

# The Living Church.

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

VOL. V. No. 32.

CHICAGO, SATURDAY, JUNE 9, 1883.

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### An Apology for the Onion Poem.

A reply to the Country Parson's lines, "To the Bonnets of a City Parson."

To the *Sowers on the bonnets*  
Of a city Parson's cure,  
Would be far more a *propos* I think  
And far more de *rigueur*,  
For though they are but make believe,  
They yet somewhat are akin,  
To our country friends' fair onions,  
With their soft and dainty skin,  
And those bonnet flowers too, tell the tale  
Of the hidden mental state,  
Of hearts and heads of those whom they  
Thus gaily decorate,  
The foolish narrow judgment  
Which bows down to fashions' nod,  
If it prescribes a bright sunflower  
Or flaming golden rod,  
Just as well as those sweet prudent souls  
Who wisely steer their way,  
And choose what suits their own sweet styles  
From fashion's cruel sway,  
The City Parson has no plants  
Or vegetables rare,  
To wile away his weary hours,  
When resting from his care,  
But he may see in dress and gait  
Of all his varied flock,  
Enough to sense and animate  
The wisdom of a Locke,  
No slight was meant in mentioning  
The Country Parson's onions,  
For has he not the best of it  
For wife and home and young ones,  
We only meant a gentle sigh  
For his sweet rustic state,  
Far from all artificial shows,  
And "parlors of the great,"  
From onion-named Chicago  
With its permeating smell,  
We looked with love to the clean earth  
Where his onions sweetly swell,  
And the thought of the free garden,  
With its beds of sage and thyme,  
Was the cause of our heart throbbing,  
And the reason of our rhyme.

J. H. K.

Chicago, May 20th, 1883.

### News and Notes.

The great Bridge has already added to the terrible calamities of the year. A panic was caused by a sudden block on the pathway and twelve persons were killed and thrice that number seriously injured. It seems that this slaughter could have been avoided by proper management. Due precautions are to be henceforward taken.

What changes time brings! In 1870, in London, the surplice was only worn in the pulpit of 83 churches; now it is worn in 686; while in the same period, surpliced choirs have risen from 114 to 502. At the former date only 41 churches had choral celebrations, now 172 have them. On the other hand the practice of evening Communion is increasing. It has grown from 65 in 1869 to 289 in 1883. The total number of churches within the limits of London, has grown since 1869 from 620 to 928.

The new Archbishop of Canterbury has excited some comment and some alarm by announcing his intention of endeavoring "to follow in the footsteps of the martyred Laud." The vehement hatred with which Macaulay attacked the memory of Laud has given to many a very false idea of the great prelate, and it is time that some one, and who, rather than his successor, spoke out plainly, and showed that the Church never had a truer friend or a nobler Bishop than the man who for her sake, went to the scaffold. The whole Catholic Revival may be traced to him.

A very curious Bill has been introduced into the Chambers of the French Government. It might appropriately have been entitled, "An Act to prevent any effects from death-bed Conversions." It provides that where a person has given testamentary instructions as to his funeral they shall be strictly followed, however much

he may have altered his mind; and, what is more, the holder of the document may carry off the body from the relations and friends of the deceased for the purpose of executing the said instructions. This extraordinary proposal seems to be prompted by a notion that persons who, while they are in health, favor civil interment, are liable to recant in their last hours; but it is possible that the projected law might have a salutary and unexpected effect, for people will be a little more chary about making arrangements for pagan burial.

It is announced by the New York papers, with what authority we have no means of knowing, that Bishop Potter intends to defer his action in the case of Mr. Newton until autumn. The reasons alleged are the Bishop's feeble health, and his desire to divide the responsibility with his Diocesan Convention.

"Pastor" Chiniquy has won no little notoriety for himself in this country, but he has reserved his finest display of blasphemy and sacrilege for the old world. At a public meeting in Bath, called to protest against the iniquities of the Ritualists, the "Pastor" pronounced the words of consecration over a piece of unleavened bread which he afterwards crumbled and threw away. One would have thought that such profanity would have excited the indignation of the most "Evangelical," but the "Pastor" has managed to reap a rich harvest in England; however, as usual, he always needs "just a few pounds more" to enable him to save a few more Ritualists and Romanists.

At the opening of the Fisheries Exhibition at London, the Archbishop of Canterbury offered the following prayer, which he had specially composed for the occasion:

Almighty God, Maker of all things, by Whose gracious gift fish are multiplied innumerable in the waters; Who hast made man to have dominion over the works of Thy hand, subjecting to him even whatsoever walketh through the paths of the sea; Who by Thy Son Jesus Christ didst fill the nets of the Disciples when they had toiled all the night in vain; vouchsafe to bless the work here begun in Thy Name, and prosper it still unto the due reverence and using of Thy gifts, the comfort of Thy poor, and the health and help of all people. Thou Who didst instruct man in discretion; and dost teach him, make the skill of each nation to be the gain and vantage of all, that we may timely gather and thankfully enjoy the teeming harvest of the seas; through Jesus Christ, our Lord. Amen.

Father Hyacinthe Loysou, who signs himself "Rector of the Gallican Catholic Church at Paris," has recently published a correspondence by way of vindicating himself from certain imputations as to his having sought episcopal consecration from Bishop Herzog. It appears that the clergy associated with Father Hyacinthe, together with his Parochial Council, had addressed official letters to Bishop Herzog, expressing their desire for a French Bishop of their own, and asking his advice on this and other matters. The letters were entrusted to Mr. T. A. Vaudry, senior assistant-minister to Father Hyacinthe, who in delivering them to Bishop Herzog incorrectly represented Father Hyacinthe as desiring episcopal consecration from Bishop Herzog, without the knowledge or co-operation of any other Bishops, English, Scotch, or American. Father Hyacinthe declares that he never sought consecration under the conditions stated by Mr. Vaudry, that he most reluctantly consented to the action of his Parochial Council, and that he and they never thought of allowing for their Gallican Catholic Church any but the canonical consecration by three Bishops.

### St. Mary's School.

From Bishop McLaren's Convention Address. Our noble school at Knoxville, St. Mary's, was swept out of existence by fire on the night of January 4; not St. Mary's, not the rector and his devoted assistants, not the dear girls who crowded those walls, not the trustees who have labored to build up this institution; only the shell, the machinery, the least valuable parts of the school. Of course, it was a calamity; and at first it seemed to crush hope and mock at faith. But when the flames had done their worst, there were those who began to perceive that they had but cleared the ground for a nobler edifice and a larger institution. All available resources from insurance and other quarters having been massed, the trustees saw their way clear to contract for the erection of a large and thoroughly equipped mass of buildings at a cost of \$65,000, trusting to the liberality of the friends of St. Mary's to make up \$15,000 of this amount. So much has already been done that we feel confident there will be no deficiency this autumn when St. Mary's shall open her new and magnificent establishment to the young ladies who are sure to respond to her voice of welcome. I think it one of the finest illustrations of the indomitable pluck of our people that on the last day of the month in which the fire occurred, and while the ruins were still sending out clouds of smoke, the school was reopened in a neighboring building—the St. Ansgarius' College—which had been put in thorough order, calcimined, carpeted, supplied with steam-heating apparatus, range, bake-oven, steam laundry, furniture and a dormitory 100x24 feet, built and furnished as an annex to the main building. I think, further, that when the

school was again under way and more than two-thirds of the former pupils returned to resume their studies under the same corps of teachers, with good Dr. Leffingwell at their head, it was the most telling commendation the school has received from any source. I wish to add one word. It is my earnest hope that the effort to raise money for the new building will be met with some degree of enthusiastic response. This school belongs to the Church, and no one has done more to make it ours than the Rector. What is given to it is given to an institution that has the best possible record as a promoter of the interests of the Church, and an agent for the dissemination of the truth of the Gospel.

### Canadian Church Affairs.

From our Special Correspondent.

It is now announced that the election of a successor to Bishop Hellmuth will take place at the regular meeting of Synod this month. To prevent the extra expense and trouble of holding a special Synod, a Canon is to be introduced at that time to empower the Synod to elect a Bishop forthwith. This seems a sensible move, and will no doubt meet with general approval.

The Rev. Dr. Courtney's name is rapidly gaining ground in the Diocese among the clergy, and the prospects of his election seem good. Nearly all the younger men and many of the older moderate evangelicals favor him. Bishop Sullivan is also mentioned, but the general feeling seems adverse to asking him to give up his special work in Algoma. He is at present performing a work of apostolic devotion, and has already won golden opinions from the settlers and the Church at large by the way he has cast himself into the arduous duties of his Diocese. The effect of his accepting the "soft" and easy See of Huron, and deserting his scattered sheep in the wilderness of Algoma would be simply disastrous to the missionary spirit of the Church, and would form a most demoralizing precedent, and with the general public who are always so ready to sneer and attribute base motives to the clergy, such action on the part of one who had solemnly put his hand to the plough, would raise a howl of derision throughout the Dominion, which had a year ago rung with his enthusiastic praise. For his own sake as well as the Church's, it is to be hoped that Dr. Sullivan will not allow himself to be dragged into such a false position, but will demonstrate to the world that the missionary spirit is still a living power in the Church, and will firmly resist any endeavors which indiscreet admirers may put forth to induce him to desert his post. That such an attempt has been or will be made, it is safe to say, more than probable. It is only fair to add that from his past record, Dr. Sullivan is a most unlikely man to put selfish inclination before duty, and we may hope to be edified with the spectacle of another noble exercise of self-denial on his part.

Trinity Sunday has come and gone, and throughout the Canadian Church the solemn and majestic tones of that great bulwark of the Catholic Faith, the Athanasian Creed, have sounded. This is one good result of our intense conservatism in Canada that we have preserved this noble exposition of sound doctrine in the public offices of the Church, and that on all the high festivals our people are edified by this solemn and uncompromising declaration of the "Faith once delivered to the Saints."

A good illustration of the extreme intolerance of the ultra Puritan School has lately been afforded us in Toronto in connection with Grace Church, which has fallen out on this wise. Several years ago, a little coterie of extreme and wealthy Low Churchmen, disgusted with the sound Catholic teaching of a certain large city church took counsel with each other, and having laid their inflexible heads together, determined to erect a church of their own which, though nominally an English Church, should be sacred to the propagation of their own pet hobbies. Accordingly, application was made to the Bishop, a new district formed, and the church went up, a quaint specimen of meeting house architecture of studied unchurchly design, innocent alike of chancel, altar, prayer desk, and other "Romish" abominations, resembling as near as possible one of the good old-fashioned preaching houses of our fathers. So far so good, but here comes the rub. In an evil hour one of the leading spirits of the fraternity—a high legal official—on one of his tours, became enamored of a young clergyman in a western town, a recent convert from Methodism, and persuaded him to accept the rectorship of the aforesaid Bethesda. For a time everything worked like a charm. The new Rector, albeit young, good looking, energetic, clever, and single, carried everything before him and built up a large congregation, necessitating the enlargement of the church, much to the delight of the promoters of the scheme who held up their protégé as a model clergyman and a veritable champion of pure, unadulterated Protestantism. But alas for human hopes, the fair prospects slowly but surely overclouded, dark misgivings as to the strict orthodoxy of the ex-Methodist began to shape themselves in the watchful minds of his whilom admirers. He showed unmistakable signs of incipient Ritualism by wearing the surplice in the

pulpit, donning the same suspicious garment at week day Services and finally, to cap all, suddenly assuming the eastward position at the Prayer of Consecration. The fact of the matter was that the man had gradually become enlightened as to the doctrine of the Church, and had become honestly faithful to his second love. Then arose a storm of indignation and reproach. The resignation of the misguided Rector was demanded as a "disguised papist," a Puseyite, a ritualist, and one who had deliberately broken faith. But the reverend gentleman—by the same token, a brawny, stiff-necked son of Erin—had a mind of his own, and stood his ground fairly and squarely upon the principles he was sworn to defend, defying his accusers to their teeth. Several heated vestry meetings were held, at one of which the Bishop unsuccessfully attempted to mediate between the clergyman and the aggrieved clique. Finally, the leading malcontents withdrew altogether from connection with the congregation, and by way of emphasizing their disgust and perpetuating the breach, established, in another building hard by the church, a Sunday conventicle, under the name of "Our Bible Class," where the ex-Churchwarden dispenses Sunday by Sunday the concentrated essence of "sound" and unadulterated doctrine. The great bulk of the congregation still, however, adhere to the Rector and seem warmly attached to him, and his prospects are bright for building up a strong congregation on sound Church principles. To give you some idea of the utter unchurchliness of this clique, I may mention that one of the chief articles of impeachment against the Rector was that he taught the Church Catechism in the Sunday School, and refused to use the so-called "International" Sunday School leaflets. It is needless to say that the reverend gentleman has the sympathy of all sections of the Church, with the exception of a small residuum of Puritans who, except in name, are really not Churchmen but Plymouth Brethren, but who from ties of association and respectability still linger within the pale of the Church.

Ontario, June 11, 1883.

### The Brother of Bishop Ives.

In the decease of Judge Ebenezer Hinsdale Ives, brother of the late Bishop of North Carolina, the Church has lost a layman of rare worth and ability, and the town in which he lived, one of its most noble and highly esteemed citizens. He was born in the Western part of the State of New York, but removed early to Connecticut, marrying and spending the greater part of his valuable life in Wallingford, where in the quiet business of an ordinary country store, he laid the foundation of a large fortune, which was acquired mostly in that simple way, and of which he gave unsparingly to the Church he loved above all else, not waiting to bequeath it at his death, but bestowing it steadily and systematically, as it came to him month by month, and year by year. He was honest, unselfish, and philanthropic, almost to a fault, never in the slightest degree soliciting patronage, but in all his dealings, looking, as it ever seemed, more to the advantage of others than to his own; and the happy results of such a course were as conspicuous as was the rare and Christ-like example he furnished. He gave thus largely not only of his money, but of his time and strength. Nearly every faculty of mind and body was without reserve, devoted to God and to his fellow men; and not his own faculties alone, but those of his family likewise. For nearly two-score years his voice and theirs, guided and controlled the songs of praise, which in old St. Paul's were never wanting; and later on, those of his own household, with skillful fingers furnished the rich accompaniment of the organ, which fine instrument was also his gift. In the Sunday School and in all the work of the parish, he and they were ever actively engaged.

As a citizen, Mr. Ives had the esteem and confidence of all classes, who eagerly deferred to his judgment, which was rarely if ever overruled or set aside. When the pretty Church edifice, which had been built through the efforts of his former pastor, the Rev. Hilliard Bryant, was destroyed by fire, Mr. Ives, with the co-operation of his townsman, Mr. Simpson, and with but little additional aid, replaced the wooden structure with one of the finest stone churches in all New England, under the advice and encouragement of his Rector, the Rev. E. M. Gushee, who subsequently became his son-in-law.

The defection of his distinguished brother, Bishop Levi Silliman Ives, caused him the deepest sorrow, but he had the consolation of believing that he knew, as perhaps no others could know, that it was caused, not so much by a genuine conviction of the heart, as by a disordered brain; an infirmity (perhaps an inherited one) which showed itself strongly and variedly in other members of the family, but from which Mr. Hinsdale Ives himself was wholly exempt. His last years were passed in intense, physical suffering, but it was the refining fire which produces the pure gold, and he bore it with a fortitude and resignation, in beautiful harmony with his Christian character. On Friday, the 18th of May, 1883, he entered with joy into the blessed rest of Paradise.

A communication from Athens, dated May 12th informs us that Mrs. Hill, whose 84th birthday falls on the 10th of June next, has been confined to her bed most of the time since early in February. Last week she was able to walk into the next room several times, but a new attack has again prostrated her. Her niece, Miss Masson, is of course, more busy than ever with the added care of nursing and the preparation for the examinations which are fast approaching. Reference was made to some Easter cards received from New York, one of which was given at the Greek Easter by Mrs. Hill as a reward to a little girl from Cairo for a very unusual act of generosity, in taking upon herself the punishment due to her sister. Such a touching and Christ-like action is as beautiful as it is rare.

### Diocesan Conventions.

Western Michigan.

The Convention proper was preceded by a meeting on Tuesday evening, May 27, in St. Marks' Church, Grand Rapids, which was presided over by the Bishop of the Diocese, and addressed by Mr. R. Graham, Organizing Secretary of the Church Temperance Society.

The large Church was well filled, and the music very fine. After the meeting the Bishop held a reception at the Episcopal residence, which was largely attended. On Wednesday morning the Convention organized at 10 A. M., the clerical and lay delegates mustering in good force. The full service and celebration was then held, the Bishop acting as celebrant. In place of a sermon, the Bishop delivered his annual address, in which he reminded the diocese that the Annual Convention was a standing denial of the supreme right and self-contained life of the Parish. He bore graceful testimony to the life and labors of departed Brethren, Bishop Talbot, Dr. Schetky, and Dr. Twing. He reviewed with satisfaction Church extension at Allegan, Muskegon, Ionia, Harbor Springs, Rockford, St. Marks', Grand Rapids, Elk Rapids, Ludington and Mount Pleasant. He reviewed the work of the year, and urged the necessity of more thorough self consecration and a life of self-denial. In respect to the appointment by the last Convention of a General Missionary, the Bishop spoke with great satisfaction of the excellent results flowing from the labors of the Rev. J. E. Babcock. At the close of the service the clergy and delegates lunched together in the Guild Rooms connected with St. Marks' Church.

The Convention resumed business at 2 P. M., when organization was completed by the election of Rev. J. W. Bancroft, Secretary, and Rev. J. E. Babcock, Assistant Secretary, and by the appointment of the usual standing committees. The Bishop then read his journal of official acts. The Standing Committee made its report of official actions. The report of the Board of Missions was submitted, and its reading ordered to be deferred to the Evening Session. The Treasurer's reports of the various Diocesan Funds were read, also that of the Association of the Diocese. The Episcopal Fund showed an increase of \$5,000 in investments yielding revenue; the endowment fund is insufficient by 1,500 dollars, to provide for the annual payment due to the Bishop, &c., towards which the Bishop as usual generously donates \$1,000, showing an improvement over last year of \$500. The Committee elected last year to consider the question of the deficiency of candidates for Holy Orders reported through its Chairman, Rev. C. C. Tate. The report recognized the mournful fact that this deficiency was realized in every diocese of the Church—lack of Christian instruction in many of our families, was with other causes regarded as the reason in great part of this lack of personal devotion to the work of the Church—in Home Training one great remedy, was to be found.

The Rev. W. T. Whitmarsh submitted a series of resolutions on the question of Divorce, calling upon the legislature to restore the old common law of separation from bed and board in place of divorce, and to provide in cases of divorce that the guilty party shall not be permitted to remarry. Referred to a Special Committee to report at the next Convention, Rev. W. T. Whitmarsh being appointed as Chairman of that Committee. Resolutions were adopted, commemorating the death of the late Dr. Schetky, and thanking his widow for her gift of his Theological Library to the Diocese.

After some discussion as to the Convention clashing with Decoration Day, it was resolved to meet next year at Marshall in June instead of in May. In the evening a Missionary Service was held; after prayers had been read by Rev. Mr. Whitmarsh, of Muskegon, and Rev. Mr. Hayward of Manistee, the report of the Board of Missions was read by the Rev. Mr. Tate, of Niles, the Secretary of the Board, also the Treasurer's reports, which were followed by a most interesting address from the Rev. J. E. Babcock, the General Missionary of the Diocese in which he reviewed the work of the year, and described the various localities under his charge. He reported only 12 self-sustaining parishes in the Diocese, while 15 others were more or less dependent on Mission aid, besides the avowedly Missionary Stations where parishes had not

been organized. Mr. Graham delivered a stirring speech in advocating greater consecration of heart and life in the work of planting the Church in every part of the Diocese however thin and scattered its population; his appeals to the laity to give personal influence and personal labor to this work were fervent and telling; pledges were then taken for Mission work in the Diocese during the coming year, amounting to about \$2,300, including some conditional pledges. The session lasted till after 11 o'clock, when the Convention adjourned for the night. The first business of importance was the question of augmenting the Episcopal Endowment, it at present yielding only about half the amount of the Bishop's salary. The Committee reported a plan by which the various parishes should contribute an amount according to their supposed ability, or in default make themselves responsible for the annual payment of a sum equal to the interest of that amount. A long discussion followed, with the result that the subject was tabled for the time being. A letter from the Bishop of Michigan, consenting to the transferring of the County of Manitou to this diocese, was read. The Committee on the Report of the association of the Diocese, reported that the finances of the Diocese had been largely increased this year by the action of the old diocese, and by the liberality of the Rev. Mr. Earp, formerly rector of St. Mark's, Grand Rapids.

Rev. J. E. Walton reported on behalf of the Committee on Christian education. The report recognized the insufficiency of the public school education in an ethical point of view, and elicited, of course, a discussion somewhat warm and earnest; the report was accepted by a large majority.

The Committee on Canons reported through Rev. H. J. Cook, offering a few verbal and other minor amendments, which were adopted.

In the afternoon session the Committee on the State of the Church, reported through the Rev. F. C. Coolbaugh—the report noted the extension of Church buildings, the harmony existing in the Diocese, and the more general payment of heavier assessments as marking growth, and promising still greater efficiency in the future.

Mr. Sheldon was elected Treasurer, and Rev. Mr. Babcock Registrar of the Diocese. Rev. W. T. Whitmarsh, Chairman of the Committee on Church Literature reported. The report urged the duty of parents, the clergy to use all possible means of fostering love of pure literature, and advocated the formation of parish libraries.

The report which highly commended the LIVING CHURCH was unanimously accepted, and ordered printed in the Journal of proceedings. A resolution was passed, recognizing the liberal spirit in which the Diocese of Michigan had met the claim of this Diocese for a part of the amount subscribed for the endowment of the old diocese, and expressing a hope that the two dioceses might ever remain bound together in bonds of harmony. The following were elected as the Standing Committee:

Revs. J. W. Bancroft, E. S. Burford, H. J. Cook, and Dr. Corbett, Messrs. L. C. Chapin, W. J. Stuart, and C. Wakelee.

By resolution the sum of \$1400 towards the Bishop's salary, was ordered to be raised by assessment.

The Delegates to the General Convention were elected as follows:

Revs. Dr. Corbett, E. S. Burford, H. J. Cook, and J. W. Bancroft, Messrs. Robinson, L. C. Chapin, Shelby, T. P. Sheldon.

Illinois.

We gave last week an account of the opening service, and a synopsis of the Bishop's address. The latter was a remarkably clear and able document, and was listened to with the utmost attention.

The Rev. J. H. Knowles was unanimously re-elected Secretary.

After the reception of pledges for Diocesan Missions, amounting in the aggregate to \$5.00, the Rev. Dr. Morrison submitted a report from the Committee on Revision of the Constitution and Canons, recommending many verbal changes in the former, and that nothing be done as to the latter until next year.

The constitution as amended by the committee, was taken up for consideration, and was adopted with some changes, the most notable of which was the change of the name of the Diocese from "Illinois" to "Chicago." The Convention evidently felt that it was a misnomer to give the diocese the name of a State which contained three sees. This change will have to be ratified by General Convention. Article 2 was also made to read as follows:

The Church in the Diocese of Chicago accedes to the constitution of that branch of the Holy Catholic Church known as the Protestant Episcopal Church in the United States of America, and recognizes the authority of the General Convention of the same.

Mr. C. R. Larrabee presented the Treasurer's report, showing that the cash balance on hand June 1, 1882, was \$3,348.94; received from diocesan fund assessments, \$5,930.27; from missionary contributions, \$4,040.50; for aged and infirm clergy fund, \$427.84; total, \$13,747.55. The expenditures were for diocesan expenses, \$5,786.58; missionary expenses, \$4,166.29; aged and infirm clergy appropriations, \$415; total, \$10,367.87. The balance on hand at date was \$3,379.68, divided as follows: Diocesan fund, \$1,907.03; missionary fund, \$942.29; aged and infirm clergy fund, \$529.94.

The Rev. Dr. T. N. Morrison presented the report of the special committee appointed at the last convention to take under consideration the matter of some memorial fitting to the occasion of the semi-centennial anniversary of the founding of the diocese. The report gave a history of the diocese from the time of its organization at Peoria, in March 1835, to the present. At the first meeting were present the Rev. John

Batchelder, rector of Trinity Church, Jacksonville; the Rev. Palmer Dyer, rector of St. Jude's Church, Peoria, and the Rev. James O. Richmond, rector of Christ Church, Rushville, and Grace Church, Beardstown.

The lay delegates present were R. Rouse and A. O. Garrett, from St. Jude's Church, Peoria; E. Worthington and M. W. Graves, from Christ Church, Rushville; and James Toyerweather and Charles Derrikkson, from Grace Church, Beardstown. The Right Rev. Philander Chase, D.D., was elected Bishop of the diocese.

Bishop Chase went to England at the close of the General Convention in 1835, and succeeded in raising money for founding a seminary for the training of young men for the ministry, and April 3, 1839, he laid the corner-stone of Jubilee College at Robin's Nest, near Peoria. Nearly fifty years had now passed since the organization of the diocese, and the Episcopacy had succeeded. The State that had one diocese now had three; there were three bishops instead of one; instead of five clergymen, there were 137; instead of four parishes there were sixty-seven parishes and fifty-nine organized missions; instead of fifty communicants, there were now in the present diocese of Chicago alone nearly 10,000; instead of \$2,000, the present diocese of Chicago alone reported last year \$225,000.

The committee recommended the adoption of the following resolutions:

Resolved, That, acknowledging with thankfulness the goodness of our Lord in the past prosperity of the diocese, there be appointed a committee composed of five clergymen and ten laymen, who shall at the earliest practicable time meet and adopt a plan of endowment of the Episcopate of the diocese of Chicago, and employ such agencies as shall make the subscription to the endowment most successful.

Resolved, That a committee of four clergymen and four laymen be appointed to make arrangements for the celebration, two years hence, of the semi-centennial anniversary of the forming of the diocese of Chicago.

Resolved, That the Bishop be respectfully requested to invite the Bishops of Quincy and Springfield and their respective dioceses to join with the diocese of Chicago in the celebration of this anniversary.

The report was received and adopted.

On motion it was resolved to print in tract form a large number of the extract from the Bishop's address, bearing on the question of "Uniformity in Ritual."

The Rev. Clinton Locke, D.D., presented the report of the trustees of St. Luke's Hospital.

The new hospital building was going rapidly forward, and before the next Convention it would probably be completed and occupied. The cost of the buildings would be about \$120,000, of which \$74,350 had already been subscribed. With the old buildings which would still be used, there would be 105 beds at least, and more could be put up if necessary. There were the following endowed beds in the hospital:

The *Churchman* cot, the Minnie memorial, the bed for incurables, the sewing woman's cot, the Baldwin bed, and the Illinois Central bed. The cost of endowing a bed was \$4,000. The following beds were supported at a cost of \$300 each: The Mary B. McVicker bed, by J. H. McVicker; the Dr. Heydrick bed, by the Misses DeKoven; the Sheldon bed, by E. B. Sheldon; the W. B. Ogden bed, by Mrs. W. F. Whitehouse; the Unity Church bed, by Unity Church; the Ascension Church bed, by Ascension Church; the Louise bed, by Mrs. Ira Holmes; the E. L. Stickney bed, by Mrs. Stickney, the Ellen Ryerson bed, by the family of the late Mr. Joseph Ryerson, the Winston bed, by F. H. Winston, the James DeKoven bed, by the young ladies of St. James Church, the Sisters of Bethany bed, by the young Ladies of Grace Church, and beds by N. K. Fairbank, Mrs. L. Z. Leiter, Mrs. Marshall Field, Mrs. P. D. Armour, Messrs. W. E. Larned, John DeKoven, J. K. Fisher, and George A. Armour. Nearly all these beds were memorials of departed friends. Last year there were 350 house patients and 1,049 dispensary patients cared for. The year just closed they cared for 443 house patients and 1,325 dispensary patients. There had been 44 deaths and 39 births. Of the patients 239 were native born and 204 foreigners. Their religious faith was as follows: Roman, 119; Methodist, 39; Presbyterian, 36; Lutheran, 44; Baptist, 20; Protestant, 11; Campbellite, 4; Unitarian, 1; Evangelical, 3; Congregational, 7; Adventists, 1; Jews 3; unknown, 70; Episcopals, 85. Services were held at 3 o'clock every Sunday afternoon by the chaplain, the Rev. George Todd. He also cared for a library which had been donated by friends. The Treasurer's report, made on St. Luke's day, 1882, showed the receipts: \$19,666.25, and expenditures, \$17,245.58. The real estate of the Hospital is valued at \$91,281.77.

A motion was offered by Mr. George H. Harlow, "that the delegates to General Convention be instructed to use every proper effort to secure the amendment of the constitution of the General Convention so that the words 'Holy Catholic' shall take the place of the words 'Protestant Episcopal' wherever the same may be used in said constitution."

The Bishop opposed this motion, as it was impossible to give it due consideration at that time, and Mr. Harlow withdrew it.

The usual elections resulted as follows:

Standing Committee. The Revs. T. N. Morrison, D.D., A. W. Snyder, D. S. Phillips, Messrs. F. B. Peabody, M. A. T. Lay, and E. H. Sheldon.

Delegates to the General Convention. Clergy, the Revs. Clinton Locke, D.D., W. H. Vibbert, S. T. D., R. F. Sweet, J. H. Knowles; lay, Messrs. S. Corning Judd, Frederick Stahl, W. M. Tilden, and M. W. Fuller.

Deputies to the Federate Council. The Revs. T. N. Morrison, D.D., R. F. Sweet, J. H. Knowles, William E. Toll, F. S. Jewell, Ph. D., and Messrs. S. C. Judd, Frederick Stahl, Charles R. Steele, J. C. Cushman, and George H. Harlow.

Calendar.

June, 1883.

8.	2d Sunday after Trinity.	Green.
10.	3d Sunday after Trinity.	Green.
11.	St. Barnabas, Apostle.	Red.
17.	4th Sunday after Trinity.	Green.
24.	St. John the Baptist.	Red.
29.	5th Sunday after Trinity.	Red.
	St. Peter, Apostle.	Red.

Letters to Laymen.

No. XIX.

My dear ———

You have just been confirmed. In the presence of God, and openly before the Church you have ratified and confirmed the solemn promise and vow that was made in your name at your baptism. Fresh from the prayers of the Church and the laying on of Apostolic hands, you go out into the world, the stronger now, I hope, to resist its temptations, and to fulfil your course. These first post-confirmation days will be chief days in the history of your soul's life. What you are to be here, yes, and what you are to be hereafter, will depend very much upon the stand that you now take for Christ and His Church. If, to you, your Confirmation means little and counts for little, then, the chances are very great, that for you it will result in little good, and that after a time, it will be seen that you are only another added to the ignoble army of the unfaithful. But you do not mean that it shall be so. You want to live a godly life; to be what a Christian ought to be, and do what a Christian ought to do. Take good heed, however, that you do not rest satisfied with meaning well. There have been, no doubt, hundreds and thousands in time past, who, at their Confirmation, meant as well as you do now, who eventually forgot the promises and vows that they confirmed at the chancel-rail in the presence of God and before men, and turned back from the service of God, overcome of this world. Lest possibly it may be so with you, do not be content simply with meaning well. Immediately set about doing well. See that your good intentions do not run to waste. Never rest satisfied with any merely conventional standard of right and duty. If your ambition is only to do as well as the rest, you will do nothing in the spirit of Christ. "If any man have not the spirit of Christ he is none of His." You will see around you confirmed and communing members of the Church, who do not live answerably to their high calling. If you only try to do as well as the rest, you will do nothing as you ought to. If you only try to "do your share" it is more than likely that it will be your share to have your portion with the unbelievers.

Remember always that it is your profession to follow the example of your Saviour Christ, and to be made like unto Him. No matter what this or that person may do, or fail to do, it is not necessarily any rule for you, or any justification to you. Christ is your only true Exemplar. Have some definite plan and rule in trying to follow Him. Search the Scriptures, that you may know God's will concerning you. Your Saviour said: "Search the Scriptures," and He gave this as the reason for it—"they are they which testify of me." Read your Bible; read daily a chapter or some portion of one at least. And have some particular time for it. So too of prayer. Let no day go by without it. Cultivate the habit of prayer: of turning to God, consulting God, asking His guidance and His grace, and trying to know what He would have you to be and to do. Have a rule about church attendance. Make it a matter of principle, not of inclination or mere caprice. Attend church whenever you can. If circumstances will permit, attend the Holy Day services as well. Now that you have been confirmed, you will at once become a communing member of the Church. It was on that express understanding that you were presented for Confirmation. You ought to be not simply an occasional but a constant communicant. All Christians should live in a state of constant preparation for that greatest of all appointed means of grace. If you believe the Christian Faith and are trying to live a Christian life, then it is always your privilege, as it is also your duty, to come to the Lord's Table.

This being your case come gladly, joyfully, thankfully, not simply as a duty but as a privilege, a very great and blessed privilege, the very greatest indeed vouchsafed to us here below. Then have some definite rule as to giving and doing for the up-building of God's Kingdom. Whether poor or rich you ought habitually to give something for the maintenance of Christian worship, and you ought to give as much as you can. The Christian rule is that giving should be individual, proportionate, grateful and regular. And so the Apostle said, "upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "If thou hast much, give plentifully; if thou hast little, do thy diligence to give gladly of that little." Then, too, engage at once in some sort of church work. There is something that you can do. You can not only do something but you can do much. You can, if you will, be found regularly in your appointed place in the Lord's house, joining devoutly in the services of the sanctuary. It is a great deal to do that; more, alas, than most Christians are willing to do. Finally, remember the words of the Lord Jesus, how He said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Your example will count for something, either for good or ill. God grant that it be for good, and that, as the Bishop prayed when he laid his hands upon your head as you knelt before him at the chancel-rail, you may daily increase in the Holy Spirit more and more, until you come unto God's everlasting Kingdom. A. W. S.

Southern Domesticity and Humor.—There are two phases of Southern life, which are but little appreciated at the North; its domesticity and its humor. The conventional planter of the ante-bellum era was a careless, boastful, swaggering tyrant; his wife and daughters equally careless in regard to the home-life, its comforts and economies, as he of the administration of his boundless acres. Both ideas were almost equally incorrect. The Southern planter, as a rule, was a careful administrator of his estate; not in the same snug and tidy manner of which the Northern farmer boasts—he did not work and fuss and worry over all the details of farm management as much as his compeer of the North, nor was his sense of fitness outraged by a lack of completeness and order which would have driven the farmer of the Middle States into an insane asylum. There was a sort of laxity about his methods which was hard for the Northern man to distinguish from slothfulness. Yet he watched with care the development of the crops, the progress of his work, and was no doubt a better director of labor than could generally be found upon the Northern farm. With ignorant labor and crude machinery he achieved good results. It is especially with regard to the domestic life of the South, however, that false ideas prevailed at the North. The planter's family has always been credited with hospitality of a lavish, careless kind, but a very small proportion of the people of the North have ever supposed that the planter's wife was very generally a Martha of the most anxious and troubled variety. The difference of method betwixt the Northern and the Southern housekeeper has been so great that the former has very often been inclined to elevate a dainty nose in scorn of any professed acquirements of the latter. So too the hurly-burly of our Northern life; its sharp competition and the constant influx of the outside world have been such as to predispose us to underestimate the charming domesticity of the Southern home. It is not often as strictly ordered or administered with that anxiety with regard to detail that characterizes the Northern household, yet there is rarely to be found a more faithful purveyor of comforts than the mistress of a Southern plantation. The very isolation of plantation life; the rarity of stranger's visits and the care with which even the most distant family ties are remembered and acknowledged in that section, all tend to make the domestic life of the better class of the South very charming and delightful.—*Judge Tourgee, in the Continent.*

Washington society ladies who are on the *qui vive* for something new and attractive, now that the regular season is over, can invite their guests to a "bubble" party. Bubble parties are all the rage in London. Bubbles in these London parties are not common soap bubble, by no means, otherwise they would be common and vulgar. The bubbles which are blown are not, as before said, common soap bubbles (perish the thought), but bubbles made of oleate of soda and glycerine, which preserve the form and characteristics of soap bubbles, but are tougher, more long-lived and aesthetic than the common ones. It is said that they will last for days without exploding, and that they will rebound from the floor like rubber balls. They may be filled with the smoke of a Havana cigar, which adds greatly to their beauty, and as they begin to ascend a few notes from a musical instrument make them dance and dangle in a way that is truly edifying to people seeking amusement.

Speaking of bubbles, why does not some ambitious American woman make the start in this country of appearing at the next Vanderbilt party adorned with incandescent lamps. An English lady recently appeared at a ball in Hull radiant with these lamps and of course, created a sensation. As the battery which supplies the light cannot conveniently be concealed in the dress, it is necessary to have a gentleman properly attired for the occasion to act as battery bearer. He procures a small musical instrument enclosed in a box, or even a small hand organ, in which the bichromate battery is concealed, and from which invisible wires lead to the lady's dress. Here is a new use for the society young man.—*Washington Republic.*

There are glimpses now and then of the blunders which are made through a hearer's misapprehension of a familiar phrase or a common word; but the half is never suspected by any preacher, or teacher, or parent. "Mamma," recently asked a bright little boy of 6 years old—"Mamma, what is a himble?" "A himble?" repeated his mother wonderingly. "Why, where did you hear that word?" "Why, it's in my Sunday-school hymn, 'Little ones to himblelong.' What is a himble?" There was a cheery sound to that work, as it jingled out in the Sunday-school singing "Little ones to him belong;" and if it was anything reasonable, that boy thought he would "himble" as long as the rest of his class. Wise questioning brings out a good many such blunders as that; but, as a rule, the children have to do the questioning.

It is pleasant in these days when the newspapers are full of instances of conjugal infelicities to recall a time of marital tenderness and resignation. In a Virginian parish is filed a will, dated December 25, 1782, which opens in this impressive manner: In the name of God, Amen. I, Nathaniel Harrison, of the parish of Bristol, in the county of Prince George, do make, publish, and declare this my last will and testament. In the first place, I desire my executors, hereinafter named, will bury me in the plainest manner, by the side of one of my Dear Wives—whichever may be the most convenient.—*Harper's Drawer.*

He who is great when he falls is great in his prostration, and is no more an object of contempt than when men tread on the ruins of sacred buildings, which men of piety venerate no less than if they stood.—*Seneca.*

The Household.

If the principal bones are removed from baked fish before it is sent to the table, it can be carved in an irreproachable manner with perfect ease.

Wafers to be used with jelly in place of tartar are made of pie-crust. They should be made with very cold water, and rolled as thin as possible. Cut them in squares.

A delicate pudding sauce is made of one egg beaten with one cup of sugar. This may be done some time before dinner; when it is time to serve the sauce pour over the sugar and egg half a cupful of boiling water; flavor with lemon or rose.

Stuffing for a baked fish should be made of fine bread crumbs, highly seasoned with pepper, salt, and sage. One or two raw eggs beaten in with it also gives flavor to it. A little butter is needed if the fish is not too oily.

Black crape can be beautifully renovated by folding the veil once, and steaming over a kettle of boiling water until stiff, then place between a black shawl, and cover with heavy books, or other weight for a day or twenty-four hours.

Spiced beef, which is delicious cold and sliced thin, is easily prepared. Choose a piece with less fat than you would wish to have in a roast; boil this until tender in water in which you have put salt, pepper, celery seed, and clover; the amount to depend on your taste.

Economical and very useful bits for teething children are made of honeycomb canvas. They may be bound with tape, or trimmed with a cheap but pretty cotton edging, which can be bought in packages containing five or more yards in a package.

Oatmeal pancakes are good for breakfast, and may occasionally take the place of the oatmeal and milk so universally served at that meal. Make them with sour milk, with soda to sweeten it. The batter should be stiff. The oatmeal unless it is ground very fine, should be soaked in water all night.

Lettuce boiled, makes a good side dish. Cook and serve as you do spinach. A small piece of bacon boiled with it is a good seasoning. When the lettuce has grown a little rank and is not quite crisp enough to serve as salad, it may be prepared in this way, and make an agreeable and wholesome dish.

The secret of success in making good pie crust is to mix the lard thoroughly with the flour before a drop of water is put with it; take both hands and mix until you could almost make crust of it and roll without water. A little lard goes a great way if properly rubbed with the flour, a tablespoonful to a cup of flour being a liberal allowance.

A nice dish for the supper of a convalescent is made by toasting two thin slices of bread; flatten and soften the crust by pounding it a little, butter the toast while hot, put one slice on a warm plate, and spread over it a thin layer of cooked chicken chopped or out in small bits; season with pepper and salt, add a soft-boiled egg, then lay the other slice of toast over it.

A very pretty way to fasten the cashmere lining to a silk quilt is to first baste the outside carefully to it, then measure it, and divide the measure in equal parts, both lengthwise and crosswise of the quilt, so that it will be marked off in squares; at each corner of the square make a star with bright-colored embroidery silk; catch clear through to the silk, but do not let the stitches show on the right side. A cardinal lining, with stars in yellow silk, is very tasteful.

The progress of science in relation to health is seen nowhere in clearer light than in all matters pertaining to children's clothing. The long-sleeved, high-necked knit wrappers, a perfect fit for a boy of five months, would doubtless astonish the child's great-grandmother. The price, also, at which they are offered is surprising, making it cheaper to buy them than to make them out of old ones, when one considers the waste. If they are put on in early spring they will become thin enough, in consequence of the frequent washing necessary, to be worn all summer, and the mother who adopts this sensible way of dressing her child will be rewarded by its freedom from cold and restlessness.

Eat slowly! Dyspeptic men and women and unhealthy children, with weak stomachs, are not uncommonly seen, and in many cases stomach troubles can be traced directly to the practice of bolting down food in silent haste. I have sat at tables where, if I had not known the contrary, I should have thought the whole family were about to start for the cars, and were anxious lest they be left. Looked at from the side of health alone, this practice is bad enough; but the entire lack of grace which characterizes meals conducted in such a hurry adds a great deal to the evil effect. It takes from the good manners and the possible culture of the family in a way that they cannot afford. The old adage, "The less haste the more speed," would be a good motto. There is no habit much harder to overcome than that of eating slowly. Once formed, it is a defence against indigestion.

Children can be encouraged to cultivate this habit, and the necessity for it can be impressed upon their minds when in the unresisting state which follows overloading the stomach.

USEFUL HINTS.

Mercurial ointment is excellent to oil a gun with, to prevent rusting. It is also equally good applied to cutlery, needles, or other polished metal surfaces.

Olumsted's varnish, made by melting one part of resin with ten parts of lard, will prevent rust or corrosion on sheet iron or other metal to which it is applied.

The best yeast in the world is made by pouring boiling water into sifted flour till the mixture is as thick as common paste. When cool enough add a teaspoonful of yeast. The next morning the lumps will be all gone, and the whole will be excellent yeast, without using potatoes, hops, or any other useless ingredients of the kind.

To make yeast cakes, stir in corn meal, spread on a board, cut into square cakes and dry rapidly in the shade.

It is said that buckwheat, planted among potatoes will drive off Colorado bugs. Who knows this to be the case? Won't somebody try and report?

Plaster of Paris, moistened with white of eggs, makes a good cement for mending broken crockery or glass.

Glue, melted as usual, will keep liquid when cold, if a few drops of nitric acid are added to it. This is Spalding's Liquid Glue, and is very handy if always kept in the house.

Seven pounds of sal soda, three of fresh slacked lime, five gallons of water, boiled till dissolved, then allowed to settle, and four gallons clear liquor poured off, to which is added, boiling hot, four pounds of clean grease and two ounces of powdered borax will make a superior quality of hard white soap.

A small roll of soft paper, twisted up the size of a goose-quill and forcibly pressed up, behind the upper lip, will nearly always cure the worst case of nose bleeding.

The Story of The Lotus-Eaters.

BY REV. J. M. NEALE, D.D.

You have heard, I have no doubt, of the siege of Troy; how King Priam and his people for nine years resisted the whole power of Greece; and how, in the tenth, when Hector, the brave son of Priam, was dead, the city fell into the hands of its enemies, and its king was slain, and its women sold for slaves, and only a heap of sand remained, to mark where Troy had been.

The chiefs of the Greeks sailed away to their different homes. Many were the adventures through which they had passed, many were their dangers by sea and land. But he that suffered longest, and suffered most bravely, was Ulysses of many counsels, king of rocky Ithaca.

He had left his island-home, he had left his beloved wife Penelope, and his son Telemachus, then an infant, to fight in a war in which he had little interest. And when the other chieftains were resting themselves, after their long toils, in their rich palaces, he was still a prisoner in some little island, or tossed up and down on the mighty sea. He had led twelve ships to the siege of Troy; he was to return home alone and friendless, save that he had the immortal gods for his friends and his allies.

It happened that one day his ship touched on an unknown shore. It was a fair country; there were green hills and woody valleys, and streams, that with a pleasant murmur ran down to the sea. The shipmen were rejoiced, after long battling with the waves, to have reached so fair a haven; the sun shone out in the blue sky,—birds of bright feathers and sweet voices flung around them,—fruit of every kind hung on the trees,—flowers of all colors grew in the meadow,—every breeze that came from that pleasant country, brought with it the scent of a thousand blossoms,—every peep between the green hills, showed sunlit mountains in the blue distance.

Then said the companions of Ulysses, "We have fought long enough with the rough seas. Here let us rest a little while; let us gather the ripe fruits, and bathe in the bright rivers, and sleep in the pleasant woods; let us wear garlands of the flowers, and listen to the voice of the birds. After that we will spread our sail to the wind, and hasten back to our home, Ithaca, lovely in twilight."

Ulysses, stormer of cities, made answer on this wise: "It is a far distance from hence to the island whither we are going, and a far distance will ask a long time. Better is it to gird up our loins now, and rest hereafter in Ithaca. These pleasant woods may be full of evil beasts; a wild race of men may dwell among these green hills. Let us offer a ram to Æolus, king of the winds, and then launch our vessel into the wine-dark sea."

But his companions would not hear, nor obey the voice of their leader. "Always labor!" they said, "always danger! our sinews are not of steel, nor our hearts of brass; we are but mortal men. A little quiet now, and we shall be stronger hereafter; and we shall do battle with the billows of the Ocean, and return to our home with joy."

So saying, like boys when school time is over, they dispersed themselves through the country. Some went east, some south, some west; all hastened where their fancy led them. They plucked the fruit, they gathered the flowers, they wandered through the woods, they were glad to be at rest from the rolling of the waves, and to change the scent of the brine, for the sweet breath of the flowers. But godlike Ulysses remained on the beach, and cast his eyes to the far horizon. Here he was but a stranger; his home was far, far away. Beyond that huge waste of waters, beyond the clouds that settled down where sky and sea met, beyond all, was his own home. There were the sweet smiles of Penelope, and the strength of young Telemachus. What pleasure could he take in the flowers and the birds of a foreign land? Every hour that he loitered among them, was one hour longer from the dwelling-place where his heart was.

He lifted up his eyes, and a young man stood before him. And as he looked, he knew him by the rod whereon two serpents were entwined, by the wings on his shoulders, and those on his feet; it was Hermes, messenger of the immortal gods.

"I am come," he said, "as a herald to thee, Ulysses, son of Laertes; and the blue-eyed Athene hath sent me from heaven. Wander, if thou wilt, through the fields, or rest thee by the river's brink; but one thing alone forbear to do. When thou seest the sweet lotus that grows on the waters of the stream, beware that thou eat it not. If thou tastest of its juicy leaves, thou shalt become another man. Thou shalt forget the joys of home, thou shalt forget Ithaca, lovely in twilight; thou shalt care nought for the love of Penelope, and the beauty of young Telemachus. Thy heart will cleave to this place, thou wilt desire here to live, and here to die; thy vessel will rot in the sea, thy oars will moulder on the shore; here thou wilt dwell, a Lotus-eater thyself, among the dreamy people of the Lotus eaters."

So spake he, and departed to heaven, and mingled among the immortal gods. But Ulysses of many counsels called together twelve, the bravest of his compan-

ions, and expounded to them the heavenly vision.

"Hasten," he said "east and west; and rouse our friends and companions. Warn them to forbear the lotus, and to regard the Divine Counsel. Else will they forget the wife of their youth, and the children that are longing for their return; they will forget the well-known home, and the fire of the holy hearth; they will live and die in this land, Lotus eaters themselves, among the dreamy people of the Lotus-eaters."

Some heard and laughed at the message; some believed it, but disobeyed it. And they plucked the lotus from its river bed, and ate its pleasant leaves. And as they ate, a new spirit came upon them; and they felt themselves like other men. "What is Ithaca," said they "that we should go thither again? Here the hills are fairer; here the flowers are brighter; here the rivers are clearer; here grows the lotus, the rich sweet lotus,—the lotus that Ithaca knows not. Others may return if they will; here will we abide."

Woe! woe! for the Lotus-eater! He has no hope for the future; he has no memory for the past; love cannot speak to him; recollection cannot awaken him! He is lost, lost to the joys of home, lost to the feelings that others love. Who can arouse him! who can restore him? Can there yet be hope for the frenzied eater of the lotus?

Then fear fell on Ulysses, bearer of many toils. But there were yet a band around him, that had not tasted of the dreamy plant. Sorely had they been tempted, but bravely had they resisted. They saw their companions, how they fell, and they put not forth their hands to the lotus.

"If we cannot persuade them, we may yet compel them," said Ulysses of a thousand counsels. "Bind them with cords, scourge them with thongs, force them on board the ship; and let its prow be turned to Ithaca."

Then his faithful companions girded themselves to the task. They brought ropes and thongs; they drew their swords, and like a company of heroes they rushed on the dreamy band of the lotus-eaters. Some they bound, some they scourged; some they carried by main force. And still there arose a cry of anguish, "Leave us, leave us here, to live and to die with the lotus-eaters!" In vain they cried; in vain they resisted; the true-hearted men bore them onwards. Their hearts were set on Ithaca, and they would not leave their companions.

Some there were who burst from the cords, and plunged wildly among the lotuses. Long, long shall their wives and children expect them in rocky Ithaca!

But the greater part are hurried down to the beach; now they are forced up the ship's side; now they are shut fast in the hold. The shipmen seize their oars; the wind swells the sail; the ship goes bounding over the dark waves towards Ithaca.

We, too, while we are tossed on the waves of this troublesome world, are seeking our true Home, a better home than this—that is, a heavenly. This world is, as it were, a foreign country; and however beautiful it may seem; it is a dangerous country to us. We long to taste its pleasures for a little while; so short a delay, we think, can make no difference to our progress. When we have enjoyed ourselves for a few days, we will again set onwards to our home. But beware, there is a lotus in this world also; and the name of this lotus is sin. Sin, if we indulge in it, will make us forget our home; we shall deserve to have our portion here, and care nothing for the world hereafter. We shall be content with the miserable enjoyments of earth, and forget the pleasures that are in God's Right Hand for evermore. But thanks be to Him, that even so He will not suffer us to perish! He sends sharp afflictions,—He would pull us from our favorite sins,—He would scourge us, if need be, from them. If we will not hear the voice of His chastisement, we are lost indeed. If we hearken to it, there may be hope that, after many sufferings, we may yet reach our Father's House. But oh! how much happier are they who look on themselves as strangers here, and never enter into temptation; who resolutely fight against their desires, and never taste of the poisonous lotus!

Monkeys.

There are no animals about which so many stories have been told as the monkey. All the tricks and rascalities of the animal kingdom have been laid at his door. The Englishman who wrote to his correspondent at Rio Janeiro to send him two hundred varieties of the monkey plant, and forgot to write the word plant, and consequently received word from his correspondent that he had received and shipped 173 varieties of monkeys, and could procure no more, was probably thinking of their many blunders and tricks when he himself committed the blunder that cost him so dear. Most of the stories are based on the monkey's power of imitation. A Spanish mule driver once invested his scant earnings in purchasing a number of red woven caps, which form the crown of the turban worn throughout Turkey and Africa, and set out to make his fortune in the interior. He started be-

fore sunrise, and when the heat of the day came on lay down to sleep beneath a tree in a wood. Taking off his hat he opened his valise, and, putting on a red cap, was soon fast asleep. When the sun was low in the horizon he awoke, and to his horror saw the trees filled with monkeys in red caps. They had seen the Spaniard put on the red cap before going to sleep, and followed his example. The poor Spaniard, with all the gesticulation peculiar to his country, cursed his hard fate, stamped his foot in anger, and tore off his red cap and threw it on the ground, when blessed and unexpected result, all the monkeys followed his example. He picked up his hats and moved on.

When the small-pox once raged in South America, and broke out with violence among the monkeys, a cunning French physician secured an old baboon and in his presence vaccinated a young monkey on the fleshy part of the forearm. He used a protected lancet, so that the wound could only be made of a certain depth, and retiring, soon had the pleasure of seeing the old baboon vaccinate another monkey as carefully as he had done.

One evidence offered that monkeys are akin to human is in the fact that they seem to be terribly afraid of the dark. So when showmen have occasion to use them in an evening performance, and wish to stop their chattering and noise, they place a lighted candle in their midst, and they squat around it and wink and blink as though they were reflecting on the origin of light.

What Killed the Oyster.

Pick up that oyster-shell. Do you see a little hole in the hard roof of the oyster's house? That explains why there is a shell, but no oyster. A little creature called the whelk, living in a spiral shell, dropped one day on the roof of the oyster's house. "The little innocents," some one has called the whelks. "The little villains" an oyster would call them; for the whelk has an auger, and bores and bores until he reaches the oyster itself, and the poor oyster finds he is going up through his own roof. He goes up, but he never comes down. A writer speaks of noticing, on the shores of Brittany, the holes in the oyster, bored by its enemy; both burglar and murderer, we should call him. "A little sin, a little sin!" cries a boy, who may have been caught saying a profane word, or strolling with a bad associate, or reading a bad book, or sipping a glass of beer. "Don't make too much of it," he says. Young friend, that is the whelk on the oyster's back. You have given the tempter a chance to use his auger; and he will bore and bore till he reaches the centre of all moral worth in the soul, and draws your very life away.

Working Dogs.

I once heard a gentleman say that during a long stay in Holland he never saw a single dog idle that was old enough and big enough to do any work. All sorts of barrows and carts were built on purpose for them, and they gallop along at a great pace. They are used to carry the fish, wood, vegetables, and anything else their owner wishes, and when it is all sold, and you think that the poor dogs might reasonably expect to go home with an empty cart behind them, the master jumps in and rides back in state.

But this is not the worst part of the story, for a certain amount of work never hurts any animal, any more than it does boys and girls; but it makes us sad to know that as a rule, the poor dogs are miserably fed, and are often driven till they drop down from exhaustion. Still they are wonderfully patient and persevering, and will lick their master's hands gratefully if he treats them kindly. In Kantschatka the dogs are the only animals that can be used to draw sledges. They are strong and active, and run over the snow at a wonderful pace. A courier once drove two hundred and seventy miles in less than four days in a sledge drawn by dogs.

There are generally five dogs to each sledge, and they are harnessed four abreast, with one for a leader. But in spite of all the work they do, they are badly treated and ill-fed; they hate the work they have to do, and give a melancholy howl when they are first harnessed. In Newfoundland the dogs are used for all sorts of hard work, but they are treated very kindly, and are so gentle and good that they will actually draw a load of wood from the forest to the seaside, wait for the cart to be unloaded, and then go back to get it filled entirely alone.

Fishing by Electricity.

According to a correspondent of the Philadelphia Press, the electrical apparatus of Professor Baird's expedition is very complete. The search light is one of the most novel of the wonderful inventions of the nineteenth century. It consists of three Edison electric lights of 16 candle power each, inclosed in a hermetically sealed glass case, which is surrounded by a glass globe, and capable of resisting the pressure of water at a great depth. It is proposed to sink the lamp and illuminate the sea by turning on the light. This, it is expected, will attract the fish, and a net ten feet in diameter at its mouth placed below the

light will be drawn at the proper time, and the unknown fish of the lower waters will be caught. "It is an improvement," said one of the officers of the ship, "on the method of the Indian who searched the waters at night time with a burning pine knot in the bow of his canoe and a spear in his hand, but the idea is really stolen from him."

Paymaster Read has the most perfect arrangements for his work. He will be able to photograph fish and shells, as soon as they are taken out of the water, by a vertical camera. This is necessary, as in some cases the air changes the form of some of the curiosities of the sea. The sea water will also be brought to the surface from any depth desired for analysis. During the trip of the Albatross from Wilmington an arc light has been first successfully operated on an Edison circuit, and an invention has been completed for lighting the surface of the sea, which will be useful for signaling and for the prosecution of all kinds of work at night.

HALL'S Vegetable Sicilian Hair Renewer

was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needed for the proper treatment of the hair and scalp. HALL'S HAIR RENEWER has steadily grown in favor, and a read its fame and usefulness to every quarter of the globe. Its unparalleled success can be attributed to but one cause: the entire fulfillment of its promises. The use for a short time of HALL'S HAIR RENEWER wonderfully changes and improves the personal appearance. It cleanses the scalp from all impurities, cures all humors, fever, and dryness, and thus prevents dandruff, itching, and weakens glands, and enables them to push forward a new and vigorous growth. The effects of this article are not transient, like those of alcoholic preparations, but remain a long time, which makes its use a matter of economy.

Buckingham's Dye FOR THE WEISKERS

Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away. Consisting of a single preparation, it is applied without trouble. PREPARED BY R. P. HALL & CO., Nashua, N. H. Sold by all Dealers in Medicines.

SCROFULA

and all Scrofulous Diseases, Sores, Erysipelas, Bozoms, Eitobes, Ringworm, Tumors, Carbuncles, Boils and Eruptions of the Skin. Are the direct result of an impure state of the blood. To cure these diseases the blood must be purified and restored to a healthy and natural condition. AYER'S SARSAPARILLA has for over forty years been recognized by eminent medical authorities as the most powerful blood purifier in existence. It frees the system from all foul humors, enriches and strengthens the blood, removes all traces of mercurial treatment, and proves itself a complete master of all scrofulous diseases.

Recent Cure of Scrofulous Sores. "Some months ago I was troubled with scrofulous sores (ulcers) on my legs. The limbs were badly swollen and inflamed, and the sores discharged large quantities of offensive matter. Every remedy I tried failed, until I used AYER'S SARSAPARILLA, of which I have now taken three bottles, with the result that the sores are healed, and my general health greatly improved. I feel very grateful for the good your medicine has done me. Yours respectfully, Miss ANNE O'BRIEN, 148 Sullivan St., New York, June 24, 1888."

AYER'S SARSAPARILLA

stimulates and regulates the action of the digestive and assimilative organs, renews and strengthens the vital forces, and speedily cures Rheumatism, Catarrh, Neuralgia, Rheumatic Gout, General Debility and all diseases arising from an impoverished or corrupted condition of the blood and a weakened vitality. It is incomparably the cheapest blood medicine, on account of its concentrated strength and great power over disease. PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1, six bottles for \$5.

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Public Benefactress. Mrs. S. A. ALLEN has justly earned this title, and thousands are this day rejoicing over a fine head of hair produced by her unequalled preparation for restoring, invigorating, and beautifying the Hair. Her World's Hair Restorer quickly cleanses the scalp, removing Dandruff, and arrests the fall; the hair, if gray, is changed to its natural color, giving it the same vitality and luxurious quantity as in youth.

COMPLIMENTARY. "My hair is now restored to its youthful color; I have not a gray hair left. I am satisfied that the preparation is not a dye, but acts on the secretions. My hair ceases to fall, which is certainly an advantage to me, who was in danger of becoming bald." This is the testimony of all who use Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER.

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## The Living Church.

Chicago, June 9, A. D. 1883.

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

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### The Church's Need.

The general out-look for the Church has never been so good as it is to-day. It understands its mission to the people of this land as it never did before. It is a greater power than it ever was before. It is attracting an attention that it never did before. It is influencing other Christian bodies as it never did before. Earnest ministers of almost every denomination are enquiring as to the Church's doctrines and methods as they never did before. From the membership of every denomination we are receiving greater accessions than we ever have before. And yet it must be said that we are not doing anything like what we might do. There are few parishes in the land that could not almost double their strength within the next twelve months. They would do so if only their people had a mind to work, irrespective of individual opinions and preferences. The Church rightly allows a large margin for differences in both matters of opinion and practice. But it is of the very spirit of schism to make these differences an excuse for not giving and working for the up-building of the Church in that particular place and state in life where God has called us. By His sovereign will every member in particular stands in the ranks of God's great army at a particular place and post. It is where God has called him; the very place, therefore, where his work and duty lie. Every man touches the Church somewhere. And it is where God has put him. Therefore his relation to God depends upon his relation to the particular parish of which he is a member. If unfaithful there, then is he unfaithful everywhere. If unfaithful in that which is least, then is he in that which is much. And yet we have hundreds of communicants throughout the land that try to justify their unfaithfulness on the ground that "things are not to their mind." They have their opinions and their notions, and they are welcome to them so long as they do not make them a stumbling-block and occasion of difference and division. But he is practically schismatic who because of such differences withdraws himself from practical fellowship and co-operation with the brethren. There is hardly a rector anywhere but hears it said, "Things are not according to my way of thinking" or "I do not believe in this or in that," as the case may be. And this is made an excuse for sullen withdrawal from parochial work, or possibly for open opposition.

If, reader, you have ever had such thoughts, consider whether things are ever likely to be just according to your way of thinking. Are you yourself what you would like to be, or ought to be? You do not govern yourself to your own satisfaction, why should you think yourself competent to govern your brethren? They have their ways and their opinions as well as you. Why should you suppose that yours should obtain with them? You excuse yourself and forgive yourself in a thousand things, and hope that God does also. Do you have half the forbearance with your brethren that you have with yourself? Are you half as ready to forgive others as yourself? You ask God to forgive you, as you forgive others, and to deal with you as you deal with your brethren. Ah, have you ever thought what would become of you if He did? In the great day of judgment do you think that it will be a sufficient excuse for work left undone to say, "Things were not according to my way of thinking." Suppose that things are not, in your parish, according to your way of thinking: Why should they be? Has God made you the judge of how things ought to be? Are things what you think they ought to be in this world? Are things

what you think they ought to be in the nation or in the community where you live? You may not approve of this or that law of the land, but will that justify you in setting it aside? Taxes are ordered and assessments made which may not be according to your mind, but do you ever dream of setting them aside on that score?

The very spirit of schism is self will, and it is the very opposite of the spirit of Catholicity. The greatest need of the Church to-day is that her every individual member should know that he is a member of a Body, and that as members of a living working body we are to grow up into Him in all things which is the Head, even Christ, from Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

### No More Sea!

It is not a little strange that De Lesseps's magnificent project of inundating Northern Africa has so far gone unchallenged. The audacity of the undertaking seems to have fascinated the world, and no one, till very recently, has been found to discourage it. It seems now, however, that Yankee shrewdness finds much to be feared in the bold project of submerging a half a continent, more or less. The *New Haven Journal* publishes what the *Scientific American* calls "a reasonable protest," from the pen of Mr. R. W. Wright. The points he makes may be summarized as follows:

1. The existing desert is a great radiator of heat, many times greater than the Gulf Stream. Like that oceanic current, it forces the "thermal equator" northward, and to change it as proposed would affect the mean temperature of all Europe, and might seriously modify its area of civilization.

2. The desert acts "as a great aerial sponge," absorbing atmospheric moisture over a wide and rainless region, and thus ameliorating the climate of a large portion of the Eastern hemisphere.

3. This vast sand plain acts as a "storm barrier," arresting and breaking up the tornadoes on their way from the tropics to devastate Europe. It is a mistake to suppose these destructive winds to be generated amid the solitudes of the desert.

4. The sands of Sahara act as a great "absorbent of malaria," thus preventing the fatal maladies of Africa from invading Europe. The equatorial regions south of the desert breed the most dreadful diseases known on the globe. Substitute an inland sea for the waste of sand, and the pestilential winds would precipitate their plagues upon the population of Europe.

5. The project would create a "dead sea," similar to that of Palestine, only on a far larger scale. There would be an artificial inlet, but no outlet. The inevitable result would be the creation of a lifeless, terrible waste of dead waters, environed by dreary salt hills and dismal marshes like those that now surround the site of ancient Sodom.

Without pretending to pass judgment on so great an enterprise as the creation of another Dead Sea, we submit that, on general principles, we have quite enough ocean already. One who has sailed over the little Atlantic cannot but have wondered at the amount of water in the world! After a struggle extending through geological aeons a small portion of land has succeeded in getting its head above water, and now comes Mr. de Lesseps and proposes to drown an area nearly equal to that of the United States! To be sure, it is all sand, but even sand is better than salt water. Sand can be fertilized, oases can be created in the desert, but nothing can live or grow in or around a dead sea. "There shall be no more sea," is the comforting promise concerning the better world; but how will Mr. de Lesseps like it!

Some big church debts have recently been paid in our large cities, and thereat we rejoice. But following this, every general cause that looks to these parishes for aid will suffer for a term of years. Thereat we do not rejoice. It is hardly fair dealing with the Lord's cause to take the money from needy missionaries to pay up the debts of costly churches. Nor can a man fairly claim to be making a sacrifice when he contributes liberally to pay off a debt and makes it all up afterwards, by refusing to give to anything else. There is too much of this sort of "sacrifice."

### Evolution and Society.

Between the philosophy of evolution and the practical precepts of civilization, to say nothing of religion, there is an impassable gulf. We do not refer to the modified doctrine of evolution, which recognizes the superintendence and direction of a personal God, and the doctrine of Final Cause, but to evolution pure and simple, which aims to include all phenomena of the universe in the categories of Matter and Force. Its principle is that the higher is evolved from the lower by "the survival of the fittest." Even philosophy and religion, on this hypothesis, are developments of atomic energy, products of the two factors which are assumed as the potentialities out of which all existing realities have sprung. The survival of the fittest is the law by which matter and force have evolved all that exists.

If this be the law of being, we are still under it. As a fact, are we still under it? Is our civilization based on this law? Does mankind recognize this principle as its highest rule of action? We think not. We venture to affirm that all which is recognized as highest and best in our civilization is in utter antagonism to this law. If so, man has abrogated the law of his being. The machine is working against the very law of its construction, and we count its progress to be in proportion to the violation of its law. And the more he goes contrary to the law of his being the better it seems to be for him.

It is a law of selfishness, unqualified and absolute. To be true to this law, the strong must trample on the weak, the educated must defraud the simple. Philanthropy, pity, charity, have no place under this law. Greed and cruelty, oppression and crime, are in accordance with this law. It is absolutely brutal. It recognizes no claim above self, no end of action but "survival."

What would society be if it followed this "law?" A den of wild beasts; a pandemonium of howling maniacs; a ghastly arena of contending savages feasting upon blood. Byron's *Dream of Darkness* would be a summer twilight, in comparison with the awful midnight and the blackness of darkness that such a world would present.

From such a condition of life—rather of death in life, civilization has been struggling to free humanity. It has made splendid progress, from age to age, and to-day stands guardian over the hopes and homes of the children of men. Is civilization a blessing? If it is, to what shall we attribute the blessing? To the law of evolution, that bases all progress on self assertion; or to the law of God, that makes self abnegation the highest attribute of souls? No people have ever become a nation without abrogating the law of "survival of the fittest." No man has ever been held in honor who has acted upon it.

There is an impassable gulf between the actual of civilization, and the theoretical of materialism. The supreme fact of human society contradicts the ultimate principle of development. The two cannot possibly be reconciled. Either we must give up all that the world holds in highest veneration, or we must give up the sophistry that mind and morals are the product of matter and force. Millions of millenniums cannot bridge over the chasm between them.

We gave, not very long since, an account of Bishop Riley's action in Mexico with reference to a Reformed Church there and the election of a Bishop. The reformers are moving to procure the consecration of their Bishop, and having been put off by the Church of Ireland they have brought the matter before the Convocation of Canterbury. Canon Butler, in his motion stated the facts, and declared that such an intervention would be a departure from the course which the Anglican Church has always pursued, that such a step would weaken if not nullify our long-standing and Catholic protest against the claim of another branch of the Catholic Church to erect dioceses and consecrate Bishops within our border; would shake the faith of many in the fidelity of the Church of England to those principles of primitive Catholicity to which both in her formularies and in the writings of her accredited divines she has ever appealed; and would be a grievous stumbling-block and a heavy sorrow to many of her truest and most

faithful children. The Upper House, after giving the subject due attention, dropped it, the burden of opinion being that the Anglican Episcopate would not be called upon to consecrate the Bishop-elect of Madrid.

### Fuss and Fluster.

Mr. Joseph Cook, traveller, lecturer, peripatetic philosopher, etc., etc., has said a good many good things. It is not strange, however, that a man who talks so much should say some foolish things. It is to be hoped that the way he has been taken to task for what he said as to the so-called "death-bed repentance" of the late Dr. Beard, of New York, will have taught him a lesson. It is, of course, a thing to be regretted that Dr. Beard was not a Christian. But Christianity does not stand or fall on the belief or the disbelief of this man or that. It is strange that it does not occur to men that this fussy kind of gossip about what this or that man thought is undignified and petty to the last degree. A man may have been worthy enough, and something of an authority as to nervous diseases, party politics, or mowing machines, but it does not follow that his opinions were of the least moment as to matters of which he knew nothing. Mr. Peter Cooper died lately, and much has been said, and justly, as to his worth as a man, a citizen, and a public benefactor. All honor to his memory. Still it is very silly to quote his theological opinions. He had hardly been buried, however, before the so-called "Liberal Christians" all over the land preached about him and his opinions. Well these men have little to preach about. Let them sing their song. Let them, if they enjoy it, make the most of their little occasion. It shows the inherent weakness of any cause that it is so easily put in a commotion. A tempest in a tea-pot is a great thing to the tea-pot. Sectarianism is ever in a flutter—not because it is strong but because it is weak. The Church can well afford to be rallied on its quietness and confidence. Therein is its strength.

The cause of truth does not need fussiness or fluster. The wise thing, for such as have the truth, is to believe it, preach it, and live it, knowing that the Lord God Omnipotent reigneth and that His cause cannot miscarry.

The forlorn hope of union among the English "Evangelicals" was abandoned in the cancelling of the appointment for a Conference in Exeter Hall. Many of the ablest men who have been identified with the party are moving on to a higher plane of Churchmanship, and are unwilling any longer to be counted responsible for the radical and fanatical measures favored by extremists. The *Rock*, of course, is very angry. "It is one of the most remarkable phases of the present movement," says the excited editor, "that men who have been so much honored and trusted should be the very ones to rob us of our great hope of the stability of Evangelical principles." And then he proceeds to ask: "Are the old-fashioned Evangelical lines to be completely extinguished after having served their purpose so long?" It looks like it, now. On this side of the water there is hardly a trace of such "lines," though the Church is doubtless as truly Evangelical as ever. The vital principles of the old Evangelical movement live and will live, and nobody cares for the "lines." The paragraph referred to above closes with these lugubrious words: "It is all a great mystery, and the future is as unpleasant to contemplate as the present is full of sadness."

The heroic age is not past; amid the struggle for existence, the rivalries of ambition, the contentions and clamors that deafen our ears and sicken our hearts, now and then some grand example of suffering heroism challenges our admiration and restores our faith in mankind. In an obscure corner of a daily paper recently appeared an account of a brave switchman's unsuccessful attempt to rescue a would-be suicide. O'Brien was hurled from the track and lived only ten minutes. He was a cripple, having lost a portion of his right leg several months ago while rescuing a child who was in danger of being struck by a train. He was thirty-eight years old and leaves a widow. No startling headlines call attention to the noble act, and probably no monument will tell the story of the sacrifice.

### Brief Mention.

Mr. Ingersoll, whose eloquence makes women weep at Star Route trials, and elicits roars of laughter when he discusses moral accountability, says that Shakespeare is his bible and Burns his prayer-book. Here is a verse from his prayer-book, which he ought to read every day of his life:

The Great Creator to revere,  
 Must sure become the creature;  
 But still the preaching can't forbear,  
 And e'en the rigid feature;  
 Yet ne'er with wits profane to range,  
 Be complaisance extended;  
 An atheist's laugh's a poor exchange  
 For Deity offended!

—Dr. Dix's lectures on "The Christian Woman," find strange endorsement by the *Popular Science Monthly*. Dr. Youmans is with Dr. Dix in denouncing the modern heresy of ignoring distinctions of sex in education. He says: "In all the talk about 'higher education' and in all the new plans for its extension, it is notorious that distinctive home interests find no place? The literature of the woman's movement is saturated with denunciations at the vulgarity, drudgery and slavery of domestic life; and the 'higher education' proposed is not an attempt to ameliorate, redeem, and exalt it, but a rebellion against it."—"Pious Plagiarisms" is the name given by a contemporary to the unprincipled scissoring carried on by some Church papers. "To use a classic phrase," says the editor, "they steal our thunder." An item of news comes all the way from Oregon, quoted from a paper that quoted it at second hand as its own. The secular press, as a rule, is more particular to give credit for its quotations, than the religious. This does not apply to some Chicago dailies.—The latest style of note paper is a nasty yellow sheet, with ragged edges, presenting a most slovenly appearance. "It looks," says an exchange, "as though dipped in a preparation of spoiled ink, mouldy cheese, and drippings from a brown cotton umbrella. It suggests olden days, and fading memories; also mummies."—A Quaker, so the story goes, hearing a person tell how much he felt for another who was in distress and needed assistance, asked him, "Friend, hast thou felt in thy pocket for him?" It is to be questioned, however, if the Quakers, as a class, are any more liberal than other people. What missions or charities do they represent?

—The latest statistics of the Society of Friends (Quakers) show that they are slowly and surely dying out. Another generation will probably see the last of their sacramental costume and hear the last of "thee" and "thou." They have fulfilled their mission in reviving the doctrine of spiritual gifts, and we can well spare the eccentricities that attended the movement.

—The *Episcopal Register* some time ago published the following notice of an exhibition given at Laredo, Texas, in behalf of the Roman Church in that place:

Bull Fight,  
 On Sunday, Jan. 21, 1883,  
 By some Amateurs,  
 For the benefit of the new Catholic Temple  
 Of New Laredo.

—A floral emblem of an umbrella was recently introduced at a wedding. The bridegroom probably took the hint that it might be well to lay up something for a rainy day.—The *N. Y. Tribune* tells a good story of a Methodist editor who went to supply a vacant pulpit in Chicago. While waiting for the congregation to assemble his attention was attracted to a prayer meeting in an adjacent room. Presently a loud and lusty brother engaged in prayer, and the bulk of the petition was for the preacher of the evening, who was listening. After touching on various matters, in which he thought the Lord needed information, he said: "O Lord, bless him who is to speak to us this evening. He is a poor, weak man, but make him a power. Bless his message. We know that he is only an editor, and that he is rusty; but do, Lord, rub the rust off."—It is reported that when Dr. Gladden, congregationalist, was recently installed in Columbus, Ohio, he closed the statement of his theology by reading as his faith the Nicene Creed. Probably few of his auditors ever heard it before.—Several religious weeklies have lately been discussing the question whether God has the power to do wrong? There are several other questions that we need to settle before we come to that.—After the greatest bridge in the

world, New York is to have the greatest statue. Bartholdi's Liberty will be finished in November and we doubt not the enterprise of the metropolis will be sufficient to get it in place without delay. Chicago will take care of the Colossus if New York cannot.—The slaughter of forest trees is supposed to have much to do with the increase of Spring floods and Summer drought. May it not also account for the frequency of cyclones, and extraordinary changes of temperature?—During the year 1892 there is to be a cosmopolitan celebration of the fourth centennial of the discovery of America by Columbus. Spain expects to be the hub of the great wheel, and is already considering plans for making it "the greatest show on earth."—Gently, good brother Orthodox! "Anathema" is a term that should be handled with care. You mistake in assuming that an ecclesiastical trial would mend matters. At least, that is our opinion, and please don't blow us up with dynamite!—A Chicago daily tried to make a sensation out of the Illinois Convention. There was an animated discussion there, but no signs of a cyclone. One torpedo does not make an earthquake.—An English Church paper which gives notice of "a Blue Ribbon Prayer Union" and reports the doings of the Young Men's Christian Association as a great and gratifying success is almost frantic over the decadence of "Protestant principles" in the Church of England.—There is, it seems, a difference between the actual and the nominal values of livings in England. The incomes are estimated upon the fixed valuation of property from which the revenues are derived; but this is often reduced to a small fraction, and sometimes to nothing, by a financial crisis or a bad season.—On a recent Sunday, in a hundred and twenty London Churches, sermons were preached relating to the Church of England Temperance Society.

A writer in the *Rock* tries to show that there were some dreadfully dangerous teachings and practices in the Church of the fourth century, and concludes that "our consanguinity with a Church holding such doctrines should not afford us any ground for self-gratulation." To one holding such opinions, how inexplicable must be the Providence that delayed the advent of Calvin and Zwingli and John Knox for more than a thousand years, and left the Church without any "Evangelical principles," to speak of! Blessed are the eyes that see the sectarianism of the nineteenth century!

Church Literature.

A report presented to the Diocesan Convention of Western Michigan.

In this day of universal reading, the press is one of the most potent factors in the work of moulding society, and it becomes a matter of grave importance to devise the best means of exerting through it the influence which the Church of Christ ought to be able to bring to bear upon the world at large.

Difficulties, of course, exist in reference to placing good Church literature within the reach of men, but these are to-day overshadowed by the greater difficulty of inducing the population at large to avail themselves of the means of instruction within their reach. Nothing would more effectively tend to accomplish the work entrusted to the Church by Her Divine Master than the discovery of some means whereby Christian Literature might become as popular and as eagerly read as that of a secular character.

A short time ago the New York papers noted the fact that Mrs Washington Roebling, the wife of the great engineer, had been the first to drive over the Brooklyn Bridge. This honor was well deserved; for, "since her husband's unfortunate illness," says a gentleman well acquainted with the family, "Mrs. Roebling has filled his position as chief of the engineering staff. As soon as Mr. Roebling was stricken with that peculiar fever which has since prostrated him, Mrs. Roebling applied herself to the study of engineering, and she succeeded so well that, in a short time, she was able to assume the duties of chief engineer. Such an achievement is something remarkable. To illustrate her proficiency in engineering one instance will suffice. When bids for the steel and iron work for the structure were advertised for, three or four years ago, it was found that entirely new shapes would be required, such as no mill was then making. This necessitated new patterns, and representatives of the mills desiring to bid went to Brooklyn to consult with Mr. Roebling. Their surprise was great when Mrs. Roebling sat down with them, and, by her knowledge of engineering, helped them out with their patterns and cleared away difficulties that had for weeks been puzzling their brains."

There has recently been placed in the tower of St. Mark's Church, Manahunk, Penn., an entirely new and novel apparatus for striking the hours on a bell. On the Lehigh Valley Railroad building there is a time-ball, operated by

The clergy should speak of this matter from the pulpit and in their visits to their people; and should seek also to have each in his parish, however small, a Parish Library by means of which works may circulate among his people which at first they would not be sufficiently interested in to purchase for themselves, and to induce this circulation, the clergy must be content to take up the irksome task of frequent and earnest solicitations for that library to be used.

One of the most available means of getting readers to day is through the agency of the newspaper press. The secular journals can sometimes be made available—many daily and weekly newspapers are willing to admit occasional articles of a religious character and some even to devote a half column or so regularly to that purpose. Those of us who can thus obtain the use of these papers will do wisely to avail themselves of this means of usefulness, and so long as their articles are accepted to use the pen as well as the tongue, and thus reach many who never hear them from the pulpit.

The Church Newspaper Press should be loyally sustained by every Church family. Happily we have journals which are doing the work of the Church well and faithfully. The LIVING CHURCH has recently taken a new departure and, by reducing its annual cost to a dollar, has rendered it possible to bring a good, live, progressive Church paper into every family. The *Church Helper* as a means of communication between our Bishop and his people is indispensable to every one of us. The *Spirit of Missions* should be seen in every house; while the *Young Christian Soldier* (to be found in most of our Sunday Schools—an invaluable aid to teachers) *The Young Churchman*, *The Shepherd's Arms*, and the new monthly *Mission News*, edited by our well remembered and genial brother, the Ven. Archdeacon Kirby, and published at the low price of 25 cents a year, need only to be named to be recognized as most valuable aids in our work for Christ which not one of our families can afford to do without it.

We are favored with a Bishop who is doing all he can to foster a taste for Church Literature throughout his Diocese; let us loyally second his efforts, and work with him herein, the priest in his parish, the father in his family; and in proportion as we do, we shall help to roll back the flood of vicious literature that threatens to nullify our labors for Christ, and to replace it by that which will elevate, refine, and instruct, which, instead of a snare, will be a blessing to the souls of men, and aid in winning the world to the sway of our Saviour Christ.

Letter from the Primate of All England.

The following letter has been received from the Archbishop of Canterbury, in response to one sent him by the Bishops of Wisconsin, Illinois, and Fond du Lac.

Lambeth Palace, S. E. May 17, 1883.

My dear and Right Reverend Brethren: A letter like the one which I have received from you, does indeed move the heart with the deepest stirrings of love and gratitude to our God and Father, that He already gives us in this divided world such assurances of unity begun and unity to be perfected through the workings of His Spirit in His Church. Your celebration of the Holy Eucharist with special commemoration of the office to which, in deep and yet inadequate consciousness of my unworthiness, I have been called, is a thought which will ever be with me, and in Christ's faith I doubt not that it ministered strength when most I needed it. He heard the prayers, I know, of His three Bishops surrounded by their "School of the Prophets." I have heard and read of the Nashotah House and of its remarkable beginnings; and the life of one of its founders coming to me from your hands, will be full of interest for its own sake, and prized for yours.

May God bless the self-denying work of the College and its lovers, with rich heritage of true religion spread abroad. And may He complete the peace of His Church.

Believe me ever,  
My Right Reverend Brethren in Christ,  
Your faithful and devoted servant and brother,  
EDW. CANTUAR.

For Right Reverend, The Lord Bishop of Wisconsin, The Lord Bishop of Illinois, The Lord Bishop of Fond du Lac.

A short time ago the New York papers noted the fact that Mrs Washington Roebling, the wife of the great engineer, had been the first to drive over the Brooklyn Bridge. This honor was well deserved; for, "since her husband's unfortunate illness," says a gentleman well acquainted with the family, "Mrs. Roebling has filled his position as chief of the engineering staff. As soon as Mr. Roebling was stricken with that peculiar fever which has since prostrated him, Mrs. Roebling applied herself to the study of engineering, and she succeeded so well that, in a short time, she was able to assume the duties of chief engineer. Such an achievement is something remarkable. To illustrate her proficiency in engineering one instance will suffice. When bids for the steel and iron work for the structure were advertised for, three or four years ago, it was found that entirely new shapes would be required, such as no mill was then making. This necessitated new patterns, and representatives of the mills desiring to bid went to Brooklyn to consult with Mr. Roebling. Their surprise was great when Mrs. Roebling sat down with them, and, by her knowledge of engineering, helped them out with their patterns and cleared away difficulties that had for weeks been puzzling their brains."

There has recently been placed in the tower of St. Mark's Church, Manahunk, Penn., an entirely new and novel apparatus for striking the hours on a bell. On the Lehigh Valley Railroad building there is a time-ball, operated by

the Time Telegraph Co., of New York, which falls at precisely twelve o'clock, noon, each day. When this falls, by an electrical attachment with the office clock, one of the large bells in the chime is made to strike twelve, and thence it strikes every hour through the day and night with the most perfect accuracy, until corroded at twelve the next day. The mechanism by which this is accomplished was designed by Mr. James Hamblet, of Brooklyn, N. Y., General Manager of the Time Telegraph Co., of New York, and was constructed by the Seth Thomas Clock Co., of Conn. It is said by the designer to be the only arrangement in this country for striking a bell by electrical connection with a distant clock. The arrangement secures the greatest accuracy, and has many advantages over a regular church clock—the only disadvantage is that there is no visible face to mark the time. The cost of placing the apparatus in the town, electrical connections etc., was defrayed by a wealthy parishoner.

The Rev. John Philsen, formerly rector of St. George's Church, New Orleans, died on the 2nd inst. Mr. Philsen was about 55 years of age, an Irishman by birth, and a graduate of Trinity College, Dublin. He came to this country before the war, and settled in West Baton Rouge, where he officiated as rector of several churches in the neighborhood of Grosse Tete, in that parish. He entered the confederate service during the war, and served with distinction, but returned to the pulpit when hostilities closed. The overflow of last year drove him from West Baton Rouge, and he accepted a call to St. George's Church, New Orleans, where he officiated until May 20.

Personal Mention.

The "silver wedding" of Bishop and Mrs. Burgess was celebrated last week, at the Episcopal residence, Quincy. Presents were not received but friends were allowed to bring pieces of silver for the furnishing of the new altar of the Cathedral.

A letter from the South says: "I have heard recently from dear Bishop Green. His health has much improved since his return to Sewanee."

The Dean of Albany's address, until Oct. 1st, is "Bonnie-Cot," Canastota, N. Y. where all personal correspondence may be directed. Official letters should still be sent to All Saints' Cathedral, Albany.

The Summer address of the Rev. Dr. Morgan, of St. Thomas' Church, N. Y., is The Hunt Cottage, Ayrault St., Newport, R. I.

The Rev. P. C. Wolcott has resigned St. Andrew's, Charlton, in the Diocese of Iowa, and has accepted St. Mark's, Fort Dodge, in the same Diocese. Address accordingly.

The Rev. O. Valentine has taken charge of Christ Church, Tarrytown, N. Y.

The address of the Rev. John Anketell, during the Summer months, will be St. Mary's Rectory, West New Brighton, Staten Island, N. Y.

To Correspondents.

R. K.—It is not worth while to attempt any serious answer to the Baptist challenge. The arguments you adduce have been presented over and over again. But Baptists are impervious. The burden of proof, as you say, is on them, and there let it stay.

Mrs. L. P. C.—It is not easy to answer, in few words, the "Reformed" faith is mostly one of negation. Its chief distinctions are a denial of the sacramental system of the Church, and repudiation of Holy Orders.

Official.

BISHOP McLAREN'S APPOINTMENTS.

- 9. Trinity, Highland Park, A. M.; Christ, Winnetka, P. M.
- 11. St. Mary's, Blyven's Mills.
- 12. Christ, Harvard.
- 16. Grace, Hildale; St. John's, Naperville.
- 18. St. Paul's, Savanna.
- 19. Zion, Freeport.
- 20. St. Barnabas, Warren.
- 21. St. Andrew's, El Paso.
- 22. St. Luke's, Dixon; St. Peter's, Grand Detour.
- 24. St. Stephen's, Rochelle.
- 25. St. Paul's, DeKalb.
- 30. Good Shepherd, Chicago; Calvary, Batavia.

Acknowledgements

NASHOTAH MISSION.

The undersigned gratefully acknowledges, in behalf of Nashotah Mission, the receipt of the following offerings during the month of May:

- For Daily Bread:—S. S. Calvary, Chicago, \$27.97; Rev. H. C. Shaw, St. E. H. Jones, St. Paul's Cathedral, Fond du Lac, 5; Trinity, Oskosh, Wis., 19.15; Trinity, Marquette, Wis., 3; St. Paul's Cathedral, Fond du Lac, 2; John H. Caswell, 59; E. I. Watkins, 50; Edwin A. Sheldon, 100; Helen L. Fairbank, 100; Ladies' Parish Guild, St. Paul's, Oakland, Cal., 30.66; Offertory, St. Ann's N. Y., 25; St. John's, Salisbury, Ct., 10; A Member, Trinity, Hartford, Ct., 100; "Daily Bread," 5; Christ, Binghamton, N. Y., 14.13; Zion, Greene, N. Y., 5; St. Paul's, Oxford, N. Y., 12.50; St. Andrew's, Augusta, N. Y., 3.75; Good Shepherd, Oriskany Falls, N. Y., 2.11; Trinity, San Francisco, 50; Thank-offering, A. C. C., 100; Cash, 25; Christ, Waukegan, Ill., 23.13; W. R. A., 25; J. L. W., 2; Chas. R. Steele, 100; Mrs. Plant, 5; S. S. Calvary, Chicago, 5; Cash, 5; Cash, 1; Mrs. A. S. Zimmerman, 10; Mrs. John Swift, 10; S. S. Zion, Freeport, Ill., 13; Misses Holden, St. John's, Huntington, L. I., 4; S. S. do., 5.90; S. S. St. Timothy's, Roxborough, Pa., 25; S. S. Zion, Pontiac, Mich., 10; S. S. St. Paul's, Norwalk, Ct., 2.84; St. John's, Lancaster, Ohio, 4; Cash, 5; Chapel St. Augustine, N. Y., 19.51; Rev. J. J. Faude, 10; "The Widow's Mite," 5; Mrs. A. L. Eastman, 10; Trinity, New York, 107.77; Cathedral, S. S. Peter and Paul, Chicago, 10; S. S. St. Paul's, Chicago, 10; Rev. F. Granger, 1; Rev. Wm. F. Brand, 5.
- For Salaries:—D. W. Page, \$30; Geo. L. Field, 10.90; For Permanent Fund:—Christ, Dayton, Ohio, \$30.40; Geo. L. Field, 50.
- A. D. COLE, Pres. Nashotah Mission.
- Nashotah, Waukesha Co., Wis., June 2, 1883.

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An examination for admission to this College will be held on June 12th and 13th, 1883, at the office of Francis B. Peabody, 174 Dearborn St., Chicago, beginning at 10 o'clock, A. M. Candidates are desired to send their names in advance to the President of the College, at Hartford, Conn. T. R. Fynchon, Pres't.  
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BOOK REVIEWS.

THE AMERICAN CHURCH REVIEW. Edited by the Rev. J. Henry M. Baum. May No. Price 35 cts., pages 100.

A brisk and clear article by Bishop Clarkson on the "Canon of the Missionary Episcopate" opens this number, in which the following points are pressed upon the attention of the Church: (1) That missionary jurisdictions should be erected into dioceses as soon as they become States; (2) That a Missionary Bishop should be able, by his own act, to become diocesan of any diocese organized out of his field; (3) That the Missionary Bishop's salary should not be in any way affected by his thus becoming a diocesan bishop; (4) That the Missionary Bishop should not be eligible to transfer from his own field; (5) That every organized Territory in the country should have a bishop of its own.

"Ancient Astronomy a Theophany" is a very interesting article by Mrs. E. Bedell Benjamin. Professor Goodwin continues his strictures upon the Westminster Version. The Rev. Fleming James devotes some good thoughts to "The Increase and Training of Candidates for Orders."

A question that is much in the minds of Churchmen in our day, namely, the orthodox propriety of "Prayers for the Departed" is examined with very guarded discrimination, and a competent preparation in learning by the Rev. Arthur C. A. Hall, M. A. His conclusions are, (a) That, so far as Scripture teaches, our probation though not our progress ends with this life, that there is no opportunity for conversion there, but only for the perfecting of the work of grace which has been here begun; (b) And that so far as the practice of the Church is our guide, her public prayers at any rate are offered only for the faithful departed, for those who die "in Christ."

How far private and personal charity and hope may overlap these bounds is another question. A paper on "Mozley's Reminiscences of the Oxford Movement," by Canon Norman concludes the number.

A CHURCH HISTORY. By Chr. Wordsworth, D.D., Bishop of Lincoln. New York: James Pott, Vols. 3 and 4 Price \$2.00 each.

The first two volumes of this admirable series have gone through several editions. With the fourth volume the history is brought down to the Council of Chalcedon, A. D. 451. An index completes the work, which for interest, convenience, and cheapness is not excelled. The distinguished author has happily combined the historical and biographical in his work, with an amount of research and patristic learning of great value to the student. Important questions of doctrine and discipline are discussed in connection with the lives of eminent men, whose names are associated with them. A characteristic excellence of the work, in which no other popular Church history approaches it, is the full account which it gives of the writings of the illustrious teachers, who were instrumental in shaping the doctrine and destiny of the Church. The author is not timid in the expression of opinion, but always fair in the statement of contrary views. Of course, even the opinions of Bishop Wordsworth are not infallible.

PLAIN SERMONS ON THE CATECHISM. By the Rev. Isaac Williams, B. D., Late Fellow of Trinity College, Oxford. New York: James Pott. Two volumes. Price \$1.25 per volume.

Earnest, devout and practical, these sermons will prove of great value to pastors and teachers, in their preparations for instructing the young. They conform to the Prayer Book and standard writings of the Anglican Church, in their statement of doctrine, and are rich in suggestion and explanation upon the principal themes of the Catechism. If all our Sunday School teachers could have a copy of these sermons and study them, there would be less complaint about the inefficiency of such schools.

THE GOSPEL ACCORDING TO ST. MATTHEW. With Notes Critical and Practical. By the Rev. F. M. Sadler. New York: James Pott. Price \$2.50.

It is enough to say of this that it is by the author of "Church Doctrine Bible Truth." It will be received by Churchmen with confidence and favor. The notes are very copious and valuable, especially upon points that are generally passed over lightly by commentators. Many of the annotations are really brief essays of an admirable kind. While the critical notes are of value, the book is evidently intended for the general reader, and is very plain and clear in style.

A DAILY TEXT BOOK. Gathered from the writings of the Rev. Edward Bonverie Pusey, D.D. By E. H. and F. H. With a Preface by the Rev. Edward King, D.D. New York: James Pott. Price \$1.25.

A spirit of practical holiness pervades these selections from the writings of the great and good man, whose life so well exemplified his words. To the many who need aids to meditation and prayer (and who does not?) this beautiful book will come with a benediction. In addition to the Texts for the Civil Calendar, there is provision for the days of the Christian year.

STUDIES OF NEGLECTED TEXTS. By Chas. S. Robinson, D.D., Pastor of the Memorial Church, New York; American Tract Society, New York and Chicago. Price \$1.25.

These sermons, the author says, were selected from those delivered in the course of ordinary pastoral work. If the selection was made on the principle of taking only those with quaint texts, it is strange that so good a volume has been produced. There are doubtless a good many "barrels" in the parsonages of the country, out of which just as good sermons could be drawn.

LETTERS AND MEMORIALS OF JANE WELSH CARLEYLE. Edited by James Anthony Froude. Two Volumes in One. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$1.50.

We have recently noticed this interesting work as reproduced from the English edition by another publisher. The Harpers, with their

usual liberality, have given the American public an excellent reprint at a very low price. As this is one of the books of the time, every one who wants to read it, and will be repaid in doing so.

ON THE DESERT. With a Brief Review of Recent Events in Egypt. By Henry M. Field, D.D., New York: Charles Scribner's Sons, Chicago: Jansen, McClurg & Co. Price \$2.

A most interesting and valuable department of Biblical Literature is that of exploration in the Peninsula of Sinai and the Holy Land. The volume before us, by the Editor of the *Evangelist*, though but a series of sketches, pictures of the Desert and desert life, is worthy of a place among the books that illustrate the sacred narrative.

JAMES NASMYTH, ENGINEER. An Autobiography, edited by Samuel Smiles, LL. D. Illustrated. New York: Harper & Brothers, Chicago: Jansen McClurg & Co. Price \$1.50.

James Nasmyth is known the world over, as the inventor of the Steam Hammer, but the world does not generally know what an original and extraordinary man he was in many ways. Dr. Smiles has done a good work (following many others of his useful life) in bringing this unique and interesting narrative to the attention of the great reading world.

DOWNWARD; OR, THE NEW DISTILLERY. By Sarah J. Jones. Philadelphia: The American Sunday School Union.

A temperance story which appears to be well told, more free than usual from the ordinary one-sidedness of such tales, and a book, we judge, which ought to have a very good influence.

Messrs. G. P. Putnam's Sons, New York, have begun under the title, "Topics of the Time," the publication of a series of representative essays on Questions of the Day. This series is designed to bring together for the convenience of readers and for permanent preservation, the results of the best thought of the best contemporary writers in England and on the Continent. Volumes are to be issued monthly in handsomely printed 16 mo. form. Price each in paper 25 cents; in cloth, 60 cents. Subscriptions received in advance for twelve numbers in paper at \$2.50, and in cloth at \$6.00. S. A. Maxwell & Co., 134 Wabash Avenue, Chicago, will have them for sale. No. 1 of the series, "Social Problems," has just been issued.

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BY MIRIAM.

Please send us a priest, good Bishop,  
Who is talented, handsome, and true  
To the instinct of self-preservation,  
And will do as we want him to do.

He must not be prating of sinners;  
It is vulgar to talk about sin  
To a parish as well known as ours  
To be pious and holy within.

We will pay him his salary promptly,  
And attend to his comfort and needs;  
But we do not propose to be governed  
By his dogmas, scruples, and creeds.

For such things are very unpleasant,  
When one wishes to live at his ease;  
And we here are quite independent  
And intend to do as we please.

Do send us this priest, good Bishop,  
As unlike the Master Divine  
As figs that might grow upon thistles,  
Or thistles the fruit of the vine!

May, 1883.

**The Liturgies of Holy Church.**

IV.—Liturgical Enrichment.

By Rev. W. C. Bishop, M. A.

The alterations made in our Liturgy at the Reformation consisted of omissions, additions, and transpositions. Some of these as has been stated, tended (fortunately) to assimilate the Liturgy to an older and better Liturgical type; but a great many alterations were simply concessions to the Puritans who hated everything that had the prescription of ancient usage in the Church, simply because it was ancient. They aimed at making everything new, but we desire to retain (or restore) everything that is really ancient, and has the sanction of the best and purest ages of the Church. The inventions of the Puritans in the way of liturgical novelties were not a success; and their transpositions and changes of order of the various prayers often turned a well-arranged order of prayers into a confused jumble of devotions, one prayer being placed between others with which it had no connection of ideas, and perhaps separating two prayers which were clearly intended to be consecutive. Our first aim (in striving to improve our Liturgy) must be to bring back these misplaced prayers to their proper positions, and to re-form the shattered links that ought to connect the *disiecta membra* of our Service. An improvement such as this ought to offend nobody who is not inspired with the Puritan love of novelty, as it does not involve the alteration of a single word in the Service, and herein cannot touch doctrine.

The Church in early days did not permit Catechumens and Penitents (*a fortiori* unbelievers) to stay in the church during the more solemn portion of the Service; hence, all ancient Liturgies have a natural division at the point where the unbaptized, etc., were dismissed. These two parts were called "The Service of the Catechumens" and "The Service of the Faithful" respectively. The principal members of which each of these parts was composed, were given in the first paper (issue of Jan. 3rd, 1883); and it was there noticed that all the devotions from "Lift up your hearts" to the end of the Oblation are really parts of one great Act of Thanksgiving. Now, the prayer "We do not presume" has nothing to do with this "Great Thanksgiving." It belongs to the "Preparation of the Communicants," and ought to come immediately before Communion. Where it is, it breaks into an altogether different train of ideas, and it is conspicuously absent just where its need is felt and where its absence is very generally supplied by other forms of private devotion.

Again, the Lord's Prayer is not happily placed after Communion. In its ancient position, after the prayer of Consecration, it joined both people and priest again in united devotion before Communion, and made the people realize more strongly their duty of following and taking part in this portion of the Service; whilst the petition "Give us this day our daily bread," allowed the application to the "bread from heaven," which is so often made or mentioned by the Fathers. And if the Lord's Prayer was followed (as in all ancient Liturgies) by the "E nobilium" or Prayer Expanding of the petition, "Lead us not into temptation, but deliver us from evil," it would lead naturally into the devotion for the "Preparation of the Communicants." It is obvious that immediately before the Communion is the place for the latter, as is seen in all ancient Liturgies. In the Gallican Liturgy this Preparation consists of the *Sancta Sanctis* and a three-fold Benediction, and in other Liturgies it consists of a "Prayer of Humble Access" and the *Sancta Sanctis*. A form of Confession and Absolution does not occur in any ancient Liturgy, but if one be used (as is done in the modern Roman Liturgy and in our own) the right place for it is either at this point (i. e., in the "Preparation of the Communicants) or in a special "Service of Preparation" to be said before the Eucharistic Liturgy itself was begun, or which might be used (as among the Lutherans) on the evening before Communion.

There is perhaps not so strong a reason for restoring the *Gloria in Excelsis* to its ancient position at the beginning of the Service; but its use should at any rate be permitted in the position it occupies in all known Liturgies, viz., at the beginning of the Service before the Collect for the day. At present it is used as an *Anthem of thanksgiving* after Communion. A thanksgiving-anthem is entirely appropriate, but we prefer to follow the ancient example by using a variable anthem or hymn instead of the not particularly appropriate *Gloria in Excelsis*. We would also follow ancient custom by having this anthem (or hymn) immediately after Communion, before the *thanksgiving-prayer* (viz., the one "Almighty and Everlasting God, etc.") the Lord's Prayer being said before Communion, as noted above.

The next thing to be done is to put into litur-

gical form (or at all events to allow the omission of) those inventions of the sixteenth century which, are, in their present shape, liturgical monstrosities. Of these the principal are the Commandments, the Comfortable Words, and the Long Exhortations. Now, it will be observed at once that no one of these is, bad in itself.

The Commandments were very useful at the time when they were inserted in the Liturgy; but they have clearly a penitential and not a festive character. Hence, if they are to be used in connexion with the Eucharist, the better place for them is clearly that "Service of Preparation" to be used before the Communion Service, which has been mentioned before. To this also should belong everything else that comes in our present Liturgy before the Collect for the day. The Long Exhortations are very excellent sermons, and should be allowed for use as such. The Comfortable Words would be really suitable as *antheims* or as texts quoted (and enlarged upon perhaps) in a sermon or exhortation; but the enunciation of a string of texts by the priest is neither Sermon nor Lesson, and has no liturgical justification or propriety. The enunciation of the Comfortable Words and the Offertory Sentences by the minister was a makeshift expedient to fill the void left by the excision of the beautiful and varied anthems that formerly occurred in the Service, and a very inadequate compensation for their loss. If these were restored, these modern substitutes would become entirely unnecessary and superfluous.

**The Late Bishop Wilberforce.**

A correspondent of the *London Guardian* sends to that paper the following letter; a striking illustration of the man and the Bishop:

SIR:—I have just read with great pleasure the lecture, given by the Dean of York to a Young Men's Association, in which he sets forth Bishop Wilberforce as a great example for Christian men, basing this upon many years intimate acquaintance with the prelate. Illustrating power of sympathy by his Confirmation addresses, the dean mentions that the Bishop liked the clergy to come to him before the commencement of the service and tell him any special feature in the candidates; thus prepared before he entered the church, his keen eye swept in at a glance the various circumstances of the candidates, "and then followed what no chronicler can describe, but what no listener ever forgot."

Will you allow me to give from my own knowledge an extraordinary instance of this?

The Confirmation was held in St. Mary's, Reading. I was at the time a curate in another parish, and had charge of a small Refuge. Among its inmates was one whom I had prepared for this Confirmation. The day previous to that on which it was to be held I was informed that the sister of the penitent, and others of her former evil companions had resolved to intercept her on the way to church, and to try by their jeers to prevent her being confirmed.

To save her from such an ordeal I brought her to St. Mary's before the bells commenced to ring and having placed her in a seat I went out to see if her old associates would really come. They had not arrived, but in a few minutes a police constable whom I had asked to point them out, drew my attention to a party of women walking down the street in a roystering way, accompanied by the woman who kept the house of ill-fame. They took up their position before the narrow entrance to the precincts of the church; the sister of the penitent having been pointed out to me. I went up to her, and asking her to step aside inquired whether she had come there to see her sister. She replied very gruffly that she had, and after some hesitation allowed that she wanted to prevent her going to be confirmed. After some conversation she expressed a desire to witness the ceremony, and on her giving me a solemn promise of good behavior I brought her into the church and placed her in a seat near the west door. I did the same on the same condition with the rest of her companions, and then hurried around to the vicarage, hoping to have a few minutes' talk with the Bishop. But the white robed procession was moving out. Pushing past it, I met the Bishop at the door, and, with some emotion, said that I wanted to speak to him before the service. "Impossible," was his emphatic reply; but, observing my keen disappointment, he said, "Come on; what is it?" In a few words I told him what I just done, and that I felt a few pointed words from him would have a great effect upon those outcasts who had come to mock.

Too late to surmise, I entered at the west door, and, sitting unobserved behind the women I had brought in, I was gratified to observe how well they kept their promise, and how interested they were in the service. Their interest became intense during the Bishop's address to those he had just confirmed, in which, speaking of the sort of life they ought to lead, he tenderly alluded to the unhappy condition of those who had trampled on their baptismal and confirmation vows, and were leading an unholy life. None except myself could have detected the pointed and personal character of his allusions, but these women felt every one of them, and they literally crouched in mute dismay.

On the conclusion of the service, having secured the quiet departure of the penitent who had been confirmed, I went to look for her old associates in sin. I found them standing under the church tower in a state of great excitement, arguing in loud voices, tears pouring down the cheeks of the penitent's sister. On remonstrating with them for their loud talking, and saying that I considered their promise of good behavior extended to their conduct outside the church while the congregation was dispersing, I learned that they were disputing to which of them the Bishop had spoken; each one contending that what he had said was intended for herself;

that "that man" had turned her heart out before her, and each and all of them, affirmed almost in the words of the woman of Samaria, that "man told me all that ever I did."

In following up the work thus begun several interesting incidents occurred, which I pass over as the Bishop was not immediately connected with them. But I may add that ere the day was over I visited these sorrowing outcasts in their wretched home; had the happiness of hearing the woman who kept it vow that she never heard the like of that man, and that she would entirely change her manner of life; a vow which she kept. I saw that evening the younger inmates of that house of ill-fame turned out of it, and heard them forbidden ever to return, and I took the penitent sister out of it and in due time placed her in one of the homes in the Diocese of Oxford.

So soon as I had reason to believe that the good effect of the Bishop's words would be permanent, I wrote and told him more fully than I now write all that occurred, and I had one of his warm notes, which I still preserve, thanking me most earnestly for my information, and saying that in such an incident he had ample amends for many disappointments.

I may add that this young woman was in the following year confirmed by the Bishop, though without his knowledge at the time that she was one whom his warm, loving words of entreaty had withdrawn from evil life; after a few years' residence in the home, where she earned the respect and approval of all connected with it; she went out again into the world to earn her livelihood; and when five years after that blessed Confirmation day in St. Mary's she came to me, she had become in every respect a different person, and was at the head of a large establishment in one of our cities with a number of young people under her.

J. H. A.

**The Baptist Bible.**

The Baptists, who in point of numbers are one of the largest religious denominations in this country, have resolved to have their own private Bible. By a large majority the Baptist Convention in session at Saratoga has decided that Baptist Bibles only shall be circulated by Baptists, and that the denomination shall no longer support the American Bible Society by purchasing the King James version of the Scriptures.

The trouble with the King James Bible in the opinion of the Baptists is that it uses the word "baptism" instead of "immersion." Some years ago certain Baptist ministers made a new translation of the Bible, adapted to Baptist views, and it is this version which the Baptists as a denomination propose to adopt. It is the beginning of a movement that may have far-reaching consequences. If the Baptists can have their own Bible why should not the Presbyterians have their Bible with the word "bishop" uniformly translated "elder," and why should there not be a Methodist Bible, from which all texts teaching baptismal regeneration are carefully omitted? The movement may go on until every Protestant sect has its particular Bible, as well as the distinctive doctrines which it is now compelled to draw from a general Bible.

No consistent Protestant can find fault with the action of the Baptist Convention. There are those who still hold to the absolute infallibility of the King James translation, although the publication of the revised version has somewhat disturbed their faith. The same class of people may still hold to the doctrine that every typesetter and proof reader of the American Bible Society is infallible, but unless they do hold this doctrine they must admit that the Bible as published by the Bible Society may contain typographical errors and perhaps errors of translation. The doctrine of the infallibility of the King James version can no longer be maintained and devout Protestants must limit infallibility to the original Hebrew and Greek text.

There is, therefore, no reason why every sect which thinks that its own doctrines are contained in the Scriptures should not have a new translation in which its doctrines may be more clearly expressed than they are in the present version. The only objection which can be made to separate sectarian Bibles is that, as in accordance with Protestant belief the Bible is the only rule of faith, the unenlightened heathen would find it very difficult to find any sure rule of faith among half a dozen conflicting Bibles.—*New York Times*.

**A Crown for Sale**

From the London Truth.

London is the mart of the world. You may buy anything here, from a wife to a white slave, to a castle, a palace, or a pedigree. It is not often, however, that a crown is in the market. Such is the case, in all sober seriousness, to-day. There is an island somewhere to the east of Sardinia, to be bought, all except the port, which is the property of King Humbert. The rest is *en vente*, the price being £30,000, and the purchaser will be permitted, if it suits his caprice, to assume the name, style, and title of King, such being the designation of the vendor, who prefers hard cash to barren acres and barren honor, like a wise old Roman. Here is a fine chance for Mr. Shoddy, Mr. Brummagen, and those numerous plutocrats who will back any political party that will covenant to give them a baronetcy in return for hard cash and their votes. A King is surely a cut above a baronet, and among other advantages, he could make all his progeny Princes and Princesses, and he might recoup himself by selling titles *ad libitum*.

In Siberia in the winter double windows are absolutely necessary to prevent the inmates of the houses from being frozen to death. The outside windows project about six inches in front of the inside ones. If the inside window reveals the poverty of the inhabitant, the outside win-

dow seemingly displays his extravagance. (Glass is very dear in the Arctic circle.) To all appearance it is composed of one solid pane of plate glass, nearly three inches thick. On closer examination this turns out to be a slab of ice carefully frozen into the frame-work, with a mixture of snow and water in place of putty.—*Seebohm's Siberian Asia*.

**Voting by Orders.**

To the Editor of the Living Church:

In the Constitution of the Church in the United States, and in the Constitution of every one of its dioceses, there is inserted an article providing for a vote by Orders. It is put there to protect the minority. The universal provision for a vote by Orders, is the Church's declaration that the minority have rights, as well as the majority. The diocese of Michigan, however, at her last Convention, took the position, and incorporated it in her Constitution, that the minority have no rights in any important election.

Art. 2, of the Constitution of Michigan, gives to every parish one clerical and three lay votes; thus placing one Order in a hopeless minority on all ordinary balloting. But this did not satisfy the majority. At the last Convention Art. 7 was amended, so that the minority had taken from them the right to call for a vote by Orders on all elections of diocesan officers, and of deputies to General Convention!

My object in writing this letter is to ask if anywhere, from the Atlantic to the Pacific, there is another diocese in which a helpless minority have been thus pushed to the wall? If anywhere outside of Michigan, wrong and injustice have been made constitutional?

ALFORD A. BUTLER.

**JEWISH MISSIONS**—A special meeting of the Board of Managers of the Church Society for Promoting Christianity amongst the Jews, to act on the report of the Committee on Missionary Appointments with reference to the enlargement of the work, was held at the Society's office, 37 Bible House, New York City, May 29th. Provision was made for the establishment of two new missionary schools, and the appointment of nine new missionaries in various parts of the country, under the nomination of the Bishops concerned. This will increase the number of schools for Jewish children from four to six, and the staff of missionaries from fifteen to twenty-four—being a large and very encouraging proportionate increase. Besides this force of workers in the cities, the Society is carrying on successfully its organized work among the Jews in country towns and villages, through the aid of the parochial clergy in forty-seven Dioceses and Jurisdictions.

**THE FAR NORTHWEST**—Puget Sound is a ravishingly beautiful archipelago. There is no so lovely a body of water on the earth. Tourists by tens of thousands will go yearly to Tacoma, to sail on this purple sea, through islands ever green with fir trees, the purple sea buttressed on the west by the snow peaks of the Olympian range, and sentried on the east by the slumbering volcano Tacoma, 14,500 feet high, a pyramid of eternal ice and snow, which give back to the entranced beholder the revolving light of day; and of the moonlit night, in every color and shade known to the prism and to art. There is not in all America such a superb spectacle as this snow mountain, and alone of American mountains it holds in its heart a glacier as grand and impressive as that of Mont Blanc. The time will surely come when our "society mob," which now goes annually to Switzerland because it is fashionable and English to do so, will become sufficiently Americanized to desire to know the geography of its own country. Then the objective of our far summer travel will be Tacoma, the purple archipelago, and the Tacoma glacier.—*New York Sun*.

We are glad that the "Girls' Friendly Society for America," founded about seven years ago, is gradually making itself more and more known. It is one of the most beneficent Associations with which we are acquainted, its object being to throw safeguards around the lives of working girls and young women, under circumstances of peculiar danger and temptation. It is thoroughly practical in its mode of operations; and, we feel assured, will commend itself to the Christian Public in an increasing measure, in proportion as it becomes known. The peculiar difficulty, however, which lies in its way at present, is, that it is not known at all as extensively as it deserves. The estimation in which the Society is held in our Mother land may be gathered from the fact that it has Diocesan organizations in every Diocese there, with but one exception. In England and Wales alone, there are between 600 and 700 branches, 71,000 members, and 19,000 associates. The Queen is Patron, and the two Archbishops are the Presidents of the Society. Any of our readers who may desire further information respecting its aims and its mode of work, can address the General Secretary of the Girls' Friendly Society for America—"Mrs. Alfred Evan Johnson, 79 Andover St., Lowell, Mass."

When men have started from outward Nature, when they have used it as a foundation, and made it their first stay, its glory has issued in gloom and despondency; but to those who first made the knowledge of themselves and their own souls their care, it has ever turned to light and hope. They have read in Nature an angry and a presage; they have found in it a language and a revelation; and they have caught in it signs and intimations of Him Who has robed Himself with its honor and majesty, has decked Himself with its light, and Who created it as an expression and manifestation of Himself.—*J. B. Mosley*.

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—*St. Augustine*.

**Church Work.**

Its Progress and Its Needs as Seen by our Correspondents.

**Minnesota.**—To a reporter of a Chicago paper, Bishop Whipple said the other day that the Church was growing in Minnesota as rapidly as could be expected, considering the immense foreign population which was coming into the State. Since he had been in that Diocese, a period of twenty-four years, over 100 churches had been established. There were seven Indian clergymen in Orders and 1,500 civilized Indians, about equally divided between the Roman Catholics and ourselves. The Confirmations this year were more numerous than ever heretofore. At Faribault he had \$250,000 worth of school buildings, with about 250 scholars of both sexes.

The Bishop further said that the foreign emigrants, who were pouring into the State, were an excellent class of people, and assimilated very quickly with the American portion of the population. No better or more moral class of citizens could be found anywhere. The Roman Catholic Church in Minnesota had taken a decided stand in favor of temperance, mainly through the efforts of Bishop Ireland, for which it deserved great credit. And that its efforts had been successful was due chiefly to the fact that the Irish who formed the bulk of the communicants, were among the most thrifty and respectable citizens in the State.

Bishop Whipple also said that he had just been making his annual visitation, and had travelled all over the State except in the Southwestern portion, and that everywhere he found that the wheat crop was going to be very heavy. He commended the public spirit and liberality of the wealthy citizens of the State, instancing the success that he had met with in establishing his schools, and also the fact that his Church had four hospitals, and other denominations were equally well provided for. Altogether he thought Minnesota had a very bright future.

A regular Mission has been established among the Indians, near Faribault, by Mr. Charles Cook a student in Seabury Hall, assisted by others of the students.

Through the solicitations of Mr. Jeffords, of Seabury Hall, fifty dollars have been raised for the Mission. A vacant house in the village has been neatly fitted up for a place of worship, with furniture, largely the gifts of friends of the Mission. Mrs. Hill, of Faribault, kindly gave an organ and Mr. Cook gives the twenty-five Indians of the village, every Sunday afternoon, a service in the Sioux language, their native tongue. He has also established a Sunday-school, or school of instruction, which meets immediately before the service each Sunday.

On Whitsun Day at the morning service Bishop Whipple confirmed a class of thirty-two persons in the Cathedral of Our Merciful Saviour. In the afternoon, the Rector at Shattuck school, presented a class of six, and two more were confirmed at the Norwegian Chapel in the evening, making a total number of forty.

**Central Pennsylvania.**—The 153rd session of the North-Eastern Convocation was held on May 15th and 16th, in St. Luke's Church, Scranton. Thirteen priests were present.

After Evening Prayer, the Rev. Jos. P. Cameron read an interesting paper on the "Sacredness of Holy Matrimony." He dwelt at length on the divine origin of marriage; of its necessity in the social economy; of the evils which flow from regarding the marriage tie as nothing more than a civil contract; and of the duty of the Church in the premises. He combated the fancy that there was something peculiarly sacred in a celibate life, and showed that it rested at best on nothing higher than a possible expediency in individual cases. The Rev. Mr. Hayden spoke of the sacramental character of Holy Matrimony, and the Rev. Mr. Swenzel saw in the apparent powerlessness of the Church to remedy the existing condition of things the logical outcome of protestant notions. The Rev. Mr. Pendleton commended Dr. Dix's Lecture on the "Calling of a Christian Woman."

At the first business meeting on Wednesday morning the Secretary read a list of the quarterly offerings from the Convocation to the Diocesan Board of Missions, the total amount contributed being \$837.27. Under "Consideration of Mission Work within the limits of the Convocation," the Rev. Mr. Hayden reported that a church structure in Plymouth had been completed, that all bills were paid, and that the work in general was encouraging.

At 10:30 A. M. Litany was said by the Dean. An introit was then sung, followed by a Celebration of the Holy Communion. The Rev. Edgar A. Enos acted as celebrant, the Rev. Wm. McGlathery as Gospeller, and the Rev. E. P. B. Pendleton as Epistoler. The Rev. J. S. Cross preached the Convocation sermon from St. John, iii. 16. He emphasized the idea of God the Father's love; and opposed the false but popular theology which represents a merciful Jesus interposing between the sinner and the wrath of an angry God, and winning from Him by His suffering and death the pardon which He was unwilling to give.

At the afternoon session the regularly appointed exegete, Mr. Warriner, being absent, the Rev. Mr. Kidder made an extended and interesting examination of the passage chosen, St. Matthew, xxvii. 19-20.

At 7:30 o'clock Evening Prayer was said, after which addresses were made by the Rev. Mr. Swenzel, on "The Work of Missions in General," by the Rev. Mr. McGlathery, of the Diocese of Massachusetts, on "The Missionary Work of the Church the Witness to all Nations to Christ as the Coming Judge, as declared in St. Matthew, xxiv. 14;" and by the Rev. Mr. Dickinson, on "The Missionary needs of our Diocese." Mr. McGlathery brought out strikingly the relation of missionary labors to the Divine decrees; found all true missionary work God's work; and that love, not duty, is the solution of the missionary question. The Dean presented the thanks of the Convocation to the Rector and parishioners of St. Luke's for their hospitality during the session, and congratulations in view of the prosperous condition of the parish. The 153rd session of the Convocation was then formally closed by the Dean with prayer and Benediction. The autumn session will be in Grace Parish, Honesdale.

**Mississippi.**—The Journal of the last Convocation gives the following statistics: Value of Church Property, \$244,075; Parishes, 43; Missions, 23; Clergy, 23; Communicants, 2,401; Sunday-school Scholars, 2,047; Families, 1,355.

**Springfield.**—On Sunday, June 3rd, an interesting event occurred in Holy Trinity Church, Danville, the Rev. F. W. Taylor, Rector. It being Sunday nearest the anniversary of the death of Miss Nina Leffingwell, who was for two years the teacher of the Kindergarten in Holy Trinity School, there was presented to the Church a beautiful and appropriate memorial, on behalf of a number of Miss Leffingwell's friends and pupils. The Memorial is a folio copy of the Holy Bible, the large and magnificent Oxford Edition, bound in red Turkey morocco, and stamped in gilt letters with the following inscription: "To the glory of God, and in loving memory of NINA LEFFINGWELL, Born at

Woodville, Miss., Dec. 12th, 1854, entered into rest at Danville, Ill., June 6th, 1882. 'Thy Word is a lantern unto my feet and a light unto my pathway.'

Immediately after the singing of the Nicene Creed at the choral celebration, the Rector formally presented the Memorial Bible, and laid it upon the altar, and then intoned the following Collects and prayers: Collect, 2nd Sunday in Advent, St. James Day, St. Barnabas Day, All Saints Day; Prayer for the Afflicted, and two prayers in the Burial Office. The 509th hymn, 'O Paradise,' was then sung, during which the Memorial Bible was placed upon the Eagle Lectern, which is also a Memorial of Sister Jennie; who had charge of the Orphanage at Springfield. In the sermon, which followed, the Rector spoke of the undying power of Christian character, with special reference to the example of self-sacrifice and devotion to duty which were abundantly manifested in Miss Nina Leffingwell's life. She was a thoroughly successful and popular teacher of the Kindergarten in Holy Trinity School. She was taken to her rest, after only a week's severe illness of typhoid pneumonia. Her remains were taken to Woodville, Miss., in charge of the Rector of Danville, and were buried there on St. Barnabas Day. The impression which she made upon the parish and the whole community of Danville, during her two years' work in the school, was deep, lasting, and beneficial, and in many a home her name and memory are fondly and reverently cherished.

Iowa.—On the evening of May 28th, Bishop Perry visited St. Peter's, Fairfield, and confirmed a class of ten presented by the Rev. A. O. Stilson, B. D., rector of St. Mary's, Ottumwa, who in addition to his own parochial and secretarial work has undertaken, and with God's blessing, accomplished the revival of this ancient parish from its death-like lethargy. The work has been done by week-day services and has been in every sense a labor of love. The result is one for which all may thank God.

New churches are approaching completion in the following places: Sac City, Ida Grove, Vail, Glenwood and Mason City. To these will soon be added Buffalo and Boonsboro. The new St. Paul's, Des Moines, will be immediately begun. The new churches at Miquoketa and Holy Cross, Keokuk, will be ready for consecration in the autumn.

The Rev. Peter Fox, M. A., (Trinity College, Dublin) from the Diocese of Huron has been received and is appointed in charge of Ida and Sac. New missions have been organized at Eldora, St. Paul's, and Mt. Ayr; Trinity, St. Paul's, Red Oak, has been freed from debt. Christ, West Davenport, has been painted and put in perfect repair, and a rectory is being built.

Northern Texas.—The Earl of Lismore thus writes to the Scottish Guardian:

"I am extremely pleased to see that there is probability of the Bishop of Northern Texas being asked to accept the vacant Bishopric of Argyll and the Isles. None who had the pleasure of hearing and meeting with that learned prelate during his too brief stay in this country last autumn could fail to be struck with his truly apostolic character, his great ability, and charming eloquence.

As an out and out Scotchman myself, I am all for maintaining the nationality of our Church and promoting as far as possible our own clergy to the highest order. But I fail to discover among the names suggested that of a clergyman who has taken Orders in the Scottish Church. Indeed, the Bishop of Northern Texas is the only one who can lay some claim to Scottish Orders, for he at least owes his Episcopal descent to the Scottish Church. Next year there will be celebrated the hundredth anniversary of the consecration of Bishop Seabury. Would it not be a graceful thing if the hundredth year were also to witness the occupation of a Scottish See by an American Bishop? It would, I feel sure, be a great blessing both for the Diocese of Argyll and for the Scottish Church at large if the result of the forthcoming election were to bring as the future ruler of the vacant Diocese so brilliant a preacher and able theologian as the Bishop of Northern Texas."

Northern New Jersey.—Bishop Starkey has appointed as his Examining Chaplains for the present Conventional year, the Rev. Messrs. F. C. Putnam, J. H. Eccleson, D. D., George M. Christian, E. B. Russell, John P. Appleton, C. S. Abbott, J. H. Van Buren.

New Jersey.—The Bishop of the Diocese made a visitation of Trinity Church, Asbury Park, of which the Rev. Wm. B. Guion is Rector, on Tuesday evening, May 29th, and confirmed twelve persons. The congregation was large, and listened with great attention to the Bishop's most eloquent and forcible address.

Dakota.—On Sunday, May 27th, Bishop Clarkson visited Getsemane Church, Fargo, preached morning and evening, and confirmed twelve persons.

The congregation has completely outgrown the church edifice in this flourishing town, and steps are to be taken for increasing immediately the capacity of the building.

The surplised choir is one of the most efficient and best managed in the West, and the music is most attractive and inspiring.

On Monday May 28th, the Bishop visited St. Paul's Church, Grand Forks, preached and baptized three. The vestry have called the Rev. F. J. Myrland, of Cedar Rapids, Iowa, who is expected to take charge immediately.

The Rev. Theodore C. Hudson, of Morris, Minnesota, has been invited to St. James' Church, Jamestown, now temporarily supplied by the Rev. T. E. Dickey, of Moorhead. The Rev. H. T. Bray has been appointed Missionary at Pierre, Dakota, on the Missouri River, and has commenced his work there.

The Convocation of North Dakota meets at Fargo on the 6th of June. The annual Convocation of the Missionary Jurisdiction will be held in Sioux Falls on the 21st and 22nd of June.

Illinois.—Thursday, the 31st of May, 1883, was a day that will ever be memorable in the annals of St. James' parish, Chicago, since it witnessed the solemn consecration of the parish church, in the presence of the largest number of clergymen that has as yet gathered on any occasion within the Diocese. The consecration of Trinity Church on Trinity Sunday was a very interesting and imposing function; but the occasion of which we are now writing had the advantage of occurring in Convention week, by which the attendance of a large body of clerical as well as of the lay delegates was assured. Besides these, however, there were several representatives from other Dioceses; among whom were the Rev. Isaac W. Hallam, of Stonington, Ct., who was the first Rector of the parish; the Rev. Arthur Brooks, of New York, also a former Rector, subsequent to the Fire; the venerable Dr. Cole, President of Nashotah House, Wisconsin; the Rev. B. T. Kerfoot, of the same Diocese; the Rev. E. A. Larrabee, of the Diocese of Springfield; the Revs. C. F. Loop and J. H. Babcock, of the Diocese of California; the Rev. G. B. Pratt, of the Diocese of Minnesota; and the Rev. J. J. Faude, of the Diocese of Indiana. There were present, in all, about sixty clergymen, besides the Bishops of Illinois and Michi-

gan, the latter having been Rector of St. James', within the past few years.

The floral decorations of the sanctuary were arranged—as might be expected—with no little taste and skill; and the dossal of pure white, with its delicate border of smilax, and its appropriate legend—"Holiness becometh Thine House for ever"—lent to the whole an added air of sacred joy. The music was simple, but by no means the less effective on that account; for the canticles and hymns, being sung to familiar airs, were joined in by most of the large congregation present, imparting to the Services an earnest and hearty character, which it is much to be wished were more usual in our larger city churches.

At the close of the consecration Service proper, Canon Knowles said the first part of Morning Prayer. The First Lesson was read by the Rev. John H. White, Rector of Christ Church, Joliet, and the Second by the Rev. I. W. Hallam, the first Rector of the parish. The Rev. Arthur Brooks said the concluding part of the Service. Bishop McLaren was celebrant at Holy Communion, assisted by the Rector—the Rev. Dr. Vibbert—and Dr. Morrison. The sermon—from Genesis, xviii. 16, 18—was preached by the Rt. Rev. S. S. Harris, D. D., and in its application to this special occasion, was an elegant exposition of the text. At the close, the choir rendered with fine effect Gounod's Anthem—"Send out Thy Light"—during the singing of which the offerings of the people for Diocesan Missions were gathered and presented.

By invitation previously given, the clergy adjourned, after all the Services were concluded, to the Rector's charming residence, where they partook of an elegant luncheon, provided for the occasion. Those whose engagements permitted it, remained through a part of the afternoon, in the enjoyment of prolonged social intercourse with their host and hostess, who from week to week are fixing themselves more and more firmly in the respect and affection of their parishioners and friends.

The Bishop consecrated St. Paul's Church, Normalville on Sunday last. This Mission was organized last November with less than a dozen members, who have since increased to thirty-five. Services have been held every Sunday since at the residence of Charles D. Colson, Rev. A. Lechner officiating as Rector. Appreciating the difficulties which the young organization would labor under before it could afford a suitable church building, Mr. Colson, at his own expense, erected the building which was formally opened on Sunday, the total cost of which was nearly \$5,000. The building is 26x57 in size, and has a seating capacity of about 250. The windows are of stained glass, and the pews and furniture trimmings of black walnut. The grounds are beautifully laid out and ornamented with fine shade trees. At the close of the services, the Bishop confirmed two candidates.

St. Barnabas' Church, west 40th St., Chicago, will be consecrated next Sunday, the third Sunday after Trinity, at 10:45 A. M. Clergymen disengaged on that day are earnestly requested to attend. The Church is reached by the Madison Street cars.

Louisiana.—Thursday, Friday, and Saturday, May 17th, 18th, 19th, Bishop Galleher, accompanied by the Rev. Dr. Dalzell, of Shreveport, visited the vacant parish at Minden, held Services each day and confirmed a class of three. Trinity Sunday was spent with appropriate Services at St. Mark's, Shreveport. Eleven persons were confirmed.

Tuesday, May 22nd, the Bishop held Services at Trinity Mission, De Soto Parish.

Wednesday, May, 23rd and Thursday, 24th, were given to Mansfield, an important parish for sometime vacant. Besides preaching, the Bishop baptized two and confirmed one person, a prominent lawyer of the city. On Saturday, May 26th, he consecrated St. John's Church, Coilla, and confirmed one.

On Sunday, May 27th, assisted by the Rev. H. C. Duncan, Rector of the parish, the Bishop consecrated the fine church, of St. James, Alexandria, and confirmed six. A touching incident occurred: A mocking bird had in some way flown into the chancel, and paralyzed with terror, had taken refuge on the altar. Lifting it up in his hand, the Bishop repeated his verse of the proper Psalm: "Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young, even Thy altars, O Lord of hosts, my King and my God."

In the afternoon he addressed the large colored Sunday School of that church, and the same evening held Services at Mt. Olivet Church, Pineville, a Mission of St. James' Church.

On Monday, the 28th, he visited the Wilmer Memorial Church, at Kanomie another Mission of the same parish.

On Wednesday, the 30th, he made a second visitation to St. Anna's Church, New Orleans, and confirmed a class of Spaniards, mostly converts from the Romish Church.

In his address to the persons confirmed, the Bishop paid an eloquent tribute to the zeal and energy of the Rev. Mr. Girault, the Rector, saying that the fact of having two large classes confirmed in two months, shewed that the parish had received largely of divine grace quickening the hearts and minds of the parishioners. Notwithstanding the rain, a large congregation attended this interesting Service.

Connecticut.—The Rev. F. A. De Rosset, late of Wappinger's Falls, has been appointed minister in charge of the Chapel at Larchmont for the summer. The Chapel which was closed during the Winter, will be opened on the first Sunday in June, and services will then be resumed for the season.

Nebraska.—The Bishop says in his annual address: "You find, my dear brethren, our Cathedral nearing its completion. A few months more of work, and a few more thousand dollars will give us the consummation that we have so long waited for. We have good hope that it may be ready for consecration in the early autumn, and if so, I will gladly welcome you all to the joyful festival. \$50,000 will have been spent upon it then, most of which has been raised in Omaha, and it will be complete, with the exception of the upper stages of the tower and the Chapter House, and these will no doubt speedily follow."

"L' Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The third year began Oct. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2320 Sanson Street, Philadelphia, Pa.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

The Rector of St. Mary's School, Knoxville, Ill., would like to correspond with schools and families needing teachers. He can recommend several of superior qualifications now seeking places. Several recent graduates are willing to begin with small salary.

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