

the same subject, in which he showed himself to be at one with the writer of the essay, "deplored that selfish spirit which has so often in the past kept all Church activities within the narrow bounds of the parish. Some seemed to forget the true relation subsisting between the diocese and the parish, regarding the diocese simply as an aggregation of parishes. On the contrary the diocese is the unit which expresses itself in parishes."

HOW A CHURCH WAS FILLED ON SUNDAY EVENINGS.

The second service on Sunday in a certain parish was poorly attended. People thought they could not come out twice.

The Vestrymen talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves, willingly, from the evening service, and they would urge every one they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them the example of an earnest devotion to spiritual concerns. They began going twice a day the Sunday after.

The young men talked it over. They concluded that it was their duty to attend both services, and to bring at least one young man with them.

The young ladies talked it over. They thought that if they could go to a concert or party at night, it could not do them any harm to be at Church after sunset. They decided that they would all go regu-

larly, and take each a young friend with them.

The minister did not know what to make of it. He began to flatter himself that he was a latent Spurgeon. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. It became the most popular Church in the city.—*Living Church.*

THEIR OWN CHILD.

BISHOP GRISWOLD, it is said, was a great wit, as well as a great mathematician, and was accustomed to use his wit for good purpose. He was once preaching before a large and promiscuous audience upon the Divine origin of Episcopacy. His congregation were, of course, wholly Presbyterians and Congregationalists. As he drew near the most critical point in his argument, he paused a moment, as if to gather up his forces, left his paper, and launched the following most characteristic illustration. It would be well for our readers to remember it :

"My brethren, we are told, very confidently that the primary and apostolic Church was Presbyterian or Congregational through all its borders—not an Episcopalian known there. But those who tell us this, are candid enough to admit that, by the beginning of the fourth century—in the time of the Council of Nice, which sat A. D. 325, the face of Christendom had changed entirely. Now, there was not a Presbyterian or Congregationalist remaining. Episcopalian, and Episcopalian only, were to be found in the Church's fold. These things being so, and for argument's sake, we are willing to admit them, it inevitably follows that Presbyterians and Con-