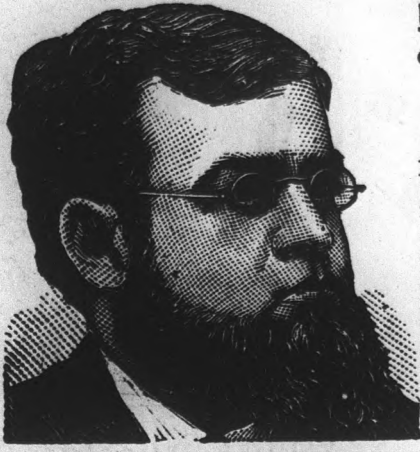
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CATARRH. HAY-FEVER. CONSUMPTION.

wall, so the **PILLOW-INHALER**, for eight hours at a time, spreads a powerful healing balm or saline on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. It is a constitutional and local cure at the same time. Unlike any other treatment ever known it cures cases apparently beyond the pale of hope. The testimony to its results is beyond all question by the experience of thousands. It is inexpensive and can be used by any one. No matter what you have tried or how despairing you are send for explanatory pamphlet and testimonials.

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The Living Church.

SATURDAY, AUG. 15, 1885.

AN OLDEN TALE RETOLD.

BY EMMA SOPHIE STILLWELL.

Was there ever a name like one sweet name,
Ever a name like Jesus?—
The name that bringeth a calm for fears,
'The name that calleth a smile thro' tears,
'The name of all dear names that cheers,
'The wondrous name of Jesus!

O grief hath many a guise, and pain
Hath pangs the heart to sever,
Sharper than biting frost that chills,
Keener than sharpest shaft that kills,
Dreaded than sound the pulse that stills,
A wordless pain forever!

Yet e'en this grief, this pain, this woe,
Each human life that knoweth,
Can find relief, e'en here below,—
May feel thro' its arid wastes soft blow
A breath of balm, as rev'rent, low
Is breathed the name of Jesus.

Nay, there never was name like one sweet
name,
Never a name like Jesus!
Thro' the hours o' night or the hours o' th'
day,
When glad wi' hope or sick wi' dismay,
With rev'rent love and joy we say,
No name—NO NAME LIKE JESUS!

NEWS AND NOTES.

It appears that the statement of the Philadelphia *Record*, quoted in this column last week, in regard to women serving as vestrymen was incorrect, as to its being the first instance in this country. A correspondent informs me that as long ago as 1880, women were elected and served on the vestry of the church of the Holy Innocents', Indianapolis, Ind., the convention of 1879, having stricken the word "male" from the canon defining the qualifications of voters at parish meetings.

THE difficulty of setting the Thames on fire has passed into a proverb, but that such a feat may be within the limits of possibility has been proved by the fact that recently the river Clyde was actually in flames. This curious phenomenon is caused by certain mineral gases which rise from the rocks in the bed of the stream, and which can be lighted on the surface of the water by an ordinary match. Thousands of people have been visiting the neighborhood of Bothwell Bridge to see this singular freak of nature.

SINCE the Rev. Mr. Sparks introduced a surpliced choir and choral service in St. Luke's church five years ago, an innovation so much disliked at that time, the following surpliced choirs have been established in Brooklyn: Emmanuel, the Rev. Dr. Walbridge, rector; St. Barnabas, the Rev. Mr. Washburn; St. Luke's chapel, the Rev. Mr. Foster; St. Mark's (Eastern District), the Rev. Dr. Haskins. Choral services and surpliced choirs are also shortly to be introduced at the Church of the Good Shepherd, the Rev. Dr. Cornwell; at St. James, the Rev. Mr. Homer; and at St. Ann's on the Heights.

AMONG the wedding presents to the Princess Beatrice is a most interesting one, both in itself and from the number of givers. It is a Bible, given from the maidens of the United Kingdom, of whom 45,200 have subscribed to it. Of this number nearly 5,000 are Irish maidens. The Princess received the

deputation on Saturday, July 18th, at Osborne. The address was read by Miss Nugent, daughter of Mr. Richard Nugent, Hon. Sec. Church of Ireland Sustentation Fund. The Princess expressed herself as greatly pleased, and was particularly interested in a photograph of the oldest giver, Miss Hastings, aged 103, which is placed at the opening of the second volume of subscribers' names.

It is now definitely settled that the English National Memorial to General Gordon shall take the form of a home for boys to be called the Gordon Boys' Home. The aim is to provide education and maintenance for boys who have reached an age at which they might provide for their own support but who, from various causes, are in fact, not doing so. The Home is to accommodate fifty inmates. Of the £21,000 now in hand for this purpose £18,000 has been contributed by the Mansion House Fund and the remainder by the Gordon Boys' Camp Fund. In view of General Gordon's well-known love and care for neglected boys, this would seem to be a very appropriate memorial of the martyred hero.

THE Postmaster-General of Great Britain has recently issued his report which brings to light some interesting and instructive facts. We are told that the average number of letters and post-cards sent to each person in the United Kingdom is forty-two. One letter posted at Liverpool was written on the back of a penny stamp; it contained twenty-six words, and was duly delivered. Another, written on a half-penny stamp, was also delivered, but, being liable to a charge of one penny as an insufficiently prepaid letter, the penalty was strictly enforced. Upwards of 26,000 letters were posted without any address whatever, of which 1,868 contained value to the amount of £3,898. Upwards of 45,000 parcels could not be delivered, owing chiefly to insecure packing and incomplete addresses. In a private letter box near Lockerbie, a bird, described as a "blue breast," hatched a fine brood, and was on the most friendly terms with the postman, who fed her with crumbs. The business of the Post Office Savings Bank continues to increase; the total amount due to depositors being nearly £45,000,000. The telegraph business has increased by 435,000 messages, but the expenditure, under this head, exceeds the income by £36,000.

MANY people seem to imagine that a transfer of the Indian Bureau to the War Department would foreshadow harsh and peremptory measures in the management of the unfortunate Red men. There is no ground for such anticipation. To those most experienced in Indian affairs it has long been evident that the branch of the service which has to meet and subdue these "wards of the nation" in war, ought to have the control of them before the war breaks out and after it is over. As the service is now managed or mismanaged, one class of officials drives the Indians to the war path and another class is called in to shoot them. It is admitted by army officers in high position and of long experience in frontier campaigning that Indian wars are brought about by white men. Some

deliberately work to excite an insurrection for the money they can make out of it, and others aid in precipitating the conflict by their blundering folly. There are Indian agents in both these classes. It is also asserted by army officers competent to judge in this matter, that there would be no Indian wars if the Indians were under military control before disturbances were excited. All their interests would be guarded by men of high character and experience, who are answerable to strict account and are under discipline. There would be perfect uniformity and honor in all dealings with the Indians, and no cross purposes between Departments. Large numbers of the fighting Indians would doubtless be enlisted in the service if their tribes were directly in charge of the War Department.

B.

FATHER GRAFTON ON AN AMERICAN RELIGIOUS COMMUNITY.

It is because some who have authority to speak in the Church have asked me to write something on the formation of an American Community of clergy and laymen, dedicated in the Religious Life,* which will aid their brethren having parochial charges, that I send this letter to you. Though having now more than twenty years' experience in this country and in England in connection with Religious Communities of both men and women, I yet feel that one's views on such a subject should be put forth submissively to the greater wisdom of the Church, and as liable to be corrected by it.

It is noticeable that, in any portion of Christendom blest with a priesthood and Sacraments, and thus fully organized for its work, great religious movements are usually accompanied by the formation of societies of persons associated together under various rules of Christian living. The Life of Christ manifests its power in an increased desire of conformity to itself. Souls, as by a heavenly illumination, catch sight of the inner principles of that Divine Life of self-sacrifice and are brought by a divine call together in order the better to make those principles their own. This has been the case in both the Latin and Anglican Churches at various epochs of their history. The freedom allowed to individual action in the Anglican Communion has led to a large number of separate efforts, which, as organizations, have met with various degrees of success. Some, because they neglected the Church's order, or through the mistakes attending all new efforts, or because they were not needed for the Church's present work, have failed to attain permanence. Nevertheless, at no time has the presence of the Holy Spirit more certainly manifested itself than in our own day by the revival of the Religious Life in our midst.

It is said that Cardinal Newman has in the Birmingham oratory a picture of Oxford, crowded as it is with the towers and spires of its numerous churches, and underneath this symbolized representation of the Anglican Communion has written the words; "Can these dry bones live?" Lacordaire declared that the Religious Life was the fairest fruit

*The word "religious" in this paper should be understood in its ancient use, meaning the associated life devoted to religion.—[ED. L. C.]

of the Catholic Church, and only where there was a true priesthood and Sacraments could it be found. And now, after these many years, the answer comes from a hundred houses and a thousand "Religious" that the English Church is indeed a true branch of the Church of Christ, and that the highest developments of Christ's Power and Life are seen within her.

Much has been done in America; the Sisterhoods of St. Mary, St. John Baptist, St. Margaret, St. Barnabas and others, filled as they are with many bright examples of the Life, show how the American women have responded to their Master's call.

As regards orders of men, while something has already been accomplished (for which God be thanked) yet, as the aspirations and counsels of many devout persons show, there is room for a society different from any now working in the Church and one not engaged, save temporarily, in parochial work. In such a society there would be a place for clergy of various talents and also for highly educated and devout laymen. These latter would not occupy the place of lay brothers in the society, but would have on profession the same privileges as the clergy. Such an association wisely formed could do a great work for God by its life of study and prayer and by aiding the bishops and clergy in their missionary and parochial labors. Its life of sacrifice and entire self-consecration would witness to the Church's belief in the unseen world and the power of her Sacramental gifts enabling her sons to reject honors and wealth and live above nature. It would help to dissipate the spirit of worldliness and self-satisfied respectability which hangs over the Church like a miasma poisoning her life. It would by its constant intercession, ceasing not day nor night, bring a blessing on many a lonely worker in his labors and make the whole heart of the Church beat quicker with the answered gifts of grace. It would throw open to all the clergy a place for short periods of retirement and prayer for their own spiritual refreshment, and aid them in their parishes by supplying preachers for the Church's seasons of Advent and Lent, by giving retreats, quiet days and missions and by taking charge temporarily of vacant parishes or missions which the bishops might wish to assist.

And not only within the Church could the influence be felt. In our country the contest between Christianity and unbelief, righteousness and evil, is obviously deepening; and the realization of this makes the spiritually minded of all Christian bodies look somewhat anxiously towards each other. As the net breaks, the toilers beckon to their partners to come and help them. If our Church has anything of value to contribute she must show it, not on paper, but embodied as a life. A Church on paper, like a Christ on paper, will as little effect the world as the surpassing beauty of "that countenance which is fading on the walls of the refectory at Milan." If the Church is possessed, as she claims, with special Sacramental gifts of grace, the Life of the Incarnate Lord within her must show itself in lives specially conformed to His own. A society of sincere, unselfish, humble-minded men,

unostentatious in their piety, seeking no honors, giving up all for Christ and laboring for Him alone, would effectually aid the Church to manifest this Life.

Never in any age or country was there a greater opportunity to serve Christ. Never a portion of the Church where a few, even without great natural gifts, could do greater things for Him. More clergy are indeed needed everywhere and nothing here said must be taken in disparagement of the Church's wisdom in giving us an Order of married parochial clergy adorned as it is with devoted and noble lives. But the Religious Life is no revival of medievalism. It has always existed in the Christian Church. It is an integral portion of her life. The Church is not fully equipped for her work without it; wherever in any portion of Christendom it has been wanting the Church has suffered. It was instituted by the Lord Himself. Like the word of God, it has been at times greatly perverted and misused, but its perversion is no disproof of its divine origin.

The Master Himself gave the counsels of perfection and said: "He that is able to receive, let him receive it." The counsels unite the soul in a special way to Christ, and the Religious Life becomes an instrumentality for the extension of the divine energy latent in the Life of Christ. It has a power, when in a community form, different from that which comes from organization. The world can make organizations and is ever, in and out of the Church, weaving and unweaving them. A Religious Community is a special work of the Holy Spirit manifesting the Incarnate Lord's triumph over nature, testifying against worldliness, witnessing of the unseen glories of man's coming union with God. Preaching the cross from the cross, it draws men to the Master with an efficacy all its own.

And if ever the constraining force of redeeming love called men to this Life, surely it does so now by the unparalleled splendor of the opportunity for effective service and by the agonies of the Church as she gathers her energies for her last great conflict with evil. Shall we not see a fuller development of this Life in our Church? Will not the prayers and the sufferings and the sacrifices of so many who have waited and labored for this consolation to our Israel find a response?

It is not the hardness of the Life, though far less than that of many of our western missionaries, that will deter Americans from entering into it. The American clergy are not cowards, they are as patient of discipline for any recognized good end as any nation, and are not wanting in devotion to their Lord. What others, what Americans in the Roman Church are doing, what women in our Church are doing, they can do. The Sacraments are as full of grace to us as they were to the saints of old. It is an infidelity to our Blessed Lord to say His grace cannot make, or but rarely, Americans "religious," and that they can succeed only when mixed in with a predominating number of another race.

The reasons why those, not held back by worldly-minded considerations or whose position has not been already determined, do not seek this Life are for the most part such as these; men do not realize the importance and value of this Life to the Church, or they have become engaged in some Church work and think they are necessary to it, or they do not know whether they are

adapted to the Life and feel they cannot trust themselves, or they have not seen the Life presented in a form which attracts them or commands their confidence.

It may help any really seeking to know God's will, to meditate on the fact that this Life, like that of the priesthood, is the product of a divine call. "Ye have not chosen me, but I have chosen you." This call to "Religion" is the exercise of our Lord's sovereignty calling whom He will, however weak or feeble they may seem to themselves, away from any work in which they may be engaged however important. The call is at once a warrant and a pledge. A warrant for one to come, and a pledge of help. It is an assurance that God will provide for all He calls us to leave, and that He will give all needed grace to sustain us in the Life. He betroths the soul to Himself in an especial espousal, taking it "for better, for worse," and will never leave or forsake it even if it should stray from Him, but will seek it out, and recover it, and claim it for His own.

As to the character of a society which shall win the confidence of the Church and attract members by its wisdom and unselfishness and by reflecting the love and beauty of Christ's crucified and risen Life, in an article like this only some general principles can be stated.

I. Such a society *must not be an imitation or attempted reproduction of any thing in the past.*

This has been a source of failure in some cases. One clergyman in England tried to revive the Franciscan Order; another has tried to reproduce the Benedictine. In neither case did any of the clergy unite themselves to them. It was suggested by an able writer in your paper not long since that a type would be better found in the Oratorians. This was Dr. Pusey's advice to the writer some twenty years ago. There is much to be said in favor of such an idea as relates to the interior life and discipline; but, so far as the general government is concerned, it is a bad model for us to follow. A society formed of independent houses, without a central novitiate, would among us soon develop great diversities of practice and life. No! To succeed in the America of our day the foundation of a society must be the work of the Holy Spirit working in our Church and producing that which is needed for our own times. It will not be an imitation but an original work. It will not be the work of good men enthusiastically experimenting with holy things and so sure to fail, but of those called of God to the work of founding a society, and through whom He will speak. He will speak and His word will endure. For "His word shall not return unto Him void but shall accomplish that whereto he sends it."

II. *The society must be an American one.*

The Religious Life does indeed lift us above all nationalities into Oneness in Christ. In any society there might therefore be found men of all countries and kindreds working harmoniously together. But the Religious Life does not lift any above the Church's order or make any superior to its law of jurisdiction. It has been said that the Religious vows are superior to a priest's ordination vows; but such a theory would, I hope, be almost universally rejected. A society in our Church therefore cannot legitimately have its head in another Church, whether Greek, English, or Roman, if it does, the inherent disre-

gard of the Church's order will eventually show itself in some disaster.

III. Again, if a society is to succeed, it *must grow out of the real wants of the Church and be able to meet them.*

Now there are several departments of service requiring associated clerical labor. Such a work is needed in our large towns in attacking the sin and destitution found therein in certain localities. It is needed in certain missionary districts in the country for the extension and planting of the Church. It is perhaps needed in the special work our Church is now being called to do among the colored people at the South. These useful labors do not however necessarily require that the workers should be organized or dedicated as "Religious." The work can be done as well by clergy simply associated temporarily together in clergy houses. This fact, so far as city needs are concerned, is clearly seen by the efficient work done in London, at All Saints', St. Alban's, St. Peter's in the East, and many other places. It would be a help for all such clergy to be under some rule of life as the associates of some Religious Order, but not to be full or professed members. For it may seriously be questioned whether the experiment of trying to combine the needed discipline, hours, study, poverty, recitation of the many Offices, etc., of a Religious house, with the care of modern parishes or with city missionary work is not a mistake. But let this be as it may, there is a clearly recognized need of a society removed from the daily care of parochial charges, whose members shall give themselves to study and prayer and to the assistance of their brother clergy. Some of the ways, in which such a society could afford assistance, have been previously stated. The point here we would insist upon is, that such work needs an Order of "Religious" and can be well done by them alone. It needs men unharrassed with parochial care, and so able to live in their own house undistractedly their life with God and free to go out at the call of others.

IV. Further, a society formed for such work *should have episcopal approval.*

When clergy combine under rule and obedience, and form a society they become a power in the Church, and the Church has a right, if it sees fit, to legislate concerning such societies. Apart however from the question of legislation, if such a society wishes to be established in a Churchly way it must seek episcopal approval. In the Roman Church, as is well known, any tentative effort may be begun with the approval of the diocesan authorities; but to obtain further recognition it must receive the approval of the Holy See, which is only obtained after a long and patient examination of its proposed constitution and rules by a body of clergy whose special business it is to have charge of all matters relating to Religious Orders. If approved the society is first allowed the rights pertaining to a "congregation" and is so-called. After many years it may obtain the further privileges of an "Order." In the first case, though approved by the Church, yet any bishop may decline to allow its entrance into his diocese. Without being in some way established by the Church, the society is a merely human one, and the authority of its Superiors is such only as may be granted them by election. In our own communion there has been, to speak with loving plainness, an unwillingness on the part of some of the advanced school to trust the bishops. This arose partly from a

feeling that the bishops were out of sympathy with everything Catholic and would persistently confound it with Romanism; and partly from the natural self-will of the reforming spirit that wants to give a lesson to its brethren in poverty, chastity and obedience, but does not propose to begin the lesson by giving up its own will. So the difficulty of a Superior not having any Churchly-derived authority has sometimes been met by saying that he is directly called by God and so should be obeyed, in all things not obviously sinful, as God's voice. There is involved in this, the danger pointed out by our Lord of following some man and calling him Master; and which led to the rise under ascetic and devout men of Arianism, Calvinism, Wesleyanism, Irvingism, Swedenborgianism, etc.

Now the episcopate is a divine order, and to it especially the government of the Church has been intrusted. The divisions of Christendom do not make the voice of any bishop of less authority who honestly seeks to express the faith and practice of the United States and the law of his own communion. If God trusts the government of His Church to the bishops, we also ought to trust them, and a society in its various stages of formation should seek their counsel and approval. Until the latter has formally been obtained the society is not formed and established. The answer to the question what should be submitted for such approval and what such approval is to cover, is: all that by virtue of the rules and practices of the society is of *obligation* on its members. No bishop can give his official sanction to a society simply because he approves generally of its life, purpose and work. His recognition must mean more than this to be of value, and all that it covers should be submitted to him.

V. It is not for the sake of gaining any, the least, favor from those who are opposed to the Religious Life as such and the doctrines of Sacramental grace connected with it, but because an open and honest avowal of felt dangers is the best way for their removal, that I would state the next principle to be that the society *in its teaching should be loyal to the Church.*

There should be no other standards of doctrine than those of our own communion, and these should be recognized as such in the constitution of the society. This is necessary, not only to command the confidence of the Church, but for the protection of the society itself. The Church should feel assured that the society has no occult objects, political or ecclesiastical; is not seeking to bring in a foreign theology or to undo, if that were possible, the work of the Reformation. The priests of the society should feel that they were not to be committed by the extravagant utterances of individual members, and also were free from the dangers of being moulded by some one powerful mind to peculiar views and so become the vehicle of a new theology. Seeking to present Christ as the power of God unto salvation, delivering the sinner from condemnation by the merits of His precious blood, and saving him from his sins and raising him to holiness by His life, the doctrinal statements of the Book of Common Prayer and the Sacraments are sufficient for the purpose. To such a society, loyal to the Church, broad in its sympathies, true in its life, practical in its teaching, the doors of churches of various schools would be thrown open, because their rectors would feel that their parishes would not be upset by peculiarities or

galvanized into spasmodic activity by sensationalism, but the presence of such missionaries could not but bring a permanent blessing.

VI. If they are to be men of such a character, it is obvious that the society should have its own definite spirit.

A Religious Society is not an agglomeration of Christians, each pursuing his own spiritual fancies, but one having, as part of its own divine call and foundation, its own religious spirit. For societies differ from societies, and Orders from Orders, and in nothing more are they seen to differ than this: their vows and the spirit of devotion they embody. In the Roman Church some societies have only simple, and under certain conditions, terminable vows; others allow of vows of a mixed character, vows of profession intentionally for life on the part of the offerer, but without agreed permanent acceptance on the part of the society; in others, the vows are solemn with a stipulated power of dispensation reserved to the authorities of the society, or remaining with such stipulation of power only in the Pope. In some a further vow "of stability" is taken, which binds the member not only to the Life, but to the Life in that society only. In some the support of the interests of the Holy See forms another vow. They differ also greatly in the emphasis put on the separate vows—one making poverty the chief feature, like the Franciscans; another, like the Jesuits, emphasizing obedience. Now as to vows in our own Church, without stating here more fully the provisions and conditions under which they might be taken, yet, as in every case in the Roman communion, it should be under the implied condition of a power lodged somewhere whereby for grave cause one might be wholly or partially relieved from their obligations.

The societies of the Roman Church, especially the modern Orders, differ still more in their devotions. One Order will be devoted to the cultus of the Sacred Heart; another, to the Passion, another to the Blessed Virgin, and they are named after these devotions. In the English Church some of this tendency may be seen. Now in respect to the spirit of devotion, what it comes to me to submit to the kindly judgment of those bishops and clergy who may sympathise with any effort for the establishment of a community, is this: it seems fitting that the spirit of a society which, like our Lord's Life, would be in its labours both contemplative and active, and which should go out not only to win souls to Christ, but to build them up in Him, should take as its special devotion, and seek a special conformity to, the interior Life of our Lord. Not to any one portion of His Life, but the whole Life, hidden, public, suffering and risen. It seems wiser and safer to look to Jesus alone, to Jesus only, to Jesus entirely, to Jesus wholly, to let the loving and divine Heart be the source of all our grace, the inspiration of our actions and the model of our own. This will give an interpretation to those counsels, upon which the life of all Religious Communities is based, peculiarly its own. We are called not only to follow Christ laboring and suffering and winning His way to the establishment of His Kingdom, but have by the Holy Spirit been incorporated into union with a risen and triumphant Lord, whose victories participating we extend. The society in every part of its rule, will not only have the cross wrought into it as a principle of life, but will be

possessed with the gladness and peace of the Resurrection and the brightness and joy reflected from the Glorified Lord. The Life will not be one of that depressing asceticism which seeks to attend heaven by its own holiness, or its members be trained to become corpses, dead to everything but the will of a Superior.

If the Life unites us to His Spirit of chastity, Who on the Cross cared for His Blessed Mother, it cannot be such a spirit as would make us dead to all human affection. We cannot learn to love God more by loving man, for whom He died, less. The purity God delights in subdues nature by grace, casts out selfishness, purifies the motives, makes the inward eye single, inflames the heart with a supreme, obedient, effectual love to Himself. It binds the "Religious" in a wedded bond of union to the Lord as her spouse.

If the Life joins us to the Master's poverty, Who not only was born in the poverty of the manger and to the carpenter's low estate, but Who voluntarily abandoned home and family and had no place whereon to lay His Head, yet the poverty need not array itself in dirt or neglect the laws of health, or be any more ostentatious than His own. The practice of Religious poverty must indeed be true and real though different from that practicable in simpler and ruder times. There will also be a real hatred of worldliness in all its forms:—the seeking to gain its wealth or influence by the accommodation of Christian conduct to its standards, or that transplanted worldliness which gives up personal ownerships but seeks to acquire wealth and power for one's society. If poverty is true, its motive will be the love of Jesus. Jesus poor, Jesus scorned, Jesus destitute of earthly power, Jesus rejecting an earthly kingdom, Jesus triumphed over by his enemies. It will be a love which will bind us to His self-abandoning repose on His Father's care and protection. It will be an extension of the victory of His choice of the cross over all the proffered glories of the kingdoms of the world.

If the Religious Life binds us to Christ, Who, from infancy to His cross, was bound by the swaddling bands of the Father's will revealed through human instruments and the written Word and the Spirit's leadings, it is not such an obedience as will on principle seek to "crush the inward mind and judgment." Wherever a Superior orders that which is obviously morally wrong, or is against the Church's law, he thereby terminates his own authority. The Superior should represent the Church, and govern by a rule she has approved. He should be aided in the determination of all important matters by the advice of a council chosen by the brethren, and he, whose lot it is to bear rule, should be among them "as he that serveth." When the heart is emptied of self, Jesus will be recognized as standing in the midst, and in His heart as in their true Centre all wills will be as one.

CHARLES C. GRAFTON.

THE love of God in Christ is not barren kindness; it is a love extending from everlasting to everlasting; from love in choosing us unto love in glorifying us. For all the miseries of the world, one beam of this loving kindness of the Lord will scatter all.

A ROMAN priest in a small town in the interior of Sicily, who has gathered about him 350 persons, teaches them evangelical doctrines, and welcomes the Waldensian pastor of a neighboring city to do the same.

NOTES FROM WASHINGTON.

When the thermometer registers in three figures, it is difficult to write with that coolness and deliberation becoming in a correspondent of a religious paper.

Our Journal is out and a portly record of hard work it is, a monument of Secretarial industry and fidelity. The report of the committee of five representative Churchmen on the work among the colored, is now spread in full before the diocese and the Church, and will not fail to command merited attention. Among other recommendations is one that, wherever practicable, there should be gathered congregations of colored people separate from those of the whites, either by the erection of other buildings, or by the use of some different hour of the parish churches and chapels, choirs, ushers and all being from among the colored race. The committee recommended the establishment of a school of a high grade for the colored youth of the diocese.

In his address, the Bishop called upon the deans and other clergy when in convocation assembled, to come back from essay-reading and sermons, and deliberations upon almost any other topics than those for which the convocations were established, to the original missionary intent of these meetings. A rector, in his late parish monthly, has echoed the sentiments of the Bishop, and asks if the convocation of Washington is really doing its full duty as a body organized for missionary work, while, in the last copy of another rector's parish paper, statistics of the former Washington convocations are given, showing what convocations might do, if they would do as convocations have done.

Says *The Record*, "It is impossible to arouse much enthusiasm over a parish which has a rector and vestry, and needs help to keep its head above water." * * It is hardly correct to call giving small sums of money to rectors of parishes mission work."

Says the episcopal address: "The four convocations seemed to have wandered somewhat from the purpose and work for which they were created. They are by canon made a part of the diocesan missionary organization. They are named in the canon, missionary convocations. Adhering closely to the place and work for which they were established, they might be efficient helpers. But when their meetings are devoted to questions of general Church interest rather than of immediate missionary work at home, and, when in the convocational visitation of parishes by the deans, the sermons and services seem to bear upon anything else but diocesan missions, and the offerings go for other purposes, they are very far from the work meant for them. I call upon deans and clergy to come back from this wandering, and make the missionary convocations true to their name."

Apropos of the relative increase of the salaries of the clergy since 1800, I compute, from an article by Mc-Master, in his recent "History of the People," that the wages of the working man have increased, since that date, over 500 per cent. How much, in the same time, has the "wage" of the clerical workman increased? and if not in some adequate proportion, why is it thus? The hodcarriers and mortar men who worked on our public buildings from 1793 to 1800, seem to have received but \$70 per year, which would be,

throwing out the Lord's days, about 22 cents per diem; now, such laborers get often \$2.00 per day while work lasts. Our streets and avenues were cut and graded for \$60 for the period of ten months—\$6 per month; to-day mere diggers get their \$1.00 and more, and for eight or ten hours' work, instead of from sun to sun. In Baltimore, 18 pence per diem was the pay. In Virginia, 16 pounds a year, a pound of the money of that State being in federal \$3.33;—\$50 a year; to-day from \$12 to \$25 per month is the common rate in the District of Columbia. Of course the laborers' wages have increased from far too low an older rate, but if the professional laborer increased in pay even at one half the ratio, how thankful he would be. And yet the laboring classes are neither happy nor thrifty. They never will be; they trust in providence to the degree of improvidence. I could mention in this letter a tract where, if there could be found twenty, sober, industrious white mechanics, able to put up a neat four or five-roomed house apiece, there would be given them free of all cost, a building site each, twenty minutes' walk from a railroad, near a large city, well situated and selling to-day for a cent a foot; but where would they be found?

Our African brethren of the various shades of colored Methodism, have set us a good example. Whether they heard of the Hartford Congress of Churches, or were tenderly influenced by it, all of which is unlikely, they have, at any rate, met in this city, yea, even in the heat of July, and have agreed on a basis of union, the present "bishops" holding over as it were, during life; the new "bishops," when needed, to be appointed according to the new or compromise plan. "The colored troops fought bravely." Now, for something practical among our other "sorts and conditions" of Christians. A distracted and divided Christianity is certainly a very expensive luxury, to say nothing worse of it.

ON occasion of a banquet recently given in the Egyptian Hall at the Mansion House in London by the Lord Mayor, to the Archbishops and Bishops of the Church of England, the Archbishop of Canterbury remarked that "six hundred years ago one of his predecessors received from the Pope a letter addressed to him in these remarkable terms:—"To the most fervent monk, to the warm-hearted abbot, to the lukewarm Bishop, and to the idle Archbishop." That was the character which he had earned for himself. 'Monacho ferventissimo, abbati calido, episcopo tepido, archi-episcopo remisso.' He was glad to be able to say that those days were past, and that the longer one lived now the more work there was to do. As regarded the work of the Church of England throughout the world, while thirty years ago there were but seven foreign sees in connection with the see of Canterbury there were now seventy-five, four of which had been added since he was first received at that Hall. He did not believe there ever was a time in the history of the Church when she had her hand on more work. He did not believe there ever was a time when there was such a vast body of the Church—not only clergy, but laity—who were so devoted to Church work, and who spent their time and strength and energies upon it, and were ready to sacrifice everything for God's cause."

The Household.

CALENDAR—AUGUST, 1885.

16. 11th Sunday after Trinity. Green.
23. 12th Sunday after Trinity. Green.
24. St. BARTHOLOMEW. Red.
30. 13th Sunday after Trinity. Green.

O LAND OF REST AND MORNING.

BY LUCY SYBIL HUNTINGTON.

O land of rest and morning,
O land of perfect day,
O land where all earth's heartaches,
Have passed fore'er away.

O land of perfect summers,
O land of fadeless flowers,
O land of Eden's breezes,
O land of Eden's bowers.

O land of expectation,
O land of perfect rest,
O land of full communion,
And holy raptures blest.

We turn our longing fancies,
Toward those morning lands,
We're waiting 'till the Saviour
Shall count our ebbing sands.

Until we're called to meet Him,
With all the ransomed throng,
To sing with those who triumph,
That endless, endless song.

We'll gird ourselves for battle,
We'll wait in patience here,
Until that day so longed for
In gladness shall appear.

O land of rest, and morning,
The shadows fade away,
Our trustful souls are waiting,
The dawn of endless Day.
Rochester, N. Y.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART I—CONTINUED.

ROSIE'S BEE.

Another hour passed, and a few more inches of the hem were accomplished, but not without a great many half-smothered yawns, for Dora forbore to indulge herself with any more peeps into the sunny garden now that she found Rosie did not like it, and accordingly she grew more weary than ever over her task. At four o'clock the boys rushed in—

"Oh, I say, girls, do come out; there's a balloon dropped down in our cricket-field, and everybody's running to look at it. Do come, we'll wait for you, if you'll only be quick."

Dora jumped up, and flung the pinafore to the end of the room. Shy little thing as she looked, it was a great treat to her to go anywhere with boys, and she had never seen a balloon, and was very curious about it.

"I won't be a minute getting my hat and gloves," she said, and was running off to fetch them when she was stopped by Rosie's indignant voice.

"Going after a silly balloon when we have got all this work to do!" Rosie exclaimed, though she would not have thought the balloon at all silly if it had not happened to interfere with her particular plans. "I shan't go, I want to do some real work, and not to play at working, I thought you wanted it too, Dolly."

"We could work after," said Dolly, hesitating, with her hand on the door.

"Of course you can, what's the good of all this rubbish?" cried Cuthbert, catching up the pink pinafore with the end of his stick and twirling it round and round, "make haste, Dolly, or we

won't wait for you. Rosie 'll come after us when she's got over her sulks."

It was a great temptation, more especially as Dora was already so tired of putting in that row of small careful stitches as close together as possible. She was upstairs and down again in an instant, and in another she and the boys had started, and Rosetta was left all alone, still working away fast and furiously and thinking to herself that never had anybody such interrupting tiresome unkind brothers, nor such a faithless friend, as she.

"I thought Dolly cared," she said to herself, "I had told her about the illuminated text and the piece in Bee's book and all, and I thought she cared as much as I did. I never could have believed she would be so idle and foolish. Well, I shall know better than to tell her my nice plans another time. She's no good at all! she hasn't done half that pinafore hem this whole afternoon."

Rose paused to fold up the pinafore, which Cuthbert had left hanging on the door-handle, and looked with some contempt at the extreme and useless closeness of Dora's stitches.

"An example of neatness for me! I don't know why Bee should have said that. I can work very well when I choose, but there's no use putting one stitch over the other, it's only a waste of time. I've a great mind to finish that pinafore before Dolly comes back, I shan't ask her to do any more of it."

She sat herself down again and worked away with great energy for some time, but she found her solitude rather dull, and there seemed no longer much pleasure in being so quick and so industrious now that there was no gentle little friend opposite to wonder and admire. So many lower motives, so much of self had got mixed up with the pure intention with which the work had been begun, that she was no longer carrying it on in a right spirit, and had not the courage to persevere now that the first joy and freshness had gone out of it.

"I think I'll go and see what those boys are doing with Dolly," she said to herself, "I wonder at her liking to go with them without me, and when she was asked to spend the day with me too."

She wanted sadly to be with Dora again, if only to reproach her with her misdemeanours, and besides this, she was not altogether without curiosity to see the balloon, so she soon persuaded herself that it was really her duty to leave the work and "look after Dolly." The boys' school and play-ground were quite near, and if she went to the gate, no doubt one of her brothers would see her and bring her in. Her parents and Beatrice were out, and there was no one to hinder her going, so she put on her walking things and trotted off with the little independent resolute air which was her chief characteristic; but she had forgotten to take into account what the boys had said of the crowd that was gathering to see the balloon. She had no sooner turned down the paved alley leading to the school than she was jostled by people coming and going, and it seemed as if all the rabble of the place was collected round the palings which enclosed the playground. The balloon was near the centre of the field, and she could just see the top of it, all red and blue and white, over the heads of the people, but of course she could see nothing of her brothers or Dora.

Under these circumstances most little girls would have turned back, but Rosie's one thought was to get near

enough to the gate to be seen and admitted by Cuthbert or Walter. She was too full of self-consequence to be timid, and squeezed herself in among the dirty men and ragged children, feeling that if they only knew she was Mr. Ferrier's daughter they would certainly treat her with more respect, and not give her such unceremonious pushes as they now did. All at once some of the people nearest to the palings began to try to get over them, and were driven back by a policeman, which caused a sudden surge backwards in the crowd, and made the pressure on those who were thronging forwards from the alley almost intolerable.

What really happened Rosie never knew, but suddenly she found herself thrown down and trampled on, and then somebody dragged her up by main force, and carried her back into the open street, pushing his way along with a strong arm, but taking scarcely more heed of her than if she had been a sack of potatoes.

"There," he said, setting her down on her feet as soon as they had passed through the posts at the outer entrance of the alley, "you may thank your stars that you're not killed. Little gals have no business a-losing themselves in crowds. You'll know better next time p'raps."

She was so bruised, and shaken, and sick, that she could scarcely take in the sense of what he said, and everything seemed to swim before her eyes as she tried to look up and thank him. He was a great big grimy man, a coal-heaver, she thought, but the effort to open her eyes and speak was too much for her, and she staggered against the wall.

The man put his rough arm round her to support her, and hailed a baker's cart that happened to be passing.

"Look here," he said to the lad that was driving it, "here's a little gal a-faintin'. Can you take and drive her to the hospital, or somewheres? I picked her up in the crowd, and I don't know who she is no more than you do; but she's got good clothes on, though they're 'most torn off her back."

Rosetta had lost her hat altogether, and with her torn frock and soiled disfigured face, did not look much like a young lady, but it so chanced that the lad was the son of the baker who served Mr. Ferrier's family, and he had seen her and her pink muslin under happier circumstances.

"I think she's the young miss from Uplands," he said, "that stone house just round the corner. I can take her there and see, if you like. Can you lift her up on the cart?"

Her grimy friend handed her up with very little ceremony, and then took himself off to stare at the balloon again, leaving to the baker's boy the task of disposing of her safely.

The cart rattled along to Uplands, and Rosie had a dreamy miserable sense of being always about to fall forward, and being only kept in her seat by the boy's clutch on her arm, but, fortunately for him too, as he could only give one hand to the reins, the drive was a very short one, and he was really taking her to her own home.

On the steps stood Mr. Ferrier who had just returned from the bank, and was fumbling in his pocket for his latch-key, and though he was exceedingly amazed and distressed to see his little daughter arrive in such a fashion, he had of course no difficulty in recognizing her, and lifted her out of the cart himself with anxious inquiries as to what had happened.

The boy could not tell him much ex-

cept that he believed she had been thrown down in the crowd, and that a man had picked her up, and Rosie was quite past telling her own story. Her father carried her up stairs, and had her put to bed, and sent for the doctor, and just when all this had been done, to his great relief, Beatrice came in and immediately undertook the charge of the poor little patient.

The faintness soon passed off, and nothing worse than sickness followed, but her bruises had to be attended to, and it was not till the doctor had been and had given it as his opinion that there was no serious injury, and that with care and quiet she would be all right again in a few weeks, that either Beatrice or her father could shake off an overpowering dread of what might be the consequence of this strange misadventure. How it had come to pass they neither of them knew, and it was impossible to question Rosie till she was a little better.

Beatrice had some anxiety to spare for Dora, and made inquiries about her almost directly. One of the maids said she had seen her go out with the young gentlemen, and the gardener was sent off in search of her as soon as he had returned from the doctor's.

Before he came back Dora herself appeared, escorted by the two boys, and perfectly safe and sound,—her color a little heightened by excitement, but not so much as a curl of her hair disarranged. They had got into the field before the crowd grew thick, and when they had seen as much as they cared for of the balloon, and had talked to the aeronauts, they had gone into the house with the schoolmaster's children, and after having some fruit and cakes, had been let out through the front door, and by making a round, had escaped the crowd altogether. Dolly was very proud of having been taken care of by the boys, and both they and she were mutually well pleased with themselves and with each other, and with what they had heard and seen, but all their delight turned into consternation when they learnt what had happened to Rosie.

"Didn't I say she'd come after us when she had done sulking?" Cuthbert exclaimed. And then his father inquired why she had not gone with them, and the boys said it was because she was taken up with "some rubbishing work."

Dolly longed to explain that it was not rubbishing, and that it was she herself who was the real culprit in having deserted it for the balloon, but she was much too shy of Mr. Ferrier to be able to open her lips, and went and sat down disconsolately on the stairs near Rosie's door, wondering whether her friend was going to die, "like a little girl in a book," and whether an opportunity would ever come of asking her forgiveness.

She was not allowed to sit there long, for one of the maids came to summon her to the school-room tea, and though it seemed a very dull sad meal without Rosie's bright face at the table, she was a little comforted by the kindness of the boys, and the abundant hospitality with which they helped her to jam. The pink print and the calico were lying in a little heap on the top of the piano, and Dora looked at them remorsefully, and pointed them out to the brothers, telling how Rosie had spent all her pocket-money on them, that she might make little things for poor children, and magnifying her friend's goodness with almost enthusiastic earnestness.

A NOBLE EXAMPLE.

I have a very dear friend, many years my junior, whose generous partiality for me, shown in a variety of ways, constitutes one of the chief delights of my declining years. Like me he was born of Puritan ancestry, and came into the Church in mature life; finding in her reverent forms of worship, her quiet, orderly ways and tenacious adherence to the ancient faith, a restful and invigorating contrast to the crude cultus, the restless individualism and eagerness for novelties in doctrine, which characterize the Congregational communion.

His letters, which are of generous length and frequency, are marked in certain portions by an almost boyish playfulness, which, however, is not at all out of harmony with their general tone of cheerful, manly piety. His ardent attachment to the Church and her services shows itself in these letters, perhaps more frequently than any other sentiment; and, in the hope that some young Churchmen may find their piety invigorated by contemplating so attractive an example, I will quote here a passage from one of them, in which that sentiment is strikingly exhibited.

I know that my friend will be surprised, and perhaps he will be pained, to see this extract in his favorite paper. But I am sure that, if I had asked his consent, he would cheerfully have yielded to the assurance that, in my judgment, it is adapted to accomplish much good for the Church he loves.

It was written at the close of a Sunday during which there had been no service in the church of which he is a faithful and most useful member.

"We have been deprived of the services of the Church to-day—i. e., the public services—as our rector, Mr. S., found it inconvenient to leave D. (whither he had gone on diocesan business) and, possibly, as he guessed his parishioners would not object to a rest now and then, during this hot weather. I never feel like myself at such a time, for the Sunday seems so empty without the regular services. We Yankees were brought up to go to 'meeting' somewhere, you know, and so I usually consider it my duty to visit some one of the denominations; but am sure to come away disappointed, and declaring my firm purpose to stay away from such places ever after.

Now, this forenoon, Mr. F. and I went to hear the new Baptist minister preach. It was fearful to witness his ravings. He tore from one side of the platform to the other, shouted, beat the air, gasped, staggered and, worst of all, *pounded the Bible* twenty-five or thirty times. As we came out, I said to Mr. F., 'we must quiet ourselves at once, or the effect will be evil;' so we stepped into his house, and read a goodly portion of the Morning Prayer. In the evening we made a long call on Mr. L., and then returned to the 'upper chamber' in which we had held the earlier service, and had Evening Prayer. Afterwards we read THE LIVING CHURCH a while, and then closed the day with the reading of a few collects."

In order that the reader may appreciate the full beauty of the picture herein set forth, he must be informed that "Mr. F." is a feeble man, burdened by the weight of years; and that "Mr. L." is a confirmed paralytic, who has been confined to his bed or his room for several years, and to whom, although he is not a member of the Church, my friend, nearly all that time, has regularly devoted one even-

ing in the week reading to him, conversing with him, and joining him in back-gammon, or other innocent games.

In addition to this, the reader should be informed that my friend, though not by any means what is commonly called "a society man," is nevertheless a general favorite in society, and that he enjoys with as keen a relish as most others the delights of social intercourse; and furthermore, that his business capacity and habits, which are of the highest order, long ago secured for him a most responsible position in a wealthy and influential firm.

O, if all the young men of America were like this one, how would the land, now to so sad an extent a moral wilderness, "bud and blossom as the rose!"
SENEX.

BRIEF MENTION.

THE editor of a religious paper remarks: "We recently hired a colored man to beat a carpet for us. He had what seemed to us a villainous face, and we watched him somewhat closely. We were not surprised when he brought in a bill of four dollars. 'But, sir,' said we, 'this is too much. You surely would not cheat a preacher!' 'Ah, brudder,' said he, 'you must remember dat I'se a preacher too.'"

THE President has a reputation of saying smart things. He calls the standard silver dollar a cloud with a silver lining. Mr. Coxe, the new Minister to the Porte, is somewhat of a literary man, and just before starting he told the President that his friends said that if he published a book while in Constantinople it would be because he "wanted the whole edition bound in Turkey." "Perhaps they would also prefer that it should be Turkey read," was Mr. Cleveland's merciless response. Nowadays, all persons in high places are supposed to have favorite flowers, and the President has declared for the American daisy, which is much larger than the "wee, modest, crimson-tipped flower" of the British Isles.

To a recipe for cure of hydrophobia, recorded in an old parish register in England, the following truthful lines are appended:

Nor Musk nor Cinnabar can duly heal
The Madness Libertines must ever feel.
Arrack, Rum, Brandy, They may freely
Take,
But no Prescription cures a settled Rake.

AMONG the numerous presents received by the Emperor William on the occasion of his last birthday was a simple farthing of the year 1797, that being the year in which he was born. This curious present had been sent by a *gamin* living in one of the villages round Brunswick, who also wrote a letter congratulating the Emperor, in the best language he could command, on having reached so great an age. The other day, to his intense astonishment, this lucky youth received an acknowledgment from the Emperor in the shape of an autograph letter thanking him for his present, and what was probably more valued, a twenty-mark piece, bearing the date of 1885. Who would not send presents to Emperors on such conditions?

THE Pope is on good terms with the Sultan. Turkish decorations on the breasts of Roman Catholics are by no means rare. And it is believed that the lamentations of the Holy Father about his imprisonment are inspired by Turkey and France.

JOEL CHANDLER HARRIS, (Uncle Remus), has for constant companions, Job, St. Paul, Ecclesiastes and Shakespeare.

HERE are Joseph Cook's mental methods: 1. He always carries with him a cheap memorandum book to treasure up his thoughts. 2. He also carries a package of commercial note paper. 3. He has not the contempt of some would-be scholars for newspapers; he reads and uses them, with a red crayon. He marks whatever strikes him as suggestive, and throws the papers in a corner for future reference.

PREACHER SPURGEON says: "Water is the strongest drink. It drives mills; it is the drink of lions and horses, and Samson never drank anything else."

TWENTY million copies of "Hymns Ancient and Modern," were sold between the year of its publication and 1880. The sales go on increasing.

THE Rev. Juan Canellas, of the Reformed Spanish Church, writes of his persecution in Salamanca. The R. C. Bishop and his allies have bought the house he rented, out of spite we may suppose, and turned him into the street. The ejected priest has at least one consolation, that his congregation increases wonderfully, and in a short time has doubled.

THE Iowa Indians of Kansas, once a great and powerful tribe, have now been reduced by war, disease, and the pressure of civilization, to about one hundred and fifty souls, and have decided to withdraw permanently into the wilds, or Indian Territory, where some of their brethren have preceded them at different times during the last five and twenty years. They have therefore decided to sell their reservation of land on the Great Nemaha Agency to the United States Government, and deposit the price in its keeping, which they consider perfectly safe and trustworthy. This small remnant of the "noble Redmen" is decidedly wealthy, and the State already holds a great many bonds belonging to it. This is a very curious result of the mingled instincts of civilization with those of savagery.

DR. SAMUEL COX and Prof. Tyndall, met at one time on the Bel Alp. They conversed about religion, when the professor said that all religion is of necessity, "fluid," that if it is to retain its power it must take shape from the form and pressure of time, changing with its changes, and adapting itself to the instant wants of men. But there the theologian ventured to ask, "Professor, is not all that you have said just as true of science as of religion? Is it not your distinction, and that of all who take a lead in the scientific world, that year by year and generation by generation, you are framing new and more adequate hypotheses of the phenomena of the universe, bringing them closer to the facts they are intended to cover and explain? Yet fluid and changeable as your hypotheses are, are not the scientific facts for which you seek the reason and the law the same from age to age? And if that be so, may it not be equally true that while our little theological systems have their day and cease to be, the religious facts and relations which lie behind them all, and of which they give a more and more adequate account, abide unchanged forever?" Dr. Cox says he could see that Prof. Tyndall was struck by the analogy, but he seems to have made no reply.

HINTS FOR HOUSEWIVES.

TO CAN CORN.—Use glass cans. Cut the corn from the cob, press it into the cans (with a potato masher) till the milk runs over. Put on the tops, screw down tight. Place them in the boiler with sticks on the bottom, pour in cold water enough to about two-thirds cover them. Boil five hours. When about half-cooked, remove a can at a time, tighten the tops and replace.

HAIR TONIC.—Take a tablespoonful of dried burdock root (to be found at any drug store), add to it a large tumblerful of water and simmer in a brown earthenware pipkin on back of stove for two hours. Strain and rub into the scalp with a small sponge. It must be made fresh every other day. This is an excellent tonic for the hair, but it is possible that the state of your child's hair is due to the imperfection of her general health. In that case the strength of the hair will depend upon strengthening the body.

TO PRESERVE PINEAPPLES.—Remove the skin and all the eyes, take the pineapple in your left hand, and with a silver fork begin the stem end of the fruit and tear out small bits. This will leave the core, which is tasteless and juiceless, in your hand. Weigh the pineapple after it is thus prepared, and sprinkle over it three-quarters of a pound of sugar to one pound of pineapple. When a syrup is formed cook the apple slowly in it until transparent, then remove the fruit and boil the syrup a little longer. Or slice the pineapple in half-inch slices, and cut out the core. Cook in the syrup, being careful not to break the slices.

WHEEL TIDY.—Make nine chain and join with single crochet.

1. Three chain, two treble, three chain, three treble, three chain, three treble, three chain, three treble and join with single crochet into the top of the chain. (The three chain at the beginning of every row counts as one treble.)

2. Three chain, four treble, five chain, five treble, five chain, five treble, five chain, five treble, join same as first row.

3. Three chain, six treble, seven chain, seven treble, seven chain, seven treble, seven chain, seven treble and join.

4. Three chain, eight treble, nine chain, nine treble, nine chain, nine treble, nine chain, nine treble, join.

The wheels are to be sewed together. Be sure and put the stitches into the threads towards the back, so as to form a ridge on the right side.

TUTTI-FRUTTI PRESERVE.—Put one quart of white preserving brandy or arrac de Batavia into a two-gallon stone jar that has a tightly-fitting top. Then, for every pound of fruit, in prime condition and perfectly dry, which you put in the brandy or arrac, use three-quarters of a pound of granulated sugar; stir every day so that the sugar will be dissolved, using a clean wooden spoon kept for the purpose. Every sort of fruit may be used, beginning with strawberries and ending with plums. Be sure and have at least one pound of black cherries, as they make the color of the preserve very rich. Strawberries, raspberries, blackberries, apricots, cherries (sweet and sour), peaches, plums, are all used, and, if you like, currants and grapes. Plums and grapes should be peeled and seeded, apricots and peaches peeled and cut in quarters or eighths or dice; cherries also must be seeded. The jar must be kept in a cool dry place, and the daily stirring must never be forgotten, for that is the secret of success. You may use as much of one sort of fruit as you like, and it may be put in from day to day, just as you happen to have it. Half the quantity of spirits may be used. The preserve will be ready for use within a week after the last fruit is put in and will keep for a number of months. We have found it good eight months after making.

No. 2.—An English Recipe.—Take some pure white vinegar and mix with it granulated sugar until a syrup is formed quite free from acidity. Pour this syrup into earthen jars and put in it good, perfectly ripe fruit, gathered in dry weather. Cover the jars tight and put them in a dry place. The contents will keep for six or eight months and the flavor of the fruit will be excellent.

The Living Church.

Chicago, Saturday, August 15, 1885.

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

THE article by the Rev. Chas. C. Grafton of Boston, which will be found elsewhere in this issue, will undoubtedly attract wide-spread attention. The subject is an important one and deserves the careful notice of our readers.

IF Christians would only more fully and faithfully evidence in their lives, what they believe about God, it would be harder for other men to regard Him as unknowable. The unreality of faith on the one hand is provocative of disbelief in the reality of knowledge on the other.

BISHOP WILLIAMS deprecates the change made by the General Convention of 1883 in the rubric recommended by the committee, making the use of the Nicene Creed obligatory on certain days. He says that he should regard it as neither a hardship nor an evil if the final settlement of the matter should not be reached till 1889, a century after the adoption of the Prayer Book as it stands. Patient waiting, in such a case as the one under consideration, is sure to be found to be no loss.

A BOSTON paper lately reported that the students of the Newton Theological Institution, the Baptist centre, gave a novel entertainment, being a rehearsal of an ancient synagogue service. All the participants were in full costume. The manuscripts from which the service was taken were written about the time of Christ. The rehearsal was pronounced very entertaining. It cannot be supposed that this show was intended to be blasphemous, but it makes one shudder to read of such profanation of holy things, even if through ignorance.

Do the Gospel conditions of salvation mean anything? Has personal religion anything to do with salvation? Is salvation worth striving for anyway? Have men really any spiritual need which requires supernatural relief? Is there, in short, any sense in making such an ado

about religion? How much there is to impress one painfully with the fact that the practical answer of the multitude to these questions is in the negative! But if so, then how pressing is the demand for such religious instruction, spiritual effort, and holy living, as will convince men of their error and lead them to Christ and His Church!

A UNITARIAN pastor in New Hampshire has discovered a way of making the "Communion" more spiritual and at the same time taking away superstition. Our Unitarian brethren are so given to superstition that something had to be done! The new rite is described by a local paper as "a communion by the eye rather than by the mouth." Heretofore, we are told, only about a score of persons, mostly women, have attended the Communion service, where the bread was broken and partaken of with the wine. By the new plan, the bread and wine are placed upon the table, and the whole congregation remains and simply looks at it, none of it being consumed. There is some difference of opinion among the Church members as to the validity of the new form.

THESE grand funeral processions, these superb monuments, this universal mourning, what are they, as Bossuet said two hundred years ago, but magnificent testimonies to man's nothingness. Can we not appropriately continue to use the ideas of the great orator in speaking of our dead here: "In our memory thy image shall be drawn with immortal pencillings; we shall see thee such as thou wert on the last earthly day under the hand of God, when His glory had already begun to appear to thee. Thus it is that we shall see thee more triumphant than at Vicksburg and Appomattox; and, exulting in such a victory, we can shout in thanksgiving the words of the well-beloved disciple: 'This is the victory which overcometh the world, even our Faith.'"

THERE are two things which are a sore perplexity to the earnest follower of Christ in His Catholic Church: that God should permit such manifold mischievous disagreements and divisions among those who call themselves Christians, and such strange and distressful indifference and indevotion among those in whom simple gratitude for their pre-eminent privileges as members of the true Church, would seem enough to fill them with loyalty and zeal. The former may be a matter of chief concern to others who are unhappily in separation and schism; but the latter may well be at once a cause of astonishment to them and

of great searchings of heart among ourselves; such stern and deep, and sorrowful self-examination and repentance as will produce a true amendment of life and a noble increase of love, worship and good works.

The *Standard of the Cross* says: "The editor of the *Southern Churchman* is excited because some editions of the Prayer Book, as well as the almanacs, have substituted Whitsunday for Whit-Sunday. His objection is that 'there is not a tittle of evidence' for the etymology of Whitsunday. There is a great deal of evidence. The Prayer Book itself has always borne evidence in the word Whit-sun week. It has been remarked that although the barbarisms Whit-Monday and Whit-Tuesday have been used, no one has ever dared to introduce Whit-week."

The *Southern Churchman* claims, on the other hand, that Whitsun-week is only an abbreviation of WhitSunday-week, which is about the same as to say that Easter-week is abbreviation of Easter Day week, either of which would be absurd. There is no sense, for example, in saying WhitSunday-Monday; but there is propriety in the name Whitsun-Monday, for Whitsun means the same as Pentecost, fiftieth being derived from *pfingsten*. Our Whitsun Day is the same as Pentecost, with larger meaning.

One of the strangest and most indefensible delusions of the age is the theory that episcopacy is a development from some vague and inorganic condition of Christianity in which it is assumed our Blessed Lord left His Church. Nothing more preposterous has ever been evolved among the vagaries of the human mind. The incomprehensible part of it is that scholars like Dr. Schaff can go on holding to this unthinkable theory while admitting facts totally irreconcilable with it. For example, this great scholar and one of the best of men, speaking of the angels of the Churches mentioned in the Book of Revelation, frankly says: "The impartial reader must allow that the phraseology of the Apocalypse, already looks toward the idea of episcopacy in its primitive form; that is, to a monarchical concentration of governmental power in one person, bearing a patriarchal relation to the congregation, and responsible in an eminent sense for the spiritual condition of the whole."

Here is the testimony of a learned and devout "Bible Christian" who admits that the Bible "already looks toward the idea of episcopacy," yet he goes on disregarding the Bible and exercising a ministry that was set up two or three centuries ago in

opposition to the episcopacy revealed by the Seer of Patmos and universally prevalent for fifteen hundred years. The record which Dr. Schaff gives of this primitive episcopacy as an existing institution against which no protest or opposition existed except among the heathen, is as follows: "It is a matter of fact that the episcopal form of government was universally established in the Eastern and Western Church as early as the middle of the second century. Even the heretical sects were organized on this plan." When it is remembered that some of these bishops were the disciples of St. John, that not a sentence or suggestion is to be found in ancient writings as to any change in Church government having taken place, Dr. Schaff's admission ought to be an end of controversy.

IN UNION THERE IS STRENGTH.

It is evident that the work of the Church might be largely advanced by a more general adoption of the expedient of uniting two or more parishes under one clergyman. There are not a few points where the condition of dormancy has been reached through the persistence with which parishes have insisted upon having a whole loaf or no bread. This policy is simply suicidal. It overburdens the little flock in attempting to provide for the support of its clergyman, and it circumscribes the field and withers the energies of men who ought to be about their Father's business on a scale much more commensurate with their vows and the needs of the vast general field. The unwisdom of this policy manifests itself also in producing frequent changes among the clergy, and consequently discouragement among the parishes. We imagine a church which is not able to pay a salary of more than \$600, and is without a rector. Within a few miles of it is another, which might raise \$500, and is also as sheep having no shepherd. By uniting under one rector they could secure a good, devoted man, and very shortly, with God's blessing, do still better and pay him a living salary. Why don't they do it? Whatever may be the reason, it will not justify those two vestries in permitting the doors of two houses of prayer to remain closed Sunday after Sunday. A revival of zeal in the hearts of the people, a little healthy hunger for the devotions of the Prayer Book, a little more earnestness in the great work of saving their souls and the souls of their children, would melt down every petty impediment and bring the people together resolved to band their efforts and to secure the

blessing of a pastor and the comfort of stated opportunity of worshipping Almighty God.

THE CHURCH'S DUTY TO SOCIETY.

The action of the leading representatives of Christianity in England in accepting the position of members of a committee of investigation into the truth of the revelations presented through the *Pall Mall Gazette*, puts the English and Roman Churches before the public on the right side of a great moral question. No part of the Christian Church can for a moment halt in deciding what to do when the necessity of an inquiry of this sort is declared. The Anglican and Roman Archbishops are suitable persons to institute it, and it will be only after the fullest investigation that public opinion can in any degree be satisfied. No one doubts that light will be thrown upon what the *Gazette* calls "the maiden tribute of modern Babylon," and if the work done in London shall lead to the detection of similar wrongs to innocent maidenhood in other countries, the shock that it has caused can well be endured. It is not our purpose, however, to dwell upon the horror itself, so much as upon the prompt recognition in England, that the Church is the guardian of the morals of the people. It is the ready response of Archbishop Benson and Cardinal Manning to the call for an authorized investigation which shows that the Church as a whole, is rightly and keenly alive to the interests of society, and that nothing which concerns the life of humanity is foreign to itself. This is the right position to take, in fact, the only one that can be consistently taken. There has been a tendency, in the United States, far more than in England, to hold the work of religion as something apart from the life of the community, to regard the members of the parish as the imaginary boundary line beyond which one is not to go, and to draw within limits which forbid the wide and free action of Christian influences in the community. The Church in this country has not been free from this tendency, is not, indeed, free from it to-day, and the difficulty is a serious one, when the field is of a missionary character, and the voice of the Church is not heard because it is too weak to make its influence felt. The position of the English Church in this matter of gigantic wrongdoing is national. It covers all the interests of society, and reveals the strength and power of Christianity where its influence is most needed. It is this sheltering hand, as it were, which is greatly needed among ourselves. The work of the Christian Church to-day is largely the regen-

eration of society, the making of the community more wholesome than it has been before, the removal of social evils, the making of the Christian family purer and of society more moral and spiritual through all its branches. What American Christians have to do is to be more united in the treatment of what concerns the social and ethical and spiritual life of the people. This is where our work is most neglected to-day.

OUR NEW YORK LETTER.

The old church of the Reformation down on Stanton Street, established in 1833, is now levelled to the ground, and this week the ground will be broken for a new structure. The building is to cost \$45,000 and the furnishing \$5,000, all of which has been subscribed. The contracts have been given out and the work is to be pushed ahead, the basement being ready to occupy in October, and the whole building being completed by Christmas. Five months are not a long time in which to build a church, but in this city when things get ready to go, they go right along. It would be presuming to say that a building here can come down sooner and another sooner take its place than in Chicago, but Chicago excepted, New York in all such matters is at least second winner.

The writer has known something of the congregation for a year or two and is happy to say that though working and worshipping under great disadvantages, it has constantly grown. For this, great credit is due to the Rev. E. F. Miles, M. D., minister-in-charge, as, also, to his wife, both of whom are putting their hands to the work and their hearts into it without stint or reserve. Sunday night was most unpropitious for church-going, whether on account of the rain, or the close, muggy weather, and yet I do not remember ever to have seen the congregation larger. If this is true when worshipping under another's roof and at unseasonable hours, there is reason to believe that there will be great additions to the congregation when it takes possession of its new edifice.

I observe that the services are no sooner closed than Mr. and Mrs. Miles take their stand at the door, shaking hands with all the members of the congregation as they pass out of the church. They have discovered that with poor people of this sort personal recognition and kindly greeting, at least go quite as far as preaching. One may preach like Apollos, but if he is cold and distant, the whole will end in words. Their sheep need first of all to be cared for, and personal interest and personal affection never fail to reach them.

Dr. Miles was formerly one of the assistant-ministers at St. George's, and for this reason, I presume, one of their ministers often assists him, being yet in deacon's orders, in the Celebration of the Holy Eucharist. So, too, of the four hundred children which St. George's daily sends to Rockaway Beach, nearly a hundred come from this neighborhood. The church of the Reformation which can never be other than missionary, has good backers, the Assistant-Bishop having backed the thing to the extent of \$500.

On the same side of town, but a mile or so further up, the new chapel of the Holy Cross Mission is fast advancing, the walls being up a week or two ago,

and the timber work being ready for the roof. The chapel, I believe, is to cost about \$33,000, the money, I think, having been largely raised by the Sisters of St. John Baptist. This work, too, will be wholly missionary, the neighborhood like that in which the church of the Reformation is located, being almost wholly made up of a tenement-house population. It speaks well for our Church that these two buildings so soon to be completed, will be wholly devoted to the very poor. Their order of services, libraries, and methods of reaching the poor will illustrate in a remarkable way the comprehensive character of our Church. In the church of the Reformation there is absolutely no use of ritual. This, I believe, has been true from the beginning, and the men, like Mr. R. Fulton Cutting, most interested in the movement, would insist, I suppose, that the church shall remain true to its traditions. On the other hand, the chapel of the Holy Cross will make the greatest possible use of ritual. The parties most interested in this work would likewise insist on it, and this would especially be the case with the Sisters of St. John Baptist and the Order of the Holy Cross, by whom the work will be carried on. Now, I suppose, not one person in fifty could witness these two kinds of services so strangely unlike and opposite, and not feel that if the one kind was lawful, the other could not be far from the contrary. And yet, however much one disliked the one and detested the other, not one person in fifty, perhaps, who knew all the circumstances of the case, but would say, let each go ahead in its own way. The writer has some very decided views and feelings about these matters, and yet he would be most unwilling to take the responsibility of closing either the church of the Reformation or the chapel of the Holy Cross. The supreme and final test is that of having fed the hungry and clothed the naked, and the hungry and the naked are equally made glad, whoever feeds and clothes them.

One who is thoroughly acquainted with the condition of the very poor in this city, remarked to me the other day that their discomfort and suffering in summer are greater even than in winter. I suppose this to be true. In winter it is chiefly a question of having fire and clothing, and these, as a rule, the very poorest can manage to get in some way. But in summer it is a question of getting away from the stifling heat and wretched surroundings, and this thousands upon thousands cannot do. Think of a whole family cooking and eating in the same room, with not a breath of air, while a burning sun pouring in at the windows, or beating down on the roof, only adds to their misery. In such cases, the exhaustion and suffering of the mothers are found to be so great that they need a little rest and relief, quite as much as their children, and many of our Sea-side Homes are open to both. The heat of the past week or two has been terribly trying, though thanks to a drenching rain on Monday, and a cooling of the air, life for a few days has been more endurable. The above is all in the way of Church news I have to offer.

The only interest and talk of the town this week, is the funeral of General Grant. Since my last the decorations have greatly increased in abundance and taste, while there are reminders of the great soldier in the form of medals,

photographs, etc., in every direction. Whether or not, as I overheard one lady remark, we shall never have another hero, certain it is that New York is making the most of the one it has. The body reached the Grand Central from Albany on Wednesday, at 5 o'clock, and in a little less than two hours was conveyed under military escort to the City Hall. Of course, there was no end to the multitudes who witnessed the procession. An hour or two after the body had been placed in the City Hall, people were admitted to take a last look at the features of the great commander. By morning it was estimated that 40,000 persons had passed through the sombre-clad corridors. On Thursday noon the writer went over to join the procession, as a kind of duty and so as to be able to testify to what his own eyes had witnessed. Well, I can testify for one thing, that the double line entering the City Hall was starting at Reade street on Broadway. That is to say, the parties as they fell into line at Reade street, went three blocks down Broadway to Chamber street, through Chamber to Centre street, and thence into Park Place and from Park Place opposite the *Times* office, into the park to City Hall. The line, I should judge, was at least three-fourths of a mile long. On coming down town an hour or two later, I fell into the line at Pearl street next below Reade. It was then two minutes of 2 P. M., and I passed into the City Hall at twelve minutes of 3. It had taken over three-quarters of an hour to traverse the distance, when the movement was so fast that a glance, and a hasty glance at that, was all one could get of the pale and shrivelled face of the dead General. Well, the look gave poor satisfaction. The same was true in the case of President Lincoln. His general look was plainly that of the man as I had seen him living, and as he appears in the pictures, but the face was much discolored and the impression was far from agreeable. In the case of General Grant, the glance I got did not remind me in the least of the man I had also seen when living, or as seen in the endless likenesses of him about the city, so consumed and shrunk was that once characteristic and well-known face by the terrible disease which from the first was bent on his destruction. I have no morbid curiosity in these matters, and this, I think, is the last time I shall take the pains to look upon the face of a dead hero, even if another may be looked upon. I rather regretted having done so in the case of President Lincoln and I regret it still more in the case of General Grant.

It would not be true at all to say that the feeling which moves the people of this city as of the country at large is merely one of hero worship. It is plainly the feeling of admiration, affection and gratitude. The feeling is universal that the country owes a debt to General Grant which it can never repay. Behind the man of iron, the flexible soldier, there was the magnanimous, genuine man, and withal, as tender-hearted as courageous. His brave struggle with misfortune and disease has brought him out as one of the noblest and grandest of men.

To-morrow promises to be the greatest pageant this city has ever witnessed. Windows commanding a view of the procession are renting for \$25 and \$50. The distance to Riverside Park where the monument is to be erected is seven miles and it is expected that the line of march will be thronged with people.

New York, August 7, 1885.

LETTERS TO THE EDITOR.

COLLEGIATE EDUCATION.

To the Editor of *The Living Church*:

In one of your most recent issues appeared an editorial upon the expensiveness of collegiate education, to which I have been anxious to find a moment for reply. I appreciate with you the fact that only in our great Eastern universities can the largest and latest advantages be found, but I would beg to remind you that only for a comparatively small number of undergraduates are those advantages important or available. In a small college with good professors much more can be done for the students than is possible in a very large one where much of the work must be done by more or less inexperienced tutors. The very talented and successful president of one of our largest universities admitted to me the other day that in the intimate satisfaction of work as between large and small colleges there could hardly be any comparison. With the higher aim which some of us college presidents and professors have, viz., to influence and educate the whole nature and life and character of the youth, it will be readily seen that smaller colleges only can afford such opportunity, though the present writer can readily see ways and means by which such intimate and thorough education could be carried into the largest institutions.

What is demanded in the first place is the right theory (if not the popular one) viz., that a youth of sixteen is not as yet capable and competent to be his own master, that while undoubtedly he ought to have more liberty than the mere schoolboy, yet there is never a time when he needs more a guiding hand, a sympathetic, consoling heart, the superintendence of a mind which while leading him on into the fascinating and ever-widening mazes of scientific truth, can also at the same time show him the sweet reasonableness of pure and undefiled religion, or in other words, never too trite, lead him from nature up to nature's God. But enough of this, the reader will say; let us come to the point of the alleged almost prohibitoriness of college expenses.

It is undoubtedly true, that to live as a gentlemen at the great Eastern colleges is a very expensive matter, reaching nearly or quite into the thousands, and on the other hand, to send a son to not a few other collegiate institutions, presenting often great advantages (with the whole monied power of a great State behind them) is, not to mince matters, not to educate them as gentlemen. But there are, I contend, smaller colleges, both East and West, where a young man can obtain, if he is studious, as finished an education as anywhere in Europe or America, and at a very low cost.

The entire expense per annum for tuition, board, lodging, etc., at Racine College, Wisconsin, is only about \$400 per annum and for the sons of the clergy, Protestants and some others there is a large reduction made from that. Our professors and instructors are graduates of the best universities in America and Europe, and it is claimed again that all needed for the highest and most complete education is there afforded. We feel that we have a right to make this statement and appeal in the columns of *THE LIVING CHURCH*, begging all who have any membership in, or attachment to, the Church to recall the fact that this is the only university of the Church established (may we not almost say?) for half the population of

this country, and that if our sectarian brethren can support as they do, their institutions both West and East, what ought not to be expected from her, who professes to be the pure branch of the Holy Catholic and Apostolic Church in this land? Is it not time that the Western Church realized her responsibility in this respect? Racine College is not a local institution, it is the Church university of the Northwest, and as such has a paramount claim upon the encouragement and support of every bishop, priest, deacon and layman in the Northwest. If she ever fails, it will be an indelible stigma—not upon her faithful and indefatigable officers (the writer, so recently called to her service, and therefore excepted, may be permitted perhaps to make so bold a remark), but upon the Church, collectively and individually considered, of the Northwest!

Permit me then to close my intrusion upon your honorable columns with this question: Is it not time, have we not a right to expect Western men to support Western institutions, especially when they have done good work to prove their claim?

How long will the Church of the Northwest—God keep her! refuse to throw all her influence in support of her only university?

ALBERT ZABRISKIE GRAY,
Warden of Racine College.

THE REVISED VERSION.

To the Editor of *The Living Church*:

The Revised Version of the Old Testament will be welcomed by many, who have looked forward to its appearance with the hope that some light would be thrown on passages, which it was difficult to understand, without supposing some error in the translation. For instance in Isaiah ix: 3, the first clause of the verb seems in direct contradiction to the last, but is explained by the rendering of the revisers. This rendering is similar to that adopted by Delitzsch, who gives his reasons for it. (Delitzsch on Isaiah, vol 1, page 245-246.) Again in Isaiah xviii: the words, "Woe to the land shadowing with wings," are rendered, "Ah! the land rustling with wings." This seems more in accordance with the context, which does not imply condemnation. I should be very glad to know whether there is any authority for the idea once suggested to me by a friend, that the prophet, in this chapter, was looking through the vista of succeeding ages to a land then unknown but on which the full beams of the Gospel were destined to shine, and calling upon it to convey the message of salvation to a nation, scattered and peeled, thus pointing to the mission of the Gentiles, to teach the truth to the chosen people of God. The interpretation may be a fanciful one, but it struck me as interesting.

I wish that in Gen. iv: 7, the revisers had placed in the text instead of in the margin, the reading, "unto thee is its desire, but thou shouldst rule over it." The Rev. Isaac Williams in his commentary on this passage, remarks that this makes an important difference. His words are so interesting that I hope I may be excused for quoting a part of them.

"St. Chrysostom indeed does understand the words, 'to thee shall be his desire,' as spoken of Abel, but seems to be the only writer of authority who does so, and the interpretation is spoken of by St. Augustine, only to be rejected by him.

It does not then speak of Abel being subject to Cain, but of his own sinful

desire, which had just been mentioned, being brought by him into subjection. Here we have a full meaning, and a doctrine on which depends the probation of man that he has a power of free will to reject the evil and choose the good, that the desire which is now sinful may become obedient to his better soul. Rule thou over thy passion let it not have rule over thee."

If this interpretation applying it to a principle, and not to a person, seems less consistent with the simplicity of the sacred narrative, yet, when taken in connection with the words before the metaphor of the wild beast, at the door, renders the introduction obvious and natural, the wild beast lieth in wait but dominion over it hath been given thee, and shall be in Christ restored, such is thine animal passion within thee.

There then, as in all parts of this Divine Book we have glimpses of the Incarnation, like gleams from the Cherubim, speaking of the power given to men through Christ.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Although ye are fallen yet the seed of the woman which shall bruise the serpent's head is with you. He gives Abel ability to please him and hath preserved in your soul, a power to subdue sin." Commentary on Genesis pages 424-425. P.

PERSONAL MENTION.

The Rev. Wm. Allen Fiske, LL. D. will be at Little Deer Isle, Penobscot Bay, during the month of August.

From August 6th to Sept. 1st the Rev. W. C. Hopkins of Toledo, Ohio, is to be at Wright's Lake, Mich. doing vacation missionary work.

The Rev. C. H. De Garmo's August vacation is spent at Rosseau, Ontario.

The address of Archdeacon Kirkby for the next two months will be 187 Columbia Heights, Brooklyn. A large congregation welcomed him at St. Ann's church on Sunday, Aug 2nd.

The Rev. Dr. Louderback has accepted the position of rector of All Saints' Church, Ravenswood, Ills. and retains charge also of the mission at Roger's Park.

The Rev. John Anketell, A. M., is acting temporarily as German priest of the Holy Cross Mission, N. Y.

TO CORRESPONDENTS.

INQUIRER.—The Church has always held that the ministers of Holy Matrimony are the contracting parties. The priest but gives the Church's blessing. In the case you mention all depends upon the intention. It seems hardly possible that a clergyman would wish to enter into the holy estate without the benediction of the Church; that benediction undoubtedly he cannot confer upon himself.

DECLINED.—"The Night is Dark;" "Ten Commandments;" "Music at Chickering Hall;" "Kindness;" "Choosing and Ordaining."

OFFICIAL.

The secretary of North Carolina having resigned, all pamphlets, notices and letters for the diocese of North Carolina should be addressed to the Rev. Gilbert Higgs, secretary pro tem. Warrenton, N. C.

APPEALS.

ST. PAUL'S CHURCH, Rantoul, Ill. I desire to express sincere gratitude to those who have replied to my appeal for aid. A large debt still remains. Further offerings requested. R. McKellar, Jr., Minister in Charge.

NASHOTAH MISSION.

It has not pleased the Lord to endow Nashotah. The great and good work entrusted to her requires as in times past, the offerings of His people. Offerings are solicited: 1st. Because Nashotah is the oldest Theological Seminary North and West of the State of Ohio. 2d. Because the instruction is second to none in the land. 3d. Because it is the most healthfully situated Seminary. 4th. Because it is the best located for study. 5th. Because everything given is applied directly to the work of preparing Candidates for ordination. Address, Rev. A. D. COLE, D. D., Nashotah, Waukesha Co., Wisconsin.

The Episcopalians of Tucson, Arizona, are trying to raise means to build a church, sufficient for their present needs. By the efforts, chiefly of the Ladies' Guild, a lot 150-62 feet has been purchased and paid for. At present we are obliged to hold our services, first in one hall and then another. If the results already attained are not to be lost, a permanent place for worship is an absolute necessity. But to secure this, outside aid is needed; we have strained every nerve already, and without help cannot make the enterprise succeed. Any amount, however small, will be thankfully received. Contributions may be sent to Bishop Dunlop, Las Vegas, New Mexico, or to any of the undersigned at Tucson, A. T.: Mrs. Dana Harmon, president, Mrs. S. A. Buell, treasurer; Miss N. Pomroy, secretary. I cordially endorse the above appeal, and trust that those who have done so much unaided may receive such encouragement as will enable them, to bring their good work to a successful issue.

Geo. K. Dunlop,
Mission Bishop of N. M. and Arizona,
Tucson, Arizona, June 17th, 1885

OBITUARY.

AVERY.—Entered into Rest, in Ridgefield, Conn. July 5th, 1885, Polly Maria, daughter of Cyrus Beers, and wife of Treadwell Avery, in her 62d year. On July 30th, 1885, Treadwell Avery, in his 66th year, being the beloved Parents of Mrs. W. S. Hayward, of Manistee, Mich.

LOVE.—In the blessed hope of everlasting life entered into rest July 15th Thomas Love, aged 79, warden of Grace church, Rutherford, New Jersey, formerly of Salisbury and London, England.

BURTON.—Entered into rest at Meridian, Miss. June 24th, 1885, Mrs. A. M. Burton wife of R. M. Burton, in the 42d year of her age. "Asleep in Jesus! peaceful rest!"

MISCELLANEOUS.

FOR SALE.—A set (21 vols.) of Schaff's edition of Lange's Commentary for any reasonable offer. Address Churchman, Box 170, Dallas, Texas.

WANTED.—By a young lady, situation as teacher in parish school. Address A. Z. care Lord & Thomas.

WANTED.—A young unmarried clergyman of some experience in such work to take charge of St. Paul's School for boys at Los Angeles, Cal. Apply, with references, to the Rev. Elias Birsall, 521 Flower St., Los Angeles.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

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

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IMPORTANT NOTICE.

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

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REV. R. W. LOWRIE,
Benning, District of Columbia.

"I DO NOT FEEL."

J. C. S.

"Oh! could I but be certain
The Saviour died for me,
And feel a full assurance
That He has set me free!
Could I accept salvation
And know it was my own,
And yield my heart forever,
To Christ the Lord alone.

I long to love the Saviour,
To know Him mine indeed,
And daily at His footstool,
For this great gift I plead;
But oh! I have no answer,
I do not feel forgiven,
I cannot say with many
That I am sure of heaven.

I strive, though often failing,
His precepts to fulfil,
To be what He would have me,
Submissive to His will.
A dark cloud would be lifted,
If I could only see
I was His child, abiding
In Him and He in me."

What if you do not feel it!
The Lord is still the same,
Faithful to each believer,
Unchanging is His name.
He is no man repenting
A promise He hath made
Forevermore abideth
Each word that He hath said.

What if you do not feel it!
Which is the surest guide,
Your heart so weak and wayward,
Or Christ the Crucified?
All whom His Holy Spirit
Homeward doth gently lead,
His blessed word hath said it--
Those are His sons indeed.

And this same Holy Spirit
Is working in your heart,
Those ardent, restless longings
He only can impart;
And so (how can you doubt it?)
His word must aye be true,
You are His child abiding
In Him, and He in you.

What if you do not feel it!
Be careful how you say
That Jesus' full salvation
Is not your own to-day.
Is it not really calling
His blessed word untrue,
To say that what is promised
To all is not for you?

E'en if you do not feel it
His promise is secure,
His love and His compassion
Forever must endure.
So cast away your doubting,
Awake, sad heart and sing
Praise to your Heavenly Father,
Your Shepherd and your King.

BOOK NOTICES.

CHAPTERS ON PLANT LIFE. By Sophie Bledsoe Herrick. Illustrated. New York: Harper & Bros.; Chicago: Jansen, McClurg & Co. Pp. 206. Price \$1.

This little work undertakes to reveal to our young people some of nature's wonders in the vegetable kingdom. In simple but attractive style Mrs. Herrick tells of the nature and use of the plants she describes, and the relation existing between the different kinds. The titles of some of the chapters: Odd Fish in the Vegetable World, Plants and Animals—their Difference, Plants Caught Napping, Vegetable Pitchers, etc., will best give an idea of the character of the book.

THE TWO SIDES OF THE SHIELD. By Charlotte M. Yonge. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Pp. 417. Price \$1.50.

The character of Miss Yonge's writings is by this time so well known that it seems superfluous to say anything in praise of it. This, like so many of hers, is a story of English home life and is mainly occupied with the sayings and doings of a large family of boys and girls into whose circle enters an alien element in the person of a motherless cousin who is imbued with the notion,

gained from injudicious story writers, that aunts are tyrants and that she poses as a martyr to prejudice and partiality. The power of loving kindness to overcome and remove this feeling is well portrayed. The Churchly teaching of the book is evident throughout, although never obtrusive.

THE JOURNALS OF MAJOR-GENERAL C. G. GORDON, C. B., at Kartoum, printed from the original MSS. Introduction and Notes by A. Egmont Hake. With Portrait, two Maps and thirty Illustrations after Sketches by General Gordon. Boston and New York: Houghton, Mifflin & Co. Pp. 479. Price \$2.

General Gordon's Journals at Kartoum have especial attractiveness for two classes of persons, viz., those who wish to increase their knowledge of General Gordon himself, as a man and as a leader, and those who have followed with interest the history of the Soudan and England's operations there.

The first class will, perhaps, learn little that is new or surprising. Gordon appears much the same as we knew him before in England and in China;—religious, sympathetic, unselfish, just, dauntless and skilful,—sometimes humorous, sometimes morbid, always eccentric.

From the information furnished here of the recent movements in the Soudan, the impression which most will receive will be that it was a poor place for such a man, under such circumstances, to be. Had General Gordon's own recommendations been followed fully, and he himself been successful, something worthy would have been accomplished; yet, even then, the close of the campaign would have brought results, and left a state of affairs, far from satisfactory. But, when we consider that little of what he did advise was attempted, and that little only partly done, we feel involuntarily wearied and disgusted with the whole affair, and forced to conclude that "some one has blundered."

For the most part, the Journals are written in a clear, simple style, without any attempt at polish or ornateness. Occasionally, as is the case with most diaries, they become wearisome. Indeed, there are few who will care to read the book through, from beginning to end, especially when it is considered, that these 360 pages cover but three months' operations (September—December '84,) and that Gen. Stewart's Journals for the preceding six months, and Gen. Gordon's, from December 15th to the fall of Kartoum, are yet unseen. Nevertheless, the judicious reader will find much in the present volume which will return a good profit on the time invested.

THE Calendar of Seabury Divinity School, Faribault, Minn., has just been issued. The information in regard to the school appears to be very complete.

WE have received specimen pages of "The Life and Deeds of General U. S. Grant," by Colonel Frank A. Burr of the Philadelphia Times. Many noted men are contributors to the work. It promises to be both novel and interesting.

"THE Plenary Inspiration of the Holy Scriptures," a paper read before the society of the Alumni of the Theological Seminary of Virginia, June 24, 1885, by the Rev. John H. Elliott, S. T. D., rector of the church of the Ascension, Washington, D. C., has been published in pamphlet form.

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

AN illustrated prospectus of the Cathedral School of St. Paul, Garden

City, Long Island, N. Y., has been issued by the newly appointed Headmaster, and gives full particulars in regard to the rules and regulations pertaining thereto.

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

LETTERS FROM EGYPT.

BY THE REV. CUNNINGHAM GEIKIE, D.D.

Dissatisfaction with the existing state of affairs in Egypt is universal. Natives and foreigners of every country are at one in the feeling that the policy of England has been equally hurtful to Egypt and to herself. When Sir Hudson Lowe wrote from Tel-el-Kebir, and summoned the citadel of Cairo, with his few tired horsemen, the grand audacity of the act impressed all, and left the country absolutely at the will of the conquering power. But the half-and-half policy followed since has dissipated this reverence in great measure, and has roused ill-will and aversion on every hand. Nor is there any less unanimity as to the monstrous blunder of Wolseley in ascending the Nile, instead of taking the Berber-Suakin route. Among the officers and high civilians, the criticisms on his course are bitter in the extreme. His overweening conceit, assuming superior wisdom, and pooh-pooing the experience of men who knew the Soudan and the Nile, which he did not, are matters of derisive comment. His Canadians turned out, to a large proportion, impostors; not more than one-half knowing anything at all about boats, and none of them such work as the rapids of the Nile demanded. To think of taking an army up the 1,500 miles of such a river needs, indeed, only a sight of the first cataract to show its supreme folly. At full stream, during the inundation, the rocks are deep out of sight, but when Wolseley was going up there was no more than a mill-race in the principal channel, with rocks jutting out on every hand, making the upward passage of boats a matter of physical labor by dragging from the shore, to the injury of many of the "whalers." But this "cataract" is smooth and deep water compared with the succession of shallow turbulent rapids which his insane idea made the course of his army. The death of Gordon, and the frightful expenditure of blood and treasure said to result from the fall of Khartoum, are rightly laid at his door. Even before a man was wounded in fight he had caused the death by drowning and sickness of as many men as have fallen in Stewart's battles; not to speak of the multitudes of invalidated, often with their health broken for life. Above Wady Haifa the men had only tinned vegetables, and the badness of the water, so full of mud and impurities, caused a large amount of typhoid fever. Every one seems to wish a permanent British occupation of Egypt. A French one would, it is said, be perfectly unscrupulous; the English would seek the interest of the country.

Christian effort in Cairo is unfortunately very limited in comparison with the need of the population. The Church of England here, as in Alexandria, is, I greatly regret to say, entirely in the background. The excellent chaplain, Dean Butcher, has recently come, and has no organization, as yet, for the non-Christian community. I earnestly urged him to begin work on a thoroughly Christian basis among the poor Arabs,

feeling sure he would be supported, and I can only trust he will trust God and boldly commence. The work of the Church Missionary Society is, unfortunately, still in the future in Cairo. Fifty years ago it had Dr. Lieder, Mr. Kruse, and Gobat, afterwards Bishop of Jerusalem. These worthy men, however, labored in a hopeless cause—to reform the existing Coptic Church. They had schools for boarders and others, and wrought manfully, but the results were so discouraging that the mission was given up in 1851, thirty-four years ago! To galvanize death into life would be as easy as to kindle a soul under the ribs of the dead Coptic Church. The American missionaries tried it for many years, but had to abandon the idea. No wonder. Their devoted clergy tell me that from one end of Egypt to the other all the bishops, with one exception, are, or were a few years ago, drunkards, adulterers, and even Sodomites. The priests are fellahs, who, to escape forced labor and the conscription, learn the Coptic service by rote, without knowing the meaning of it, for it is in a dead language. They pay so much for ordination, and are made priests apart from any other requirements than this bribe. One case was mentioned to me when the sum offered was not reckoned enough, but on its being increased, the desired imposition of hands was given. The only trouble with the clergy thus created seems to be their restriction to one wife, for if the wife die they cannot marry again.

In 1882 the Church Missionary Society recommenced work in Cairo, but, this time, with a view to do something for the Moslem population—a task at all times hard, but especially so at present, from the excitement caused by the English occupation and its accompaniments. Hitherto, however, little has been done. Tracts and Bibles, or portions of Scripture are distributed, as opportunity offers, but we all know how much this easy way of diffusing Christianity is worth among a bitterly hostile population. Schools are the great means of true work in such a case, and these the society has yet, virtually, to begin. The Rev. F. A. Klein, the agent, has a great field before him, but the plow has still to be put in. How terrible that the Church of England should be in such a position. Cairo, moreover, in which she has nothing to show as a missionary Church, is her only station in Egypt!

Miss Whately's schools, which are not formally connected with any church or society, are a noble institution, but labor under what to me seems the vital defect of not being under the direct management of English head teachers. Of course, the Misses Whately are there—all honor to them—but they are not, and cannot, at their age, be daily teachers or active managers of all details in regard to the education imparted. I cannot think that it is safe or right to trust natives without a born and educated Christian man or woman over them. What experience can they have? What real knowledge of a religion of which they are themselves elementary scholars? To teach reading, writing, etc., may be well enough, but it is not Christian work. Nor is the merely teaching the Scriptures, Creeds, etc., of much value without the loving enthusiasm for the truths they embody, which can only be shown by those whom an early Christian education have filled with intelligent zeal for our Divine Master. I should very much like to know the number of conversions in Miss Whate-

ly's schools. I fear they would not be found very numerous.

Churchman though I be, I must here, as at Alexandria, give the palm for wise and practical missionary work to the Presbyterians. At Cairo the American United Presbyterian Church has one of its stations—a large and beautiful stone building, rented by the mission, close to Shephard's Hotel. In this the three clergy and the European assistants live; the ground floor being devoted to class-rooms for one of their schools and a reading-room for our soldiers! In the school taught here the average attendance of girls, of every Eastern race, one would think, from their appearance, is one hundred and seventy, of whom forty-seven are boarders, fifteen of whom are maintained by special contributions. The influence of the Christian education of women is always great, but in the East it is incalculable. The girls of this school, mostly very poor, have a missionary society of their own, which raised £9 in 1884 towards the help of their fellow-girls in Egypt. God bless them! The head teacher of this noble school is Miss Thompson, an American lady. Thank God that such women as she and her colleagues in the other schools have found in their hearts to come to Egypt to work for Christ. Would that the Church of England had a staff like them. There are thousands of splendid girls in England who only want the opportunity of giving themselves up to Christian work. Why does the Church Missionary Society not work them? *But they must be trained as school teachers first.* But how many teachers, fine women as any in the world, are in our training colleges, ready to go any where for the Lord Who died to save them!

The boys' school in the same building has an average attendance of 230, one-fourth of whom are Muslims; Arabic, French, and English are taught. Religious instruction is given to all the school daily; to the larger boys from the Bible, to the younger from Brown's Catechism, an old standard among Presbyterians.

A second school at Boulak, among the very poorest of the natives, is admirably taught by Miss Comner. A Bible class for native women, as well as for the children, was being held when I visited the school. Nothing could be happier than the relations between the teacher and the pupils, who were eager to show me their sewing, and to repeat verses they had learned. The numbers were very large, but I have not got them exactly. A boys' school is connected with this branch also. A third school in the heart of the city, also among the very poor Arabs, is taught by Miss Smith. There are many classes, and much good work done; everything, as in the other schools, being thoroughly colored with Christian influence. But schools are not the only agency at work. £840 worth of Bibles and religious and educational books were sold during 1884 in the Cairo district alone. There are four services every Sunday in the Central chapel, and one each at the other schools. At each school, moreover, there are Sunday-schools, with an average attendance respectively of 191, 65, and 97. Meetings are held during the week in the three quarters of the city. As the direct result of all this faithful and intelligent work the church numbers 148 members, who, as far as man can judge, have been truly led to Christ. Nor is there no mere form in membership with this mission—the strictest

tests of examination and personal acquaintance with the life of each applicant are required. The three missionaries in Cairo, Dr. Lausing, Dr. Watson, and the Rev. Mr. Harvey, are incessant in their labors in the schools and other modes of Christian activity. It was no use expecting an idle day from them to show me the city, and I did not ask it. Mrs. Harvey and Miss Thompson were kind enough to do me the honor of taking me round some parts.

One thing I must not forget, the beautiful kindness of these gentlemen and their households to our soldiers. I attended the twelfth tea they had given to them. A hundred and forty just about to start for the Soudan, were present, with two officers, the flags of England and America gracing the room. Speeches were delivered by the American clergy, and also by Mr. Cook (Cook's tours), a zealous friend of the mission, by myself, and by others. The Rev. J. Webster, Wesleyan military chaplain, also spoke. Unfortunately, Dean Butcher had not heard of the gathering, else he would have been present. He and the Americans are very friendly, as is becoming.

I was present one morning at the opening of the school, near Shephard's. Dr. Watson gave out a hymn, which was vociferously sung; then read the 20th chapter of Revelation in Arabic, and ended by prayer. The long room, nicely seated, has a partition down the centre, to separate the sexes, of whom, in all, there were over 200 present, ranging in age from seven or eight to 15, but mostly from eight to 12; the boys nearly all in fezzes. The thermometer that morning stood at 54deg. Fahrenheit, a point so cold to these tender creatures, that the girls had been in many cases kept at home on account of it.

A few statistics may fitly close this letter. It is always pleasant to hear of sensible, honest work for Christ. In Egypt there are 10 ordained missionaries—Scotchmen or Americans; seven unmarried female missionaries—teachers, nine native pastors, 140 native teachers, preachers, and assistants; an average Sunday attendance of 2,000; 2,500 pupils in day-schools, 1,600 in Sunday schools. One thousand seven hundred and one pounds were received last year through Egypt for school boarding fees; £1,076 from sales of books, and the natives contributing altogether, for the support of the churches and schools and towards the purchase of books, £3,631.16s. Would to God my own Church could show as good a report from a country so much more closely connected with us than it is with these noble Americans.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

XXXV.—THE ARGUMENT FROM FUTURITY.

To complete the reasons for being a Churchman according to the plan proposed, it remains to consider briefly the argument from futurity: Which of the three systems of Christianity in vogue amongst us has the brightest outlook? is surest to keep the Faith? offers the best basis for the reunion of Christendom?

I. A century ago the prospects of the Episcopal Church were far from encouraging. The Church was bound

hand and foot by an Erastian government. Faith and piety, the Church idea and missionary activity were at a low ebb. But things have changed. The revival of Church life—begun in part by the Wesleys, and by the so-called Evangelical movement early this century, and carried out on Catholic lines by the Oxford movement since 1833—is one of the grandest revivals in the religious history of the world.

Since then the growth of the English Church at home,—where it still holds three-fourths of the population—among the colonies, and in heathen lands, is, for present character and promise of permanency, such as no other religious body can show.

The Church in the United States was almost annihilated by the Revolution; it took fifty years for it to get a foothold in this land. Since then its progress has been very satisfactory, and, on the whole, rather more rapid and substantial than that of any of the denominations. Its position is honorable and unique in the religious life of the Western world. It is looked up to and respected by all classes. Its future is bright, and growing brighter all the while.

The Anglo-Saxon race is now the dominant race of mankind. The English language, the most universal, as it is the most perfect of modern tongues, is now spoken by not far from a hundred million people. At the present rate of increase it will not be long before there will be five hundred million men speaking the English language and moulded by Anglo-Saxon influences—among which influences the oldest, most characteristic, most permanent, and most potent for good, is the historic Church, everywhere identified with the English-speaking race. In hundreds of European cities, and in military and commercial centres of Asia, Africa, South America, and the islands of the sea, wherever a community of Englishmen is to be found, there is almost sure to be an Anglican chapel in the midst of them. Besides which the Book of Common Prayer has been translated into nearly a hundred different languages.

Heretofore when comparisons have been made between the English Church and the Roman, there has always been an element of numerical unfairness, the English Church being but one national Catholic Church, and the Roman Church being a vast conglomeration of a number of national Catholic Churches which had lost their ancient independence. The only fair comparison would have been as between the Church of England and some one national Church of about the same size, say the Church of France, or the Church of Spain, or the Church of Italy. But the time is coming when the national Catholic Churches of England, Scotland, Ireland, the United States, Canada, Australia, India, South Africa, and other colonies—to say nothing of the "Old Catholics," or reformed part of the historic Church in Europe, now in full communion with the Anglo-Catholic—will surpass the Tridentine Consolidation in numbers, as they do already in social, intellectual, moral, and spiritual influence, and that too without any tyrannous and un-Catholic centralization. Indeed, so far as the ethnic, political, commercial, linguistic, and ethical prospects of the Anglo-Saxon race are an indication, the outlook of the Anglo-Catholic communion is brighter by far than the outlook of the Roman, whose constituency is almost wholly confined to the less moral, less intelligent, less

dominant, less progressive, less rapidly increasing, less promising races of Southern Europe and South America, among whom infidelity (especially in France and Italy) is sapping the very life of religion, of society, and of the State.

Romanism is at its best where it has intruded into the jurisdiction of the Anglo-Catholic Church. It is, if I may so say, forced to be on its good behavior. But aside from its being here an unjustifiable schism, which has, in the long run, no right to expect the blessing of God, the outlook of the schism amongst us is not good. Despite most strenuous efforts put forth in England, and in spite of a large Hibernian immigration, the Anglo-Roman schism has been relatively losing ground, having now barely 3½ per cent of the population where a few decades ago it had from 4 to 5 per cent. The idea that an Italian schism will ever dominate the English race, while the Catholic Church of England stands, is simply frenzy.

In America the growth of the Italian mission has been rapid and substantial, not however from its inherent fertility nor from its earnest and faithful proselytism, but as the result of a most enormous and unprecedented influx of foreign co-religionists from Ireland, Germany, and elsewhere. The Romano-American papers often proclaim a net increase, say of 100,000 souls, during a given year. It sounds well. But during that same year, more than 100,000 Romanists have been added by immigration without which the "net increase" would have been a *minus quantity*. A candid Roman Catholic prelate recently remarked that if his Church had kept all Roman Catholic immigrants and their children, it would have some 20,000,000 adherents in this country, instead of which it has but little over 6,000,000. It is, moreover, out of harmony with the spirit and genius of American institutions and popular liberty; and can only bring itself into harmony therewith by an act of *felo de se*.

The United States is the Paradise of Protestantism. Owing to the character of the early settlers, and the almost total destruction of the English Church during the Revolution, sectarianism here far outnumbers both the Church and the Roman schism. Its prospects are brighter here than anywhere else. Nevertheless in the judgment of thoughtful men, both within and without the Church, its total lack of authority, its uncertainty in matters of faith, its conflicting, multitudinous divisions and sub-divisions, its tendency to further disintegration, and its dependence on "spasmodic religion," are against its permanency and ultimate success as the religion of the English-speaking race.

Protestantism is, moreover, about to pass through a fearful ordeal. It has always blindly proclaimed itself *The Religion of the Bible*:—"The Bible and the Bible only the religion of Protestants." But Protestantism is now beginning to be uncertain whether the Bible is inspired; what constitutes the Bible; whether there is any Bible at all. Protestantism rejected the Church, and put in its place that Book which is a child of the Church. The New Testament was written by Churchmen, and was not completed till the Church was more than sixty years old. The canon of Scripture rests on the authority of the Church which is "The Witness and Keeper of Holy Writ." Destroy the Church, and you have logically lost the Bible. Logic is inexorable, and will at last make itself felt

Protestantism is going to wake up to this fact. Then those who want the Bible will come back to the Church, while those who refuse to conform will be left *Scriptureless* as well as *Churchless*.

There is such a thing as whole communities laboring for generations under a logical delusion (as St. Paul says: "Blindness in part is happened to Israel.") The delusion of Dissent—which I venture to call Protestant paralogism—is that the testimony of early fathers and councils must be accepted on the subject of the canon of Holy Scripture, but not on the subject of the Church—its Creed, its three-fold ministry, its Sacraments, etc. The Presbyterian, Doctor Miller, who could appeal to St. Ignatius as an authority against Unitarianism, but in the next breath reject him *in toto* because of his testimony in favor of Episcopacy, is a fair specimen of the demoralized reasoning faculty of Dissent. There is, forsooth, an *Ecclesia Docens*, conciliar authority, patristic testimony, and Catholic tradition, when private judgment wants such things; there is, no *Ecclesia Docens*, no conciliar authority, no patristic testimony, no Catholic tradition, when private judgment wants none. *Alpha est*, and *alpha non est* have been sleeping together in the brain of Protestantism. By and by the landlord will find that he really cannot accommodate them both, that he cannot consistently hold that there is a Church, and that is no Church. If he decide that there is a Church, then he must conform to it; if he decide that there is no Church, then he must give up his Bible, for without the Church he cannot know what the Bible is, and the same authorities which tell him of the Bible, tell him also of the Church. What will be left of Protestant Dissent when it gets through this ordeal, God only knows. From such an ordeal, however, the *Churchman* has nothing to fear. Take away his Bible if you can; he still has the Gospel crystallized in the Creed and the liturgy, in the Sacraments and in Catholic tradition. In a word he has the *Church*; and having the Church, he has all, and can get back his precious Bible, for the Church tells him what it is.

1. Rom. xi: 25.

OPINIONS OF THE PRESS.

The Christian at Work.

CHURCH PROGRESS.—The Protestant Episcopal Church is to be congratulated on having passed in Massachusetts its one-hundredth mile stone. Its centenary was appropriately celebrated in Trinity Church, Boston. The contrast 'twixt now and then must have furnished stimulating food for thought and ample ground for encouragement. The outlook for Episcopacy in the old Bay State is most auspicious and our friends of that denomination may rightly thank God and take courage. At the present rate of growth it will not require many years to see the Episcopal Church leading all others in Massachusetts.

Standard of the Cross.

THE BOOK ANNEXED.—Doubtless this is the time to criticise the proposed changes in the Prayer Book. The whole Church press should be full of discussion of the book. There is indeed here a short note, there a letter, on the subject. But the Church public might well feel that now is the one occasion of a hundred years, or say rather the only occasion that has ever offered, for the Christian public consciously to affect and determine the appointed usages of

worship. The press is the instrument of the people in such a cause. And this journal at least is open to any who will employ it at all properly in the discussion. If the Prayer Book is to be preserved as it is, let its conservative friends bring their strongest arguments to its rescue. If the book proposed, or any part of it, is too good to reject, let us hear of that. * * *

The proposed Book is not above criticism; but neither is the Prayer Book as it is. It is not a wholesome state of mind to cherish abhorrence only of blemishes in the one, and to be indifferent to blemishes in the other.

The Dominion Churchman.

THE CHURCH OF ENGLAND WORKINGMEN'S SOCIETY.—One man began it nine years ago, and now 9,000 men are in this league and army of workers for God and His Church. They discard all patronage, they seek only to be put to work, they regard not customs nor conventionalities, but where souls are perishing there they go lovingly to rescue the lost by the power of the Gospel. Hearty, informal services anywhere are held; working men, artisans, speak face to face with their fellows in shop or mine, mill or factory. The more vicious are hunted for with the zeal and skill men hunt for spoil. Every device which love and talent can devise are used to lift the abandoned to a plane of decency, sobriety, honesty, and so on, step by step, to the Church's higher life of grace and communion. The sneers and opprobrium with which a certain set of Churchmen greet all their brethren whose lines of work are different to the stereotyped, fusty, musty and dusty methods practised in the days of the Church's torpor, only spur this Working Men's society to greater diligence. The fierce wrath, the teeth-gnashing of party organs, furious at the success of men who are so passionately faithful to the Church of England, only incites them to deeper reverence and love for the Catholic Church which gave England Christianity and liberty.

OUR CHICAGO LETTER.

At the close of a former letter I expressed an intention of resuming my notes concerning the Rev. Dr. Louderback's work at Ravenswood and Roger's Park. With respect to the former place I have only to add at this time, that its prospects as a field of growing importance for Church work are more promising than ever, owing to the approaching completion of the Chicago and Evanston Railroad, and to the probability also of the horse-car line being continued from Graceland to a point within a few minutes' walk of the centre of the village. Desirable as Ravenswood already is as a place of suburban residence, these improvements cannot fail, one would think, to render it still more eligible for that purpose.

As for Roger's Park, new life seems to have been infused into the mission there since the Bishop's visit several weeks since, when he confirmed a class. On that occasion, he detained the congregation for a short time after the service and urged them to take steps towards the erection of a church, such as would answer their needs for some time to come. There appears to be little difficulty at present in securing the necessary land; and it would be a wise step, indeed, if those interested would follow the example set by some other communions, and provide a large and eligible site, while it can be obtained at

a comparatively reasonable rate. It is a very common error for missions or parishes to content themselves with purchasing a lot just large enough to contain a church building, instead of taking into account the need that there may and ought to be, some time in the not far future, of room for the erection of a parsonage, parish school, and possibly other institutions.

The neighborhood of Roger's Park is suffering from that cause which, all over the country, is so fruitful of weakness and discouragement in Church work, I mean the migratory habits of the people. It is a habit which grows upon us, and is one of the peculiarities of the national character; so that we might with some slight change and adaptation of the words, apply to ourselves Tom Moore's famous lines, and sing:

"We may roam thro' this world like a child at a feast,
Who but sips of a dish, and then flies to the rest;
And when *business* begins to grow dull in the East,
We may order our wings and be off to the West."

From the cause referred to, and also through removals by death, the mission at Roger's Park has lost many of its most valuable members, whereby its pecuniary resources have been seriously diminished. And yet, many of the elements of success are there; Chicago has contributed from one and another of its parishes and missions, many a family well-trained in the "old paths," and the younger members are growing up with a deep interest in the welfare of their Holy Mother. One way in which this manifests itself is in the care which is bestowed upon the music in public worship.

Oh! if but a few of those thousands which are so constantly lavished upon cumbrous and often unsightly monuments in memory of the beloved dead, were expended in the erection of a substantial church for some struggling mission, how much better would the object of the mourners be accomplished. The name of the departed would then be cherished in grateful hearts, generation after generation; and the donor would have the satisfaction of knowing, not only that he had adopted the truest way of erecting a lasting memorial of the loved ones gone before, but that he had by the same act conferred a priceless boon upon the living. Why have we not more Memorial churches?

The Rev. Henderson Judd, formerly rector of Grace church, Oak Park, transferred his residence some time ago to Wright's Grove, Lake View, and has charge of the missions at Irving Park and Norwood. The place first-named is situated between six and seven miles from the city, on the Wisconsin Division of the Chicago & Northwestern Railway. About thirty families resident at this point are interested in the establishment of the Church, from twenty to thirty of the members being communicants. Mr. Judd has officiated here every Sunday morning for more than three months past, and has good reason for feeling greatly encouraged. Our diocesan paper for June, contained a notice of this mission, which showed that the work was one of much promise at that time; but since then it has wonderfully developed. The "dusty old table covered with a Chicago blanket-sheet daily," which did duty a few weeks ago for altar and prayer-desk, has been replaced by a genuine altar of correct dimensions, with re-table and duly vested with a handsome green altar-cloth and super-frontal; richly fringed.

The altar stands upon a raised dais, so as to form a sanctuary, which is enclosed by a neat railing, the floor being covered with a carpet of a deep maroon color. The sacred vessels have also been provided, together with a baptismal bowl to match, all of which were made to order by Mr. John B. Mayo; the well-known Chicago silversmith. The chalice and paten were used by Mr. Judd for the first time last Sunday week. To the articles just enumerated I have but to add a pair of alms-basins of black walnut (made and presented by a young man, a member of the congregation) and it will be seen that everything necessary for a decent and reverent Celebration of the chief act of Christian worship has been provided for. But besides all this, a lectern of solid oak, and a prayer desk of birchwood, both beautifully polished, have been provided for the inferior offices and for preaching. The entire effect is very pleasing and Churchly. The zeal of these good people, however, has by no means expended itself; they do not propose to rest contented with what they have done. Within the past week, the St. John's Guild met to devise means for procuring altar-linen, altar-vases, and proper vestings for the lectern and prayer-desk. Since the altar was put in place, flowers have been regularly furnished for its adornment. As an important adjunct of the services, I must not omit to mention the music, which is exceptionally good, there being an accomplished organist and quite a number of trained vocalists in the choir. About the middle of last June, Mrs. Vibbert, wife of the rector of St. James's church, whose deep interest in woman's work in the Church is well known, kindly attended, in company with the faithful pastor of the mission, and organized the St. John's Women's Guild, 15 ladies enrolling themselves as members of the Woman's Auxiliary. All this readiness to work for God and His Church, together with a hearty embracing of the means of grace, and a devout and reverent demeanor in the House of Prayer, cannot fail to afford good ground of hope for the spiritual as well as the temporal future of St. John's Mission, Irving Park.

The Rev. Luther Pardee left last Monday week on his vacation tour among the wilds of Northern Michigan, where game and trout-streams are believed to abound. He hopes to return early next month; and, during his absence, some important repairs and improvements are to be made in Calvary church. The Rev. L. S. Osborne returned to his field of labor in Trinity parish, about ten days ago. The rector of the church of the Ascension, the Rev. Edward R. Larrabee, has left home for two or three weeks, in search of much-needed rest and recreation; the affectionate wishes and prayers of his many friends follow him. Of all the city clergy, there is not one who stood more in need of change and rest than the Rev. George T. Griffith, of the cathedral; but I fear that he has hardly done himself justice by his brief sojourn at Oconomowoc, and it is to be hoped that he has not taken all his holiday. He will probably have accompanied the cathedral choir, in their "camping out" this week. Mr. Fleetwood's *flight*, it seems, was after all but a feint, as he was away only a week. He has left in earnest now, and expects to be absent during the rest of the month. I hear that his place is to be supplied by the Rev. Dr. Mockridge, of the diocese of Toronto.

CHURCH WORK.

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

MARYLAND.

GAITHERSBURG.—The new Ascension church was consecrated on July 17th in the presence of a large number of the citizens of the county. The ceremonies were conducted by the Rt. Rev. Bishop Paret, assisted by the Rev. Dr. Richard T. Brown, the rector, and the Rev. Dr. Hutton, of Brookville, and the Rev. A. B. Averitt, of Silver Spring. The Bishop preached an impressive sermon, confirmed a class of three and administered the Sacrament. This church was begun in 1881, and completed in 1883. It is of frame material and Gothic style of architecture, and cost \$1800. The interior of the church excited much admiration because of its decided taste of finish.

FOND DU LAC.

SUMMARY OF STATISTICS.—Baptisms—infant, 253, adult, 70, total, 323; Confirmations, 279; marriages, 85; burials, 161; Communicants, present number, male, 409, female, 1,973, total, 2,382; Sunday schools reported, 23; teachers, 167; scholars, 1,508; offerings, \$27,234.23.

THE BISHOP'S APPOINTMENTS.

AUGUST.
6. Marinette. Benediction of the new parsonage.
9. 10th Sunday after Trinity, Hobart Church, Oneida Indian Mission.
11. Fond du Lac. Meeting of the Board of Missions.
30. 16th Sunday after Trinity, Ashland.
30. " " Bayfield.
SEPTEMBER.
13. 18th Sunday after Trinity, Jacksonport.
14-17. Door County.
27. 20th Sunday after Trinity, Marquette and Markesan.

NEBRASKA.

OMAHA—Trinity Cathedral.—The widow of Mr. William B. Ogden, formerly a leading citizen of Chicago, has presented this cathedral with a chime of ten bells in memory of her husband, who was a personal and intimate friend of Bishop Clarkson. The chime is the counterpart of that of Trinity church, New York, and was manufactured by McShane, of Baltimore, at a cost of nearly \$10,000. The weight of the largest or tenor bell is 3,067 lbs.; smallest 249 lbs.; total 10,718 lbs. The big bell bears the following inscription: "Chime of ten bells—the gift of Marianna A. Ogden to Trinity Cathedral, Omaha, as a memorial of her husband, Wm. A. Ogden, of Walton, N. Y. August 3, 1877." "Come hither and hear the words of the Lord your God."

On the evening of August 3rd a service of benediction was held in the tower and beneath the bells. Special collects were read: for the donor of the bells; for those who are called by the bells; for those who, hearing the bells, could not attend the service on account of sickness; for the dying and for the bell-ringers. The letters of presentation and acceptance were read by Dean Mills-paugh.

NORTHERN NEW JERSEY.

BLOOMFIELD.—On the eighth Sunday after Trinity, July 26th, at Christ's church, the Bishop admitted Mr. Henry K. Bicker to the restricted diaconate. The candidate was presented by the rector, the Rev. Dr. Farrington. Mr. Bicker has been appointed to assist the rector.

WISCONSIN.

MILWAUKEE.—All Saints' Cathedral.—A service of benediction was held on Sunday, Aug. 2nd, of the altar cloths and hangings presented by Mrs. Alexander Mitchell as a memorial of Bishop Kemper. The gift is one of great richness and exquisite beauty. The altar cloths are green in color, and therefore designed for the Trinity season.

WESTERN NEW YORK.

BUFFALO.—Death of a Priest.—The Rev. John M. Henderson, for twenty-five years rector of the church of the Ascension, in this city, died Aug. 1st. He was born in Springfield, N. J., in 1834, and had reached the age of fifty-one exactly on the day he died. For a short time previous to his coming to this city he served as assistant in Christ church, Elizabeth, N. J. At the

time of his death he was president of the Standing Committee of the diocese.

GENEVA.—Trinity Church.—Workmen have recently been occupied in taking up the floor of this church preparatory to replacing it entirely with a pavement of encaustic tiles. The pavement will be about three inches lower than the present floor, and will be a very great improvement to the interior of the church. The addition to Trinity church, a large stone edifice, including commodious rooms for parish and Sunday school use, is going on rapidly towards completion, and will be ready, it is hoped, for the council of the diocese, which meets there in September.

LONG ISLAND.

GARDEN CITY.—The Cathedral School of St. Paul.—The Head Master, the Rev. Chas. Sturtevant Moore, has issued a printed appeal to the clergy and laity of the diocese for their co-operation and support, as by the action of the special convention in April, the school was declared diocesan in its character and claims. Bishop Littlejohn has subjoined a formal endorsement of the appeal.

QUOGUE.—Mr. Samuel D. Craig and wife, have deeded the property of the church of the Atonement, at this place, (their original gift, and built by them last year), to the trustees of the estate of this diocese.

WEST ISLIP.—The service at Christ church, on Sunday afternoon, July 5th, was of an especially interesting nature. The Rt. Rev. A. N. Littlejohn, D. D., LL.D., the venerable head of the Island Church, was present and administered the rite of Confirmation to a class of eighteen candidates. The attendance was unusually large. The sermon of the Bishop was a masterly discourse, and was accorded the close attention of the large congregation.

OHIO.

TOLEDO—Trinity Church.—The Rev. Dr. Atwill has just returned from vacation. He has been so fortunate as to secure the Rev. C. T. Stout as assistant of Trinity Church. There is more than enough for two stout men to do in the three congregations: Trinity and Calvary, Toledo, and St. Paul, East Toledo; and there ought to be several new missions soon in this city which now claims 92,000 people and has only one strong church of our faith.

INDIANA.

NEWCASTLE.—The Rev. W. D. Engle has opened two mission stations in the vicinity of this place where he holds week-day services; Cadiz, a town of 300 inhabitants, off the railroad, and at Kennards, a new and growing railroad station of 150 inhabitants, where as yet there is no house of worship of any name.

PENNSYLVANIA.

PHILADELPHIA.—General Church Work.—The ground has been broken for the new church and parish building of the Ascension, Broad street below South. The project is heartily endorsed by the free and open Church Association, and is a fine opportunity for those who advocate its principles to put them to a practical test. Nor do such seem to be slow in availing themselves of it: for funds are pledged to finish the parish building and it is hoped that those needed for the church will also be forthcoming. The plans which have been adopted, and upon which the contracts have been signed promise a handsome group of buildings upon one of the finest avenues on the continent, at a point where improvement has been delayed by narrow views in opening streets and cutting up lots, to correct which the planting of the church will do much, if we may judge from what has been done in other sections of the city. The church which will be placed lengthwise on Broad street will be built of stone on the outside and lined with brick. It will be one hundred by sixty feet and have a nave and two aisles. The roof will be an open-timbered construction, the clerestory resting on stone columns. The chancel will be twenty-four feet by twenty-seven. The parish building which will adjoin the church is to be eighty by forty feet and is so arranged that every inch of available space will be utilized for earnest work. The upper of the two floors will be reached by an ample hall and wide stairway. This entire floor will form a chapel or

Sunday school room. On the first floor there will be beside the hall and stairway, an office for the rector, a large workroom, together with guild, choir, and vestry room, which are amply provided with closets, etc.

A few earnest workers have collected some \$6000, with a portion of which a lot of nearly two acres has been bought in a prominent part of Ardmore on the line of the Pennsylvania Railroad, eight and a half miles from the Broad Street Station. That a parish here will be organized before long admits of no doubt.

As it often happens the gift of a sum of money for a special work in a parish keeps back a large amount from the fund out of which the general expenses are met. This has been the case with St. Chrysostom Mission which has been the field of five years of earnest labor on the part of the Rev. C. S. Daniel. During last winter some of the leading ladies of our city got up and successfully carried on a fair to establish a Kindergarten in connection with the mission. The object was a good one but it has resulted in causing the income to fall off very much. The Kindergarten costs \$50 a month and the gifts to the general work have been that much less for each of the last six months. Yet with all his discouragements the Rev. Mr. Daniel has kept up his daily service and weekly Celebration, among the poorest class of people in the smallest church in America, only seventeen by twenty-four. He is doing a work which no one else seems willing to touch. It is constantly enlarging. It is entirely dependent upon outside aid which should largely increase rather than diminish.

CONNECTICUT.

MIDDLETOWN.—Celebration of a Centenary.—August 3rd was the centennial anniversary of the first ordination in connection with the Church in this country. On August 3rd, 1785, the clergy met Bishop Seabury at Middletown, and after a formal acknowledgment on their part of him as their bishop, he held an ordination of three candidates from Connecticut—Philo Skelton, Ashbel Baldwin, and Henry Van Dyke—and of one from Maryland—Colin Ferguson. The anniversary was celebrated last Monday week, in the church of the Holy Trinity. Bishop Williams celebrated the Holy Eucharist, the Epistle was read by the Rev. Dr. Samuel Hart, of Trinity College, and the Gospel by the Rev. S. Clarke, of Bridgeport. Bishop Williams then made the address. He said that the 3rd day of August, 1785, was memorable for the diocese of the whole Church of this country. It was well to commemorate it in the place in which the first ordination occurred, and thus fitly end the services of centenary observances which were begun at Woodbury in the spring of 1883. The ordination took place in the small wooden building known as Christ church, which stood on the South Green in Middletown. In telling of those who were present at the ceremony Bishop Williams spoke of Jeremiah Leaming, "who, but for his advanced age and infirmities, would have stood in Seabury's place," and of Abraham Davis, "the writer of most, if not all, of the excellent papers and letters which were written about that time in behalf of the Connecticut clergy." The Bishop spoke of the admirable address of the clergy to Bishop Seabury, and reviewed the situation at the time of his ordination. The Rev. Dr. Beardley, of New Haven, read a biographical account of each of the persons then ordained. There was a good attendance of clergymen from various parts of the State.

SUMMARY OF STATISTICS.—Baptisms—infant, 1,600, adult, 276, total, 1,866; Communicants, present number, 22,033; marriages, 583; funerals, 1,643; Sunday school teachers, 1,865; scholars, 15,958; disbursements, \$428,970.47.

NEW JERSEY.

MANTUA.—St. Barnabas's Church.—This church has received from Christ church, Woodbury, N. J., through the rector, the Rev. Howard E. Thompson, a beautiful carved altar cross and a pair of vases, made by Geissler, of New York. They are highly appreciated by the people of St. Barnabas, who have sent the Rev. Mr. Thompson a vote of thanks. The church stands very much in need of a font and lamps.

PITTSBURGH.

UNIONTOWN.—The new church and parish building of St. Peter's parish, the Rev. R. S. Smith, rector, which are rapidly approaching completion and which will be occupied in the early fall are marks of decided and substantial Church growth in that section, and the opening of them will be an event in that portion of the State. The church which consists of a nave forty by fifty feet, and a chancel twenty by eighteen feet, is of early English architecture; it is built of buff Ohio freestone. The battlemented tower on the right of the chancel is a noted feature in the broad landscape. The robing-room, comfortably furnished for the convenience of the rector, is on the left of the chancel which is apsidal. The lower portion of the tower forms the organ chamber, while it is expected that a rich chime of bells will be placed in the upper part. The lofty walls, which are finished in rough plaster, support an open-timbered roof. In this church is another example of having all the windows in harmony, and not as in too many instances a number of windows having no connection. Here is being carried out a regular scheme so that the windows, which are all memorial, shall depict scenes in the life of St. Peter, and, if silent, their lesson will be none the less impressive. A Philadelphian has given the tiles with which the floors are laid. The furniture of the church, except the altar, will be of oak. The altar is to be of stone. The parish building abuts the western wall, forming with the church a beautiful structure. It is fifteen by forty-five feet, two stories in height, and is so divided as will best suit the requirements of parish work, when such a building has become a necessity.

AUTUMNAL VISITATION 1885. APPOINTMENTS.

- SEPTEMBER.
24. Thursday, St. Thomas's church, Smicksburg.
25. Friday, St. Michael's church, Wayne Township.
26. Saturday P. M., Lawsonham.
27. Sunday, 17 p. Trinity, Our Saviour, Du Bois.
28. Monday, Driftwood.
29. St. Michael's and All Angels, A. M., Driftwood.
30. Wednesday, A. M., Philipsburg; P. M., St. Alban's, Peale.
OCTOBER.
1. Thursday, church of the Holy Trinity, Houtzdale.
2. Friday, Missions in Clearfield County.
3. Saturday.
4. Sunday, 18 p. Trinity, St. Andrew's church, Clearfield.
13-15. Tuesday, Wednesday, Thursday, Rochester, etc., Southern Convocation, ordination.
18. Sunday, 20 p. Trinity, St. Thomas's church, Verona.
20-22. Tuesday, Wednesday, Thursday, Ridgeway, Northern Convocation.
22. P. M., church of the Intercessor, Sugar Hill.
23. Friday, Emmanuel church, Emporium.
24. Saturday, Port Alleghany.
25. Sunday, 21 p. Trinity, St. Luke's church, Smithport.
27. Tuesday, Bradford, consecration of church of the Ascension.
28. Wednesday, Oil City, meeting of Executive Committee of Board of Missions.
NOVEMBER.
1. All Saints' Day, A. M., Pittsburgh; P. M., Irwin.
6. Friday, St. John's church, Sharon.
8. Sunday, 22 p. Trinity, St. Stephen's church, Smickly.

RHODE ISLAND.

CROMPTON.—The Sunday school of St. Philip's church had its annual excursion to Oakland Beach on July 30th. The class taught by the late rector, the Rev. Geo. S. Pine, with some other friends, took advantage of the occasion to present him with a sum of money sufficient to procure a handsome writing table for his study, as a token of grateful remembrance.

PHOENIX.—August 13th is the day appointed for the opening of St. Andrew's new church. A number of clergymen from different parts of the State will be present. So far about \$4,500 has been spent upon the house, and it will require from \$1,500 to \$2,000 more to complete it. At present settees will take the place of better seats. The people of St. Andrew's have always been opposed to running in debt, but as soon as the money can be raised the building will be finished.

NORTH DAKOTA.

FARGO.—The second convocation of this jurisdiction was held at this place, on July 29th and 30th. Bishop Walker presided. The Bishop of Indiana was present as a visitor, and preached the sermon at the opening. Ten of the clergy were present, and delegates from eight parishes and missions. The work of the past year shows steady progress; three new churches were built—one of stone, at Jamestown, and two of wood, at Wahpeton and Forest River,

respectively; two of stone are now building—one at Mayville, and one at New Buffalo—and another is about to be commenced (also of stone) at Sanborn. The principal topic, and one that elicited much discussion and was finally passed by a unanimous vote, was the resolution providing for the appointment, at this and all subsequent convocations, of a standing committee on missions, of six members, three of each order, with the Bishop as *ex officio* chairman, and to divide the territory into four districts and to hold, in each district, missionary meetings three or four times in each year, for the purpose of bringing the clergy and laity into more frequent intercourse, and in creating a deeper interest in the spread of the Gospel throughout the jurisdiction. This committee consists of Bishop Walker, chairman; the Rev. Messrs. A. Buchanan, J. Gordon Miller, J. Nelson Jones, and Messrs. W. E. Covey, C. N. Cunningham and J. C. Everett. In the discussion reference was made to the fact, that, by the census just completed, it is found that the population of the territory has increased four hundred and fifty per cent. over that of 1880; and as this is made up largely from the Eastern states and from Canada, the duty of the Church and its members is imperative to see that provision is made for the preaching of the Word to these new comers, many of whom are baptized members of our communion, and others can be brought into our Church by the faithful worker going out after them. One thing is certain, the settlers of this territory are those that desire the preaching of the Word in its sturdy and manly ruggedness, and who are ready to lend a willing ear and ready support to him who comes to them with these qualifications. The time of each day was occupied with the work of the convocation, and the interest did not flag from the opening to its close, although the weather was very warm the whole time. The next session will be held on the second Wednesday in June, 1886.

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