

The Living Church.

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

Vol. IX. No. 15.

CHICAGO, SATURDAY, JULY 10, 1886.

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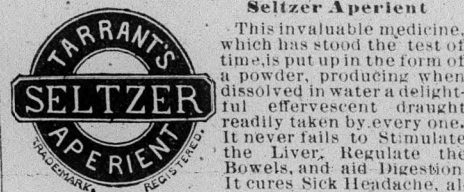
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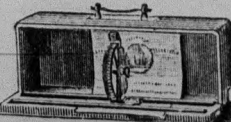
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The Living Church.

SATURDAY, JULY 10, 1886.

NEWS AND NOTES.

A NEW election for the Bishopric of Edinburgh will be held in August. It is thought probable that the choice will fall upon Canon Dowden, the well-known author.

THE Rev. Alfred A. Curtis, whose defection to Rome made something of a sensation over ten years ago, when he was rector of Mount Calvary church, Baltimore, has been appointed the R. C. Bishop of Wilmington, Delaware.

THE trustees of Nashotah met on Thursday last and elected a president. It is not known upon whom the choice fell, as the trustees withhold the name until it is certain that the elect will accept.

WE would suggest to the energetic Bishop of Indiana that Knightstown would be a good field for missionary effort. We have recently seen a letter from that place to the *State Journal* from one who is evidently looking for the Church. It was a plea for the observance of the Feast of Pentecost by Christians, by an earnest man who is evidently ignorant that nineteenth-twentieths of the civilized world keep the feast. That man (evidently a scholar) would find comfort and a home in the Church.

THE trustees of Racine College conferred the degree of S. T. D. upon the Rev. David Walker Dresser, rector of Emmanuel church, Champaign, Ill. This is a deserved, though tardy, recognition of many years of faithful work, and of eminent services to the Church in her councils and mission fields. Dr. Dresser is well known and universally beloved in Illinois.

THE *John Bull* states that the Fenian Brotherhood in the United States have published a statement that their "truce" pending the consideration of the Home Rule Bill by the British Parliament, is at an end, and that the use of dynamite must re-commence. Rossa writes that he has begun again to receive contributions for dynamite purposes. If this be true, the Irish cause will be hoist with its own petard. Such outrages will but have the effect of electing an angry and hostile Parliament, and of burying Home Rule for years. In this country, recent experience of the use of dynamite ought to create a healthy public opinion which should make American air exceedingly unhealthy for Rossa and that ilk.

NOTHING shows more clearly the degeneracy of the times we live in than the fact that a great constitutional and critical question like that of the Repeal of the Union should be made a subject for bets and that members of Parliament should have had a large monetary stake in the recent division. It is stated that Mr. Labouchere spent a large portion of the following Sunday in filling up checks, and that the right honorable gentleman lost heavily by the transaction. The intense interest which he showed in the success of Mr. Gladstone's bill is now explained. It is also stated that a leading Conservative and member of the late government in high office won in a single bet the sum of £500 over the same event. When great

political issues are thus gambled for there is an end to all political seriousness.

THE promoter of the Liverpool persecution seems determined to have his pound of flesh. Another suspension has been served upon the Rev. J. Bell-Cox and it is stated that if it is disregarded, an early application will be made to Lord Penzance to commit him to prison for contempt of court. The question at issue, we do well to remember, is that Parliament has no right to legislate for the Church without the concurrent action of the Church. Lord Penzance's court was created by act of Parliament without the consent of the Church. Hence its sentences have been disregarded by men like Mr. Green and Mr. Cox, who, in suffering imprisonment, suffer for the liberties of the Church.

RACINE'S Commencement was made memorable by the announcement that the College was free from debt, and had closed the year with a balance in its treasury. What better investment for all time than to endow this institution and thus make it the school of this great West. Dr. Dix's words in his sermon before Trinity College have their application in the case of Racine: "For a Churchman to be ready to found scholarships, endow professorships, build halls, and equip the library, the lecture room, the observatory, where it is as sure as anything can be that the drift is against religion, against Christ, and against the Church, and meanwhile to turn a deaf, dead ear to the appeal of those who stand on Christian ground and work on Christian principles, is the sign of an inconsistency theoretically incredible but actually of constant occurrence."

THE House of Bishops will be asked for its consent to the translation of another missionary bishop. The Rt. Rev. O. W. Whitaker, of Nevada, has been elected assistant-bishop of Pennsylvania. There has been a strong feeling against such translations, yet it is reasonable that they should be made at times. In this case, it would seem eminently wise to make it. Nevada has been an exception to the rule of rapid growth, which has entailed such burdens upon our missionary bishops. The State has declined in population, and our mission has consequently been weakened. It might well be added to the jurisdiction of a neighboring bishop without fear of loss, and with a saving of expenditure. The strength and energy of its bishop could be better expended in the arduous work of the diocese of Pennsylvania.

THOSE who are working for the Palestine Exploration Fund in Jerusalem are, it is said, on the eve of most important discoveries. It is well known that there are three walls of Jerusalem, of which the first is attributed to the time of David and the second to that of Nehemiah, while the third was much later and not more than an unimportant outwork. In the days of Christ, the second was to all intents and purposes the city wall. Portions of a wall have lately been uncovered which, on account of its characteristic old Jewish workmanship, experts aver is beyond all doubt the second wall. Now this seems to travel in such a direction that the Holy

Sepulchre would be included in its ambit. If further excavations should prove this conjecture to be true, it would be shown to demonstration that the so-called "holy places" can not be what they are said to be, for it is certain that the Sepulchre must have been outside the walls.

THE address of the Bishop of Colorado to his convocation, is mainly devoted to the controversy which has arisen between the dean and vestry on one side, and the Bishop on the other. It is of interest to the whole Church as it involves the relation of a cathedral to a diocese. The cathedral system has been reversed in our work hitherto. Instead of being the germ from which all Church work has developed, it has been as it were an after thought, when the Church has risen to the idea of the episcopate as the chief factor in her aggressive work. Hence as the cart has been placed before the horse, it has been necessary to assimilate the cathedral. In Colorado, the mother parish was made the cathedral, the Bishop accepting it, and agreeing to appoint its rector dean, with jurisdiction in Denver, saving of course all episcopal rights and jurisdiction. It appears however, that the vestry claim that the dean is thus made head of all mission work in Denver, even the Bishop being subject to him, and only competent to offer advice. In other words, that the Bishop has abdicated and transferred his powers and jurisdiction to a subordinate of his own appointment. The Bishop has very properly resisted this extraordinary claim, and the convocation unanimously supported his position. The papers which the Bishop has published, and the collected opinions of eminent Churchmen, learned in canon law, are all of very great value as contributions to ecclesiastical law, bearing upon the cathedral system and episcopal rights. Nothing could exceed the forbearance and patient kindness which have marked the conduct of the Bishop in this trying controversy. "Thrice armed," he has contended for Church principles against Congregationalism, and in such a manner as should ultimately win to his support his present opponents.

ENGLAND.

A tablet in memory of Bishop Piers Claughton has been placed in the crypt of St. Paul's. It contains a fine medallion portrait, and records the services of Dr. Claughton as Bishop of St. Helena and Colombo, and subsequently Assistant-Bishop and Archdeacon of London. The subscribers were almost entirely his clerical friends. A memento of Dr. Claughton will also be placed in one of the military chapels in recognition of the interest he took in the welfare of the British Army as Chaplain-General. The vicarage of Leeds, vacant by the appointment of Dr. Gott to the Deanery of Worcester, is to be filled by the Rev. Francis John Jayne, well-known as principal of St. David's College, Lampeter, Wales.

THE *Gloucester Chronicle* says it is stated that the Rev. C. J. Thompson, vicar of Cardiff, has been asked to accept the bishopric of Melbourne, in succession to Dr. Moorhouse. Mr. Thompson has done a great work at Cardiff, and is one of the most eloquent preachers in the neighborhood. His

health has suffered from the large amount of work entailed upon the vicar of a parish like St. John, and he desires a little rest, and the bracing climate of Australia, he considers, will be beneficial to him.

Canon Knox-Little has returned to Worcester from the Mediterranean, where he has been cruising for several months in Mrs. Meynell-Ingram's yacht, and his health has much improved.

OXFORD.—On Tuesday, June 15th, the degree of D. D. *honoris causa*, was conferred upon the Bishop of Bedford, upon whom Archbishop Tait conferred the same degree in 1879. The Regius Professor of Divinity, Dr. Ince, in presenting the Bishop, dwelt upon his zealous and untiring labors in the East-end of London, and expressed his regret that the University should have so long delayed the bestowal of this usual honor upon one of the worthiest of her sons. The honorary degree of D.C.L. was conferred on the Lord Chancellor, Dr. Oliver Wendell Holmes, Mr. Aldis Wright, General Pitt Rivers, Mr. Hodgkins, Sir Frederick Bramwell, and (so the *Times* is informed), the Right Hon. John Bright.

CAMBRIDGE.—On June 10 the Bishop of Zululand, the Right Rev. Douglas Mackenzie, received the degree of D. D. *jure dignitatis*, and in presenting him, the Public Orator alluded to the fact that the Bishop was educated at St. Alban's School and at Paterhouse, where he took his degree among the Wranglers of 1864.

IRELAND.

The gentleman who has left a silver mine for the benefit of Irish Protestant charities, is Mr. Robert N. Moore, of Southern New Mexico. Altogether he has bequeathed in his will over \$200,000 for Church and charity in Ireland. Amongst the bequests are £25,000 to establish a home for poor and indigent Protestants; £3,000 to assist indigent ministers, and two similar sums for widows of ministers and ministers' orphans; £5,000 for Testaments, Bibles, and tracts for free distribution; £3,000 to restore the Kildare church; £1,000 to erect a belfry and purchase a bell for Christ church, Dublin, and £2,000 to Steevens Hospital, Dublin; £1,000 each is left to the Bishops of Galway and Meath, to be distributed amongst poor and worthy curates. Smaller bequests are made to Trinity College and other educational and sectarian institutions. Canon Bagot and the Bishop of Meath are mentioned as executors.

MISSIONS.

Mr. Mackay, in his letter to the Church Missionary Society, giving all the details he had gathered regarding the murder of Bishop Hannington and his party, says: "The army of the Baganda, under Mutesa, Sembuzi, Petége, and Masudi, first arrested the Bishop. They tied him up and put him into a wretched hovel, apparently deserted, for it was filthy and full of cobwebs. He complained for some days of being ill, and begged his captors to build him a new hut, which they did. Wakoli (the king's gatekeeper) then arrived. The white man and his men were at once taken to an open place outside the plantation, where the Wang'wana were all speared. The Bishop implored them not to spear him, but to shoot him with his own rifle. This they did, and after-

wards cut off his head and his feet. They allowed six days to elapse after the massacre, and then Musoke (Mwanga's page) returned to Buganda with the intelligence that all were dead."

In Japan, the Church Missionary Society's missionaries baptized 98 adults last year. The baptized Christians connected with them are now 519, with 46 catechumens. The first Aino convert has been received, the son of the village chief.

NASSAU.—The Church has never been strong on the Island of San Salvador. The late rector labored long and faithfully to plant churches in the settlements, and there are now no less than six built as a proof of his earnest and devoted work. But after his sad death the Church went down rapidly. Efforts were made by the Baptist elders to draw away the people, and in one congregation alone, 27 out of 100 went over. Proselytizing, pure and simple, was the order of the day. The majority of the Baptist congregation at a place called Arthur's Town is made up of lapsed Church people. But since the arrival of the present rector, the Rev. F. Barron Matthews, many have returned to the Church. The Church is now planted in nine stations, of which, six have churches built, in them. The number of Church people is 643; the communicants number 280; Sunday school scholars, 243; day school scholars, 193. With the exception of about eight souls there are now no white people on the island. All the trading and cultivation, such as it is now, is in the hands of the natives who are descendants of the old African slaves.

During the 13 months of Mr. Matthews' residence there, he has travelled up and down the island visiting the various stations, 1,616 miles; baptized 106 infants, 43 adults, and received 28 lapsed persons into the Church; solemnized 17 weddings, communicated 4 dying persons at distances of 10, 18, and 30 miles average from home; preached 188 times, lectured on missionary subjects and at guild meetings 52 times, and presented 209 candidates for Confirmation. These items are given to show that a priest has plenty of work to do in the mission out-islands of the West Indies.

CANADA.

The matter of chief interest just now in the Church of this country, is the question of the degree-conferring which has been refused on the third reading of the bill conferring the powers. This rejection of the bill was by the senate of the Province of Quebec, in which the city of Montreal is situated. The synod of Montreal diocese had a stormy meeting on the matter and something very like personalities were indulged in. Some good men were dropped from committees, etc., being those who were against the multiplication of facilities in conferring degrees. A member of the synod proposed that as 24 out of the 90 clergy in the diocese were dignified clergy, they should meet by themselves and so not overawe the younger clergy by their presence. The synod was dismissed at last for want of a quorum of the laity, though on the first day or two the hall was crowded.

A lay association has been formed, an account of which is to be found in the following words of *The Daily Star*, an independent paper:

"On Saturday a meeting of those opposed to the degree-conferring power being granted to the Diocesan College, was held at the office of the *Church Guardian*, at which a number of dele-

gates from the Diocesan Synod were present. After considerable discussion in which great unanimity was displayed, the initiatory steps were taken towards the organization of a Lay Defence Association. The object of this association in the main is to oppose united action to the organization possessed by the Evangelicals in the diocesan machinery claimed to be manipulated by this branch of the Church. This determined action on the part of the minority has caused quite a stir among Churchmen of all shades of opinion, as there is no saying where the movement will end. The Bishop has already asserted his right to refuse ordination to graduates of Bishops College University, Lennoxville, and the conclusion naturally arrived at, by Churchmen is that with the diocesan college licensed as desired the Bishop would refuse ordination to the graduates of any other college."

The St. Matthew's (Quebec) Sunday School had their annual picnic. About 300 enjoyed a day in the country.

On Saturday, June 27, at Convocation Bishops College, Lennoxville, the Rev. F. J. B. Allnatt, B. D., rector of St. Matthew's, Quebec, and the Rev. J. S. Stone, B. D., of Montreal diocese, were admitted to the degree of D. D. in course. Speeches followed and a conversation in the evening.

CHICAGO.

On the afternoon of Saturday, the 10th of July, at 3:15, Bishop McLaren will lay the corner-stone of St. Paul's church, at Rogers Park. The clergy and others, are affectionately invited to be present.

Abundant time will be allowed to return to the city on the 5:58 train, P. M. The 2:20 train, leaving the Northwestern depot at the corner of Wells and Kinzie streets, will arrive in time for the services. Rogers Park is about nine miles from the city, on the Northwestern road.

In the little mission of St. Matthew's, North Evanston, a very handsome green altar cloth, and hangings for the lectern and prayer desk were used Sunday, June 27th, for the first time. They are the gift of Mr. Picket, who presented them to the church in memory of his mother.

CITY.—Upon the resignation of his position upon the cathedral staff, the Rev. G. T. Griffith was made the recipient of several handsome gifts from the Bishop and various guilds, as well as from individuals. Among others, a beautiful volume, valued at \$20, was presented to him by the Bishop and the Sunday school teachers, conjointly. A valuable gold ring beautifully chased, and bearing his initials in a monogram, together with the date of presentation, was the gift of the young men and women of the cathedral congregation, and was accompanied by a letter, in which the donors expressed their warm appreciation of the interest which their pastor had manifested, and their sincere regret at parting with him. Another peculiarly acceptable testimonial, in the shape of a valuable gold pen and holder came from the members of the guild of the Holy Child, an organization which with the Bishop's approval, Mr. Griffith had himself founded, and which was composed of children between the ages of 10 and 16 years. This guild was carried on under the superintendence of the ladies of St. Mary, for the promotion of Church work, and having a special interest in the Orphanage of the Holy Child, at Springfield.

NEW YORK.

CITY.—On Sunday, June 27th, St. Luke's church, in Hudson Street, was

re-consecrated by the Assistant-Bishop. He also preached a sermon in which he congratulated the rector, the Rev. Dr. Isaac H. Tuttle, together with his congregation, on the successful completion of the work. The alterations of the church which had been damaged by fire, consisted of a new organ, and new marble altar, newly frescoed walls and ceilings, new furniture and carpets; the total cost was about \$15,000.

On Sunday afternoon, the Assistant-Bishop preached to the sailors and longshoremen at Coenties Slip. A branch of the Seaman's Mission here has long been in charge of the Rev. Mr. Maguire, who read the service. The Bishop was supported by quite a number of influential people who came from up-town and joined in the services.

PITTSBURGH.

McKEESPORT.—On Friday evening, June 25, a meeting of the vestry of St. Stephen's church was held and the contract awarded for the stone work of the new church, and work will be commenced at once. It will cost about \$18,000. The parish was never in a more prosperous condition. The Workingmen's Club Rooms have been removed to more commodious quarters on the main street, are elegantly fitted up and well patronized. The old church has been removed to its permanent position in the rear of the large lot, where it will be used as a chapel. It has just been thoroughly renovated, papered and carpeted throughout, and looks better than ever before. The work was done by the ladies of the parish, under the direction of the rector, the Rev. H. Greenfield Schorr, as a surprise to the vestry and without any expense to them.

ALLEGHENY.—The old property of Emmanuel church, the Rev. M. Bylesby rector, (the congregation having removed to a new and larger church), was sold last week to the Methodists.

VIRGINIA.

On the 27th June, the children of St. Mark's, Richmond, held a floral service, the children bringing flowers, and after devotional exercises carrying them to the graves of their friends and relatives. As the sun was near setting they laid them with loving hands and reverently turned away.

At the late meeting of convocation (the Rev. S. A. Wallis, secretary), at Fairfax Court House, the Rev. J. T. Cole of Japan, and the Rev. Dr. T. G. Dashiell made addresses on missionary work at home and abroad. Mr. Cole gave encouraging accounts of the way in which Japanese superstition was yielding to the light of the Christian truth. The Rev. R. R. Claiborne was elected treasurer, and the Rev. H. T. Sharp acted as chairman, the dean being ill. After some business the convocation adjourned.

LOUDOUN.—In this county, the Assistant-Bishop has been officially sojourning for several days, actively at work and cordially received. In Oakland he confirmed and preached; at Leesburg, a class, in private; in Goresville, on the Saturday following, a class of ten in Christ church, the Rev. C. Page, rector; the next day in St. James's, Leesburg, preached to an appreciative congregation, and confirmed a class of eleven, the Rev. Dr. Richard T. Davis, rector.

NEBRASKA.

Bishop Worthington laid the corner stone of the new Brownell hall on the evening of Saturday, June 12, in the presence of a large number of the past and present pupils of the school and a great concourse of the people of Omaha.

The Rev. Dr. Locke, of Chicago, the Rev. Dr. Doherty, rector of the school, Canons Patterson and Burgess, the Rev. Messrs. John Williams, W. O. Pearson, and E. T. Hamel were present and assisting the Bishop in the ceremony. Addresses were delivered by the Bishop and Chancellor Woolworth. A beautiful ode composed for the occasion by the Rev. H. B. Burgess, of St. Luke's church, Plattsmouth, was sung at the close.

The people of Omaha and some of the Church people in Nebraska have contributed liberally towards this enterprise of the Church and very great and extended interest is manifested in the progress of the work.

The contract calls for completion on the 15th day of November next. The buildings will be of stone and pressed brick. Style: Old English; size: 180 ft. frontage by 100 feet deep, and three stories with basement and sub-basement; capacity—one hundred boarders and one hundred and fifty day scholars; no sleeping rooms to be above the second story, and the building fire-proof.

The Rev. Clinton Locke preached the anniversary sermon before the graduates of Brownell hall in Trinity cathedral on Sunday, June 13. His subject was: "Woman as a Citizen." It was more than eloquent. It was a forceful plea in behalf of the safety and perpetuity of the nation, for Christian women to discharge their sacred duty towards the homes of the people. He also delivered a beautiful and impressive address in Boyds' opera house on the following evening at the graduating exercises. Indeed the doctor's social visit and his public addresses have been declared on every hand to have been not only instructive and helpful but delightful.

CEDAR RAPIDS.—The Bishop visited Trinity parish on Wednesday, June 16, and confirmed three persons presented by the rector, the Rev. D. A. Sanford. At Morning Prayer two children were baptized. In the evening when Confirmation was held, a large congregation was in attendance, many of whom were unaccustomed to the Prayer Book. On Thursday at 8 A. M., just before his departure, the Bishop celebrated the Holy Communion, and gave a most excellent pastoral address to the communicants. One year ago there was no church building and no settled clergyman in this, or adjoining counties. Now a neat and beautiful church is finished, and a settled pastor is in charge of the flock. What has been done here is an example of what might be done at many other points in Nebraska, if only a few earnest laymen take hold of the matter.

EASTON.

The feeling grows that from among the clergy of the diocese should now be elected a successor to the lamented Lay-Bishop Paret has kindly confirmed in the interim, and now Bishop Peterkin will do the same. The new convention, destined a fourth time to ask some one to be bishop, will be held about the middle of July. The proposal that Easton and Delaware and the District of Columbia be united has not found favor.

CENTRAL NEW YORK.

WILLARD.—On the afternoon of the 18th of June, in the presence of a large congregation and a goodly number of clergy from adjacent parishes, Bishop Huntington laid the corner-stone of a frame structure that is to be known hereafter as Christ church, Willard.

The usual rule of waiting until the other bodies of Christians have started in and gotten a foothold, has been de-

parted from in this instance. The Church is first in the field. The mission was planted in January, 1878, and by the blessing of Him Who only can give the increase, it is now quite firmly established. It is hoped that the consecration may take place in October of this year.

WISCONSIN.

On Thursday, the 1st inst., the trustees of Nashotah met, at that institution. There were present, the Bishops of Wisconsin, Fond du Lac, Western Michigan and Springfield, and the Rev. Messrs. Sweet and Dafter. An exhaustive financial report was submitted by the executive committee which showed the institution to be in a prosperous and satisfactory condition. A committee consisting of the Bishops of Western Michigan and Springfield, and Mr. Sweet, was appointed to solicit offerings from the Church at large for the "William Adams House," a residence for the venerable professor of Systematic Divinity. Dr. Adams' present house is at quite a distance from the other buildings, and a conveniently situated residence nearer, is very much needed. The old house will be used for other purposes. The farm of the institution, under the care of Mr. R. Humphrey, was also reported in prosperous condition. It is understood that the Board then went into secret session and elected one or both of the desired professors, to fill the vacancies left by the deaths of Drs. Cole and Kemper. The result will not be made public at present, and is unknown to every one. Various speculations have been indulged in, but there is no foundation for any theories.

The Commencement of Nashotah House occurred this year, as in times past, on St. Peter's Day. The class fire was held on the preceding evening, at which impromptu speeches were made by various ones present. The lurid flames arising continuously through the darkness made denser by the contrast, produced a happy effect, and added zest to the occasion. On St. Peter's Day, two early Celebrations were held respectively by the Rev. S. T. Smythe and the Bishop of Fond du Lac. The third, or high Celebration was at ten o'clock. The student choir, preceded by crucifer, and followed by bishops and clergy, marched in procession from the old chapel, across the campus to the present chapel. The sermon was delivered by the Bishop of Indiana. The Bishop of Wisconsin acted as Celebrant, assisted by the Rev. Prof. Riley. The degrees were conferred upon the Rev. Messrs. Sidney T. Smythe, John H. Sellers and Joseph Jameson. The degree of D.D., was conferred on the Rev. Mr. Vandewater. Touching reference was made in the sermon, to the death of Bishop Robertson, President of the Board of Trustees, and of Drs. Cole and Kemper. There were a number of visitors from outside, though not so many as in some past years. The outlook for next year's junior class is very encouraging.

On Friday, July 2, the Bishop attended the closing exercises of the first year of the parish school at Western Union Junction, Racine county. The school is in charge of Miss Quinby, of Rochester, who will re-open it on September 13. The outlook is encouraging.

The late council adopted resolutions looking toward the substitution of "Milwaukee" as the diocesan name. It was on the suggestion of the Bishop, in his address.

The Retreat for ladies, held annually

at Kemper Hall, was this year conducted by the Rev. A. G. Mortimer. The attendance was good, there being quite a number of ladies present who never were there before. Father Mortimer's meditations and instructions were said to be of very great value. The good priest is spending his vacation conducting Retreats and Missions. God bless him!

RACINE.—The 27th was Baccalaureate Sunday at Racine College. The day, like the place, was almost incomparable for loveliness. The Holy Eucharist was celebrated; at half-past seven by the Bishop of Nebraska, and was largely and most reverently attended. At the choral service, the office was sung by the Rev. Mr. Foote. The sermon was by the Bishop of Nebraska, from St. Matt. xx: 21, a thoughtful and finely written discourse, showing in substance, the necessary attendance of greater responsibility and trial on places of coveted distinction and importance. To aspire after supreme excellence and usefulness is a proper Christian aim and feeling; but to be ambitious for distinction is neither so wise nor safe, and he who covets that must be free to drink its accompanying cup of bitterness, the necessary means perhaps, of checking pride and presumption. The Bishop's delivery was earnest and impressive and he was listened to with profound attention by a crowded auditory. Of the music it is not necessary to speak, as those who know the college know how admirably the choir always sustains the officiant, especially in the holy office.

The junior exhibition occurred on Monday afternoon and while the participants were few, owing to the smallness of the class, orations were delivered by Messrs. Dearborn, Fryer, Lunt and Race, which, while marked by the customary Commencement slips, were very creditable to the authors.

Tuesday afternoon witnessed the distribution of the prizes given for athletic accomplishments, a ceremony enlivened by speeches and cheers, both for the speakers and the successful competitors. In the evening occurred the anniversary of the St. James's Memorial Guild. The address was delivered by the Bishop of Springfield, and was a characteristically eloquent testimonial to the life and labors of Dr. DeKoven, enforcing most earnestly the importance of a higher religiousness in the priesthood. The report of the secretary indicated a prosperous condition in the guild.

The Commencement exercises of the Grammar School and the College occurred on Wednesday forenoon and afternoon. Both, in the parts taken severally by the sixth form in the first, and the graduating class in the second, were exceedingly creditable, and throughout of so high a grade, that special mention would be almost invidious.

As for honors, the first and second prizes for oratorical delivery, were given respectively to Messrs. A. J. Lunt and W. E. Fryer. The head of the college for the ensuing year is Mr. J. H. Dearborn. The degree of A. B. was granted in course to Messrs. Geo. B. M. L. Schadman, F. W. Willson, D. C. Lloyd; B. S. to R. B. Bright, and A. Reed. The A. M. in course, was conferred on Messrs. D. S. Pulford, C. E. McLenehan, C. C. H. Fyffe; and *Mus. B.* to Mr. Arthur East. The honorary A. M. was conferred on the Rev. Prof. W. B. Hall, and Mr. W. C. Dewitt; that of S.T.D. on the Rev. Messrs. David W. Dresser,

Champaign, Ill.; Mahlon N. Gilbert, St. Paul, Minn.; Theodore M. Riley, Nashotah, Wis.; and Edwin G. Weed, Augusta, Ga.; and LL. D., upon Mr. John Bigelow, New York.

The honor list of the Grammar School for the year is as follows:

Head of Shell Form.	Moore, T., Chicago, Ill.
Second of Shell Form.	French, Kenosha, Wis.
Head of First Form.	Wilcox, A., Cleveland, Ohio.
Second of " "	Charnley, Chicago.
Head of Second Form	Gray, H., New York City.
Second of " "	Wolf, E., Chicago.
Head of Third Form.	McCalman, R., Racine.
Second of " "	Marsh, Warsaw, Ill.
Head of Fourth Form.	Vibbert, Chicago.
Second of " "	Hind, Racine.
Head of "C" Class.	Ogden, Chicago.
Second of "C" Class.	Sheffield, Boise City, Idaho.
Head of "B" Class.	Horton, Ft. Riley, Kansas.
Second of "B" Class.	Gilmore, Ft. Supply, I. T.
Head of Fifth Form.	Burleson, Sussex, Wis.
Second of " "	Elmendorf, Racine.
Head of "A" Class.	Weare, Chicago.
Second of "A" Class.	Johns, Burlington, Ia.
Head of Sixth Form.	Gilbert, W., Cairo, Ill.
Second of " "	Whitney, Amboy, Ill.

The medals and prizes were awarded as follows:

Grammar School Medal—Classical, Burleson; English, Horton.
Drawing prize, Horton.
Spelling prize, Leffingwell.
Declamation, Prantiss.
Latin Prose Medal, Whitney.
Greek Prose Medal, Whitney.
Algebra Medal, W. Gilbert

IDAHO.

Four years ago Bishop Tuttle made his first visit to the village of Emmett, and found one Churchwoman there. He held services in a dilapidated school house, and arranged for the Rev. F. W. Crook to give occasional services. Each year since the Bishop has visited the place and confirmed a few persons. Last winter the old school house was sold, and as the school trustees refused the new one for any Christian purpose, and there was no house of worship or public hall that could be loaned or hired, it was impossible to hold public services. March 1st of this year, the Churchwoman the Bishop found on his first visit, with two other godly women, met to consider the possibility of raising funds to erect a humble building, which should at least, give a shelter to religion.

The missionary called a building committee, and drew plans for a Churchly but inexpensive structure. The ladies circulated a subscription. A gentleman, not a Churchman, kindly gave a large corner lot in the heart of the village, and the Bishop promised generous aid. About the first of April work was commenced. It was purely a venture of faith; for except fifty odd dollars given by the rector and Sunday school of St. Michael's, Boise, there was not a penny as yet in the treasury. But by close collections and the Bishop's help, work was continued steadily. The clergyman gave it his constant oversight, working with his own hands, and seeing that expenses were kept at the lowest. Several friends of the Church outside the territory gave kindly assistance and support, and when Bishop Tuttle came on June 22, he found the church ready for consecration. It is a frame building 22 x 40 arched roof, three neat windows on each side, and rose window over western door. It is 29 feet from floor to top of ridge cross, painted inside and out. The chancel is ten feet deep, the recess being formed by an alcove on each side, serving as sacristy and organ room. The nave will seat 100 people.

Tuesday evening, June 22, services were held by the Bishop assisted by the Rev. F. W. Crook. Wednesday morning, the 23, the Bishop assisted by the minister-in-charge, and the Rev. G. H. Davis of Boise, proceeded to the consecration. The donation and request to consecrate was read by the pastor, the deed of consecration by the Rev. G. H.

Davis. After the consecration service, the rite of Confirmation was administered.

The service closed with the celebration of the Holy Communion, the Bishop being celebrant, and the Rev. F. W. Crook, deacon. The Bishop heartily congratulated all who had pushed forward the good work, especially the faithful women who have labored so untiringly. It was the quickest time he had ever known in which, in a comparatively poor region, amidst hard times a church had been begun and finished at the cost of \$1,000, and consecrated free of one penny of debt. The Bishop expressed his wish that many other towns and villages would imitate Emmett, and instead of building beyond their needs and means, and so incurring debt, would be content with a neat and Churchly structure. In many a town with a little help from the outside, a neat church, costing from \$700 to \$1,000 could be reared, and thus the faith propagated among thousands to whom it is to day a stranger. The chancel is not furnished entirely, and the church sadly needs a simple Communion set, and an organ. It has no chair or lectern. Emmett is situated in the centre of a rich grazing and agricultural region; has about 300 people within a mile, four-fifths of whom never saw the full service of the Church, until St. Mary's was consecrated.

Hereafter services will be held every two weeks. In the evening the Bishop preached again, the church was crowded, even the door and windows, which were opened for air, were filled by men anxious to hear the last words of exhortation from the Bishop.

After the clergy had retired into the sacristy, the congregation refused to leave until the Bishop came out, when they pressed toward the chancel to bid him loving good-bye and loyal God-speed. It is only five visits Bishop Tuttle has made to these people, and yet here, as all over his field, his loving heart, his sympathetic nature and wise counsel have rooted him deep in the affections, not simply of Church folk (for there are not a dozen), but of all sorts and conditions of men, and these rural people, unaccustomed to feign grief, or disguise their affections, lingered around the Bishop, as the people did once around St. Paul, truly "sorrowing most of all for the words that he spake, that they should see his face no more."

NORTHERN NEW JERSEY.

DOVER.—The Bishop made his visitation to St. John's parish on St. John Baptists' Day, June 24th. A reception was given at the rectory in the afternoon, at which a goodly number of the parishioners and a few of the neighboring clergy were present. In the evening the little church was filled. A vested choir of ten boys made its first appearance on that occasion. The service was choral, (excepting the Psalms); and, considering the fact that the boys had been under training only five weeks—some of them never having heard a Church service before their initiation into the choir—it was remarkably well rendered. The procession was composed of ten boys, the rector and his two brothers, the Rev. Chas. H., and the Rev. Geo. N. Mead, the Rev. Geo. Christian and the Rev. Dean Stansbury of Newark, and the Bishop. After Evening Prayer, the Rev. Mr. Christian, of Grace church, Newark, made an admirably appropriate and instructive address on vested choirs. This was followed by one from Dean Stansbury briefly alluding to the same

subject, and then drawing a simple outline of the life of the Baptist, with its lesson. A class of nine persons was presented for Confirmation. This is the largest class that has been presented for several years, and one which speaks encouragingly for the parish. The Bishop closed with a most beautiful and inspiring address to the candidates, drawn from the subject of the day, on *witnessing* for Christ and His Church.

It was a day to be written down for the parish. The choir and the rectory (purchased the 1st of April at a cost of \$3,200, with the full amount nearly pledged) are believed to be the result of patient waiting, willing hearts, and anxious prayer. Much remains to be done. But there is great incentive. Two years and a half ago this parish had only a monthly Celebration. Now, one weekly, and holy days, with change of hangings, and other things in keeping. *Louis Deo.*

INDIANA.

KENNARD.—The Rev. Willis D. Engle of Indianapolis, in charge of St. Paul's, Columbus, and St. James's, New Castle, held the first Church service at this point on August 15 last. Concerning the work here, the Diocesan Board of Missions, reported as follows to the recent convention: "The plantation and growth of the Church work at Kennard, a station eight miles from New Castle, in charge of Mr. Engle, is most encouraging. The corner-stone of a suitable church was laid June 1, and the building will be finished in 60 days. The Church is the first to occupy this place, and the people are loving her holy ways and services as they learn them. It is worthy of remark that when the Church entered this place there was only one person found at all familiar with her services, showing that the Church can win attention and a following even in communities hitherto ignorant of her character and principles." Toward the church building the people in and near the little, but growing, place, none of whom had any knowledge of the Church ten months ago, have contributed of their limited means \$500, which has been supplemented by \$250 from the Diocesan Church Building Fund, insuring the completion of the building, which is 20 x 50 feet. The pews and other furnishings however are still unprovided for. The church is well under way, and it is hoped that it will soon be in condition for use.

MISHAWAKA.—On Monday, June 21st, the Bishop visited St. Paul's parish in this place, and confirmed seven, making a total of 22 within three months. This parish is rapidly growing in numbers and zeal, and in knowledge and love of the Church.

IOWA.

The journal of the 33d annual convention furnishes the following summary of statistics for the conventional year 1885-86: Clergy, 51; clergy received, 9; clergy transferred, 11; ordinations, 2; candidates for Holy Orders, 2; lay readers licensed during the year, 10; whole number of lay readers, 30; corner-stone laid, 1; churches consecrated, 10; parishes or congregations in union with convention, 53; parishes or congregations not in union with convention, 5; organized missions, 20; unorganized missions, 25; families, 3,402; individuals, 13,025; Baptisms, 550; Confirmations, 431; communicants, 5,004; Marriages, 200; burials, 199; public services (Sundays, 4,038, other days, 2,136). 6,174; Holy Communion (public, 1,006; private, 40) 1,046; Sunday school officers and scholars,

4,350; contributions for religious purposes, \$129,986.28; value of Church property in the diocese, \$1,141,865.

WESTERN NEW YORK.

SCOTTSVILLE.—Grace church has been presented with a new pipe organ by Major D. D. S. Brown, who thus celebrated the completion of his sixty-seventh year. It is a large and excellent instrument, manufactured by William H. Johnson, of Westfield, Mass. A new font is soon to be erected in the church as a thank offering by Mrs. Ferguson, the highly esteemed wife of the rector, the Rev. J. Dudley Ferguson.

KANSAS.

BELOIT.—On Sunday, June 20th, at 10:30 A.M. St. Paul's church, recently erected in this city, was duly consecrated and set apart for the worship of Almighty God by the Bishop, assisted by the Rev. Mr. Smith, of Wakefield, and the rector, the Rev. J. A. Antrim. A sermon by Bishop Vail, was followed by the administration of the Holy Communion to quite a number. The consecration ceremony was impressive and the sermon interesting and profitable to the listeners.

In the evening, after another sermon by the Bishop, a class of ten persons, several of them heads of families, was confirmed. Two of the class were baptized by the Rev. Mr. Smith just prior to the evening service. The membership of this church now numbers 22, to which quite a large class, which is now being prepared for Confirmation, will soon be added.

The church as completed and ready for occupancy cost about \$4,500. The building is 28x60 feet, of the Gothic style of architecture, with a vestibule 8x11 feet. The east end is occupied by the chancel. On the south of the chancel is a commodious vestry room and on the north the organ and space for the choir. The church is carpeted throughout and seated with neat and comfortable pews. The chancel is furnished with large and elegant easy chairs and a fine Communion table, the latter donated by Mrs. Geo. Campbell. The Communion service consists of four elegant pieces, the gift of N. W. Tyler, Esq., Mrs. J. A. Antrim's father, in honor of his son, a resident of England. The church is also furnished with two elegant chandeliers and side lamps which, with the carpet and chancel chairs, were provided by the ladies' guild.

The chancel window is 7x15 feet, costing \$125, and was the gift of Alex. Campbell, in honor of his two children. The two front windows were donated respectively by J. R. Green and Mrs. Duff, each costing about \$75. The windows are all of very elegant design, and were all made to order in St. Louis. The ceiling is in heavy, ribbed panel work, in the natural wood, variegated, finished in oil and varnished, oval to the rafters and beautiful in design and workmanship.

SOUTH DAKOTA.

The Rev. Joshua V. Himes writes to *The Spirit of Missions*: "Our chapel at Elk Point has been fully restored from the wreck of the tornado of June 14, 1885. It is also improved, and a memorial window has been put up in the chancel, for Bishop Clarkson. I still keep well at eighty-one, and lose no appointments, and have not lost any for seven years." God bless the dear old Father, and his work!

MISSISSIPPI.

On Trinity Sunday Bishop Thompson delivered the Commencement sermon at the State University, Oxford. The

chapel was crowded, and those who heard him, declared it to have been the ablest sermon that has been preached there for many years. His text was taken from I Chron. xii: 32: "And of the children of Issachar which were men that had understanding of the times, to know what Israel ought to do." While Bishop Thompson in many parts reached the acme of true oratory, his terse and original manner reminded one at times of the hammer-strokes of Carlyle. Under the wise administration of such a bishop, the diocese is prospering as it has never done before. And not only the diocese, but the State at large is reaping great benefit from the master-mind in her midst. Work upon the clergy house at Jackson has been delayed through a want of proper plans, but will doubtless be started within the next two or three weeks. The Bishop goes shortly to the mountains of North Carolina for a much needed rest, and will probably remain there until the time for the General Convention.

PENNSYLVANIA.

The special convention to elect an assistant-bishop, met in St. Luke's church, Philadelphia, on St. Peter's Day. Morning Prayer and the Ante-Communion being ended the Bishop made a few remarks regretting that his enfeebled condition prevented his reading an address which he had prepared but called upon the Rev. Dr. Benjamin Watson to do so. In it the Bishop drew the attention of the convention to the importance of the work before it and summarized the four elections for an assistant-bishop in this diocese. At its close the Bishop celebrated the Holy Communion, assisted by several of the clergy.

When the Convention was called to order, 205 clergymen and 169 lay deputies answered to their names. Subsequently others came in which made it one of the largest ever held in this diocese.

The Rev. Dr. Daniel R. Goodwin placed the Rev. Dr. Wm. Neilson McVickar in nomination, this was seconded by the Rev. Dr. Richard Newton. The Rev. Dr. G. Emlen Hare placed the Rt. Rev. Ozi W. Whitaker, D. D., missionary Bishop of Nevada in nomination. This was seconded by the Rev. Dr. Thomas F. Davies.

Mr. James S. Biddle moved that after the clergy had nominated an assistant-bishop, a recess of 20 minutes be taken to allow the laity to confer before the lay vote be taken; after some discussion this was adopted by a vote of 187 to 72. After silent prayer the ballot proceeded, 164 votes were polled, necessary to a choice 83. 93 were cast for Bishop Whitaker; 63 for the Rev. Dr. McVickar. The Bishop then declared the Rt. Rev. Ozi W. Whitaker, D. D., the choice of the clergy.

After a recess of 20 minutes the lay vote was taken with the following result: 110 ballots were cast; of these 66 were for approval, 42 against approval, 1 blank, and one parish divided.

The Rev. Dr. McVickar moved that the election be made unanimous, which was done.

On motion of the Rev. Dr. W. F. Paddock, the Bishop appointed the Rev. Drs. Wm. N. McVickar, W. F. Paddock, T. F. Davies, I. L. Nicholson and Messrs. James S. Biddle, Henry Flanders, and T. H. Montgomery, a committee to notify Bishop Whitaker of his election. The Bishop made a brief address, alluding to the remarkable harmony which prevailed, and hoped that both clergy and laity would give

the Bishop a most cordial welcome when he came in their midst. After prayer and the singing of the *Gloria in Excelsis*, the Bishop pronounced the benediction in the Institution office, and the convention adjourned *sine die*.

The Right Rev. Ozi William Whitaker, D. D., the Assistant Bishop-elect, was born in New Salem, Mass., on the 10th of May, 1834. He was educated at and graduated from Middlebury College Vermont, in 1856, after which for nearly four years he was the principal of the High School in New Brookfield, Mass. In 1863 Bishop Whitaker graduated from the General Theological Seminary in New York, and was ordained a deacon in Grace church, Boston, on July 15 of that year, by the Right Rev. Manton Eastburn, S. T. D., Bishop of the diocese of Massachusetts. On the 7th of August Bishop Whitaker was ordained to the priesthood. He then removed to Nevada and assumed the rectorship of the parish of St. John. He returned to the East in 1865, and became the rector of St. Paul's church at Englewood, N. J. In 1867 he returned to Nevada, where he was called to St. Paul's church, Virginia City. At the meeting of the General Convention held in New York in 1868, Bishop Whitaker was elected Missionary Bishop of Nevada, and on the 13th of October, 1869, in St. George's church, New York, he was consecrated by the Rt. Rev. Charles Pettit McIlvaine, S. T. D., LL. D., assisted by the Right Rev. Horatio Potter, Right Rev. Manton Eastburn, Right Rev. William Henry Odenheimer, and the Right Rev. Joseph Cruikshank Talbot. Bishop Whitaker received the degree of Doctor of Divinity from Gambier College, Ohio, in 1869.

Mr. Orlando Crease, treasurer of the Diocesan Sunday School Lenten Offering, reports that the total sum for 1886 sent direct to the Board of Missions at New York, is \$4,148.36, and to diocesan and other missionary objects, through various channels; as requested by the schools, \$3,149.65. The sum total of 1886 Easter and Lenten offerings reported is, therefore, \$7,298.01, or nearly \$1,500 more than of the offering of 1885.

The first Sunday after Trinity being the 186th anniversary of the dedication of the venerable church of Gloria Dei, the building was re-opened after having been closed for a month, during which it was appropriately decorated. In an historical sermon which the Rev. S. B. Simes, the rector, preached, he referred particularly to the life and labors of the Rev. Jehu C. Clay, D. D. for 32 years rector of the parish, the first distinctively Protestant Episcopal clergyman in charge of the church, and who was, in the language of the late Rev. Dr. Ducachet, "a man of lofty virtues, a Christian of exemplary holiness, a priest of unsurpassed fidelity, and a pastor of rare diligence, tenderness and discretion."

In regard to the admittance of the church into union with the convention of 1845, Mr. Simes showed that, while the Swedish Church is Lutheran in doctrine, it has always been Episcopal in government, so that all the Swedish missionaries came here as Episcopally ordained men and made their reports to and were amenable to their bishops at home. When the tide of immigration ceased and the Revolutionary war cut off all intercourse with Sweden, and the English tongue gradually supplanted the Swedish, not only was the Prayer Book used in the services here; but all the assistant ministers were

clergymen of the Protestant Episcopal Church.

Another service was held in the afternoon at which the Rev. Dr. A. A. Marple, rector of the Old Swedes Church, Upper Merion, Pa. preached

The Southwest convocation held its quarterly meeting in the parish building of the Church of the Holy Trinity, Philadelphia. Mr. George M. Conarroe was elected a member of the Board of Missions; the Rev. Stewart Stone, secretary, and Mr. Horace Everette, treasurer. The convocation pledged itself to raise the assessment of the Board of Missions \$2,200. Mr. Geo. C. Thomas reported concerning the proposed mission in the southwest section of the convocation, that "the Committee from the Church of the Holy Apostles had been actively seeking for a lot in that portion of the city bounded by Ellsworth, Wharton, 24th, and 28th streets, and that they had two sites under consideration. One of these lots the Church hoped to buy immediately without any expense to the convocation; but an additional grant of \$300 would still be needed for this year also, to aid them in providing for salary, in purchasing books etc. It was proposed to erect first a Sunday school building." The convocation voted \$300 for this work and \$250 to the mission among the colored people, St. Augustin. The Rev. G. Woolsey Hodge, the Rev. H. S. Getz and Mr. George C. Thomas were appointed a committee to arrange for missionary meetings within the bounds of the convocation.

All Soul's Guild of the deaf-mute mission held its ninth anniversary on the evening of June 23 in the parish building of the church of the Holy Trinity. The mission is under the care of the Rev. Henry W. Sylé and has more than one hundred communicants. It is striving to raise funds for a church and mission-house adapted to the wants of the deaf-mutes.

MINNESOTA.

FAIRMONT.—On Whitsun day and Trinity Sunday, services were conducted with a very fair attendance, at St. Martin's church which to the great sorrow of the many Church people of Fairmont, has so long been closed. The Rev. C. Paget of Davenport, celebrated the Holy Communion on both days and the number who communicated was good. Some week-day services were also held, three received the Sacrament of Holy Baptism, and an address, with some private instruction, was given to intending candidates for Confirmation.

BEAUTIFUL EARTH.

BY JENNETTE FOTHERGILL.

Beautiful earth, I love thee well
In the sunny hours of spring,
When leaves and flowers are budding forth,
And winter flies to the frozen North,
As does a vanquished king.
And when, in summer the mid-day sun
Pours down its flood of light,
Thou art glorious then—but sweeter far,
When in the twilight the first pale star
Tells the approach of night.
The early autumn is with us now,
Its bounty is widely thrown,
The hazy mist, the whispering breeze,
The changing hue of the fading trees
Have each a charm their own.
When winter, with its falling snow
And leafless branches white,
Has silenced birds, and buried flowers,
And shortened daylight's joyous hours,
The world will still be bright.
Beautiful earth, I love thee well
In every changing form,
The summer sun, the balmy air,
Our Heavenly Father's love declare
Who rules the winter storm.
—Exchange.

BOOK NOTICES.

[The ordinary title-page summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

MOMENTS ON THE MOUNT: a series of Devotional Meditations. By Rev. George Matheson, M. A., D. D. Second Edition. New York: A. C. Armstrong & Son; Chicago: S. A. Maxwell & Co. Price, \$1.25.

Dr. Matheson's "Moments on the Mount," richly deserves the second edition to which it has arrived. The meditations are short and deeply devotional; they are well fitted for daily family reading, cottage services, or the sick room.

LEAVES FROM MAPLE LAWN. By William White With an introduction, by Richard Henry Stoddard. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.00.

Mr. White's graceful verse is somewhat overpowered by the labored essay upon versification by R. H. Stoddard, which forms the introduction to the dainty volume. The verses are musical and while lacking great poetic ability, are above mediocrity, particularly those upon religious subjects.

CECIL'S COUSINS. By E. B. Hollis, author of "Cecil's Summer," "Words and Deeds," etc. New York: Thos. Y. Crowell & Co. Pp. 300.

A healthy, pleasant story for young people, showing that not only charity, but the other graces also, should begin at home, and that woman's chief duty is to make home attractive. We only regret that the story is not carried further into the lives of those with whom it has made us acquainted.

TILL THE DAY BREAK. The Story of a Canadian Mission. By Fred Travers. Published under the direction of the Tract Committee. New York: E. & J. B. Young & Co. Pp. 80.

This is a story of the great revival of Church principles in Canada, the fruit of the Tractarian movement in England. It is a pleasantly told tale of the growth and development of a feeble mission under the care of a devoted parish priest who smoothed away all obstacles and left a Church in all the fullness of its ritual, a noble monument of his untiring zeal.

WOMAN IN MUSIC. By George P. Upton. Second edition, revised and enlarged. Chicago: A. C. McClurg & Co. 1886. Price, \$1.00.

This has reached its second edition, revised and enlarged. It treats of woman as the friend and inspirer of composers, reviewing the influence exerted by her over the great composers, from Handel and Bach to Wagner. The fact is noted that while woman has ever been an inspiration to man, she has never been famous as a composer.

MRS. PEIXADA. By Sidney Luska. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$1.00.

"Sidney Luska" has again chosen to lay the scene of his story among the Jews of New York; the locality is Beekman Place, which is familiar to the author. The motive of the novel was evidently suggested by the famous Nathan murder that created great excitement in New York many years ago. The story is sensational, yet the characters, especially those of Ripley and Hetzel, are well drawn. The plot is weak in the closing chapters, and what might have been no ordinary novel falls to the level of Hugh Conway's "Called Back."

MRS. LEICESTER'S SCHOOL, and other writings in prose and verse. By Charles Lamb. With introduction and notes by Alfred Ainger. New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co. 1886. Price, \$1.50.

The volume takes its title from the leading story which with those following, was written in 1808 by Lamb in conjunction with his sister Mary, to whom he was devotedly attached. Lamb declared her stories to be the best in the collection, and the verdict of this generation will support his estimate.

The remainder of the volume is made up of fugitive pieces gathered from newspapers and magazines.

TRUTH IN TALE. Addresses chiefly to children. By W. Boyd Carpenter, D.D., Lord Bishop of Ripon. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. 1886. Price, \$1.25.

The Bishop of Ripon is an entertaining writer for children. The addresses are chiefly allegories and recall Adam's "Shadow of the Cross," and other allegories that delighted children of the past generation. If children of now-a-days have the same tastes as those of their parents this book will be a source of genuine pleasure and profit.

NO. XIII. OF THE STORY OF THE LOST VESTA. By Emma Marshall. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.00.

Mrs. Marshall's stories are always fresh and readable. This is no exception. The story opens with the martyrdom of St. Alban at Verulam, during the reign of Diocletian, and ends at Rome with the closing of the temple of Vesta. A pretty story is woven from the fact that in the temple of Vesta there stood a statue of a beautiful woman, supposed to have been one of the Vestales Maximae, the inscription of which had been erased. The customs and times are vividly drawn and the characters have a life of their own which gives a reality to the tale which is often lacking in historical novels.

ACTORS AND ACTRESSES OF GREAT BRITAIN AND THE UNITED STATES. From the days of David Garrick to the present time. Edited by Brander Matthews and Laurence Hulton. Vol. I. Garrick, and his contemporaries. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50.

ACTORS AND ACTRESSES OF GREAT BRITAIN AND THE UNITED STATES. From the days of David Garrick to the present time. Edited by Brander Matthews and Laurence Hulton. Vol. II. The Kembles and their contemporaries. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50.

The first volume of the series of five upon actors and actresses gives the plan of the whole. It is proposed to present biographical sketches of seventy or more of the leading actors who have appeared on the English stage, embracing a period of a little more than a century. The editors feeling the possibility of broader work than any before done, have, instead of making this the work of one or two, given each actor his own biographer. To the sketches are added extracts culled from various sources, contemporary criticism, earlier biographies and memoirs, correspondence and newspaper cuttings. The volumes, while fragmentary, are entertaining; the first two give sketches of Garrick, the Kembles and their contemporaries.

LABOR, LAND, AND LAW. By William A. Phillips. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co.

The author, a member of the 43rd and 45th Congress, and serving upon the committee of Public Lands, has had unusual facilities, which he has well improved, of making a valuable contribution to a subject of public interest. The list of authorities quoted and used shows painstaking work. He traces the history of the relations of land and labor to law, and points out the dangers which threaten in our country from the monopoly of corporations. He reaches the conclusion that "not until Christianity fully pervades our business and social system, and the doctrines of charity and brotherly love it preaches, are accepted, can it overthrow the dominion of selfishness, avarice and dishonest bargains. Let it be our policy that the workers in the State shall be the first objects of its care, and should a dense population ever drive our rulers to encourage plans of emigration, let us see that the first emigrants are the non-producing classes."

The Forum increases in interest with every number. For July, it gives us an admirable article by Bishop J. L. Spalding (R. C.) on "Are We in Danger of Revolution?" and a very interesting recital of experiences with criminals, which is very suggestive. Dr. Washington Gladden and G. P. Lathrop are among the contributors. The only blot is a rather painful article entitled "Confessions of an Episcopalian." We do not criticise because of ugly truths told, but we question the good taste and utility of airing abuses which all agree will soon be remedied.

THE July Magazine of American History presents a rich table of contents. It opens with the editor's delightful "Historic Homes in Lafayette Place," under the general title of "A Neglected Corner of the Metropolis"—a chapter as informing as it is entertaining, and of national as well as local interest—accompanied by nearly a score of unique historic illustrations. The letters of Gibbon, the historian, complete a very strong and valuable number. [Published at 30 Lafayette Place, New York City.]

THE contents of the Church Eclectic for July, are as follows: Newman's Essay on the Anglican Church, by Rev. J. W. Hyde; Dr. Meyrick on the Holy Eucharist.—Church Quarterly Review; Are Parochial Missions desirable? Part II.—Rev J. A. Locke; The Bishop of Peterborough on Sisterhoods; Final Report of the C. N. Y. Diocesan Committee on the Prayer Book; The Bishop of Derry's Sermons.—Church Quarterly Review; The Last Supper, by the author of Words for Peace; Miscellany; Correspondence, etc. [Utica, N. Y.: W. T. Gibson, editor and proprietor. Price, \$3 a year.]

THE July Magazine of Art has among its many excellent articles these of special value: The paper upon the Russian artist, Basil Peroff, by Nicolas Sobko; The Royal Academy; Art in Greece is finely illustrated, and valuable in text. In the full-page illustration "Doves," the quality of the painting has been well preserved in the engraving.

Lippincott's Monthly Magazine has a gossip article on "The Loves of the Presidents," suggested of course, by the recent wedding at the White House. "Taken by Siege" and "A Bachelor's Blunder" are continued. The July number furnishes very pleasant reading.

MACMILLAN'S Summer Reading Series. In paper covers, price fifty cents; Doctor Claudius. A true story. By F. Marion Crawford; Mr. Isaacs. A tale of Modern India. By F. Marion Crawford. [New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co.]

THE Brooklyn Magazine for this month is of special interest to many of its readers for the sermon preached by Mr. Beecher previous to his departure for Europe. It deals largely with reminiscences. Besides the sermons of Beecher and Talmage the number is interesting and "plummy."

Outing for July is breezy and refreshing as behooves the vacation season. The series of the History of American Yachting and the Last Voyage of the Surprise, are continued. Thomas Stevens, now of world-wide fame, continues his account of Around the World on a Bicycle.

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REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

Two things are necessary to great action in man—the seemingly contradictory elements of passion and patience: passion, the stream which contains the element of power; patience, the dam which checks the descending flood, lifts it to its fullest head, and directs its force to the proper point, and thus embodies the principle of control.

It is a mystery how those good people who are so watchful as to the ritual acts of the priest and the length of the service, contrive to be benefited by the worship of the Church here or expect to enjoy it hereafter. It has been supposed by the best thinkers, that the prime object of holy worship is, not the gratification of the creature, but the exalting of the Creator, "the greater glory of God." If this be so, it would seem, that the only proper attitude of the worshipful mind, must be that of absorption in the thought of God, and undivided attention to the essentials of the service as expressive of its adoration and of His glory. The nearer, then, one approaches to this frame of mind, the less will he be disturbed by minor acts of ritual, or a petty ten-minutes extensor of the service.

Do not those who strenuously object to what is called "non-communicating attendance," overlook two most important things,—the worshipful breadth and richness of the Holy Liturgy, and the worshipping rights of the faithful! Has not the former, in its prayers, its thanksgiving and its offerings, and lofty praises and ascriptions, apart from the act of receiving,—every element of the loftiest worship; or is that, which is worship in every other service, no worship in this, without a receiving; and with regard to the other, has the regular and devout communicant, who, in the absence of confession, has to be his own judge as to the matter of receiving, no right to share in the privilege and blessing of that high worship,

if he does not receive, or is the act of receiving the one duty and privilege.

HOME RULE IN IRELAND.

There can be no doubt that the American people, as a body, are on the side of Ireland in the matter of Home Rule. This appears to be true without distinction of creed or party. It is a kind of consensus of opinion which has its root in what is conceived to be the reason and the fitness of things. Furthermore, it has its root in what is conceived to be the necessity of things, if the welfare of Ireland is to be provided for. Under the circumstances, it seems to be the only alternative. Mr. Gladstone in his manifesto, has put the case in a nut-shell by making it a question of Home Rule or coercion, and further coercion is not to be thought of. It has proved a disastrous failure as touching the welfare of Ireland and the good name of England. That failure would be still more disastrous, if possible, were the policy of coercion to be persisted in. The possibility of good stands in such contrast with a prolonged and certain evil, that the very idea of the former would make the latter more unendurable than ever. The conception and plan of Home Rule are the beginning of the end, even if the end were not immediate.

This way of looking at the subject on this side of the water, and amounting to practical unanimity, does not arise from any special affection for Ireland, and, least of all, from any prejudice against England. It is not so very clear that the Irish people would rank high as a nation, if they had every possible opportunity. But this has nothing to do with what they in common with every nation, are justly entitled to. It belongs to them of natural right to realize whatever their nationality admits of. This is possible only as all reasonable liberty is vouchsafed to them in the management of their affairs. As to any prejudice against England, this exists only among a mere fraction of our people. The American nation, as a whole, is bound to the mother country by ties of interest and affection as to no other nation on earth. In comparison with England, what is France or Germany to us? What do we owe to them in the way of language, or traditions, or laws, or institutions, or whatever else comes by natural inheritance? But love for England does not mean unconcern for Ireland, nor should it mean that. On the contrary, it may mean the more sincere and steadfast love, inasmuch as England, in granting to Ireland a parliament of her own, may find the empire in every way strengthened. If Home Rule meant rupture and separation, the American people

would frown upon it as alike disastrous for the one country or the other. But the case would be greatly altered if, as we believe, it would be a source of strength and harmony to both.

AS A GRAIN OF MUSTARD SEED.

The Church in this land, which in the early time, and up to a comparatively late period, was confined to narrow boundaries, has extended in every direction, till there are parishes in every State and Territory, and in almost every county. And what is the record of the beginning of these parishes? The answer takes one back to the thousand little fidelities of individuals and families who, having been reared in Churchly homes, carry the love of its comely order out into the wilderness, or the prairie, whither their worldly enterprise has drawn them, and there, amid their privations, and with a yearning for the dear old worship, they have brought out their prayer books on Sunday, and some one of the family has read the service; the neighbors have heard of it and have dropped in; it soon became a regular thing; the house was too small, and they went to the school-house; the missionary came along two or three times a year, when there were Baptisms and the Holy Communion, and a blessed season of refreshing; then the bishop came to encourage them; and in the course of years there arose the neat church edifice, and the strength and beauty of an established parish. All this has come by slow growth, according to the order of the kingdom; its beginning was a spirit of love and devotion to the Church which no obstacles or discouragements could quench.

But there has come a new order of things, and it looks as though we were trying to start our missions at a point where they ought to leave off. The church building must be reared and a minister supported by outside money before even the beginning of a Churchly life is evoked! In one considerable town that we could name, the vision of a beautiful church captivated the imaginations of a few; but instead of holding a service or doing anything to indicate even the embers of a spiritual life, they started a series of amusements to raise money to buy a grand organ; judging that, with that, and a "talented and eloquent" missionary, they could "draw," and so build a church and a parish. In another place they are having oyster suppers and parties to raise money to repair an old church that has stood some years without windows; and there is a history about that old building. It was built some twenty-five years ago, almost entirely by outside aid; so long as it was occupied, the missionary was largely supported by outside

aid; and that, too, when there ever have been, and are now, families near by, calling themselves Churchmen, who could have built a church, and who could now repair the old one, and support a minister, also, with half the self-denial that many are making to aid missions. If the mustard seed has been planted here, it has been sadly checked in its growth.

It is perhaps to be expected that mistakes will sometimes be made, and missionary aid will be evoked for unworthy objects; but it is not necessary to make the mistake of beginning at the wrong end. Are we not over-estimating the necessity of money to start a mission, and under-estimating the necessity of planting and nourishing that germinal seed of love and devotion that groweth in all soils and all climes, and spreadeth its beautiful branches? It is questionable if it were ever right to galvanize a mission into life by the metallic force of silver and gold, even if the Church had these treasures; it is better that the mission grow by its own spiritual life. Of course it must be fostered in a spiritual way; and to this end the missionary must be sent. Were it not better that the aid be given directly to him, so that, under the direction of the bishop, he could go to nourish the living plants and cultivate the garden of the Lord. If more importance were attached to the spiritual conditions of Churchly growth, and less to the external conditions, it would solve many of the difficult problems of our missionary work, and in our parishes, as well.

PUNCTUALITY IN CHURCH.

A writer once proposed that some one offer a prize for an essay on the advantages of a late attendance on the worship of the house of God. It is obvious that such a treatise would, if well argued, be a solace and comfort to large numbers who, in their uninformed state of mind, cannot avoid a slight twinge of conscience when they file in after the worship has commenced, and with squeaking shoes, and other demonstrations, remind everybody that they have come at last.

Scripture precedent and authority are always effective in an argument, but one would hardly quote the five virgins, who happened to be a little late. Nor in these days when Apostolic usage is so much sought for, would it be well to instance the Apostle Thomas Didymus, who, being late, was absent when our Lord appeared to the other disciples. One might take an economic view of the subject, and show how much valuable time is saved in a year by shortening every service of worship fifteen to thirty minutes. It is quite an aggregate; and all that time, devoted to the

delicate studies of the toilet, might have a marvellous effect in cultivating a correct taste in dress.

If, with arguments like these, and others that might occur, one be able to prove to the satisfaction of the world, the flesh, and the devil, that there are good reasons for late attendance at church, and that God has granted in all ages peculiar blessings to those who keep Him waiting for praise, one cannot do a better service than to bring out these consoling views; for what unhappiness they must endure, who, amid hurry, and flurry, and shamefacedness, are obliged to fling themselves into the house of God, panting for breath and out of sorts with themselves and everybody else, as unfitted as possible to enjoy the calm retreat of the holy place. Do pity them, somebody, and write something for their comfort!

THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

TRANSLATED AND ADAPTED FROM THE FRENCH BY THE REV. E. C. PAGET, M. A., OXON. [COPYRIGHT, 1886.]

SECOND CONVERSATION.

Subject—*The Incarnation and Divinity of Jesus Christ.*

Q. It is not enough to believe the first article of the Creed, as I do, in order to be a Christian—one must also believe the divinity of Jesus Christ, that is the point. And this question moves me deeply. If Christianity is false and Jesus Christ merely a sage, their life is an enigma, and the world as Voltaire said, "a bad joke." If Jesus Christ is God and Christianity true, then my life is transformed from deadly despair, I rise up to high hope and realize what the true end of life is.

Establish this faith firmly and Christendom will advance straightway to the deliverance of the world, the tomb of Christ, captive always in the infidel's hands.

R. "It is upon the basis of Christianity," wrote Chateaubriand in 1847, "that after a century or two of tumult, the old society which is now decaying must be reconstructed."

Centuries of suffering might be saved if men would but look Christianity in the face, and accept the faith, which gives to those drawing nigh to it, dazzling and infallible truth.

Q. My only desire is to see it. I am looking now; shew me Jesus Christ.

R. I hope to do so. Look with the eyes not only of the mind but of the heart.

You have seen God descend upon the earth, and there place the first of our race, Himself raise and carry him in His bosom, and nourish him alone. After this whatever happens, can you be incredulous?

Look now more closely and see what has come to pass in this splendid progress of creation, which brings forth man, and thus, into the inert and dumb world introduces a free and reasoning mind. See what is come to pass.

God has raised things up one step, and they have drawn one step nearer to Him. Now you may learn that the history of creation is summed up in the words which Christ said concerning Himself,

and which in a sense all creation has been able from the first day to say: "I ascend to my Father," etc. I will explain my meaning. We see with our eyes, and science contemplates, in the heavens, flakes of sidereal snow, the germ of the worlds, mounting step by step towards the form of a habitable globe. Our own earth has thus probably arisen. She has issued forth from the primitive cloud, from fire, and water, to offer a firm foothold for life.

There was then inert matter only, and a new intervention of the creative Omnipotence was needed to deposit on the arid rock the first vegetable germ.

What was this new creation, this vegetable kingdom? It was a second nature super-imposed upon the first, taking a body from the inert matter, and enveloping itself in the old creation. A herb, flower or oak, is a new nature in an old and two natures in one.

Then creation lived, but was motionless and without sensation; God raises it one step further.

He sends to earth a new gift, a race of beings able to move and feel. What a marvel is this!

He also wraps up these germs and gives them body in the preceding creation. These beings carry a body which consists of earth and mineral, a life which is vegetable, penetrated and dominated by the new life, sensible, moving and animated. Each one of these new beings thus contains in its unity two natures, the animal and the vegetable, and this last implying the mineral nature. But nature must rise higher yet. By a final creating act, the Creator, enclosing in the human body all the preceding creations, and all the degrees of life, unites all the lower and dumb world to a new being, capable, like God Himself, of freedom, knowledge, speech and love. And human nature, the image of God, takes body from the bosom of the creations which have gone before, and penetrates all that which it is with an absolutely new life. With an animal body, a soul reasonable and free, two natures in one, such is man.

This is the apex of creation for it can not pass beyond intelligence and love. Above it only is God.

Yet God has willed to raise creation even to Himself. He has said: "Ascend to Me."

At this supreme moment—the hour of which was fixed by him in time, as the hour and place had been fixed in space and time of the coming of the first man, at this moment, God takes in hand the whole creation, mankind that is, and all other creatures through him; and as He had at first untied the liveless mineral to the force of vegetation, then that living, but motionless and insensate, to the animated servants of mankind, then this living but mute, servile, blind nature to man, intelligent and free, so God, by a supernatural miracle takes man and unites him to Himself, in order (as Thomas Aquinas well said) that He might complete the circle and bring back to himself that which issued from Him.

The Almighty takes our finite nature and despite the gulf between them, unites it to the Infinite. A new Being, visible upon earth, bears in the unity of His Person two natures, the divine and the human; and this Being is named Emanuel, "God with us," the God-man. And His Person is God. This is the idea of the Incarnation. And have science and philosophy a word to say against this grand doctrine? They, so easily lulled asleep by

Pantheism which affirms that all things are God, can they not awake and cry: "Behold the truth, all things are not God, but may be united to God, and God has become "Incarnate in human nature as He made the human soul to be incarnate in the creations which preceded it."

In this comparison there is of course between the two terms the gulf of infinity, but it is used as an illustration of the truth in the Church's third creed: "as the reasonable soul and flesh is one man, so God and man is one Christ.

LETTERS TO THE EDITOR.

HASTY CONFIRMATIONS.

To the Editor of The Living Church:

An editorial in a recent number of THE LIVING CHURCH on the importance of thorough preparation of candidates for Confirmation was most timely. The defects in this particular are serious, manifold, and it is to be feared, are increasing. In an age of little enthusiasm and feeble convictions, there is a perpetual danger of turning the most solemn transactions of religion into mere perfunctory acts. It will be admitted that there is not a diocese, and there are few parishes, where evil is not done to the Church, and perhaps to souls every year by the Confirmation of persons who have little seriousness of heart, and less understanding about the nature of this rite. The responsibility of this fault must be divided between the candidate, the public, and the pastors of the flock.

Some wish to come to Confirmation because others do so, or it is the thing expected. A few may regard it as a fetish or charm, like the good dame in Connecticut, who had been confirmed several times, and when her rector remonstrated, she answered: "Yes, Parson, but it do help my rumaticks so much to have the Bishop lay his hands on my head."

Young children are too apt to associate the mildly sensational with it. It is an occasion in which to appear before the public, and a dramatic interest is blended with other and better feelings. Fashion—and a very comely fashion—lends a slight theatrical charm; a particular dress or veil is to be prepared and worn. Then, a tender sentiment casts a mellow light about the act, and imparts a tinge of pleasant sympathy. Pity, interest, and curiosity, flood the pews; some sweet tenderness and a touch of duty moves the heart of the candidate, and over all the impressive scene there falls a poetic glow that stimulates imagination.

The public demands, too, are often based upon wrong views of the whole subject. Numbers, not fitness, is the popular test. How often is the question asked: "How many are to be confirmed?" How rarely is the enquiry made: "Is the class well prepared?" "Are they likely to add to the spiritual strength of the parish?"

Perhaps in four-fifths of our congregations more people will be found who estimate the value and success of a pastor's ministrations by the number confirmed rather than by their spiritual measure. The papers make comparisons on that ground, and a clergyman's congratulations and encouragement from his people are usually in the ratio of quantity instead of quality confirmed.

The result is very natural, and follows the law of supply and demand. The rector drums up recruits too often after the manner of Sir John Falstaff. The drag net is thrown out for a large catch, in which the bad are about as welcome as the good, provided only they

are fish. If any will only come, come at once. No time now, for careful instruction and examination. The congregation expect a large number, and grudge if they be not satisfied.

The writer has heard of one instance in which a zealous rector urged persons to be confirmed, "because," he said, "I want this to be the largest class confirmed here."

A young miss when asked her reason for being confirmed—in a class much spoken of for its size—replied: "O, Mr. ——— (the rector) urged me so hard that I did it just to please him." A minister, a few years ago, was called to a parish which had a noted record for the unusually large number of Confirmations reported under the rectorship of his predecessor. He was surprised at the scant list of communicants present in church or at the Holy Communion. The parish register was full of names. Large classes were recorded as having been confirmed. A diligent search revealed that there had been no great migration from the parish. But many had never received the Holy Communion, and never had been taught its relation to the spiritual life. Some had wandered off to other religious bodies. Others had not been instructed in the "doctrine, discipline, and worship of the Church" as required by its canon law. Several regarded Confirmation very lightly—and that they had been confirmed, because the rector wanted them to be; quite a number because others were. One good lady replied that she was a Baptist and had always been. "But I see you were confirmed last year." "O, yes, two of my girls were to be confirmed, and Mr. ——— (the rector) wanted me to go just to make up the number. He said it was only receiving a good man's blessing."

These are specimen facts, that can be authenticated, and are doubtless familiar to many. Do they not justify your editorial warning referred to? Now and then our bishops utter caution; that it is easier to get the elements of weakness than of strength into our parishes.

The writer once heard the Bishop of New Jersey speak wise and noble words to his clergy upon this topic. "Do not think, brethren," he said, "that my visits to your parishes are merely to confirm candidates. I come to confirm you, to aid, to strengthen, to establish you. I would rather you had no candidates to present than to have you think some must be found and presented simply because the Bishop is coming. Better Confirmation once in two years than the Confirmation of crude, unprepared material. One willing, earnest and serious person, will be worth more to you and your work in the future, than a score brought to Confirmation by any motive than the highest and purest."

It would be well if those words were writ large and hung in the vestibule of every church.

Many a pastor is called to sow seed whose fruit he will see and rejoice in only at the great world-harvest. One lays foundation, and another builds thereon. God judges no man's duties by present and visible results. The ambition to boast of large accessories, is often no better than to "make a fair show in the flesh."

The Church suffers, and most of all in the West from its unspiritual and untaught elements. Eastern parishes, especially, send many recruits West, who never have been impressed with a sense of their awful duties and responsibilities; who have never been serious

ly addressed relative to their possible opportunities as Church people. They have come from large and strong parishes, perhaps, borne along to Confirmation upon the popular current; and then "go West" to recruit the number of the indifferent, the neglectful—in the Church but not of it—hinderers and not helpers.

Of course, not all rectors are careless. There are many faithful and brave enough to repress "the froward," as well as to encourage the weak. Some candidates prove unworthy in spite of the best training and patient care of pastors. Some lapse from grace received. Not even an Apostle can prevent there being "foolish Galatians," lukewarm Laodiceans and a heretical Hymeneus.

But I speak of a prevalent tendency—greater now, because the Church is growing influential. "The more haste, the less speed," is a proverb as good in spiritual as in worldly things.

Big classes for Confirmation may be big evils. Hasty work may be as dangerous in building the spiritual house as the material. The best workman puts no timber in that may impair the strength and safety of the edifice. O ambitious rector, "take heed that the persons whom you present unto us be sufficiently instructed in the principles of Christ's religion, and that they be minded to fear God and to keep His Commandments."—[Book Annexed]

W. H. VAN ANTWERP.

THE SOCIETY OF THE TREASURY OF GOD.

To the Editor of The Living Church:

Sir: Societies of the Treasury of God have been formed in the Provinces of Canterbury and the West Indies.

The council have long waited for God to send the man to organize the society in the American Church, and advocate the cause of the reform of Church finance. After anxious enquiry concerning the Rev. Charles Howard Kidder of Asbury Park, New Jersey, they believe that their prayers have been answered.

They have therefore requested Mr. Kidder to undertake the work of Hon. Organ. Sec'y., until he can get together a representative meeting of Churchmen who can appoint officers and organize the society. This action of the council has been approved by the diocesan secretaries.

The business of the Society in the United States will from henceforth be conducted by Mr. Kidder, to whom all communications should be addressed. The monthly paper will still be issued from Toronto.

The forming an independent branch of the S. T. G. in the American Church is a great step in advance, and we may well thank God and take courage—we may hope that the society will become another strong bond of union between our Churches, and be a witness to the identity of the Orthodox Catholic Church of England throughout the world.

C. A. B. POCKOCK,
Organizing Secretary.

Toronto, Whitsuntide, 1886.

THE FEAST OF THE TRANSFIGURATION.

To the Editor of The Living Church:

SIR: The amusing paragraph in your issue of June 12th with regard to an objection to the feast of the Transfiguration, that its observance would diminish the sanctity of the Lord's Day brings to mind an incident which occurred during the discussion of the subject at the late General Convention.

After several arguments pro and con

had been brought forward with regard to fixing the date of the festival in the spring or in the summer, most of the speakers urging their points from the historical or ecclesiological view, a deputy got up and said, essentially, "Mr. Chairman, I think that we should fix upon the earlier date for this festival. For although the Mediaeval Church and the Roman Church in modern times may always have celebrated it in August, our circumstances in this country are different. We must remember that at this time of year almost everybody is out of town."

LAYMAN.

Philadelphia, June, 1886.

THE FONT.

To the Editor of The Living Church:

Although your correspondent "Font," only seeks information regarding its position in American churches, a more general discussion of the question may not be uninteresting.

It is impossible to travel much in the United States, and to visit the different churches without having a latent suspicion that the position of the font has been and still is a matter of perplexity to many ecclesiastical minds. You find it everywhere and anywhere. Within the altar rails, behind the pulpit; in front of the pulpit; alongside the prayer desk; facing the prayer desk; in the centre of the church; in some remote corner; at the west end near one of the entrances.

As far as my investigations go, it seems very evident that it was usual in America, when Seabury became bishop, and indeed before that period, to adopt the Puritan arrangement of churches—the "three decker" of pulpit, "reading desk" and clerk's desk, with the font facing the latter.

And such was, even twenty-five years ago, the usual style of churches in England built during the Stuart and Brunswick periods. A revival of ecclesiastical taste and feeling within the last few years has completely extinguished the church clerk, and displaced the "three decker," and then arose the question as to the position of the font. With that practical turn of mind, for which the American nation is justly celebrated, convenience rather than antiquity was allowed to rule the day and hence the remarkable variety of positions to which I have referred.

There can be no discussion as to the voice of antiquity on the subject, for in every Church, whether the Coptic of Egypt, the Armenian of Mount Ararat, or the Syrian of Travancore, not to mention the Church of Rome, or even the Greek Church, the font is always placed at the west end of the church in contradistinction to the altar at the east. In most of the ancient churches of England you find the font near the north-west door, (the reason of the selection of the north door I have never been able to discover) but in cathedral churches, where there are baptisteries, the position differs according to circumstances, although it is always at the west; in St. Paul's cathedral, London, the baptistery is at the south-west corner. In St. Paul's, Calcutta, the font is at the west entrance.

Your correspondent says it is gravely alleged that to place the font at the entrance of the church is "purely English." But it might be asserted with much greater truth that to place the font anywhere but at the west of the church is "purely English" and consequently Puritan, and in no sense Catholic.

In the primitive Church the baptistery was usually separate from the

church, as is still to be seen in Florence and Pisa. But in very early times there was only one font and one altar in a city.

AN ENGLISH TRAVELLER.

PERSONAL MENTION.

The Rev. G. W. G. Van Winkle's address for the summer is Carbondale, Ill.

The address of the Bishop of Massachusetts until August 1st will be Intervale, N. H. After that date, Atlantic House, Bar Harbor, Maine.

During the month of July, the address of the Rev. H. Q. Miller will be 3210 Powelton Avenue, Philadelphia, Pa.

The address of the Rev. George C. Houghton, M. A., rector of Trinity church, Hoboken, during July, August, and September will be in care of Messrs. Brown, Shipley & Co., Bankers, Founder's Court, London, England.

The address of the Rev. Clarence Ernest Ball, is Lebanon, Pa.

The Rev. William C. Winslow received the honorary degree of Doctor of Philosophy at the recent Commencement of Hamilton College, Clinton, N. Y.

The Rev. S. J. French has resigned the rectorship of Kenosha, Wis., and entered upon the chaplaincy of St. Gabriel's, Peekskill, N. Y.

The postoffice address of the Rev. Edward T. Walker is Wando; Berkeley County, S. C.

The Rev. D. D. Hester's address for July and August is Minersville, Pa.

Until further notice address the Rev. F. S. De Mattos at Monroe, Louisiana.

The Rev. Francis Gilliat has removed from Avon, N. Y., to Everett, Mass.

The Rev. E. McGill, of Blair, Nebraska, has become assistant to the venerable Dr. Piggott of Sykesville, Md.

The Rev. David Laseron, missionary at Bay View, Wis., has accepted a call to Manitowoc, diocese of Fond du Lac.

The Rev. Chas. E. Taylor has resigned the position of assistant minister of the Church of the Annunciation, New York City, and has accepted the assistant rectorship of the Church of the Nativity, South Bethlehem, Pa. Address accordingly.

TO CORRESPONDENTS.

A SUBSCRIBER.—In THE LIVING CHURCH for March 27, will be found a full explanation of the terms used. K. means knit; O. over; n. narrow.

E.—In this country there is no law by which a rector can compel his vestry to act in such matters as he would desire. The wardens and vestry men of a parish, under the laws of Illinois, are trustees of the parish, and have control of the church property and finances, and of course, this control embraces the construction of a church edifice and furnishing the same. Of course they should follow the rector's advice as to the chancel furniture, etc., unless such advice conflicted with Church law.

The law of the Church commands that certain ornaments, furniture, etc., shall be provided for the chancel, etc. If the vestry fail to make such provision there is no way to compel them to do their duty; but the Bishop would undoubtedly refuse to consecrate the church under such circumstances, and other measures might be resorted to, to further the proper ends, but not compulsory legal measures.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

THE BOARD OF MISSIONS

Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$173,000 are required from May 1st to meet the engagements for the fiscal year ending September 1st, 1886. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

THE Church of Good Shepherd, Lake Charles, just built, needs a rector. A clergyman could now accomplish much there, as many wish to unite with the Church. \$400 is absolutely needed to pay salary for first year, after that, parish will be self supporting. I ask of Church people their assistance in raising the above amount. It is a critical moment and unless obtained, and a clergyman placed there, the Church will lose a grand opportunity.—Send to REV. E. W. HUNTER, Bishop's Missionary, P. O. Drawer, 1042, New Orleans, La.

Or to the Rt. Rev. BISHOP GAL EHER, BISHOP WHIPPLE has written the following circular letter:

FARIBAUT, MINN., May 28, 1886.
Fergus Falls, Minn., has one of the best water-powers in the State. It is a business and railway centre. It is one of the most important points for the Church work in the West. We can not hope to keep any pastor here without a parsonage. I shall be very grateful for any help given them for this object.

Yours faithfully,
H. B. WHIPPLE, Bishop of Minnesota.
The parish of Fergus Falls is at present burdened with a debt of \$1,800, and it is therefore utterly impossible for the parishioners to build a parsonage and maintain the services of the Church. May we hope that the Bishop's appeal will move the hearts of many earnest and loving Church people to render timely and needful assistance. Contributions addressed to the REV. S. MILLS, Fergus Falls, Minn. will be gratefully acknowledged.

ACKNOWLEDGEMENTS.

ST. LUKE'S HOSPITAL, CHICAGO.
THE LIVING CHURCH acknowledges gratefully the receipt of the following sums toward the endowment of a LIVING CHURCH Bed in St. Luke's Hospital.

Previously acknowledged, \$655.05; in memory of a birthday, \$2.00; a reader of THE LIVING CHURCH, 35 cts.; Miss Ronaldson, 50 cts.; Easter, 1886, \$1.00; a friend, \$1.00; St. Clement's church, Wilkes Barre, Pa., (through the Rev. Horace E. Hayden), \$9.28; Total, \$669.18.

MISCELLANEOUS.

Two young ladies desire work in a hospital or would help Sisters in a Home. Please address, MARY D. RICHARDS, Philadelphia P. O.

WANTED.—For All Saints' School, Sioux Falls, Dakota, a matron. Churchwoman of years and experience. Address with references, MISS HELEN L. PEABODY, Staunton, St. Croix Co., Wis.

WANTED.—A middle-aged priest in good health and willing to work, would like an engagement, if only for Sunday, within thirty miles of Philadelphia. Refer to editor. Salary need not be large. Address L. LIVING CHURCH Office.

FOR SALE OR RENT.—At Maywood one two-story nine-roomed house, has a good stone cellar.

Also FOR RENT.—Large fine rooms to parties who will take their meals at the hotel nearly opposite; large grounds and good barn. Address MRS. HELEN S. NICHOLS.

WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., cottage, suitable for a small family, \$150 a year.

THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the REV. F. D. HOSKINS, Warden, Faribault, Minn.

OBITUARY.

DUNCAN.—At Elizabeth, N. J., on Tuesday, June 29, 1886, Anna, daughter of Catharine Bartow and the Rev. Henry E. Duncan, D. D. "I believe in the Communion of Saints."

MARRIED.

WILSON-TOWNSEND.—In the Church of the Incarnation, Washington, D. C., June 30, 1886, by the Rev. I. L. Townsend, S. T. D., rector, Walter Montague Wilson, Esq., of Albuquerque, New Mexico, and M. Theresa, daughter of the officiating clergyman. No cards.

IN SUMMER DAYS; to Niagara Falls, the Islands and Rapids of the St. Lawrence, Mackinac Island, the White Mountains, the Hudson and the Sea, via MICHIGAN CENTRAL. Before deciding upon his summer trip, the prudent tourist sends his address and two stamps to O. W. RUGGLES, Gen'l Pass'ng and Ticket Agent, Chicago, and gets a copy of this useful and attractive little book.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Perceval Lowell, General Passenger Agent, Chicago.

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

The Church Cyclopædia

A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the CHURCH IN THE UNITED STATES OF AMERICA.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.

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

Safe Investments.

Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

ALFRED W. OLLIS & CO.,
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The Household.

CALENDAR--JULY, 1886.

- 11. 3rd Sunday after Trinity. Green.
- 18. 4th Sunday after Trinity. Green.
- 25. ST. JAMES, Apostle, 5th Sunday after Trinity. Red.

ONLY A WOMAN.

Only a woman! A delicate woman!
Who starts at the sight of a mouse;
Whose weight is four-score
(Not many pounds more),
And yet what a power in the house.

Calmly, serenely, she orders her household
With almost a soldierly drill;
From chaos she's bringing,
Yet all the while singing,
Sweet order, her part to fulfil.

Only a woman! a soft-hearted woman,
Whose bright tears are ready to flow;
And yet, whose small hand
Is made to command
In her womanly sphere here below.

Small things may try her and ruffle her temper,
And yet with great trials she'll rise,
And shame even man,
With some well-devised plan
That must have dropped down from the skies.

Only a woman! a far-sighted woman,
Who strives to make men of her boys,
Who reads their young hearts,
The while she imparts
True principle in with their joys.

Training her daughters--their constant companion--
Softly leading them each by the hand,
Teaching them truths
In their innocent youth,
That their names may be gold in the land.

Only a woman! A beautiful woman,
Now gliding through chamber and hall,
Her laughter and song,
That to home life belong,
Robs many a heart of its thrall.

Joy of her children; queen of her husband;
Who else may claim such a throne,
Strong and enduring,
Sweet peace insuring,
Who but fair woman alone?

--Selected.

A WRITER in the *Fortnightly Review* asserts that the deaf as a class always look gloomy and morose, while the blind are cheerful and happy. The secret is that it is far more depressing and miserable to live in silence than in darkness.

AN old parish clerk was courteously thanking a Church dignitary for kindly taking, on emergency, a village service: "a worse preacher would have done for us, sir," he said, "if we had only known where to find him!"

THE disused burial-ground of St. Mary-le-Strand, a spot described as being identical with "Tom All Alone's," in "Bleak House," has been opened as a play-ground for children living in the neighbourhood of Drury-lane.

ACCORDING to Dr. Hind, those who live in 1910 may expect to see the comet at which, on the Bayeux tapestry, the followers of King Harold are gazing with alarm. This comet is thought to be Halley's Comet.

IT is stated that there was once a good minister in the Isle of Man who never omitted in his weekly public prayer to offer up a fervent supplication for the welfare, not only of his own diminutive isle, or rather "islet," but also for "the adjacent islands of Great Britain and Ireland."

THE Rev. Francis Pigou, who last fall visited this country as one of the missionaries, writes "that the Americans are fond of preaching and are good listen-

ers. Preaching would be more effective, but for the habit congregations have to a degree I have nowhere else noticed, of conversing with one another within the precincts of God's house."

IT is said that the late Archbishop Trench once dined with his successor, the present Archbishop of Dublin, and that finding himself again in the close, familiar dining room, he forgot that he was no longer host. "I am afraid, my dear," he said aloud to his wife at the close of the dinner, "I am afraid, my dear, we must pronounce this cook another failure."

WHEN the Bishop of Chester was at Hoylake the other day for the purpose of holding a Confirmation he had a curious adventure. The vicar and his wife went to church, and the servants followed. Forgetting that the Bishop was in the study, the latter locked up the house back and front. Dr. Stubbs, having finished his meditation, found he was locked in, and it was not until he had succeeded in attracting the attention of an outsider that he was released and enabled to enter the church to discharge his duty.

THE total number of immigrants to the United States from 1840 to 1880 was a little more than 9,000,000, of whom fifty-five per cent were British; so that from these little isles poured out a stream of population larger than the united streams from all other countries in the world. But such is the extent of the territory belonging to the United States, that although in the ten years between 1870 and 1880 eleven and a half millions were added to the population by natural increase and by immigration, yet this increase only added three persons to each square mile of territory. With the same density of population as Great Britain the United States would have a population of a thousand million.

AMERICAN history, says *Unity*, gives the artists a great deal of trouble. It won't stand still to be painted, or, when it does, there isn't always enough of it. At the State Capitol of Illinois the contracting artists undertook to paint the treaty which George Rogers Clarke (if it was he) made at Kaskaskia (if it was there) with the Indians (if there was a treaty). Many anachronisms and inaccuracies have been pointed out; the contractors, it is said, have stated that they could not afford to paint a historically faithful picture for the price to be paid, \$2,500. Not very long ago the historical fresco that circles the great rotunda in the Capitol at Washington halted a while half-made,—the trouble there being that there wasn't enough history to go round! Some was afterwards discovered,—enough, we believe, to finish out.

DOUBTLESS many of the travellers who cross the English Channel and suffer all the discomforts of sea-sickness look upon the Channel as a fathomless abyss. But the fact is, that if St. Paul's cathedral were placed in the deepest part of the Channel, the whole of the dome would stand above water. For in its deepest parts the depth of the sea does not exceed 188 feet, and for a long distance from shore it does not exceed a depth of 50 feet, while for two miles outside the Calais coast the soundings are only in about 20 feet of water. It would need only a comparatively slight elevation of the land to make nearly the whole of the English Channel dry land, and to connect the British Isles with the Continent, as they used to be connected in prehistoric ages.

ONE of the greatest facilities in China, as compared with any population equal in number, is that all the readers among its two hundred and eighty millions read the same language. What a grand opportunity it is that when the Scriptures are satisfactorily translated into the Chinese book language, it will gradually become the Bible of two hundred and eighty millions of our fellow-men. The same remark applies to all commentaries on the books of the Bible, all treatises on Christian doctrine, the evidences of Christianity, and all departments of Christian literature.

THE coolness, to put it mildly, which exists between Sir Edmund Beckett, now Lord Grimthorpe, and the architectural profession, is too well-known to need explanation. It was amusingly emphasized at a recent *soiree* of the Architectural Association, when a play was acted in which occurred the following hit:—

Scene: The west front of St. Alban's Abbey.

Faust asks Mephistopheles:—

From what mad brain did this abortion grow?

Who was the architect? You only know.

To which Mephistopheles answers:—

To Canterbury I've no doubt you've been,

And where a-Beckett met his death you've seen.

Beckett was murder'd by design, its clear;

Design was murder'd by a Beckett here.

THE niece of Thomas Carlyle, Mrs. Alexander Carlyle, dissatisfied with Mr. Froude's work as her uncle's literary executor, entrusted all the Carlyle papers to Professor Charles Eliot Norton of Harvard College. To dispel false opinions of Carlyle's nature and temper which he thinks were misrepresented by the course which Froude followed, the American editor has published two volumes of Carlyle's correspondence and now completes his work by a collection of his personal reminiscences of Carlyle and an arraignment of Froude. The temper of the article is calm and judicious but it certainly sets forth Carlyle in a light which will be new to many, and places Mr. Froude in an unenviable position. So grave are the charges that they must be refuted by facts not now known to the general public or Mr. Froude must suffer greatly in his reputation for candor and literary honesty as a friend and editor.

GLADSTONE AS A BOY.

John Gladstone, the father of the present Premier of Great Britain, liked that his children should exercise their judgment by stating the why and wherefore of every opinion they offered, and a college friend of William's, who visited him during the summer of 1829, furnishes amusing pictures of the family customs in that house, "where the children and their parents argued upon everything." They would debate as to whether the trout should be boiled or broiled, whether a window should be opened, and whether it was likely to be fine or wet next day. It was always perfectly good-humored, but curious to a stranger because of the care which all of the disputants took to advance no propositions, even to the prospects of a rain, rashly.

One day Thomas Gladstone knocked down a wasp with his handkerchief, and was about to crush it on the table, when the father started the question as to whether he had the right to kill the insect; and this point was discussed

with as much seriousness as if a human life had been at stake. When at last it was adjudged that death was deserved because it was a trespasser in the drawing-room, a common enemy and a danger there, it was found that the insect had crawled from under the handkerchief, and was flying away with a sniggering sort of buzz, as if to mock them all.

On another occasion William Gladstone and his sister Mary disputed as to where a certain picture ought to be hung. An old Scotch servant came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech, though unconvinced, of course. The servant then hung up the picture where the young lady ordered; but when he had done this he crossed the room and hammered a nail into the opposite wall. He was asked why he did this. "Aweel, Miss, that'll do to hang the picture on when ye'll have come round to Master Willie's opeenion." The family generally did come round to William's opinion, for the resources of his tongue-fencing were wonderful, and his father, who admired a clever feint as much as a straight thrust, never failed to encourage him by saying: "Hear, hear! Well said! Well put, Willie!" if the young debater bore himself well in the encounter.—*Golden Days.*

A CHRISTIAN COLLEGE.

BY THE REV. MORGAN DIX, D.D.

There is that in the system of Trinity college which makes it, in this age, a marked institution; which awakens the deep sympathy of one class of society, and evokes the most bitter criticism of another. It is a living witness to faith in certain fundamental principles, which, of old-time, no one denied, which, in this new day, few have the courage to assert. Ye have heard that it was said by them of old-time, that the fear of the Lord is the beginning of wisdom. Colleges, in the old days, were founded on the basis of religion; the footing was of faith in God and Christ; for Christ and the Church they existed; intellectual, technical, and moral training went on together, and men knew of no basis for morals except the Christian religion. And so, the school, the college, the university, of old-time, were places in which God was revered, and Christ was worshipped; nor, in dealing with the boy or the young man, was it forgotten that he was made in the image of God.

Again in those days, the purpose was to train and discipline, to bring out powers, to form character, to give a general and liberal culture, to fit the youth for any work, to make of him if possible a full man rather than a narrow specialist. We know this; and moreover we know what a change has come in both respects. A rationalistic philosophy vaunting itself, and accepted by the impatient and the versatile at its own estimate, has detached large numbers from the influence of religion, and made thoughtless men ashamed of Jesus Christ; while, through the wonderful extension of human knowledge, the subjects of study have increased until it is impossible for any mind to keep up with them; choice must be made, and the right of election is demanded; not without reason, yet with the risk that the disciplinary method may be sacrificed, as men restrict themselves to some limited group of studies, to which an unripe appetency or a utilitarian motive may incline them, and dismiss with indifference, if not with contempt, the thought of general cul-

ture, in arts. Step by step have these developments proceeded; the power of the Gospel declining; the spirit of individualism asserting more and more boldly the right of freedom from restraint; till in our own day it looks as if the foundation of Christian education had been undermined so effectually that even the great towers were ready to fall; large numbers of educators, in revolt from the old faiths, are engaged in experiments of which no one can foresee the end; and perhaps in the popular mind the idea of the university is that of a place where absolute neutrality towards religion shall be scrupulously observed; where no attempt at discipline shall be made; where the student shall be practically a law unto himself, pursuing what branches of knowledge he chooses, living as he pleases, and freed from all restraint save that which his lingering shreds of faith (if there be any left), or natural decency, or the statutes of the town, may impose on his action. In view of these remarkable changes in the world about us, the position of this college challenges attention, and ought it seems to me, to inspire admiration; it does compel the admiration and respect of those of us, who hold old-fashioned views about the fear of the Lord as the beginning of wisdom, and man's duty to God, and the value of character, the need of gymnastic discipline in the intellectual sphere, the importance of ethical training, and the impossibility of teaching a pure and durable system of morality without a basis of religious truth. This college may be, by comparison, small; other institutions may have 100 students for every 10 in this; yet let no man miss the moral of its existence; let none underrate the value of its testimony; it was an old saying, "Principles, not men." And there are principles here which seem to us worth infinitely more than a temporary success in attracting the multitude; principles which the sober Christian sense of the community must approve, principles on which time shall distinctly set the seal of full vindication. God's witnesses are always among us; and though they be the few and not the many, yet shall they have the last word. We may sit still without protest, and see religion banished from education and ignored in the training of our young; we may look on, amazed and helpless, while restraints are removed, one by one, from the rising generation, and until another generation comes up who have not God in all their thoughts, and whose maxim is to do exactly as they please; but the day is certain to arrive when every one's eyes shall be opened wide and all the world shall know that law and religion are the pillars on which the social order rests, and that when religion and law are pulled from under, the edifice must tumble about our ears, in uproar, dust, and carnage of blood.

I repeat, it is a goodly sight which this college presents. Founded in the year of grace 1823, by the General Assembly of the State of Connecticut, as Washington College, and since the year 1845 more happily known as Trinity College, it began its work in divine faith in Almighty God, the fountain of wisdom, and in human faith in the value of disciplinary study. Substantially it remains true and loyal to the convictions of that distant day. Concessions have been made to changes in the world and the social system—concessions which it was right to make; but principles have not been sacrificed, the foundation standeth sure. It is still a college of the

old type; and to such we may be pardoned for applying the words of Christ: "No man having drunk old wine straightway desireth new; for he saith, the old is better." Religion is duly honored here; it is a subject of instruction from the beginning of the course to the end. There are electives; but religion is not among them. I observe from your scheme of attendance in the courses in arts, science, and letters, that in every course, in every class, the first hour in every week is devoted to ethical and religious study, here regarded, and correctly, as part and parcel of each course. Nor to judge from the admirable report of your reverend president, is there any danger of receding from that principle: "The position which Christianity holds in life and literature ought, at least, to entitle its writings to a place in a literary institution." The prominence given to anti-religious writings forbids any diminution of the time assigned to religious studies. It would, in my opinion, be well to give more attention, if possible, to the study of religion and philosophy until the present tendency of thought be changed or its aberrations corrected." So that anchor still holds. The other cable is equally strong; for the college retains the old line of instruction; the classics, the mathematics, and philosophy still rule here, in their ancient honor. The degree of Bachelor of Arts means what it always did; a thing to be grateful for, let me say. For, to judge from what we observe, the time may come, when there shall be in our little world of letters, Bachelors of Arts, and, as I may say, *Bachelors of Artifice*; the former notable for having won their honor by an honest tramp through the old stadium; the latter equally notable for having by stratagem and skill in threading the mazes of an elective system, diligently shunned the classical, mathematical, and philosophical encounters, and won a title which is a misnomer, and to which no old-fashioned præses or professor would condescend to doff his hat. Pray heaven the Bachelor of Artifice may never find entrance among you!

The result of this inflexible adherence to principle is before us, in the catalogue of your alumni. Here is a school of learning not much more than 60 years old; it claims men in every profession, able men, honored men, among its sons. But most remarkable is the record of its work in promoting religion among us, for of its graduates 329 have entered into the sacred ministry, and of these nine have been advanced under God's providence to the office of bishop in the Church of God. It would be an unfair inference, from this altogether extraordinary showing, that the college was substantially a theological school, designed to feed the clerical order; the right conclusion is that this college is doing what every Christian college ought to do, what every similar institution in this land should be doing likewise, that it is exerting a strong influence over its undergraduates, just where the noblest springs of action lie; that it disposes them naturally to a profession, which, if measured by its aims and by the qualifications demanded in its members, must be regarded as the highest that man can embrace; that, without premeditation, but as an inevitable result of the law of its existence, it awakens in a due proportion of these young men committed to its charge, the desire to consecrate life, abilities, and fortune, if they have it, to the immediate and exclusive service of the Sovereign Ruler of the Universe.

PRAYER BOOK REVISION.

BY THE REV. F. J. HALL, M. A., OF THE WESTERN THEOLOGICAL SEMINARY.

NO. VII.

THE BOOK ANNEXED.

The General Convention of 1880 appointed a joint committee of twenty-one members to consider whether the circumstances of the time were such as to demand a revision of the Book of Common Prayer.

The agitation which led to this action came from two causes. In the first place a revival of Church life beginning with the Tractarian movement of 1833 had led to a better knowledge of liturgical principles; and it was thought by many that our Prayer Book, while Catholic in its main features and an improvement on that of the English Church in its Eucharistic service, had some few flaws which could be and ought to be corrected. These flaws are comparatively few in number and are due partially to the apologetic position which the Church in America was forced to occupy at the time of the adoption of her Prayer Book. After the Revolutionary war she was viewed with suspicion, and everything historic in her worship, being English in its immediate antecedents, was regarded as disloyal. It was now felt however that the time had come when such marks of her humiliation should be removed.

On the other hand, our Western clergy and many of our Eastern ones also, had begun to feel sorely the need of some special services or provisions to meet the peculiar needs of new classes of seekers after the Church—the lower classes of our large cities, and members of the surrounding Protestant sects.

The question which needed an answer and which was put into the hands of the joint committee for consideration was: Did this double need call for an enrichment of the Prayer Book, (including the restoration of such Catholic features as had been lost) or an increase of its flexibility by the introduction of alternatives or by the incorporation of new services?

The committee not only answered this whole question in the affirmative, but exceeded its instructions and went on to develop an exhaustive plan for a complete revision of the Book of Common Prayer. It is only saying the truth to affirm that the Church was taken by surprise, and that the General Convention of 1883 was in no wise prepared by previous study, as it should have been, to pass intelligently, at a few weeks' notice, on this matter requiring the profoundest knowledge of liturgics.

Such an action had not been contemplated. Otherwise the committee would have been constituted, no doubt, with somewhat more reference to the liturgical scholarship of its members, and would have been less unwieldy in size. Composed chiefly, as it was, of practical leaders in Church work, the purpose in view was limited to ascertaining the needs of the Church. The task of suggesting the proper liturgical means for supplying those needs when thus ascertained was of too theological and, we may well say, too scientific character to be intrusted to other than special liturgical scholars.

No reflection on the general learning and distinguished ability of the members of the joint committee is involved when the ground is taken that their previous life-long labors in other absorbing work precluded them from doing justice to the great task which they undertook without authority.

The result has justified the presumption above set forth. Their report,

drawn up in the form of a series of resolutions, was piloted through the General Convention, and has come before the Church with but few alterations. But after more careful examination which has followed the long-delayed publication of the Book Annexed, the best liturgical scholars of the country have discovered grave lack of liturgical basis for the resolutions.

The fault found with the proposed revision is not so much with its details, (although there is enough of that sort of criticism to throw discredit upon the whole) as it is with the principles or rather lack of principles which seem to have governed the work.

The liturgical rationale of the Prayer Book has apparently been ignored altogether. Needless confusion has been introduced into the rubrics. Uniformity in the rendering of the Morning and Evening Prayer has been destroyed; and the main idea of corporate worship Godward has been more or less subordinated to the manward purpose of supplying popular needs. These might better have been provided for by special, supplementary and extra Prayer Book services of local and diocesan provision.

The business of revising our Prayer Book is too important in its immediate and ultimate consequences to the Church at large to be subordinated to any unnecessary regard for the recommendations of the members of the committee. The Church may well appreciate and acknowledge their painstaking zeal; but she cannot waive her right and duty to criticise that which is to effect her corporate life, even if such criticism should result in the rejection of their work altogether.

THOUGHTS ON THE SUNDAY SCHOOL.

BY E. M. HYDE, PH.D.

Among the various practical questions arising for the consideration of Christian workers, clerical and lay, the proper aim of the Sunday school is generally treated in such an inadequate manner that its chief use becomes obscured if not entirely forgotten. To some it seems to have fulfilled its mission if the children of the parish be furnished with suitable occupation for a part of the day and at the same time be taught to join in the musical and devotional exercises provided for them. Others believe that its principal utility as a means to an end is to be found in the fact that it helps to hold the young firm in their allegiance to the Church until they reach such an age that the rector can rightly approach them on the subject of Confirmation. These results of Sunday school work undoubtedly appeal to the sympathies of Churchmen which is attested by the attention given now-a-days to festivals, choral services and the like, and many rectors feel that they have made their Sunday schools most efficient by cutting down the time devoted to other things and throwing it into the service.

Now while we must appreciate most thoroughly the advantage accruing to impressionable children from the influence of prayer and praise upon both heart and head, we must not close our eyes to the practical outcome of this movement which has affected more or less all the Sunday schools of this country. It has led men to think more of the services than of the instruction; thus elevating these exercises so as to take the place of attendance upon the regular Sunday worship. This state of things is both widespread and very un-

fortunate; it affects all denominations and leads many to speak doubtfully of the good accomplished by the Sunday school. In the Church, when parents are willing to listen to the wishes of their children who insist that the devotions of the school are sufficient for them, it makes it more difficult for sponsors to fulfil their duty by calling upon their god-children to hear sermons and learn to take part in the longer services which adults attend.

The real work of the Sunday school, although including the points already mentioned, must be primarily to furnish a religious education, if we may use the term, to instruct, to train up the children of the Church to a clearly defined and well understood faith, which shall defend them against the vagaries of schismatical teachers and the deadly errors of unbelief.

The substitution of amusement for instruction in lessons has done its work and brought about a condition of ignorance on the subject of Scripture history and Christian doctrine which is appalling. The writer has repeatedly met with professing Christians who were utterly at sea about the simplest narratives of the Bible, where the older generation would have been well informed; and although in the Church our well-ordered Sunday lectionary does much to instruct regular attendants upon divine worship, still it is reasonably certain that a much larger portion of our communicants are unable to give a reason for the hope that is in them, than should be the case.

The explanation of this state of things is two-fold: First the increasing demands of school and business, together with the attractions of pleasure, have tended to make the young devote less time than before to the regular reading of the Bible. Much might be done to obviate this trouble if the clergy would try to induce the younger members of their congregations to use the daily lessons appointed in the Prayer Book at their morning and evening devotions. The second and more important reason, however, is that the methods of religious instruction have not made the same advance that secular teaching has done. If our ordinary schools were conducted upon the same plan with our Sunday schools any one can readily see what the result would be. Supposing it were asserted that a mathematical leaflet could be prepared which could be used for all classes in the public schools of the United States, the proposer would be overwhelmed by the scorn of all sensible men. Yet this very thing has been done in the Sunday school, and with what success, the fact alluded to above can bear witness. The absurdity of the attempt has been partially covered up by putting a few puzzles or a wearisome list of more or less irrelevant references to discourage the scholar and often dull the clearness of the idea conveyed by the original lesson. In the case of the International and other series of leaflets the best talent has been employed in furnishing teachers with full commentaries upon the passages and with valuable hints for the illustrations of the same. This has kept the leaflet system in use more than its own inherent merit, because it has been much easier for teachers to prepare a lesson than by the old method of class instruction-books. We must observe, however that these adjuncts are perfectly applicable to a better arrangement; and the coming methods will preserve this feature. The intrinsic defect of the leaflets lies in the fact that the laws of human thought require a pro-

gression and gradual development in study, and also that the range of subjects which every well-instructed Churchman must know, is too extensive to be covered by any set of leaflets which could be used by an entire school. Then too a leaflet is nothing if it does not amuse, and this affects more or less the choice of subjects; especially as the problem is not merely to furnish material for one or two years' work, but to construct a series which shall cover the seven or eight years during which a scholar may be expected to attend the school.

Some years of experience in the conduct of a Sunday school have suggested to the writer the following plan which would seem to obviate the difficulties which beset the present method; subject to various modifications and changes to meet the needs of special schools. Let the school be divided into three grades: the infant classes, the middle grade of classes, and the Bible classes. The first of these will naturally be instructed in the simpler catechisms such as the Calvary; later committing the Church Catechism to memory, all of this work to be accompanied with such object teaching or other illustrative means for fixing attention, singing and recitations, as will tend to make attendance a real pleasure for the little ones, who will at the same time be laying up in their memory hymns and passages of Scripture.

The second series of classes would include a careful study of the Church catechism with full explanations. Our Church publishers should procure the writing of a good commentary upon the catechism for the use of teachers, containing not merely proof texts but suggestive anecdotes and side applications to enliven what is sometimes a very dry and therefore less profitable though necessary part of Sunday school instruction. Until this is done, Sadler's Church Teacher's Manual and similar works must be used. Then, too, practical points of duty can often be discussed, and scholars can be encouraged to bring questions. This gives an opportunity for the teacher to apply the truths taught to the lives of the listeners, opening the way for definite personal appeals. After this has been carefully pursued the class could be put into some simple text book covering the main points in Bible history, such as Dr. Huntington's catechism on the Christian Year.

In the third division of the school would be numbered all communicants and all children over fourteen, possibly over twelve, depending upon the progress which they have made in the lower grade. In this way their ambition to learn could be aroused and encouraged. A very useful three years' course could be constructed as follows: Advent to Trinity, the first half of a small text-book of New Testament History (Maclear, Pinnock, or something similar), Trinity to Advent, Old Testament History to the settlement of the Children of Israel in the Promised Land. The next year would complete the New Testament History in the first half and the Old Testament History in the second. The third year should be occupied with the doctrines and history of the Christian Church for which several works stand ready, as for instance, Mrs. Weston's Catechism on the Church, or the last numbers of Dr. Witherspoon's series. Teachers would find all the commentary needed for the Old Testament in Geikie's Hours with the Bible; for the New Testament, in various works which every rector can suggest, while Blunt's valuable hand-books or one of the short-

er Church histories give the rest which may be needed.

The writer has refrained from giving a complete list of works, the object of this paper being not to mark out a course, a thing which ought to be done by a committee, diocesan or general, but merely to indicate the best way to improve our present method of training. Courses have been used by many rectors before, but the text books stood alone, every book however needs to be accompanied with a preparatory work for the teacher's use. For this end each Sunday school should have a teacher's library which shall contain these works. If this plan were carried out the result would undoubtedly be that each school could train teachers for its own needs; and each scholar completing such a course would be a missionary ready to lead others to that Church which alone, with its definite and Catholic faith, can be the "pillar and ground of the Truth."

It may be objected that scholars would not study any more faithfully than under the present plan; but we can readily see that where any such complete system were used, the very repetitions in class and the interesting explanations of the teacher could not fail to impress a great many valuable truths upon the retentive memory of youth.

THE CHURCH OF ENGLAND.

From Church Bells.

Not only does the Church of England continue to throw out shoots in other and far distant lands, but here in England she is growing stronger and more vigorous every day. It is hardly a generation ago since the very idea of holding religious services in any building other than a duly consecrated church was strange and almost abhorrent to the average sober Church mind. And yet, within that period of time, not only has the prejudice disappeared, but mission buildings have been opened for regular public worship sufficient for the accommodation of close upon a million of people. A century ago the consecration of a new, or of a restored church was so unusual an occurrence as to be looked upon as quite a phenomenon; but now we read, without a thought of surprise, that there were 78 new churches and 296 restored churches consecrated or opened in the single year 1884. Lord Hampton's return showed that between 1840 and 1874, no less than 1727 new churches were built and 7117 old churches restored; and the statistics for the next ten years raise these numbers to 2550 new buildings and 9585 restorations—a total of 12,135, as the full tale of church building operations during the past forty-five years. The money spent in 1884 on the four items of church building, endowments, parsonages and burial grounds reached a total of £1,445,839; whilst the corresponding total for the past twenty-five years is £35,175,000.

The Church of England, however, is not satisfied with raising buildings and performing sacred rites within them; but, as will be seen in what follows, she is always applying herself to carry out fully and completely all things whatsoever her hand findeth to do. Churchmen, a few years ago, saw the need of extending the Home Episcopate; and already five new dioceses have been founded and endowed, and two others are in process of endowment—the total cost up to now being £420,000. The need for occasionally stirring up the "dry bones" of a parish was no sooner pointed out than Churchmen found the means for forming a Parochial Mission

Society; and now the record of "Missions" held in a single year fills five pages of the *Year-book* over and above the seventeen pages devoted to the record of the recent London Mission. The real importance and value of employing lay-helpers in religious work was recognized only a few years ago; but already there are Lay-Helpers' Associations established in several dioceses, besides Scripture-readers' societies in abundance. The spiritual destitution of many large towns and scattered country parishes had only to be known to Churchmen in other parts, and very soon two central societies, followed by numerous "bishops' funds, were founded to cope with the evil. The need of definite preparation for Holy Orders began to be felt some forty or fifty years ago; now there are fifteen distinctively theological colleges, in which last year 400 or more students were being trained for their after-clerical work. It would, however, be endless to set out in detail all the useful undertakings which Churchmen find time and money for carrying on. Let this list be pondered over: Missions to Seamen, the Water-side Mission, Thames Church Mission, Reformatories, Refuges, Industrial Schools, Penitentiaries, Friendless Girls' Homes, Homes for Waifs and Strays, Sisterhoods, Orphanages, Deaconesses' Institutions, Nursing Institutions, Cottage Hospitals, Convalescent Homes, Hospitals, etc.; add to all these various works the work of Elementary Education, Sunday Schools, Diocesan Inspection of Religious Knowledge, Book Societies, Home and Foreign Missions, Choral Associations, Bell-ringers' Associations, Guilds, Clubs, Institutes; note further, how Church life is quickened and directed by means of retreats, diocesan conferences, the central council, and the convocations; and it will not need another word of argument to establish the fact that the Church of the present day is not only full of, but overflowing with, useful activity.

But there is one set of statistics still to be referred to, which more than any other will carry conviction of the Church's increasing life to the hearts of her own people. This is the tabular statement which records the number of candidates now being confirmed and the number of deacons ordained. In 1885 the number of deacons ordained was 783, the largest number in any one year on record. But the growth has been steady and almost uniform for the past fifteen years. Ten years ago the annual average was only 623; now it is 763—a growth of over 22 per cent. which is half as much again as the natural growth of the population. Similarly the number of young people confirmed has increased in the ten years from an average of 137,000 to one of 197,000—an increase of over 44 per cent. which is just three times as great as the increase in population.

ENGLAND is in the throes of a parliamentary election of almost unparalleled interest. The present ministry have appealed to the country on the Home Rule question, and the constituencies are engaged in answering the appeal. So far, the prospects are that the new parliament will show a majority against the policy of Gladstone. The probabilities are that a coalition cabinet will be formed from the parties represented by the Marquis of Salisbury and Lord Hartington, and that Home Rule for Ireland will be postponed indefinitely. That it will come in time, no one doubts.

THEN AND NOW.

The Rev. Canon Hole, in a speech at the annual meeting of the Derby branch of the Church of England Working Men's Society, drew the following graphic picture of the development of Church work in his native parish during his own lifetime:

THEN.
Our vicar, in my boyhood, was never seen in the parish. His curate lived five miles away. When he came to give us one short service on the Sunday, he passed through a churchyard, which was the village playground also, and there was horse-play as well as child's play, for I remember seeing and hearing the village lads as they chased the churchwarden's steed, and shouted with delight as he went lumbering amid the broken stones, half hid by grass and weeds, where the rude forefathers of our hamlet slept. As he entered the church (the clergyman, not the horse), the sparrows, twittering their protest at the strange intrusion, woke up the bats from the rotten beams, and they came forth, sailing solemnly eastward and westward, ho! The nimble beetle retreated at the double to his entrenchment in the broken pavement. The emaciated mouse forgot his famine in his fear. Upon the walls, colored originally a gay gamboge, the moisture, descending from leaky roof and broken panes, ascending from the sodden soil, which had accumulated for centuries outside, produced a green and yellow melancholy, dreary to the eye and spirit. There were pews of every altitude, longitude and latitude, in which the dry rot of the sides and seats vied with the wet rot of the floors; and in their dingy draperies and druggets there were bloated spiders and mealy moths and all manner of creeping things and flies. The service began with a hymn, and the hymn was preceded by a keynote from the bassoon, which ever reminded me of "The Ancient Mariner"—"The wedding guest, he beat his breast, for he heard the loud bassoon"—and which sounded as though some naughty boy in Wombwell's Menagerie had stuck a pin in the elephant's trunk. Of the service itself, of those prayers and praises which have been the precious heritage of the Church almost from the times of the Apostles, I can only speak with reverent admiration, remembering that, despite the nasal antiphones of the clerk, they were offered by so many earnest and humble spirits, now, as we believe, at rest. Of the sermon, I may say that, as a composition, it left nothing to be desired, for what could be more composing? At first, the heads of the audience were seen erect and listening attentively, like watchful grouse among the heather; by-and-bye they began to disappear and re-appear like a fisherman's float; then they totally collapsed, and faint tones, as from the bassoon at a distance; "rose and fell on the alarmed air."

NOW.
Now, the vicar resides, as in almost every village in England, close to his church, and is in it every day. The churchyard is well cared for, planted and mown. The widow and the orphan bring flowers to deck the graves of those "whom they have loved long since, and lost awhile." The church is restored to its ancient beauty. The pews of all denominations, entomological museums, boudoirs, private boxes, dull men's sleeping cars, loose boxes, are all gone; and in the uniformity of the benches, free alike to all, it is proclaimed that "our mother, the Church, hath never a son to honor before the rest," and that as the Duke of Wellington said, when a poor man, walking before him to the altar, was requested to stand aside: "Not so, we are all equal here." The services are daily, instead of weekly; four in place of one on Sunday; and an organ supersedes the bassoon.

AFTER all, what would life be without the newspaper? We cannot possibly wait for the happy millennium when things will be exactly what they ought to be, and editors shall never write a word which dying they could wish to blot. We must accept our papers as we do everything else—as we buy eggs in summer, expecting some of them to be "unmerchantable." The good and the evil are dreadfully intermingled in this world of ours. It is an imperfect world. There are many good things that are only half good, and many bad things that are not wholly bad.

OPINIONS OF THE PRESS.

The Church Times. (England.)

HARD TIMES.—After forty years we see our trade failing in every direction; our workhouses filling; our folds no longer full of sheep, or our valleys standing so thick with corn that they laugh and sing. On the contrary, we find the country less and less able to produce its own food, and the foreigner shutting out our people from their own markets. We have plumed ourselves upon our more than Roman aptitude for rule, and we are paralysed by the disaffection of a handful of Irishmen. It would be a happy thing if our countrymen could be taught to lay these things to heart, to learn humility and distrust of themselves, and above all to realize the fact that it is only when a people has learned to fear and serve God that it can hope to have peace within its borders, or to be filled with the flour of wheat.

The Church.

EDUCATION BY THE CHURCH.—We cannot but note the fact that at the meeting of the Yale Corporation that accepted the resignation of President Noah Porter, and elected Professor Dwight as his successor, the two most distinguished lay members, were Chief Justice Waite and Senator Evarts. We cannot complain that Yale enjoys the honor of having educated these eminent men, or that they cherish feelings of gratitude and pride toward their *Alma Mater*. The higher education of the youth of America has not been under the direction of Churchmen, but may we not hope to see the names of the most prominent laymen of our Communion on the lists of our own boards of trustees, and so helping on a great work that has been too much neglected in the past? Are there not some matters that may be allowed to rest, in order that the great subject of higher Christian education for the youth of the American Episcopal Church may be taken up?

The Jewish Messenger.

STRIKING WAITERS.—Why among the other workmen, waiters threaten to strike, is beyond ordinary comprehension. Certainly their labor is duly compensated, especially in the better restaurants of large cities. If any striking is to be done in such places, it ought to be done by the public, who are expected to pay extra for every bit of attention that the waiting fraternity deign to bestow. It may be well enough in Europe, where the table is reasonable, to pay the waiter a percentage on the "check;" but in our large cities, where hotels and restaurants are dear enough, it is certainly presumptuous on the part of the waiter to expect fees every time he performs his duties. In some instances the waiter does not mind hinting strongly that he looks for pecuniary inducements for having done what he is well paid to do, and expressing his disgust by words and looks if the customer fails to answer his expectations. A strike by the waiters will not startle the public by any means.

Spirit of Missions.

MISSIONS TO THE NEGROES.—What does the Church mean by its indifference to the black race, which is providentially looking to us for instruction and guidance? We have not begun to do our duty or to give as we ought for this work. Less than \$25,000 a year for seven millions right at our doors, to whom we owe a debt which we cannot pay in the next generation with ten times the amount that we are spending upon them now year by year! What can shock us out of our insensibility? What can make our people realize that they have the power in their hands to put forward Church missions among the blacks, and lift burdens from the hearts of our bishops who are imploring aid for this most real missionary work? The Assistant Bishop of Mississippi writes: "A genuine, God-fearing, spiritually minded man, whom I would put over the colored work here, and whom I would sustain and help, would have a field among our 700,000 negroes which the most famous missionary in history might have coveted."

From the (London) Church Review.

ROMANIZING BUNS.—It has been reserved for a comic paper, which calls itself *The Protestant Echo*, and which is not as yet widely known to fame, to make the grand discovery that the bakers have entered into a dark conspiracy

to undermine the Protestant faith of these realms through the agency of hot cross buns. In the course of an elaborate article on the subject, our contemporary relieves its feelings in the following solemn and impressive language: "Do you like hot cross buns? I don't. I hate them, and by God's help I will never eat another." As a general rule our own unaided will is strong enough to deter us from eating things which we hate, but the terribly insidious nature of these Romanizing buns is shown by the fact that, although the writer detests them, nothing but a special interposition of Providence can prevent him from eating them. Surely no language can be adequate to condemn an article of diet which not only injures our digestion, but also destroys our Protestantism!

The Interior.

EIGHT-HOUR LABOR.—Mr. Charles F. Seib wishes us to advocate the eight-hour labor rule, and send him a marked copy of our paper, in order that "we may know our friends." We judge from the name that Mr. Seib is a late accession to the citizenship of this country. If we should have the honor of being enrolled in the list of Mr. Seib's friends, it would probably become incumbent on us to treat the whole circle to pretzels and beer. Mr. Seib probably does not know that those of us who have roofs of our own over our heads, and a little laid by for a rainy day, worked from ten to sixteen hours, and kept clear of the saloons.

Spirit of Missions.

A PAINFUL ALTERNATIVE.—It is so easy to say: Cut down appropriations to the amount of receipts, that we cannot let that apparently easy solution pass without exhibiting in some measure what must be its effect. Take for example the domestic work. Suppose the receipts indicate that there must be a reduction of twenty-five per cent. the next year. Let us see what that means. Say the amount of appropriations to be reduced is \$150,000; a reduction of twenty-five per cent. would be \$45,000. Before the reduction would apply you must take out the salaries and travelling expenses of the missionary bishops, say \$43,000, the amount specifically given for the Indian work, and other gifts specifically applied, say \$45,000. That is, \$88,000 would be exempt before the reduction began, leaving \$92,000, distributed among perhaps 300 presbyters and deacons, whose stipends from this society vary from \$100 to \$500 each. The reduction of \$45,000 from \$92,000 is about one-half. How can such a thing be thought of? What does it mean? It needs no pen to portray the distress which would be entailed. Every dollar taken from a poorly paid missionary is hardship, and the economy which would cut down the stipends of our missionaries one-half, or recall them from their work, is hardly to be thought of. The generous-hearted Churchmen of America surely cannot permit such an alternative to be adopted.

The Church News.

SUMMER ABSENTEES.—It is an indisputable fact—and pity 'tis true—that members of our congregations will go away for their summer's recreation and leave their pew rents unpaid, and instances have been known in which persons although expecting only to be temporarily absent have given up their pews. The following communication has evidently been suggested by experience:

"The clergyman and his family being dependent upon the income received from the pew rent (to say nothing of all the other expenses which must be paid from the same source), it is particularly cheering to a vestry to receive notes from so-called supporters of the church saying that as they expect to be absent the greater part of the summer, they will give up their pews! The clergyman may go hungry, the vestry left to struggle with the expenses of the parish, and at the end of the year announce a deficit, for all they care, and yet they will tell you they are members of the parish."

"One notable exception to such selfishness, or, to put it mildly, carelessness, has been brought to our notice. A lady connected with one of our city parishes was absent in Europe for four or five years. The treasurer of the vestry received another kind of a note from her. It stated that she well knew that the expenses of her parish would go on just the same as though she were at home, and, because she was tem-

porarily absent, it did not follow that she was no longer a member of the parish, and therefore she would remit the amount of her pew rent as usual. Regularly every six months her check came during her years of absence—in advance, at that."

HINTS FOR HOUSEWIVES.

ICE-CREAM.—One and a half pints of cream, one ounce of isinglass, one pound of sugar, yolks of eight eggs, half a pint of milk, vanilla powder. Scald the cream only, then add the isinglass dissolved in the milk, and pour it on the sugar and eggs beaten together to a froth; add the flavoring. Strain, cool and freeze it, then pack it for three hours and a half at least.

THE DANGERS OF COCAINE.—It seems that in the new remedy for everything—cocaine—resides a special danger. Dr. J. K. Bauduy asserts that the cocaine habitué is infinitely more debased, and is a much greater object of pity, contempt or solicitude (according to our view of such persons) than is the slave of opium or alcohol. After depicting the cocaine debauchee, he concludes that the drug should be administered hypodermically, and this by the hand of the physician himself. The drug should not be known to the patient, nor the amount of the alkaloid which is being given. If these precautions are not adopted, there is great danger—nay, a certainty—that a cocaine habit will be formed, more disastrous in its results than alcoholism or morphinism.

LADY'S BREAKFAST CAP.—*Materials:* Linen thread or knitting silk, a medium size crochet-hook, and a hair pin an inch wide. Work four rows of hair-pin work, each 110 loops long, and two more rows, each 60 loops long, and two rows more, each 225 loops long. Now work in the first five loops of a stripe of 110 loops a short crochet, three chain, a short crochet in first five loops of a second stripe, three chain, one short crochet stitch in five loops of the first stripe, and so on alternately until all the loops are worked up. In same way join other two stripes of same length. In joining the smaller stripes, work a short crochet in four loops of the stripe of 110, then three chain, one short crochet in first four loops of stripe of 60 loops, three chain, one short crochet in six loops of long stripe, three chain, one short crochet in three loops of short stripe, three chain, a short crochet in six loops of long stripe; and so on, taking alternately three and four loops of the smaller stripe and six of larger. Join other small stripe on opposite side. Now join the two long stripes of 225 stitches together by taking five loops from each, and crochet them all around the cap for a border; lace the ribbon through and finish with a bow.

CURRENTS may be preserved as strawberries. They are best, however, for jelly, and for this purpose should not be over-ripe, or gathered immediately after a rain, as they are then too watery. In New England currants are usually in the best condition about the 10th of July. Equal parts of red and white currants or raspberries make a delicately colored and flavored jelly. Pick over the fruit and if gritty wash and drain, but do not stem them. Put them on the fire in a porcelain kettle; mash a little with a wooden pestle, and heat, mashing them more as they cook, till all are soft. Then let them drain through a flannel bag over night or for five or six hours into an earthen dish. Do not squeeze them or the jelly will be cloudy. Measure a bowl of sugar for each bowl of juice, and heat the sugar carefully in an earthen dish in the oven, stirring often to prevent burning. Boil the juice five minutes and skim thoroughly. Add the hot sugar, let it come to a boil. If it thickens on a spoon when exposed to the air it is done and can be turned at once into glasses. Let them remain in the sun for several days, then cover with paper dipped in brandy and paste over the top of the glass. A lump of paraffine dropped on the glass of jelly when hot will spread, with a little help, over the surface, and form a covering which is air-tight and very easily arranged or removed.

After draining the juice the currants may be squeezed and a second quality of jelly made. It will not be very clear but will do for some things, for Washington pies, in drinks or with the addition of spice, for meats.

At first the watch was about the size of a dessert plate. It had weights and was used as a "pocket clock." The earliest known use of the modern name occurs in the record of 1552, which mentions that Edward VI. had "one larum or watch of iron the case being likewise of iron gilt, with two plummetts of lead." The first watch may readily be supposed to have been of rude execution. The first great improvement—the substitution of springs for weights—was in 1560. The earliest springs were not coiled, but only straight pieces of steel. Early watches had only one hand, and being wound up twice a day they could not be expected to keep the time nearer than fifteen or twenty minutes in twelve hours. The dials were of silver and brass, the cases had no crystals but opened at the back and front, and were four or five inches in diameter. A plain watch cost more than £100, and after one was ordered it took a year to make it.

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"WELL, mother," said a workingman to his wife as he returned from the common, where he had been hobnobbing all the forenoon with his fellow-strikers, "let's have dinner."

"No dinner to-day, old man," she replied.

"No dinner—what's up?"

"I've struck for eight hours' work and two meals a day, so has Mrs. Johnson, so has Mrs. Spring. In fact we've had a meeting and we have concluded that sixteen hours a day is rough on females when big, strong men can only stand eight hours."

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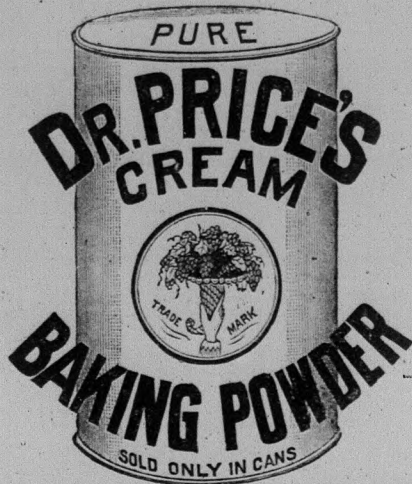
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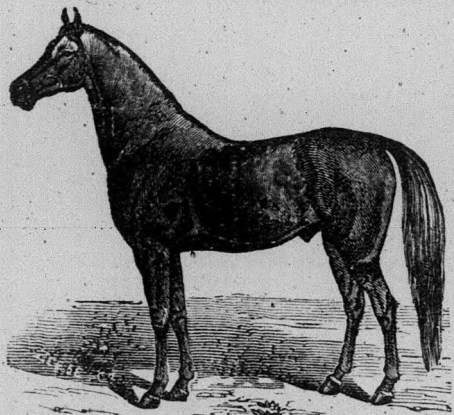
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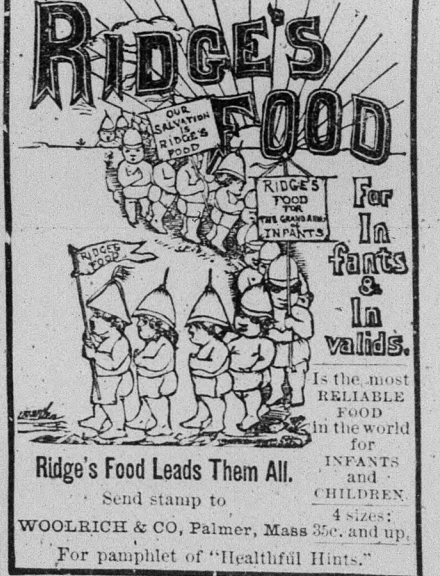
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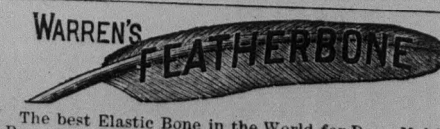
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