

The Living Church.

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

VOL. V. NO. 33.

CHICAGO, SATURDAY, JUNE 16, 1883.

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News and Notes.

Friends of good order and true temperance will rejoice at the victory which "High License" has won in the Illinois Assembly. In spite of the most active "lobbying," the bill fixing the license fee for liquor saloons at \$500, was passed last Friday. Such a measure, if properly and strictly administered, will do very much for the advancement of morality.

The Queen of England has done a graceful and womanly act in establishing the "Order of the Royal Red Cross," designed to reward ladies who devote themselves in an especial manner to the care of the sick. The first distribution of the decoration has just been made. In the list of recipients occur the names of the celebrated Florence Nightingale and of no less than eight Sisters of nursing orders.

The Diocese of Indiana has made an excellent choice. For the sake of the Church at large, it is to be hoped that Dr. Knickerbocker will assume the heavy burden of the episcopate, but the Diocese of Minnesota, and its See city especially, will suffer a loss which must seem almost irreparable. Dr. Knickerbocker has already declined one Bishopric, that of New Mexico and Arizona, to which he was elected in 1877.

The July number of *Frank Leslie's Sunday Magazine* contains an admirable answer to the question, "What is the Anglican Church," from the pen of the Rev. F. C. Ewer, S. T. D., rector of St. Ignatius Church, New York. It is rare that a Churchman of a pronounced stamp has the opportunity of stating the claims and position of our Holy Mother, to such a mixed constituency as that of a magazine edited by Dr. Talmage. We admire the fair-mindedness of the Editor, and, of course, the skill and grace of the gifted writer.

The Lord Bishop of Nova Scotia has lately, for the first time in the history of the Canadian Church, admitted a lady to the office of a Deaconess. The service was somewhat similar to the Ordination of a Deacon. The candidate was presented to the Bishop, sitting in his chair in the choir, and after having answered a number of questions of a like import with those put to candidates for Deacon's Orders, the Bishop laid hands upon her head and set her solemnly apart for the Scriptural and Apostolic office. Afterwards the newly ordained Deaconess, with the clergy present, and a considerable number of the faithful laity, partook of the Holy Eucharist.

The Railway Exposition at present being held in Chicago, is one of the most noteworthy that has ever been seen in the world. It contains one may say everything connected with the history, theory and practice of Railway travelling from its invention to the present day. A gratifying feature of the attendance is the intelligent classes of which it is composed. They go for the purpose of instruction more than out of mere curiosity, and the majority have note-books in their hands making memoranda of the different things they see and the manner of their construction. Some of the most scientific who have visited the place say that the exhibition will be most beneficial in its results, and that it will place railway interests at least 10 years ahead.

The Bishop of Rochester, in his address to his Diocesan Council, set an excellent example of fairness and kindness towards views with which he has no sympathy. As to ablations, which seem so very offensive to Protestant prin-

ciples, the Bishop suggests "to cleanse the holy vessels in the vestry, which is, equally with the chancel, a part of the church," thereby ensuring that "feelings of reverence will be satisfied, and no offense given to any of the parishioners." This is a reasonable compromise. The severe censure pronounced on the "intolerable and offensive espionage" practiced by some churchwardens, stands out in most satisfactory contrast with the toleration, if not actual encouragement, which has been accorded to similar conduct in the archdiocese of York.

A decision was given last month by the Supreme Court of the United States in a case involving two cents. The litigation grew out of the refusal of a passenger on the C. B. & Q. Railroad to pay the full fare, twenty cents, for six miles transportation. The law allows but three cents a mile, and the passenger tendered eighteen cents. The conductor attempted to put him off the train, was afterwards prosecuted for assault, and fined \$10. The company carried the case through all the courts, and finally had to give up and submit. The right of the State to regulate the charges of common carriers must be read between the lines of every charter.

It appears that a Pittsburg glass manufacturer has taken the contract for making an urn of plate glass for the ashes of Columbus. He was buried at the Convent of St. Francis, in Seville, but only temporarily, and, after several funerals, with an interval of some years between each, his remains were conveyed across the Atlantic and deposited in American soil. Finally, his bones were removed to the Cathedral of St. Domingo. The custodians of the remains sent a communication to a Pittsburg firm requesting a design for an urn, with the estimate of the cost. The letter stipulated that the urn must be large enough to hold the casket with the lid open, so that the inscription may be visible. The urn must be ornamental, yet nothing in the design must interfere with a clear view of the casket, while it was particularly stipulated that the urn, when completed must be graceful and attractive in appearance. The casket is not large. The space within the urn must be 17-9/16 in. length, 8-19/16 in. width, and 13-15/16 in. depth; and within those dimensions the casket and the dust can be held. These conditions have been accepted, and the work is being proceeded with.

In the list of fish-producing States in America, Virginia ranks seventh; and the oyster, menhaden, and shad fisheries are the three branches in which her citizens are most extensively interested. In regard to her oyster fisheries, she comes second only to Maryland, having 16,315 persons employed in the industry, with products valued at \$2,218,376. Her menhaden fisheries are of recent origin, but they have developed with singular rapidity. The fleet numbered 102 sail in 1880, and, on the 1st of Oct. 1882, produced sold for \$303,829. The river fisheries are also important, furnishing employment to 2,641 persons; and over 3,000,000 lb. of shad, and nearly 7,000,000 lb. of herring (known in England as alewives), with many other river species were taken, the whole having a value of \$272,828. A full tabular statement of the fishing interests of the State gives the following figures:—Persons employed, 18,854; fishing vessels, 1,446; fishing boats, 6,618; capital dependent on the fishery industries, \$1,914,119; number of pounds of sea products taken including oysters, 146,122,545; value of the same, \$2,851,616; number of pounds of river products taken, 12,853,064; value of the same, \$272,828; and total value of products to the fisherman \$3,124,444.

The Church Missionary Society of England at its late annual meeting, made the following financial exhibit. The year's receipts have been: Ordinary—143,614l. 16s. 5d.; benefactions, 19,847l. 8s. 11d.; legacies, 24,115l. 4s. 11d.; sundries, 12,824l. 17s.; total, 200,402 7s. 3d. extension fund, 6,037l. 2s. 9d.; special funds—contributions and interest, 13,355l. 6s. 3d.; extraordinary receipts—sales of property, &c., 5,565l. 13s. 5d.; grand total, 225,231l. 9s. 8d.

The Chairman, in remarking upon the report of the Committee, said that the time was near at hand when the assault must be made in the high places of the field. Efforts so far had been directed principally to the conversion of the poor, but it was by the conversion of cultured men and women that Christianity would most rapidly advance in heathen countries. Missionaries in the future would need more acquisitions. They must have varied learning as well as talents and devotion.

The Brooklyn Bridge is the longest suspension bridge in the world by about 3,000 feet, but there are at least four other bridges that are longer. There is but one that is nearly three times as long, and one that is about twice as long.

The best things are nearest; light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

Canadian Church Affairs.

From our Special Correspondent.

The dearth of candidates for the ministry seems to be your most pressing difficulty in the American Church. In Canada also we experience this to a less extent but still sufficiently to make it an important factor in our calculations. It cannot be denied that it becomes increasingly difficult year by year to induce young men to enter the priesthood. All other professions are filled to overflowing and almost every other young man you meet aspires to be a doctor, lawyer or merchant, but in the ministry—exclusive of new fields to be filled—there are always vacancies going a begging for want of men.

Many reasons of course can be assigned for this state of things. Some hold that the spread of scepticism is at the root of the evil, some the smallness and precariousness of the stipend, others again the length and costliness of the requisite college course. But none of them to my mind indicate the real cause. As for the first, the prevalence of scepticism, I don't believe it has anything whatever to do with the trouble. I am a total disbeliever in the too common assertion that scepticism is proportionately riper now than in by-gone times. A cursory glance at the State of England last century is enough to reveal to the most superficial observer that the nineteenth century in this respect and that we are as a race a great deal more under the influence of religion than our great-grandfathers were. In the second, viz., the salary question, there is no doubt something. Living is higher than it used to be and clerical salaries have not risen in proportion. In the third, viz., the time and cost of preparation, there is also something. Take it altogether it is harder to get into the Church than into law or medicine, the time for preparation is about as long and more general proficiency is required.

Again, a clergyman's social position is not what it used to be, what with the multiplicity of sects and preachers, the development of the lay element in Church government and the spread of education, the clergy have to a great extent ceased to be the leaders they used to be. This has weight with many.

But in my opinion the true reason is to be found in the decay of parental authority. Formerly young men used to be brought up to the ministry from their childhood, which, although many have railed at it, was not such a bad plan after all. Now young America or Canada takes the bit between his teeth, and has his choice of a profession which in about ninety cases out of a hundred turns out to be a grand mistake. I must confess that I can never see the force of the modern axiom that a boy should always be left to choose his own vocation in life. Inclination at best is a blind guide and few men really know their own capabilities before mature age—some never know themselves. What folly then to leave a boy's destiny in his own hands, subject to his crude imaginings and day dreams. Of course it is possible to carry this thing too far and to force a boy into a vocation for which nature never intended him, but this is the exception. In the vast majority of cases we are so much the creatures of habit and training that we can be fitted for any ordinary occupation. Christian parents therefore who have several boys in their family will do well to weigh these facts. What Christian parent but would rejoice at the thought of having a son in the sacred ministry? Why not then endeavor to form judiciously his mind for this end and train him up for the service of God. It could easily be done, "here a little, there a little, precept upon precept" would work wonder. Christian parents are often unconsciously guilty of serious unfaithfulness in bringing up their sons with no end in view except that of "getting on the world," and allowing them to be swayed by purely worldly motives in their selection of a profession.

The more I look into the question the more convinced I am therefore that the real remedy for the scant supply of clergy consists in home influence. The clergy should endeavor to inculcate this upon parents, and especially upon mothers.

A handsome new church is soon to be erected in the border town of Sarnia, opposite Port Huron, at a cost of \$20,000.

The various Methodist bodies in the Dominion are about arranging a final union. When this takes place the new denomination will number considerably over three quarters of a million. There is however a good deal of opposition to the scheme, chiefly among the Episcopal Methodists who do not relish the idea of giving up the "Episcopate" which is one of the terms of union. It is not unlikely that the Church will receive some accessions from the malcontents. The Presbyterians also consummated a union about two years ago.

The Synod of the Diocese of Niagara has just been held. The Bishop (Dr. Fuller), in his opening, spoke hopefully of the state of the Diocese and reported ordinations of five priests and five deacons. There was some discussion upon the establishment of a permanent diaconate and a motion made to that effect which however was lost. A discussion also took place on the definition of ritual, during which several speakers

pleaded for more elasticity and adaptability in the services. The receipts for the mission fund of the Diocese show an increase of \$1,258 over last year. A successful missionary meeting closed the proceedings. The Church Congress will follow the succeeding day.
Ontario, June, 11, 1883.

"Letters to Laymen."

To the Editor of the Living Church:

Since the author of "Letters to Laymen," now being published in the LIVING CHURCH, has taken upon himself to tell us poor laymen what our duties are in relation to the parish with which we may be connected; and since he seems to delight to picture the dark side of layman character, it seems to the writer that occasionally he might change his key-note.

In letter No. XVI, in the LIVING CHURCH of April 28th, addressed to the "Saints at Centreville," he has sent a broadside at those who greatly desire to be saints at a place many miles from Centreville. "Yes, 'we are discouraged.'" "We have lost by removal, &c.," but more do "come forward to fill their places." "Our congregations are as large as they used to be, and our parish income is not decreasing. We have added two 'tenths to the Rector's salary.'" "Still matters do not mend." "We are discouraged," and think that we have cause to be. "The young men are not interested, and the Sunday evening attendance is miserably meagre." "We are all,"—no, not all, some people do not know sufficient about Church matters to be—"discouraged." "We have more than one 'layman in the parish of the right sort.'" "Our parish is a very fair sort of parish. It might be made into a very strong parish. 'We are becoming,' at least some of us are becoming 'dull and doleful,' and tired of asking for our privileges as Churchmen and communicants. If any merchant in business had the chance to make money as the parish in question has to gain souls, he would institute some new (?) customs and practices, even if his constituents did not think it quite the thing to introduce anything outside of the beaten path.

The last part of Letter No. XVI, paraphrased to suit this parish would read, "I commend to you the words of Christ's warning to the Church in Laodicea—'I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.'"

There are good, conscientious laymen as well as bad ones in the Church. But, because the latter exist, and do not ask for and crave their privileges as Churchmen, is that any reason why the former should be denied their privileges? The parish in question is one of the largest in a large Eastern diocese, with upwards of three hundred communicants, and with no debt of any form. Every thing is lovely and lukewarm. If one of your "right sort of laymen" gets up a scheme for some parish or Sunday School work,—something, be it what it may, that will increase the efficiency of the parish, he is met on all sides from the Chancel to the Church door with "Oh, but it will be so much work!—the only exceptions being his fellow enthusiasts.

These kindred souls, educated in Churchmanship, in part at least, by teaching gained in other parishes, desired a year ago a weekly administration of the Holy Communion. One of their number laid the question before the Rector, in as forcible a manner as he dared. The Rector did not seem to want it for himself, and it was besides an extra labor; so as a sort of half compromise, he agreed to lay it before one or two of the vestry. As the result of such consultation, it was decided that "as the parish is not accustomed to a weekly celebration, we think that we had better not have one." More recently, the same person, faint and weary with only the "Feast of the First Sunday in the month" as refreshment for his soul, went once more to the Rector, and pleaded for his privileges. He came away sad, with the words tingling in his ears, "I do not want to introduce any new customs into the parish, and until there is a craving for it on the part of the majority of the congregation, I do not think it would be well to introduce it." As much as to say, that the Sacrament was not ordained for the individual soul, but for the parish generally. It is needless to sermonize here. In answer to the argument brought forth under the head of "Grievous and Unkind" in the same issue of the LIVING CHURCH, namely, that the "Prayer Book provided for a weekly celebration as a matter of course," and that many Bishops taught and advised the use of the same, he said, "yes, and many of the clergy disagree with them in their teaching, and I am one of them." Yet he is hardly the writer of "Grievous and Unkind" would call "not a well instructed Churchman." Other points of a similar character could be brought forward, but the above is sufficient. What I desire to know is, how and what can a single, or, in fact several, "laymen of the right sort" do in a case like this? Let the author of "Letters to Laymen" crack this nut, and he will greatly oblige.

June 9th, 1883. ONE OF THE LAYMEN.

At a recent sale in Leipzig, George Washington's autograph brought \$28.75; Peter the Great's, \$27.75; Mary, Queen of Scots', \$80.75; and Marie Antoinette's, \$115.25.

The Church and Divorce.

(From Bishop Perry's Convention Address, 1883)

We must arouse us to the hideous enormities of the Divorce legislation of the land, with its legalized adulteries, its pandering to the sins of concupiscence and its consequent harvest of demoralization and spiritual death. The Church recognizes but one cause for the breaking of the marriage tie, and her legislation, both restrictive and prohibitory, must be taught and enforced. We cannot consistently denounce the plague-spot of polygamy in a distant section of our national domain and unblushingly tolerate practical polygamy in another form and with the sanction of so-called law and unrebuked by a vitiated public sentiment at home. The statistics of divorce, at the east as well as at the west, are a national shame. Even the forms of religion are prostituted to give a seeming sanction to alliances which the Bible and the Church utterly and completely disallow. It is our glory that in our legislation, which is binding on clergy and laity alike, we have sought to prevent this evil so far as our authority or influence extends. Let this action of the Church of God be made widely known and invariably followed. Let no priest of the Most High God, from lack of moral courage or from careless indifference or for the wages of iniquity, prostitute his sacred calling by attempting to condone this sin as if the Church's word or the priestly benediction could avail to unite in Holy wedlock any, other than as God's word allows. For these and all other evils by which private virtue and public morals are assailed there is but one remedy. The young man can alone cleanse his way, our daughters can alone become handmaids of the Lord, by taking heed to the Word of God. He who has the care, or, as the old word expresses it, the *curse* of souls, has indeed a fearful responsibility. Oh, my reverend Brethren, see to it by faithfulness in prayers, in personal over-sight, in warnings, in watchings, in complete absorption in your work, that no lamb strays from your flock into forbidden pastures, that no soul goes down to moral death from under your charge for whom and with whom you have not labored faithfully, persistently, and with the love of him who came to seek and to save the lost. The preobing of "smooth things" is not what is wanted in this sinful age. Reprove, rebuke, exhort, in all faithfulness and love. Let the exceeding sinfulness of sin be sounded forth from our pulpits as in the days of old when the preacher was a power. He was a power as long as he preached the Word of God. He will again be a power when that word is fearlessly proclaimed and the law of God is magnified. Remember, my reverend brethren, that your faithfulness will be approved of God. In your boldness in reproving sin, in your proclamation of the penalty of transgression, in your effort to clear your skirts from the blood of men's souls, sinners even will take knowledge of you that you have been with Jesus and learned of Him.

Diocesan Conventions.

Delaware.

The Ninety-third Convention of this Diocese met in St. Peter's Church, Lewes, on the 6th inst., with a full attendance of clerical and lay delegates. The sermon was preached by the Rev. W. B. Gordon.

Mr. S. M. Curtis was re-elected Secretary, and Mr. George H. Bates, Assistant Secretary.

In his annual address, the Bishop reviewed the condition of the Diocese, which is very encouraging. Several changes have occurred in the clergy list by additions and removals. Appropriate allusion was made to the deaths of Judge Layton and Dr. William Cummins.

The meeting was very pleasant and harmonious. In spite of his great age, the venerable Bishop showed his usual vigor and earnestness. He has occupied the See since 1841, and is next in succession to the Presidency of the House of Bishops. After him comes Bishop Green, of Mississippi, who was consecrated nine years later.

The election resulted as follows:

Standing Committee—Revs. O. S. Spencer, D. D. L., W. Gibson, and D. D. Smith; Dr. Horace Burr and Mr. S. M. Curtis.

Deputies to General Convention—Revs. T. G. Little, W. B. Gordon, George W. DuBois, and B. J. Douglass; Messrs. S. M. Curtis, Geo. H. Bates, Dr. Horace Burr and Dr. H. Ridgely.

Maryland.

The One-hundredth Annual Convention met in St. Peter's Church, Baltimore, on May 30th. The sermon, an historical review of the Diocese, was delivered by the Rev. Orlando Hutton. Besides a large number of clerical and lay delegates, the Bishops of Western New York, Easton, North Carolina, and Delaware and several visiting clergy were present.

Mr. Joseph Packard was unanimously re-elected Secretary.

In his annual address, Bishop Pinkney spoke with fervor of the Celebration of the Centennial Anniversary.

Eulogizing the labors of Commissary Bra

he said: "One of the works of Dr. Bray floated into my hands many years ago in a very remarkable way. A Presbyterian minister gave it to me. Removing to the Western Shore, I left it at Annapolis. Strange to say, this fragment of a work, cast on the waters long years gone by, was the means, under God, of bringing back to the fold one of the most gifted daughters of the Church. That daughter was the mother of your Bishop, and I am here to-day, very near the water's edge, to express my gratitude to England's noble son."

The Bishop next spoke feelingly of the deaths of the Rev. Messrs. Berger, Lockwood, and Holmead. Of Mr. Samuel J. Wyman, deceased, he said that he was "a man of solid judgment, gentle, and admirably poised—a gentleman—the synonym of refinement, elegance, and taste." In the District of Columbia there died during the year two prominent laymen, Surgeon-General Barnes, U. S. A., and Dr. Joseph. Referring to Church work, he said:

I have sometimes felt that we are not sufficiently watchful of the great centres of work, and are far too easily swayed by our sympathy in yielding to the temptation to multiply small church buildings all over the Diocese. Our people are beginning to demand a church right at their doors. Personal convenience is overruling all consideration for the public good. Many dread the idea of being put to the trouble of riding three or four miles to Service; our ancestors drove six. The result is the centres of operation are weakened while small congregations, which are a serious tax on the nervous energy of both people and pastors, are allowed to take the place of the larger ones which they can never hope to occupy. My own conviction, the result of long years of experience, satisfies me that this is not wise. Cottage Services would meet all the reasonable demands of the parishes and insure a far more vigorous growth.

During the year the Bishop preached 153 sermons, made 214 addresses, and confirmed 1,433 persons.

Judge Stewart, Chairman of the Ways and Means Committee, reported that there was a surplus of nearly \$4,000 on hand, and that the assessments would be cut down 25 per cent. He also reported from the Library Committee that it was steadily enlarging, a number of books having been given to it during the year, including twenty-five books from President Gilman, of Johns Hopkins University.

The Committee on the Episcopal Fund reported that the receipts were \$2,246.85, and disbursements \$2,114.15, leaving a balance of \$132.70.

The Standing Committee gave an account of its work during the year. The report mentioned, among other transactions, that charges have been made against the Rev. Wm. Rawlins Peckman, and a trial recommended.

In the evening a largely attended Missionary meeting was held at Christ Church. Interesting addresses were made by Bishops Lee, of Delaware; Coxe, of Western New York; and Stevens, of Pennsylvania. Bishop Stevens had arrived in the afternoon. Bishop Pinkney introduced the speakers. Bishop Lay was not present on account of his health. Bishop Coxe was at one time Rector of Grace Church, Baltimore.

It is intended to commemorate the centenary by the erection in Baltimore of a handsome church building, large enough to contain a hall capable of seating a thousand persons, a library with shelves for sixty thousand books, and also rooms for the Bishop and Committees. A drawing on the plan mentioned was shown the Convention by the Rev. Julius E. Grammer, and it met with approval. Bishop Pinkney is very enthusiastic in the matter. He said that he would do all he could to encourage the movement, and believed the whole Diocese would look upon it favorably. The Rev. J. S. B. Hodges moved that a committee of seven laymen be added to the existing committee, so that the subject should have new life instilled into it and should be pushed on to success. The Bishop thinks that when the church building is fairly started it would be a good thing to establish a resort for young men somewhat similar to the Christian Association.

The resolution passed last year to change the Standing Committee so as to have it composed of four clergymen and an equal number of laymen, instead of seven clergymen, as at present, was laid over until the next year.

It was thought that the Sunday question had been disposed of until next year, but it was brought up again on a motion of the Rev. Mr. Bacon to reconsider the vote which consigned the resolutions to a committee. A lively debate ensued, lasting several hours and finally ending in the passage of the following resolutions:

WHEREAS, The increasing irreverence and open contempt for the sanctity of the Lord's Day (commonly called Sunday) shown in multiplied encroachments upon it by railroad and telegraph operations, Sunday excursions by land or water, publication, patronage and use of Sunday secular papers, are directly opposed to the divine design of the Lord's Day, the rights of employes to its benefits, attendance upon church and Sunday School and the training of youth in the fear of God and regard to the fourth commandment. Therefore

Resolved, That it solemnly devolves upon all connected with this Convention and the members of the Protestant Episcopal Church generally in religious regard for the sacred institution to avoid all unnecessary secular employment on the Lord's Day, and to discourage whatever tends to increase such employment.

Resolved, That the members of this Convention exert their influence to induce managers and stockholders of railroad companies to reduce railroad operations on Sunday to the lowest possible point of necessity, thus affording their employes the much needed privileges of the weekly rest day.

In the early part of the second day's proceedings the Right Rev. Arthur Cleveland Coxe, Bishop of Western New York, made a brief address on the lessons taught by the centenary, and urged the clergy, especially the young members, to renewed exertions. Speaking of himself and his love for old Maryland, the Bishop said that some of his ancestors came from Massachusetts, and others from the Eastern Shore.

One of his ancestors, the Rev. Arthur Cleveland, had a parish in Delaware. In coming to this country, the Rev. Mr. Cleveland had worked at the pumps of the vessel until he hurt himself. He died from the effects of his injuries and was buried in Christ Church, Philadelphia. Bishop Coxe paid a glowing tribute, in the course of his remarks, to the memory of Judge Chambers and Hugh Davey Evans, who used to be conspicuous in the Conventions.

The elections which excited much interest, resulted as follows:

Standing Committee, Revs. George Leeds, D. D., S. R. Gordon, D. D., John H. Chew, John H. Elliott, S. T. D., A. P. Stryker, M. Lewin, D. D., and A. M. Randolph, D. D.

Delegates to General Convention, Revs. M. Lewin, D. D., O. Hutton, J. H. Elliott, S. T. D., and G. Leeds, D. D., and Messrs. Reverdy Johnson, Charles Abert, Judge Steward, and S. Wilmer.

Fond du Lac.

The ninth Annual Council of the Diocese was held in St. Paul's Cathedral, Fond du Lac, on the 5th and 6th inst. The Rev. A. Z. Gray, Warden of Racine College, preached the sermon at the opening service. There was a good attendance of both clergy and laity at the session of the Council. The Bishop delivered his annual address on the evening of the 5th. It contained a forcible presentation of the true relations of pastor and people, and also some timely advice upon the provincial system. This last matter was acted upon by the Council in the adoption of the following resolutions:

Resolved, That this council instructs its delegates to General Convention, to request of that body, an amendment to Canon 8 Title II of the General Digest, so as to allow Dioceses in neighboring states to establish themselves into a Federal Convention or Council representing such Dioceses.

Resolved, That the Bishop be authorized to appoint a committee, of which he shall be chairman, to bring this subject before the Council of the Diocese of Wisconsin, and such other Bishops as may be thought best, with a view of securing joint action in the premises.

The following elections were made:

Standing Committee.—Revs. Wm. Dafter, Wm. E. Wright, Geo. Vernor, Messrs. James Jenkins, J. B. Perry, Chas. Cowan.

Deputies to General Convention.—Revs. Wm. Dafter, O. S. Prescott, Geo. Vernor, Wm. E. Wright, Messrs. Jas. Jenkins, J. B. Perry, J. P. Taggart, and J. W. Dow.

Indiana.

The forty-sixth Annual Convention met in St. Paul's Cathedral, Indianapolis, on the 5th inst. The principal business was of course the election of a Bishop. There was a large attendance of clergy and delegates.

The trustees of the diocese reported that property in this city belonging to the diocese was held by them to the amount of \$70,000, with a total encumbrance of \$7,488. Bonds to the extent of \$36,950 are held, the interest of which goes to the support of the Bishop. The trustees reported that John B. Howe, of Lima, Ind., had left to the diocese \$25,000 in property; and \$10,000, to be invested until \$50,000 is raised, with which to establish a training school for young men studying for the ministry.

Appropriate resolutions of regret were passed at the declination of the Episcopate by the Rev. Dr. Nicholson, and that gentleman was assured of the high regard and esteem felt for him by the members of the Convention.

The following nominations for the Bishopric were then made: Rev. E. A. Bradley, by Mr. T. Harper; Rev. N. R. Rulison, D. D., by Hon. T. A. Hendricks; Rev. F. Harrison, D. D., by Hon. W. Mack; Rev. J. S. Shipman, by Mr. E. Fitch; Rev. W. Paret, D. D., by Rev. Dr. Wakefield; Rev. G. Worthington, D. D., by Rev. S. M. Orpen; Rev. D. B. Knickerbocker, D. D., by Rev. W. W. Raymond; Rev. T. M. Riley, by Rev. J. J. Faude, and Rev. S. Van Bokkelen, D. D., by Rev. F. B. Dunham.

Upon the second ballot, the Rev. D. B. Knickerbocker, Rector of Gethsemane Church, Minneapolis, was declared Bishop-elect of the Diocese.

On the second day the following telegram was read from the Bishop-elect:

Your announcement of my election is at hand. It shall receive careful and prayerful consideration. May God guide me to a right decision. I ask the prayers of your diocese.

The following resolutions, presented by Hon. J. H. Stotsenberg, were adopted:

WHEREAS, The colored race in the United States now numbers 6,000,000 people, and whereas, to be good citizens and Christians, the race should know the Creed, the Lord's Prayer, and the ten commandments; and, whereas, it is the duty of the Church to evangelize them and to cause the truths of the Gospel to be taught to them; and, whereas, these duties can best be performed by deacons, priests and bishops of the colored race; therefore, be it

Resolved, That our deputies to the next General Convention be hereby instructed to ask that body to adopt and inaugurate some practical and systematic plan by means of which the colored race in this country may be evangelized by our Church through the instrumentality of trained evangelists, deacons, priests and bishops of our own race.

Fitting resolutions were passed memorial of the late John B. Howe, of Lima, a prominent layman of the Diocese; and of the Rev. R. M. Chapman, D. D., of Gatos, Cal., a former Presbyter of the Diocese.

The elections resulted as follows: Treasurer.—Joseph A. Moore. Standing Committee.—Revs. J. B. Wakefield, D. D., E. A. Bradley, and F. S. Dunham, and Messrs. G. C. Duy, J. A. Moore and I. H. Kiersted. Deputies to General Convention.—Revs. John B. Wakefield, D. D., Abraham Reeves, Walter Scott, J. J. Faude, and Messrs. John S. Irwin, T. A. Hendricks; George C. Duy, Lewis B. Martin.

Calendar.

June, 1888.

3. 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.	White.
29. 5th Sunday after Trinity.	Red.
30. St. Peter, Apostle.	Red.

AN OFT TOLD LEGEND.

BY F. L. BLATCHFORD.

On the Tree hung our Redeemer;
For our sins God's Lamb was bound,
Hands and feet with nails were pierced,
Head with cruel thorns was crowned.
He, the Word Incarnate, suffered
For our sake, pain, grief, and loss,
While midst Jeers His chosen people
Nailed Him to the cruel Cross.

Midst the Jeerings, says the legend,
Little bird of hue rich brown,
Full of love for Christ the Saviour,
Plucked one thorn from out His crown.
As the bird this burden bearing
On the Cross a moment stood,
We are told his breast was stained
With a drop of Sacred Blood.

Bonny, blithe, wee, feathered songster,
Felt such sorrow on the day,
When the Lord of Life was offered,
All our sins to wash away,
Unto that browed bird of pity,
Jesus left a sweet bequest.
For each little robin wearth
Marks of that Blood on his breast.

The Holy Scriptures.

By the Rev. B. T. H. Maycock.

There is nothing new in the attacks which men make upon the sacred Scriptures. Celsus sneered at them. Porphyry cast his stone at their contents. Manes, similarly to Mahomed, regarded their veracity as open to question. Other heretics, like their modern successors, mutilated some of the books of both Testaments, out of pretended reverence for what they contained, and reshaped them to suit their own views. When, therefore, we read the assaults of skeptics of the present day, we feel they are only following in those tracks which have been long beaten down, and that many of the objections brought against the word of God in the nineteenth century, received their answer ages before by earlier Apologists. And in so saying, it is not uncharitable to impute much of their so-called criticism to ignorance. "Ye do err," said our blessed Lord, "not knowing the Scriptures." Again and again have the rash judgments of scientists, "falsely so called," been refuted Assyrian cylinders incidentally corroborate the Sacred Writings. Caverns and tombs closed for centuries open wide their mouths, and speak of their credibility. The hieroglyphics of Babylonia confirm their authenticity; while her bricks and clay tablets shine with their borrowed light. And even were all these to be silent, and hold their peace, as too the voices of those who would defend the Word of God from the attacks of her foes, "the stones would immediately cry out."

Canon Tristram, indeed, has affirmed, and he is no mean authority on such a subject, that there is not an incident in Scripture touched upon, from primeval chaos to the call of Abraham, which is not illustrated or confirmed by the utterances of a language—that of the Chaldean, which speaks again after a silence of 4,000 years, though we have only just begun to gather a few fragments from its store-houses. And whenever this source is cut off, that new science philology—steps to the front, and traces with no uncertain step, the foot prints of the Israelitish wanderers. While, as the Indian notes the broken twig, the displacement of the shrub, the print scarcely visible in the yielding grass, so the philologist maps down the traces of those nations, powerful though they may have been in the ages of the past, which may have left but faint traces of their passage through this life.

And it is a fact the cavillers of the Scriptures are unable to surmount, that few of all the long catalogue of cities or towns mentioned in the Book of Joshua, whether prominent or insignificant, which do not "retain in their desolate heap, or modern hovels, the Arabic equivalent for the name written down," by that Captain of the Lord's host, some 3,300 years ago.

Philology also may be regarded as an important factor in determining the age in which some of the inspired books were written; and it has been proved by the Egyptians words which occur in the Pentateuch, that no other than one familiar with the history and geography of Egypt, and "learned in all the wisdom of the Egyptians," could have penned the earliest books of the Old Testament; and consequently the comparative impurity of the Greek to that of the earlier writers in that language, it is evident that the historical Books of the New Testament, were written at the time when Greece was paling before the rising power.

Again, Egyptian papyri clear up points which may have appeared obscure; fragments of Manetho, or portions of history drawn from the pages of Herodotus, Diodorus or other profane authors, cannot be regarded as valueless. An attempt has been made by Mr. Browne, (Kitto's Cyclop., Vol. iii, p. 52) to prove certain records by means of astronomy, and we may yet learn what a momentous influence that science has to perform in proving the truths of Holy Writ. On the other hand Dr. McCaul, in a learned and able discussion of Hebrew words in "Aids to Faith," appeals to geology.

"Whence did Moses get all this knowledge?" he well asks. "How was it that he worked his rapid sketch with such scientific accuracy? If he, in his day, possessed the knowledge which genius and science have attained only recently, that knowledge is super-human. If he did not possess the knowledge, then his pen must have been guided by super-human wisdom."

Which, then, are we to credit? ancient and modern critics, falsifiers of the Word, or that

book which declares whether examined microscopically or superficially, "Thy Word is truth?"
Meadville, Crawford Co., Pa., April 29, '83.

Rather Premature.

The *Christian Intelligencer*, the organ of one of the smaller Calvinistic sects, does not seem to have a very clear idea of what Calvin really taught. The *Times* incidentally remarked some few days ago that Calvin taught Baptismal Regeneration and the Real Presence as distinctly as Dr. Pusey himself. The *Christian Intelligencer* affects to regard this remark as a joke, thus compelling its readers to conclude that either it is ignorant of Calvin's teachings or that it is willing to suppress the truth as to them. A daily journal is hardly the place for theological discussion, but in the present instance it is permissible to point out to the *Christian Intelligencer* that its incredulous and hilarious howl at a secular journal which ventured to mention a historical fact concerning Calvin was, to say the least, premature.

As to the doctrine of the Real Presence of the Body and Blood of Christ in the Holy Eucharist—a doctrine by no means to be confounded with the Roman doctrine of Transubstantiation, Calvin used the following language: "I understand what is to be understood by the words of Christ, that He doth not only offer us the benefits of His death and resurrection, but His very body, wherein He died and rose again. I assert that the Body of Christ is really, (as the usual expression is,) that is, truly given to us in the Sacrament, to be the saving food of our souls." In another place Calvin wrote: "We must, therefore, confess that the inward substance of the Sacrament is joined with the visible sign, so that as the bread is put into our hand, the Body of Christ is also given to us." And again, "The Son of God daily offers to us in the Holy Sacrament the same Body which He once offered in sacrifice to His Father that it may be our spiritual food."

Many other quotations might be made from Calvin's writings which teach the doctrine of the Real Presence quite as clearly and forcibly as do the foregoing passages. Between these and the utterances of the men of the school of Dr. Pusey, there is no essential difference. No "higher" doctrine in regard to the Real Presence in the Eucharist was held by even so advanced an Anglican as the late Dr. De Koven.

That Calvin taught the doctrine of "Baptismal Regeneration," the following quotation from his paraphrase of a passage in Acts, where Ananias answers the question why he told Saint Paul to be baptized will suffice to show: "That you may be assured, Paul, that your sins are remitted be baptized. For the Lord promises remission of sins in Baptism. Receive it and be assured." In Dr. Pusey's celebrated tract on baptism there is no passage which teaches Baptismal Regeneration more clearly than does Calvin in the words just quoted.

It is true that Calvin took great care to warn his followers not to rely for salvation upon Baptism or upon any other sacrament—a warning with which no Anglican would dream of finding fault. What he did teach as to the two doctrines of Baptismal Regeneration and the Real Presence is, however, as plain as words can make it. Doubtless the *Christian Intelligencer* will claim that his words must be understood in a sense directly opposite to that of their obvious meaning. That system of interpretation when applied to certain passages of Scripture furnishes several sects with their distinctive creeds, and if it can be applied to Scripture it can certainly be applied to the "Institutes." How Calvin's words can best be made to teach doctrines opposed to that which he intended them to teach is, however, a matter which concerns the *Christian Intelligencer*, and not *The Times*. The former journal will nevertheless do well to learn what genuine Calvinism is. The least that can be asked of an organ of a Calvinistic sect is that it should have some slight knowledge of Calvin and his theory.—*N. Y. Times*.

A pleasant story illustrating Queen Victoria's kindness and consideration is told in a London paper. Mrs. Lowell, the wife of the American minister, is in very delicate health, and was not able to go to court last season. This year, however, she resolved to run the risk of attending the first drawing-room, but was obliged to apply for a dispensation in some small matter of costume. These questions are always brought under the queen's own immediate notice, and in this case Her Majesty, besides assenting to Mrs. Lowell's request, sent her a private message that she was on no account to come to the drawing-room unless she received the permission of her medical advisers; and that, if they could not sanction her attendance at the palace, Her Majesty would have much pleasure in paying her a visit at the legation.

It has seemed to me that the thought and energy of our Church people are too exclusively given to parish affairs. The conclusions of the Council, as expressed in its resolutions, reports and Canons, do not sufficiently guide and control the action of the congregations represented in it. There appears to be a lack of appreciation of the fact that the Church as one body, has certain duties which cannot be discharged properly, or perhaps, at all, without the faithful and careful participation of all parts of the one body. The failure or neglect of many, discourages the efforts of the few; and at last there ensues general default.—*Bishop Gallaher*.

There certainly would be a world full of delightful courtesy if every one rightfully attended to his or her own heart-culture, which would be a means of home happiness, sure to extend its influence wherever else it had opportunity. But that is of artificial growth that only smiles and bows, and bears a modulated voice to others, while it scorns or forgets such salient power over companions in the home.

The *Journal de Pharmacie* gives the following recipe for a mucilage which will unite wood or mend porcelain or glass. To 8½ ounces of a strong solution of gum arabic add 20 grains of a solution of sulphate of alumina, dissolved in ½ of an ounce of water.

The Household.

Iron rust may be removed from delicate garments, upon which you dare not try oxalic acid; by mixing the juice of a lemon with some salt; put this over the rusted spots, and then hold over the spot of a steaming tea-kettle. This is almost always effectual.

A lamp-shade of pale blue may have the proper aesthetic touch given to it by running a fine wire through lace and, then bending it around the bottom of the shade so that it forms a little flounce. The lace should be about three inches deep and should be soant. There should be just fulness enough to make it hang gracefully.

An easy way to make pretty white dresses for small children is to make the upper part of white goods which is woven in such a way that it has the appearance of insertion and of puffs; the bottom may be a ruffe of Hamburg. These dresses are so easily ironed and it takes so little time to make them that they are highly recommended.

The best cookie-tin is simply a piece of sheet iron the size of the bottom of the oven. Have the edges turned over slightly, so that the iron will not lie flat on the bottom of the oven. Cut a round hole at one end, so that it may be easily taken from the oven by putting a fork in and drawing it out; and this is useful also to hang the iron up by.

There is no plant more pleasing to the eye in the garden than a bell pepper-plant, and two or three of these will yield enough of the green peppers to make a nice little jar of pickles. The filling, if made exactly as you make chopped pickles, is excellent. A few seeds dropped in the hot-bed, or a few plants purchased, will well repay for the trouble.

French prunes make delicious pies. Soak them in a very little cold water all night; in the morning pinch the stones out of them, stew them slowly. When they are tender take them out of the water with a long-handled strainer. Then strain the water through a piece of flannel, add sugar and make a syrup to pour over the prunes. Bake with an upper and under crust.

The sensible as well as pleasing custom of serving fruit as a first course at breakfast should be practised in every house as far as possible. One nice way to serve strawberries is to send the large, fine ones to the table with the hulls on; put at each place a little dish of some kind with sugar in, so that the berries may be dipped in it, and eaten daintily and most agreeably.

Whatever fashion may decree in regard to the manner of arrangement, flowers are never out of place on the table. The Southern fashion of putting large bouquets of roses alone on the dinner table may be followed in a few weeks by the North, and certainly nothing could be more delightful to the eye. Simpler and more natural combinations are the fancy of the hour in all kinds of table decoration.

For a nice and economical pudding take thin slices of stale bread, butter them on both sides, cover the bottom of a pudding dish with them, and spread jam of any kind over them; then another layer, and so on until the dish is full. Have a thin layer of buttered bread on the top. Serve hot, with cream or with a custard made of a pint of milk, one cup of sugar, and two eggs; flavor the custard with any extract which will be "in harmony with" the jam.

A fancy dish of potatoes for tea is made by pressing mashed potatoes through a colander; let them lie lightly in the dish just as they fall, then set them in the oven to brown. They should be well seasoned with butter, pepper, and salt before they are put through the colander. If you like potatoes prepared in this way, it is a time-saving invention to have a colander made for this purpose. Take an ordinary tin pan, and have holes punched in the bottom of the size you require; it will then take but a few minutes to prepare a large dish.

Although it is convenient to have the tea-kettle on the stove at all times, with a supply of boiling water in it, still, unless cooking is going on, it is best not to let water continually boil down in the kettle. It is a fact that this harmless article of stove furniture may become a source of disease in consequence of the sediment which forms in the bottom and sides, and is dissolved to some extent and mixed with food. It is a common but erroneous notion that the tea-kettle never needs to be thoroughly cleaned. It should be washed as well as any other kettle or dish.

Hawthorne once said that caresses or expression of some kind are necessary to the life of the affections as leaves are to the life of a tree. No one would think of disputing this; and yet how few really tender words are said by members of the family to each other. There is many a woman who has never since her courtship heard a word of love from her husband, until possibly on her dying bed some expression of his love for her has been wrung from him. Men who are capable of better things must be greatly moved before they express in words half they feel.

The top of fine elastic Balbriggan stockings can be utilized when the lower part is entirely worn out. The first knit wrappers for the baby can be made of them, after the pretty knit shirts of soft wool, tied with pink or blue ribbons, are laid aside. These are mostly the gifts of mamma's loving friends; and real life may be said to begin for the baby when he commences to wear cast-off clothing. The tops of two stockings will form the body of the wrapper, and there will be enough left for the little sleeves. Make very fine seams, so that they will lie down flat and not rub the tender flesh.

A vegetarian supper was recently given in London to some prominent persons, the object in view being to give practical illustrations of the economy with which life could be maintained on vegetable diet. The supper consisted of three courses, accompanied by brown bread and a cup of cocoa for each guest. A "hotch-potch" soup was first served. It was composed of potatoes, turnips, carrots, leeks, celery, green peas, parsley and butter. It was palatable, and it is claimed for it that it is nutritious. The next dish was a pie made of haricot beans, flour, onions and butter; and then followed the sweets, a hot mess of rhubarb, rice and sugar. The cost of the meal was less than £1 5s, being at the rate of 3d. each person.

A little taste and ingenuity in the arrangement of simple things often supplies the place of money; for instance, I saw the children of a poor mother dressed with such neatness and taste that it was difficult to think of how little the materials of their clothing cost. The collars attracted particular attention, because children require so many, if they wear them at all. These were made in the form of deep ruffles, with a narrow standing upper ruffe; the material of which they were made was the open-work cotton goods which can be purchased at from twelve and a half to eighteen cents a yard, and a yard would make at least six of the ruffles. The edges were trimmed with very narrow lace, but the effect was so good that the example seems worthy of following.

The Story of Ulysses and Circe.

By Rev. J. M. Neale, D.D. "Draw up the vessel on the shore," said Ulysses of a thousand counsels.

Thus spoke he; nor were his companions regardless of his words. And first, they drew the ship high on the beach, and hid the oars and tackling in a cave near at hand;

Out then spake Ulysses, son of valiant Laertes. "We know not, companions, where we are; we must send forth scouts east and west."

But when the rosy-fingered morning arose from the couch of Tithonus, up rose from his slumbers the holy strength of Ulysses; round him he cast his mantle and cloak, and other vestments;

"Friends," he spoke, "we have suffered much, and our sufferings continue still; but we cannot descend to the house of Hades, before the day of fate shall come."

Forthwith the men of Ithaca were arranged in two divisions. Two and twenty gathered around Ulysses; two and twenty followed Eurylochus.

So he and his followers departed from the shore, and entered the woods of the island. Pleasant were the branches to the seafaring men; soft was the turf to their feet.

Ulysses, stormer of the cities, went on his way with joy. And he came to the palace of Circe, and presented himself at the gate.

In a fair glade was the palace of the queen, raised of polished stones. Bright it was and beautiful, as might beseem the palace of a goddess.

While Eurylochus and his friends were gazing at the monsters, and wondering what they might be, a sweet voice was heard in the palace, pouring itself out in song.

Wearied wanderers of the billow; One and all, be welcome to me; Rest, with flowers for your pillow, Gather rosebuds ere they wither.

As she sang, the followers of Eurylochus listened in silence. But when she had ended the song, out spake Polites, ruler of men:

So Polites and his companions entered, for they knew not that there was danger at hand. And Circe came forth to welcome them, holding a rod for a sceptre.

THE HAIRY WOODPECKER.—A beneficent Providence has richly endowed the family of woodpeckers with qualities of rare excellence and worth.

Back came to the ship the prudent strength of Eurylochus. "Fly, son of Laertes," he said, "and leave this unholy shore."

He is a work of destruction and death—the dislodgment and consuming of myriads of borers, etc.—not harm to the tree, but beneficial, as attested in innumerable instances.

Adventures of a Fiddle. In the park of the Polish Count P—, the body of a young man was found one morning who had blown out his brains with a pistol.

He had it repaired, and begged his way with it to Vienna. There an assistant of St—, the famous musical instrument maker, purchased it for a small sum, and parted with it to his master for five florins.

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ADVICE TO CONSUMPTIVES. On the appearance of the first symptoms—as general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough, prompt measures of relief should be taken.

AYER'S SARSAPARILLA. Cures Rheumatism, Neuralgia, Rheumatic Gout, Gonorrhoea, Debility, Catarrh, and all diseases caused by a thin and impoverished or corrupted condition of the blood.

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The Living Church.

Chicago, June 16, A. D. 1883.

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THE LIVING CHURCH CO.
162 Washington St.

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

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Vacation.

As the first discomfort and lassitude of the heated term are experienced, we begin to long for rest and change. How to spend a few weeks in healthful recreation, is a question that agitates many minds; and happy are they who, neither by business engagements nor by financial considerations, are shut up to the treadmill of daily routine, under the scorching suns of summer.

As a rule, it is cessation from work, freedom from care, recreation and rest that men need, rather than change of climate. The work and worry of our American life is so intense, the nervous strain is so severe, that relaxation is a necessity. It may be that this would be better and more wholesome if it were distributed through the year. But it is not so distributed, and while our habits of life and business remain unchanged, a summer vacation is the only relief that is practicable for overworked brains and enfeebled constitutions.

In nothing, perhaps, is the average American so unskillful as in the matter of taking recreation. He makes a "business" of this, as of everything else. He is intense, even in pleasure-seeking, and he works hardest when he tries to play. Temperament, climate, and habit all conspire to defeat his plans for rest, and he often returns from his vacation more wearied than when he started. But for the change, the travel, and the out-door life which his summering necessitates, it would be a positive damage to him. He generally comes home from his trip, a sadder, but not a wiser or stronger man. This need not be. The large expenditure of time and money given to a vacation ought to bring forth some more substantial fruit than experience of novelty and acquaintance with the fairs and follies of some fashionable resort. There ought to be an increase of vitality, healthier blood, firmer muscles, steadier nerves. Some wisdom and precaution in planning the summer vacation would secure these. We venture to suggest a few considerations that ought to control in making plans for a summer rest.

First, the idea of rest should be prominent. Do not imagine that you are going to be greatly refreshed by taking your work along. Any considerable part of it will defeat the purpose you have in view. Cut loose from it all. If you cannot afford to do that, you cannot afford to take a vacation. Better stand by it than have it follow you. It will go on without you, probably, much better than you imagine it can. If there must be some loss, count that in as a part of the expenses. If you go, leave business behind, and make up for the loss by greater effort afterwards, if you can.

Second, see that your plan does not involve great exertion and anxiety. Aim to do only what you can do comfortably and within your means. If you are worried about your expenses and wearied with arranging details, you will be weakened rather than refreshed by the change. The ambition to do much in a short time, and to make a show, is anything but restful. "Fashion" may have its uses, and is not to be indiscriminately condemned. But, surely, no one will claim that high social life and elegance are conducive to rest. To maintain these, a great outlay of money, time, and exertion are necessary. We must not take this serious business along with us when we go. We need a vacation from "society," as well as a vacation from trade and professional duty.

Third; plan your vacation to secure the greatest possible amount of out-door life and activity. It is not work so much as

confinement, that wears out body and brains. We have been sitting in close rooms and offices all the winter and spring. We have been breathing vitiated air, taking too little exercise, shut in from the life-giving sunlight. Civilization and nature, strange to say, are antagonistic forces. It is the aim of vacation, or should be the aim, to reconcile them. The nearer we can come to nature, in these periods of rest, the better it will be for us. We need a little barbarism to give vitality to our civilization! We need to exchange our stone walls for the green turf, our plastered ceilings for the blue sky, our elaborate cuisine for simple fun. By such a change we shall gain the rugged vitality that may withstand the shocks and strains of such a life as is laid upon us in town and city. It is the rude life of the back-woods that gives nerve and blood and muscle, without which brain-power is comparatively helpless.

Fourth; if we would have a vacation of lasting benefit, we must provide for healthy homes on our return. Too often the houses of pleasure-seekers are left to accumulate dampness and disease, during the absence of their owners. The water is shut off, the doors and blinds are closed, and the house is left to stagnant air and foul gases. The family return to breathe in corruption and death. One of the most serious questions that confront us in planning for a vacation, is what to do with the house. This question must be answered by every man wisely, or he had better stay at home and take care of the house himself.

Fifth; let the vacation afford time and opportunity for reflection and spiritual growth. We have been planning and delving in the secularities of life, with but a brief pause of a few hours a week for religious exercises. Even at such times we have been too tired to make good use of our privileges. When we get out of sight of these, let us try to attain to a clearer vision of the Supreme realities of which these earthly things are the perishable symbol. Let us give ourselves more to meditation and prayer, to devotional reading, to Church attendance if it be within our reach. Such a purpose, devoutly entertained and faithfully followed, will bring to us spiritual refreshment and strength, and have an abiding influence upon life and character. A vacation, so planned, will be a delightful rest and a permanent benefit.

A German paper notices the fact that during this century no less than 44 prominent members of the Protestant aristocracy have been converted to Romanism, while only nine members of the Roman aristocracy had come over to Protestantism. We do not quote this fact in favor of Romanism, but as an indication that bare, negative Protestantism, without the Creeds, without the Liturgy, without the Episcopate, is decadent. It is a centrifugal force and its tendency is to set everything adrift. In the long run, Romanism with its compact organization and centralizing power, will win against the Protestant sects that have but one principle in common—hatred of Rome.

Strange, how some Churchmen dread controversy! At the least sign of it they turn pale and shake. At the sound of the first gun the old ladies put their fingers in their ears and run for dear life! Why, even the clergy are sometimes seized with the trembles when they hear a little breeze of controversy rustling amidst the leaves of their parochial vineyard. They are so afraid that their people may learn that there are two sides to some questions, that they take every possible precaution to exclude the Church papers from the families of their cure.

If the saddest days of all the year are the days of fading flowers, the brightest days are those of their unfolding. The June month of roses is the gladdest of the year. The exquisite green of field and forest, the cool calm azure of the sky, the pearly brilliancy of passing clouds, the dewy freshness of the livelong day, compose the elements of an ideal world. We may imagine that in all the universe the angels find no place more fitting for the planting of their flowers than mother earth presents in June. Grooming in gardens, sparkling in meadows, flashing in glorious leagues of color across prairies, smiling amid ruins, and looking up with radiant hope from humble graves, the blessed flowers bring benediction to a weary world.

The St. Louis Presbyterian criticises with deserved severity the action of a Presbyterian deacon of that city who escorted General Diaz and party about the city on the "Sabbath," taking in a lion-tamer's performance—a champagne banquet, and making a circuit of the theatres. Naturally enough our Presbyterian friends do not consider the aforesaid "deacon" any credit to them. Presbyterian elders and deacons are generally men of respectability and sobriety of character. It is to be feared, however, that the standard of Lay officials nowadays is not as high as it once was. We have among our wardens and vestrymen men of the noblest type. But we have also in many a parish, vestrymen who seem to have no adequate sense of their representative position in their parish. In far too many instances we have vestrymen elected and re-elected year after year whose sense of Christian duty and propriety is to say the least not what it ought to be.

It is especially the case in our new States and frontier towns. Many a missionary station is prematurely organized into a parish. No matter how weak a parish it is, it must have its wardens and vestrymen. In many an instance there are not three men of such wisdom and Christian character as such a position demands. In such case, too often, worldly and irreligious men are made vestrymen. It is an injury to them and an injury to the Church. There are many parishes that in this way suffer loss. It is a very serious hindrance in Church work. It would be far better for our parishes to have the least possible number of vestrymen than to elect to such position men who have no adequate knowledge of or sympathy with the Church's teaching, and above all, men who are notoriously lacking in Christian character.

Bishop Garrett in his Annual Address, bore this testimony to the growing influence and usefulness of the mother Church.

The Church of England is thoroughly alive to the movements of the day. As full of life, self-sacrifice, liberality, and missionary spirit as at any time of her long history. She is also gaining a stronger hold upon the masses. It was a grand thing to see her noblest temples filled to overflowing, not by the wealth and fashion, but by the bone and sinew of her population.

The Bishop does not speak so hopefully of the Church in Ireland: He says the tone of Churchmanship is distressing to a stranger. Politics absorb the attention of all classes. In the disaffection with which instructions from the Vatican are received, he sees the sign of the waning influence of the Pope. Religion, as distinct from politics, is hardly known in Ireland. Both morals and religion are in danger of being sacrificed to political ambition and animosity.

"The Englishman, and above all the English layman," says an exchange, "is a patient creature, but his patience has its limits." He was referring perhaps to the gentle Church-warden of Sheffield. How lovely and lamb-like! Snatching the sacred vessels from the hands of the priest, before the altar! Dear, patient creature, how our hearts ache to see him going his meek way in suffering silence! For a living embodiment of gentle patience there is nothing like your genuine Englishman—especially if he is a church-warden!

Liturgical Enrichment.

From Bishop McLaren's Convention Address.

The question of "Liturgical Enrichment" will come up before the General Convention this year, and will enlist the profound attention of the whole Church. The report of the joint committee will slumber for six months in some secure fastness, and thus be kept from the knowledge of the Church and especially of the deputies who will have to deliberate on it in the whirl and hurry of the Convention. This policy of reticence, which has wrought incurable mischief as practised by other committees, would be more honored in the breach than in the observance. True, the Convention is the only body which possesses the right to act definitely on the report, but whence does the Convention derive this right? And is not something due to the dignity of the Church of which this triennial assemblage is but a representative? Meanwhile, in our profound ignorance, we can only conjecture what is coming, and hope that it will prove a real relief to the Church. There are some who expect too much, and will be disap-

pointed when they find that the committee have not achieved a ritual revolution. Others there are who dread anything, and they will be shocked to find that the old punctation has not survived the iconoclasm of the committee. Probably the Church at large will be well satisfied. But we must prepare our minds for great deliberation of movement. The General Convention will not act without characteristic caution. It will be some years before we are permitted to enjoy larger liberty. We who are working here in these vast regions where everything is plastic and formative, and where the conditions are so opportune for reaping the benefits of less restrictive methods, naturally feel some impatience at the checks and bands which the laws of the Church require us to accept; but every one who feels within himself the pulsations of loyal affection for our beloved Church will render absolute obedience to her ritual and rubrical law, while we may regret the exceeding caution exhibited in easing the restraints. That nature has not acquired the first qualification of a true priest in the Church of God who cannot obey constituted authority at the expense of his private preferences. The principle authority of the Church has the signetmark of the divine origin upon it. It flows from God, it represents Him, and is girt about with His guardianship. Running through all the order of the natural and supernatural, He vindicates it by making the way of those who despise authority hard, and harder unto the end. There have been found those in whom the quality of self-assertion is phenomenally developed, who, unconscious possibly of their fault, manifest almost a monomania in their heroic devotion to themselves, regardless of laws which they may have solemnly sworn to obey and which nobler natures honor themselves in obeying. I suppose there will be a succession of persons of this type, even unto the end, rising in rebellion against authority and at last falling amid the ruins of their disappointed hopes.

While upon this subject, it will not be amiss to remind ourselves that it is of the very essence of the liturgical method of worship with a prescribed ritual, that those who are appointed to minister therein are the agents of the Church, and, therefore, are not exponents of their individual views or desires. The priest at the altar must sink his individuality because he is endowed with a twofold representative character, representing God through the Church to the people, and representing the people through the Church to God. He is the Church's creation and her agent. Her will must be his will, and her command his supreme law. This duty of representative conformity must apply with a peculiar force to the administration of the sacraments instituted by our Lord, which adoring love beholds over-arched with a sanctity too pure and awful to be invaded by the earthliness of self-will. But whatever the office in which he is engaged, it is true that in a very real and common sense the man is merged in the priest. It is possible, indeed, that there are clergymen who hold a contrary opinion, but it is to the detriment of no one save themselves so long as it is a mere opinion, but the moment it is reduced to practice, it becomes revolutionary, for such practice strikes at the very life of liturgical principle and destroys that wholesome uniformity which the Church has ordained. Should such an opinion gain general currency and express itself in practice, individual eccentricity might enact the scandal of a scene of sensuous "revival" excitement in one parish, a spectacular passion-play in another, and a Compean cultus of humanity in the third. In one word, "the whole Church would become a scene of strife, a mother of schism, and a babel of contradictions."

The principle of liturgical uniformity involves absolute rigidity of observance, but only in so far as the Church has distinctly put her commands upon us. If we desire to secure entire uniformity in every detail of ritual use, we must abandon our Anglican ground,* which contemplates some elbow-room in matters not commanded or forbidden, and we must resort to the Roman position, which, by a Congregation of Rites, pushes, wherever it can, a

*It hath been the wisdom of the Church of England, ever since the first compiling of her Public Liturgy, to keep the mean between two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variations from it.—Preface to the Prayer Book of Charles II., (1662.)

rule of rigid uniformity, even in regard to the merest minutiae of ceremonial observance. Our Church does not put this burden upon us. On the contrary, while inflexible in requiring obedience within the limits of positive enactment, she leaves her loyal priests a margin of freedom in things not commanded or forbidden; and thus it comes to pass that a certain diversity of use may co-exist with a real uniformity. We have reason to be thankful that the Church can thus minister to different tastes, different temperaments, different classes, and different "schools of thought" (if the term may be allowed), without a rubric being disregarded or a canon broken. It is really a popish tendency which would drill us all into uniformity of detail by an enforced system of minute tactics. Under our system regulated by law, we accomplish real uniformity while furnishing room for ornate or simple Services, as may most edify particular congregations. But liberty becomes license and loyal obedience vanishes in the moment when the positive requirements of rubrical or other law are set at naught; for no priest is free to use his own will in things commanded or forbidden, and if he does so he puts himself on trial and is at once pronounced guilty in the breast of every Churchman who is more loyal to the Church than to any individual. When such cases occur, as they sometimes do, the offence does not involve disregard of episcopal authority so much as disobedience of the Church of God, which is a body quite too divine to be imperilled by isolated acts of rebellion.

But it ought to be borne in mind that there are likely to occur cases in which a reasonable doubt may exist as to the meaning of a particular rubric or Canon. It is not possible for human wisdom to devise a code of laws which shall be infallibly self-interpreting, or which shall explicitly cover every contingency that may arise. Language which is clear to one mind may be ambiguous to another, and thus doubts and differences of use arise. But we have no Congregation of Rites. To appeal to prescription is to ask the rainbow which of its colors is the color. To go to obsolete office-books is to substitute one form of reasonable doubt for another. In this dilemma to what tribunal of interpretation shall we repair? Shall each individual become his own arbiter? Then we may have as many uses in a Diocese as there are priests, and what becomes of uniformity?

It were well to consider that in the very nature of the case as soon as the Church possessed any prescribed forms of public worship, cases of uncertain interpretation presented themselves, and that those who exercised the solemn right of authorship must have been best qualified to adjust questions of interpretation. The Bishop was the fountain of ritual use in his Diocese in the days of St. Basil and St. Chrysostom, and this ancient prerogative has been perpetuated under various and sometimes vast limitations, throughout the history of the Church, and its influence abides to an extent that justifies us in saying that if there is in a Diocese any judge in matters of ritual with regard to which different opinions prevail as to what the mind of the Church is, it certainly is the Bishop. As soon as the Reformed Church of England found an opportunity, she enunciated this view very distinctly. In the preface to the First Prayer Book of Edward VI. (1549) it is written: "And for so much as nothing can, almost, be so plainly set forth, but doubts may arise in the use and practising of the same; to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this book, the parties that so doubt, or diversely take anything, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this book." Such has been the uniform tenor of Anglican history.

It may be further noted that while our obedience to positive law must be absolute unqualified, it would be quixotic to expect a body of ritual directions which would provide for every emergency. But there must be an emergency, that is a fortuitous, unforeseen and unusual condition of things, ere we can be justified in any departure from literal obedience. It

is here that the rubric of common sense comes in play. A severe indisposition would justify a clergyman in omitting portions of an Office, as a temporary necessity. But the habitual omission of a single word on the ground of private views with regard to the doctrine or practice of the Church, has been seen to involve serious penalties. The rubric of common sense justifies the suspension of literal obedience in a sufficient emergency, but the same rubric authorizes the conclusion that if a priest habitually disobeys law, he stultifies himself in professing to represent that which he despises and dishonors.

There are other emergencies constantly arising where there is a demand for special and extraordinary Services, which have not been provided for in the Book of Common Prayer. But the Church has made canonical provision which meets the necessity entirely. It is desirable to notice that it pertains exclusively to the Diocesan to provide or authorize all Forms of Prayer and Special Devotions which may be required for extraordinary occasions, and that the public use of unauthorized manuals is clearly contrary to the spirit and intent of the law. The Canon reads as follows:

The Bishop of each Diocese may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his Diocese, whose duty it will be to use such forms in his church on such occasions. (Title I. Canon 15, Section xiv.)

But we have only just reached the most serious aspect of this subject. I have spoken of the representative character of the clergyman of the Church. He has been called and ordained unto a specific function in which he is governed by a will superior to his own—the will of God. He can discharge his obligations only as he implicitly obeys the law under which he has voluntarily suffered himself to be placed. But disobedience grows to the blackness of a deadlier sin when we reflect that it not only breaks law, but breaks a law which the man has sworn to keep. Every priest in this Church has vowed, under the invocation of his Maker, two things: First, That he will minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded and this Church hath received the same. Second, That he will teach the people committed to his care with all diligence to keep and observe the same. And he has also solemnly engaged in writing with his name subscribed that he will conform to the doctrines and worship of the Protestant Episcopal Church in the United States. This is very strong, pointed and unambiguous language. The worship is regulated by the offices contained in the Prayer Book. It is to those offices that we have solemnly engaged to conform. We have surrendered our private preferences and opinions. We have buried self-will. We willingly consented to become His agents and do His will Who commissioned us, and we are bound in heart, mind, body, and honor to administer the offices and sacraments as he hath commanded and this Church hath received the same. When I baptize a child or an adult, I am sworn to use the proper office as it is contained in the Prayer Book, and no other. When I lay my hands upon those baptized youth who have come to years of discretion, my vow compels me to conform to the order prescribed by the Church. If I celebrate Holy Matrimony, I am not my own master as to the manner of doing it. There is a form made ready for me. When I stand at the altar to celebrate the Holy Eucharist, I am under compulsion of the Church's mandatory voice, I am under duty to my soul to save it from soil and stain; I am under bonds to my own plighted honor, to use in its entirety that majestic and thrice sacred "Order for the Administration of the Lord's Supper or Holy Communion," which is contained in the Book of Common Prayer; and the fact that it is possible to conceive of rare and exceptional emergencies in which I might not unlawfully abbreviate it, supplies no excuse for habitually mutilating it on any plea what-

soever. That is what my priestly vow shuts me up to, and I propose to keep it, God being my Helper.

It is not impossible to conceive that different minds may place different estimates upon the marvellous symmetry, beauty, and catholicity of that office, and there may be those who wish material changes in its structure. We are not forbidden the exercise of our private judgments and the formation of private opinions upon the subject; and the use of all proper measures to promote our views is not disallowed. It is entirely competent to the humblest deacon in the Church to use such influence as he may possess or command to promote any alteration or addition which he may deem desirable in this or any other part of the Prayer Book. But he cannot legitimately secure the end desired by any other method than that which the Church has considerably provided in the eighth article of the Constitution, as follows: "No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent General Convention." Until then, obedience to the law as it exists is our sworn duty.

Personal Mention.

The Rev. George McClellan Fliske, having entered on his duties as Rector of St. Peter's, Peekskill-on-Hudson, N. Y., desires his letters and papers directed accordingly.

The Rev. Edward Woodten having accepted the Rectorship of Trinity Church, Stateville, N. C., requests to be addressed there on and after the 20th of June, 1888.

The Rev. J. Francis George has resigned St. Paul's Church, Woodbury, and accepted the rectorship of St. Andrew's Church, Thompsonville, Ct. Address accordingly.

The Rev. G. T. LeBoutillier, after nearly four years of incessant labor as Rector of Grace Church, Colorado Springs, and St. Andrew's, Manitou, has been compelled to resign in order to find a reason of rest in a lower altitude. He will, for the present, continue his services at the chapel, Manitou, Colo. Address unchanged.

The Rev. David H. Lovejoy, M. D., has resigned the chaplaincy of the P. E. Hospital, Philadelphia, Pa., and accepted the charge of the "Fannie G. Padcock Memorial Hospital," also St. Peter's Church, Tacoma, Washington Territory. Address accordingly.

The Rev. Horace B. Hitchings has been elected Assistant Minister of St. Andrew's Church, New York City.

The address of the Rev. W. P. Brush has been changed from 207 Greene Ave., Brooklyn, N. Y., to Warehouse Point, Ct.

The Rev. Geo. E. Gardner (lately ordained at Berkeley Divinity School) is stationed in Utica, N. Y., as assistant to his brother, the Rev. Chas. H. Gardner, in Trinity Church.

The Rev. J. W. Bonham, Evangelist, sailed for England, Saturday, 9th inst., in the "City of Rome." He expects to return in September. English address: Fern Villa, 35 Howard Road, Dorking, Surrey, England.

The Rev. George S. Gassner, of the Diocese of Eastern, who was ordained at the recent Convention in Chestertown, has been appointed Assistant Minister, pro tem, of Trinity Parish, Wilmington, Del., and is now residing at 1209 Jefferson St., in that city.

The Rev. W. H. St. Clair, D. D., has resigned the rectorship of Grace Church, Detroit, Mich., the resignation to take effect October 1st.

The private address of the Rev. J. P. Reynolds, Jr., Assistant Minister of St. Luke's Church, Brooklyn, N. Y., is now 10 Leffert's Place; his business address is 515 Vanderbilt Ave.

To Correspondents.

REV. E. A. OSBORNE.—The full title of the book is "The Teaching of the Church during the first Three Centuries on the Doctrines of the Christian Priesthood and Sacrifice." By the Rev. Charles Bernard Drake, M. A. London: McMillan & Co., 1874.

Married.

DE WITT-MITCHELL.—Married, in Emmanuel Church, La Grange, Illinois, on Tuesday, June 4th, by the Rev. Canon Street, Frank Luzerne De Witt and Minnie C. Mitchell, both of La Grange.

PHELPS-GARRETT.—In Christ Church, Burlington, Iowa, Tuesday, May 29th, by the Rev. David Claborn Garrett, assisted by the Rev. M. A. Johnson, D. D., the Bishop of the Diocese pronouncing the benediction, Edward S. Phelps to Jessie L., daughter of William Garrett, Esq., and sister of the officiating clergyman.

Obituary.

FRANKLIN.—Entered into rest, on Sunday, June 3d, at the residence of her daughter, Mrs. Sara H. Champlin, in LaPorte, Ind., Catharine H., widow of the late Rev. W. E. Franklin, aged 66 years, 9 months and 7 days.

Mrs. Catharine Franklin has entered into the rest which remaineth for the people of God. The undersigned, for many years her pastor, and honored with her love and confidence, cannot allow this notice of her death to pass without a slight tribute to her memory. The widow of a faithful clergyman, she was herself one of the most faithful and devoted helpers in every parish which had the good fortune to count her among its parishioners. Her labors at the time of the great Sanitary fair will be remembered by very many in Chicago. She was one of the most earnest workers in the early days of St. Luke's Hospital, and the first money ever raised for a building fund was raised by her exertions. For many years she was Matron of Taylor Hall, Racine College, and the late Dr. DeKoven held her in the highest estimation, and often said, after her departure, that her loyalty and thorough unselfishness never could be replaced. To serve the Church was ever her greatest delight. She never had to be urged to undertake a work—"Certainly, if you think it best"—was always her reply to her Rector. Loyalty to Christ, to His Church and to that parish where God had for the time placed her, was her motto, and she steadily exemplified it through a long and useful life. Called to much sorrow, and to much hard work (for she was left early a widow with a large family entirely dependent upon her exertions), she was ever cheerful, ever thoughtful of others, ever full of energy and faith. It surely can be written up over her grave—"She hath done what she could."

CLINTON LOCKE, Rector of Grace Church, Chicago.

"L' Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The third year began Oct. 15th, 1887. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2020 Sanson Street, Philadelphia, Pa.

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Acknowledgements
The Rector of St. Mary's School gratefully acknowledges receipt of 17 volumes, bound musical works, for the Library, from Mr. G. Schirmer, New York. From the new Studio, \$7.15—presents of Reception by the Art Class.
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Rev. F. Granger, Buffalo, N. Y. \$ 1.00
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K. Chicago, 30.00
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Mrs. M. A. McClelland, Knoxville, 30.00
Previously Acknowledged 3,489.50
Total for Rebuilding.....\$3,775.50
The cost of the new building will be \$67,000. The walls are now going up, and great anxiety is felt on account of a large deficiency yet unprovided for. Contributions may be sent to the Rector, Knoxville, Illinois.
C. W. LEFFINGWELL, Rector.
Knoxville, Ill.

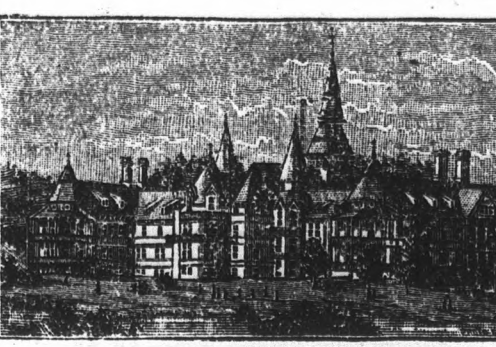
Miscellaneous.
The Rector of St. Mary's School, Knoxville, Ill., would like to correspond with schools and families needing teachers. He can recommend several of superior qualifications now seeking places. Several recent graduates are willing to begin with small salaries.
WANTED.—A lady, a member of the Episcopal Church, desires a position as primary teacher, governess or companion. Good references. Address Miss S., care of the Rev. John London, New Brighton, Beaver Co., Pa.
WANTED.—A clergyman for temporary work. Address "C.," Living Church Office.
A young lady of refinement desires a situation as a young lady of the house, teaching and taking entire charge of children. Unexceptionable references given. Address R. B., care Lord & Thomas, 69 Dearborn St., Chicago.
A Retreat for Ladies will be held at St. Gabriel's, Peaskill, beginning with Vespers, Tuesday, June 26th, and closing on the morning of Saturday, June 30th. The Rev. A. S. Crispey, Conductor. Ladies wishing the Retreat should notify the Mother Superior by Saturday, June 23d.
The leading School of Commerce of this country is located in Chicago. Its founder has had great experience in the department of business education. H. B. Boyce's Chicago Business College is doing a grand work for the young men and women of the country—it is their friend and helper.
The Parish Church of All Hallows Parish, Anne Arundel Co. Md., built about 1802, one of the oldest Church buildings in the country, needs considerable and smart repairs. To do the work thoroughly will cost more than the Parish can raise by every effort, without resort to fairs and festivals. The Rector asks if there are not some among the faithful, who read the Living Church, who will kindly aid him, by donations of an amount. Acknowledgement personally or through this paper. Donors will be remembered at the Holy Sacrifice. Remit to the Priest in charge. D. A. Bonnar, Davidsonville, A. A. Co. Md.
SOCIETY FOR THE INCREASE OF THE MINISTRY.
Remittances and applications should be addressed to the Rev. Eliza Whitteley, Corresponding Secretary, 37 Spring St., Hartford, Conn.

GENERAL CLERGY RELIEF.
(Shorter Title of "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the P. E. Church.")
This charity is not local or diocesan.
It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts. The Treasurer, William Alexander Smith, 40 Wall St., New York, sends copy-ly.
The many Americans who have worshipped in St. John's Church, Dresden, during the last fourteen years, have doubtless learned with pleasure that the corner-stone of the church edifice was laid on Palm Sunday, March 18th, by the Rt. Rev. A. N. Littlejohn, Bishop in charge.
The comparatively small sum of ten thousand marks (\$20,000) is now needed to complete this beautiful building, the first and only American church in the German Empire.
The undersigned, former Rectors of this parish, cordially appeal to their parishioners now returned to their native land for prompt and liberal aid in it is so good work.
In addition to money, pledges for memorial windows and church furniture will be gladly received. Contributions can be sent to the Treasurer of St. John's American Church, or to Messrs. Theobald & Co., Bankers, Dresden, Germany; or they will be received and forwarded by John Anketell, A. M., 12 Astor Place, New York City; Clarence Buel, St. Luke's Church, Hudson Street, New York City; J. P. P. P. P. St. Michael's Church, 90th Street, and 10th Ave., New York City, May, 1883.

RESIGNATION OF REV. DR. STOCKING.
At a meeting of the Vestry of Grace Church, Detroit, on June 4th, 1888, the following report of a Special Committee was unanimously adopted, and ordered published in the secular and Church papers: "We have had under consideration the following resignation referred to us by the Vestry: To the Wardens and Vestrymen, Grace Church, Detroit, GENTLEMEN:—It is now nearly eight years since I accepted the call of this parish to its rectorship, and undertook to build up the Lord's work in this portion of the city as far as I was able. You will all remember the difficulties that beset that work, and the mingled hopes and misgivings with which I entered upon it. And now, as I look back, and over the record of these past years, I find abundant cause for gratitude to Him Who alone giveth the increase to our planting and watering, in the blessings that have waited on the mutual labors of pastor and people. During this period it has been known to some of you that invitations have come to me from other parishes, and that the loving persuasion of friends, fortified by personal and domestic considerations, has induced me to decline them. But now, after prayerful deliberation and with a deep sense for all interests involved, I have determined to request you to accept my resignation, to take effect on the 1st of next October. By naming so remote a date I shall give you ample opportunity to send my successor. In thus tendering my resignation of a work to which I have given the best years and energies of a busy life, I desire to record my grateful appreciation of the unstinted kindness and generous sympathy of my numerous friends both within and without the parish, and to invoke upon them the blessings of the Good Shepherd of His flock and of the Great Head of the Church Jesus Christ, our Blessed Redeemer. I am, ever faithfully yours, W. STOCKING.
We have conferred with the Rector and find that he cannot be persuaded to withdraw his letter of resignation or reconsider its terms.
We therefore recommend that the same be accepted by this Vestry and we submit, as a part of this report, the following resolutions:
WHEREAS, The Rev. Charles H. W. Stocking, D. D., has tendered his resignation of the rectorship of Grace Church, where he has during the past eight years labored so faithfully and well; therefore,
Resolved, That we, the Wardens and Vestry, in behalf of the people of this parish, tender him our heartfelt thanks for his arduous and faithful efforts in promoting the interests and welfare of this church and parish, and we hereby commend him cordially to those among whom he may in future labor as a Christian pastor and teacher, as an earnest and eloquent defender of the faith, and a true friend to the poor and distressed.
Resolved, That in accepting his resignation we express our sincere hope for the continued success of his labors in Christ's vineyard, and trust that his path through life may grow brighter and brighter unto the perfect day.
Resolved, That the resolutions be entered on the records of the parish, and that a copy of them be signed by the Wardens and Secretary of the vestry and presented to the Rector, and that copies be sent to the daily papers of this city, and to the Churchman and Living Church for publication.
All of which is respectfully submitted.

A. F. WILCOX, ALFRED DELANO, THOS. S. CHRISTIE.

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St. Mary's Hall, Racine, Wisconsin.

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For July, now ready.

Among the other features of the July number of this most instructive and useful magazine are articles by Revs. E. P. Hammond, Thomas Jackson and H. J. Browne; Lieut. Frederick Schwatka, U.S.A.; a sermon, "Solitude," and editorial notes, by Rev. Dr. Talmage; and a choice collection of the best stories, sketches, poems, miscellany and religious news of the month, all
FULLY ILLUSTRATED.
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BOOK REVIEWS.

RETROSPECT OF A LONG LIFE, from 1815 to 1883. By S. C. Hall, F. S. A., a man of Letters by Profession. New York: D. Appleton & Co., 1883. Price \$2.50.

Mr. Hall was for many years editor of the Art Journal, and in that capacity became acquainted with persons of distinction in the artistic and literary world. He and his gifted wife have given an incredible number of books, original or edited, to the public—some three hundred and fifty in all, we believe. It appears to have struck him, that a book of general reminiscences would be a good addition to this list, and he has accordingly set to work and manufactured it. There is the air throughout of the professional book-maker. The volume is bulky and a little dull, and rambles over topics as widely apart as the fashion of hair powder, and the paintings of Gustave Doré. There is much of interest in the recollections associated with the Art Journal, and bright bits of anecdote are scattered here and there over the pages. One finds oneself wishing he had written less; but there is much that will repay reading.

THE ENGLISH NOVEL and the Principle of its Development. By Sidney Lanier, Lecturer in John Hopkins University; Author of "The Science of English Verse." New York: Charles Scribner's Sons, 1883. Price, \$2.

The death of Mr. Lanier will be freshly regretted by readers of this volume. It was his design to have completed a philosophical study of the various forms of literature, of which this book, and its forerunner, "The Science of English Verse," were intended to be installments. Each volume is complete in itself, but we have lost much in the non-fulfillment of the entire plan. As a critic Mr. Lanier is at once scholarly and sympathetic. His enthusiasm interferes at times with his just estimate of the relative worth of authors. In our judgment he ranks Thackeray too low and George Eliot too high. But his criticism is not destructive. The fault is rather an over-admiration for a favorite. The genesis of the English novel is portrayed with masterly hand. There is keen philosophic insight into the constructive elements that make up this "modern invention" in literature, and the history and development of them is traced from antiquity down. The book will rank with "The Science of Verse" as one of the most valuable recent contributions in the department of literary criticism.

ENGLISH STYLE in Public Discourse, with Special Reference to the Usages of the Pulpit. By Austin Phelps, D. D., late Bartlett Professor of Sacred Rhetoric in Andover Theological Seminary. New York: Charles Scribner's Sons, 1883. Cloth, pp. 389. Price \$2.

The present volume is the fourth that Professor Phelps has given to the public within a very brief space of time. Such rapid publication does not in his case imply haste in literary preparation. Three of the volumes, the present are included, are the result of life-long study; the ripened fruit of his work in the professorship from which he has retired. There is a certain practical directness about them all, which has resulted from contact with lecture-room life. Professor Phelps own style, though not as perfect as that which he holds up for ideal imitation, is calculated to give popularity to whatever he writes. It is clear and to the point; suggestive and rich in illustration. This latest book will be found exceedingly helpful to the clergy, and to others who have occasion to speak in public. It will bear repeated going over, and can hardly fail to have a beneficial impression.

LIFE OF THE RT. REV. SAMUEL WILBERFORCE, D. D., Lord Bishop of Oxford and afterwards of Winchester. With Selections from his Diaries and Correspondence. By A. R. Ashwell and Reginald G. Wilberforce. Abridged from the English Edition. With Portraits and Illustrations. New York: E. P. Dutton & Co. pp. 553. Price \$3.00.

The Life of Bishop Wilberforce is a book that all educated Churchmen wish to read, and it is here provided at a very reasonable cost. The original English edition in three volumes is very expensive. The abridgment to one volume in smaller type has been effected without greatly lessening the value of the book to most readers. The Life of Bishop Wilberforce by his son, has been received in England by some with indignation, by all with eager interest. That so much of a private and confidential character was admitted to public print by his literary executors, has been a matter of astonishment to every one, and has perhaps for a time obscured the real worth and beauty of a life so universally admired. Yet it is in this very revelation of the inner man that the great interest of the work lies and the worst that can come of it is simply the conviction that great and good men have their faults. They are small in some respects. Thinking of this perhaps we shall not be so discouraged over our own littleness.

The May number of Macmillan's Magazine contains several interesting articles. The most valuable and timely is that in memory of John Richard Green, the historian of the English people, which is from the pen of Prof. Bryce, the well-known author of "The Holy Roman Empire," one of the most fascinating historical works ever written.

The offer of an award of \$3,000 made by Harper & Brothers for the best illustration of Alfred Domett's "Christmas Hymn," has created quite a stir among young artists. More than seventeen hundred applications for the text of the poem have already been made to Harper & Brothers by intending competitors.

The effort of the little readers of Harper's Young People to endow a cot in St. Mary's Free Hospital for Children, in New York city, has been successful. The treasurer of the fund announces that the whole amount asked for, in Harper's Young People, No. 91, July 26, 1881, is now in hand, and "Harper's Young People's Cot" will hereafter hold its little patient cared for by the self-denial of boys and girls in all parts of the land.

Holy Communion the Chief Service.

By the Rev. C. Collard Adams.

On the 4th Sunday after Easter, the choir of Racine College Chapel joined with the Cathedral choir at Milwaukee in a choral Celebration of the Holy Communion. In the evening the Bishop, referring to his object in having such a Service, said with some emphasis that the Holy Communion should be the Chief Service of the Lord's Day.

What hinders? That the primitive Church celebrated every Sunday is well known. It has continued the law of the Holy Catholic Church. In the reformation of doctrine, the Church of England made no departure on this point, and the American Church professes not to depart from the mother. The Prayer Book in providing what shall be done when there is to be no Communion, distinctly marks such cases as exceptions.

The principle of the Holy Catholic Church (we are that if anything) is violated in two ways: First, by the rigid hold the custom of a first Sunday Celebration has upon the people and too many priests, to the exclusion of its regular Celebration, and neglect to have it on that Sunday would awaken much inquiry and teach many that there is no such law. Second, by making Morning Prayer the chief Service by putting it at the hour which most people can and do attend, to the exclusion of Holy Communion.

One can say in all charity that the majority of the laity do not know otherwise than that Morning Prayer, with all the music that can be used in it, is the highest type of Service the Church provides, and expect at Holy Communion that that there be little music, because the Service is so solemn, and therefore should be seldom held!

The well-instructed, catholic-minded priest hardly knows what to do to meet the ignorance, and the prejudice founded on ignorance, of the laity on this point. Probably he begins by having an early Celebration on the Sundays in Lent, then on those in Advent, then on the chief Festivals other than Sunday. In these cases a few get the benefit of a reception, but the majority do not join in the Eucharistic act. While using the above method and yet anxious to do all that the spirit of the Catholic Church teaches, the unknown and ordinary priest cannot do what his Bishop does not do, and does not boldly assert as Catholic. The writer, whenever Holy Communion was celebrated on Sunday and other festivals at the usual hour of Service, has omitted Morning Prayer, beginning with the Litany Hymn—all kneeling, followed by the Litany Anthem, and Holy Communion and sermon. The people were not to leave during the Service but to remain to receive the Blessing.

Every part of the Service for which Tucker's Hymnal makes provision was sung, and the Nunc Dimittis was sung, all kneeling, after the Blessing of Peace. The Holy Elements were administered singly to each communicant, as the English and American, following all ancient liturgies, provide.

No fault was ever heard by the writer as to the Service, except that some were astonished at the Creed being sung, though the same persons could hear the Presbyterians chant the Lord's Prayer without surprise. When, last summer, Bishop Perry visited my parish such a Service was held, and in the evening he took occasion to say that in the course of his bishopric, he had not witnessed so reverential and devotional Service in his Diocese.

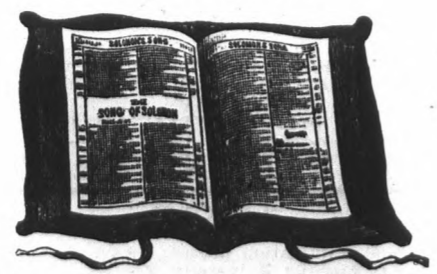
It would have been impolitic to have relegated Morning Prayer to the morning, and celebrated as above each Sunday at the hour when it is most convenient for the people to attend. For the people were not ready for so radical a change, and the choir must be allowed the opportunity to sing the first part of Morning Prayer, except the glorious hymn of the faith, the Nicene Creed.

But let the Bishops, Conventions, and General Convention speak out, and the people will be educated to appreciate, and the priests encouraged to set forth the beauty of the chief Service of the Holy Catholic Church—its great Eucharistic act of worship; and Morning Prayer like Even Song, will be relegated to its proper place. We have inherited the prejudice of the Presbyterian element, and after two centuries of endurance it is time, surely, that we cast off our bonds and behold enough to announce our Services as Catholic in their nature and rendering. Fort Dodge, Iowa.

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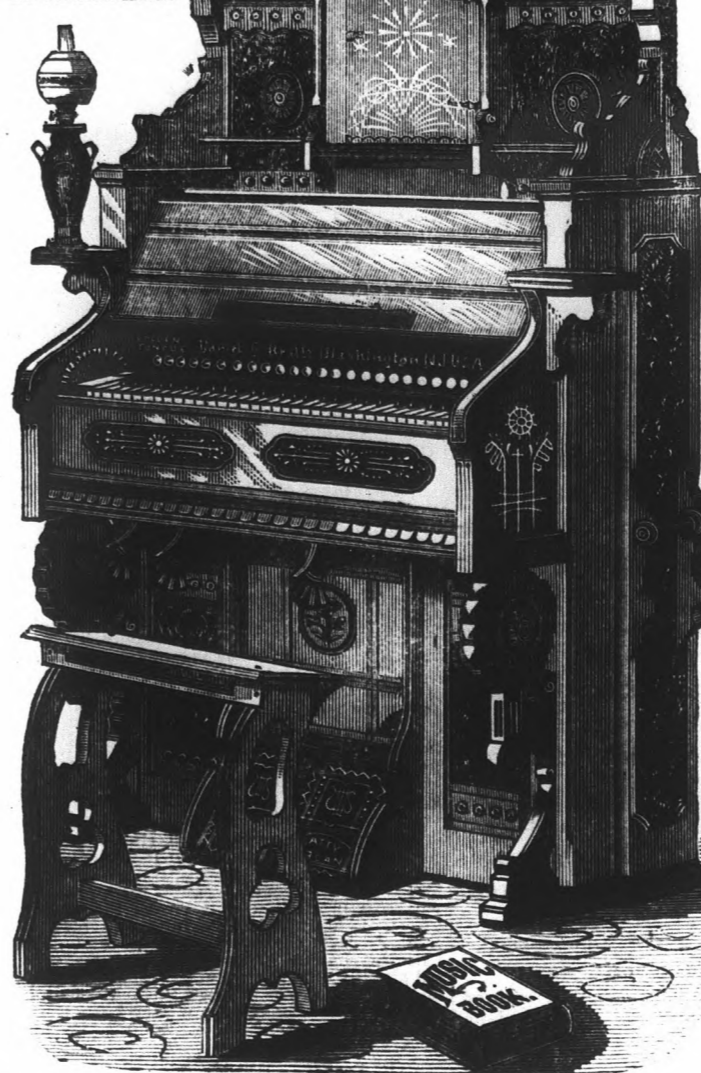
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27 Stops, as follows: 1. Cello, 8 ft. tone. 2. Clarinet, 8 ft. tone. 3. Flute, 8 ft. tone. 4. Bassoon, 8 ft. tone. 5. Horn, 8 ft. tone. 6. Trumpet, 8 ft. tone. 7. Saxophone, 8 ft. tone. 8. Viola, 8 ft. tone. 9. Violoncello, 8 ft. tone. 10. Organ, 8 ft. tone. 11. Horn, 8 ft. tone. 12. Trumpet, 8 ft. tone. 13. Clarinet, 8 ft. tone. 14. Flute, 8 ft. tone. 15. Bassoon, 8 ft. tone. 16. Horn, 8 ft. tone. 17. Trumpet, 8 ft. tone. 18. Saxophone, 8 ft. tone. 19. Viola, 8 ft. tone. 20. Violoncello, 8 ft. tone. 21. Organ, 8 ft. tone. 22. Horn, 8 ft. tone. 23. Trumpet, 8 ft. tone. 24. Clarinet, 8 ft. tone. 25. Flute, 8 ft. tone. 26. Bassoon, 8 ft. tone. 27. Mezzo Kneel Well.

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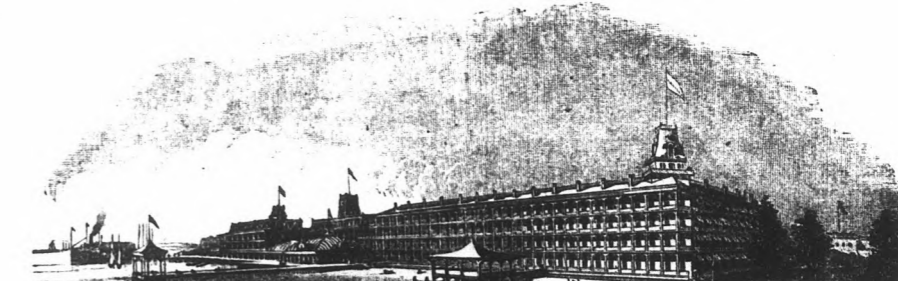
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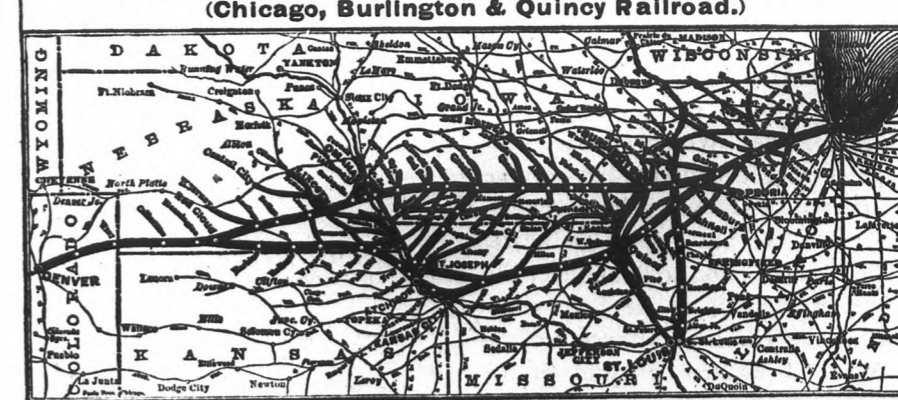
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BROTHER PHILIP.

BY HARRIET W. FRENCH.

Lofty the walls of stone, stern, strong and gray, Where live, of earthly life and love forgot, Marking with toll and chant each peaceful day, The pious Brethren of the Common Lot.

Among them, on his mental tasks intent, Patient to hear and do, in daily round, Each smallest duty, Brother Philip went, In hardest labor, chief contentment found.

To others, in their penance or their praise, Were granted glimpses of the Life above, Visions of bliss repentant souls to raise To Him whose Being and whose Name is Love.

Never to Philip—counting weary years, All vain, his penances, his prayers, he deemed, Borne down and broken by his weight of fears, Of comfort, hope or heaven he hardly dreamed.

Pone on the stony floor at dawn he lay, Pouring his heart out in fervid prayer For patience to abide his Lord's delay, Lest faith should yield to sickening despair.

"I am so weak," he cried, "so frail and fond, My sins have hid from me Thy Blessed Face! I cannot soar these fleshly bounds beyond, To feel the warmth and glory of Thy Grace.

"How have I longed for Thee, my God, my Light, And wearied heart and flesh in sleepless pain, Hoping, in torturing vigils of the night, Thou wouldst draw near and call me by my name.

"Dead, ev'n to God—forgotten in my cell, How dare I hope the Beauteous King to see, When saints alone—alas! I know full well, Gain the blest vision eye withheld from me?"

A sudden glory thrilled the ambient air; Warmth, fragrance, stillness filling all the space, In mid-st, a radiant Form, Divinely fair, [face. And, sweet through suffering, smiled the Saviour's Quick, Philip stretched forth worn and wasted hands,

The raptured silence by no breath he broke, Waited Love's sweet, compulsory demands, Alas! no voice the tranced hush awoke.

But with imperious call clings forth the ball, The poor are gathered at the Conve it gate; Why comes not Brother Philip from his cell, To dole the daily food for which they wait?

He cannot go—What! leave his grateful Guest, So long awaited, sought with anguished cry, When fears may lapse, e'er all his fears at rest, Death sets him free to see his Lord on high?

Again the walls give back the bell's deep tone, And angry sounds of mingled voices rise, A lull—and Philip hears a child's weak moan— Then Famine's outcry, drowning women's sighs.

One instant lingered he up his knees, Recalling that his Master once had said, "To Me is done whatever is done to these," Then forth to feed his Master's poor, he sped.

His sacred lab'rs ended, back he hied, To kneel within his late transfigured room, When lo! even yet the place is glorified, Glowing with light like a rich rose in bloom.

"Philip, Beloved, faithful in thy place, Hadst thou remained and left thy poor unfed, In self-hope of more exceeding grace, Leaving thee all unblest I must have fled."

So spake our Lord, in tones of tenderness, And raised o'er Philip's head hands beaming light, Dear Hands, whose very wounds have power to bless.

Then passed, in act of benison, from sight, Seawane, Tenn., May 23, 1883.

The Liturgies of Holy Church.

V. Liturgical Enrichment. (continued.)

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

The next possibility of improving our Liturgy that we shall consider is 'Enrichment,' strictly so called, in the way of the restoration or introduction of beautiful and edifying devotions into the service. Some of these features were dropped out at one or another of the revisions of the Liturgy; but others are features which did not exist in the pre-reformation Roman Liturgy, though they are found in the Gallican Liturgy, or in all the ancient liturgical types except the Roman. For instance the Trisagion ("Holy God, Holy Mighty One, Holy Immortal One, have mercy upon us") might be used at the beginning of the service, just before the Gloria in Excelsis; it is a feature of both the Gallican and Oriental Liturgies, and vastly superior to its Roman counterpart—the nine-fold Kyrie Eleison. Again, how great a gain it would be to have a lesson from the Old Testament before the Epistle! Those O. T. lessons which we now have instead of Epistles, are remarkably striking, and far more effective than an ordinary Epistle. But we might well adopt the Gallican (and ancient Oriental) custom of having both; and thus we might read an O. T. prophecy by the light of its fulfillment in the N. T.; or might compare an O. T. precept with its Gospel interpretation.

The Bidding-Prayer, which is retained and enjoined by the English Canons, is a relic of the ancient Gallican Liturgy that survived its supersession by the Roman. Let us restore this ancient link that connects us with the old Celtic and British Church, and print it at length in our Prayer books; but let us restore it to its ancient form, by bringing back the response which used to be made by the people after every clause, omitting, of course, the Lord's Prayer at the conclusion of the whole.

But of all the 'things that are lacking,' perhaps the most unaccountable omission is the rite of 'the Peace.' This rite occurs in all ancient Liturgies, and was originally a practical carrying out of the oft-repeated apostolic precept, 'Salute one another with an holy kiss,' accompanied by a suitable anthem and Collect. The injunction has not been obeyed in its literal sense for centuries, but still the spirit of it may be preserved, as set forth in the very beautiful and edifying collects and anthems. In the Gallican Liturgy the 'Collect of the Peace' varied with each Sunday and Holy day, and contained some allusion to the event which was then commemorated, but the anthem was always the same. We give an adaptation of this rite, suitable for present use; the Collect given being that for Maundy Thursday:

Collect. O God, who, when about to carry into the heavens that manhood which thou hadst assumed, didst command thine Apostles to love one another, and didst leave them thy peace; grant to us thy servants who follow them that inward peace that passeth all understanding; Who livest and reignest with the Father and the Holy Spirit, one God forever and ever. R. Amen.

Priest. Brethren, be at peace one with another.

The choir sang the Anthem, Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. A new commandment I give unto you, that ye love one another. Glory be to the Father, &c. Peace I leave with you, &c. (repeated.)

And then most appropriately follows the 'Lift up your hearts.'

What could be more edifying or touching than such words! What more suitable than the call to peace and charity at such a service, and before Communion! In the Roman Liturgy and our own, this beautiful rite is almost lost sight of, but all other Liturgies have the rite in a position nearly corresponding with that indicated above, (viz., before the 'Lift up your hearts') and what position could be more appropriate?

But the only real peace must be founded on the one faith, and hence in almost all liturgies the Creed was connected with the rite of the Peace. In our own Liturgy the Creed occupies an altogether anomalous position, (which we inherit from the Roman) for it appears to belong to the 'Service of the Catechumens.' It is practically impossible to imagine any division of importance in the service, between the Gospel and the Creed; or not to imagine that the 'Service of the Catechumens' includes the sermon, and therefore the Creed. But the ancient church was unanimous in assigning the Creed as well as the Lord's Prayer to the 'Service of the faithful,' and forbidding either to be used in the former part of the service. Let us then follow the better and more ancient usage, and transfer the Creed to a position immediately before the Peace, which again should come (as noticed above) immediately before the Great Thanksgiving. This change could be made at present with but little difficulty, as the Creed is in practice omitted at so many celebrations.

It remains only to notice two other means of enriching the service, (1) the introduction of hymns and anthems, and (2) the providing a greater variety in the prayers, &c., of the service, instead of enjoining the constant repetition of the same words. To take (2) first, we might (for example) have not only the Collect, Epistle and Gospel varying with the Sunday, but also the Preface, the Collect of the Peace, and other parts of the service; as for (1) we think our reformers acted wisely in not making any selection of anthems for the purpose, and we think it would have been still wiser to have been quite consistent, and have omitted both the Offertory sentences (which are really anthems) and the comfortable words, (which ought to be) and to have left the selection of anthems entirely to the minister. The American Revisers made a real improvement in the service, by giving express permission for the singing of an anthem or hymn at certain points in the service, and we should wish the liberty extended still further, allowing an anthem (or hymn) in any position where one was used in the Gallican Liturgy. (This permission would include Introits, of course.) In conclusion we would note that the whole effect of these proposed changes would be only to carry out still further in the Prayer Book, the principles of our Church, viz., the adherence to the devotional uses of the best and purest ages. Not a word of the service need be changed, but the whole would be brought into an order more systematic and more like that of the ancient liturgies, and therefore more helpful to devotion. If the proposed changes seem too great to be made all at once, rubrics might be worded which permitted either usage; and thus no change need be made in the order of service, till it should be both desirable and desired by the congregation; the whole process taking place without haste, and every step being justified as a "survival of the fittest."

Letters to the Editor.

"Monkey-Origin of Man."

To the Editor of the Living Church:

Will you permit one who lays claim to no more than a literary knowledge, and that of a surface nature, of natural history, to comment a little upon the article in No. 239 indicated by the title above:

1. "I went down to the menagerie to see again and to study more particularly" . . . the monkey animal. Here, it seems to me, a question demanding some little acquaintance with anatomy, embryology and other departments of biological inquiry is settled off hand as between breakfast and dinner. Compare this with the following statements: "Down, Beckenham, Kent First Edition, November 24th, 1859, (Origin of Species p. 1v), . . . the first edition of this work, published in 1871, (Descent of Man, Pref. to 2nd Ed., p. v.) Eleven years elapses before Charles Darwin publishes his conclusions as to the derivative origin of man according to law. The same Charles Darwin allowed 22 years (from 1837 to 1859) to elapse before publishing his views on the origin of species. Yet the theories, matured so slowly and brought before the world with such philosophic restraint and calm, contain such "senseless folly" as to be easily demolished between the coffee and the soup! Is this likely?

2. "It does indeed seem very strange that monkeys . . . in all ages have had hair, tails, . . . while man has not; and that man has written history about his doings "but never a word about his own change . . . from his long-tailed ancestor." Now one of the duties of a critic is to read the book or article he criticizes and really try to understand it.

Now as to hair in men: "Three or four cases have been recorded of persons born with their whole bodies and faces thickly covered with fine long hairs. . . Prof. Alex. Brandt . . . has compared the hair from the face of a man thus characterized . . . with the lanugo" . . . (the fine wool-like hair covering the human foetus during the sixth month) "and finds it quite similar in structure." [Descent of Man, New Ed. D. Appleton & Co., p. 19.]

As to tails: "In man, the os coccyx . . . plainly represents 'the tail' . . . At an early embryonic period it is free and projects beyond the lower extremities. . . . In 1840 . . . a human foetus bearing a free tail, which . . . included vertebral bodies . . . was examined by many anatomists. . . . Even after birth 'the os coccyx has been known . . . to form a small external rudiment of a tail. [P. 22 and note 52]." According to a popular impression, the absence of a tail is . . . distinctive of man; but as those apes which come nearest to him are "tailless, the impression is seen to be an error." [The quotation is from p. 58]. By reference to Anatomy of Vertebrated Animals by Huxley (D. App. & Co., 1880, p. 403) the reader will find that the Anthropomorphs (man-shaped) Apes include three (perhaps four) genera. Gibbons, Orang, Chimpanzees and (perhaps) Gorillas. All are tailless. And if he will read Man's Place in Nature by Huxley, (or the pages onwards from 403 in the above cited Anatomy), noting the particulars in which the structure of man and these apes always or sometimes agrees, and the cases of departure ("variation") in man from his "normal" structure; and how the lower or earliest races of men vary more in the direction of these apes, he will I think have at least a dim notion that facts are ugly and thorny things to deal with as between breakfast and dinner, in settling man's genealogy on anatomical grounds.

As to the history of the "change . . . from his long tailed ancestor," I would suggest that the critic, between some summer breakfast and some summer dinner; on a day not too warm, and under the shade (in a hammock if he likes), dip here and there into such books as the following: Prehistoric Times (Sir John Lubbock), Origin of Civilization, same author, Taylor's Early History of Mankind, McLennan's Primitive Marriage—showing the early condition of man and how a "change from a savage ancestry takes place," never a word about which is written by those in whom the change is or has been in process of taking place. Again another thought might flash in upon him; that the earliest cave-dwellers and flint-tool workers, destitute for long ages of any power of recording their ideas, having their mental powers but little beyond those of the crow, in a mathematical direction, (say about equal to the task of counting up to four) would have had perhaps some few faint incipencies for writing "history." Then let our hammock-suspended man take in a little of the evidence in Sir Charles Lyell's Antiquity of Man, and a vague impression (if he does not go to sleep) will be produced that time is long, very long from the cave-dweller of the Glacial Period to a contributor to the LIVING CHURCH, A. D. 1883. What then of those vaster ages in the dim blue background of the Miocene, when "two or three anthropomorphous apes, one the Dryopithecus . . . closely allied to the Gibbons existed in Europe." (Descent, p. 155)?

One or two quotations in closing: "A man belongs to the Catarrhine or Old World stock . . . But we must not fall in to the error of supposing that the early progenitor of the whole Simian stock, including man, was identical with, or even closely resembled, any existing ape or monkey," p. 155. In other words the "monkey-origin of man" is a phraseology born of error; as if one should assert A. B. to be the son of his tenth cousin of the same age. Or that the Anglo-Saxons in the United States are descended from the slave-liberated 13th amendment Africans.

"There are one or two living men, who, a couple of centuries hence, will be remembered as Descartes is now. . . . If the twenty-first century studies their history, it will find that the Christianity of the middle of the nineteenth century recognized them only as objects of vilification. It is for you and such as you, Christian young men, to say whether this shall be as true of the Christianity of the future" . . . (Huxley, Lay Sermons, 1870, pp 343, 4. D. Appleton & Co., 1871.) JOHN B. WOOD.

Morristown, N. J., June 5, 1883.

"The American Church."

To the Editor of the Living Church:

Permit me to call your attention to a few errors in the article copied from the Church Bells of London:

I will only take up from "Let us now turn our eyes northward." It says, "the fate of the colony" of Popham in 1607, "is not even known!" What "the fate of this colony" has to do with the American Church, does not appear. After a brief effort at planting a trading post in Maine—it returned to England, and spread a discouraging report of the rugged climate, the sterile soil, the hostile Indians!

The Separatists of Scrooby and Holland, who emigrated finally in 1620 to Plymouth in "Massachusetts Bay," and went through all that Popham encountered, and yet survived, had a Capt. Miles Standish admitted to all the rights of citizenship who was not "a communicant or of approved pious life." But W. B. confounds the Pilgrim Fathers of Plymouth with the Puritan Colony of Winthrop who settled at Salem, Charlestown, and Boston, in 1630. A colony that never went to Holland, but he says they did and had not settled at New Plymouth before they became a cruelly persecuting society!

On the other hand, the Plymouth Pilgrims extended a friendly hand, even to the Colony of Gorges, who landed at Weymouth, a few miles from Plymouth, for the purpose of establishing an Empire, in 1624; whose deeds are parodied in Hudibras by Butler in the same strain that W. B. writes, crediting the Plymouth Pilgrims with their evil deeds.

In all probability the Rev. W. Blackstone, the pioneer settler, whom Winthrop found at Trimountain called Shawmut, now Boston, in 1630, came over with Captain Gorges; but he had come to stay; and while Gorges, like Popham, returned

to England, Blackstone, with a few books, and some apple seeds made for Shawmut.

The colony of 1630 under Winthrop found him there, bought him out, and named the place Boston.

Blackstone retired to Lonsdale, Rhode Island. The Indians burnt him out of his "Study Hill." To-day the railroad runs through "Study Hill," and Blackstone is buried in a lone spot under the other side of the hill in a hollow, with nothing to designate the spot, save only as tradition has pointed it out from father to son, in an open pasturing ground.

But what has this to do with the American Church? The whole article reads like King Ahab in connection with his lost "Ramoth in Gilead."

Now as for the Quakers, W. B. had better turn his eyes to home. The King of England and Parliament were the persecutors. They taught severity; and being taught, etc. But the Pilgrim Fathers had nothing to do with it. Later on, when a few deluded men and women took their knitting to meeting and commented audibly, disturbing the auditorium in Boston, they rendered themselves obnoxious; not because they were Quakers, but forsooth, because in the words of King Charles II. this sort are subversive of all government.

"In 1676"—writes W. B.—"all officers belonging to the Episcopal Church were seized and imprisoned!"

Let us now turn our eyes and it appears, that Randolph who brought over the revocation of the charters of the colonists, and Gov. Andrus, and the revenue officers of the Crown, (who in 1686, confiscated the Old South Meeting House for two years, till the King's Chapel was built), upon the abdication of the throne by James II., were arrested in 1688-9 for abuse of prerogative; not because they were Episcopalians, but because as officers of the Crown they had made themselves otherwise and in other ways, obnoxious to the colonists; and as King James in England was declared "a tyrant and an usurper," so his representatives here were treated. "In 1794 . . . there was but one missionary from Virginia to Maine." This last 7 should be a 6, for in 1794 we had 5 Bishops. The venerable society established in 1701 in London did nobly; but there is one blot on its escutcheon. When it withheld the stipend of its missionary, from the Rev. Mr. Bass of Newburyport, during the Revolution of 1776, and who maintained the services of the Church throughout that great struggle but was refused his stipend in that he left out the prayer for King George and the royal family. But Bass was subsequently at the age of 76 elected and in 1796 consecrated Bishop of Massachusetts.

It should ever be borne in mind, that the colonists were not independent of the Crown or mitre of England, they were only independent of the "3 mile Act of Parliament" that silt a fellow's ears, imprisoned and beheaded! They were Separatists till the Revolution crowned their independence.

The Episcopal Church of the reformed ages of Catholic doctrine, discipline and worship here in New England is not a semi-political institution of "the King's Chapel" established by the "despised" Randolph and Andrus in 1686; but rather is it the spontaneous outgrowth of Cutler, President of Yale College, Connecticut, and Johnson first President of Columbia, New York, and of Bishops Seabury, Bass and Parker; each and all of Puritan origin, born in the colonial period, but converts with enlightened zeal in behalf of the apostolic and sacramentarian authority of the Church; (same as the Bishops of Central New York and Illinois in our own day). They went to England for Orders, and returning priests and Churchmen, indelibly stamped the enthusiasm of their convictions upon their own generation and the Catholic mind and heart of this. E. B. PALMER.

Boston, May, 17th, 1883.

Ascension Day.

To the Editor of the Living Church:

Judging by the way in which it was celebrated in many of the churches, Ascension Day would seem to have no place amongst those brilliant jewels in the diadem of festivals which crown the Church's year. No preparation beforehand to give it the loving recognition which is its due. No Services during the day to mark it as one which is far higher than ordinary feasts, as one on which we have no right to work, as one which commemorates the culminating action of our Lord's Life, as one which its sister feasts either tend to or from. Thank God, the greatest part of the victory has been gained, the early Celebrations, but is it to stop there? Are the Churches where the Holy Eucharist is celebrated to be shut the rest of the day? Are the people to partake of His Body and Blood, to have Him "dwell in them and they in Him," and then to desecrate that God Who does so much for us, Who "went to prepare a place for us," by working on this day, which, as a prominent priest says, "is essentially Heaven's own day?" If there were no Services, no prayers and praises offered up as befitth this great feast, whether there be many or few to attend, how is the world ever to learn that it is God's holy day? Half burnt candles and a few flowers on Ascension Day and profusion of flowers and whole candles on Whitsun Day is not the way to teach the world the truth and doctrines that cluster around this [loving] Festival. And not until our priests and people "give glory unto God and not unto man," not until we forsake the world on this holy day for His sake, not until we ascend as well as rise with Him, can we hope to see the Church rendering unto Him the glory and honor and praise and worship that is His due.

A WORSHIPPER.

If you would have a faithful attendant, be your own servant.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

New Jersey.—The Bishop of the Diocese made his annual visitation to Trinity Church, Woodbridge, on the morning of the first Sunday after Trinity, and besides celebrating the Holy Eucharist, confirmed 19 persons presented by the Rector of the Parish, 11 men and 8 women. The choir and sanctuary of the church were made beautiful with a profusion of field and garden flowers. Over the altar rail was an arch of flowers, at the central point of which was suspended a dove, symbolizing the descent of the Holy Ghost upon those who received the laying on of hands. Additional interest was given to the service, by the use for the first time of a pipe organ of very superior tone and quality, the work of Erben, of New York. It replaces the cabinet organ formerly in use, and by the very general contributions of the parishioners is already paid for, with the exception of a trifling amount secured by monthly pledges, which will be paid in six months time. Peace, harmony, and a measure of spiritual growth and prosperity are to the Rector and people of this venerable Parish matters of devout thankfulness to the great Head of the Church.

Louisiana.—From the journal of the Forty-second Convention we gather the following Statistics: Clergy, 34; Parishes, missions and Chapels, 72; Baptisms, 615; Confirmations, 378; Communicants, 3,946; Sunday School Scholars, 2,911; Contributions, \$76,488.32; Total indebtedness, \$8,607.42.

Western Michigan.—The Bishop of the diocese visited St. John's Church, Ionia, on the second Sunday after Trinity, for the purpose of opening the new church which has just been completed. The congregation here has been worshipping in a building, which in the earlier days of the parish did well enough but which the houses of worship of the denominations and the general growth of the place have long since left far behind. It was not till very lately, however, that the attempt was made to build a larger and more handsome church.

Such a building has been erected at a cost of about \$8,000, including furniture. It is of brick and though something different architecturally from the general style, it is considered generally to be a handsome building and certainly meets all the requirements of an audience in its acoustical properties, etc.

A debt remains upon the building and furniture of \$1400. Towards its liquidation the offertory made at both services realized \$448.

Quincy.—The various descriptions of the pleasing contrast between the Cathedral's present condition, and that of only a year ago, omit mentioning the Bishop's Throne which stands second to the altar in the order of ornaments. It certainly, as much as a material thing can, symbolizes the ruling office of Bishop. As one measures the beauteous symmetry of the canopy over-shadowing the Throne, the Master's Promise irresistibly occurs, "The Sun shall not burn thee by day neither the Moon by night." This "thing of beauty" was presented to the Bishop by the Very Rev. the Dean, I. N. W. Irvine in the name of many venerable Church people belonging to the parish. The Bishop expressed his grateful acceptance in a very happy reference to the meaning of thus exalting the Episcopate to the Chief seat of power. He assured his people of his constant effort that none but righteous utterances for God and His Church should ever come from that seat of Judgment during the life of its incumbent. The choir stalls have been raised to a level with the chancel and as one beholds the choristers marching thereto and taking their places therein, headed by a processional banner, it is impossible to imagine a more dignified or imposing function.

Tennessee.—During the session of the late annual Convention in Trinity Church, Clarksville, on Wednesday morning, May 16th, Messrs. E. De S. and F. A. Juny, and T. B. Drysdale were ordained Deacons by the Bishop of the Diocese. The sermon was preached by the Rev. Mr. Davenport of Bolivar. The Rev. F. A. Juny, D. D., Rector of St. Matthew's Church, Covington, presented his two sons, who have been assigned missionary work in West Tennessee, where they will labor under the supervision of their father. Dr. Howard, of Tullahoma, presented Mr. Drysdale, whose field of labor is Fayetteville.

It is certainly very gratifying to all who love the Church, as well as to the glad father who is able to present at once two sons for ordination to the sacred ministry, to see young men who give such promise of future usefulness, entering the field and filling up the thin ranks of the clergy. For there is need that we lift up our voices oft and earnestly to the Lord of the harvest, that He may send forth more laborers into His harvest.

Iowa.—At a meeting of the Wardens and Vestry of Trinity Church, Davenport, held on the evening of the 4th inst., the Rev. D. Claiborne Garrett, A. B. (Griswold and Harvard Colleges) was unanimously elected to the rectorship of Trinity Church. Mr. Garrett will continue in charge of Christ Church, West Davenport, which has been, through his earnest labors, revived from utter depression, and on his marriage in September next, will occupy the Rectory now rapidly approaching completion on the Christ Church grounds. The choice of the Rev. Mr. Garrett to the rectorship of one of the oldest and most influential parishes of the Church in Iowa, is a well-merited tribute to one of the most devoted, and promising of the younger clergy of the Diocese.

The Rev. C. C. Burnett, of Iowa City, has been transferred to the Missionary Jurisdiction of Washington Territory.

At recent visitation the Bishop confirmed one at Grinnell, and nine at Marshalltown.

Connecticut.—The coming commencement at Trinity College, the fifty-seventh, promises to be of unusual interest and importance. For the first time in the history of the institution, the alumni are to have the privilege of electing three of their number to the Board of Trustees. Nominations have already been made by the ballots of those holding degrees of the college, who were allowed to nominate three alumni, in course or honorary, by sending their names to the treasurer of the college before the 18th inst. More than a hundred men were nominated, but only eighteen received the requisite number of votes to be eligible for election. Among them are Professor Thomas Eggleston, of the School of Mines; the Rev. Dr. Thomas Gallaudet, rector of St. Ann's Church; Professor Austin Stickney and the Rev. George W. Douglass, of Trinity Church. The election will take place on June 27.

Sixty years ago, the 16th of this month, the charter of Trinity passed the General Assembly of Connecticut amid the firing of cannon, the blazing of bonfires, and the congratulations of all sorts of people within a radius of twenty miles of the old State House. The college was established by representatives of different creeds, who protested against what was regarded as the great illiberality of Yale, and one-third of the

original trustees were not Churohmen. The college buildings stood on the site of the present Capitol of Connecticut until a few years ago, when the present magnificent buildings, which stand on a commanding eminence midway between the two ranges of hills and mountains that include the Connecticut Valley, were open for the reception and residence of students and professors, and for the work of the college. During the past year another building of the same superb architecture has been finished, connecting the Seabury and Jarvin halls, and completing the pile that will eventually comprise one side of a quadrangle. This is Northam Hall, the gift of the late Charles H. Northam, of Hartford, a trustee of the college. The building is four stories high, and contains about forty suits of rooms for professors and students.

On the 6th inst. in St. Thomas' Church, New Haven, Bishop Williams advanced to the priesthood: Rev. H. H. Buck, assistant Rector of St. Thomas'; Rev. William E. Johnson, of Bristol; Rev. John B. Harding, recently stationed at Waterbury, and Rev. Charles E. Woodcock, of Baltimore, Md. The four graduated last year at the Berkeley Divinity School, Middletown. About a dozen clergymen were present, including Rev. Drs. Harwood, Beardley, Vibbert and Messrs. Limes and Babcock, of New Haven; Rev. Dr. Horton, of Cheshire; and Revs. G. W. Buck and W. L. Marks, of Northford. The Bishop delivered a charge to the four candidates, his theme being "Service and Work," based on Thessalonians, 5th chapter, 12th, 13th verses. It was an address fraught with wise words and kindly earnestness. The music, vocal and instrumental, was especially fine. Of the four newly ordained Rev. Mr. Buck, of New Haven, will go to Nevada, July 1, and it is not improbable that his place at St. Thomas' will be filled by Rev. Mr. Larrom, recently ordained; Rev. Mr. Harding will go to St. John's Church, Troy, N. Y.; Rev. Mr. Woodcock will remain in Baltimore; and Rev. Mr. Johnson will remain at Bristol.

New York.—The Church of St. John the Evangelist, New York, celebrated its thirtieth anniversary on the second Sunday after Trinity. The Rector, the Rev. Dr. B. F. De Costa, preached a memorial sermon. The first meeting together of the parish had been in June 1853, and only five of the original parishioners are still living. The church has been free from the beginning. The first Rector was the Rev. Edwin T. Cook, and succeeding him, there have been four, including the present Rector. There have been 1,750 baptisms, 1,094 persons confirmed, 499 weddings, and 939 burials. The total contributions in thirty years, for all purposes, have amounted to nearly \$150,000.

Maryland.—The celebration of the centenary of the Diocese took place in St. Paul's Church, Baltimore, on May 29th. The Bishop of the diocese, and the Bishops of Western Maryland and Eastern were present. Nearly every parish in the dioceses of Maryland and Eastern was represented by the clergy, of whom there were over a hundred in attendance. In addition to these were visiting clergymen, who were formerly rectors in the Maryland and Eastern dioceses.

Promptly at 11 o'clock the choristers of the combined choirs of St. Paul, St. Luke, and Mt. Calvary Churches, together with the bishops and the clergymen who took active part in the services, entered the church from the vestry-room, and passing down the north aisle, crossed over to the centre, singing as they slowly moved, the processional hymn, "Holy, Holy, Holy." When the rear reached the middle aisle, the main entrance doors were thrown open, and the rest of the clergy came in by twos and joined the line, forming a continuous procession. The sun shone brilliantly through the stained glass windows, and threw rich and delicate tints on the surplices of the clergy, giving color and additional beauty to the impressive spectacle. The choristers and bishops and officiating clergy went into the chancel. The choir sat in the nave of the church in pews specially reserved. Those who officiated at the services were the Rev. Messrs. Samuel R. Gordon, Theodore P. Barber, Erasmus F. Dashiell, Robert Wilson, Arthur J. Rich and Orlando Hutton. The singing would have done credit to the Ontario Society, especially the rendition of the hymn, "The Church's One Foundation," and the anthem, "This God is our God forever and ever," which was sung during the offertory. The offerings were for the mission work in the Diocese of Eastern.

The sermon was by Bishop Lay. It was an address on "The Church of England, in the Colony of Maryland," says a local paper, "and was thoughtful, interesting and scholarly. His voice is melodious and his delivery simple and easy, yet full of quiet dignity." As the Bishop is in feeble health, he was assisted to the pulpit by the Rev. Dr. Hodges.

The yearly report of St. Paul's Parish, Washington, D. C., the Rev. W. M. Barker, Rector, shows gratifying progress. The total contributions of the year were \$1,824 93, a good record.

Ohio.—Bishop Badell has lately issued a circular, urging special contributions to make up the \$28,000 deficit in the Foreign Missionary Fund.

The Rev. E. R. Atwill, rector of Trinity Church, has recently started a promising mission in E. Toledo. Bishop Penick has confirmed 22 in Defiance, and finds the Church under Rev. Mr. May's care to be peculiarly flourishing.

Dakota.—Bishop Clarkson held his annual visitation of All Saints' Church, Valley City, on Monday evening, June 4th, and confirmed seven persons. The Bishop preached a stirring sermon, full of good wholesome Church doctrine. The rumor that this beloved prelate intends to resign episcopal oversight of the jurisdiction, has been received here with many expressions of sorrow. The parish is in a very satisfactory condition, and exhibits much of that spiritual activity which finds ready expression in good works. All the services are well attended, and the number of communicants is increasing.

On Thursday, May 31st, Bishop Clarkson, assisted by the Rev. F. B. Cooley, officiated in Casleton; on Friday, June 1st, in the school house in Jamestown; on Sunday, June 3rd, in the chapel of the Bread of Life, in Bismarck, the new Capital of the Territory; on Monday, June 4th, in All Saints Church, Valley City, and confirmed seven persons; on Tuesday, June 5th, in Wahpeton, where the people are exerting themselves to build a little church. In all these towns numbers of Church people have come in during the past year. The prospects of the Church all over Dakota are very good. Bishop Clarkson, in bidding the people of this part of his charge farewell, assured them that a Bishop would be sent to them in the fall, who would reside in the Territory, and give his whole time and care to the building up of the Church in Dakota.

The Convocation which is to assemble in Sioux Falls, on the 21st and 22nd of this month, will decide whether to organize into a Diocese, or to ask the House of Bishops to send them a Missionary Bishop.

The Rector of St. Mary's Church, Mitchell, held Service on Sunday, the 3rd inst., in Aurora

county, 30 miles to the North-west. He preached in a sod school house with dirt floor, to a congregation of sixty. Two years ago this section of country was entirely uninhabited. Last February he baptized the first child of a Church family, and this time administered the Holy Communion.

Utah.—The statistics of St. Mark's Parish, Salt Lake City, for the year ending May 1st, 1883, show a good work done for the Church by the Rector and people. The total offerings and contributions is \$9,502.95.

Colorado.—The Bishop visited Grace Church, Colorado Springs, on Friday, May 25th ult., and confirmed a class of six persons.

Vermont.—The Bishop of the Diocese spent Sunday, June 3rd, in the parish of St. Luke's, Chester. He confirmed a class of eleven persons, presented by the Rector, the Rev. T. S. Oakford, and celebrated the Holy Communion. After morning Service, he catechised the children of the parish, and baptized the infant son of the Rector. The Bishop preached at both morning and evening Services.

Northern Texas.—The ninth annual Convocation met in St. Matthew's Cathedral, Dallas, on May 24th.

The following report from the committee on the State of the Church, was received and read: "What was said last year, as to the wonderful growth and material improvement of this section of the country, can be reiterated with still greater emphasis; the facilities and demands for the Church's work are greatly increased, but the laborers in the vineyard, are alas, very few.

This jurisdiction has felt very seriously, the loss of the wise counsel and guidance and energy of its beloved Bishop, during his five months' enforced absence for the restoration of his health; the loss, too, of five of the clergy during the same time from some of the most promising parishes has made its mark upon the statistics of the Church. This loss has been in a measure counterbalanced by the receiving of two earnest Deacons. To the above mentioned causes, is due the smaller number of baptisms and confirmations. We are glad to note, however, that notwithstanding all these adverse circumstances under which we have labored during the past year, there has been a marked increase in the total number of communicants.

The few remaining clergy who stood faithful at their posts during the Bishop's absence have done a noble work, for which we cannot but be thankful to Almighty God.

The Church at Bonham which has been built and paid for through the earnest efforts of that faithful worker, Rev. T. B. Lawson, D.D., was consecrated in May by the Bishop, to the service of Almighty God.

The mission of the "Good Shepherd" at Terrell, after ten years of faithful care and nursing by its earnest missionary, Rev. John Portness, has put off its swaddling clothes and assumed the responsibilities of a Parish.

Gainesville has determined to build a church, the amount necessary being already subscribed. Cleburne shows marked improvement in Church affairs. Fort Worth is on rising ground. Texarkana shows evidences of earnest, faithful work. These last three Parishes have only been supplied with Rectors during the past few months.

At Honey Grove the Bishop has laid the corner stone of a Church, in many of the other missions we note signs of activity in Church work, a few have been blotted out owing to the removal of our people to other and more flourishing towns. In others the work languishes for lack of spiritual oversight, and the apathy of the people. The committee note with satisfaction the many hearty signs of encouraging prosperity, and heartily welcome the missions of St. Philip, Sulphur Springs, Heavenly Rest, Abilene, Grace, Colorado City and "Our Merciful Saviour," Kaufman just organized. We note with sadness that the rectorships of St. Luke's, Denison, and "Holy Cross," Paris, are still vacant.

The financial condition of the jurisdiction does not in some particulars compare favorably with that of last year, especially the items for "parochial purposes," and "Ministers' salary." This is due to the fact that so many of the Parishes were left vacant for a considerable length of time, and having no spiritual head, no efforts were made by these Parishes in these directions.

There has been, however, a notable improvement under the head of "Bishop's salary" and "convocation expenses," the "endowment fund," and in the increase in value of Church property. We would like also to call the attention of the Clergy to special offerings on special occasions, as laid down on page 6 of the journal.

The jurisdiction has already felt the presence of their Bishop restored to his wonted life and vigor, and we but express the grateful thanks of the whole jurisdiction to Almighty God, for thus restoring him to us, and we cannot but feel that another year will show the impress of his zeal in the Master's service by a marked improvement in all things pertaining to spiritual growth.

Illinois.—St. Barnabas Church, west 40th St., Chicago, was consecrated last Sunday. There were present, besides the Bishop, the Rev. H. G. Perry, the Rev. L. S. Todd, and the priest in charge, the Rev. Dr. Morrison. St. Barnabas is a neat gothic church, and cost about twenty-five hundred dollars. It is at the car-shops of the N. W. R. W., and is supported by many of the employes of the road. It is a truly Missionary Church and will be the means, it is hoped, of great good.

Massachusetts.—The meeting of the Eastern Convocation was held at St. Paul's Church, Boston, June 5 & 6. The session was opened at 5 o'clock P. M. with evening prayer, the Rev. Messrs. C. O. Grafton of Boston, and J. F. Spaulding of Cambridge, conducting the services. A business meeting followed, the rector, the Rev. F. S. Harnden, presiding, the Rev. A. C. A. Hall of Boston being appointed secretary pro tem. The usual preliminary business was transacted. At 6 o'clock the clergy took tea at the rectory. At 7:45 the meeting for addresses was held, at which there was present quite a large congregation. The Rector presided, and the Rev. Dr. Courtney of Boston, and the Rev. B. A. Brown of Methuen read the services. Spirited missionary addresses were delivered as follows:

Subject—"The grounds of missionary responsibility."

1. "The divine commission considered as a ground of missionary responsibility." The Rev. Wm. G. Wells, rector of St. John's Church, Lawrence.
 2. "The historic position and apostolic claims of the Church considered as a ground of missionary responsibility." The Rev. A. C. A. Hall, of the Mission Church of St. John the Evangelist, Boston.
 3. "Church membership considered as a ground of individual missionary responsibility." The Rev. Thomas F. Fales, rector of Christ Church, Waltham.
- Wednesday Morning Prayer was said at 9:30 by Rev. Messrs. Beers and Wells. At 10:15 the Holy Communion was celebrated, the Rev. G. W. Shinn, Celebrant, the Rev. Messrs. Huntington, Palmer and Hillyar assisting. The ser-

mon was by the Rev. F. Courtney, D. D. of Boston; text, II Thess. 3:1, "Brethren, pray for us." After the service an exegesis was read by the Rev. B. A. Brown of Methuen on the text I Cor. 15:44, "There is a natural body and there is a spiritual body."

At 1 P. M. lunch was served by the ladies of the parish. At 2:30 an essay was read by the Rev. Aug. Prime, of Brighton, on "To what extent does the church require Bible reading on the part of the laity?" which was followed by a "Review of the Churching Office," by the Rev. J. J. Cressy. Both these subjects were quite fully discussed by the clergy. The hearty thanks of the Convocation were extended to the Rector and his parishioners for their general hospitality. The session was closed with prayers by the Rector.

The next meeting is to be held at Calvary Church, Danvers, in September. The essayist is the Rev. A. Gray, of Chelsea; subject, "The sphere of the lay reader." The subject of discussion is to be "How far is it expedient to give pecuniary aid to candidates for Holy Orders?" the discussion to be opened by the Rev. J. M. Hillyar of Boston.

Albany.—A Mission was held at Grace Church, Norway, during the first week of June by the Rev. M. H. Throop, Jr., of Middleville. The services included Morning and Evening Prayer daily. A children's service and a special mission service were also held. The Holy Communion was celebrated on Tuesday, the last day of the mission. The Missioner preached twice every day, once to children, and also delivered an instruction daily. He was in the church for two hours and a half each day for the purpose of giving pastoral counsel and instruction on spiritual matters. Considerable interest was manifested not only by the church people but by the community at large. It is hoped that this mission will do much to eliminate the strong prejudice against the Church in Norway.

The commencement exercises of St. Agnes' School, in the See City, were held last week, and were largely attended by the friends of the institution who witnessed the very creditable work and many accomplishments of the young ladies of the school with much pleasure. The medals and diplomas were awarded by the Bishop, who made a very appropriate address.

An Appeal.

Dear Brethren:—This is but another of many appeals, but I ask that you please read it. I desire to continue Services at Elystan, in this missionary field, but the only place that we can now use is an upper room reached by a dark passage, and unfit for use in winter or bad weather. To continue, and expect to hold our usual good congregations, we must have a hall or small chapel, which will cost about \$300. The people will do what they can, yet \$300 of outside help will be required. I made an appeal to many by circular during Lent, but have only received about one quarter of the amount required. We do not ask without being willing to give some value in return. I have given to the mission for this object, a large "chart," fully illustrating the "Divine Dispensation," and of which Bishop Whipple writes, "The chart is a valuable aid to the study of sacred history, and cannot fail to be of deep interest to those engaged in Sunday School work. Cannot some of those whom my former appeal was made, as also others of our brethren, aid us to obtain a fit and proper place of worship, or at least a convenient place for Services. We will be glad to send three copies of the chart to anyone who will send us an offering of one dollar, or five copies for an offering of one dollar and a half. You will thus obtain an "illustrative commentary" on "Divine revelation," and we will be enabled to fully establish the Church at this important point. Please address the Rev. E. G. Hunter, Janesville, Waseca Co., Minn.

The Rev. E. G. Hunter wishes to build a small church in the village of Elystan where there is no place of worship. I approve his plan and believe he will be a faithful steward. H. B. Whipple.

REPORT OF THE COMMITTEE ON LITURGICAL ENRICHMENT.

We have been requested by the Secretary and Treasurer of the above-named Committee to publish the following notice:

With a view to defraying in part, the very considerable expense incident to the printing of the Report of the Joint Committee on the Book of Common Prayer, it has been decided to offer a limited number of copies for sale by subscription. The Report will have annexed to it a complete Prayer-Book showing in detail the alterations suggested by the Committee. The Bishops and the members of the House of Deputies will receive copies *ex officio*, and subscribers may expect their copies at the same time. In the absence of any appropriation on the part of the General Convention to meet this expense, it has been judged fairer that the burden should be distributed among the many rather than allowed to rest wholly on the generous few who are offered to bear it if necessary. Persons desirous of becoming subscribers will send name and P. O. address, with an enclosure of five dollars, to Rev. B. Cotton, Esq., Library of the Antiquarian Society, Worcester, Mass.

JUMBO.

Every body ought to see Jumbo. Nearly every body in Chicago has seen Jumbo during the past week, and it is safe to say that all who have seen him were pleased, not only with Jumbo, but with the entire show.

Messrs. Barnum, Bailey, and Hutchinson have certainly succeeded in placing before the public the finest menagerie and circus which has ever been on the road.

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.

WANTED.—The Rector of St. Mary's School, Knoxville, Ill., desires to secure, if possible, a copy of his Baccalaureate sermons which have been printed from time to time.



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